

Progress of Research on the Treatment of Diseases based on the Theory of "Wind"

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Abstract: From ancient times to the present, scholars have never stopped discussing "wind". In the system of Chinese medicine culture, there are numerous remarks related to "wind", which involves the etiology of disease, identification and treatment, and the five movements and six qi, etc. This article focuses on the origins, nature, and treatment of diseases of the internal organs from the perspective of wind. In this paper, we focus on the origin, nature, and treatment of diseases of various internal organs from the perspective of wind, and collate and summarise the literature on the treatment of diseases from wind since ancient times, to clarify the progress of the research on the pathogenicity of "wind", in an attempt to provide a new way of thinking for the treatment of diseases from the perspective of wind.

Keywords: Wind, Wind Evil, Wind Disease, Wind-based Treatment, Traditional Chinese Medicine (TCM).

1. Origin of Wind Evil

From ancient times to the present, scholars have never stopped discussing "wind". In the system of Chinese medicine culture, there are numerous remarks related to "wind", which involves the etiology of disease, diagnosis and treatment, and the five movements and six qi and other aspects. It has taken thousands of years for the theory of wind to be formed from the natural wind. Since the pre-Qin and Han Dynasties, based on the natural view of the unity of man and nature, "wind" has been applied in a variety of art systems. During the Chinese canonical period, the term "wind" was not linked to the cause of disease at all. At this time, most of the literature is recorded in the direction of the natural wind, "Shuowen Jiezi" [1] records "wind, eight winds." That is, the wind is "the wind of the eight directions", which is the flow of air in nature. At that time, people mainly through the direction of the wind, to predict the good and bad luck. In the pre-Qin and Han dynasties until the Song Dynasty, the wind of nature and Chinese medicine were gradually closely linked, and the wind evolved into an etiological concept, called "wind evil". In the "Nei Jing" [2] in a large number of wind evil advocating the birth of a hundred diseases, "Su Wen - Jin Gui real speech" [3] cloud: "the sky has eight winds, through the five winds. Eight winds send evil as meridian wind, touching the five viscera, the onset of evil." In "Su Wen - the ancient theory of Tianzhen", it is proposed that "the wind of the false evils and thieves are avoided sometimes", and all kinds of illnesses and evils in the four seasons of the year should be avoided cautiously according to the changes of the festive seasons [4]. In the Nei Jing, it is believed that wind comes from eight directions, and because wind leads evil into the organs, it causes illness. It also asserts that wind is the first cause of disease, and suggests the importance of preventing disease by avoiding wind, establishing the theory that external wind causes disease. In addition, there is a difference between the broad sense and the narrow sense of the Neijing's theory of wind [5]. Wind and evil in the broad sense refers to the six evils that cause disease, and it is the generalization and delineation of the properties and connotations of all external evils and virtual evils that cause disease, for example, the Nei Jing contains diseases named by wind, such as plague wind,

renal wind, fengshui, and labor wind, etc., and all of these winds should be understood by the broad sense of the wind and evil that cause disease. The wind in the narrow sense refers to one of the six elements of wind, cold, summer, dampness, dryness and fire, which is one of the actual meteorological factors. Su Wen - Yu Ji true viscera theory" put forward: "wind, the long of all diseases." Wind is the longest of all diseases. During this period, the qi theory of wind was played to the fullest extent, and the theoretical system of each school of thought was complete and gradually included in the medical writings. Although a hundred schools of thought contend, but there are also indiscriminate theories, many statements are quite controversial. Since the Jin Yuan period to the end of the Qing Dynasty, the concept of wind has been initially integrated and standardized. "Internal wind doctrine" [6] was born in this period. In modern times, the wind-evil-causing disease and the treatment from the wind theory are still hot topics.

2. The Nature of Wind Evil

2.1 Outside and Inside Winds

From the evil external or internal injury can be divided into external wind and internal wind, external wind refers to the feeling of wind evil and the occurrence of the disease, mostly manifested as cold, fever, headache, skin itching, etc., where the disease has a light and open, shaky, good line, number of changes in the characteristics of a wide range of external causes of disease collectively referred to as the external wind. Almost all of the pre-Tang period held the "external wind" theory. Internal wind refers to the internal organs, especially the liver dysfunction caused by the disease, mostly manifested as head shaking, dizziness, paralysis, limb convulsions and so on. For the internal "five evils" one, not through the external, evil from the internal, generally acute, changing, belongs to the category of disease mechanism [7]. It belongs to the category of pathology. In the Ming and Qing Dynasties, the development of "internal wind" became mature, and "Jingyue Quanshu - Non Wind" [8] It is even more clear that the current stroke is not caused by wind; Zhang Jingyue, on the basis of inheriting the theoretical structure of the Neijing, put forward

