

Advances in the Theory and Clinical Studies of Treating Emotion-Induced Menstrual Disorders Based on Zang-Fu Organ Theory

Xue Hou, Xiaoping Cui*, Zuoyi Yang

Shaanxi University of Chinese Medicine, Xianyang 712046, Shaanxi, China

*Correspondence Author

Abstract: Menstrual disorders, ranking first among gynecological diseases, are highly prevalent in clinical gynecology. Their onset is often triggered by factors such as pathogenic invasion, emotional distress, sexual overexertion and multiple childbirths, dietary irregularities, or congenital constitutional weakness. Due to women's unique physiological and psychological characteristics, emotional fluctuations are more likely to cause dysfunction of the Zang-fu organs and imbalance of Qi and blood, subsequently affecting the Chong and Ren Meridians, ultimately leading to menstrual disorders. This demonstrates the significant role of emotional factors in the treatment of menstrual disorders. Clinical practice should emphasize emotional regulation, combined with pharmaceutical therapy, to achieve more satisfactory therapeutic outcomes.

Keywords: Menstrual Disorders, Emotional Factors, Psychological Stress, Liver Qi Stagnation, Traditional Chinese Medicine Therapy.

1. Introduction

Menstrual disorders generally refer to conditions primarily characterized by abnormalities in the menstrual cycle, color, consistency, and volume of menstrual flow. Common menstrual disorders include advanced menstruation, delayed menstruation, menorrhagia, hypomenorrhea, metrorrhagia and metrostaxis, amenorrhea, and dysmenorrhea. Emotional factors exert varying degrees of influence on all these types of disorders. Notably, renowned physicians throughout history have often approached the treatment of menstrual disorders from the perspective of emotional regulation, highlighting the significant role that emotional factors play in the onset of these conditions in women.

2. Pathogenesis of Emotional Factor-Induced Menstrual Disorders

As stated in Su Wen · Great Treatise on Yin and Yang Corresponding to Natural Phenomena: "The heart's zhi is joy... the kidney's zhi is fear. This is the correspondence of the five zhi to the five zang-organs" [1]. The "five zhi" primarily include joy, anger, worry, thought, and fear, while the "seven emotions" are mainly joy, anger, worry, thought, grief, fear, and fright. These are the different emotional activities generated by the human body in response to external stimuli. The same chapter of the Su Wen notes: "Joy injures the heart, worry injures the lung, fear injures the kidney, anger injures the liver, and thought injures the spleen" [2]. This indicates that the seven emotions can harm the zang-fu organs. The seven emotions are normal feelings possessed by every individual and typically do not induce or cause disease. However, if a person experiences intense or prolonged emotional stimulation that exceeds their physical and mental capacity for regulation, it will affect the functions of the zang-fu organs and lead to an imbalance in the body. For women, excessive mental stimulation tends to disturb the qi dynamic, causing disorders in the qi aspect, which subsequently affect the blood aspect, resulting in an imbalance of qi and blood. This ultimately disrupts the body's

yin-yang equilibrium and zang-fu functions, thereby giving rise to disease [3]. Consequently, whenever harmful emotions act upon the human body, they can cause functional disorders of the zang-fu organs such as the heart, liver, spleen, lung, and kidney, leading to an internal imbalance of qi and blood. This disrupts the Chong and Ren Meridians and triggers various gynecological diseases, including menstrual disorders, leukorrhea diseases, infertility, gestational diseases, postpartum diseases, and others. This paper primarily focuses on discussing the impact of emotional factors on menstrual disorders. Research has shown that menstrual diseases are most closely related to liver dysfunction, followed by the spleen, kidney, heart, and lung [4]. Among emotional factors contributing to the onset of menstrual disorders, anger, brooding, grief, and fear are particularly significant. Therefore, the following section will briefly elaborate on these four major factors.

