

TCM Diet

中醫藥膳



*Traditional Chinese
Medicine Medicated Diet*

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Preface

Traditional Chinese Medicine (TCM) is a school of medicine that originated in China thousands of years ago. It consists of a very comprehensive system of diagnosis, differentiation and treatment based on theories deeply rooted in Chinese culture and philosophy. TCM takes a holistic approach to both the understanding and treatment of the human body. This means that everything in the universe is interconnected and mutually affects each other to varying degrees. Similarly, TCM treatments don't focus on the condition of the patient's body alone. They take into account such environmental factors as the patient's lifestyle and diet. As such, a large part of the efficacy of TCM is due to the suggested lifestyle changes that not only prolong the effects of the treatment, but also improves the overall health of the patients and prevents them from having relapses and/or contracting other diseases. Dietary therapy or medicated diet is perhaps the most effective and most commonly suggested by TCM practitioners.

As the name suggests, medicated diet involves treating and preventing diseases by making changes in one's diet. A TCM practitioner will suggest certain foods to eat while other foods to avoid based on each individual's body condition. In addition, Chinese medicinal herbs are often incorporated into the daily diet to further enhance the effect of the dietary changes.

This book serves to explain the basic theories of TCM and how they apply to medicated diet. We hope you find it useful in your journey to better health through medicated diet.

Sincerely,

TCM Diet Group

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1. Traditional Chinese Medicine Medicated Diet

Life Cultivation is a philosophy that is rooted in Chinese medicine theory and practiced by many in the East. The Inner Cannon of Yellow Emperor, an ancient Chinese medical text, states:

“In the past, people practiced the Tao, the Way of Life. They understood the principle of balance as represented by the transformations of the energies of the universe. They formulated exercises to promote energy flow to harmonize themselves within the universe. They ate a balanced diet at regular times, arose and retired at regular hours, avoided overstressing their bodies and minds, and refrained from overindulgence of all kinds. They maintained well-being of body and mind; thus, it is not surprising that they lived over one hundred years.”

“These days, people have changed their way of life. They drink wine as though it were water, indulge excessively in destructive activities, drain their jing – the body’s essence that is stored in the Kidneys – and deplete their qi. They do not know the secret of conserving their energy and vitality. Seeking emotional excitement and momentary pleasures, people disregard the natural rhythm of the universe. They fail to regulate their lifestyle and diet, and sleep improperly. So it is not surprising that they look old at fifty and die soon after.”

For 2000 years, our ancestors have identified how to live a healthy lifestyle and they passed down the secrets to healthy living. The fundamental principle of life cultivation is to develop universal harmony by using a balanced approach. The human body should be in perfect balance of intake and outflow, activity and rest, sleep and wakefulness. Food is the source of nutrients that fuels the human body and plays an important role in maintaining this balance. In Chinese culture, medicine and food are the same and medicated diet is commonly used as part of treatment therapy. This indicates the power of food that influences our health. However, our modern-day busy lifestyle and processed, convenient foods deviate our path towards health and longevity. Learning the nature of food and incorporated it as part of our dietary planning can revitalize our body and maintain peak condition. The purpose of food as guided by Chinese medicated diet theory should help us achieve the following:

1. Promote growth and maintain a healthy life
2. Pleasure and enjoyment
3. Modulate the biological defense system for prevention and management of disease
4. Anti-aging and prolong life

The information in this ebook is intended to help the reader to engage in the journey of healthy eating via Chinese medicated diet. The second chapter introduces basic Chinese medicine theory which is the foundation behind medicated diet. The third chapter outlines basic rules, ingredients with practical adaptation to North American environments. The fourth chapter is a collection of recipes based on specific disease conditions.

2. Basic Theory of Life Cultivation & Rehabilitation

Yin & Yang

The concept of yin and yang is one of the basic theories of Chinese Medicine and is derived from age-long observations of nature and describes the way phenomena naturally group into pairs of opposites. Though these pairs of opposites are also mutual complements in the sense that they depend on each other to exist and counterbalance each and are at the same time mutually convertible. All phenomena in the universe may be ascribed to yin and yang. Each individual phenomenon possesses both a yin and yang aspect. In Chinese Medicine, the concepts of yin and yang are generally used to categorize both anatomic parts and physiologic functions, for example, the back is yin and the front is yang, the exterior, excess and heat disease patterns are yang while interior, deficiency and cold disease patterns are yin.

The concept originated early on and the terms simple referred to whether or not a place faced sunlight. The place that faced sunlight or was filled with sun was called yang, while the place that faced away from the sun was called yin. Later, the ancient Chinese gradually observed that some pairs of things could be similarly objectified in the natural world such as heaven and earth, sun and moon, day and night, cold and hot. All things and phenomena in the universe exist due to the mutual struggle and change between yin and yang. The movement and change of yin and yang are manifested in the opposition and restriction, mutual dependence and utilization, wax and wane and mutual transformation of yin and yang.

When diagnosing disease one of the first aspects that are looked at are the relationship of yin and yang in the body and the excesses or deficiencies that may present. Yin and yang can be used to describe interior and exterior, deficiency and excess, cold and heat, lower and upper, blood and qi, stasis and movement, old and young and all diseases can be divided into yin and yang.