the concept of "non-wind" and "wind". Corrected the stroke is not caused by external wind evil, and that the etiology of stroke is "internal injury accumulation loss, decadence and so on". Suwen - to the true to the great theory of the" also cloud "all the wind off the dizzy, all belong to the liver", the liver's main function is to drain and hide the blood, abnormal visceral function, the cause of the wind moving in the internal, internal phenomena, such as: liver yang hyperactivity, hyperactivity of Yang into the wind, liver depression into the fire, yin and wind movement, and so on.

2.2 Yin and Yang Attributes

From the attributes of yin and yang can be divided, the wind for the yang evil, "Su Wen - malaria theory" has a cloud: "the cold, yin qi; wind, yang qi. First injured in the cold and then injured in the wind, so the first cold and then hot. The disease takes place in time, and is called cold malaria." The Treatise on Typhoid Fever [9] Article 111: "When the sun is ill with a stroke and sweats with fire, the evil wind is heated by the fire, and the blood flows out of its normal degree. When the two yangs are smouldering, the body turns yellow. When Yang is in full bloom, one desires epistaxis; when Yin is deficient, it is difficult to urinate; when both Yin and Yang are exhausted, the body is withered." Cheng Wu Ji [10] In his commentary on this article, he states that "wind is a yang evil". The following are other characteristics of the wind evil attacking the human body. Wind is prone to attack the head, the upper jiao, and other yang parts of the body, which is known as "the same qi seeks the same thing". The spiritual centre - the beginning of all diseases "cloud:" is the virtual evil in the people, began in the skin, the skin is slow coupling open, open the evil from the hair into the deep into the deep, deep is the hair to stand, hair to stand is patter, so the skin pain." The wind is a yang evil, easy to rise and easy to disperse, but also has the nature of dredging, penetrating evil. Such as "Su Wen - bone empty theory" said: "wind from the outside in, people vibration cold, sweat headache, body heavy cold, treatment in the wind, adjust its yin and yang, insufficient to make up for, there is an excess of diarrhoea."

"Wind for yin" this argument has also been put forward by many scholars, one is in typhoid fever, wind-cold evil qi injuries to yang qi, evil qi in the surface, the treatment of pungent and warm sweating method, such as gui zhi tang, ephedra tang; warm and hot evil qi injuries to yin qi is mainly in the surface of the evil qi, the treatment of pungent and cool dispersal of method, such as sang chrysanthemum drink, silver wings scattered. If "wind is a yang evil", then when it hurts the yin qi, and why it can be treated with Gui Zhi Tang, which is pungent and warm to relieve the epidermis. When the body feels the wind, the yang of the surface is destroyed and not replenished, in order to prevent the yang from continuing to dissipate, the body's first response is to contract the xuanfu to prevent the loss of yang, and to produce the reaction of coldness to prompt the body to avoid the wind and keep warm, "contraction" and "coldness" are relative to "relaxation" and "coldness". Compared to "diastole" and "hatred of heat", they are all negative symptoms [11]. Therefore, wind and cold are often synergistic in causing illness. Scholar Wang Xingtong [12] Wang Xingtong, a scholar, also suggested the possibility of "wind as a yin evil". It is believed that if the feeling of wind evil is not solid yang qi, yang deficiency of the body, its yang

qi will quickly accumulate to the surface of the body, accumulate to a certain extent will open the Xuanfu, fever, sweating symptoms, accompanied by the symptoms of bad wind and cold. This evil wind-cold evidence as cold evidence, although "Typhoid Fever" in the Gui Zhi Tang evidence, which belongs to the middle jiao yang deficiency of the body to feel the wind, so the pulse is "Yang floating and weak", although the pulse is floating, but the clinical evil wind and cold is mainly. Although "wind is a yin evil" is not the current mainstream thinking, it is still possible, and the controversy over the attributes of yin and yang needs to be further explored.

2.3 Windy Active

The term "active" refers to the characteristic wavering nature of wind-induced diseases. Wind causes disease, resulting in physical manifestations such as twitching or dizziness. Su wen - yin and yang should be like the great theory" cloud: "wind victory is moving", such as wind evil for the patient, often showing facial muscle tremor, convulsions, neck straightening and other signs, muscle tremor or crooked mouth and eyes for the wind in the meridian, because of the wind and the face of the wind and toxicity of the evil and the emergence of limb convulsions, horn and bow and so on belongs to the wind of the active clinical manifestations.