2.1 Sudden Anger Injures the Liver, Causing Dysfunction in Its Dispersing and Discharging Functions

As recorded in Wan's Gynecology: "For those with an impatient disposition and frequent anger, it is attributed to liver injury affecting the Chong and Ren Meridians" [5]. This passage indicates that if a woman is usually quick-tempered and prone to anger, it can easily lead to Liver Qi Stagnation. Prolonged stagnation may transform into fire, which disturbs the Chong and Ren Meridians, resulting in functional impairment of these two vital vessels. The Chong Meridian serves as the Sea of Blood, while the Ren Meridian governs the uterus; together, they regulate the onset and cessation of menstruation. Therefore, when the liver and the Chong & Ren Meridians function in harmony, Qi movement remains smooth, the Sea of Blood fills appropriately, and menstruation occurs regularly. However, if a woman experiences chronic anxiety and irritability, it may cause dysfunction of the liver in dispersion, leading to Qi stagnation, obstructed blood flow, and blockage of the uterine collaterals. Impeded menstrual flow can then manifest as dysmenorrhea. If depression and anger result in Liver Qi Stagnation, which causes Qi stagnation and blood stasis, obstructs the Chong and Ren

Meridians, and blocks the uterus, preventing the descent of menstrual blood, it may lead to amenorrhea. If a constitutional tendency toward depression causes Qi stagnation to transform into fire, and Liver Fire disturbs the Sea of Blood, forcing blood to move recklessly, it can present as advanced menstruation, menorrhagia, or even metrorrhagia and metrostaxis. If anger and worry cause liver Qi to become constrained, and during menstruation the abundant Qi of the Chong Meridian leads to the counterflow of Qi and blood along the Liver Meridian, obstructing the breast collaterals, it may result in premenstrual breast distension and pain. If Liver Stagnation gives rise to fire, and ascending Qi and fire injure the Yang collaterals, it can cause menstrual hematemesis and epistaxis, also known as “reverse menstruation” [6]. In summary, anger is the emotion corresponding to the liver and is most likely to damage it. Consequently, for menstrual disorders caused by anger, clinical treatment should primarily focus on regulating the liver.

2.2 Worry and Over-Thinking Injure the Spleen, Leading to Dysfunction in Transportation and Transformation

As stated in Shen's Compendium of Gynecology with Annotations · Amenorrhea: “The Classic says that when one is unable to fulfill their hidden desires, the yin-nourishment of the heart and spleen is silently consumed, and the disease of amenorrhea is formed” [3]. Excessive worry and over-thinking can lead to menstrual disorders. If a woman is chronically sentimental and burdened with excessive contemplation, it can easily impair the function of the spleen and stomach. This results in insufficient production of qi and blood, thereby causing menstrual abnormalities. Menstruation relies on the spleen and stomach's function of transforming food and water into essence and blood. When spleen qi is robust, it governs the blood effectively, ensuring smooth blood circulation. The Jade Ruler of Gynecology·Uterine Bleeding mentions: “Over-thinking injures the spleen, preventing it from controlling the blood, leading to its reckless movement” [5]. Excessive contemplation consumes and damages spleen qi, impairing its controlling function. This can lead to the spleen failing to control blood, manifesting as advanced menstruation, heavy menstrual flow, metrorrhagia and metrostaxis, or menstrual epistaxis. If spleen qi is deficient and the source for transforming qi and blood is insufficient, it may present as scanty menstruation or even amenorrhea. If spleen deficiency leads to dysfunction in transportation and transformation, causing internal retention of dampness that forms phlegm, which then obstructs the uterine vessels, it can result in delayed menstruation, premenstrual diarrhea, or amenorrhea. “Thought” originates from and most readily affects the spleen and stomach, a concept documented extensively in ancient medical texts [7]. Therefore, in clinical practice, the treatment of menstrual disorders caused by over-thinking often focuses on regulating the spleen.

