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Foreword

I am delighted to learn that Traditional Chinese Health Secrets will soon come into the world. TCM has experienced many vicissitudes of times but has remained evergreen. It has made great contributions not only to the power and prosperity of our Chinese nation but to the enrichment and improvement of world medicine. Unfortunately, differences in nations, states and languages have slowed down its spreading and flowing outside China. Presently, however, an upsurge in learning, researching and applying Traditional Chinese Medicine (TCM) is unfolding. In order to bring the practice of TCM to all areas of the globe, Mr. Xu Xiangcai called intellectuals of noble aspirations and high intelligence together from Shandong and many other provinces in China to compile and translate this text. I believe that the day when the world’s medicine is fully developed will be the day when TCM has spread throughout the world.

I am pleased to give it my recommendation.

Prof. Dr. Hu Ximing
Deputy Minister of the Ministry of Public Health of the People’s Republic of China, Director General of the State Administrative Bureau of Traditional Chinese Medicine and Pharmacology, President of the World Federation of Acupuncture Moxibustion Societies, Member of China Association of Science & Technology, Deputy President of All-China Association of Traditional Chinese Medicine, President of China Acupuncture & Moxibustion Society
Foreword

The Chinese nation has been through a long, arduous course of struggling against diseases. Through this struggle, it has developed its own traditional medicine—Traditional Chinese Medicine and Pharmacology (TCMP). TCMP has a unique, comprehensive—both theories and clinical practice—scientific system including both theories and clinical practice.

Though its beginnings were several thousand years ago, the practice of TCM has been well preserved and continuously developed. TCM has special advantages, which include remarkable curative effects and few side effects. It is an effective means by which people can prevent and treat diseases and keep themselves strong and healthy. All achievements attained by any nation in the development of medicine are the public wealth of all mankind. They should not be confined within a single country. What is more, the need to set them free to flow throughout the world as quickly and precisely as possible is greater than that of any other kind of science. During my more than thirty years of being engaged in the practice of Traditional Chinese Medicine (TCM), I have been looking forward to the day when TCMP will have spread all over the world and made its contributions to the elimination of diseases of all mankind. However, it is to be deeply regretted that the pace of TCMP in extending outside China has been unsatisfactory due to the major difficulties involved in expressing its concepts in foreign languages.

Mr. Xu Xiangcai, a teacher of Shandong College of TCM, has sponsored and taken charge of the work of compilation and translation of such knowledge into English. This work is a great project, a large-scale scientific research, a courageous effort and a novel creation. I am deeply grateful to Mr. Xu Xiangcai and his compilers and translators, who have been working day and night for such a long time on this project. As a leader in the circles of TCM, I am duty-bound to do my best to support them.

I believe this text will be certain to find its position both in the history of Chinese medicine and in the history of world science and technology.

Mr. Zhang Qiwen
Member of the Standing Committee of All-China Association of TCM, Deputy Head of the Health Department of Shandong Province
Preface

Traditional Chinese Medicine (TCM) is one of China's great cultural heritages. Since the founding of the People's Republic of China in 1949, the treasure house of the theories of TCM has been continuously explored and the plentiful literature researched and compiled. The effort was guided by the far-sighted TCM policy of the Chinese Communist Party and the Chinese government. As a result, great success has been achieved. Today, a worldwide upsurge has appeared in the studying and researching of TCM. To promote even more vigorous development of this trend in order that TCM may better serve all humankind, efforts are required to further it throughout the world. To bring this about, the language barriers must be overcome as soon as possible in order that TCM can be accurately expressed in foreign languages. Thus, the compilation and translation of a series of English-Chinese books of basic knowledge of TCM has become more urgent to serve the needs of medical and educational circles both inside and outside China.

In recent years, at the request of the health departments, satisfactory achievements have been made in researching the expression of TCM in English. Based on the investigation of the history and current state of the research work mentioned above, has been published to meet the needs of extending the knowledge of TCM around the world.

