

# *Professor Yin Kejing's Theory and Experience in Treating Breast Hyperplasia*

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**Keywords:** Breast hyperplasia, Acupuncture, Chinese medicine, Experience of famous doctors, Yin Kejing

**Abstract:** Breast hyperplasia is the most common disease among women of childbearing age, which is equivalent to "milk addiction" in traditional Chinese medicine. Its pathogenesis is mostly liver qi stagnation caused by emotional internal injury, spleen dysfunction, endogenous phlegm turbidity, deficiency of qi and blood, imbalance of Chongren, and accumulation of phlegm and blood stasis in the breast. Therefore, liver stagnation and qi stagnation are the cause of the disease. Professor Yin Kejing, based on the theory of traditional Chinese medicine and modern medical research results, combined with the meridian tropism and the four qi and five flavors of drugs, combined with the connection between the meridian circulation and the five zang organs, uses the liver as the pivot, dredges the qi mechanism, unblocks the blood vessels, dissipates blood stasis, dispels phlegm and coagulation, replenishes the liver and kidney, and regulates the flow of qi and Ren. The method of syndrome differentiation and treatment has significant therapeutic effects, opening up a new idea and method for clinical treatment.

## 1. Introduction

Hyperplasia of mammary glands (HMG) is a benign breast disease in which the main breast mass and breast interstitium proliferate and involute to varying degrees, leading to normal structural disorders of the breast [1]. The disease tends to occur in young and middle-aged women aged 20-50 years, accounting for about 70% of breast diseases in middle-aged women [2], and the incidence rate in recent years has a rising trend [3]. Western medicine believes that the occurrence of breast hyperplasia is related to endocrine disorders and ovarian dysfunction. Western medicine often uses tamoxifen and surgery for treatment, with significant adverse reactions [4]. Surgery affects the appearance and is prone to recurrence. Yin Kejing, Professor, National Famous Old Traditional Chinese Medicine, Doctoral Tutor of the Chinese Academy of Traditional Chinese Medicine, the first batch of famous traditional Chinese medicine in Shaanxi Province; He has been engaged in clinical, scientific research, and teaching of traditional Chinese medicine for nearly 60 years, and has rich clinical experience. This disease belongs to the category of "milk addiction" in traditional

Chinese medicine. Professor Yin Kejing, a renowned Chinese physician in the country, has achieved satisfactory results in treating milk addiction and alleviating breast pain by following the ideological principles of seeking treatment based on TCM and judging causes. The following is an introduction.

## **2. Theoretical Basis**

### **2.1 Correlation between Meridian Circulation and Breast Hyperplasia**

The Stomach Meridian of Foot Yangming runs through the breast; The spleen meridian of the foot Taiyin, the upper diaphragm of the stomach, is distributed in the chest; The liver of Zujueyin passes through the upper diaphragm and extends around the nipple through the chest and hypochondrium; The Kidney Meridian of Foot Shaoyin passes through the liver diaphragm and connects to the breast. Therefore, there is a saying that "men's nipples belong to the liver, and breasts belong to the kidney; women's nipples belong to the liver, and breasts belong to the stomach." According to the circulation of meridians, hyperplasia of mammary glands in women is closely related to liver and spleen (stomach).

### **2.2 Correlation between Five Visceral Conduction and Breast Hyperplasia**

The human body is a unified organic whole, with close relationships between the five internal organs. Physiologically, the liver stores blood and dominates drainage; the spleen is the source of Qi and blood biochemistry, which regulates blood circulation and regulates circulation. The function of the spleen depends on the dredging of the liver. If the dredging function of the liver is normal, the function of the spleen is robust. "The liver is yin and yang is used, and the liver is nourished by the essence of water and grain conveyed by the spleen, so that it can be drained regularly without causing excessive drainage." If the spleen circulates vigorously, the qi and blood are biochemical active, and the blood has the power to control it, without escaping from the veins, allowing the liver to have some reserves. Pathologically, liver loss and laxity can affect the movement and transformation of the spleen, leading to pathological changes such as "wooden disharmony", or "disharmony between the liver and spleen." This can include symptoms such as mental depression, chest and flank fullness, abdominal distension, abdominal pain, diarrhea, and loose stools; if the qi and blood biochemistry of spleen deficiency is passive or the spleen does not regulate blood, excessive blood loss can lead to no storage of the liver and insufficient liver blood. Insufficient liver blood can lead to poor circulation of liver qi. Clinical patients with spleen and stomach weakness or blood loss often experience emotional distress and breast pain, namely, spleen deficiency, liver stagnation, and liver qi insufficiency.

