

Traditional Chinese Medicine and its role in Preventive Medicine

Medicina Tradicional Chinesa (MTC) e o seu papel na Medicina Preventiva

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ABSTRACT

Now that we are rethinking human resources for health on the cusp of the post-modern era (Fronteira, Dussault & Buchan, 2020) or in the era of Precision Medicine (Wang & Zhang, 2017) more and more attention is being paid to the role of Chinese Traditional Medicine (TCM) theory in health maintenance, preservation and prevention.

The purpose of the present article is to present the importance of TCM Preventive Medicine both in the scope of clinical practice as well as outside this context, guided by the theory of Chinese Medicine Constitutional Types. In order to illustrate the usual practice of the TCM practitioner, an example of differential diagnosis, therapeutic principles and treatment plan of a clinical case after infection with COVID-19 is presented, accompanied by an example of a health plan for the same person, according to the evaluation of its Constitutional Type.

KEYWORDS

Traditional Chinese Medicine, Preventive Medicine, TCM clinical case.

RESUMO

Em tempo de repensar os recursos humanos para a saúde no limiar da era pós-moderna (Fronteira, Dussault & Buchan, 2021) ou da era da Medicina de Precisão (Wang & Zhang, 2017) é dada cada vez mais atenção ao papel da teoria da Medicina Tradicional Chinesa na manutenção e preservação da saúde e na prevenção da doença.

O propósito do presente artigo é apresentar a importância da Medicina Preventiva da MTC no âmbito da prática clínica e fora do contexto clínico, sob a orientação da teoria dos Tipos Constitucionais da Medicina Chinesa. A fim de ilustrar a prática habitual do profissional de MTC é apresentado um exemplo de diagnóstico diferencial, princípios terapêuticos e tratamento de um caso clínico depois de infeção pelo COVID-19, acompanhado de um exemplo de plano de cultivo da saúde para a mesma pessoa, de acordo com a avaliação do seu Tipo Constitucional.

PALAVRAS-CHAVE

Medicina Tradicional Chinesa, Medicina Preventiva, Caso clínico da MTC.

Sun Si-Miao, a famous Chinese doctor from Tang dynasty, classified diseases into three stages: disease prevention, upcoming diseases, and real diseases and once said: “[...] High-level doctors prevent diseases”.

Cited by Zhan-wen, Mondot & Xin, 2012, p. 6

Traditional Chinese Medicine (TCM) and Preventive Medicine today

In China civilization experts of health cultivation from all dynasties and historical periods have explained the theory and practice of Preventive Medicine from different perspectives, practices and understandings across thousands of academic schools.

However, all follow the TCM principles of dynamic balance of Yin Yang, the harmony and moderation between man and nature and contributed to the enrichment of the practice and theory of preventive medicine today. This health work force based in TCM theory made it possible for each person to adapt these principles and methods in order to build a health cultivation plan to the different stages of his life.

The present article intends to:

- Introduce the concept of Preventive Medicine in TCM and its relationship to human cultivation;
- Raise awareness of the main possibilities of TCM in Preventive Medicine and people-centered care;
- Stimulate a conscientious engagement of all people in health cultivation;
- Provide an example of TCM treatment in this pandemic era of COVID-19 infection;
- Present TCM disease prevention opportunities for the general public and for individual patient in particular.

Traditional Chinese Preventive Medicine

Traditional Chinese Preventive Medicine is linked to human health cultivation, personal health cultivation and clinical practice of TCM through axiomatic principles and TCM theory.

The basic scientific theory of the concept of life health cultivation took shape at the time of the Yellow Emperor's Inner Classic – *Nèi Jīng* and never stopped its development through various ideas, methods, experiments and research along all dynasties until today. As pointed out by Needham and Lu (1959) during this time, in China, every family should have sanitary emergency kit with materials and herbs to cope with the first symptoms of disease and should also know and choose the nature of the food to be combined in the diet, depending on the time of the day and the season of the year to prevent disease. It is also interesting to note the importance given to the psychosomatic cause of diseases by all TCM doctors and to the cultivation of mind and control of emotions.

