

# 濕熱病篇

## Treatise on Damp-Heat Diseases

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(一) 濕熱證始惡寒，後但熱不寒，汗出胸痞舌白，口渴不引飲。

1. Damp-heat patterns are characterised by initial chills, followed by fever without chills, sweating, chest focal distension, a white (or yellow) tongue coat, and thirst without desire to drink.

自注，此條乃濕熱證之提綱也，濕熱病屬陽明太陰者居多，中氣實則病在陽明，中氣虛則病在太陰，病在二經之表者，多兼少陽三焦，病在二經之者，每兼厥陰風木，以少陽厥陰，同司相火，陽明太陰，濕熱內鬱，鬱甚則少火皆成壯火，而表上下，充斥肆逆，故是證最易耳聾乾嘔，發瘧發厥，而提綱中不言及者，因以上諸證，皆濕熱病兼見之變局，而非濕熱病必見正局也，始惡寒者，陽為濕遏而惡寒，終非若寒傷於表之惡寒，後但熱不寒，則鬱而成熱，反惡熱矣，濕蔽清陽則胸痞，濕邪內甚舌白，濕熱交蒸則舌黃，熱則液不升而口渴濕則飲內留而不引飲，然所雲

表者，乃太陰陽明之表，而非太陽之表，太陰之表，四肢也，陽明也，陽明之表，肌肉也，胸中也，故胸痞為濕熱必有之證，四肢倦怠肌肉煩疼，亦必並見，其所以不乾太陽者，以太陽為寒水之腑，主一身之表，風寒必自表入，故屬太陽，濕熱之邪從表傷者，十之一二，由口鼻入者，十之八九，陽明為水谷之海，太陰為濕土之臟，故多陽明太陰受病，膜原者外通肌肉，內近胃腑，即三焦之門戶，實一身之半表半裡也，邪由上受，直趨中道，故病多歸膜原，要之濕熱之病，不獨與傷寒不同，且與溫病大異，溫病乃少陰太陽同病，濕熱乃陽明太陰同病也，而提綱中言不及脈者，以濕熱之證，脈無定體，或洪或緩，或伏或細各隨證見，不拘一格，故以一之脈，拘定後人眼目也。濕熱之證，陽明必兼太陰者，徒知臟腑相連，濕土同氣，而不知當與溫病之必兼少陰比例，少陰不藏，木火內燔，風邪外襲，表相應，故為溫病，太陰內傷濕飲停聚客邪再至，內外相引，故病濕熱，此皆先有內傷，再感客邪，非由腑及之謂，若濕熱之證，不挾內傷，中氣實者，其病必微，或有先因於濕，再因飢勞而病者，亦屬內傷挾濕，標本同病，然勞倦傷脾為不足，濕飲停聚為有餘，所以內傷外感孰多孰少，孰實孰虛又在臨證時權衡矣。

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The reason the outline does not discuss the pulse is because damp-heat manifestation patterns are not with a fixed pulse.

**Xue comments further:** This paragraph is an outline of damp warmth patterns. Damp-heat diseases most often reside in the *yangming* and *taiyin* domains. If the middle *jiao* qi is excessive the disorders will be in the *yangming*; if the middle qi is deficient the disease will be in the *taiyin*. If the disease is located in the exterior of the two domains, it is frequently simultaneously also in the *shaoyang* San Jiao. If the disease is in the interior of the two domains, it will also involve *jueyin* wind wood, because the *shaoyang* and *jueyin* both control the ministerial fire. If damp-heat is constrained inside *yangming* and *taiyin* and that constraint becomes extreme, then the lesser [i.e. the normal physiological] fire becomes excessive [i.e. pathological] fire and floods throughout the body, inside and outside, above and below, in wanton counterflow. Therefore, its manifestations most commonly include deafness, dry retching, spasms, and loss of consciousness. If this outline does not discuss these symptoms, then this is because they are just possible co-occurring conditions of damp-heat disorders—they are not the usual things that you will always see in damp-heat disorders.

The reason that aversion to cold happens at the onset of a damp-heat disorder is because yang is curtailed by the dampness. But it does not last a long time like the chills of cold damage on the exterior. Later, there is only fever and no cold because the constraint of yang [by the dampness] generates heat, which turns into aversion to heat. When heat is excessive in *yangming* there is sweating, when damp smothers the clear yang it causes chest focal distension. When a dampness pathogen becomes severe in the interior the tongue coat will be white, whereas when damp and heat steam each other the tongue coat will be yellow. Because of heat the yin fluids no longer ascend, causing thirst, but the damp makes fluid collect inside so there is no urge to drink.

Although the text talks about the “exterior” this is the exterior of the *yangming* and *taiyin*—not the *taiyang* exterior. The exterior of the *taiyin* is both the four limbs and *yangming*; the exterior of the *yangming* is both the muscles and the middle of the chest. Therefore, chest focal distension is a symptom that occurs in every damp-heat disorder, whereas tiredness

of the limbs or irritability and pain in the muscles are necessary additional signs. [These allow you to differentiate between *taiyin* and *yangming* patterns.] Damp-heat disorders do not involve *taiyang* because *taiyang* is the cold water *fu*-organ that governs the exterior of the entire body. Because wind and cold invariably enter the body via the exterior these types of disorder belong to *taiyang*. Damp-heat pathogens damaging the exterior are at most one or two out of 10 cases, while in eight or nine cases the damp-heat enters through the mouth or nose. *Yangming* is the sea of food and fluids. *Taiyin* is the viscera of damp and earth. Hence, it is these two that are most commonly exposed to this type of disorder.

The membrane source (膜原 *mó yuán*) connects with the muscles on the outside, while inside it is close to the Stomach organ. It is the gateway of the San Jiao and therefore truly the half exterior and half interior of the body. A pathogen exposure through the upper burner will tend to directly rush into the middle pathway. Therefore, this kind of disorder usually goes to the membrane source.

In short, damp-heat disorders are not only different from cold damage but also quite different from warmth disorders (溫病 *wēn bìng*). Warmth disorders are joint disorders of the *shaoyin* and *taiyang*, whereas damp-heat disorders involve *yangming* and *taiyin*. Also, the reason the outline does not discuss the pulse is because damp-heat manifestation patterns are not with a fixed pulse. Instead, the pulse can be flooding or moderate, hidden or thin, according to whatever patterns one observes without sticking to just one form. Accordingly, if one were to specify one pulse presentation it would merely limit the understanding of later readers.

For damp-heat patterns, the reason that *yangming* disorders always involve *taiyin* is not what people think. It is not just that *yangming* and *taiyin* are related organs, or that earth and dampness share similar qi. Rather it should be compared to the involvement of warmth disorders with *shaoyin*. If the *shaoyin* loses its capacity to store, wood fire flares internally. Then, if pathogenic wind attacks from outside, the interior responds and warm pathogen disorders ensue [from

the combination of these external and internal factors]. So, in a similar way, if *taiyin* is damaged internally then dampness and thin fluids congeal. When there is exposure to guest pathogens, the external and internal pathogens combine to cause damp-heat disorders. In all of these instances an internal damage precedes the exposure to a guest pathogen from the outside. It's not just, as some say, that the *fu*-organ involves the *zang*-organ.

Damp-heat patterns that do not involve internal damage but rather have strong middle burner qi will be mild. There are also cases where dampness is the primary cause and hunger and overwork constitute secondary causes leading to the disorder. But these cases also are examples of internal damage combining with damp where root and branches are simultaneously diseased. Here overwork and damage to the Spleen are the insufficiency, while dampness and collected thin fluids are the surfeit. Hence, one has to assess on the basis of each specific clinical pattern the precise extent of internal damage and external contraction, and of excess and deficiency.

(二) 濕熱證惡寒無汗，身重頭痛，濕在表分，宜藿香香薷羌活蒼朮皮薄荷牛蒡子等味，頭不痛者去羌活。

2. A damp-heat pattern with chills, no sweating, a heavy body and headache, indicates damp in the exterior aspect. Use medicinals such as:

<b>Huo Xiang</b>	Pogostemonis/Agastaches
<b>Xiang Ru</b>	Moslae Herba
<b>Qiang Huo</b>	Notopterygii Rhizoma seu Radix
<b>Cang Zhu Pi</b>	Atractylodis Rhizoma Pericarpium
<b>Bo He</b>	Menthae haplocalycis Herba
<b>Niu Bang Zi</b>	Arctii Fructus
If there is no headache, remove the <i>Qiang Huo</i> (Notopterygii Rhizoma seu Radix).	

自注，身重惡寒，濕遏衛陽之表證，頭痛必挾風邪，故加羌活，不獨勝濕，且以祛風，此條乃陰濕傷表之候。

**Xue comments further:** The heavy body and chills indicate a surface manifestation where damp hinders the protective yang. Headache invariably involves a wind pathogen, which is the reason for adding *Qiang Huo*. Not

only does it overcome dampness but it also dispels wind. The condition outlined in this paragraph is yin dampness damaging the exterior.

(三) 濕熱證惡寒發熱，身重關節疼痛，汪在肌肉，不為汗解，宜滑石大豆黃卷茯苓皮蒼朮皮藿香葉鮮荷葉鮮荷葉白通草桔梗等味，不惡寒者去蒼朮皮。

3. A damp-heat pattern with chills, fever, a heavy body and joint pain indicates that the pathogen has accumulated in the flesh and muscles. This cannot be resolved through sweating but benefits from medicinals such as:

<b>Hua Shi</b>	Talcum
<b>Da Dou Juan</b>	Sojao Semen germinatum
<b>Fu Ling Pi</b>	Poriae Cutis
<b>Cang Zhu Pi</b>	Atractylodis Rhizoma Pericarpium
<b>Huo Xiang Ye</b>	Pogostemonis/Agastaches Folium
<b>He Ye</b>	Nelumbinis Folium, fresh
<b>Tong Cao</b>	Tetrapanax Medulla
<b>Jie Geng</b>	Platycodi Radix
If there is no aversion to cold, leave out the <i>Cang Zhu Pi</i> (Atractylodis Rhizoma Pericarpium).	

此條外候與上條同，惟汗山獨異，更加關節疼痛，乃濕邪初犯陽明之表，而即清胃之熱者，不欲濕邪之鬱熱上蒸，而欲濕邪之淡滲下走耳，此乃陽濕傷表之候。

**Xue comments further:** The exterior manifestations in this paragraph are the same as in the previous, except for the sweating and joint pain. This is the damp pathogen first invading the *yangming* exterior. Hence, in clearing heat from the Stomach we do not want constrained heat from the damp pathogen to steam upward but rather to eliminate the damp pathogen by leaching it downward. The condition outlined in this paragraph is yang dampness injuring the exterior.

(四) 濕熱證三四日即口噤，四肢牽引拘急，甚則角弓反張，此濕熱侵入經絡脈隧中，宜鮮地龍秦艽威靈仙滑石蒼朮子絲瓜藤海風藤酒炒黃連等味。

4. Damp-heat pattern with lockjaw after three or four days, with all the limbs drawing in and rigid, and in extreme cases opisthotonos, indicates damp-heat having invaded the channels, networks and the vessels. Use medicinals such as:

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Headache invariably involves a wind pathogen, which is the reason for adding *Qiang Huo*.

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<b>Di Long</b>	fresh Pheretima
<b>Qin Jiao</b>	Gentiana macrophyllae Radix
<b>Wei Ling Xian</b>	Clematidis Radix
<b>Hua Shi</b>	Talcum
<b>Cang Er Zi</b>	Xanthii Fructus
<b>Si Gua Luo</b>	Luffae Fructus Retinervis
<b>Hai Feng Teng</b>	Piperis kadsurae Caulis
<b>Jiu Chao Huang Lian</b>	Coptidis Rhizoma, soaked in wine and dry-fried

此條乃濕邪挾風者，風為木之氣，風動則木張，乘入陽明之絡，則口噤，走竄太陰之經，則拘攣，故藥不獨勝濕，重用息風，一則風藥能勝濕，一則風藥能疏肝也，選用地龍諸藤者，欲其宣過脈絡耳。或問仲景治瘧，原有桂枝加枳實根及葛根湯兩，方豈宜於古而不宜於今耶，今之瘧者，與厥相連，仲景不信及厥，豈金匱有遺文耶，予曰，非也，藥因病用，病源既異，治法自殊，傷寒之瘧自外來，治以散外邪為主，濕熱之瘧自內出，波及太陽，治以息內風為主，蓋三焦與肝膽同司相火，中焦濕熱不解，則熱盛於，而少火悉成壯火，火動則風生，而筋攣脈急，風煽則火熾，而識亂神迷，身中之氣，隨風火上炎，而有升無降，常度盡失，由是而形若屍厥，正內經所謂血之與氣，並走於上，則為暴厥者是也，外竄經脈，則成瘧，內侵中，則為厥，瘧並見，正氣猶存一線，則氣復反而生，胃津不克支持，則厥不回而矣，所以瘧之與厥，往往相連，傷寒之瘧自外來者，安有是哉，暑月瘧證，與霍亂同出一源，風自火出，出火隨風轉，乘入陽明則嘔，賊及太陰則瀉，是名霍亂，竄入筋中者攣急，流入脈絡則反張，是名瘧，但瘧證多厥，霍亂少厥，蓋瘧證風火閉鬱，鬱則邪勢愈甚，不免亂神明，故多厥，霍亂風火外泄，泄則邪勢外解，不至循經而走，故少厥，此瘧與霍亂之分別也，然瘧證邪滯三焦，三焦乃火化，風得火而愈煽，則入中而暴厥，霍亂邪走脾胃，脾胃乃濕化，邪由濕而停留，則淫及諸經而拘攣，火鬱則厥，火竄則攣，又瘧與厥之遺禍也，瘧之攣急，乃濕熱生風，霍亂之轉筋，乃風來勝濕，瘧則由經及臟而厥，霍亂則由臟及經而攣，總由濕熱與風，淆亂清濁，升降失常之故，夫濕多熱少，則風入土中而霍亂，熱多濕少，則風乘三焦而瘧厥，厥而不返者死，胃液乾枯，火邪盤踞也，轉筋入腹者死，胃液內涸，風邪獨勁也，然則胃中之津液，所關顧不巨哉，厥證用辛開，泄胸中無形之邪也，乾霍亂用探吐，泄胃中有

形之滯也，然泄邪而胃液不上升者，熱邪益熾，探吐而胃液不四布者，風邪更張，終成死候，不可不知。

**Xue comments further:** This section is describing damp pathogen accompanied by wind, which is the qi of wood. If wind stirs then wood spreads out and enters the yangming networks causing lockjaw. If the wind scurries into the taiyin channel one will see rigidity and contractions. Therefore, the medicinals must not only overcome dampness, but importantly also stop wind. Wind herbs can overcome dampness and also dredge the Liver. One selects *Dì Lóng* (Pheretima) and the various vines in order to diffuse and unblock the channels and collaterals.