2.4 The Winds are Good at Travelling and Changing in Number

"The wind is good at travelling and changing." "Good behaviour" means that the wind is good at moving and wandering. Therefore, its pathogenicity has the characteristics of the disease location wandering, walking without a fixed place. Such as wind, cold, dampness and the paralysis caused by the three qi, if you see wandering joint pain, pain is not fixed, it is a manifestation of the prevalence of wind evil, known as "walking paralysis" or "wind paralysis". "The first refers to the unpredictability of the wind disease, the onset of the disease is rapid, and the transmission is rapid. Such as rubella block, urticaria is manifested as a sudden appearance of the skin or pimples or plaques, itchy skin, in a few minutes or hours after the return to the normal colour, come and go without a trace. In addition, the wind as a precursor to the external diseases, generally also belong to the emergency, the transmission of rapid change. For example, if the wind attacks the head and face, there may be distortion of the mouth and eyes, facial muscle tremor and other symptoms. Again, such as paediatric oedema of the wind and water fighting evidence, with the onset of only superficial evidence, a short period of time can now be swollen head and face all over the body, urination, etc., also in line with the characteristics of the wind nature of the number of changes. Secondly, because of its wide range of locations, the wind invades the body or hurt in the skin, or stay in the skin coupling, or attacked in the orifices, or travelling in the meridian fund-raising original, or into the internal organs and injuries.

2.5 Wind Evil Entering the Collaterals

The function is to nourish the five viscera and six bowels or to guard against external changes. The wind evil into the collateral, collateral stagnation, collateral damage, then born

lesions, such as Hu Qiong Dan and other scholars [13] Scholars, such as Hu Qiongdan and others, treat chronic organ fibrosis from the point of view of the wind into the collaterals, based on the wind as the lead, the collaterals stasis as the change, the basis of the deficiency, that the etiology of organ fibrosis is related to the prolonged illness into the collaterals, and the establishment of the "elimination of the wind through the collaterals to help revive the" method, which provides a clinical diagnostic idea for the prevention and treatment of organ fibrosis. In recent years, Prof Wang Xian [14] Professor Wang Xian took the lead in proposing the theory of atherosclerosis "internal movement of wind in the collaterals", which has been gradually recognised, and believes that internal movement of wind in the collaterals is a manifestation of the theory of diseased collaterals, and the appearance of signs of wind in the collaterals for the disease is called internal movement of wind in the collaterals, and the wind in the collaterals "internally disturbs the cardiac collaterals and the qi is reversed and disordered and the collaterals and veins of the heart lose the normal physiological function, which triggers the cardiovascular events.

3. Progress in the Study of Treatment from the Perspective of Wind

3.1 Treating Lung Diseases from the Wind Theory

Prof Chao Enxiang, National Master of Chinese Medicine [15] He is experienced in the treatment of respiratory allergic rhinitis, chronic cough and bronchial asthma. He believes that the lung tract is actually a continuation of the nasal tract, and that the focus of treating the nose and the lungs is different, but the same treatment of wind, and he often uses the classic formula Cang'er Zi San to treat allergic rhinitis; he believes that paroxysmal cough, staccato cough and choking cough are wind coughs, and that they should be treated with pungency and pungency, so he makes his own Chinese patent medicine, Su Huang Cough Capsules, which is very effective and widely used in clinical practice. Chinese patent medicine - Su Huang Cough Capsules has precise efficacy and is widely used in the clinic. Advocate for the treatment of "wind cough" when the "wind to promote the lungs, slow cough and pharyngeal" method, the treatment of asthma when the method to dispel the wind and antispasmodic.

Since the outbreak of new coronavirus pneumonia, the role of traditional Chinese medicine (TCM) cannot be ignored [16]. Combining years of clinical experience and clinical experience in supporting prescription cabin, Professor Yang Daowen's team suggested that coughing during the recovery period of new coronavirus has the characteristics of "wind evidence" and belongs to the category of "wind cough", so it can be treated from the perspective of "wind theory". New crown infection after recovery in the stage of positive deficiency and evil love, the main cause and pathological factors for "wind phlegm, dampness, blood stasis", the mechanism can be attributed to "wind and phlegm obstruction, dampness, stagnation of collaterals, stagnation of lung qi is not favourable". Therefore, from the point of view of "wind cough", the treatment is to relieve wind and cough, lowering qi and resolving phlegm, activating blood circulation and opening up collaterals. And summed up the empirical formula, in the relief of recovery patients cough and other symptoms of

the role of significant, its knowledge of the epidemic disease and diagnosis and treatment experience can be a clinical treatment of new crown infection after cough reference.