According to TCM health cultivation experts, Chinese Preventive Medicine and Health Cultivation have drawn their wisdom from the experience of trillions of practice sessions over the past thousand years. It involves ideas going from practice to theory and goes back to practice to test and enrich and develop the methods. Thus, the concept of Health Cultivation refers to the conscious acts and methods of cultivating body and mind health, adaptation to the environment, improvement of the constitution, and prolonging the quality of life (Zhan-wen et al., 2012, p.2,3; Deadman, 2016).

Preventive Medicine has no meaning for TCM if it is not consciously put into practice as a kind of health-attainment routine by many means and methods. It reflects the whole process of discovering the laws of the evolution of life. It is also a health care activity that combines physical and psychological health.

Lu Pu-Wei, around 240 AC, in the State of Qin has a statement (Needham & Lu, 1959):

For the nourishment of health, nothing exceeds in importance the recognition of the fundamental nature of the human being. If this is once understood, then there is no room left for diseases to enter in.

Preventive Medicine in TCM is a Practical Science that emphasizes the union between man and nature

Preventive Medicine in TCM is a practical science that guides people to cultivate their own health, exploring the theory of human health and the Traditional Chinese Medicine way of cultivating and applying methods to strengthen physical and psychological health, prevent disease, and prolong life. Chinese Preventive Medicine follows the principles of health cultivation that help people integrate a

healthy lifestyle into their daily lives and work. It is also an education in the humanities, natural sciences, and sociology, which helps every human being to be in harmony with nature and to embrace his entire human existence.

According to Faro and Fernandes (2016, p.399) analysing in detail the content and themes of education for health, they mainly consist of transitions from dualism to monism, from a split view of life to an holistic view: first of all, the finding that there is not healing to the body without the active participation and self-transformation of the mind; the understanding that imbalances result from ignorance of the various somatic natural laws, psychological and environmental factors; the conviction that, by its inherent dignity and greatness, the most natural condition of the human being is the healthy balance, and that its natural processes spontaneously seek the best possible situation, if they find favourable conditions; the reliance on natural healing agents, which reveal that the human being is not separate but integrated into nature, along with the various natural factors, where he can find many elements that are like lost parts of himself, which may complete him and bring him closer to what he really is.

Thus, Chinese Preventive Medicine is not just an improvement in life style and quality of life or a simple physiological concept. It is a human and sociological practical posture in life, which combines the theory and practice of the natural science and social sciences with the integration of multiple disciplines that are the expression of human development in different fields such as nutrition, psychology, philosophy, literature, history, astronomy, meteorology, geography, art, music, sport, religion (Zhan-Wen et al., 2012)

It also creates a positive work culture within a multidisciplinary team of health professionals, where holistic and community-based forms of care are developed, acting in sub-health problems or chronic diseases.

TCM and its Role in Preventive Medicine

TCM is one of the most prestigious medical heritages in the world, with more than 2 millennia of clinical practice used in many countries as a form of health management, and health care system (Wang, Russell, Yan & GHERG, 2014).

TCM regards each individual as distinct from the others and focuses its differential diagnosis of the syndrome and its treatment strategy on the uniqueness of an individual's condition (Li, Yao, Li & Wang, 2019) But it also has a tradition of

observing society and developing accurate responses and strategies to increase the condition of global human health condition.

By observing a certain stage of a disease, the syndrome is dynamic and diagnosed based on the patient's overall response to the pathogenic, climatic, geographical, emotional and dietary factors (Li et al.2019).

Differential diagnosis of the syndrome is typically used to determine a therapeutic plan based on the TCM field of intervention and patient context (Example 1 – after COVID-19 infection).

People can have a TCM consultation to build or improve their health cultivation plan based on their diagnosis, constitutional type, health habits and living conditions. But all members of the population can benefit from a constitutional questionnaire assessment that in China has already been applied and has proven successful for public health management at a national level (Wang, Li & Wang, 2019). In Portugal this tool has begun to be applied in different contexts of soft practices where all citizens can receive practical and understandable information on how to develop and nourish their lives significantly to maintain their health in different contexts of life and work (Example 2 – Constitutional Type).

TCM Preventive Medicine for All

TCM Preventive Medicine means TCM is going out of clinics and hospitals and goes into streets, parks, offices, factories and family homes. It also means that TCM stops being an exclusive possession of doctors and other specialists and may become a common property of all human beings.