## **3. Clinical Application**

### **3.1 Intervention and Treatment of Acupuncture Technology**

Select the acupoints [5] of Fangchuang (Shuang), Guanyuan, and Sanyinjiao (Shuang), and take 1.5 inch filiform needles. After routine disinfection, first directly prick both sides of Sanyinjiao (1.2 to 1.3 inches), locally "getting Qi", then directly prick Guanyuan (1.2 inches), lift the needle half way up, adjust the needle tip slightly upward, gradually press the needle tip down to 1.2 inches in 5 to 10 times, and then lift it up about 0.5 to 0.6 inches. Repeat the operation for 5 to 6 times, at this time, the local distension and numbness are obvious, and the distension and numbness feel can be felt, reaching up to the stomach. Some patients can even reach the critical point between the two

breasts, and finally obliquely prick both sides of the false windows outward at an angle of 30 °. There is a significant sense of acid swelling in the breast. Acupuncture at these three acupoints and five points, the movement trajectory of the meridians and qi is similar to X, and the intersection point is at the Guanyuan point. The Sanyin intersection is the intersection of the foot Taiyin, Jueyin, and Shaoyin meridians. Its meridians and qi meet at the Guanyuan point of the Ren meridian, which is the reservoir of the Yuanyin and Yuanyang meridians. It can cultivate the kidney and strengthen the foundation, stimulate the Chongren, and regulate the vital energy to help dispel pathogenic factors. It can have the effect of "supplementing the deficiency and nourishing the injured". "Lingshu · True Evil of Acupuncture Festival" says: "Acupuncture and the like are used to regulate qi" [6]. It can be seen that acupuncture and moxibustion has the function of promoting qi and blood circulation. "Pain leads to stagnation", and "unblocking" means that qi and blood flow are smooth and normal without blocking. Acupuncture and moxibustion can promote qi and blood circulation, and play the role of unblocking, so it can achieve the effect of pain treatment [7].

### 3.2 Intervention and Treatment of Traditional Chinese Medicine

In traditional Chinese medicine, this disease belongs to the category of "milk addiction". Chen Shigong of the Ming Dynasty stated in "Authentic Surgery" [8]: "Milk addiction is a tuberculosis in the breast, which is shaped like a pill egg, or falls heavily and causes pain or no pain, with the skin color unchanged, and its core grows and wanes with joy and anger. It is mostly caused by thinking about hurting the spleen and anger hurting the liver and stagnating." The pathogenesis of Rupi is fundamentally based on deficiency and excess, and disharmony between qi and blood is the basis. Phlegm coagulation and blood stasis are the criteria. Diseases often recur, and prolonged illness enters the collaterals. Prolonged illness leads to multiple blood stasis. Therefore, it is necessary to reconcile qi, blood, yin, and yang. Therefore, in Rupi Quyu Decoction, astragalus is reused to replenish qi and generate blood, and assist in the circulation of qi and blood; Modern pharmacological studies have shown that astragalus can improve the body's immunity and have the function of regulating endocrine secretion [9]; Angelica, Ligusticum chuanxiong, Paeonia lactiflora, Radix Rehmanniae, Nourishing Yin and Nourishing Blood, Activating Blood Circulation and Promoting Qi; Peach Kernel, Safflower, and Caulis spatholobi nourish and promote blood circulation to unblock the meridians of blood stasis and stagnation; Research has found that drugs for promoting blood circulation and resolving stasis can promote blood circulation, inhibit collagen fiber synthesis, and promote the disappearance of proliferative masses [10]. Zedoary turmeric can break blood and promote qi circulation, dissipate accumulation and relieve pain; White mustard seed can promote qi, expel phlegm, unblock collaterals and relieve pain, and Gualou can widen the chest and disperse nodules; Lulu can clear channels and activate collaterals. Modern pharmacological research has confirmed that Ruanjian Sanjie drugs can help stimulate the secretion of luteinizing hormone, improve the function of the corpus luteum, inhibit the replication of proliferative cells, and restore normal hyperplasia of breast tissue [11]; Atractylodes macrocephala and Poria cocos invigorate the spleen and dampness, and are the source of healthy phlegm production; Chaihu soothes the liver, relieves stagnation, and regulates liver qi, as stated in the "Medicinal Method Image": "This Shaoyang and Jueyin meridian based medicine... cures lower heart distension, chest and diaphragm pain" [12]; The combination of various drugs can treat both symptoms and symptoms, tonify qi and blood, strengthen the spleen and liver, dispel dampness, dissipate phlegm, promote qi, and remove blood stasis. At the same time, the content of each medicine in the prescription is a multiple of 3, which follows the "Tao Te Ching": "Tao generates one, one generates two, two generates three, and three generates all things." The law is based on nature, and people and nature are integrated to achieve a balanced state. As stated in "Su Wen Zhi