The encyclopedia consists of twenty-one volumes, each dealing with a particular branch of TCM. In the process of compilation, the distinguishing features of TCM have been given close attention and great efforts have been made to ensure that the content is scientific, practical, comprehensive and concise. The chief writers of the Chinese manuscripts include professors or associate professors with at least twenty years of practical clinical and/or teaching experience in TCM. The Chinese manuscript of each volume has been checked and approved by a specialist of the relevant branch of TCM. The team of the translators and revisers of the English versions consists of TCM specialists with a good command of English professional medical translators and teachers of English from TCM colleges or universities. At a symposium to standardize the English versions, scholars from twenty-two colleges and universities, research institutes of TCM, and other health institutes probed the question of how to express TCM in English more comprehensively, systematically and accurately. The English version of each volume was re-examined and then final checked. Obviously this encyclopedia will provide extensive reading material of TCM English for senior students in colleges of TCM in China and will also greatly benefit foreigners studying TCM. The responsible leaders of three
Preface

organizations support the diligent efforts of compiling and translating this encyclopedia:

1. State Education Commission of the People’s Republic of China
2. State Administrative Bureau of TCM and Pharmacy and the Education Commission
3. Health Department of Shandong Province

Under the direction of the Higher Education Department of the State Education Commission, the leading board of compilation and translation of this encyclopedia was created. The leaders of many colleges of TCM and pharmaceutical factories of TCM have also given assistance.

We hope that this encyclopedia will promote further and improve instruction of TCM in English at the colleges of TCM in China, cultivate the sharing of ideas of TCM in English in medical circles and give impetus to the study of TCM outside China.
CHAPTER 1
The Concept of Traditional Chinese Medicine

1.1 TRADITIONAL CHINESE MEDICINE (TCM)

Traditional Chinese Medicine is a discipline that deals with human physiology, pathology, diagnosis and the treatment and prevention of diseases. TCM encompasses a specific, integrated system of theory, which comes from a history of several thousand years of clinical experience. TCM develops from the experience of the Chinese people in their long struggle against diseases. As a result, TCM has contributed a great deal to the promotion of health and prosperity of the Chinese nation and to the further development of medical sciences all over the world as well.

1.2 THEORETICAL SYSTEM OF TCM

The theoretical system of TCM consists of the theories of yin and yang, the five elements, zang-fu organs, meridians, pathogenesis, syndrome and techniques of diagnosis. It also includes the therapeutic principles of health preservation and the six natural factors. It is a theoretical system much influenced by ancient materialism and dialectics, with the doctrine on yin and yang and the concept of integrated whole as its guiding principle. This concept is based in the physiology and pathology of the zang-fu organs and meridians. The diagnostic and therapeutic features of TCM include bianzheng lunzhi, which is a selection of treatment based on differential diagnosis.

1.3 CHARACTERISTIC FEATURES OF TCM

TCM is mainly characterized by its specific diagnostic techniques and therapeutic principles based on a practitioner’s interpretation of the physiological functions and pathological changes of the human body. For instance, TCM regards the body as an integrated whole, closely
interconnected by zang-fu organs, channels and collaterals that maintain a close link with the outer world. Where the development of disease is concerned, TCM stresses that endogenous pathogenic factors (namely, seven abnormal emotions) and exogenous pathogenic factors (namely, six exogenous pathogens) play an important role.

TCM utilizes four diagnostic techniques as its principal methods:
• Differentiation of diseases according to the theory of the zan-fu organs.
• Differential diagnosis according to the theory of the Six Channels.
• Differential diagnosis by the analysis of wai, qi, ying and xue.
• Differential diagnosis by the analysis of san jiao (tri-jiao or triple warmer/triple energizer).

TCM attaches great importance to the prevention and preventive treatment of disease. The practice of TCM maintains that the primary cause or root of a disease must be found and that a patient must be treated according to their physique as well as their seasonal and local conditions. In short, the characteristics of TCM can be summarized as:
• The concept of wholism.
• Selection of treatment based on differential diagnosis.

1.4 The Concept of Wholism

The concept of wholism refers to a general view of the human body as a single, integrated entity that inter-relates with nature. The human body is composed of a variety of tissues and organs and each of these performs a particular function and contributes to the life activities of the whole body. Thus, the human body is an integral whole, in that its constituent parts are inseparable in structure and connected with and conditioned by one another.

Because humankind exists in nature, the human body is affected directly or indirectly by any changes that occur in nature.

1.5 Bianzheng Lunzhi

The word bian means comprehensive analysis and the word zheng refers to symptoms and signs. Zheng, however, not only refers to a mere combination of symptoms, but to a pathological generalization of a disease in a certain stage and the relation between body resistance and pathological agents.