Doctors and other specialists are now faced with the challenge of explaining to common people how to take possession of TCM health improving soft methods, and learn how to use them to benefit the quality of their lives.

This is particularly important in states of sub-health characterized by some soft disturbances in psychological behaviors or physical characteristics that a TCM diagnosis can recognize as specific imbalances that can be corrected before illness occurs. Some indices of sub-health problems can also be accessed and prevented using the TCM constitutional questionnaire in general population, outside the clinical context for diagnosis and counseling.

The implementation of this type of questionnaire can avoid high levels of under-diagnosis of chronic diseases, such as type 2 diabetes mellitus (T2DM), can individualize primary prevention strategies involving healthy people, in secondary

prevention, screening people at the sub-clinical stages of the disease and in tertiary prevention by joining the health promotion system with the treatment of the disease. (Wang, Yuxiang, Guo, Hou, Garcia, Tan, Anto, Mahara, Zheng, Li, Kang, Zhong, Wang, Guo & Golubnitschaja, 2021). But, more importantly, it gives people an awareness of their health needs and how they can build their own culture plan in different phases of their lives.

In the following lines an example is presented of a TCM combined clinical and preventive intervention

Example 1 - TCM treatment after COVID-19 infection

Following COVID-19 infection, many patients come to TCM consultations with a general sense of health disturbance, some more related with fatigue and anosmia, others heaviness and pain in the head, sometimes associated with shortness of breath and dryness feeling and other disturbances with psychosomatic discomfort. However, in more severe cases some of these symptoms were associated with leg pain, paresis caused by blood stagnation, remaining COVID-19 infection and possibly a long period of bedtime (some in induced coma) for better breathing, in hospitals.

This case is not a presentation of clinical study case, but only an example of the possibility of TCM intervention after COVID-19, in clinical practice settings versus the TCM constitutional evaluation of the same case before the viral infection.

Case description

Male patient, 67-years old, retired from dockside work with a very active life as tinsmith, usually working in a standing position with movements that require strength and precision. The patient reports that he contracted COVID-19 infection in the fall of 2020 and entered a hospital for the first time in his life in a very poor condition. He was saved but lost 7kg and come to TCM consultation because of a remaining pain in one leg and knee, some fatigue and dyspnea.

COVID-19 Patient Phase Report

The patient was working in different climatic conditions when he began to feel very cold and, in the following days, alternative chills (cold) and fever, nausea, reduced appetite, hypochondriac pain, a dry throat and bitter taste in the

mouth. A few days after, he refers he had dyspnea, chest pain, increased fatigue and cough with phlegm. But it was only when he had a diminished sense of smell and taste that he decided to go to the hospital.

According to the *Six-Stage syndrome differentiation* the symptoms and signs reported by this patient showed that there was an initial Shao Yang disease. When a disease remains between the initial Yang and Initial Yin the case will involve conflict between Yin and Yang, the intermingling of Cold and Heat, and the confrontation between the pathogenic factor and the body resistance or Zheng Qi. If after three days the patient has a good intake of food and no nausea it indicates that the three Yin channels are not affected, which is not the case. With this patient there was an increasing reduction in appetite indicating the involvement of Tai Yin meridians with damp blocking the Lungs, Middle Burner and Gallbladder meridian. As it was the first time this patient went to the hospital, stress and anxiety worsened the liver Qi stagnation in Shao Yang region.

In the first consultation after the hospital stay, the patient presents the symptoms and signs that are synthetized in Table 1.