The excess of yin or yang is manifested primarily in the pathological mechanisms and syndrome of 'excess of the xie (evil) qi resulting in excess.' The pathogenic evils tend to move characteristically to their type when they invade the body. When yang evil invades the body, it will cause relative excess of yang and when yin evil enters the body, it will lead to a relative excess of yin. Since yin and yang are inter-restraining, yang waxes while yin wanes and vice versa. This means that exuberant yang must consume yin leading to a relative deficiency of yin. Exuberant yin must impair yang resulting in a relative deficiency of yang.

Likewise, the deficient state of yin or yang is a manifestation of the 'loss of the essential qi,' which means there is an insufficiency of basic material in the body such as essence, qi, blood or body fluid or a hypofunction of one of these. At the same time, it also includes the loss of function of the viscera, meridians or other organs and tissues. If certain causative factors result in an insufficiency of the material or hypofunctioning of the viscera there is a resultant lack of harmony, leading to a regulative exuberance and pathological changes of exuberant yin due to deficient yang or hyperactivity of yang due to deficient yin.

Qi, Blood, Body Fluids

Qi, blood, essence and body fluids are the fundamental substances which make up the human body. They are the material basis for the physiological functions of the viscera, meridians, tissues and organs. Qi is the substance of vitality. It flows constantly and energetically and is the basis for maintaining life

activities. Its physiological functions include promoting, warming, defending, consolidating and transforming. Blood refers to the blood in the body. Blood nourishes and moistens the whole body and is the substantial basis for mental activities. Body fluid is a general term for all normal liquids in the body, whose physiological function also include moistening and nourishing but of the body surface (skin, hair, muscles), orifices (eyes, nose, mouth), vessels (as a basic component of blood), viscera and bones (bone marrow, spinal cord, brain). According to the properties of qi, blood and body fluid, qi pertains to yang for its promoting and warming function, while blood, essence and body fluid pertain to yin for their liquidity and nourishing function.

The Rational Knowledge Based on a Thorough Inquiry of Medical Rules states: The blood and qi work in coordination with each other. When qi is warm, the blood is warm. When qi is cold, the blood is cold. When qi is ascending, the blood is ascending. When qi is descending, the blood is descending. When qi is stagnant, the blood is stagnant. When qi is retarded, blood is retarded. When qi is clear, the blood is clear. When qi is thick, the blood is thick as well.

As such, when qi and blood stagnate, this implies that a retarded flow of qi has led to a disturbance in blood circulation resulting in blood stasis. This condition is frequently caused by a blocking of activities of qi. This condition is closely related with disturbance of Liver function. The Liver dominates the conducting and dispersing function and stores blood. If it fails to perform its conducting and dispersing function due to depressed qi, a blockage of activities of qi results in distention, fullness and pain in the chest and hypochondriac region. The qi is the commander of blood and flow of qi leads to circulation of blood. Qi stagnation may cause coagulation of blood or obstruction of the meridians and vessels, thus causing pain, ecchymosis and mass and unstable gatherings in the abdomen. The Heart, on the other hand, dominates the blood vessels and propels blood circulation. When the physiological function of the heart is abnormal, blood stasis often occurs which leads to qi stagnation.

Deficiency of both qi and blood occurs when the body is hypofunctional, resulting in malnutrition of the zang-fu and tissues. It occurs most commonly in cases of impairment of both qi and blood caused by the consumption of prolonged illness. Its pathological changes result from loss of blood leading to exhaustion of qi or deficiency of qi causing the decrease of production of blood. Clinically, manifestations of insufficiency of both qi and blood are presented simultaneously and the symptoms may include pallor or withered yellowish complexion, feeble breath, apathy, general lassitude, asthenia, emaciation, palpitation, insomnia, dry skin and numbness of the limbs.

Water, one of the body fluids, tends to remain in the body when disturbances of the Lung (disperses and descends), Spleen (transforms and transports) and Kidney (evaporates and transforms) produce a disturbance of body fluid metabolism. Water fluid is unable to be transformed and it accumulates within the body, creating edema or ascites. If water-fluid overflows the skin, edema in the head, face, eyelids, limbs, abdomen and back or even general edema may appear. If it accumulates in the abdominal cavity, there may be abdominal swelling and distention that indicates ascites. This water retention can be a causative factor in qi and blood obstruction.

Zang-Fu

Traditional Chinese medicine places an emphasis on the idea that the body should be considered as an organic whole. This is because there exists inseparable relationships between the zang and fu in both physiology and pathology. Part of the theory of holism is that the body as an organic whole consists of a number of viscera which jointly perform the complex physiological functions of the body. The zang and

fu have different functions, but do not act in isolation. Instead, the different component parts act in coordination to constitute the functional activities of the entire body. The zang and fu not only inter-restrain, inter-depend and inter-support each other in physiological functions but also constitute pairs of exterior and interior relationships via the meridians, thus forming an extremely harmonious and unified whole. The five zang, the Kidneys, Spleen, Liver, Lungs and Heart dominate storage, which refers to the storage of various essential substances for life activities such as the qi, blood, essence and body fluids. The Heart stores the vessels, the Lungs store the qi, the Spleen stores nutrients, the Liver stores blood and the Kidneys store essence.