When the two words are combined to form the word bianzheng, the term refers to the clinical data collected by the four diagnostic tech-
niques of TCM: detection, analysis, summary and diagnosis. The patient’s symptoms and signs are detected, analyzed and summarized thus establishing a diagnosis.

When the word lunzhi is added, it means that a proper therapeutic program is drawn up according to the diagnosis made.

The differential diagnosis known as Bianzheng Lunzhi is a fundamental principle of TCM that allows for the recognition and treatment of disease.

1.6 TREATMENT OF THE SAME DISEASE WITH DIFFERENT THERAPEUTIC METHODS

Disease that is in different stages may manifest itself by different syndromes and, therefore, can be treated with different therapeutic methods. Let us look at measles for example. In the early stage, when the appearance of the skin eruption is delayed and incomplete, the principle for promoting eruption must be applied. In its middle stage, when the lung-heat is the main syndrome, the practice of clearing away the lung-heat is indicated. Finally in the late stages, when lingering heat impairs yin in the lungs and stomach, the method of nourishing yin in order to clear away the lung-heat must be adopted.

1.7 TREATMENT OF DIFFERENT DISEASES WITH THE SAME THERAPY

The same therapy can be employed to treat different diseases that manifest themselves by the same syndrome. For example, both prolapse of rectum due to protracted illness and uterine prolapse can be treated by the therapy of elevating spleen-qi if the two ailments manifest themselves by sinking the qi of the middle-jiao.
CHAPTER 2

Yin-yang and the Five-element Theory

2.1 YIN-YANG DOCTRINE

According to ancient Chinese philosophy the yin and yang are two opposite categories. In the beginning, their meanings were quite simple, referring to turning away from or facing the sunlight respectively. Later, the yin and yang principles were used to describe an endless variety of things such as weather (cold or warm), position (downward or upward, right or left, internal or external), moving condition (mobile or static) and so on. The philosophers of ancient times observed that each phenomenon had two aspects, which were opposites regardless of the focus. Thus, the yin and yang theory is known as the basic law of the universe.

Yin and yang theory states that a natural phenomena contains two opposite aspects, thus forming the concept of the unity of opposites. Generally speaking, things active, external, upward, hot, bright, functional and hyperfunctional are of yang nature, while those that are static, internal, downward, cold, dark, substantial and hypofunctional are yin in nature.

Yin-yang doctrine is used to illustrate the sources and primary forms of movement of all things in the universe and the causes of their beginning and end.

As a theoretical tool in TCM, the yin-yang doctrine was applied to the study of physiology and pathology of the body and to diagnosis and treatment of diseases.

2.2 THE UNITY OF YIN AND YANG AS TWO OPPOSITES

Every thing and phenomenon in nature has two opposite aspects, yin and yang, which are manifested mainly in their mutual restraint and struggle. For example, the motions of celestial bodies, including the sun and the moon and the climactic changes of the four seasons, are the specific manifestations of the unity of opposites between yin and yang.
The Unity of Thoughts of Medicine and Book of Changes states that violent motion should be suppressed by tranquility, thus the hyperactivity of yin is restrained by yang. This implies that there is a relation of mutual restraint and mutual struggle between motion and tranquility. In other words, two mutually opposite aspects of anything always restrain one another through struggle.

When the yin and yang theory is applied to the body, the two opposites do not exist in a balanced state, rather they oppose each other. Through this kind of opposition and struggle a dynamic equilibrium can be established within the body. It is only through constant restraint and struggle that all things can develop and undergo change.

2.3 INTERDEPENDENCE BETWEEN YIN AND YANG

Although yin and yang are opposites and oppose each other, they are also interdependent. Without its opposite aspect, neither can exist independently, so each of the two opposite aspects is the condition for the other's existence. The chapter “Great Treatise on Yin-Yang Classification of Natural Phenomena” written by Su Wen states, “Yin is installed in the interior as the substantial basis of yang, while yang remains on the exterior as the manifestation of the function of yin.” This statement best illustrates the relation of the interdependence between yin and yang. Here yin and yang refer to substance and function respectively. Substance exists within the body, while function manifests itself on the exterior of the body. Yang on the exterior is the manifestation of the activities of the substance within the body, while yin within the body serves as the substantial basis of functional activities. If each of the two opposite aspects cease to be the condition for the other's existence, no generation or growth is likely to occur.