**Table 1 – Main complaints, symptoms and signs.
Patient example after COVID-19 infection.**

Main Complaints	Symptoms	Signs
Leg pain	Pain and heavy sensation in the legs specially in bladder and gallbladder meridians and difficulty in moving the left leg	Tongue - red, swollen tongue with yellow thick greasy coating, red edges and tip, dark sub-lingual veins
Dyspnea	Shortness of breath, cough with dry phlegm	Pulse – Forceful and slippery, weak in the proximal positions, 80 bpm
Fatigue	Active but unable to carry out the usual daily tasks	
	Stifling chest and chest pain worst with irritability	
	Lower back pain	
	Muscle weakness, loss of 7kg in the period of intensive care in hospital	
	Dry mouth and throat	
	Heat sensation	
	Stomach pain and gastritis	
	Dizziness	
	Vision changes	

Main Complaints	Symptoms	Signs
Fatigue	Urinary changes at night, not during the day	
	Insomnia- difficulty to sleep and dream disturbed sleep. During night gets up 2 times to drink water and to urinate	
	Poor concentration	
	Poor digestion, nausea and reduced appetite	
	Irritability	
Constitutional Type	Symptoms of Yin deficiency type before viral infection	

After COVID-19 the pathogenic factor can remain in Shao Yang region, as pointed out by Yang (2019): this suggests that the body's resistance is not able to eliminate it. The forceful and slippery pulse, especially in lung, liver and spleen positions, indicate that dampness is still restraining and obstructing the Qi movement in the chest and middle burner. The patient shows a remaining dampness that obstructs the ascending of Spleen Qi and the descending of Stomach Qi, which justifies shortness of breath, poor appetite and weak concentration. The patient also shows a remaining heat-fire linked with damp resulting from the infection, long-lasting Liver Qi stagnation, the aggression of Liver fire to Stomach and his constitutional Yin deficiency type with empty fire flaring up. However, the dampness restrains the moving abilities of the heat and fire.

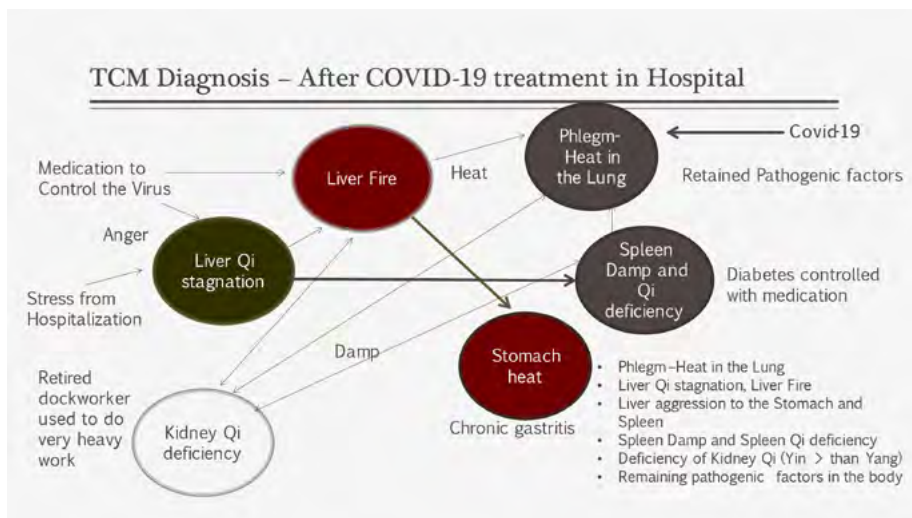


Figure 1 – TCM differential diagnosis after Covid-19 hospitalization – First Consultation

The patient feels hot inside the body but this heat is not shown by the touch or the temperature taken outside, only can be observed in the red tip and edges of the body of the tongue and its yellow damp coat. The Spleen Qi deficiency and Kidney Yang deficiency after all the life struggle have weakened his Zheng Qi (correct Qi) and reduced the manifestations of heat and fire. Figure 1 shows the TCM differential diagnosis:

After the TCM differential diagnosis it was important to define the treatment principles in general and for each area of intervention of TCM. The Therapeutic Principles in general are explained in Figure 2. First of all, it is important to separate phlegm from heat to eliminate both from Lung and regulate the Lung Qi with Chinese herbal medicine. It is also important with acupuncture and Western herbal medicine to regulate Liver Qi, harmonize Liver and Spleen and eliminate Liver fire and damp-heat from the Gallbladder.

Finally, it is crucial to move Qi and blood in bladder and Gallbladder meridians and stop the pain in the leg with Tuina and Qi gong exercise, but also to strengthen the Kidney Qi.