Someone may ask that when Zhang Zhong Jing treated convulsions, he used *Gui Zhi Tang* plus *Tian Hua Fen* (Cinnamon Twig Decoction plus Kudzu). How is it that these formula were considered appropriate in ancient times but not now? In the case of damp-heat, however, the convulsion and spasms occur together with loss of consciousness [lit. 厥 *jué* “reversal”]. Zhang Zhongjing, however, did communicated nothing to us about loss of consciousness. So rather than claiming that this was lost from the *Essentials of the Golden Casket* I have a different opinion. We employ medicinals according to the diseases, so when the cause of the disease is different the treatment method will differ accordingly. The convulsions of cold damage are due to pathogens coming from outside. In terms of treatment, dispersing the external pathogen is therefore most important. The convulsions of damp-heat are due to pathogens emerging from the interior and spreading into *taiyang*. The main treatment therefore is to extinguish interior wind.

The San Jiao manages ministerial fire together with the Liver and Gallbladder. If damp-heat in the middle burner is not resolved then heat fills the interior and [physiological] minor fire turns entirely into strong pathogenic fire. When fire moves, wind is engendered causing the sinews to spasm and the vessels to tighten. Fanned by the wind, fire blazes leading to confusion and a muddled spirit. The qi within the body follows the upward flaring of wind and heat, leading to ascent with no

balancing descent. The regular qi dynamic breaks down entirely resulting in a corpse-like loss of consciousness. This accords with the *Inner Canon's* statement that sudden reversal results from qi and blood rushing up together. Scurrying into the exterior conduits and vessels causes spasms. Invading the centre of the chest [lit. 膻中 *shānzhōng*] results in the loss of consciousness that is observed together with the spasms. As long as there remains a bit of normal qi, the qi will turn around and the patient will live. If the yang fluids in the Stomach are unable to support it [i.e. the upright qi] the reversal will be terminal.

So with damp-heat, spasms and reversal frequently are linked, while spasms due to cold damage come from the outside, this is the most important thing to know. Spasm patterns in the summer months have the same origin as sudden turmoil disorders. Wind is generated from fire while fire follows wind in its changes. When it enters the *yangming* it leads to nausea, when it harms the *taiyin* it leads to diarrhoea, and when nausea and diarrhoea occur together it is called sudden turmoil. If wind and fire scurry into the sinews they cause spasms and tightness, if they flow into the conduits and networks they cause reverse stretching [i.e. opisthotonus] and this is called convulsive spasms. However, convulsions are frequently accompanied by loss of consciousness but sudden turmoil rarely has loss of consciousness. This is because in convulsive patterns wind and fire are blocked and constrained. This constraint aggravates their pathogenic propensity, which unavoidably leads to mental confusion and hence the loss of consciousness. In sudden turmoil wind and fire drain outward discharging their pathogenic propensity to the exterior, hence only rarely is there loss of consciousness. This is what sets sudden turmoil and spasms apart from each other.

Now, in convulsion patterns the pathogens stagnate the Sanjiao. The Sanjiao is a space of fire transformation, so when wind meets fire it fans it, so entering the centre of the chest [lit. 膻中 *shānzhōng*] it causes violent reversal. Sudden turmoil pathogens move in the Spleen and Stomach, which are spaces of dampness transformation. Due to the dampness, pathogens linger and this

malicious influence affects all the conduits, leading to spasms. Fire constraint leads to reversal, scurrying fire to contraction (攣 *luán*) and in this way convulsion and reversal leave behind disaster and cause the people to suffer. The spasm of convulsion disorders is due to damp-heat engendering wind. The spasms that occur with sudden turmoil are due to wind overcoming damp. In convulsion disorder the pathogen moves from the conduits into the viscera to cause reversal. In sudden turmoil the pathogen moves from the viscera into the conduits to cause spasms. This is generally due to damp-heat with wind. The clear and turbid are mixed up and in turmoil and in this instance ascending and directing downward loses their regularity.

If there is much dampness and little heat, wind enters into the centre of earth and causes sudden turmoil. If there is much heat and little dampness, the wind takes advantage of the San Jiao and causes convulsions and loss of consciousness. Coma that does not recover may result in death. When the Stomach yin fluids are withered, fire pathogen entrenches itself. If the spasms [from sudden turmoil] enter into the abdomen then one may die. If the yin fluids in the Stomach dry up and the wind pathogen alone is strong how might they be greatly cared for? In patterns involving loss of consciousness one should use acrid opening medicinals to drain the formless pathogen from the chest. In dry sudden turmoil consider vomiting to drain the formed stagnation from the Stomach. However, if you drain the pathogen and the Stomach yin fluids ascend, the flaring of the heat pathogen will intensify. When considering vomiting be aware that the Stomach's yin fluids will not now spread in the four directions, the wind pathogen will take on new forms and the end result will be death. You must know this!

(五) 濕熱證壯熱口渴，舌黃或焦紅，發瘧神昏，譫語或笑，邪灼心包，榮血已乾，用犀黃羚羊角連翹生地元參鈎藤銀花露鮮菖蒲至寶丹等味。

5. Damp-heat pattern with strong fever, thirst, yellow coat or burnt red tongue, spasms, muddled consciousness, delirious speech or laughter is pathogenic heat scorching the Pericardium with nutritive

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and blood already dried out. Use medicinals such as:

<b>Xi Jiao</b>	Rhinocerotis Cornu
<b>Huang Lian</b>	Coptidis Rhizoma
<b>Ling Yang Jiao</b>	Saigae tataricae Cornu
<b>Lian Qiao</b>	Forsythiae Fructus
<b>Sheng Di Huang</b>	Rehmanniae Radix
<b>Xuan Shen</b>	Scrophulariae Radix
<b>Gou Teng</b>	Uncariae Ramulus cum Uncis
<b>Jin Yin Hua Lu</b>	Lonicerae Flos Dew
<b>Shi Chang Pu</b>	Acori tatarinowii Rhizoma, fresh and Greatest Treasure Special Pill (至寶丹 <i>Zhi Bao Dan</i> ).

上條言瘧，此條言厥，溫暑之邪，本傷陽氣，及至熱極，入營陰，則津液耗而陰亦病，心包受灼，神識昏亂，用藥以清熱救陰，泄邪平肝為務。

**Xue comments further:** The previous paragraph discussed spasm and convulsions while this paragraph discusses loss of consciousness. If a summerheat warmth pathogen has damaged the yang qi, then once the fever becomes extreme it can enter the constructive yin and consume the body fluids, thus damaging yin. The Pericardium becomes scorched, the spirit becomes confused. One should use medicinals that have the task of clearing heat, rescuing yin, draining the pathogen and calming the Liver.

(六) 濕熱證發瘧神昏笑妄，脈洪數有力，開泄不效者，濕熱蘊結胸膈，宜仿涼膈散，若大便數日不通者，熱邪閉結腸胃，宜仿涼膈散；若大便數日不通者，熱邪必結腸胃，宜承氣微下之例。

6. A damp-heat pattern with spasms, muddled consciousness, inappropriate laughter and a pulse that is flooding, rapid and forceful and where opening and draining were not effective indicates damp-heat accumulating and binding in the chest and diaphragm. The formula of choice should resemble Cool the Diaphragm Powder (*Liáng Gé Sǎn*). If the bowels have not moved for several days this is the pathogenic heat blocking and binding the Intestines and Stomach, then the formula of choice should be of one of the Order the Qi Decoctions (*Chéng Qì Tāng*) to gently purge.

此條乃陽明實熱，或上結，或下結，清熱泄邪，只能散絡中流走之熱，而不能除膈中蘊結之邪，故陽明之邪，仍假陽明為山路也。

**Xue comments further:** This paragraph discusses *yangming* excess heat, which can bind above or below [the diaphragm]. If you clear heat and drain the pathogen, this will only dissipate heat that is freely flowing within the networks. This strategy is unable, however, to eliminate pathogens accumulating within the diaphragm. Therefore, remember that *yangming* pathogens can avail themselves of all of the *yangming* as their pathway and that their precise location must be taken into consideration when deciding on the appropriate treatment strategy.

(七) 濕熱證壯熱煩渴，舌焦紅或縮，斑疹胸痞，自利神昏，瘧厥，熱邪充斥表裏三焦，宜大劑犀角羚羊角生地元參銀花露紫草方諸水金汁鮮菖蒲等味。

7. Damp-heat patterns with high fever, vexation, thirst, a burnt-looking red tongue that is possibly shrunken, maculae or papulae, chest focal distension, diarrhoea, muddled consciousness, convulsion and reversal shows pathogenic heat congesting the exterior and interior and all three *jiao*. Use a large prescription of:

<b>Xi Jiao</b>	Rhinocerotis Cornu
<b>Ling Yang Jiao</b>	Saigae tataricae Cornu
<b>Sheng Di Huang</b>	Rehmanniae Radix
<b>Xuan Shen</b>	Scrophulariae Radix
<b>Jin Yin Hua Lu</b>	Lonicerae Floris Distillatum
<b>Zi Cao</b>	Arnebiae Radix/Lithospermi Radix
Decoct together with water, <i>Jin Zhi</i> <sup>1</sup> and fresh <i>Shi Chang Pu</i> (Acori tatarinowii Rhizoma).	

此條乃瘧厥中之最重者，上為胸悶，下挾熱利，斑疹瘧厥，陰陽告困，獨清陽明之熱，陽明之液為急務者，恐胃液不存，其人自焚而死。

**Xue comments further:** This paragraph discusses the most serious presentation of convulsion and reversal. There is chest focal distension in the upper burner, and hot diarrhoea in the lower one. Maculae,

1. 金汁 *jīn zhī* is faecal liquid strained and stored underground in a clay pot for at least one year. The usual modern derision of the concept has to be reconsidered in the light of faecal implant research.

papulae, spasms and loss of consciousness tell of yin and yang being encumbered. If you only clear *yangming* heat, the yin fluids of the *yangming* will become an urgent issue, the danger being that when the Stomach yin fluids no longer exist the person will burn up and die. [Translator's note: formulas such as *Zeng Ye Tang* (Increase the Fluids Decoction) can be used to support Stomach yin fluids in situations of heat in nutritive or blood aspect.]

(八) 濕熱證寒熱如瘧，濕熱阻遏膜原，宜柴胡厚朴檳榔草果藿香蒼術半夏乾菖蒲六一散等味。

8. A damp-heat pattern with malaria-like chills and fever indicates that damp-heat is obstructing the membrane source. Use medicinals such as:

<b>Chai Hu</b>	Bupleuri Radix
<b>Hou Po</b>	Magnoliae officinalis Cortex
<b>Bing Lang</b>	Arecae Semen
<b>Cao Guo</b>	Tsaoko Fructus
<b>Huo Xiang</b>	Pogostemonis/Agastaches Herba
<b>Cang Zhu</b>	Atractylodis Rhizoma
<b>Zhi Ban Xia</b>	Pinelliae Rhizoma preparatum
<b>Shi Chang Pu</b>	Acori tatarinowii Rhizoma
<b>Liu Yi San</b>	Six-to-One Powder

瘧由暑熱內伏，秋涼外束而成，若夏月腠理大開，毛竅疏通，安得成瘧，而寒熱有定期，如瘧證發作者，以膜原為陽明之半表半裡，濕熱阻遏，則營衛氣爭，證雖如瘧，不得與瘧同治，故仿又可達原飲之例，蓋一由外涼束，一由內濕阻也。

**Xue comments further:** Malaria arises from a combination of summer-heat lurking in the interior with autumn coolness binding the exterior. However, if during the summer months the interstices were wide open and sweat pores passable, how could it be malaria? Still, fever and chills in this case have periodicity just like outbreaks of malaria. This is because the membrane source is the *yangming*'s half-exterior and half-interior. When the membrane source is obstructed by damp-heat, the constructive and protective qi contend with each other making it look like malaria; one must not treat it in the same way as malaria. Instead one should follow the example of Wu Youke's Reach the Source Drink (*Dá Yuán Yǐn*). Remember that malaria is due to coolness

binding the exterior, while this pattern arises from obstruction by dampness in its interior.