The common physiological characteristics of the six fu, the Urinary Bladder, Stomach, Gall Bladder, Large Intestine, Small Intestine and San Jiao, are to receive, transform, and digest food and drink. The fu, as hollow organs, are organs in which things are held and received, exited and entered. The main function of the six fu is to transport and transform. These organs receive and decompose food, absorb the nutrient substances and then excrete the waste matter. This is a continuous process, alternating between emptiness and fullness. According to the Su Wen, the five zang store the essential qi but do not discharge it, so they are full but cannot be filled up. The six fu transform and digest the matter, but do not store it, thus they are filled yet are not full.

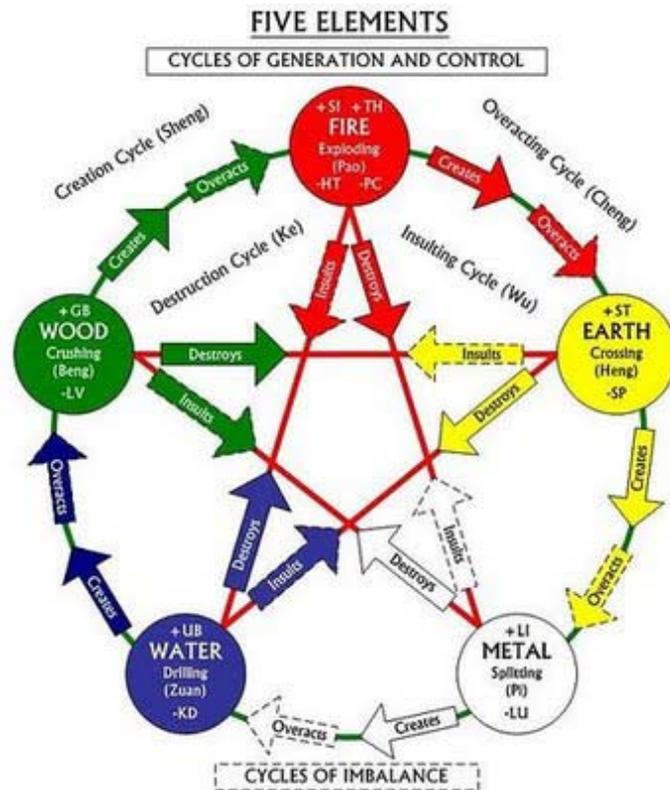
The pathological mechanism of the five zang refers to the disturbance in yin, yang, qi and blood of the zang. The yin, yang, blood and qi are the main components of the body. The qi and yang function in the warming and promoting of the physiological activities of the viscera. In a complimentary fashion, blood and yin function in nourishing the viscera and the tissues, creating the substance and form and calming the emotions. Differences exist between yin, yang, qi and blood in the physiological activities of various related organs.

One way of understanding the yin or yang of the viscera is as representing the functional state of the viscera such as excited, inhibited, ascending and dispersing or descending and storing. While qi and blood of the organs comprise the material basis for the physiological activities, qi also functions in not only promoting and warming but also consolidating. Blood has the important function of nourishing. Meanwhile, since the root of yin and yang of each viscera is the Kidney yin and yang, a long term imbalance of any of the organs yin and yang will eventually injure the Kidney. The qi and blood of each viscera are derived from the essential substances of food and drink, therefore the deficiency of qi and blood is closely related to the deficiency of the Kidney and Spleen-Stomach, the preheaven and post heaven sources of the body.

Five Elements

One of the theories in Chinese Medicine is the five element theory. The five elements are Wood (Liver/Gallbladder), Fire (Heart/Small Intestines, Pericardium/SanJiao), Metal (Lung, Large Intestine) and Water (Kidney/Urinary Bladder). The theory includes the principles of inter-generation and inter-restraint among each of the five elements: a systematic categorization of things and phenomena based on a similarity or commonality of the different members of each category. The theory is applied to generalize the functional properties of the viscera and structures of the body and to demonstrate the internal laws and mutual relationships shared by all parts of the body and its environment. The five elements are not restricted to medical thought but are instead an understanding of the natural world. For example, based on the five element theory, the Kidney is the mother of the Liver and the Liver controls the Spleen. So, if a woman lives in fear, this will cause a Kidney deficiency which will in turn cause excess in the Liver in the generating cycle. The Liver, in excess will attack the Spleen in the

controlling cycle. In other words, with the initial fear the Kidney Qi sinks and can no longer nourish the Liver. The Liver qi, without nourishment stagnates. The stagnant Liver qi fails in its function of smoothing and attacks the Spleen.