Zhen Yao Da Lun Pian", "Examining the pathogenesis, there is no loss of qi or appropriateness." Therefore, the overall law of "correspondence between heaven and man" in traditional Chinese medicine has been formed [13].

#### 4. Conclusion

"Treating diseases and seeking the root cause" is the main content of dialectical treatment. This refers to the essence of the disease, the basic pathological changes, and is a reliable clinical basis, as well as the standard for sending prescriptions and selecting acupoints. Distinguishing cause and effect, distinguishing specimens, grasping the main symptoms, and grasping them flexibly are the keys to achieving clinical efficacy. The position of the mammary gland is related to multiple meridians such as the liver, kidney, spleen, stomach, and Chong and Ren in terms of meridian connection, as well as to the functions of qi, blood, meridians, and viscera in terms of physiological functions. Clinical treatment must be based on "syndrome differentiation and treatment" and "review of causes and treatment". The "Simple Questions to the Truth" monograph states: "Be cautious about the pathogenesis, and each division of its own." The pathogenesis is the key to the change of the disease. "Jing Yue Quan Shu" states: "The person who has the opportunity, wants to change, and the pathological changes come from." The focus of understanding the disease is on the pathogenesis, and grasping the key to the pathogenesis can make a correct diagnosis and provide a basis for treatment [14]. The pathogenesis of Rupi is always attributed to "depression", which leads to the dysfunction of Qi and blood in Chongren; Due to "depression", qi and blood are blocked, and the smooth flow of qi and blood is suppressed. Due to "depression", the circulation and transformation function of the spleen is lost. Qi does not distribute fluid, gathering dampness generates phlegm, phlegm coagulates blood stasis, and the rise and fall of qi are blocked. As stated in the "Medical Manual" by He Mengyao of the Qing Dynasty, "All diseases are born of depression." The "Analogy and Treatment of Syndromes" also reads, "Milk diseases all arise from depression." When Chong Ren is subordinate to the liver and kidney, and Xieli Chong Ren is responsible for regulating qi and blood, starting with regulating the liver and kidney, taking regulating qi and kidney as the first step, clinical use of the method of regulating depression to regulate Chong Ren, "Relieve liver depression, dredge meridians, regulate qi to relieve depression, regulate emotions, regulate blood stasis and phlegm, clear collaterals and remove stagnation, dissipate phlegm and remove stasis [15]." Carefully observe the location of yin and yang and regulate it to stabilize the duration (" Su Wen Zhi Zhen Yao Da Lun Chapter "), treat diseases to seek the root cause, and compete for overall success."

#### Acknowledgement

This paper is supported by the fund project: The construction project of the National Famous Traditional Chinese Medicine Heritage Studio (National Traditional Chinese Medicine Renjiao Fa [2011] No. 41).

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