Prof Wu Weiping, the Capital National Medical Master, puts forward the academic idea that "external wind starts from the lungs and internal wind starts from the liver" [17]. He put forward the academic idea that "external wind is first received in the lungs, internal wind is first born in the liver, and external wind induces internal wind, which is the central link of cough, wheeze and asthma", and attached importance to the treatment of cough, wheeze and asthma from the wind theory. The cough caused by internal and external wind is called "wind cough", and it is proposed that "dispersing the external wind and extinguishing the internal wind is in the management of the lungs and the regulation of the liver". It is believed that the internal wind latent lung for a long time, the lung and kidney are weak and can not be restrained, leading to phlegm, drink, stasis, lung qi distension, convergence and descending imbalance, so phlegm, fullness, stuffiness, palpitation, swelling, cyanosis, in addition to tonifying the lungs and kidneys, should be used in more than one dragon, silkworms, cicadas and other key drugs to search for the wind, as well as to eliminate phlegm, drink, and remove blood stasis. In addition, it is believed that the pathological basis of croup is wind and phlegm, and phlegm blocking the lungs is the pathological feature of the disease, which is located in the lungs and has a close relationship with the liver. In the treatment, for the body of yin deficiency, wind and yang internal movement, or external wind to attract the internal wind, resulting in wind shaking bells, Wu Lao to treat the wind as the main, to dispel the external wind, extinguish the internal wind and give equal importance to.

3.2 Treating Heart System Diseases from the Wind Theory

Jia Jundi, Li Yufeng and other scholars [18] The treatment of premature ventricular contractions is based on the theory of wind. Premature ventricular contractions belong to the category of "palpitations" in traditional Chinese medicine, and the most common symptoms include palpitations, chest tightness, and a feeling of cardiac arrest, which may lead to a decrease in the volume of cardiac output and insufficient perfusion to important organs, thus causing dizziness, blackness, and angina pectoris, and even malignant ventricular arrhythmia, which may increase the risk of sudden death. It is believed that for palpitation caused by external wind, in addition to palpitation in the heart, it is also mostly accompanied by external symptoms, and should be used to dispel wind products to disperse wind and evil. Wind dispelling products are light in quality, with the properties of pungent, dispersing, dispersing, penetrating and moving, which can warm up and disperse the wind, promote the operation of qi and blood, and nourish the blood veins; they can open and drain the surface of the muscles and lead the evils to go out, and the palpitation will then be stopped. For palpitation caused by internal wind, the treatment of heat, phlegm, liver wind, blood stasis and deficiency is mostly emphasised, and wind dispersal is also used. For palpitation caused by heat and wind, Qing Xin Tang is given to clear the heart, which consists of calamus, scutellariae, scutellariae rhizome, pollen of smallpox, huang huang, Poria cocos, mai

dong, danshen and Yuan Zhi, etc. It focuses on clearing heat and quenching wind to nourish the heart. At the same time, it is also necessary to focus on nourishing the heart and tranquillising the mind, tonifying the heart, so that the heart and mind can be nourished, and the evil can not be dried up, then the wind will stop.

3.3 Treating Cerebral Diseases from the Wind Theory

Wu Ruolan Scholar [19] We screened 139 articles of literature related to the treatment of migraine from the wind theory, and from the retrieved literature, we concluded that the medicines used for migraine were mainly antidepressants, activators of blood circulation and removing blood stasis, and calming the liver and quenching the wind, in which the flavour of the medicines was mainly pungent, the nature of the medicines was mainly warm, and the attributing meridian was mainly the liver meridian. The six Chinese medicines used more than 20 times were Chuanxiong, Angelica dahurica, Glycyrrhiza glabra, Paeoniae lactiflora, Cynanchum officinale and Angelica sinensis. Among them, Chuanxiong is a wind-relieving and pain-relieving medicine, while Angelica dahurica and Cynanchum officinale are wind-dispersing and wind-cold dispersing herbs, which can be categorised into wind medicines, and Chuanxiong is even used in almost all the formulas. This shows the importance of wind medicine in the treatment of migraine. Glycyrrhiza glabra is used more frequently in formulas because of its role in harmonising various medicines. White peony has the effect of acidity and astringency in astringing the yin and softening the liver, while Angelica sinensis can tonify the blood and moisten dryness, which prevents depletion of yin and fluid in the use of wind medicines.