Functions	Liver – Gall Bladder	Heart – Small Intestine	Spleen - Stomach	Lung – Large Intestine	Kidney - Bladder
Element/Climate	Wood (Wind)	Fire (Heat)	Earth (Damp)	Metal (Dry)	Water (Cold)
Name	<ul style="list-style-type: none"> The General 	<ul style="list-style-type: none"> Monarch of Zang House of mind Master of blood Governor vessels 	<ul style="list-style-type: none"> The Minister of grain The pivot 	<ul style="list-style-type: none"> The Prime Minister In charge of coordination Canopy of the Viscera Container of Phlegm 	<ul style="list-style-type: none"> The Source/Root Ministerial fire Original source
Dominates	Conducting & Dispersing	Dominates blood, vessels & mind	Transportation, transformation	Descending, dispersing, disseminating	Development, reproduction, stores essence
Characteristics	<ul style="list-style-type: none"> Firm character Likes smooth & flourishing Ascending nature Strategic thinking 		<ul style="list-style-type: none"> Likes dry Pivot of ascending & descending qi Holds organs & blood 	<ul style="list-style-type: none"> Florid canopy Delicate organ 100 vessels converge Blood circulation 	<ul style="list-style-type: none"> Dormancy Development Ming men - motive force In the lumbar
Physiological Functions	<ul style="list-style-type: none"> Reg. emotional activities Aids digestion & absorption Promotes flow of qi, blood, and body fluids Storing blood 	<ul style="list-style-type: none"> Dominates Yang Qi Sovereign fire Sweat is the liquid of the heart 	<ul style="list-style-type: none"> In charge of 'sending up' Commanding the blood Post-Heaven Source Produces phlegm 	<ul style="list-style-type: none"> Domination of Qi; in communication w Tian Qi Meeting place for vessels and coordination of function Regulation of water metabolism 	<ul style="list-style-type: none"> Dom water metabolism Qi Hua: qi transformation Reception of qi from LU Root of yin & yang Opening & closing of the bladder

Dominates	Tendons	Blood	Flesh & Limbs	Throat is gateway, Skin	Bones
Manifestation	Nails	Face/Complexion	Lips	Skin & Body Hair	Hair
Opening	Eyes	Tongue	Mouth	Nose	Ears, ext. genitalia, anus
Season	Spring	Summer	Late Summer	Autumn	Winter
Emotions	Anger	Joy	Pensive	Grief	Fear
Flavours	Sour	Bitter	Sweet	Acrid	Salty
Voices	Shout	Laugh	Sing	Cry	Groan
Stores	Hun (Ethereal Soul)	Shen (Spirit)	Yi (Intention/Thought)	Po (Corporeal Soul)	Zhi (Will)
Transformation	Germination	Growth	Transformation	Harvesting	Storing
Colour	Green	Red	Yellow	White	Black

Therefore, in relation to the Liver, the flavor is sour, the flavor of the heart is bitter, the flavor of the spleen is sweet, the flavor of the lung is acrid and the flavor of the kidneys is salty. To help reinforce these organs, choose their corresponding flavor and that of the previous organ in the generating cycle. To help reduce these organs, choose flavors that come after them in the generating cycle. Likewise for the controlling cycle, if an organ is in excess, choose its controlling organ's flavor to help balance.

Heat & Cold

Cold evil can be exogenous or endogenous. The exogenous cold syndrome is produced by cold evil attacking the human body from the exterior and can be divided into 'cold attack' (cold attacks exterior and suppresses yang qi) or 'interior cold attack' (cold attacks interior and impairs visceral yang qi). The two kinds are interrelated despite their differences: the body in a state of yang deficiency and internal cold tends to suffer from the attack of exogenous cold, while the exogenous cold that persists in the body without dispersing may impair the yang qi and lead to endogenous cold. Being a yin evil, cold tends to impair yang qi. When exogenous cold invades the skin and muscle and the defensive yang is checked, the symptoms of aversion to cold appear. It is the nature of cold to congeal and stagnate. Smooth circulation of qi, blood and body fluids depend on the warming function and motive force of the harmonious yang qi. Once the yin cold evil becomes predominant and impairs the yang qi, the consequence is that cold evil enters the meridians causing the circulation of qi and blood to become slow and unsmooth, goes outside the vessels, leading to a decrease in blood volume and goes inside the vessels clogging the flow of qi and blood causing sudden pain. The pain will be worse when the body is cold. It is the nature of cold to contract and to shrink. When the body is attacked by the cold evil, the function of qi is restrained and the interstitial spaces, meridians, collaterals, tendons and vessels are contracted or spasmodic. If the cold evil attacks the meridians, collaterals and joints and causes tenseness and constriction of the meridians and blood vessels, the limbs will fail to bend and stretch freely or become cold and numb.

Heat comes into being when yang becomes predominant. Heat is characterized by restlessness and rising, thus fire is a yang evil since it burns and flames upwards. It is therefore seen mostly in diseases of the upper body – usually the head and face. Fire also may produce wind and stir up the blood. It often

invades the Liver meridian and consumes the yin fluid resulting in the tendons and vessels not being nourished and moistened. Fire is also likely to cause sores and ulcers. On attacking the blood phase of the body, the fire heat evil can stagnate at a particular site and erode the blood and flesh there. When it is exogenous it is primarily produced by the direct invasion of heat evils. When it is endogenous it is mainly due to the failure of the coordination of the zang-fu, yin-yang, qi-blood systems and to the predominating of yang qi. The five emotions may also give rise to endogenous fire. It usually occurs when mental and emotional irritation disturbs the physiological balance between yin and yang, qi and blood or the zang and fu and the result is a blockage of the functional activities of qi. Long standing depression of qi may turn to heat. Internal injury from mental depression often leads to stagnation of the Liver qi, which is already prone to hyperactivity of yang.

Likewise, foods of these natures can have these effects on the body. Too much cold can impair digestive function since, causing inability to properly digest and hence depriving the body of nutrients. Likewise, heat can cause an increased rate of digestion and excessive hunger.