2.4 WANE AND WAX OF YIN AND YANG

The opposition, mutual restraint, interdependence and interaction between yin and yang are not in a static or unchangeable condition. Rather they are constantly moving and changing. That is to say, within certain limits and during a certain period of time exists the alternation of the wane (decline) of yin followed by the wax (growth) of yang and vice versa. As an example we can look at the climate. From winter to spring and on to summer, the climate turns gradually from cold to warm to hot. This process is known as the wane of yin and wax of yang meaning that the winter cold gradually lessens as the heat of summer gradually increases. When summer turns from autumn to winter, the temperature turns from hot to cool and cold and thus is known as the wane of yang and wax of yin. In reference to the human body, yang is
overabundant during the daytime. The yang is termed excitement while the yin is termed inhibition. After the middle of the night, yang begins to grow, at noon, yang-qi is excessive and the body’s function turns gradually from being inhibited into being excited. Conversely, from noon until dusk, yang-qi wanes while yin-qi waxes and the body’s physiological function turns from being excited to being inhibited. Therefore, the wane and wax of yin and yang help to maintain a dynamic equilibrium.

2.5 Classification of the Structures of the Body in Terms of Yin and Yang

The unity of the human body can be understood as a relationship between two opposites. It is generally assumed that the upper part of the body, the surface, external sides, limbs and six fu organs pertain to yang, while the lower portion, interior, abdomen and five zang organs pertain to yin.

The equilibrium of yin and yang refers to the state of perfect harmony between yin and yang. Normal life activities of the body result from this harmonious relationship. This dynamic relationship is necessary for good health.

Relative Excessiveness of Yin or Yang. An excess of yin or yang beyond their normal levels promotes pathological changes. According to the principle of dynamic equilibrium between yin and yang, an excess of each of these two opposite aspects results in relative deficient other. Disease, according to TCM theory, results from an excess of yin or yang pathogens depending on what is deficient.

Excess Yang. When a yang pathogen is in excess it contributes to illness and inhibits yin. An excess of yang or yang pathogen is a pathological change resulting from yang excess beyond normal levels. It is stated in the Da Lun written by Su Wen, “An excess of yang produces heat syndrome.” Excessive yang produces heat and thus gives rise to excessive heat syndrome.

Excess Yin. An excess of yin or yin pathogen is a pathological change resulting from yin in excess beyond normal levels. As is stated in the Da Lun, “An excess of yin leads to disorder of yang and produces cold syndrome.” Thus, an excess of yin causes cold syndrome of the excess type.

Insufficient Yin or Yang. Insufficient yin or yang is a pathological change in which either yin or yang is below normal levels. According to the principle of dynamic equilibrium between yin and yang, deficient either leads to hyperactivity of the other. The main contradiction of
diseases due to insufficient yin or yang lies in deficient yin-essence or yang-qi.

**Deficient Yang.** Deficient yang is unable to restrain yin, thus leading to hyperactivity of yin and cold syndrome of insufficiency type.

**Insufficient Yin.** When yin is deficient, it is unable to restrain yang, leading to relative hyperactivity of yang and heat syndrome. Thus, deficient yin is said to bring about heat syndrome of a weak type.

**Deficient Yang Affecting Yin and Deficient Yin Affecting Yang.** Deficient yang directly affects yin. When the yang-qi of the body is too weak to promote the production of yin fluid, insufficient yin results. Conversely, when the yin fluid of the body is too weak to promote the production of yang-qi, the result is insufficient yang.

**Reestablishment of Yang from Yin and Reestablishment of Yin from Yang.** As a method for treating yang deficiency syndrome, yang-invigorating herbs, food or drugs should be administered in combination with yin-nourishing drugs so as to promote the production of yang-qi.

As a method for treating yin deficiency syndrome, yin-nourishing herbs, food, or drugs should be administered accompanied by yang-invigorating remedies, so as to promote the production of yin fluid.