(九) 濕熱證數日後，中濕悶，知飢不食，濕邪蒙繞三焦，宜藿香葉薄荷葉鮮荷葉枇杷葉佩蘭葉蘆尖冬瓜仁等味。

9: A damp-heat pattern that has persisted for a few days with a stuffy sensation in the middle and hunger without desire to eat indicate pathogenic damp encircling the San Jiao. Use medicinals such as:

<b>Huo Xiang</b>	Pogostemonis/Agastaches Herba
<b>Bo He</b>	Menthae haplocalycis Folium
<b>He Ye</b>	Nelumbinis Folium, fresh
<b>Pi Pa Ye</b>	Eriobotryae Folium
<b>Pei Lan Ye</b>	Eupatorii Folium
<b>Lu Gen Jian</b>	Phragmitis Rhizoma tips
<b>Dong Gua Zi</b>	Benincasae Semen

此濕熱已解，餘邪蒙蔽清陽，胃氣不舒，宜用極輕清之品，以宣上焦陽氣，若投味重之劑，則與病情不相涉矣。此條須與第三十一條參看，彼初起之實邪，故宜湧泄，投此輕劑，不相合矣，又須與後條參看，治法有上中之分臨證審之。

**Xue comments further:** Here the damp-heat has already resolved but the residual pathogen is clouding the clear yang and the Stomach qi is uncomfortable. In this case it is appropriate to use extremely light clearing herbs in order to diffuse upper burner yang qi. If you used a prescription composed of heavy herbs, it would not match the nature of the disorder. To fully understand this paragraph, it should be compared to paragraph 31, where a strong excess pathogen in the early stages of a damp-heat disorder is drained with full force and where a light prescription as used here would be incorrect. Furthermore, comparing this paragraph with later ones shows that treatment strategies differ in relation to the pathogen's location in the upper or middle burners. One must evaluate the clinical evidence accordingly.

(十) 濕熱證初起發熱汗出，胸痞口渴舌白，濕伏中焦，宜藿梗薏仁杏仁枳殼桔梗鬱金蒼術厚朴草果半夏乾菖蒲佩蘭葉六一散等味。

10. A damp-heat pattern with fever and sweating at the onset, chest focal distension, thirst, and a white tongue coat indicates

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*When the membrane source is obstructed by damp-heat, the constructive and protective qi contend with each other making it look like malaria; one must not treat it in the same way as malaria.*

“

By opening and draining the middle and upper burners the source of transformation is cleared so that which flows down becomes clean. One must know this!

damp lurking in the middle burner. Use medicinals such as:

<b>Huo Xiang Geng</b>	Pogostemonis/Agastaches Caulis
<b>Bai Dou Kou</b>	Amomi Fructus rotundus
<b>Xing Ren</b>	Armeniacae Semen
<b>Zhi Ke</b>	Aurantii Fructus
<b>Jie Geng</b>	Platycodi Radix
<b>Yu Jin</b>	Curcumae Radix
<b>Cang Zhu</b>	Atractylodis Rhizoma
<b>Hou Po</b>	Magnoliae officinalis Cortex
<b>Cao Guo</b>	Tsaoko Fructus
<b>Zhi Ban Xia</b>	Pinelliae Rhizoma preparatum
<b>Shi Chang Pu</b>	Acori tatarinowii Rhizoma
<b>Pei Lan Ye</b>	Eupatorii Herba
<b>Liu Yi San</b>	Six-to-One Powder

濁邪上干則胸悶，胃液不升則口渴，病在中焦氣分，故多開中焦氣分之藥，此條多有挾食者，其舌根見黃色，宜加瓜婁查肉萊菔子。

**Xue comments further:** A turbid pathogen disordering the upper burner leads to chest stuffiness. Stomach fluids not ascending will cause thirst. These symptoms show that the disorder is located in the middle burner qi aspect, so use medicinals for the middle burner qi aspect. The condition discussed in this paragraph is often accompanied by food stagnation; if so there will be a yellow coat at the root of the tongue, in which case add *Gua Lou* (*Trichosanthis Fructus*), *Shan Zha* (*Crataegi Fructus*) and *Lai Fu Zi* (*Raphani Semen*). [Translator's note: "Middle burner qi aspect" herbs are formulas such as *Ping Wei San* (Calm the Stomach Powder) with *Cao Guo* (*Tsaoko Fructus*) to warm the centre.]

(十一) 濕熱證數日後自利溺赤，口渴，濕流下焦，宜滑石豬苓澤瀉通草等味。

11. A damp-heat pattern that has lasted several days and now has diarrhoea, dark urine and thirst indicate dampness flowing into the lower burner. It is appropriate to use medicinals such as:

<b>Hua Shi</b>	Talcum
<b>Zhu Ling</b>	Polyporus
<b>Fu Ling</b>	Poria
<b>Ze Xie</b>	Alismatis Rhizoma
<b>Bi Xie</b>	Dioscoreae hypoglauciae Rhizoma
<b>Tong Cao</b>	Tetrapanacis Medulla

下焦屬陰，太陰所司，陰道虛故自利，化源滯則溺赤，脾不轉津則口渴，總由太陰濕勝故也，濕滯下焦，故獨以分利為治，然兼證口渴胸痞，須佐入桔梗杏仁大豆黃卷。開泄中上，源清則流自潔，不可不知，以上三條，俱濕重於熱之候。

**Xue comments further:** The lower burner belongs to yin and is managed by the *taiyin*. Here the yin pathways are deficient, resulting in diarrhoea, the source of transformation stagnates causing dark urine, and the Spleen not shifting the yang fluids leads to thirst. All of these are due to *taiyin* dampness overwhelming the middle burner. If damp stagnates in the lower burner simply separating the dampness and eliminating it by promoting the water metabolism is the treatment of choice. However, when you also have thirst and chest focal distension you will need to add *Jie Geng* (*Platycodi Radix*), *Xing Ren* (*Armeniacae Semen*) and *Da Dou Juan* (*Sojae Semen germinatum*). By opening and draining the middle and upper burners the source of transformation is cleared so that which flows down becomes clean. One must know this! *The above three paragraphs discuss conditions where dampness is greater than heat.*

濕熱之邪，不自表而入，故無表可分，而未嘗無三焦可辨，猶之河間治消渴以分三焦者是也，夫熱為天之氣，濕為地之氣，熱得濕而愈熾，濕得熱而愈橫，濕熱兩分，其病輕而緩，濕熱兩合，其病重而速，濕多熱少，則蒙上流下，當三焦分治，濕熱俱多，則上閉下壅，而三焦俱困矣，猶之傷寒門二陽合病，三陽合病也，蓋太陰濕化，三焦火化，有濕無熱，止能蒙蔽清陽，或阻於上，或阻於中，或阻於下，若濕熱一合則身中少火悉化為壯火，而三焦相火，有不皆起而為虐者哉，所以上下充斥，內外煎熬，最為酷烈，兼之木火同氣，表分同，再引肝風，瘧厥立至，胃中津液幾何，其能供此交徵乎，至其所以必屬陽明者，以陽明為水谷之海，鼻食氣，口食味，悉歸陽明，邪從口鼻而入，則陽明必由之路，其始也邪入陽明，早已傷殘其胃液，其繼也邪盛三焦，更欲取資於胃液，司命者可不為陽明顧慮哉，或問木火同氣，熱盛生風以致瘧厥，理固然矣，然有濕熱之證，表極熱，不瘧不厥者何也，余曰，風木為火熱引動者，原因木氣素旺，肝陰先虧，內外相引，兩陽相煽，因而動張，若肝腎素優，並無熱者，火熱安能招引肝風也，試觀產婦及小兒，

一經壯熱，便成者，以失血之後，與純陽之體，陰氣未充，故肝風易動也，或問曰，亦有陰氣素虧之人，病患濕熱，甚至斑疹外現，入暮<sup>2</sup>昏迷，而不瘳不厥者何也，答曰，病邪自甚於陽明之營分，故由上而薰胸中，則入暮<sup>2</sup>，邪不在三焦氣分，則金不受囚，木有所畏，未敢起而用事，至於斑屬陽明，疹屬太陰，亦二經營分熱極，不與三焦相干，即不與風木相引也，此而瘳厥，必胃中津液盡涸，耗及心營，則肝風亦起，而其人已早無生理矣。

**Xue comments yet further:** As damp-heat pathogens do not enter from the exterior there are no surface differentiations, only differentiation according to the San Jiao. This is the same as when [Liu] Hejian treats wasting thirst using the division of San Jiao. Heat is the qi of heaven, while damp is the qi of earth. When heat encounters dampness it blazes (熾 *chi*). When dampness encounters heat it becomes more harsh (橫 *hèng*).<sup>2</sup> As long as dampness and heat remain separate, the disorder is light and slow in its development. When dampness and heat combine, the disorder becomes serious and its development rapid.

If dampness is greater than heat, it covers the upper burner and flows into the lower burner. In this case one should treat each of the three burners separately. If dampness and heat are equally strong, then the upper burner will be blocked and the lower burner clogged up so that all three burners are encumbered. This is similar to the combined disorders of two or three yang in cold damage. *Taiyin* tends towards dampness, the San Jiao towards fire.

If there is only dampness with no heat it just obscures the clear yang and can lead to obstruction in the upper, middle or lower burners. But when damp and heat combine, the small [i.e. physiological ministerial] fire within the body completely transforms into strong [i.e. pathological] fire as the ministerial fire within the San Jiao fails to ascend completely and instead turns vicious. As it floods the upper and lower burners,

2. 橫熾 *hèngchí* means to intensify some bad thing. The idea is that heat as a yang pathogen dries damp making it thicker, while dampness as a yin pathogen holds the heat and prevents it from venting, thus prolonging it. This idea is important for guiding treatment because you want to 分 *fēn* separate the two pathogens to stop this happening. This also explains the next two sentences.

tormenting the interior and exterior with its vexatious steaming, it becomes a most ruthless pathogen. Besides, as wood and fire have the same qi and share the same exterior aspect, this once more incites Liver wind causing convulsion and loss of consciousness.

The amount of body fluids within the Stomach feeds into all this symptomatology to such an extent so that the ensuing disorder belongs to the *yangming*, as the *yangming* is the sea of water and grains. The nose takes in air and the mouth takes in the flavours both of which come together in the *yangming*. Hence, for pathogens that enter via the mouth and nose the *yangming* constitutes a necessary pathway into the body. Even at the onset of a disorder when the pathogen enters the *yangming* it already injures the Stomach yin fluids. As it develops to fill the San Jiao it will avail itself of the Stomach yin fluids even more. To take charge of life one therefore must be concerned about the *yangming*.

Another question concerns the principle of wind and fire sharing the same qi so that exuberant fire engenders wind, resulting in convulsion and loss of consciousness. But there are damp-heat patterns with extreme heat in the exterior that do not involve convulsion or reversal. How can that be? My answer is that where wind wood is stirred by fire and heat this is due to wood qi already being constitutionally exuberant due to prior exhaustion or Liver yin. In such a case the inner and outer pathogenic qi mutually incite each other while the two yang inflame each other resulting in exaggerated movement. If Liver and Kidneys had been abundant and there had been no heat, then how could fire heat induce Liver wind in the first place? One can examine this by observing that post-partum women and children develop these [symptoms] as soon as they develop a strong fever. This is because the former have suffered loss of blood while the latter have pure yang bodies. In both cases the yin qi is not full, which makes it easy for Liver wind to stir.

Another question is why patients whose yin qi is constitutionally exhausted and who when falling ill with a damp-heat disorder may even develop maculo-papular eruptions and become confused towards the evening yet do not suffer from convulsions or reversal? My answer is that in this case the illness pathogen is of course exuberant in the *yangming*

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The nose takes in air and the mouth takes in the flavours, both of which come together in the yangming. Hence, for pathogens that enter via the mouth and nose the yangming constitutes a necessary pathway into the body.

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The tongue is the external manifestation of the Heart, and the turbid pathogen fuming upward toward the Heart and Lungs is responsible for the changes to the tongue coat.

nutritive aspect. This causes it to ascend and steam the chest, leading to confusion towards the evening. As the pathogen is not in the San Jiao qi aspect, metal is not being restrained and wood has something to fear and thus does not dare to cause trouble. Maculae belong to *yangming*, while papulae belong to the *taiyin*. Both are due to extreme heat in the nutritive aspect of the two domains. They have nothing to do with the San Jiao, nor do they have a mutually inducing relationship with wind wood. If convulsions or reversal do occur in this [context], the body fluids in the Stomach must be completely dried up, leading to exhaustion of Heart nutritive qi, which also can cause Liver wind. Quite early on in the development of a disease such a patient has no resources to manage their survival.

(十二) 濕熱證舌遍體白，口渴，濕滯陽明，宜用辛開，如厚朴草果半夏乾菖蒲等味。

12. A damp-heat pattern with a tongue body entirely covered by white coat yet also thirst implies damp is stagnating in the *yangming*. Use acrid opening medicinals such as:

Hou Po	Magnoliae officinalis Cortex
Cao Guo	Tsaoko Fructus
Zhi Ban Xia	Pinelliae Rhizoma preparatum
Shi Chang Pu	Acori tatarinowii Rhizoma

此濕邪極盛之候，口渴乃液不上升，非有熱也，辛泄太過，即可變，而為熱，而此時濕邪尚未蘊熱，故重用辛開，使上焦得通，津液得下也。

**Xue comments further:** This is a sign of abundance of dampness; the thirst is due to yin fluids not ascending upwards—it is not heat. However, excessive use of pungent, draining medicinals can change this and generate heat. Because at this time the dampness pathogen is not yet accumulating heat, one most emphasise the use of acrid, opening medicinals that cause the upper burner to open and the body fluids to descend.