3. Medicated Diet Principles

Understanding the Nature of Food according to Chinese Medicine Theory

Classification of Food

Chinese medicated diet differs in many ways when compared to western nutrition. Western nutrition focuses on the material make up of foods such as carbohydrates, fats, proteins, vitamins, minerals and trace elements.

Chinese medicated diet focuses on the thermal properties and flavors of food, always taking into consideration the balance of yin and yang and how they interact with the human body. The underlying theory of medicated diet is shared with Chinese herbalism. Foods are classified according to their temperature, properties and flavors.

The Four Properties

Classically temperature is divided into hot, warm, cool and cold. These categories describe the way the food makes the body react and what kind of sensations are generated. Hot foods generate warmth in the body, whereas cold foods make the body feel cold.

If we know the constitution of our body, we can then plan to eat the foods that compensate for our weaknesses. This means that if someone often feels cold and experiences pain in cold weather would limiting foods with a cold property and increase their intake of warming foods. Another technique would be using warm foods to neutralize the cold in foods so as to not aggravate their condition.

More specifically, hot generates heat and warms the internal organs; warm disperses cold and helps to restore Yang Qi; cool reduces heat; and cold creates cold, cool the organs, lowers fire and detoxifies. It is important to avoid hot foods when there are signs of heat. For example, infections, inflammation. Redness is often a sign of excess heat in the body. Likewise, it is important to avoid cold foods when the Yang (heat) of the body is deficient, the person often feels cold or has cold hands and feet.

Temperature classifications are meant to be a guideline, but there are a few foods which are absolute. Hot foods include chili, ginger, hot spices, most alcohol (not beer), rich or fatty foods. Warm foods include high protein and high fat foods such as most meats, chocolate, coffee, curry and monosodium glutamate can also be included due to the fact that they speed up our metabolism. Many artificial flavors and preservatives have this affect. Cool foods are usually fleshy and watery like watermelon or foods that have been boiled for a long time in water. Neutral foods are those that are neither warming nor cooling and include most grains.

The Five Flavors

The five classic flavors correspond with the 5 element theory and include sweet, pungent, salty, sour, and bitter. Neutral has also been added to flavors to account for foods with less effect and do not fit in other categories. The flavors tell which action the food has on the body and what organ the food has an effect on.

Sweet: goes to the flesh of the body.

- Avoid: if you are suffering from too much flesh (overweight).
- Action: Warms, tonifies, supplements deficiency and relaxes.
- Organs: Spleen and stomach
- Overuse: Weakens the function of the heart causing difficult breathing and distention of the chest.
Too much sweet also injures the flesh.

Pungent: goes to the qi.

- Avoid: if the lungs are dry or if the Qi (energy) or blood is weak because pungent is dispersing.
- Action: Induces sweating and promotes energy circulation.
- Organs: Lung and large intestine
- Overuse: Can cause muscles and pulse to become weak and injure the spirit. It can also injure the skin and body hair.

Salty: goes to the blood.

- Avoid: if you are suffering from blood diseases or if the heart is struggling. Salt has a cold energy and should also be avoided when the Yang (heat) of the body is weak (feels cold, edema).
- Action: Softens hardness and masses and descends. It is useful in hardened muscles or glands and to lubricate and disperse any hardness.
- Organs: Kidney and bladder
- Overuse: Can cause the pulse to become sluggish from congestion of the Qi (energy) and the complexion loses its vitality. The bones may weaken and the function of the heart will be suppressed, low spirits and poor colouring will occur from injury of the blood.

Sour: goes to the tendons.

- Avoid if muscles and tendons are tense or tight.
- Action: Astringent, absorbent and astringent (constricting). It is good for diarrhea and excess perspiration, but it can obstruct.
- Organs: Liver and gallbladder
- Overuse: Injures the muscles, making the flesh contract, drying the lips and allowing the liver to produce too much fluids which injure the spleen.

Bitter: goes to the bones.

- Avoid: in bone disease or if the bones are old or crumbling.
- Action: Drying and hardening, purging. In general, bitter reduces body heat, dries up the body fluids and can cause diarrhea if it is purging. It also activates the liver function.
- Organs: Heart and small intestine
- Overuse: Injures the spirit, dries up the skin and makes the body hair fall out. Too much bitter weakens the spleen's function to transform fluids.

Neutral:

- Action: Diuretic

Directions & Movements

Aside from having temperature and flavor properties, foods also have an effect on what direction in the body they move. Foods can move inwards, outwards, upwards and downwards. In general, flowers and leaves have an upwards movement while seeds, grains, roots and fruits have a lowering movement. Yang (warm, hot, pungent or sweet) foods are generally said to move upwards and outwards and Yin (cool, cold, salty, sour or bitter) foods are said to move inwards and downwards.

Inwards/Sinking moves towards the centre of the body or the inner parts. This usually means promoting bowel movements.

Outwards/Floating moves towards the outside of the body to the skin. They often reduce fever by promoting sweating.

Upwards/Ascending moves from the lower part of the body to the upper part of the body. It is often used to treat diarrhea or prolapse.

Downwards/Descending moves from the upper regions to the lower regions when things are rebelliously rising. These herbs stop nausea and vomiting and some types of hiccups, cough and asthma.