Professor Zhang Huailiang's treatment of vertigo from wind theory [20] Vertigo is a sign of wind, and wind is the basic pathological factor that causes vertigo, which is called "no wind, no vertigo" in ancient times. The lesion site of this disease is mainly in the clear orifices, and the lesion organs are related to the liver, spleen and kidneys. Most of them are the evidence of this deficiency or the evidence of this deficiency, and the common symptoms are wind-heat upward disturbance, depression fire generates wind, wind-phlegm upward disturbance, liver yang transforms wind, heat bloom moves the wind, yin deficiency and wind movement, blood deficiency generates wind, etc., and the symptoms can be transformed, or the different symptoms appear with each other. The treatment can be based on the urgency of the symptoms and the symptoms can be treated by quenching the wind, calming the liver, submerging the yang, clearing the fire and resolving the phlegm, etc., while nourishing the yin and nourishing the blood, tonifying the liver and benefiting the kidneys can be used to treat the symptoms at the root. When treating the symptoms, while grasping the overall concept and identifying the evidence, attention should be paid to regulating the nature of the latter, taking care of the spleen and stomach, and combining with experience in the use of medicines, so as to achieve twice the result with half the effort.

3.4 Treatment of Spleen and Stomach Disorders from the Wind Theory

Niu Xingdong, Xiao Cheng et al. Treatment of diarrhoea-type irritable bowel syndrome from the wind theory [21] The syndrome belongs to the categories of "diarrhoea", "abdominal pain" and "intestinal depression" in Chinese medicine. Diarrhoea, abdominal pain as the main symptom, manifested as paroxysmal, water and grain do not melt, food in that is out, after meals that is leaking, even in the morning, or in the form of jet or stool with foam, and the degree of urgency, difficult to inhibit. Another characteristic is that it is accompanied by the symptoms of intestinal tinnitus, coldness and poor appetite. The disease often sudden onset, can also be untreated relief, in the wind evil good line and the number of changes in the phase of the embodiment, in addition to the disease if the wind evil into the diet of cold is the onset of the disease and aggravation. Therefore, the wind resides in the stomach and intestines, liver depression and spleen deficiency, and the kidney is the main mechanism of the disease. Treatment should be based on dispelling wind and stopping diarrhoea, dredging the liver and strengthening the spleen, and warming and tonifying kidney yang.

3.5 Treating Kidney Diseases from the Wind Theory

Prof Lu Renhe [22] He advocates treating chronic nephritis from the wind theory, believing that the wind causes damage to the kidneys, which leads to kidney dysfunction, resulting in oedema, turbid urine, blood in the urine, dizziness, lumbago, and other symptoms, which is known as "Slow Kidney Wind" in Traditional Chinese Medicine (TCM). Kidney deficiency is the root of the disease, and wind attack is the symptom. Exhaustion, emotional disorders, and old age lead to kidney deficiency, and the wind, along with cold, heat, and dampness, can cause the disease, causing damage to the kidneys and making the slow kidney wind. Therefore, in the treatment sums up from the pungent warm disperses the wind, the pungent cool dispels the wind, evacuates the wind and clears the heat, dispels the wind and removes the dampness, activates the blood to extinguish the wind, dispels the wind and removes the poison, searches for the wind and passes through the collaterals and so on the rule of treatment, the medicines used are as follows: the pungent warm disperses the wind with thorns mustard, the wind, the pungent cool dispels the wind with the gardenia, the cicada, evacuates the wind and clears the heat with the ginkgo berry, forsythia, the burdock, dispels the wind and removes the dampness with the qinwu, the wailing fairy, activates the blood to extinguish the wind with the river head, the red peony, dispels the wind and removes the poison with the white fresh peel, the earth's skin and so on the wind and pass through the collaterals The use of Dilong and Scorpion to dispel wind and remove dampness.

Professor Zhao Jinxi's "wind-based treatment" of diabetic nephropathy [23] Wind is an important part of the etiology of diabetic nephropathy, and it is often combined with other pathologies such as phlegm, dampness, heat and stasis to promote each other. Professor Zhao Jinxi believes that patients with diabetic nephropathy often suffer from a combination of diseases, and should follow the holistic concept of Chinese medicine, combined with the patient's systemic symptoms, to fully understand the connotation of "wind". "The treatment of diabetic nephropathy from the perspective of wind includes external wind, internal wind, and collaterals at multiple levels, which involves dispersing wind,

dispelling wind and dampness, dispelling wind and consolidating the surface, activating blood and dispelling wind, detoxifying and dispelling wind, calming the liver and restraining wind, nourishing blood and restraining wind and dispelling wind and clearing collaterals, and so on, and all winds should be taken into account, and all methods should be coordinated, so that it can meet the actual needs of the clinic and achieve good therapeutic effects.