2.3 Grief and Sorrow Injure the Lung, Leading to Constriction of Qi Movement

As stated in Su Wen·Treatise on Impotence: “Excessive grief causes the uterine collaterals to become blocked. When the

uterine collaterals are blocked, Yang Qi moves recklessly internally, leading to sudden heavy bleeding below” [5]. This explains that profound grief can damage the uterine collaterals, disturb Yang Qi, and trigger bleeding disorders such as metrorrhagia and metrostaxis. As a deep form of melancholy, grief encompasses both sorrow for the past and anxiety about the future. The lung's corresponding emotion is sorrow; prolonged grief can easily consume and impair Lung Qi. When Qi is impaired, overall bodily function declines, manifesting as physical lassitude, mental fatigue, slowed response, and depression [8]. Women are fundamentally rooted in blood, and Qi is the commander of blood. Thus, the consumption of Lung Qi can affect the generation and circulation of blood, subsequently causing menstrual disorders. Ling Shu·The Normal Person without Grain states: “When the blood vessels are harmonious and unimpeded, the spirit can reside” [9]. This emphasizes that only with ample blood and a tranquilized spirit can emotions remain stable. If grief persists over time, it can both consume Qi and damage Yin, leading to Qi deficiency failing to contain blood, or Yin deficiency generating blood heat. This may manifest as advanced menstruation, scanty flow, or metrorrhagia and metrostaxis. Alternatively, it may cause Qi stagnation and fluid retention, accumulating dampness into phlegm, and blood stasis into static blood. Phlegm and static blood obstructing the collaterals can result in delayed menstruation, scanty flow, dysmenorrhea, or amenorrhea. As grief and sorrow are the primary emotions affecting the lung, the treatment of menstrual disorders caused by grief should emphasize regulating the lung.

2.4 Terror Impairs the Kidney and Depletes the Fundamental Basis

As stated in Lingshu·Benshen: “Persistent fear damages the essence; impaired essence leads to bone ache, weakness, cold limbs, and spontaneous emission of essence” [10]. This indicates that chronic fear can consume kidney essence, affect bone function, and cause symptoms of essence instability such as spermatorrhea. The kidney corresponds to fear in emotional attributes, and fear causes qi to descend. The kidney stores essence and serves as the source of Tiangui (reproductive essence) and the root of qi and blood. Exhaustion of Tiangui leads to cessation of menstruation [11]. Impairment of kidney qi results in menstrual disorders, establishing the kidney as the fundamental basis for the generation and regulation of menstruation. Excessive terror easily damages kidney qi, leading to failure of containment and sinking of qi, thereby triggering menstrual diseases. If severe fear consumes essence, resulting in essence deficiency and blood insufficiency, it may manifest as scanty menstruation, delayed periods, or even amenorrhea. If qi movement becomes disordered, failing to control blood, it may present as menorrhagia or metrorrhagia. Furthermore, chronic fear, tension, or depressive stagnation can cause inhibited qi movement, obstructed blood flow, and disharmony in the Chong and Conception Vessels, leading to stagnation of menstrual blood in the uterus causing pain and dysmenorrhea [12]. In summary, as fear is the emotional attribute of the kidney, menstrual disorders caused by fear should be treated by focusing on the kidney as the root.

3. Modern Medical Perspective on Etiology of Menstrual Disorders Induced by Emotional Factors

Modern medicine holds that menstruation is the periodic shedding and bleeding of the endometrium accompanying the ovarian cycle. The onset of regular menstruation is a key indicator of mature reproductive function [13]. Menstrual disorders can occur due to influences from factors such as medication, underlying diseases, and psychological elements. Among these, psychological factors constitute a significant aspect. When a patient experiences mental depression or abnormal excitement due to recent causes, it can lead to temporary hormonal imbalances within the body, consequently resulting in irregular menstruation. Chronic excessive psychological stress or persistent anxiety can trigger endocrine disorders. Recent research findings indicate that stress and mental illness can completely disrupt the body's defensive physiological functions, thereby affecting other endocrine systems. For example, anxiety can inhibit testosterone secretion, suppress estrogen secretion, and stimulate prolactin secretion [14]. This disrupts the normal menstrual cycle, manifesting as advanced or delayed periods, or even dysmenorrhea and amenorrhea. Furthermore, modern medicine also recognizes that various gynecological diseases are associated with psychological factors. Prolonged exposure to negative emotions such as anxiety, depression, or fear can impair the normal functioning of the internal organs. Over time, this may induce pelvic inflammatory disease or increase the risk of gynecological tumors. In summary, modern medicine also regards emotional factors as a significant trigger for menstrual disorders.