Lubricating/Obstructing: some foods lubricate the body such as bananas and honey and should be avoided with damp conditions and diarrhea. Likewise, some foods slow down the movement and should be avoided with internal dryness such as constipation. They are useful in cases where things are coming out too easily such as excessive perspiration, premature ejaculation, excessive urination or seminal emissions.

Composition of a Recipe

As food is like medicine in TCM, medicated diet recipe is like herbal formula. It is rarely composed of a single ingredient. To increase the intended effect and edibility, a variety of ingredients are added to complement the dish.

The composition of the formula has main ingredients and assistant herbs that complement the main function. There are also associated herbs that balance and harmonize the herbal formula. Similarly a medicated diet recipe also consists of main ingredients and associated ingredients. The general rule is to ensure the ingredients are compatible with no harmful effect. Next is to select ingredients that complement the function and taste. Then is the selection of the appropriate cooking method. Lastly is to add condiments that balance the hot and cold nature of the dish.

Selection of Ingredients

The ingredients used can be classified as the following 3 categories:

- Mutual Accentuation: combination of 2 or more ingredients with similar functions to accentuate their therapeutic actions.
- Mutual Enhancement: combination of 2 or more ingredients with different actions in which one enhances the effect of the other.
- Mutual Counteraction: combination in which the side effect of one is reduced or eliminated by the other

Use of Condiments

The use of condiments is usually intended as under the mutual counteraction category which helps balance the property of the dish. Commonly used condiments include ginger, garlic, green onion, coriander, and cooking alcohol. They are warm and yang nature and are ideal to complement yin ingredients such as vegetable and seafood. They can also eliminate the fish taste of seafood or gamey taste of meat.

4. Medicated Diet Principles

Manage Your Own Health with Medicated Diet

Good Eating Habits

The key to healthy eating is balance, variety and moderation. The previous chapter already introduced the nature and properties of food. The next step is to incorporate into our daily routine and formed a good eating habit. The following are general guidelines based on theory of Traditional Chinese Medicine:

- Eat a variety of food: food variety means eating balance diet from various food groups. Similar to western nutrition, the classical medical text, Inner Cannon of Yellow Emperor, groups food into grains, animal products, fruits, vegetables. On top of various food groups, one should also try to incorporate various flavors and colors as they indicate tropism to different organs.
- Eat more warm and hot food, do not consume too much cold and raw food: cold and raw food needs extra energy for the body to process. It can damage yang qi with over consumption of cold food or if the body constitution is weak. It is generally not recommended.
- Eat at regular time, 3-5 meals a day: this is related to the time that food stay in the stomach. It takes about 4 hours for vegetables and about 6 hours for meat to be processed by the stomach. Regular intake can help stabilize blood sugar as well as reduce the sudden dip in energy after meal.
- Avoid overeating: overeating damages spleen. General recommendation is eat to 70% fullness. It is also a good idea to consume the same amount of food at regular time to avoid unnecessary stress to the digestive system.
- Moderate consumption of pickled, smoked, barbecued food: this is a modern day advice. Pickled, smoked and barbecued foods are carcinogenic and best to avoid them.
- Reduce salt intake: sodium is required to keep fluid balance in our body but only a small amount is required. Too much salt can increase blood pressure, which is a major risk factor for heart disease and stroke.
- Have a good breakfast, a full lunch and a light dinner: in the morning, the body needs energy to get started. A good breakfast provides the necessary support to begin the day. In the afternoon, more energy is required as work is ramping up. A full lunch will continue the motivation and stamina. But be careful not to overeat. At night, there is fewer activities and less energy is required. A heavy meal with food in the stomach will cause insomnia and poor sleep.
- Keep relaxed and positive, enjoy your food: eat with pleasure – emotional or other distraction can cause qi blockage and results in food stagnation
- Savor and chew your food completely: eating slowly helps reduce the burden of the spleen and stomach as well as relax the mind.
- Avoid smoking and too much alcohol
- Avoid late night dinners: late night dinner causes food stagnation and weight gain as body function is at a resting stage and late dinner can damage spleen function.
- Choose food according to your constitution and season

- Consume rich food in moderation:
 - too much dairy causes dampness and phlegm
 - too much oily foods causes heat, dampness and phlegm
 - too much sweet food causes heat, dampness and phlegm
 - too much alcohol causes dampness and heat
 - too much meat causes dampness and phlegm
- After your meal:
 - brush your teeth
 - massage the abdomen from left to right
 - go for a walk instead of going to bed right away

In Qian Jin Fang, it states:

"After dinner, one should clean the mouth to keep teeth healthy, with good scent... After meal, one should walk a hundred steps with frequent messaging on the abdomen for a few hundred times. At the same time, chattering the teeth thirty-six times. The mouth is filled with saliva and food can be digested easily. The benefit is free of illness. On the contrary, if one lie down after meal, undigested food accumulates resulting in hundred diseases. "

Eating with the Seasons

Life cultivation in accordance with seasonal conditions refers to regulating one's mind, living conditions, and diet at opportune times throughout the year in order to achieve and maintain good health, prevent diseases and prolong life. These opportune times are determined according to the principles and features of the climatic variations and the waxing and waning of yin and yang during the year. The name "life cultivation" suggests that life itself is not something to be taken for granted and is something that needs to be tilled, sowed, nourished and cultivated much like a farmer's crop.