(十三) 濕熱證舌根白，舌尖紅，濕漸化熱，餘濕猶滯，宜辛泄佐清熱，如薏仁半夏乾菖蒲大豆黃卷連翹綠豆衣六一散等味。

13. A damp-heat pattern with a tongue that is white at the root but red at the tip shows

that dampness is gradually transforming into heat, even as the residual dampness still causes stagnation. Use acrid draining medicinals assisted by some that clear heat:

Bai Dou Kou	Amomi Fructus rotundus
Zhi Ban Xia	Pinelliae Rhizoma preparatum
Shi Chang Pu	Acori tatarinowii Rhizoma
Da Dou Juan	Sojæ Semen germinatum
Lian Qiao	Forsythiae Fructus
Lu Dou Yi	Glycinis Testa
Liu Yi San	Six-to-One Powder

此濕熱參半之證，而燥濕之中，即佐清熱者，亦所以存陽明之液也，上二條憑驗舌以投劑，為臨證時要訣，蓋舌為心之外候，濁邪上薰心肺，舌苔因而轉移。

**Xue comments further:** In this pattern damp and heat are equally strong, hence heat-clearing medicinals are added to assist those that dry dampness in order to preserve the yin fluids of the *yangming*. In this and the preceding paragraph the prescription is based on examination of the tongue—establishing tongue diagnosis as a crucial element in the evaluation of clinical evidence. The tongue is the external manifestation of the Heart, and the turbid pathogen fuming upward toward the Heart and Lungs is responsible for the changes to the tongue coat.

(十四) 濕熱證初起，即胸悶不知人，脅亂大叫痛，濕熱阻閉中上二焦，宜草果檳榔鮮菖蒲芫荽六一散各重用，或加皂角，地漿水煎。

14. An early stage damp-heat pattern with a stifling sensation in the chest, inability to recognise people, confusion and disorientation, and strong complaints about pain indicates damp-heat obstructing and blocking the middle and upper burners. One should use medicinals such as:

Cao Guo	Tsaoko Fructus
Bing Lang	Arecae Semen
Shi Chang Pu	fresh Acori tatarinowii Rhizoma
Yan Sui	Coriandrum sativi Radix et Folium <sup>3</sup>
Liu Yi San	Six-to-One Powder

Use large doses. One may also add *Zao Jiao* (Gleditsiae Fructus) and decoct in yellow earth water.<sup>4</sup>

3. The fragrance of coriander (cilantro) leaves and root expel turbid filth.

4. This is water mixed with freshly excavated yellow

此條乃濕熱俱盛之候，而去濕藥多，清熱藥少者，以病邪初起即閉，不得不以辛通開閉為急務，不欲以寒涼凝滯氣機也。

**Xue comments further:** When damp and heat are exuberant, but more drying and not enough heat-clearing medicinals are used, then the pathogen leads to block (閉 *bi*) right away [with intense disorientation and mental disturbance]. There is no choice but to use acrid unblocking medicinals to open the block as a matter of urgency. One would not want to employ cold and cooling medicinals now as these would congeal and stagnate the qi dynamic.

(十五) 濕熱證四五日，口大渴胸悶欲絕，乾嘔不止，脈細數，舌光如鏡，胃液受劫，膽火上衝，宜西瓜汁金汁鮮生地汁甘蔗汁磨服鬱金木香附烏藥等味。

15. A damp-heat pattern for four to five days with strong thirst, an oppressive sensation in the chest making one feel as if about to die, unceasing dry retching, a thin rapid pulse, and a shiny tongue like a mirror indicates that the Stomach yin fluids have been plundered and Gallbladder fire is surging upward. Powder the following herbs and take them with the juice listed at the end:

<b>Yu Jin</b>	Curcumae Radix
<b>Mu Xiang</b>	Aucklandiae Radix
<b>Xiang Fu</b>	Cyperii Rhizoma
<b>Wu Yao</b>	Linderae Radix
Powder the above and mix with the juice of watermelon, juice of fresh <i>Sheng Di</i> ( <i>Rehmanniae Radix</i> ), sugarcane juice and <i>Jin Zhi</i> (Golden Liquid). <sup>5</sup>	

此營陰素虧，木火素旺者，木乘陽明，耗其津液，幸無飲邪，故一清陽明之熱，一散少陽之邪，不用煎者，取其氣全耳。

**Xue comments further:** This is constitutional depletion of nutritive yin with hyperactive wood-fire. Wood seizes the *yangming* and consumes the fluids. Fortunately, this pattern does not include any thin fluid pathogens, hence one can use a strategy that on the one hand clears *yangming* fire and on the other disperses the *shaoyang* pathogen. One does not decoct the

clay to form a mud, which is then allowed to settle, using the water at the top of the sediment.

5. 金汁 *jīn zhī* is faecal liquid strained and stored underground in a clay pot for at least one year.

medicinals because one wants to use only their qi and not their heavier flavours.

(十六) 濕熱證嘔吐清水，或痰多，濕熱內留，木火上逆，宜溫膽湯加栝婁碧玉散等味。

16. A damp-heat pattern with vomiting of clear liquid, or possible copious phlegm indicates damp-heat lingering internally and wood fire rebelling upward. Use medicinals such as *Wen Dan Tang* (Warm the Gallbladder Decoction) with *Gua Lou* (*Trichosanthis Fructus*) and *Bi Yu San* (Jasper Powder).

此素有痰飲，而陽明少陽同病，故一以滌飲，一以降逆，與上條嘔同而治異，正當合參。

**Xue comments further:** The patient here has constitutional phlegm and thin mucus leading to a joint disorder of *yangming* and *shaoyang*. Therefore, on the one hand, one should cleanse thin mucus and, on the other, direct rebelliousness downward. The vomiting is similar to that in the previous paragraph but the treatment is different. One should cross-reference them.

(十七) 濕熱證嘔惡不止，晝夜不差欲死者，肺胃不和，胃熱移肺，肺不受邪也，宜用川連三四分，蘇葉二三分，兩味煎湯呷下即止。

17. A damp-heat pattern with unremitting nausea and vomiting continuing day and night so the patient feels as if they want to die indicates disharmony of Stomach and Lungs. The Stomach shifts the heat to the Lungs but the Lungs refuse to accept the pathogen. Use:

<b>Huang Lian</b>	0.9-1.2g	Coptidis Rhizoma
<b>Zi Su Ye</b>	0.6-0.9g	Perillae Folium
Cook the herbs, sip the decoction, and [the symptoms] will stop immediately. <sup>6</sup>		

肺胃不和最易致嘔，蓋胃熱移肺，肺不受邪，還歸於胃，必用川連以清濕熱，蘇葉以通肺胃，投之立愈者，以肺胃之氣非蘇葉不能通也，分數輕者，以輕劑恰治上焦之病耳。

**Xue comments further:** Disharmony

6. This is also quite an effective formula for morning sickness. Keep the small doses.

”

One does not decoct the medicinals because one wants to use only their qi and not their heavier flavours.

“

Following the method of Zhang Zhongjing in removing the froth of *Ma Huang Tang*, one can capture the qi of *Bai Zhu* but not its flavour.

between the Lungs and Stomach very easily results in vomiting. Here, Stomach heat shifts to the Lung but the Lung refuses to accept the pathogen, which therefore returns to the Stomach. One must use *Huang Lian* (Coptidis Rhizoma) in order to clear damp-heat, and *Zi Su Ye* (Perillae Folium) in order to unblock and re-connect Lung and Stomach. Administering this formula will cause an immediate improvement. Without *Zi Su Ye* (Perillae Folium) Lung and Stomach qi cannot be unblocked. The dosage is light because light prescriptions are appropriate for treating the upper burner.

(十八) 濕熱證嗽，晝夜不安，甚至喘不得眠者，暑邪入於肺絡，宜葶藶枇杷葉六一散等味。

18. A damp-heat pattern with cough that persists day and night, or, if severe, difficulty breathing so that the patient is unable to sleep indicates a summer-heat pathogen entering the Lung collaterals. Use:

<b>Ting Li Zi</b>	Lepidii/ Descurainiae Semen
<b>Pi Pa Ye</b>	Eriobotryae Folium
<b>Liu Yi San</b>	Six-to-One Powder

人但知暑傷肺氣則肺虛，而不知暑滯肺絡肺實，葶藶引滑石直瀉肺邪，則病自除。

**Xue comments further:** Everyone knows that when summer-heat injures the Lung qi the Lung becomes deficient. What they don't know is that when summer-heat stagnates in the Lung collaterals the Lungs become replete. *Ting Li Zi* (Lepidii/Descurainiae Semen) guides *Hua Shi* (Talcum) directly towards draining the Lung pathogen so that the disorder resolves by itself.

(十九) 濕熱證十餘日，大勢已退，惟口渴汗出，骨節痛，餘邪留滯經絡，宜元米湯泡於術，隔一宿去術煎飲。

19. A damp-heat pattern that has persisted more than 10 days but where the major momentum of the disorder is already in retreat leaving only thirst, sweating and pain in the bones and joints indicates that the remaining pathogen lingers and stagnates in the conduits and networks. It is appropriate to use black rice soup. Soak *Bai Zhu* (Atractylodis Rhizoma) in it overnight, then remove the Atractylodis, cook and drink it.

病後濕邪未盡，陰液先傷，故口渴身痛，此時救液則助濕，治濕則劫陰，宗仲景麻沸湯之法，取氣不取味，走陽不走陰，佐以元米湯，養陰逐濕，兩擅其長。

**Xue comments further:** After the illness there is still residual pathogenic dampness. But yin fluids have been damaged, hence the thirst and body aches. If at this point one were to rescue the yin fluids, you could just make the dampness worse. But if one were to treat the dampness, yin would be plundered. Following the method of Zhang Zhongjing in removing the froth of *Ma Huang Tang* (Ephedra Decoction), one can capture the qi of *Bai Zhu* but not its flavour, making it move through the yang but not the yin aspects. Black rice soup functions as the assistant, as it nourishes yin and eliminates dampness.

(二十) 濕熱證數日後，汗出熱不除，或瘧忽頭痛不止者，營液大虧，厥陰風火上升，宜羚羊角蔓荊子鉤藤元參生地女貞子等味。

20. A damp-heat pattern after several days with sweating, continuous fever, possible convulsions and sudden unremitting headache indicates severe exhaustion of the constructive qi and yin fluids; then there is flaring upward of *jueyin* wind and fire. Use:

<b>Ling Yang Jiao</b>	Saigae tataricae Cornu
<b>Man Jing Zi</b>	Viticis Fructus
<b>Gou Teng</b>	Uncariae Ramulus cum Uncis
<b>Xuan Shen</b>	Scrophulariae Radix
<b>Sheng Di Huang</b>	Rehmanniae Radix
<b>Nü Zhen Zi</b>	Ligustri lucidi Fructus

濕熱傷營，肝風上逆，血不榮筋而瘧，上升巔頂則頭痛，熱氣已退，木氣獨張，故瘧而不厥，投劑以息風為標，養陰為本。

**Xue comments further:** When damp-heat injures the constructive, Liver wind rebels upward and the blood does not nourish the sinews, resulting in convulsion. Liver yang ascending to the crown of the head causes headaches. As pathogenic heat qi has already retreated, wood qi alone is expanding, hence there are spasms but no loss of consciousness. The prescription administered extinguishes wind as the branch treatment and nourishes yin as the root treatment.

(二一) 濕熱證胸痞發熱，肌肉微疼，始終無汗者，腠理暑邪內閉，宜六一散一兩，薄荷葉三四分，泡湯調下即汗解。

21. A damp-heat pattern with chest focal distension, fever, mild muscle soreness and absence of sweating throughout indicates a summer-heat pathogen blocked interiorly within the interstices. Use 30g of *Liu Yi San* (Six-to-One Powder) with 0.9-1.2g of *Bo He Ye* (*Menthae haplocalycis Folium*). Mix the powder into the mint tea to immediately resolve the pathogen through sweating.

濕病發汗，昔賢有禁，此不微汗之，病必不除，蓋既有不可汗之大戒，有得汗始解之治法，臨證者當知所變通矣。

**Xue comments further:** The ancient sages prohibited inducing sweating in dampness disorders. In this case, however, the disorders cannot be dispelled without mild sweating. On the one hand, one has a strong exhortation against sweating; on the other, a treatment strategy that promotes sweating so as to begin to resolve [the disorder] is needed. Those evaluating clinical patterns must know how to flexibly adjust to changing contexts.

(二二) 濕熱證按法治之，數日後忽吐下一時並至者，中氣虧損，升降悖逆，宜生谷芽蓮心扁豆米仁半夏甘草茯苓等味，甚者用理中法。

22. A damp-heat pattern treated with normal methods yet presents after several days with sudden vomiting and diarrhoea occurring together; this indicates that the middle burner qi is enfeebled with rebellious ascent and descent. Use:

<b>Gu Ya</b>	<i>Setariae Oryzae Fructus germinatus</i>
<b>Lian Zi Xin</b>	<i>Nelumbinis Plumula</i>
<b>Bai Bian Dou</b>	<i>Lablab Semen album</i>
<b>Yi Yi Ren</b>	<i>Coicis Semen</i>
<b>Zhi Ban Xia</b>	<i>Pinelliae Rhizoma preparatum</i>
<b>Gan Cao</b>	<i>Glycyrrhizae Radix</i>
<b>Fu Ling</b>	<i>Poria</i>

In severe cases use the *Li Zhong Wan* (Regulate the Middle Pill) method.