4. Pattern Differentiation for Treatment and Emotional Regulation

4.1 Herbal Medicine Therapy

Fu's (Fu Qingzhu) method for regulating menstruation prioritizes supplementation, valuing both Qi and Blood equally. Its fundamental treatment principles primarily include tonifying the Kidney, fortifying the Spleen, and soothing the Liver [15]. When the functions of the Zang-fu organs are regulated to normalcy, the emotions they govern will become normal, Qi and Blood will be harmonized, and menstruation will naturally become regular.

4.1.1 Formula Selection Based on the Liver

In the treatment of menstrual disorders, the guiding principle often followed is "regulating menstruation prioritizes the Liver, and soothing the Liver naturally regulates the menses" [17]. Women take the Liver as their congenital foundation, which possesses a free-flowing nature and governs the storage of Blood [18]. If a patient usually experiences emotional intemperance, leading to Liver Qi Stagnation and obstruction of blood flow, manifestations may include distending pain in the lower abdomen during or before and after menstruation, tenderness, unsmooth menstrual flow, scanty volume with clots, a dark tongue, and a wiry, choppy pulse. This condition is dysmenorrhea caused by Liver Qi Stagnation, pattern differentiated as Qi Stagnation and Blood Stasis. The

treatment should use Chai Hu Shu Gan San with modifications. In this formula, Xiang Fu specializes in soothing the Liver and moving Qi; Chuan Xiong activates blood circulation and unblocks the menses; the combination of Chai Hu and Bai Shao nourishes Blood and softens the Liver; assisted by Chen Pi and Zhi Ke to regulate Qi and alleviate pain. The entire formula collectively achieves the effect of soothing the Liver to relieve stagnation, regulating Qi, and harmonizing Blood. Once Liver Qi regains its free-flowing nature and the blood vessels are unobstructed, the menstrual pain will resolve spontaneously.

4.1.2 Formula Selection Based on the Spleen

The Spleen and Stomach are the foundation of the acquired constitution and the source of Qi and Blood production. Their functional status directly influences the normal onset and cessation of menstruation. If a patient engages in excessive contemplation, it damages Spleen Qi, leading to deficiency of Qi and Blood. This may manifest as an advanced menstrual cycle, heavy flow, pale-colored and thin menses, accompanied by mental fatigue, lack of strength, shortness of breath, reluctance to speak, an empty and sagging sensation in the lower abdomen, a pale red tongue with a thin white coating, and a weak, wiry pulse. This condition is early menstruation due to Spleen Qi Deficiency. The treatment method should be to boost Qi and fortify the Spleen, secure the Chong Vessel and regulate menstruation. The formula Bu Zhong Yi Qi Tang, with modifications, is selected. In this formula, Ren Shen and Huang Qi are used in heavy doses to greatly tonify the source Qi and fortify the middle energizer. Dang Gui nourishes Blood and harmonizes the nutritive aspect, providing a foundation for the Qi. Chen Pi regulates Qi and awakens the Spleen, ensuring the tonics do not cause stagnation. If the menstrual flow is profuse and does not stop, Duan Long Gu and Duan Mu Li can be added to constrict and secure, stopping bleeding, while also subduing and anchoring. If accompanied by reduced food intake and poor appetite, Bai Zhu and Fu Ling can be added to assist, enhancing the formula's ability to fortify the Spleen and percolate dampness. The entire formula aims to restore the transformative and transporting function of the Spleen and Stomach, ensuring a source for the generation of Qi and Blood, effective containment and governance, and stability of the Chong and Conception Vessels. When the Spleen and Stomach are robust and vigorous, and Qi and Blood are abundant, the menstrual cycle will naturally return to normal, with ample source and smooth flow, descending at its appointed time.