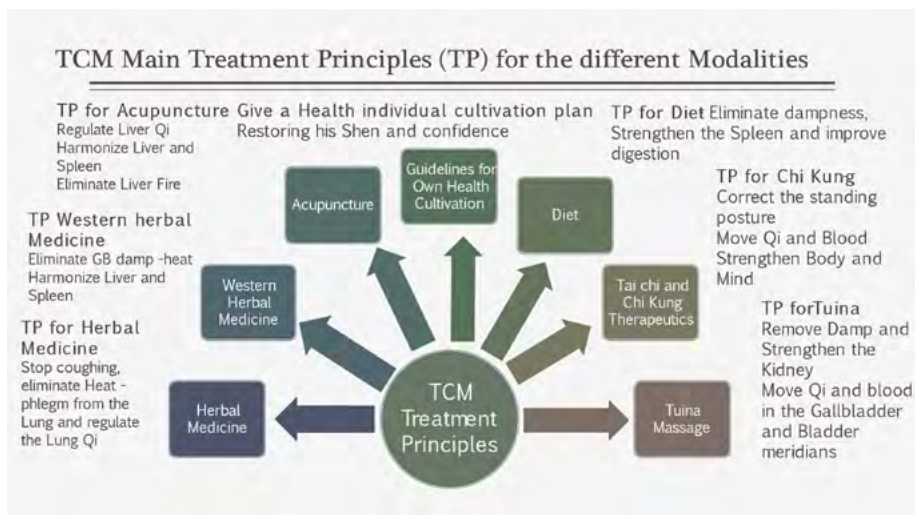


Figure 2 – TCM Treatment Principles in the different areas and health guidelines

After this strategy and observation of the patient's response to the treatment, it is possible to start tonifying Kidney and Spleen Qi with herbs and stimulate the right coordination of posture and movement.

Thus, for Chinese herbal medicine the Treatment Principles were to stop coughing, eliminate heat-phlegm from the Lung and regulate the Lung Qi. In the first consultation the formula Qing Jin Hua Tan Tang was given.

Only after removing phlegm-heat in the Lung, eliminating fire and regulating Liver Qi it is possible to nourish Kidney Qi specially Kidney Yin with Liu Wei Di Huang.

Qing Jin Hua Tan Tang (Yang, 2021, p.58)
 Huang Qin (Scutellariae radix) 12g
 Zhi Zi (Fructus Gardenia) 9g
 Zhe Bei Mu (Bulbus Fritillariae Thunbergii) 9g
 Gua Lou (Fructus Trichosanthis) 18g
 Sang Bai Pi (Cortex Mori) 9g
 Chen Pi (Citri reticulatae pericarpium) 9 g
 Fu Ling (Poria) 9g
 Jie Geng (Radix Platycodi) 6g
 Mai Men Dong (Tuber Ophiopogonis) 13g
 Gan Cao (Radix Glycyrrhizae) 6 g

The Therapeutic principles (TP) for Western Herbal Medicine are to:

1st Remove Damp in the Gallbladder and Heat in the Liver with: (Marques, 2020; Ross, 2010).

- Artichoke (Cynara cardunculus var. scolymus) 1 table spoon (tbsp)
- Boldo (Peumus boldus) 1 tbsp
- Dandelion (Taraxacum officinale) 1 tbsp
- Peppermint (Mentha × piperita) 2tbsp

2nd – Harmonize liver and spleen: (Marques, 2020)

- Lemon balm – (Melissa officinalis) -1tbsp
- Lemon verbena – (Aloysia citrodora) -1tbsp
- Milk Thistle – (Silybum marianum) - 1tbsp

Dosage (for 1L boiling water - let stand for 15m and drink throughout the day.

The patient takes the first decoction only during the first three days (once a day) to complete the action of the Chinese herbal formula. He begins the second decoction, the second week of treatment, during 7 days.