升降悖逆，法當和中，猶之霍亂之用六和湯也，若太陰德甚，中氣不支，非理中不可。[六和湯：藿香、厚朴、杏仁、砂仁、半夏、人參、木瓜、茯苓、白術、扁豆、甘草、生薑、大棗]

**Xue comments further:** In case of rebellious ascent and descent, harmonise the middle burner with a formula like *Liu He Tang* (Harmonise the Six Decoction) which is usually used for sudden turmoil disorder. If the *taiyin* is exhausted and central qi is not supported, use *Li Zhong Wan* (Regulate the Middle Pill). *Liu He Tang* consists of:

<b>Huo Xiang</b>	<i>Pogostemonis/Agastaches Herba</i>
<b>Hou Po</b>	<i>Magnoliae officinalis Cortex</i>
<b>Xing Ren</b>	<i>Armeniaca Semen</i>
<b>Sha Ren</b>	<i>Amomi Fructus</i>
<b>Zhi Ban Xia</b>	<i>Pinelliae Rhizoma preparatum</i>
<b>Ren Shen</b>	<i>Ginseng Radix</i>
<b>Mu Gua</b>	<i>Chaenomelis Fructus</i>
<b>Fu Ling</b>	<i>Poria</i>
<b>Bai Zhu</b>	<i>Atractylodis macrocephalae Rhizoma</i>
<b>Bai Bian Dou</b>	<i>Lablab Semen album</i>
<b>Gan Cao</b>	<i>Glycyrrhizae Radix</i>
<b>Sheng Jiang</b>	<i>Zingiberis Rhizoma recens</i>
<b>Da Zao</b>	<i>Jujubae Fructus</i>

(二三) 濕熱證十餘日後，左關弦數，腹時痛，時圍血，肛門熱痛，血液內燥，熱邪傳入厥陰之證，宜仿白頭翁法。

23. A damp-heat pattern lasting more than 10 days with wiry and rapid left medial (*guan*) pulse, occasional abdominal pain, occasional bloody stools, and hot pain at the anus is evidence that blood and yin in the interior are dry and the heat pathogen has spread to *jueyin*. It is appropriate to copy the *Bai Tou Weng Tang* (Pulsatilla Decoction) method.

熱入厥陰而下利即不圍血，亦當宗仲景治熱利法，若竟入營陰，安得不用白頭翁湯涼血而散邪乎，設熱入陽明而下利，即不圍血，又宜師仲景下利譫語，用小承氣湯之法矣。

**Xue comments further:** Heat that has entered *jueyin* causing diarrhoea without bloody stools should also be treated according to Zhang Zhongjing's strategies for hot-type dysentery. If the heat finally enters into the constructive yin aspect how could one not use *Bai Tou Weng Tang* (Pulsatilla Decoction) to cool the blood and disperse the pathogen? If heat enters the *yangming* causing diarrhoea without bloody stools then you should follow Zhang Zhongjing's method for diarrhoea with delirious speech

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On the one hand, one has a strong exhortation against sweating; on the other, a treatment strategy that promotes sweating so as to begin to resolve [the disorder] is needed.

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These ancient methods remain the most clear and all physicians should continue to draw lessons from them.

that employs *Xiao Cheng Qi Tang* (Minor Order the Qi Decoction).

(二四) 濕熱證十餘日後，尺脈數，下利或咽痛，口渴心煩，下泉不足，熱邪直犯少陰之陰，宜仿豬膚湯涼潤法。

24. A damp-heat pattern that has persisted for more than 10 days with a rapid pulse in the proximal (*chi*) position, diarrhoea or throat pain, thirst, heart irritability and insufficient urination indicates a heat pathogen has directly attacked the yin of *shaoyin*. Use a cool moistening method such as that employed in Pig Skin Decoction.<sup>7</sup>

同一下利，有厥少之分，則藥有寒涼之異，然少陰有便膿之候，不可不細審也。

**Xue comments further:** The same type of diarrhoea can occur in *jueyin* [as noted in paragraph #23] or *shaoyin* patterns, and the medicinals used will be different: cold for *jueyin* and cooling for *shaoyin*. The *shaoyin* manifestation also includes pus in the stool as a symptom. Don't forget to check carefully!

(二五) 濕熱證身冷脈細，汗泄胸痞，口渴舌白，濕中少陰之陽，宜人參白術附子茯苓益智等味。

25. A damp-heat pattern with a cold body and thin pulse, sweating, diarrhoea, chest focal distention, thirst and a white tongue coat indicates dampness in the yang aspect of *shaoyin*. Use medicinals such as:

<b>Ren Shen</b>	Ginseng Radix
<b>Bai Zhu</b>	Atractylodis macrocephalae Rhizoma
<b>Zhi Fu Zi</b>	Aconiti Radix lateralis preparata
<b>Fu Ling</b>	Poria
<b>Yi Zhi Ren</b>	Alpiniae oxyphyllae Fructus

此條濕邪傷陽，理合扶陽逐濕，口渴為少陰證，無得妄用寒涼耶。

**Xue comments further:** This paragraph discusses pathogenic dampness damaging the yang. The treatment principle should be to support the yang and eliminate dampness. Thirst shows a *shaoyin* pattern. How could it justify the reckless use of cold and cooling medicinals?

(二六) 暑月病初起，但惡寒，面黃口不

7. *Zhu Fu Tang* (豬膚湯 Pig Skin Decoction) comprises 60g fresh pig skin, 50g rice flour and 30g white honey.

渴，神倦四肢懶，脈沈弱腹痛下利，濕困太陰之陽，宜仿縮脾飲，甚則大順散來復丹等法。

26. Early stage disorders in the summer months with chills, a yellow complexion, the absence of thirst, mental fatigue, sluggishness of the four extremities, a sunken faint pulse, abdominal pain and diarrhoea, indicates dampness oppressing the yang of the *taiyin*. Model treatment on *Suo Pi Yin* (Contract the Spleen Drink),<sup>8</sup> and in severe cases on *Da Shun San* (Major Smooth [Flow] Powder)<sup>9</sup> and *Lai Fu Dan* (Seven Day Cycle Special Pill).<sup>10</sup>

暑月為陽氣外泄，陰氣內耗之時，故熱邪傷陰，陽明消燼，宜清宜滋，太陰告困，濕濁彌漫，宜溫宜散，古法最詳，醫者鑒諸。

**Xue comments further:** The summer months are a time when yang qi drains from the exterior and yin qi in the interior is consumed. Therefore, heat pathogens damage the yin. If the pathogenic summerheat enters *yangming*, fluids will be depleted, it is appropriate to clear and enrich. If the *taiyin* shows signs of being encumbered and damp turbidity becomes pervasive it is appropriate to warm and disperse. These ancient methods remain the most clear and all physicians should continue to draw lessons from them.

(二七) 濕熱證按法治之，諸證皆退，惟目瞑則驚悸夢惕，餘邪內留，膽氣未舒，宜酒浸鬱李仁姜汁炒棗仁豬膽皮等味。

27. A damp-heat pattern that was correctly

8. *Suo Pi Yin* (Contract the Spleen Drink) is a formula for summerheat disorders composed of *Sha Ren* (Amomi Fructus) 12g, *Cao Guo* (Tsaoko Fructus) 12g, *Wu Mei* (Mume Fructus) 12g, *Zhi Gan Cao* (Glycyrrhizae Radix praeparata) 12g, *Bai Bian Dou* (dry-fried Lablab Semen album) 9g and *Ge Gen* (Puerariae Radix) 6g.

9. *Da Shun San* (Major Smooth [Flow] Powder) is a formula for lurking summerheat disorders composed of equal amounts of *Gan Jiang* (Zingiberis Rhizoma), *Gui Zhi* (Cinnamomi Ramulus) or *Rou Gui* (Cinnamomi Cortex), *Xing Ren* (Armeniaca Semen), and *Gan Cao* (Glycyrrhizae Radix).

10. *Lai Fu Dan* (Seven Day Cycle Special Pill) harmonises yin and yang, regulates qi, stops pain, eliminates phlegm and opens closure composed of *Xiao Shi* (Nitrokalite) 30g, *Xuan Jing Shi* (Selenite) 30g, *Liu Huang* (Sulphur) 30g, *Wu Ling Zhi* (Trogopterori Faeces) 60g, *Qing pi* (Citri reticulatae viride Pericarpium) 60g, and *Chen Pi* (Citri reticulatae Pericarpium) 60g.

treated and all symptoms have reduced except for palpitations and frightful dreams when closing the eyes indicates a pathogen lingering in the interior causing the Gallbladder qi to not unfold smoothly. Use medicinals such as:

<b>Jiu Run Yu Li Ren</b>	Pruni Semen, alcohol soaked
<b>Jiang Zhi Suan Zao Ren</b>	Ziziphi spinosae Semen, ginger juice fried
<b>Zhu Dan Pi</b>	pig gallbladder skin

滑可去著，鬱李仁性最滑脫，古人治驚後肝系滯而不下，始終目不瞑者，用之以治肝系而去滯，此證借用，良由濕熱之邪，留於膽中，膽為清淨之府，藏而不寫，是以病去而內留之邪不去，寐則陽氣行於陰，膽熱內擾，肝魂不安，用鬱李仁以泄邪而以酒行之，酒氣獨歸膽也，棗仁之酸，入肝安神，而以姜汁制，安神而又兼散邪也。

**Xue comments further:** Slippery medicinals can eliminate fixity and the nature of *Yu Li Ren* (Pruni Semen) is very slippery. The ancients would use it when, after treating fright, the Liver ducts (肝系 *gān xì*) would stagnate and not descend; they would use *Yu Li Ren* (Pruni Semen) to unblock the Liver ducts. The present pattern can be treated borrowing this approach, because it frequently is due to a damp-heat pathogen lodged in the Gallbladder. The Gallbladder is a clear and empty *fu*-organ that stores but does not drain, which is the reason why when the disorder has been eliminated, residual pathogen remains lingering inside the Gallbladder and is not expelled. During sleep, when the yang qi moves within the yin, the ensuing Gallbladder heat harasses internally so that the Liver's *hún* (魂 ethereal soul) is not peaceful. One employs *Yu Li Ren* (Pruni Semen) to drain the pathogen using the alcohol-preparation to move it to the site of the stagnation. The qi of alcohol goes only into the Gallbladder. Being sour, *Suan Zao Ren* (Ziziphi spinosae Semen) enters the Liver and calms the Spirit. When it is prepared with ginger juice it calms the spirit while simultaneously scattering the pathogen.

(二八) 濕熱證曾開泄下奪，惡候皆平，獨神思不清，倦語不思食，溺數唇齒乾，胃氣不輸，肺氣不布，元神大虧，宜人參

麥冬石斛木瓜生甘草生谷芽蓮子等味。

28. A damp-heat pattern after treating with opening, draining and purging is now clear of all symptoms except for an unclear mental state, weary speech, no appetite, frequent urination, and dryness of the lips and teeth. This indicates that Stomach qi is not transporting, Lung qi is not disseminating, and the original spirit is severely exhausted. Use:

<b>Ren Shen</b>	Ginseng Radix
<b>Mai Men Dong</b>	Ophiopogonis Radix
<b>Shi Hu</b>	Dendrobii Herba
<b>Mu Gua</b>	Chaenomeles Fructus
<b>Gan Cao</b>	Glycyrrhizae Radix, fresh
<b>Gu Ya</b>	Setariae Oryzae Fructus germinatus, fresh
<b>Lian Zi</b>	Nelumbinis Semen

開泄下奪，惡候皆平，正亦大傷，故見證多氣虛之象，理合清補元氣，若用膩滯陰藥去生便遠。

**Xue comments further:** Opening, draining and purging downward settles all the noxious symptoms but also can severely damage the normal qi, and the symptoms that do appear will look like qi deficiency. So it stands to reason that you should combine cooling with tonification of the source qi, but if you use greasy obstructing yin-type herbs it will make them worse and could be dangerous.

(二九) 濕熱證四五日，忽大汗出，手足冷，脈細如絲或絕，口渴莖痛，而起坐自如，神清語亮，乃汗出過多，衛外之陽暫亡，濕熱之邪仍結，一時表裡不通，脈故伏，非真陽外脫也，宜五苓散去術加滑石酒炒川連生地黃芪皮等味。

29. A damp-heat pattern after four or five days has sudden profuse sweating, cold hands and feet, a pulse that is thin like a silk thread or even cut off, thirst, and penile pain. Even though the patient can move around normally, the spirit is bright and the speech loud and clear, this shows that the excessive sweating has temporarily exhausted the defensive yang qi while the pathogenic damp-heat is still knotted [inside]. For a time the inside and outside lose communication and the pulse goes very deep (lit. lurking pulse 伏脈 *fú mài*). But this is not true yang deserting to

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The qi of alcohol goes only into the Gallbladder.

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Only from the comportment and mental state can one deduce the true condition.

the exterior. Use a formula such as *Wu Ling San* (Five-Ingredient Powder with Poria) but remove *Bai Zhu* (*Atractylodis macrocephalae* Rhizoma) and add *Hua Shi* (Talcum), *Jiu Chao Huang Lian* (alcohol fried Sichuan Coptidis Rhizoma), *Sheng Di* (*Rehmanniae Radix*) and *Huang Qi Pi* (*Astragali Radix Pericarpium*).

