Modified Ji Chuan Jian

This formula is a combination of Zhang Jie-bin’s, *Ji Chuan Jian* (Flow the River Decoction) and Li Dong-yuan’s, *Bu Zhong Yi Qi Tang* (Supplement the Center & Boost the Qi Decoction) with additions and subtractions based on Bob Flaws’s personal clinical experience. Blue Poppy Herbs’ version is a 10:1 extract. 500 mg/capsule, 60 capsules.

**RX**

*Huang Qi* (Radix Astragali)  
*Dang Gui* (Radix Angelicae Sinensis)  
*He Shou Wu* (Radix Polygoni Multiflori)  
*Dang Shen* (Radix Codonopsis)  
*Rou Cong Rong* (Herba Cistanchis)  
*Tao Ren* (Semen Persicae)  
*Huang Qin* (Radix Scutellariae)  
*Niu Xi* (Radix Achyranthis Bidentatae)  
*Ze Xie* (Rhizoma Alismatis)  
*Zhi Ke* (Fructus Aurantii)  
*Sheng Ma* (Rhizoma Cimicifugae)

**CHINESE DISEASE DIAGNOSIS:** *Bian bi* (constipation)

**PATTERN DISCRIMINATION**

Qi, blood, yin, and yang vacuities with qi stagnation and blood stasis complicated by internal heat, which is common in perimenopausal women and older patients in general.

**THERAPEUTIC ACTIONS**

This is a *da bu fang* or greatly supplementing formula that supplements qi and yang, while nourishing the blood and enriching yin at the same time. It also clears heat from the stomach and intestines, dis-inhibits the qi mechanism by upbearing the clear and downbearing the turbid, and frees the flow of the stools.

**INDICATIONS**

This formula is for the treatment of chronic constipation due to a combination of qi, blood, yin, and yang vacuities with qi stagnation and blood stasis complicated by internal heat. This is a common complicated scenario, especially in perimenopausal women and older patients.

**FORMULATOR’S COMMENTS**

This formula is extremely effective for the treatment of chronic, enduring constipation. However, it does not cause melanosis coli as do many harsh, attacking and precipitating medicinals and formulas. Therefore, it can be used long-term.

**CONTRAINDICATIONS**

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Loose stools or diarrhea, even if diarrhea alternates with constipation, as in irritable bowel syndrome

THE SIGNS AND SYMPTOMS OF QI VACUITY INCLUDE
- Fatigue, especially after eating
- Easy bruising
- Dizziness when standing up

THE SIGNS AND SYMPTOMS OF BLOOD VACUITY INCLUDE
- Dry stools
- A pale or swallow yellow complexion
- Dry, falling hair
- Pale, brittle nails

THE SIGNS AND SYMPTOMS OF YIN VACUITY INCLUDE
- Dizziness
- Dry mouth and throat
- Tinnitus
- Greying hair

THE SIGNS AND SYMPTOMS OF YANG VACUITY INCLUDE
- Cold hands and feet
- Low back pain and/or upper back chill

THE SIGNS AND SYMPTOMS OF QI STAGNATION INCLUDE
- Bound stool
- Depression

THE SIGNS AND SYMPTOMS OF BLOOD STASIS INCLUDE
- Visible, engorged varicosities, including small especially hemangiomas, spider, nevi, and hemorrhoids
- Fixed, sharp, and/or severe pain, lower abdominal pain
- A sooty facial complexion
- A possibly choppy and/or deep pulse
- Worsening of symptoms at night
- Blood clots in the menstruate
- A purplish tongue or possible static macules or spots

THE SIGNS AND SYMPTOMS OF INTERNAL HEAT INCLUDE
- Dark colored stools
- Yellow tongue fur, possibly only at the root of the gums
- A possible bitter taste in the mouth
- Possible bad breath
- Possible bleeding