The Therapeutic principles (TP) for Acupuncture first consultation are (Deadman, 1998):

1. Regulate Liver Qi, Harmonize Liver and Spleen, Eliminate Liver Fire
 - P6, Ren17, Ren 12, Liv 13, St 36, GB 34, Sp6, Liv2
 - P6 -Unblocks the blockage of Qi in the middle and upper Jiao, directs downwards the Qi of the Stomach in countercurrent and calms the mind.
 - Ren17 Influence point of Qi that tonifies and moves qi in the chest
 - Ren12 - Alarm point of the stomach and point of influence of the Yang organs that tonifies and mobilizes the Qi in the middle Jiao.
 - Liv 13 – Harmonize Liver and Spleen redirect the Stomach Qi
 - ST36 – Point that tonifies the Spleen Qi and the Zheng Qi, regulates the Qi of the Stomach and calms the mind.
 - GB34 -He/sea point of the Gallbladder that moves and brings down the Qi of the Liver and Gallbladder. Master point of the muscles, myorelaxing point.
 - Sp6 - Point that tonifies the Spleen Qi of the Spleen, regulates the Qi, tonifies the Yin and eliminates damp.
 - Liv 2 - Liver Ying Point that removes heat from the Liver

Therapeutic principles (TP) for Diet:

1. Avoid Food that increase dampness and heat
Sweet, spicy, heavy food, milk products, nuts. roasted peanuts, soft drinks, white bread, refined sugar and alcohol.
2. Include food that can fortify and tonify Spleen Qi
Recommended foods: white vegetables (horseradish, turnip, fresh ginger, onion, potato, cauliflower...), seasonal fruits like pears, cereals (brown rice, oats, barley...), oilseeds (sesame seeds, sunflower seeds, pumpkin seeds, almonds...), legumes (chickpeas, lentils...) fish (white and blue), lean meat (duck, chicken...) and eggs.
3. Include food that can eliminate dampness

Maitake, small amount of bitter foods are recommended, such as Azuki Beans, Black Soy, Lettuce, Alfalfa, and White Grape, and slightly spicy and salty

foods to help the metabolism of damp, such as Green Tea, Mackerel, Horseradish, Fresh Radish, Daikon, Marjoram, Watercress, Tangerine Peel, Apple Peel, Barley, Turnip, and Seaweed

Therapeutic principles (TP) for Tuina (Carvalho, 2006 p. 28; Hongzhu, Yihuang, Yunchuan, Mingxin, Aisong, Tao & Xiaohong, 2006, pp. 121-122):

1. Remove Damp and Strengthen the Kidney
 - Patient in prone position. The doctor stands beside him, Presses [An Fa], kneads [Rou Fa], rolls [Cuō Fa] and rubs [Ca Fa] with both hands the caudal region until he gets a warm sensation.
 - Press [An Fa] with both thumbs the Baliao (31B - 34B) for 3-5 minutes and tap [Quan Bei Ji] on the points with the metacarpophalangeal zones or lightly with the dorsal zone of the hand during 1 minute.
 - Patient in supine position. The doctor places one or both overlapping palms on the Guanyuan point (4VC) and presses [An Fa], kneads [Rou Fa] and rubs in circles [Mo Fa] repeatedly around the pubic region for 3-5 minutes.
 - The practitioner places the palms near the navel and Pushes [Tui Fa] and Rubs [Ca Fa] obliquely the area of the pubic region until a sensation of heat.
 - Press [An-Rou Fa] with a finger the points Yinlingquan (9BP) and SanYinjiao (6BP) for 1 minute each.
2. Move Qi and Blood in Bladder and Gallbladder meridians and Strengthen the Kidney:
 - Apply Gun Fa (rolling method) along bilateral courses of the Bladder Meridian and Gallbladder meridians on lumbar and leg regions with heavy and downward manipulations, while the patient is in prone position.
 - Apply An Rou Fa (pressing-kneading method) on Weizhong '(BL 40), Yanglingquan (GB34), Kunlun (BL 60), Taixi (KI 3), Mingmen (GV 4), Dachangshu (BL25).
 - Apply Ca Fa (backward-forward rubbing method) along bilateral courses of the Bladder Meridian and Governor Vessel; on lumbosacral region transversely.

Therapeutic principles (TP) for Qi Gong

Correct the standing posture, Move Qi and Blood, Strengthen Body and Mind

- In the present case it was important for the patient to practice the six first exercises of Tai Chi Chi Kung System of 18 Movements
- Perform the Do-in stretching exercises for Bladder and Gallbladder meridians in order to improve the circulation of Qi and Blood in these meridians and relieve pain. Starting in a very simply way in a sitting position.
- All these systems improve mental tranquility, purification of thought and body, improvement of internal observation, consciousness and breathing.