此條脈證，全是亡陽之候，獨於舉動神氣，得其真情，噫此醫之所以貴識見也。

**Xue comments further:** The pulse and symptoms pattern described in this paragraph all are apparent manifestations of yang desertion [but here it is not desertion]. Only from the comportment and mental state can one deduce the true condition. Truly, this is invaluable knowledge for a physician.

(三十) 濕熱證發瘧神昏，足冷陰縮，下體外受客寒，仍宜從濕熱治，只用辛溫之品，煎湯洗。

30. A damp-heat pattern with the development of convulsions, impaired consciousness, cold feet, and penile contraction indicates a further external exposure to pathogenic cold in the lower body. While it is still appropriate to treat from the point of view of damp-heat, one should only use acrid and warming substances for a decoction with which one washes the lower body.

陰縮為厥陰之外候，合之足冷，全似虛寒，乃諦觀本證，無一大虛，始知寒客下體，一時營氣不達，不但證非虛寒，並非上熱下寒之可擬也，仍從濕熱治之，又何以耶。

**Xue comments further:** Genital contraction is an external manifestation of *jueyin*. Combined with cold feet the entire presentation appears to be one of deficiency cold. However, as on careful evaluation of the core pattern not one symptom or sign indicates severe deficiency, one begins to understand that it is instead cold residing as guest in the lower body so that after a short while the constructive qi no longer extends. Not only is there no evidence of deficiency cold, you cannot even make a case for it being heat above and cold below. Hence, why should one not continue to treat it like damp-heat?

(三一) 濕熱證初起狀熱口渴，悶懊惱，眼欲閉，時譫語，濁邪蒙閉上焦，宜湧泄用枳殼桔梗淡豆豉生山梔，無汗者加葛根。

31. A damp-heat pattern with vigorous fever at the onset, thirst, an oppressive feeling, vexation, a desire to close one's eyes, and occasional delirious speech indicates a turbid pathogen clouding and blocking the upper burner. You should drain through ejection employing:

<b>Zhi Ke</b>	Aurantii Fructus
<b>Jie Geng</b>	Platycodi Radix
<b>Dan Dou Chi</b>	Sojae Semen preparatum
<b>Zhi Zi</b>	Gardeniae Fructus, fresh
If there is no sweating also add <i>Ge Gen</i> ( <i>Puerariae Radix</i> ).	

此與第九條宜參看，彼屬餘邪，法當輕散，此則濁邪蒙閉上焦，故懊惱悶，眼欲閉者，肺氣不舒也，時譫語者，邪鬱心包也，若投輕劑，病必不除，經曰，高者越之，用梔豉湯湧泄之劑，引胃之陽，而開心胸之表，邪從吐散。

**Xue comments further:** One should cross-reference this paragraph with paragraph nine, which focused on a residual pathogen for which light dispersal was appropriate. Here, a turbid pathogen covering and blocking the upper burner causes the oppressive feeling and vexation. As for the desire to close the eyes, this is due to Lung qi not extending, while occasional delirious speech indicates the pathogen constraining the Pericardium. If one were to employ a light prescription, the disease would not be eliminated. The *Canon* says if it is high, cause it to leap. One employs *Zhi Zi Chi Tang* (Gardenia and Prepared Soybean Decoction), as this is a prescription that drains through ejection. It guides Stomach yang upwards and opens the exterior of the Heart and chest so that the pathogen will be dispersed by vomiting.

(三二) 濕熱證經水適來，壯熱口渴，譫語神昏，胸腹痛，或舌無苔，脈滑數，邪陷營分，宜大劑犀角紫草茜根貫眾連翹鮮菖蒲銀花露等味。

32. A damp-heat pattern that occurs at the time of menstruation with strong fever, thirst, delirious speech, muddled consciousness, chest and abdominal pain,

or a tongue that has no coat and a slippery rapid pulse indicates that the pathogen has sunken into the nutritive aspect. Use a large prescription of:

<b>Xi Jiao</b>	Rhinocerotis Cornu
<b>Zi Cao</b>	Arnebiae Radix/Lithospermi Radix
<b>Qian Cao Gen</b>	Rubiae Radix
<b>Guan Zhong</b>	Dryopteridis /Cyrtomii Rhizoma
<b>Lian Qiao</b>	Forsythiae Fructus
<b>Shi Chang Pu</b>	Acori tatarinowii Rhizoma, fresh
<b>Jin Yin Hua Lu</b>	Lonicerae Floris Distillatum

(三三) 熱證上下失血或汗血，毒邪深入營分，走竄欲泄，宜大劑犀角生地赤芍丹皮連翹紫草茜根銀花等味。

33. A heat pattern with blood loss from the upper and lower body, or with sweating of blood indicates a toxic pathogen deeply entering into the nutritive aspect where it scurries and seeks a way to drain out. Use a large prescription of:

<b>Xi Jiao</b>	Rhinocerotis Cornu
<b>Sheng Di Huang</b>	Rehmanniae Radix
<b>Zi Cao</b>	Arnebiae Radix/Lithospermi Radix
<b>Qian Cao Gen</b>	Rubiae Radix
<b>Lian Qiao</b>	Forsythiae Fructus
<b>Mu Dan Pi</b>	Moutan Cortex
<b>Jin Yin Hua</b>	Lonicerae Flos

熱而上下，失血汗血，勢即危而猶不即壞者，以毒從血出，生機在是，大進涼血解毒之劑，以救陰而泄邪，邪解而血自止矣，血止後須進參善後乃得。汗血即張氏所謂肌衄也，內經謂熱淫於內，治以咸寒，方中當增入咸寒之味。

**Xue comments further:** Fever accompanied by loss of blood from the upper and lower body or even sweating of blood indicates that the momentum of the disorder is perilous yet all is not yet lost. Because the toxin is exiting through the blood there is still a chance of survival. The patient must take large doses of medicinals that cool the blood and resolve toxins in order to rescue the yin and drain the pathogen. Once the pathogen has been resolved the bleeding will stop by itself. However, even after the bleeding has stopped the patient must continue to take the herbs to assure a positive outcome. Sweating of blood corresponds to what Master Zhang

Zhongjing referred to as sweat pore bleeding (肌衄 *jī nù*). The *Inner Canon* states that heat excess in the interior is treated by salty cold medicinals. One therefore should add salty and cold herbs to the formula.

(三四) 濕熱證七八日，口不渴，聲不出，與飲食亦不卻，默默不語，神識昏迷，進辛香涼泄，芳香逐穢，俱不效，此邪入厥陰，主客渾受，宜仿吳又可三甲散，醉地鱉蟲醋炒鱉甲土炒穿山甲生僵蠶柴胡杏仁泥等味。

34. A damp-heat pattern lasting for seven or eight days with no thirst, loss of voice, poor appetite, sullenness, no interest in speaking and mental stupor; you have tried acrid, fragrant, cooling, and draining as well as aromatic medicinals to dispel filth, but nothing has worked. This indicates that the pathogen has entered the *jueyin* where the host has entirely been overwhelmed by the pathogenic qi. It is appropriate to model one's strategy on Wu Youke's *San Jia Tang* (Three Shell Decoction) which employs medicinals such as:

<b>Tu Bie Chong</b>	Eupolyphaga/Stelophaga, wine soaked
<b>Bie Jia</b>	Trionycis Carapax, vinegar fried
<b>Chuan Shan Jia</b>	Manitis Squama, earth fried
<b>Bai Jiang Can</b>	Bombyx batryticatus, fresh
<b>Chai Hu</b>	Bupleuri Radix
<b>Tao Ren</b>	Persicae Semen, mashed

暑濕先傷陽分，然病久不解，必及於陰，陰陽兩困，氣鈍血滯而暑濕不得外泄。遂深入厥陰絡脈凝瘀使一陽不能萌動，生氣有降無升，心主阻遏，靈氣不通，所以神不清而昏迷默默也，破滯通瘀，斯絡脈通而邪得解矣。海昌許益齋雲，此條即傷寒門百合病之類，趙以德張路玉陶厚堂以為心病，徐忠可以為肺病，本論又出厥陰治法，良以百脈一宗，悉致其病，元神不布，邪氣淹留，乃祖仲景法，用異類靈動之物鱉甲入厥陰，用柴胡引之，俾陰中之邪，盡達於表，地鱉蟲入血，用杏仁引之，俾血分之邪，盡泄於下，山甲入絡，用僵蠶引之，俾絡中之邪，亦從風化而散，緣病久氣鈍血滯，非拘拘於恆法所能愈也。

**Xue comments further:** Summerheat dampness initially injures the yang aspect, but if it lasts very long it will enter into the yin. When yin and yang are both encumbered

”  
The Inner Canon states that heat excess in the interior is treated by salty cold medicinals.

“

Our ancestor Zhang Zhongjing employed different types of nimble animals to treat this kind of disorder.

the qi is blunted, the blood stagnates, and the summer dampness cannot be discharged to the exterior. As a consequence, it deeply enters into the *jueyin* collaterals which stagnate and congeal inhibiting the motive force of all yang so that the vital qi directs downward but does not ascend. The Heart Governor is hindered and the spiritual faculties are blocked so that the mind is not clear and the patient is in a state of stupor not wishing to talk. If one smashes through the stagnation and unblocks stasis the collaterals become passable and the pathogen can be resolved. Xu Yizhai from Haichang says this paragraph belongs to the same class [of disorders] as Lily Disorder (百合病 *bǎi hé bìng*) within the class of cold damage disorders. Zhao Yide, Zhu Luyu, and Tao Houtang take this to be Heart disorder. Xu Zhangke considers it a Lung disorder. The original treatise, however, is about treatment methods for *jueyin*. The best interpretation, therefore, is that the hundred vessels gather together as one and that in their entirety are implicated in this disorder as a result of which the original spirit does not spread and the pathogenic qi remains for a long time.

Our ancestor Zhang Zhongjing employed different types of nimble animals to treat this kind of disorder. To enter *jueyin*, *Bie Jia* (Trionycis Carapax) is guided by *Chai Hu* (Bupleuri Radix) so that it pushes the pathogen located within the yin entirely towards the exterior. To enter the blood, *Tu Bie Chong* (Eupolyphaga/Stelophaga) is guided by *Tao Ren* (Persicae Semen) so that the pathogen in the blood aspect is entirely drained downwards. To enter the networks, *Chuan Shan Jia* (Manitis Squama) is guided by *Bai Jiang Can* (Bombyx batryticatus) so that the pathogen within the collaterals that has transformed from wind is dispersed. The reason for disorders to become chronic is qi becoming blunt and blood stagnating, and this cannot be cured by sticking to one established method.

(三五) 濕熱證口渴，苔黃起刺，脈弦緩，囊縮舌鞭，譫語昏不知人，兩手搖擗，津枯邪滯，宜鮮蘆根生首烏鮮稻根等味，若脈有力，大便不通者，大黃亦可加入。

35. A damp-heat pattern with thirst, yellow tongue coat and raised tongue prickles,

a wiry moderate pulse, retracted testicles, tongue stiffness, delirious speech, stupor with inability to recognise people, and tetany of both hands indicates that the yang fluids are desiccated by the stagnating pathogen. Use:

<b>Lu Gen</b>	Phragmitis Rhizoma, fresh
<b>He Shou Wu</b>	Polygoni multiflori Radix, fresh
<b>Dao Gen</b>	rice root, fresh

If the pulse is forceful and the stools are not moving, *Da Huang* (Rhei Radix et Rhizoma) may also be added.

胃津劫奪，熱邪內據，非潤下以泄邪則不能，故仿承氣之例，以甘涼易苦寒，正恐胃氣受傷胃津不復也。

**Xue comments further:** The Stomach yang fluids are plundered as the heat pathogen seizes the interior. Without moistening purgation it is impossible to drain the pathogen in this situation. Therefore, treatment should be modelled on the *Cheng Qi Tang* (Order the Qi Decoctions) but using sweet and cold medicinals to substitute for the bitter cold ones in the original out of the apposite concern that if the Stomach qi were damaged in the course of the treatment then the Stomach fluids would not recover.

(三六) 濕熱證發瘧撮空，神昏笑妄，舌苔乾黃起刺，或轉黑色，大便不通者，熱邪閉結胃腑，宜用承氣湯下之。

36. A damp-heat pattern with spasms and hands groping the air, mental stupor, absurd laughter, a dry yellow tongue coat with prickles, or one that changes into a black colour, and blocked stools indicate that the heat pathogen is blocking and knotting the Stomach bowel [ie the Intestines]. Use one of the *Cheng Qi Tang* (Order the Qi Decoctions) to purge it.

撮空一證，昔賢謂非大實即大虛，虛則神明渙散，將有脫絕之虞，實則神明被逼，故多撩亂之象，今舌苔黃刺乾澀，大便閉而不通，其為熱邪內結，陽明腑熱顯然矣，徒事清熱泄邪，止能散絡中流走之熱，不能除胃中蘊結之邪，假承氣以通地道，然舌不乾黃起刺，不可投也。

**Xue comments further:** “Hands groping the air” according to the ancient sages was a symptom of either severe deficiency or severe excess. In case of deficiency, mental clarity

slackens leading to concerns about potential abandonment. In case of excess, mental clarity is subjected to pressure, frequently causing the appearance of confusion. In the current situation, however, the tongue coat is yellow, prickly, dry, and rough and the stools are blocked indicating that the heat pathogen binding internally clearly is *yangming* bowel heat. If you just clear heat and drain the pathogen this will disperse the heat that is moving within the collaterals but it cannot get rid of the pathogen accumulating and knotting within the Stomach. Hence, one uses one of the *Cheng Qi Tang* (Order the Qi Decoctions) to open the pathway of earth. However, unless the tongue is dry, yellow, and has prickles, one cannot prescribe it.