4.1.3 Formula Selection Based on the Lung

The Lung governs Qi and manages depurative descent. The onset of menstruation also relies on the normal diffusion and descent of Lung Qi, which enables the essence and blood to be transported to the uterus [16]. If excessive grief damages Lung Qi, leading to impaired depurative descent, Qi movement becomes stagnant and blood flow obstructed. This may manifest as delayed menstruation, scanty flow with dark coloration containing clots, accompanied by dull lower abdominal pain that alleviates after clot expulsion, as well as mental depression, premenstrual breast distension, a thin white tongue coating, and a wiry, thready pulse. This pattern is Qi Stagnation and Blood Stasis due to failure of Lung

depurative descent. The treatment should regulate the Lung and direct Qi downward, activate blood and regulate menstruation. The formula Li Fei Jiang Qi Tang with modifications is selected. The formula focuses on diffusing and descending Lung Qi, assisted by blood-activating ingredients, to smooth Qi and harmonize blood, thereby naturally restoring normal menstruation.

4.1.4 Formula Selection Based on the Kidney

“Menstrual water originates from the Kidney,” therefore regulating menstruation must prioritize tonifying the Kidney. If a patient suffers from fear that damages Kidney Essence and Kidney Qi, clinical manifestations may include reduced menstrual volume, pale color and thin quality, a continuous dull cold pain in the lower abdomen, accompanied by soreness and weakness in the lumbar and sacral region, dizziness, tinnitus, a pale tongue with thin white coating, and a wiry, thready pulse. This pattern is scanty menstruation of the Kidney Deficiency type. The treatment should use Gui Shen Wan with modifications. This formula focuses on replenishing Kidney Essence, nourishing Blood, and regulating menstruation. Within it, Tu Si Zi and Du Zhong warmly tonify Kidney Qi, while Shu Di Huang and Shan Zhu Yu nourish Yin and boost Essence. Furthermore, Fu Ling and Yuan Zhi can be added to assist in calming the heart and quieting the spirit, thereby alleviating the damage caused by fear and terror. If Kidney Yang is also impaired, warming Yang substances can be added as appropriate to support the recovery of Kidney Qi. When Yang generates and Yin grows, the menstrual flow will naturally gradually return to its normal state.

4.1.5 Simultaneous Regulation of the Liver and Spleen

In the method of regulating menstruation, emphasis must often be placed on the synergistic regulation of the Liver and Spleen. The Liver is a firm and resolute organ, its substance is Yin while its function is Yang, its Qi governs ascending, and its Five Element attribute is Wood. The Spleen is the root of the acquired constitution and the source of Qi and Blood production, it prefers dryness and dislikes dampness, and its Five Element attribute is Earth. Physiologically, these two organs mutually support each other; pathologically, they are prone to mutual transmission and involvement, including patterns of overacting and rebellion [19]. Xiao Yao San is a representative formula for simultaneously regulating the Liver and Spleen. Its composition is designed primarily to soothe the Liver and relieve depression, supplemented by fortifying the Spleen and nourishing Blood. In the formula, Chai Hu and Bo He soothe and promote the free flow of Liver Qi; Dang Gui and Bai Shao nourish Blood and soften the Liver; Bai Zhu, Fu Ling, and Gan Cao fortify the Spleen and boost Qi; and Wei Jiang warms the middle and harmonizes the center. Together, they achieve the effect of harmonizing the Liver and Spleen. The entire formula enables Liver Qi to become relaxed and free-flowing, and Spleen transformation to become robust, ensuring a source for the production of Qi and Blood, and allowing the Sea of Blood to be replenished and discharged regularly. Consequently, menstruation arrives on schedule, demonstrating the important role of simultaneous treatment of the Liver and Spleen in regulating menstruation.

