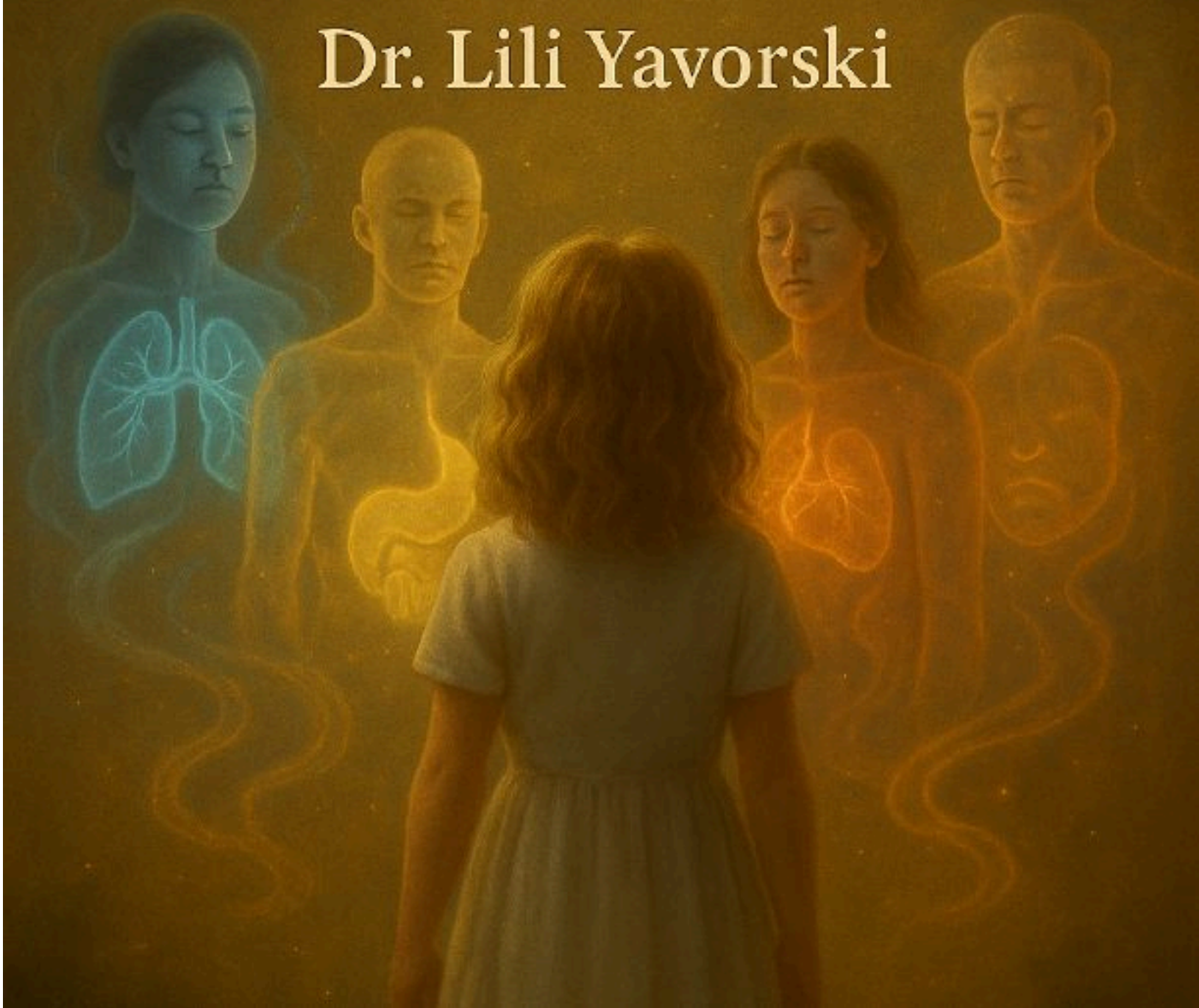


# THE HIDDEN LANGUAGE *of* SWELLING

Dr. Lili Yavorski



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## Introduction

This book is not a quick guide to reducing swelling. It is an invitation to understand your body more deeply. I wrote it for those who feel their body is silently asking for help. For those whose test results are “normal,” but who feel heaviness in the legs, a puffy face in the morning, a foggy mind, and the sense that the body is holding on to something more than just water.

In Oriental Medicine, swelling is not a symptom — it is a language. It is the way the body speaks of internal imbalance: emotional, metabolic, energetic. To understand this language, we must listen not only to the organs, but also to the spaces in between. This book is not about fighting your body.

It’s about cooperation.

About learning your rhythm.

And about a kind of knowledge passed on not just through theory — but through touch, observation, and lived experience.

## Two Ways to Experience This Book:

### 1. The Book Only

A deep theoretical guide, with detailed explanations of 10 types of swelling, food energetics, emotional patterns, and body logic.

Perfect for self-reflection, study, and holistic understanding.

### 2. The Book + Telegram Group

A complete experience with a practical continuation:

- ✓ Gua Sha techniques tailored to each swelling type
- ✓ Moxibustion points and safety guidance
- ✓ Qigong sequences to move fluid and Qi
- ✓ Food therapy tips and seasonal eating
- ✓ Breathwork and body-awareness practices
- ✓ Group support and live guidance from Lili

This is more than a book. It's a living practice — a conversation with your body that you can finally hear.