(三七) 熱證壯熱口渴自汗，身重胸痞，脈洪大而長者，此太陰之濕與陽明之熱相合，宜白虎加蒼術湯。

37. A heat pattern with strong fever, thirst, spontaneous sweating, a heavy body, chest focal distension, and a surging, large, and long pulse indicates that *taiyin* dampness has combined with *yangming* heat. Use *Bai Hu jia Cang Zhu Tang* (White Tiger Decoction with *Atractylodis*).

熱渴之汗，陽明之熱也，胸痞身重，太陰之濕見矣，脈洪大而長，知濕熱滯於陽明之經，故用蒼術白虎湯，以清熱散濕，然乃熱多濕少之候。

白虎湯，仲景用以清陽明無形之燥熱也，胃汁枯者，加人參以生津，曰白虎加人參湯，身中素有痹氣者，加桂枝以通絡，名曰桂枝白虎湯，而其實在清胃熱也，是以後人治暑熱傷氣，身熱而渴者，亦用白虎加人參湯，熱渴汗泄，肢節煩疼者，亦用白虎加桂枝湯，胸痞身重兼見，則於白虎湯中加入蒼術以理太陰之濕，寒熱往來兼集，則於白虎湯中加入柴胡以散半表半裡之邪。凡此皆熱盛陽明，他證兼見，故用白虎湯清熱，而復各隨證以加減，非熱渴汗泄，脈洪大者，白虎便不可投，辨證察脈，最宜詳審也。

**Xue comments further:** Sweating with fever and thirst indicates *yangming* heat. Chest focal distension and a heavy body are indications of *taiyin* dampness. From the surging, large and long pulse one knows damp-heat has stagnated in the *yangming* channel. Hence, one uses *Bai Hu jia Cang Zhu Tang* (White Tiger Decoction with *Atractylodis*) to clear

heat and disperse dampness. This strategy is applicable only for manifestations with much heat and little damp.

*Bai Hu Tang* (White Tiger Decoction) is the formula used by Zhang Zhongjing to clear formless dry heat<sup>11</sup> from the *yangming*. If the Stomach fluids are desiccated one adds Ginseng to generate yang fluids, a formula known as *Bai Hu jia Ren Shen Tang* (White Tiger plus Ginseng Decoction). If the patient has long-standing painful obstruction,<sup>12</sup> one adds *Gui Zhi* (*Cinnamomi Ramulus*) to open the networks, a formula called *Gui Zhi Bai Hu Tang* (White Tiger Decoction Plus Cinnamon). The point of all of these is to clear Stomach heat. Now later generations of physicians also used *Bai Hu jia Ren Shen Tang* (White Tiger plus Ginseng Decoction) to treat summerheat damaging the qi with fever and thirst. If the patient had fever, thirst, sweating, diarrhoea, vexation and pain in the extremities and joints they employed *Gui Zhi Bai Hu Tang* (White Tiger Decoction Plus Cinnamon). If one also had chest focal distension and a heavy body one would add *Cang Zhu* (*Atractylodis Rhizoma*) to *Bai Hu Tang* in order to regulate *taiyin*'s dampness. If alternating chills and fevers are part of the manifestations one would add *Chai Hu* (*Bupleuri Radix*) to *Bai Hu Tang* in order to disperse the pathogen in the half exterior and half interior. All of these are instances where exuberant heat in the *yangming* is observed together with other patterns. Accordingly, one employs *Bai Hu Tang* in order to clear heat then adds herbs based on such manifestations. Without observing fever, thirst, leaking of sweat and a surging large pulse, *Bai Hu Tang* cannot be prescribed. One should be exceedingly careful in discriminating patterns and examining the pulse.

(三八) 濕熱證濕熱傷氣，四肢困倦，精神減少，身熱氣高，心煩溺黃，口渴自汗，脈虛者，東垣用清暑益氣湯主治。

38. A damp-heat pattern where damp-heat has damaged the qi manifests with fatigue of the four extremities, diminished alertness, body heat, shallow breathing,

11. "Formless dry heat" means pathogenic heat that has not bound with the stool in the Intestines; once the pathogenic heat has become bound ("has form") then purging eliminates it.

12. 身中素有痹氣者 *shēn zhōng yǒu bì qì zhě*.

”

Without observing fever, thirst, leaking of sweat and a surging large pulse, *Bai Hu Tang* cannot be prescribed.

“

The indiscriminate use of this formula by contemporary physicians irrespective of the actual disorder means that every time it is employed pathogens are trapped and countless people are killed as a result.

irritability, dark yellow urine, thirst, spontaneous sweating, and a deficient pulse. Li Dongyuan's *Qing Shu Yi Qi Tang* (Clear Summerheat and Benefit the Qi Decocotion) is the most important treatment [method].

同一熱渴自汗，而脈虛神倦，便是中氣受傷，而非陽明鬱熱，清暑益氣湯，黃口渴自汗，乃東垣所制，方中藥味頗多，學者當於臨證時斟酌去取也。

**Xue comments further:** Fever, thirst and spontaneous sweating here occur together with a deficient pulse and mental fatigue. They indicate damage to the middle burner qi and not *yangming* constraint heat. *Qing Shu Yi Qi Tang* (Clear Summerheat and Benefit the Qi Decocotion) is for yellow urine, thirst and spontaneous sweating. Li Dongyuan composed it but the formula contains too many medicinals. A scholar physician should choose only those that are appropriate based on careful analysis of clinical evidence.

(三九) 暑月熱傷元氣，氣短倦怠，口渴多汗，肺虛而咳者，宜人參麥冬五味子等味。

39. Heat damaging the original qi during the summer months manifests with shortness of breath, fatigue, thirst, and copious sweating. Where this leads to Lung deficiency and coughing one should use:

<b>Ren Shen</b>	Ginseng Radix
<b>Mai Men Dong</b>	Ophiopogonis Radix
<b>Wu Wei Zi</b>	Schisandrae Fructus

此即千金生脈散也，與第十八條同一肺病，而氣粗與氣短有分，則肺實與肺虛各異實則瀉而虛則補一定之理也，然生名生脈，則熱傷氣之脈虛欲絕可知矣，雄按徐洄溪雲，此傷暑之後，存其津液之方也，觀方下治證，無一字治暑邪者，庸醫以治暑病，誤以甚矣，其命中之意，即於復脈湯，內取用參麥二味，因止汗故加五味子，近人不論何病，每用此方收住邪氣，殺人無算，用此方者須詳審其邪之有無，不可徇俗而視為治暑之劑也。

**Xue comments further:** This is *Sheng Mai San* (Generate the Pulse Powder) from Important Formulas Worth a Thousand. Paragraph 18 and the present paragraph discuss Lung disorders, which are differentiated

from each other by the presence of rough breathing [in the former] and shortness of breath [in the latter]. This is because Lung excess and Lung deficiency differ from each other. “Drain what is excessive” and “tonify what is deficient” are standard treatment principles. As “generating” here is used to mean “generating the pulse,” one can deduce that this is a deficient pulse on the point of vanishing due to the qi having been damaged. Xu Huixi from Xiong’an says that this is a formula for preserving the body fluids in the wake of summerheat damage. Yet, if one examines the indications of the [original] formula, not one character speaks about treatment of a summerheat pathogen. Hence, vulgar physicians’ use of this formula for the treatment of summerheat is exceedingly mistaken. The meaning of the formula’s name can be found in the related *Fu Mai Tang* (Return the Pulse Decocotion) which contains *Ren Shen* (Ginseng Radix) and *Mai Men Dong* (Ophiopogonis Radix). In order to stop sweating one adds *Wu Wei Zi* (Schisandrae Fructus). The indiscriminate use of this formula by contemporary physicians irrespective of the actual disorder means that every time it is employed pathogens are trapped and countless people are killed as a result. One must base the use of this formula on careful investigation as to the presence or not of a pathogen and not on the common saying that it is “a prescription for the treatment of summerheat”.

(四十) 暑月乘涼飲冷，陽氣為陰寒所遏，皮膚蒸熱凜凜畏寒，頭痛頭重自汗煩渴，或腹痛吐瀉者宜香薷厚朴扁豆等味。

40. Relaxing in a cool place or drinking cold drinks during the months of summerheat frequently leads to yang qi oppressed by yin cold. If the skin is steaming hot, yet the patient shivers and is averse to cold, suffers from headache, heavy headedness, spontaneous sweating, irritability, thirst, and perhaps also abdominal pain, vomiting or diarrhoea, it is appropriate to use:

<b>Xiang Ru</b>	Moslae Herba
<b>Hou Po</b>	Magnoliae officinalis Cortex
<b>Bai Bian Dou</b>	Lablab Semen album

此由避暑而感受寒濕之邪，雖病於暑月而實非暑病，昔人不曰暑月傷寒濕，而曰陰暑，以致後人淆惑，貽誤匪輕，今特正之，其用香薷之辛溫，以散陰邪而發越陽氣，厚朴之苦溫，除濕邪而通行滯氣，扁豆甘淡，行水和中，倘無惡寒頭痛之外證，即無取香薷之辛香走竄矣，無腹痛吐利之證，亦無取厚朴扁豆之疏滯和中矣，故熱渴甚者，加黃連以清暑，名四味香飲，減去扁豆名黃連香薷飲，濕甚於內，腹膨泄瀉者，去黃連加茯苓甘草名五物香薷飲，若中虛氣怯，汗出多者，加人參白術橘皮木瓜名十味香薷飲，然香薷之用，總為寒濕外而設，不可用以治不挾寒濕之暑熱也。

**Xue comments further:** The pathology described in this paragraph arises from seeking to avoid summerheat which then leads to exposure to pathogenic cold damp instead. Although this disorder occurs during the months of summerheat, it is in fact not a summerheat disorder. Nevertheless, people of the past did not call it damage by cold damp during the months of summerheat but yin-type summerheat. This had the consequence that later generations became confused, leaving a legacy of disaster. Hence, it is now rectified here.

The acrid warming of *Xiang Ru* (Moslae Herba) is used to disperse yin pathogens by diffusing yang qi; the bitter warming of *Hou Po* (Magnoliae officinalis Cortex) eliminates dampness pathogens, unblocks and moves stagnant qi; and the sweet bland *Bai Bian Dou* (Lablab Semen album) moves water and harmonises the middle. However, if there are no exterior symptoms such as chills and headache, one need not include the acrid, fragrant scattering of *Xiang Ru* (Moslae Herba). If abdominal pain and vomiting are not [part of the] presenting pattern, there equally is no need for the dispersing of stagnation and the harmonisation of the middle provided by *Hou Po* (Magnoliae officinalis Cortex) and *Bai Bian Dou* (Lablab Semen album). On the other hand, for severe fever and thirst add *Huang Lian* (Coptidis Rhizoma) to clear summerheat. This is called *Si Wei Xiang Ru Yin* (Four Ingredient Mosla Drink). If *Bai Bian Dou* (Lablab Semen album) is omitted it is called *Huang Lian Xiang Ru Yin* (Coptidis and Mosla Drink). For extreme damp in the interior with abdominal bloating and diarrhoea, one

removes *Huang Lian* (Coptidis Rhizoma) and adds *Fu Ling* (Poria) and *Gan Cao* (Glycyrrhizae Radix). This is called *Wu Wei Xiang Ru Yin* (Five Ingredient Mosla Drink). If the middle burner is deficient and the qi abject with pronounced sweating one adds *Ren Shen* (Ginseng Radix), *Bai Zhu* (Atractylodis macrocephalae Rhizoma), *Chen Pi* (Citri reticulatae Pericarpium), and *Mu Gua* (Chaenomelis Fructus). This is called *Shi Wei Xiang Ru Yin* (Ten Ingredient Mosla Drink). To sum up the use of *Xiang Ru* (Moslae Herba), it is indicated in case of cold dampness in the exterior but cannot be used for summerheat without evidence of cold dampness.

(四一) 濕熱內滯太陰，鬱久而為滯下，其證胸痞腹痛，下墜窘迫，膿血稠黏，理結後重，脈軟數者，宜厚朴、黃芩、神曲、廣皮、木香、檳榔、柴胡、煨葛根、銀花、炭荊芥、炭等味

41. Damp-heat stagnating internally in the *taiyin* constrains the qi dynamic over time to cause discharge [i.e. dysentery]. The pattern includes chest focal distension, abdominal pain, tenesmus, thick, sticky pus and blood in the stools, internally binding with heaviness following evacuation, and a pulse that is soft and rapid. Use:

Hou Po	Magnoliae officinalis Cortex
Huang Qin	Scutellariae Radix
Shen Qu	Massa medicata fermentata
Chen Pi	Citri reticulatae Pericarpium
Mu Xiang	Aucklandiae Radix
Bing Lang	Arecae Semen
Chai Hu	Bupleuri Radix
Ge Gen	Puerariae Radix roasted
Jin Yin Hua	Lonicerae Flos
Jing Jie	Schizonepetae Herba, carbonised

古之所謂滯下，即今所雲痢疾也，由濕熱之邪，內伏太陰，阻遏氣機以致太陰矢健運，少陽失疏連熱鬱濕蒸，傳導失其常度，蒸為敗濁膿血，下注肛門，故後重氣壅不化，仍數至圍而不能便，傷氣則下白，傷血則下赤，氣血並傷，赤白兼下，濕熱盛極痢成五色，故用厚朴除濕而行滯氣，檳下逆而破結氣，黃芩鬥清庚金之熱，木香神曲疏中氣之滯，葛根升下陷之胃氣，柴胡升土中之木氣，熱侵血分而便血，以銀花荊芥入營清熱，若熱甚於當用

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If there are no exterior symptoms such as chills and headache, one need not include the acrid, fragrant scattering of *Xiang Ru*.