FORMULA EXPLANATION
Chronic constipation is typically due to a combination of disease mechanisms and is especially common in perimenopausal women and the elderly in general. In such cases, most Western patients present with qi, blood, and yang vacuities complicated by liver depression qi stagnation transforming internal heat and possible blood stasis. As we age, first the spleen becomes vacuous and weak. Since it is the latter heaven root of qi and blood engenderment and transformation, both
qi and blood tend to become vacuous and insufficient. Because the clear is not upborn, the turbid is not downborne. Inhibition of the qi mechanism is then aggravated by liver depression qi stagnation. This means that there is no power to move the stools through the intestines, insufficient fluids to “float the boat,” or lack of free and uninhibited flow. Because blood and essence share a common source, blood vacuity over time may evolve into blood and yin vacuity. Because the former and latter heavens are mutually rooted, spleen qi vacuity eventually becomes complicated by kidney yang vacuity. In that case, there will also be a lack of yang to warm and transform the qi mechanism, especially in the lower burner, liver, and intestines. This further negatively affects fluid metabolism and the movement and transportation of the stools. Long-term qi stagnation, qi, blood, yin, and yang vacuity combined with non-freely flowing stools must eventually become complicated by blood stasis. Conversely, blood stasis further complicates both qi stagnation and blood vacuity. And finally, long-term depression may transform internal heat which further consumes and damages yin, blood, and fluids. Thus, a vicious circle is created which tends to be self-perpetuating. Huang Qi (Radix Astragali) and Dang Shen (Radix Codonopisis) fortify the spleen and boost the qi. Dang Gui (Radix Angelicae Sinensis) and He Shou Wu (Radix Polygoni Multiflori) nourish the blood and moisten the intestines. Dang Gui also quickens the blood and transforms stasis. Rou Cong Rong (Herba Cistanchis) nourishes the blood, invigorates yang, and frees the flow of the stools. Tao Ren (Semen Persicae) quickens the blood and dispels stasis at the same time as it moistens the intestines and frees the flow of the stools. Huang Qin (Radix Scutellariae) clears heat from the stomach, intestines, and liver-gallbladder. Niu Xi (Radix Achyranthis Bidentatae) supplements the kidneys and enriches yin, quickens the blood and moves the blood downward. Ze Xie (Rhizoma Alismatis) seeps dampness. Thus, it has a descending nature which also helps downbear turbidity, especially when combined with Niu Xi. In addition, it helps downbear any upward stirring of ministerial fire. Zhi Ke (Fructus Aurantii) moves and descends the qi, Sheng Ma (Rhizoma Cimicifugae) upbears the clear, and upbearing and downbearing are reciprocal. If the clear is upborne, the turbid can be downborne. If the turbid is downborne, the clear can be upborne. Hence Zhi Ke downbears, while Sheng Ma upbears, and the entire qi mechanism is regulated and rectified.

**DOSAGE**

Three capsules two times per day equal not less than 30 grams of bulk medicinals. However, because our extraction process is so much more efficient than stovetop decoction, we believe this amount of our extract is actually more like the equivalent of 45-60 grams of bulk-dispensed herbs.

**COMBINATIONS**

For more severe perimenopausal or senile qi, blood, yin, and yang vacuity, this formula can be combined with Supplement Yin. This is especially so if there is yin vacuity-fire effulgence. For greater supplementation of qi, it may be combined with Bu Zhong Yi Qi Wan (Supplement the Center & Boost the Qi Pills) or Shen Qi Da Bu Wan (Ginseng & Astragalus Greatly Supplementing Pills). For greater supplementation of blood, it may be combined with Shou Wu Pian (Polygonum Multiflorum Tablets) or Si Wu Tang Wan (Four Materials Decoction Pills). For more moistening of the intestines and freeing the flow of the stools, it can be combined with Wu
Ren Wan (Five Seeds Pills). For more marked liver depression qi stagnation, it can be combined with Xiao Yao Wan (Rambling Pills), and for more marked blood stasis, it can be combined with Tao Hong Si Wu Tang Wan (Persica & Carthamus Four Materials Decoction Pills).

<table>
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<tr>
<th>MY PATIENT DOES HAVE SIGNS AND SYMPTOMS OF</th>
<th>□ Yes □ No</th>
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<tbody>
<tr>
<td>Qi vacuity</td>
<td>□ Yes □ No</td>
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<tr>
<td>Blood stasis</td>
<td>□ Yes □ No</td>
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<tr>
<td>Yin vacuity (not absolutely necessary)</td>
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<tr>
<td>Yang vacuity</td>
<td>□ Yes □ No</td>
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<tr>
<td>Qi stagnation</td>
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<tr>
<td>Blood vacuity</td>
<td>□ Yes □ No</td>
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<tr>
<td>Internal heat</td>
<td>□ Yes □ No</td>
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