4.2 Emotional Regulation and Cultivation

In addition to herbal intervention, Traditional Chinese Medicine emphasizes emotional regulation based on the theory of “emotional interaction and counteraction” — specifically the principle of mutual restriction among the five emotions: grief counteracts anger, anger counteracts contemplation, contemplation counteracts fear, fear counteracts joy, and joy counteracts grief. This approach guides patients to redirect negative emotions and restore emotional equilibrium. Ancient physicians emphasized that “a skilled physician must first treat the heart, then treat the body,” highlighting the fundamental importance of psychological adjustment in diagnosis and treatment [20]. With accelerating social rhythms and increasing competitive pressures, women — owing to their emotional sensitivity and susceptibility to external influences—are particularly vulnerable to emotional disturbances. Therefore, conscious cultivation of an open-minded attitude, learning self-consolation and active communication, and timely resolution of negative emotions are essential. Furthermore, non-pharmacological TCM therapies such as acupuncture, Tuina, and traditional exercises like Taijiquan and Baduanjin also contribute to emotional soothing. For instance, needling Baihui and Shenmen can calm the heart and quiet the spirit, while Taichong and Hegu soothe the Liver and regulate Qi; pressing and kneading Danzhong can relieve chest tightness and alleviate depression; practicing traditional exercises helps concentrate the spirit, calm the breath, and smooth the flow of Qi and Blood. With diverse approaches available for emotional regulation, patients experiencing emotional issues should seek early intervention and actively cooperate with treatment to prevent the condition from becoming chronic.

5. Summary

As a common clinical condition, menstrual disorders manifest with diverse patterns and often involve complex interwoven pathogenesis of deficiency, excess, cold, and heat. Their treatment necessitates a comprehensive approach integrating herbal medicine and emotional regulation. Beyond traditional formula-based remediation, psychological guidance should be incorporated, embodying the principle of “to treat the disease, first treat the heart” [3]. In clinical practice, patients should be guided to maintain a peaceful state of mind, correctly understand the physiology and pathology of menstruation, eliminate tension and anxiety, and learn self-adjustment during the initial stages of emotional fluctuation. Emotional factors are not only closely related to the onset of menstrual disorders but also serve as triggers for various gynecological and internal diseases. As stated in the Su Wen·Si Qi Tiao Shen Da Lun: “Thus, the sages did not treat those already ill, but treated those not yet ill; they did not regulate what was already disordered, but regulated what was not yet disordered. This is the meaning, highlighting the importance of preventing disease before it arises [21]. As clinical medical practitioners, in addition to utilizing treatment methods such as herbs and acupuncture, we must possess the awareness of “treating the spirit first,” actively listen to patients’ concerns, and provide targeted psychological guidance and emotional regulation advice, reflecting the holistic concept that equally emphasizes “treating the heart” and “treating the body.” Only through combined interventions integrating herbal medicine and

psychological support, with collaboration between practitioner and patient, can we better promote the simultaneous treatment of body and mind, achieving recovery in the true sense.

References

[1] Ren Yan, Wei Yanli, Li Hongmei, et al. A Brief Discussion on the Relationship between Emotional Factors and the Occurrence of Diseases [J]. Gansu Journal of Traditional Chinese Medicine, 2007, 20(11): 3-4.

[2] Zhou Lan, Mei Xiaoyun. A Glimpse into the Relationship between Emotional Factors and Gynecological Diseases [J]. School of Basic Medical Sciences, Nanjing University of Chinese Medicine, Nanjing, Jiangsu Province, 2017.

[3] Qin Ting, Zhang Shaocong, Chen Wengui, Liu Chengbin. A Brief Discussion on the Relationship between Emotional Factors and Menstrual Disorders [J]. Chinese Journal of Ethnic and Folk Medicine, 2009.