TCM holds that humans, as a part of nature, exist between the heaven and the earth and are closely related to nature. Conversely, the climatic variations in nature may influence the human body directly or indirectly, causing corresponding physiological or pathological changes. Humans live in the natural environment and all the vital activities should conform to the objective principles of the seasonal waxing and waning and transformations of yin and yang. Only in this way may one enjoy good health and longevity. On the contrary, if one does not conform to the seasonal changes and violates the natural principles one's health will suffer, giving rise to disease. Throughout history, those considered sages in the art of life cultivation have insisted on the need to regulate one's daily life including one's mental activities, diet and overall life style in accordance with the seasons. In order for normal physiological functions to occur, there must be a harmonious balance between the internal and external environments.

"Cultivating Yang in Spring and Summer, Nourishing Yin in Autumn and Winter"

Season	Five Element	Color Favor Organ	Food Recommended	Food/Herb Restricted
Spring	Wood (Germination)	Blue Sour Liver	Garlic, Chive, Onion, Lily bulb, Lotus seed, Radish, Perillia leaf, Black fungus, White fungus, Mushroom, American ginseng, Chrysanthemum flower, Cassia seed, Polygonum, Chinese yam. Bamboo shoot, Fish	Mutton, Quail, Ginseng, Cinnamon, Fennel seeds, Hot pepper, Wine
Summer	Fire (Growth)	Red Bitter	Mung bean, Mung bean sprout, Pear, Winter melon,	Longan, Lichee, Chive, Onion, Hot

		Heart	Bitter melon, Cucumber, Tomato, Mint, Lotus root, Honeysuckle flower, Lotus leaf, Water melon, grape, pineapple, Coconut, Mulberry fruit, Lemon, Strawberry, Lemon, Perisimmon, Dark Plum, Job's tears	pepper, Cinnamon, Wine, Ginseng, Mutton
Autumn	Metal (Reaping)	White Pungent Lung	Glehnia (Bei Sha Shen), Lily bulb, Chestnut, Lotus seed, Chinese red date, Walnut, Peanut, White fungus, Pear, Ginseng, Wolfberry, Kelp, Astragalus (Huang Qi), Euryale seed (Qian Shi), Tomato, Rabbit	Winter melon, Cucumber, Bitter melon, Water melon, Mung bean, Hot pepper, Cinnamon, Mung bean sprout, Fennel seeds, Honeysuckle flower, Chrysanthemum flower, Mutton
Winter	Water (Storage)	Black Salty Kidney	Lotus seeds, Lily bulb, Longan, Lichee, Onion, Pepper, Cinnamon, Wine, Ginseng, Sesame, Walnut, Peanut, Black fungus, Beef, Mutton, Codonopsis (Dang Shen)	Raw and cold vegetables and fruits, Mung bean, Mung bean sprout, Honeysuckle flower, Chrysanthemum flower, American ginseng, Banana, Persimmon, Shrimp, Crab

TCM Life Cultivation in Accordance with Body Constitution

Whether for health cultivation or disease treatment, Traditional Chinese Medicine must be used in accordance with each individual's body constitution. What are the body constitutions of modern people? Professor Wang Qi of Beijing University of Chinese Medicine has led a research group studying Traditional Chinese Constitutional Medicine. They spent 35 years investigating 21,948 cases from 5 regions, 9 provinces and 26 cities across China. The results indicate that human constitution can be classified into 9 basic constitutional types. Certain constitutional types can lead to certain diseases. Unbalanced constitutions can be regulated and rebalanced to health.

Constitution Types and Their Characteristics

1. Balanced Constitution

- Manifestation: General good health, lustrous complexion, full and lustrous hair, bright and spirited eyes, good appetite, regular bowel and urination, cheerful, optimistic, friendly and care-free temper
- Disease Tendency: Not easily get sick
- Dietary Recuperation: Balanced, diversified and accordance with the seasons

2. Qi Deficiency Constitution

Manifestation:	Shortness of breath, no desire to speak, fatigue, dispiritedness, sweating, weak and soundless voice
Disease Tendency:	Common cold, Flu, Visceroptosis, Consumptive diseases
Dietary Recuperation:	Foods that have the effects of invigorating spleen and replenishing <i>qi</i>
Food Recommended:	Soya bean, rice, Bian Dou (hyacinth bean), chicken, yellow croaker fish, shitake mushroom, Da Zao (Chinese red date), Shan Yao (Chinese yam), honey
Food to Avoid:	Bin Lang (betel nut), water spinach, radish

3. Yang Deficiency Constitution

Manifestation:	Fair skinned and large body size, flaccid muscles, pale white complexion, pale lips, hair falls out easily, aversion to cold with cold limbs
Disease Tendency:	Phlegm retention, Edema, Diarrhea, Impotence
Dietary Recuperation:	Foods which are warm and sweet in nature to warm and tonify spleen <i>yang</i> and kidney <i>yang</i>
Food Recommended:	mutton, beef, eel, sword bean, lichee, longan, cherry, apricot, walnut seed, chestnut, leek, fennel, onion, parsley, carrot, Chinese yam, flesh ginger, hot pepper
Food to Avoid:	Cold, raw, bitter or greasy food such as cucumber, lotus root, water melon, crabs, bitter melon, mung bean, green tea