## From the Author

In Oriental Medicine, there is a saying:

“First the body, then the spirit.”

My name is Liliia Yavorska. I am a practitioner of traditional East Asian medicine and, at the time of writing this book, a Master’s student in Oriental Medicine.

My journey has taken me from Ukraine to Sri Lanka, India, Vietnam, Malaysia, Indonesia, and Thailand — where I had the opportunity to study, practice, and integrate various traditions: Japanese acupuncture, Chinese diagnostics, and Tibetan approaches.

This book is the result of years of practice.

It was not born from theory, but from lived experience — from patients’ stories, from mistakes and recoveries, from observing how the body accumulates and how it releases. I do not promise quick results. But I hope this book will become a source of support for you — and perhaps, the beginning of a conversation with your body that you can finally hear.

## Dampness as Swelling: Shared Wisdom Across Traditions

The idea that the body can accumulate excess, stagnant moisture is not new. It is neither a modern wellness invention nor a metaphor. Different medical systems around the world have described dampness in different terms, but they all recognized it similarly —as a heaviness that settles in the tissues, dampens the fire of life, and blocks the free movement of energy.

### In Oriental Medicine (OM):

The concept of “Dampness” (濕 shī) appears in classical texts — for example, in the Huang Di Nei Jing (The Yellow Emperor’s Inner Classic), written over 2,000 years ago. Dampness is understood both as an external pathogenic factor and as an internal condition, arising from Spleen weakness, overeating, consumption of raw or cold foods, and emotional trauma.

**The texts state:** “The Spleen fears Dampness. When it is weak, Dampness begins to accumulate in the body, leading to heaviness, phlegm, and stagnation.”

### In Tibetan Medicine (Sowa Rigpa):

Dampness corresponds to the principle of Bad kan — one of the three fundamental humors (along with rlung — wind, and mKhris pa — bile). Bad kan governs stability, mucus, and bodily fluids. But when it becomes excessive, it leads to swelling, phlegm, internal cold, sluggish thinking, and a slow metabolism.

### In Traditional Ukrainian Medicine:

Although there is no direct equivalent to the Eastern concept of “dampness,” the observations are remarkably similar.

In healing traditions, people would say:

“The body feels soft, like jelly,”

“Water has settled in the legs,”

“Chilled to the bone — the skin is puffed up.”

Stagnation, souring, heaviness — all were recognized states treated with fasting, dry steam baths, clay compresses, and herbs such as thyme, wormwood, dill, and flax.

Traditional Ukrainian medicine is one of the oldest in the world. It developed in the region where the highly organized Trypillia culture thrived as early as the 6th millennium BCE — with its own symbolism, deep botanical knowledge, ancestral rituals, and sacred practices of working with the body.

This is not a borrowed system. Ukrainian medicine did not originate from China or India — it was shaped by a different natural, climatic, and spiritual reality.

What does this mean for us today?

Dampness is not an invention. It is a clinical reality observed for centuries. And if different cultures — without contact — described it in similar ways, then the body’s language must follow universal laws. We simply need to learn how to listen.

## **Dampness as an Internal Imbalance**

In Oriental Medicine (OM), the concept of Dampness is not limited to physical water.

It is an internal imbalance that arises when excess fluid accumulates in the body — fluid that the system cannot properly transform or eliminate.



On the surface, this may resemble water retention, but in OM it is a much deeper phenomenon, linked to disruptions in organ function and the flow of Qi.

Over time, excessive dampness can change in texture, becoming thicker and transforming into what is called Phlegm (痰) — an even heavier and more pathological form of internal moisture. It is important to note, however, that phlegm is not always a direct continuation of dampness. It can also result from undigested food, emotional stagnation, or chronic depletion of the Spleen.

As we can see, in OM, concepts are interrelated but not linear — dampness and phlegm are different manifestations of deeper imbalances.

## **Factors That Contribute to the Formation of Dampness**

### **1. Constitutional Tendency**

Each person is born with a unique set of physiological traits, referred to in OM as one's body constitution.

This inborn nature determines susceptibility to certain imbalances.

Some individuals have a constitutional weakness in the Spleen and Stomach — the organs responsible for the transformation and transportation of fluids.

In such cases, the body accumulates dampness easily, even with minimal exposure to external triggers.

## 2.Digestive Function

When digestion is weakened, food is not broken down properly.

Partially digested residues do not nourish the body — instead, they turn into internal dampness, and in more complex cases, into phlegm.

The Spleen, as the main “manager” of fluids, becomes overwhelmed, and symptoms like heaviness, brain fog, bloating, and fatigue gradually appear.

## 3.Dietary Habits

A diet rich in sweet, greasy, cold, or dairy-heavy foods provides fertile ground for the development of dampness.

This is especially true for modern meals with a high glycemic index, artificial additives, or excessive sugar and dairy.

Such food not only burdens the digestive system, but also “soaks” the body from within — creating an internal environment in which dampness and phlegm thrive.

# Weight Gain Caused by Dampness Originating in Digestion

The holistic perspective of traditional medicine invites us to look at the issue of excess weight not as something superficial — not as a problem to be “frozen” away or solved by draining fluids to create the illusion of instant slimming. Instead, it leads us to the root