[4] Research on the Basic Theory and Syndrome Differentiation and Treatment Methods of Treating Menstrual Disorders from the Perspective of Liver by Xi Juncheng [D]. Changsha: Hunan University of Chinese Medicine, 2008.

[5] Tan Yong. Gynecology of Traditional Chinese Medicine [M]. Beijing: China Press of Traditional Chinese Medicine, 2016:23.

[6] Xiangru. Analysis of the Relationship between Emotional Factors and the Onset and Treatment of Menstrual Disorders [J]. Chengdu University of Traditional Chinese Medicine, 2017.

[7] Qian Suhai, Ding Xinghong, Qian Junhua, et al. Thinking about Emotional “Anxiety” [J]. Journal of Zhejiang Chinese Medical University, 2019, 43(11):1221-1222.

[8] Zhang Dexiu, Song Jingjie. The “sorrow” emotion in Traditional Chinese Medicine permeates grief counseling [C]. // Proceedings of the 4th International Symposium on Systems Bioinformatics and Traditional Chinese Medicine. 2010:170-173.

[9] Zhang Wei, Zhang Xiaolei. A Brief Discussion on the Damage of Sorrow (Worry) to the Lungs [J]. Journal of Chinese Medicine, 2013, 41(1):4-6.

[10] Li Weihong, Li Songlin, Li Shitong, et al. Analysis of the Two-Pole Pathogenesis of “Fear causes Qi to descend and anger causes qi to Rise” [J]. Modern combine traditional Chinese and western medicine journal, 2006 (17): 2297-2319.

[11] Zhang Shaohua Clinical Research on the Treatment of Irregular Menstruation in Kidney Deficiency Type with Traditional Chinese Medicine Cycle Therapy [D]. Guangzhou University of Chinese Medicine, 2014.

[12] Luan Jihong, You Zhaoling, Shen Yuhua, et al. Introduction to psychological factors affect women's menstrual [J]. Journal of Hunan review of traditional Chinese medicine, 2003, 9 (8): 6-7.

[13] Du Huilan Integrated Traditional Chinese and Western Medicine Obstetrics and Gynecology [M]. Beijing: China Press of Traditional Chinese Medicine, 2016:21.

[14] Shen Maoping. A Brief Discussion on the Relationship between “Menstrual Disorders” and Emotions [J]. Xinjiang Journal of Traditional Chinese Medicine, 2001(S1):16.

[15] Xie Ping, Qiao Fengni. Flexible Application of Siwu Decoction in “Fu Qingzhu’s Gynecology” [J]. Gansu province traditional Chinese medicine, 2006, 12 (5): 23-25.

[16] Wu Qian, Qin Jajia, Liu Zheng, et al. Treatment of Menstrual Disorders Based on the Relationship between the Five Internal Organs and the Menstrual Cycle [J]. Jiangsu Journal of Traditional Chinese Medicine, 2014, (2):15-16.

[17] Gao Pengxiang, Shao Pei, Gao Pengwu. Menstrual Disorders and Emotions [J]. Jilin Journal of Traditional Chinese Medicine, 1994, (05):46-47.

[18] Shen Mengmeng, Liu Yanfeng, Liang Jialing, et al. “Fu Qingzhu’s Gynecology: Treating Menstrual Disorders from the Perspective of the Liver” [J]. Jilin province traditional Chinese medicine, 2018, 38 (12): 1372-1374+1379.

[19] Sun Xia. From “liver and spleen homology” treatment menstrual disease [J]. Chinese community physicians, 2021, 5 (3): 125-126.

[20] Sun Jian. A Brief Discussion on the Pathogenesis and Health Preservation Caused by Emotions [C]. // Proceedings of the 2017 National Academic Exchange Conference on Yao Medicine. 2017:213-215.

[21] He Gaili, Zhai Yiran, CAI Xiaoping, et al. Women of modern disorders caused by disease analysis [J]. Journal of China modern distance education of Chinese medicine, 2018 (14): 77-78.