### 2.6 Classification of Drugs in Terms of Yin and Yang

In the practice of TCM, medicinal substances are differentiated in four ways:

- **Nature**
- **Odor**
- **Taste**
- **Action**

**Properties of Medicinal Substances.** Properties of medicinal substances refer mainly to their four pharmacological features, namely: cold, hot, warm, and cool. Among them, cold and cool are yin in nature, while warm and hot are yang. Remedies that can relieve or clear away the hot-syndrome are cold or cool nature, while those that can relieve or clear away cold syndrome are hot or warm in nature.

**Five Tastes.** TCM recognizes five different tastes, namely, acrid, sweet, sour, bitter, and salty. (TCM also recognized the absence of taste: bland.) Among them, acrid, sweet, and bland tastes belong to yang, while sour, bitter, and salty tastes to yin.

Remedies of the body are classified according to the tendency of their actions; remedies lift, lower, float, or sink. Among them, lifting and floating belong to yang, whereas lowering and sinking to yin. Remedies that produce the effects of elevating yang—inducing
Chapter 2: Yin-yang and the Five-element Theory

diaphoresis, dispelling wind, expelling cold, inducing vomiting, and resuscitation—act upward and outward. Their mechanisms of action are lifting and floating. On the other hand, those that are used for purgation, clearing away heat, inducing diuresis, tranquillization, suppressing yin and stopping wind, promoting digestion and relieving dyspepsia, lowering adverse flow of qi and astringency act downward and inward. Their mechanisms of action are lowering and sinking.

Clinically, to correct the imbalance of yin and yang, appropriate remedies are selected in accordance with their nature, depending upon excessiveness or deficient yin and yang in a disease.

2.7 F I V E - E L E M E N T T H E O R Y

The ancient Chinese found that in nature there exists a universal phenomenon that they called the five-element theory. The five-element doctrine was once used as a theoretical tool by ancient scholars to illustrate the nature of things, as well as the relationship between them on the bases of the properties, movements, and interactions of these five kinds of substances. In TCM, the five-element theory is chiefly used to explain the properties of viscera of the human body, their mutual relations, and their pathological changes.

Generation of the Five Elements. The five elements consist of wood, fire, earth, metal, and water. It was theorized that these elements generate each other. Wood generates fire, fire generates earth, earth generates metal, metal generates water, and water generates wood.

Degeneration of the Five Elements. Based on universal phenomena it was found that the elements also inhibit or restrict each other as well. Wood restricts earth, earth restricts water, water restricts fire, fire restricts metal, and metal restricts wood.

Interaction between the Five Elements. The five elements can over-restrict or reverse-restrict each other as well. As an example of over-restriction, wood can restrict earth, which results in insufficient earth.

As an example of reverse-restriction, wood should be restricted by metal; however, when wood is excessively strong it is not restricted by metal, rather it restricts metal.

Each of the five elements can be described by their properties as well:

The properties of the five elements are as follows:

• Wood has the property of free growth and unfolding.
• Fire has the property of warmth and flaring up.
• Earth has the property of generation, transformation, and receipt.
• Metal has the property of purification, descent, and astrin-gency.
• Water has the property of nourishing and flowing down-wards.

The five-element doctrine illustrates the connections existing between all things by the relationships among the five elements. It holds that nothing is in an isolated or static state; that is, everything is—or strives to be—in a state of harmonious balance maintained by the constant motion of intergeneration and inter-restriction. This is the basic premise of the five-element doctrine and it also serves as the foundation for dialectical materialism in ancient China.

2.8 REINFORCEMENT OF THE MOTHER-ORGAN IN THE CASE OF DEFICIENCY SYNDROME

Another therapeutic principle for treating deficiency syndrome is based on the concept of the mother-child relationship of intergeneration of the five elements.

The principle applied primarily to deficiency syndrome with mother-child relationship. For instance, consider the syndrome known as “water failing to nourish wood.” In this situation, the liver (wood) is suffering from deficiency syndrome due to inability of the kidneys (water) to nourish the liver. To remedy the situation and restore balance, the kidneys, not the liver, are to be nourished. The reason: the kidneys are water and thus promote the liver, which is wood. This makes the kidneys the “mother organ” of the liver.

The mother-organ principle also holds true for acupuncture. In the treatment of deficiency syndrome of the child-organ, points pertaining to the mother-channel or mother-points are needled, reinforcing manipulation. For instance, in the case of a deficiency syndrome of the liver, yingu (a point on the kidney channel) is needled. In this sense, the disease of the child-organ is said to be eradicated by reinforcing the mother-organ.