4. Yin Deficiency Constitution

Manifestation:	Emaciated, flushed cheeks or feverish face, feverish sensation in the palm and soles, dry mouth and throat, dry skin, skin easily wrinkles, dry and irritating sensation in the eyes, blurred vision, dizziness, poor sleep
Disease Tendency:	Easily get dry cough, Dry syndrome, Seminal emission, Premature ejaculation, Amenorrhea, Metrorrhagia
Dietary Recuperation:	Foods with sweet and cold nature, which have the effects of nourishing <i>yin</i>
Food Recommended:	Lean pork, duck meat, turtle, mung beans, winter melon, sesame, lily bulb
Food to Avoid:	Warm and dry foods such as mutton, chive, onion, hot pepper, garlic, sunflower seeds

5. Constitution with Phlegm-damp

Manifestation:	Obese, large and flaccid abdomen, oily facial skin, pale yellow dull complexion, swollen face and eyes, excessive sticky sweating, chest oppression, lots of sputum
Disease Tendency:	Diabetes, Stroke, Coronary disease, High blood pressure, High cholesterol
Dietary Recuperation:	Light diet with bland taste
Food Recommended:	Yi Yi Ren (Jobs tears), Chi Xiao Dou (small red bean), hyacinth dolichos bean, lotus leaf, carp, winter melon, dried purple seaweed, bamboo shoot, onion, garlic

Food to Avoid: Sweet, sticky, greasy, nourishing foods such as fried foods, lard, white fungus, sesame, walnut, chestnut, watermelon, peach, pear, banana

6. Constitution with Damp-heat

Manifestation: Obese or skinny, oily and dirty complexion, susceptible to acne, bitter taste in the mouth and thirst, heavy sensation in the body and lassitude, vexation,
Manifestation: Obese reddish eyes, dry or sticky, stagnant feces, scanty and reddish urine, wet scrotum and leucorrhea

Disease Tendency: Furuncle, Jaundice

Dietary Recuperation: Food with bland and cold nature

Food Recommended: Yi Yi Ren (Jobs tears), Chi Xiao Dou (small red bean), hyacinth dolichos bean, Fu Ling (poria), mung bean, duck meat, kelp, white gourd, towel gourd, cucumber, watermelon, lotus root, water spinach

Food to Avoid: Warm, hot, sweet and greasy foods and such as pepper, raw ginger, green onion, garlic, pineapple, lichee, mango, wine, cream, pork, beef, mutton

7. Constitution with Qi Stagnation

Manifestation: Mostly skinny, unhappy facial expression, emotional disturbance (stressed, anxious, depressed etc.), often sigh and hiccup, fullness and distention in the chest and hypochondrium

Disease Tendency: Depression syndrome, Hysteria, Insomnia

Dietary Recuperation: Food that has the effects of regulating *qi* to alleviate mental depression and recuperating spleen and stomach with bland and cold nature

Food Recommended: Buckwheat, sorghum, sword bean, mushroom, orange, radish, onion, balsam pear, towel gourd, chrysanthemum and rose

Food to Avoid: Astringing and sour foods such as pumpkin, guava, wax berry, pickle, star fruit, strawberry, plum and lemon

8. Constitution with Blood Stasis

Manifestation: Mostly skinny, dark dull complexion, dark purplish skin rashes, dark skin colour, dark circles, dark or dull nose, dry flakey skin

Disease Tendency: Hemorrhage, Stroke, Coronary disease

Dietary Recuperation: Foods have effects of invigorating spleen, promoting *qi* circulation, promoting blood circulation

Food Recommended: Black soybeans, dried orange peel, soybean, hawthorn, black fungus, oyster mushroom, onion, leek, fennel, shitake mushroom, eggplant, mango, rose, papaya, brown sugar, wine

Food to Avoid: Foods that are cold, cool, warm and dry, greasy and blood astringing are contraindicated, such as ebony, balsam pear, persimmon, plum, guava, and groundnut kernels. Foods rich in fat and cholesterol such egg yolk, shrimp, and cheese should be avoided as well.

9. Endowment (Special Intrinsic) Constitution

Manifestation: No distinctive manifestations; it has either malformation or innate physiological defects. For example: constitution of allergic reaction manifests as often sneezing, runny and stuffy nose without catching a cold, easily get urticaria and other skin rashes

Disease Tendency: Drug anaphylactic reaction, Food allergy, Innate or inherent physiological defects

Dietary Recuperation: Personalized healthcare menu based on their condition

Food Recommended: Diet in accordance with seasonal conditions, diet in accordance with environmental conditions, diet in accordance with individual physique and diet in accord with particular disease to regain the balance of *yin-yang* and dynamic balance between the organism and outside environment

Food to Avoid: For those with an allergic constitution, attention should be given to daily prevention and healthcare in case of various kinds of allergic foods. Generally speaking, food should be bland in taste; avoid cold, astringent, fatty, sweet, greasy and dispersing foods such as wine, fish, shrimp, crab, pepper, fat meat, strong tea, coffee for fear of latent phlegm and inveterate diseases.