There is not healing without active participation and mind transformation

For a change in consciousness, it is important to explain to the patient the characteristics of his constitutional type and sub-type and their consequences on his health. In the present case, a Yin deficient constitutional type with a secondary tendency to liver Qi stagnation with aggression to the Stomach is important to be explained to the patient. It is also important to present an individual health cultivation plan for the current phase.



Example 2 - Constitutional Type – Yin Deficiency

If the Patient had known, in advance, his type of constitution and had sought harmony between his life and nature, he could possibly have avoided the development of T2DM and Hospitalization in COVID-19 infection. As explained by Wang, Yu and Wang (2016) in Chinese medicine, there is no simple word to define “health”. Health is the balance of yin and yang and the essence of health is the harmony

between man and nature, blood and qi and of the five minds. "Only when Yin is at peace and yang is compact can essence-spirit be normal"

The patient with a Yin deficiency constitutional type is marked by the internal heat resulting from Yin-fluid deficiency including bodily fluid, essence, and blood. In this case one part of Yin deficiency was inherited, the other part resulting from environmental and social factors including the medical history of diabetes. This deficient fire tendency aggravates the COVID-19 inflammation and contributed to the difficult expectoration of dry phlegm.

Health also results from the coordination and harmonization of body and spirit activities of human life, the ability to adapt, respond and transform the social and natural environment at different stages of the life process (Wang et al., 2016). Each individual has different capacities for self-adaptation and regulation. This man has a very good capacity of self-adjustment but no one has drawn his attention to the limits of the body, either in social or natural dimension. An example of these symptoms presented in Table 2.

Table 2 – Main symptoms of Yin Constitutional Type

Symptoms
Warm palms and soles
Sensation of warmth of body and face
Dry skin or lips.
Dryness of the mouth and/or throat.
Lips redder than the others
Tendency to constipation or dryness of stools.
Sudden hot flashes or hot flashes.
Dry eyes or the need to use eye drops.
Excessive sweating even with light physical activity

Diet recommendations (Zhan-wen et al., 2012, p. 382)

In case of Yin deficiency, it is important that the diet includes foods that nourishes and moisten. It is also important that, depending on the seasons of the year, to nourish the organ associated with this season.

Recommended foods are wheat, rye, barley, honey, sunflower, azuki beans, lentils, tofu, yam, duck bone marrow, and eggs. Because of the hyperactivity of Yang resulting from the fall of Yin to control Yang, people with Yin deficiency should take more food that nourish Kidney Yin in order to nourish the Yin and subdue the hyperactive liver Yang. These foods include sesame, sticky rice, mung bean, crab, milk, oyster, hard shell clam, duck, tofu, peach, vegetables and fruits. These foods are sweet and cold, which have the effects of Yin nourishing.

One should avoid diuretics, stimulants, hot, spicy foods, and very strong foods. The patient came in autumn so it is important to give food directed to the Lung: sunflower seeds, duck, watercress, azuki beans, tangerines, and pears.

People with Yin-deficiency constitution should do low-intensity exercise with emphasis on nourishing the Liver and Kidneys. These exercises such as Shadow-boxing, Eight-Sections Brocade are recommended in order to nourish the Yin through the generation of body fluids. However, caution should be exercised in case of heavy sweating and water supplementation during the practice.

Exercise Recommendations (Zhan-wen et al, 2012, p.383)

People with Yin deficiency are also susceptible to dry skin and less defensive Qi capacity. Isometric exercises can promote the transformation and transportation function of Spleen and Stomach and increase the production of Qi and blood, but also increase the production of body fluids, while improving Yin in this type of constitution.

Because of Liver Yang hyperactivity, people suffering Yin deficiency should avoid heavy and high-intensity exercises that impair body fluids, due to profuse sweating, which are difficult to recover.

The Chi Kung exercises adopted include:

- Tai Chi Chi Kung System of 18 Movements
- Yi Jin Jing System of 12 Movements

This last system allows the complete stretching of tendons and fascia and the “free flow of Qi”. As a result, there is an increase in blood circulation.