2.9 REDUCTION OF THE CHILD-ORGAN IN THE CASE OF EXCESS SYNDROME

This is a therapeutic principle for treating the excess syndrome, based on the theory of the mother-child relationship of inter-generation of the five elements.

The principle is applied mainly to excess syndrome with mother-child relationship. For instance, excess syndrome demonstrated by an exuberance of the liver-fire can be treated by purging the fire of the heart (child-organ of the liver). This works because purgation of the
heart-fire helps to reduce the liver-fire. In acupuncture, in the case of an excess syndrome of the mother organ, points pertaining to the child-channel are needled with purging manipulation. For instance, in the treatment of excess syndrome of the liver, either shaofu (H8, a point of the heart channel) or xin jian (Liv2, the child-point of the liver channel) is needled. In this sense, the disease of the mother-organ is cured by purging the child-organ.

2.10 A Method of Providing Water for the Growth of Wood

Here water refers to the kidneys, while wood to the liver. This is a method of restoring the liver (wood) - yin by nourishing the kidney (water) - yin, which is indicated for the relief of deficient liver-yin due to consumption of kidney-yin. It is also known as a method of nourishing the kidneys and the liver.

2.11 Promote Fire to Reinforce Earth

The fire in the five elements originally and usually represents the heart of the five zang organs. However, there is another doctrine that states that the fire of mingmen (gate of life) warms the whole body. To benefit fire to reinforce, earth, fire refers to the fire from mingmen, i.e., kidney-yang. Earth corresponds to the spleen. This is a method of warming kidney-yang to invigorate spleen-yang, which is indicated in hypofunction of spleen-yang due to decline of kidney-yang.

2.12 Mutual Promotion of Metal and Water

This is a method of reinforcing or nourishing the lungs (metal) and the kidneys (water) simultaneously in order to promote each other based on their mother-child relationship. In this instance, deficient lungs causes a failure of the lungs to distribute fluid to nourish the kidneys—or insufficient kidney-yin causes a failure of the kidneys to nourish the lungs— leading to deficient lung-yin and kidney-yin.

2.13 Supplement Metal by Building Earth

This is a method of replenishing and restoring the lung (metal) -qi by invigorating the spleen (earth) and replenishing qi. It is indicated in deficient lungs and spleen caused by failure of the spleen and stomach to nourish the lungs.

2.14 Warm Earth to Restrain Water

Here earth refers to the spleen and water to the kidneys. This is a method of treating retention of water within the body by warming
Inhibit Wood to Support Earth

spleen-yang or warming the kidneys to invigorate the spleen. It is usually used to treat edema and distention resulting from the overflow of pathogenic water dampness due to dysfunction of the spleen. If retention of water within the body is caused by failure of kidney-yang to warm spleen-yang, priority must be given to warming the kidneys, supplemented by invigorating the spleen.

2.15 INHIBIT WOOD TO SUPPORT EARTH

Here wood and earth refer to the liver and spleen, respectively. Inhibiting Wood to Support Earth is a method of treating hyperfunction of the liver and insufficient spleen by soothing the liver and invigorating the spleen. The concept: disperse the stagnated liver-qi, calm the liver to normalize stomach-qi, or coordinate between the liver and spleen. It is indicated for the relief of hyperactivity of the liver (wood), which over-restricts the spleen (earth).

2.16 ASSIST METAL TO SUBDUE HYPERACTIVITY OF WOOD

Here metal and wood represent the lungs and liver, respectively. This method checks hyperactivity of the liver by purifying lung-qi; it is demonstrated by an exuberance of the liver-fire caused by the failure of lung-qi to keep pure and to descend.

2.17 PURGE THE HEART-FIRE (SOUTH) TO NOURISH THE KIDNEY-WATER (NORTH)

This therapy nourishes the kidney-water (located in the North) by purging the heart-fire (located in the South). It is indicated by excessive heart-fire and a breakdown of the normal physiological coordination between the heart and kidneys and is caused by insufficient kidney-yin. As the kidneys are an organ responsible for both water and fire, deficient kidney-yin may also give rise to over abundant ministerial fire, which differs from the heart-fire according to the five-element doctrine.
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