3.6 Treatment of Dermatological Diseases from the Wind Theory

Professor Wang Yuxi treats psoriasis from the perspective of "wind" [24]. On the basis of traditional treatment experience, Professor Wang Yuxi applies wind-expelling agents such as "wind-expelling and toxin-absorbing soup" according to factors such as the climate characteristics of Northeast China and the onset of the disease season, and has achieved remarkable clinical results. It is believed that the basic mechanism of psoriasis is the stagnation of Ying and Wei, and the dryness of wind and blood. Dysfunction of internal organs, liver blood deficiency is often the main reason, the liver is the main store of blood, if the liver blood deficiency, the veins and channels can not be full and lead to the camp line astringent stagnation, coupled with the external attack of the wind evil, then stagnation is even more, the guards will turn into heat when they are depressed, the camp stagnation will give birth to dryness, so the camp line is stagnant, the skin is not nourished and dryness and flaking, therefore, the clinic appeared in the red spots, the rash of the wind-heat evidence and the scaling, itching of the wind and dryness of the evidence. Whether it is wind-heat, wind-heat or wind-cold, the common denominator is that they all originate from the wind, but only at different stages of the disease process. In addition, both heat and stasis can cause wind qi to move internally and develop. The treatment should be to dispel wind first, the method of dispelling wind has the efficacy of promoting the lung qi, clearing the surface and the inside of the body, developing the coupling and penetrating the skin. Clinically, according to the specific cases, the method of dispelling wind and clearing the heat, dispelling wind and detoxifying the toxin, dispelling wind and dispersing cold, dispelling wind and drying the dampness, dispelling wind and moistening the dryness, dispelling wind and invigorating the blood and dispelling wind and resolving phlegm is used flexibly.

Professor Bai Yanping treats urticaria from wind theory [25] Urticaria is a common allergic skin disease with the main clinical manifestations of itchy wind bumps, indefinite occurrence and sudden onset and disappearance, and is classified as "addiction rash", "red rash", "white rash", "white rash" and "wandering wind" in Chinese medicine. Chinese medicine classifies urticaria as "addiction rash", "red rash", "white rash", "red and white wind", "wind" and other categories [26]. The cause of chronic urticaria is thought to be the same as the cause of the disease. It is believed that chronic urticaria has complex etiology and clinical manifestations, and the treatment should take both internal and external winds into account, using light and clear evacuating drugs such as thorns, windbreaks, etc., and also needing to use the ground dragon, scorpion, etc. to penetrate the evil spirits out, searching for winds and clearing the collaterals. The

representative prescriptions are "eliminating the wind", "Xiao Chaihu Tang", "Gui Zhi Tang", and "Han Xia Laxing Xin Tang", "Allergy Decoction", "Jade Screen Fung San", etc., dispelling wind and removing dampness, clearing heat and cooling blood, together with benefiting the qi and consolidating the surface, taking into account the need to support the positive in the process of dispelling the evil, so that the evil can be removed without harming the positive.

4. Summary

The wind evil disease involves a wide range of organs and sections such as lung system, heart system, brain system, spleen and stomach, kidney system, skin and so on. In the "basic theory of Chinese medicine" textbook as the most basic pathological concepts, is an important part of Chinese medicine to explain the etiology of disease, its origin early development of a long time, but the attributes of the characteristics are still not the same, in the table in the inside, belongs to the yin belongs to the yang, it is cold is hot still need to be further clarified. Wind causes disease in the clinic into the five viscera and six bowels, from the wind theory of treatment methods, and the efficacy of precise, involving a variety of diseases, for ordinary diseases from the wind theory of treatment can improve the clinical efficacy, for the difficult and miscellaneous diseases from the wind theory of treatment to improve the prognosis of the possibility. However, at present, there is no systematic collation of the experience of treating wind-induced diseases, and there is a lack of overall research on the rules of its treatment. It is expected that in the future, more researchers can further explore the possibility of treating diseases with wind, so that Chinese medicine can play a greater role in the diagnosis and treatment of diseases.

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