All these systems improve mental tranquility, purification of thought and body, improvement of internal observation, consciousness and breathing.

Tree Posture (Zhang Zhuang)

- The practice of the Tree Posture regularizes chronic, lymphatic and hormonal imbalances. It strengthens the body and reinforces the self-protection mechanisms.

Dynamic Chi Kung System with breathing

- With movement and breathing for the Lung and Kidney



Self Tuina Massage (Carvalho, 2006; Hongzhu et al., 2006, p. 126)

Hyperactivity of yang due to deficiency of Yin (modified protocol)

- Apply Tui Fa (pushing method) and An-Rou Fa (pressing-kneading method) up and down along the Conception Vessel, repeatedly in supine position.
- Apply An Fa (pressing method) on Qimen (LR 14), Qihai (CV 6) and Guan Yuan (CV 4).
- Apply Rou Fa (kneading method) on Taixi (KI 3) Sanyin jiao (SP 6) Yongquan (KI 1).
- Apply Na Fa (grasping method) on medial sides of lower limbs.
- Apply Ca Fa (rubbing method) on Yongquan (KI1) until it is warm.
- Apply Na Fa (grasping method) on Jianjing (GB 21) in sitting position

Western Herbal Prescription – TP-Nourish Lung Yin (Marques, 2020)

- Althea – 2 tablespoon (tbsp)
- Ass's Foot (Tussilago farfara) – 1 tbsp
- Plantain (leaves) 1tbsp

Dosage - for 1L boiling water - let stand for 15m and drink throughout the day.

Chinese herbal Medicine Prescription – TP - Nourish the Yin of Kidney and Liver

Zuo Gui Wan:

- Shu Di Huang (cooked Radix Rehmanniae) – 18g
- Shan Yao (Radix Dioscoreae) – 9g
- Gou Qi Zi (Fructus Lycii) – 9g
- Shan Zhu Yu (Fructus Corni) – 9g
- Tu Si Zi (Semen Cuscutae) – 9g
- Nu Zhen Zi (Fructus Ligustri Lcidii) – 9g
- black been proc. Zhi Shou Wu (Radix Polygoni Multifolori) – 9g
- wine proc. Chuan Niu Xi (Radix Cyathulae) – 6g



Self Cultivation of the Mind-Spirit

Maintain an optimistic and open-minded temperament, socializing but in moderation, avoid stressful situations. Choose to participate in social, community, cultural and recreational activities that are less demanding and maintaining a cheerful state of mind is essential to improve his health.

Conclusions

Traditional Chinese Medicine (TCM) includes various forms of Acupuncture, Herbal medicine, Qigong, Tuina and Dietary therapy, and can contribute to health cultivation and preventive medicine in the different stages of human life and the development of disease. Moreover, TCM can provide a method and a pathway for achieving the three-level prevention based on Chinese Medicine Constitution identification (Wang, Li & Wang 2016). These three explained levels of prevention can be used by TCM professionals in health technical complex environment

of precision medicine, in multidisciplinary teams and in simply rural conditions without losing the holistic theoretical framework of TCM or the people-centered care. TCM professionals can even contribute to positive cultural work, community resilience and adaptability.

Portugal is the first European country to acknowledge TCM profession into the Portuguese Healthcare System, (Law nº45/2003 and Law nº.71/2013), although its practice dates back to the 1970's (Zheng, Lyu, Lu, Hu & Zheng, 2021). The TCM school of Lisbon has a long tradition since 1994 in teaching and integrating in its Clinical Practice Center the different areas of TCM intervention.

The case example presented showed how different TCM modalities can be combined in a patient's treatment according to his clinical condition and constitutional type. In this case there was a constitutional Yin deficiency of the Kidney and Liver that increased the heat and fire caused by the viral infection. Anger and frustration make the Liver Qi stagnate and generate fire. But after the elimination of the remaining phlegm heat in the Lungs it is urgent to nourish Kidney and Liver Yin, improve sleep and follow the diet and exercise recommendations for his constitutional type. The patient relaxation and flexibility in dealing with daily life is a sign of a harmonious Liver Qi.

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