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At the onset of dysentery when damp-heat is very strong, sour and astringent *Bai Shao* (*Paeoniae Radix*) would cause the pathogen to stagnate.

黃連以清熱，大實而痛，宜增大黃以逐邪，昔張潔古制芍藥湯治以治血痢，方用歸芍、芩連、大黃、木香、檳榔、甘草、桂心等味，而以芍藥名湯者，蓋謂下血必調藏血之臟，故用之為君不特欲其土中瀉木，抑亦賴以斂肝和陰也，然芍藥味酸性斂，終非濕熱內蘊者所宜服，倘遇痢久中虛，而宜用芍藥甘草之化土者，恐難任芩連大黃之苦寒，木香檳榔之破氣，其下痢初作，濕熱正盛者，白芍酸斂滯邪，斷不可投，此雖昔人已試之成方，不敢引為後學之楷式也。

**Xue comments further:** What the ancients called “obstructed descent” (滯下 *zhì xià*) is now called “dysentery” (痢疾 *lì jí*). It is due to damp-heat pathogens lurking interiorly in the *taiyin*. They obstruct the qi dynamic with the result that the *taiyin* is unable to invigorate transportation while the *shaoyang* loses its function of dispersing transportation so that gradually the constrained heat steams the dampness. The pathways of transmission lose their normal function, the steaming causes decay, turbidity, pus and blood which pour down to the anus. As a consequence, there will be post-evacuation heaviness and clogging of qi no longer able to digestively transform, resulting in frequent visits to the toilet while being unable to defecate. If the qi is damaged the stool will have pus, if the blood is damaged the stool will have blood. If qi and blood are both damaged there will be simultaneous pus and blood.

Extreme damp-heat dysentery produces five colours. Accordingly, one employs *Hou Po* (*Magnoliae officinalis Cortex*) to get rid of damp and move stagnant qi; *Bing Lang* (*Arecae Semen*) to direct rebelliousness downward and break knotted qi; *Huang Qin* (*Scutellariae Radix*) to clear the heat in the Large Intestine; *Mu Xiang* (*Aucklandiae Radix*) and *Shen Qu* (*Massa medicata fermentata*) to course the middle burner's qi stagnation; roasted *Ge Gen* (*Puerariae Radix*) to lift sunken Stomach qi; and *Chai Hu* (*Bupleuri Radix*) to lift the wood qi within earth. For heat invading the blood aspect causing bloody stool one employs *Jin Yin Hua* (*Lonicerae Flos*) and *Jing Jie* (*Schizonepetae Herba*), which enter the constructive and clear heat. If heat in the interior is abundant one employs *Huang Lian* (*Coptidis Rhizoma*) to clear this heat. For severe excess and pain, one further adds

*Da Huang* (*Rhei Radix et Rhizoma*) in order to expel pathogens.

In ancient times Zhang Yuansu composed *Shao Yao Tang* (Peony Decoction), which treats bloody dysentery. The formula employs *Dang Gui* (*Angelicae sinensis Radix*), *Bai Shao* (*Paeoniae Radix*), *Huang Qin* (*Scutellariae Radix*), *Huang Lian* (*Coptidis Rhizoma*), *Da Huang* (*Rhei Radix et Rhizoma*), *Mu Xiang* (*Aucklandiae Radix*), *Bing Lang* (*Arecae Semen*), and *Rou Gui* (*Cinnamomi Cortex*). He gave it the name *Shao Yao Tang* (Peony Decoction) to indicate that to treat bleeding from the lower body it is necessary to regulate the visceral system that stores the blood. Accordingly, he employed *Bai Shao* (*Paeoniae Radix*) as the chief not only because he intended it to drain wood from earth, but also because he relied on it to astringe the Liver and harmonise yin. The flavour of *Bai Shao* (*Paeoniae Radix*) is sour and its nature is astringent, hence it is not appropriate to give it for damp-heat accumulation in the interior.

In case of chronic dysentery with middle burner deficiency it is appropriate to employ *Bai Shao* (*Paeoniae Radix*) and *Gan Cao* (*Glycyrrhizae Radix*) as they transform Earth, but one should be circumspect regarding the use of bitter cooling *Huang Qin* (*Scutellariae Radix*), *Huang Lian* (*Coptidis Rhizoma*) and *Da Huang* (*Rhei Radix et Rhizoma*), and the qi breaking of *Mu Xiang* (*Aucklandiae Radix*) and *Bing Lang* (*Arecae Semen*). At the onset of dysentery when damp-heat is very strong, sour and astringent *Bai Shao* (*Paeoniae Radix*) would cause the pathogen to stagnate. It absolutely cannot be used at this stage. Although this is a set formula composed by the ancients, it should not be taken as a set script by younger students.

雄按嘔惡者忌木香，無表證者忌柴葛，蓋胃以下行為順，滯下者垢濁欲下而氣滯也，難以升藥，濁氣反上衝而為嘔惡矣，至潔古芍藥湯之桂心，極宜審用，熱邪內盛者，雖有芩連大黃之監制，亦恐其有跋扈之患也，若芍藥之酸，不過苦中兼有酸味，考本經原主除血，破堅積，寒熱疝瘕，為斂肝氣破血中氣結之藥，仲聖於腹中滿痛之證多用之，故太陰病脈弱其人續自便利，設當行大黃芍藥者宜減之，以胃氣弱易動故也，蓋大黃開陽結，芍換開陰結，自便利者宜減，則欲下而窒滯不行之痢，正宜用矣。

**Wang Shixiong's comment:** If a patient has nausea, *Mu Xiang* (Aucklandiae Radix) is prohibited. If there are no exterior symptoms, *Chai Hu* (Bupleuri Radix) and *Ge Gen* (Puerariae Radix) are prohibited. As for the Stomach, downward movement is its normal direction of flow. In dysentery (滯下 *zhì xià*) the turbid filth wants to move down but the qi has stagnated. It is difficult to justify the use of ascending medicinals as they will cause the turbid qi to rush up contrarily leading to nausea. With regard to *Rou Gui* (Cinnamomi Cortex) in Zhang Yuansu's *Shao Yao Tang* (Peony Decoction), it is extremely useful to consider its deployment. For even as the exuberance of heat pathogens in the interior is controlled by *Huang Lian* (Coptidis Rhizoma), *Huang Qin* (Scutellariae Radix) and *Da Huang* (Rhei Radix et Rhizoma), one still needs to worry about the potential harm of their domineering nature. With regard to *Bai Shao* (Paeoniae Radix) sourness, this does not go beyond the addition of medicinals with a sour flavour to those with a bitter one, and if one examines the original nature of *Bai Shao* (Paeoniae Radix) as described in the *Divine Husbandman's Classic of the Materia Medica*, it mainly governed eliminating blood and the breaking of solid accumulations, cold-heat bulging disorders and accumulations. That means it is a medicinal that astringes Liver qi and breaks qi accumulations within the blood. The sage Zhang Zhongjing frequently used it for patterns characterised by fullness or pain in the abdomen. Therefore, in a patient with *taiyin* disease who has a frail pulse and diarrhoea without difficulty if you do want to use *Da Huang* (Rhei Radix et Rhizoma) and *Bai Shao* (Paeoniae Radix) then you should reduce the dose. *Da Huang* (Rhei Radix et Rhizoma) opens yang knotting, while *Bai Shao* (Paeoniae Radix) opens yin knotting. Hence, while they should have a reduced dose if there is diarrhoea without difficulty, in cases of diarrhoea where the desire to defecate is accompanied by difficulty voiding then this is exactly the right thing to use.

(四二) 痢久傷陽，脈虛滑脫者，真人養臟湯，加甘草、當歸、白芍。

42. For chronic dysentery with injury to the yang that manifests with a deficient pulse and efflux abandonment use *Zhen Ren*

*Yang Zang Tang* (True Man's Decoction to Nourish the Organs) with the additions of *Gan Cao* (Glycyrrhizae Radix), *Dang Gui* (Angelicae sinensis Radix) and *Bai Shao* (Paeoniae Radix).

脾陽虛者當補而兼溫，然方中用木香，必其腹痛未止，故兼疏滯氣，用歸芍必其陰分虧殘，故兼和營陰，但痢雖脾疾，又必傳腎，以腎為胃關，司下焦而開竅於二陰也，況火為土母，欲溫土中之陽，必補命門之火，若虛寒甚而滑脫者，當加附子以補陽，不得雜入陰藥矣。

**Further comments:** For those with Spleen yang deficiency one should combine tonification with warming. The fact that the formula employs *Mu Xiang* (Aucklandiae Radix) implies that in this case abdominal pain has not ceased, hence one also disperses qi stagnation. The use of *Dang Gui* (Angelicae sinensis Radix) and *Bai Shao* (Paeoniae Radix) implies that the yin aspect is deficient, so that one also harmonises nutritive yin. Although dysentery is a Spleen disorder, it will invariably transmit to the Kidneys, and the Kidneys themselves are the gateway of the Stomach that manage the lower burner and open into the orifices of the two yin [i.e. the anus and urethra]. Furthermore, as fire is the mother of earth, if one wants to warm the yang within earth one must tonify the fire of the gate of vitality. If deficiency cold is severe as indicated by efflux abandonment, one should add *Zhi Fu Zi* (Aconiti Radix lateralis preparata) in order to tonify yang without complicating the strategy through the addition of yin herbs.

雄按觀此條似非一瓢手筆，而注則斷非本人自注，葉香岩雲，夏月炎熱，其氣皆浮於外，故為蕃秀之月，過食寒冷，鬱其暑熱，不得外達，食物厚味，為內伏之火，煅煉成積，傷於血分則為紅，傷於氣分則為白，氣滯不行，火氣迫於肛門，則為後重，滯於人腸，則為腹痛，故仲景用下藥通之，河間丹溪用調血和氣而愈，此時令不得發越，至秋收斂於內而為痢世，此埋甚明，何得誤認為寒，而用溫熱之藥，余歷證四十餘年，治痢惟以疏理推蕩清火，而愈者不計其數，觀其服熱藥而死者甚多，同志之士，慎勿為景岳之書所誤以殺人也，聶久吾雲，痢疾投補太早，錮塞邪燕在內，久而正氣已虛，邪氣猶盛，欲補而澀之則助邪，欲清而疏之則愈滑，多致

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If a patient has nausea, *Mu Xiang* is prohibited.

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*Based on 40 years of evidence treating dysentery solely by using the method of dispersing and improving flow, washing away filth and clearing fire, I have cured countless patients, while I have observed many deaths among those patients who took heating medicinals.*

不救，徐洄溪雲，夏秋之間，總由濕熱積滯，與傷寒傳入三陰之利不同，後人竟用溫補，殺人無算，觸目傷懷，尤拙吾雲，痢與泄瀉，其病不同，其治亦異泄瀉多由寒濕，寒則宜溫，濕則宜燥也，痢多成於濕熱，熱則宜清，濕則宜利也，雖泄瀉有熱證畢竟寒多於熱，痢病亦有寒證，畢竟熱多於寒，是以泄瀉經久，必傷於陽而腫脹喘滿之變生，痢病經久必損，於陰而虛煩痿廢之疾起，痢病兜澀太早，濕熱流注，多成痛瘕，泄瀉疏利過當，中虛不復，多忤脾勞，此余所親歷，非臆說也

**Wang Shixiong's comment:** Examining this paragraph it seems that it does not stem from a single source, and the commentary, too, is not the author's own. Ye Tianshi said that the summer months were characterised by flaring heat where all the qi floated to outside. Hence, they are known as the flourishing months. Excessive consumption of cold food constrains this movement of summer heat, not allowing it to reach the exterior. Foods with a rich flavour smelt the fire lurking in the interior producing accumulations. If it damages blood aspect, the stool is red, if it damages qi aspect, the stool is white. As qi stagnates and doesn't move, fire qi presses down on the anus, which causes heaviness following bowel movement. If it stagnates in a person's Intestines it leads to abdominal pain. Therefore, Zhong Zhongjing employed downward draining medicinals to unblock. Liu Hejian and Zhu Danxi employed the method of regulating blood and harmonising qi to cure this condition. If in this season heat is not diffused, when autumn comes this heat is contracted inside and dysentery occurs. This reasoning is very clear. How might one mistakenly think of cold and use warm and hot medicinals?

Based on 40 years of evidence treating dysentery solely by using the method of dispersing and improving flow, washing away filth and clearing fire, I have cured countless patients, while I have observed many deaths among those patients who took heating medicinals. Fellow gentlemen, be cautious not to kill people through the mistakes in Zhang Jingyue's books. Nie Jiewu said in cases of dysentery if one prescribes supplementing herbs too soon, one will trap the pathogen in the interior. If this situation persists for a long time the upright qi will become deficient while the pathogenic qi

alone flourishes. Once this has occurred if one tries to supplement and astringe, one strengthens the pathogen, while if one tries to clear and dredge, it becomes increasingly slippery and the situation frequently become unrecoverable.

Xu Huixi says between summer and autumn, accumulation and stagnation generally arise from damp-heat and therefore are not the same as dysentery caused by cold damage being transferred into the three yin. Still, later generations persisted in using warming tonifying medicinals killing countless numbers of people, a situation that is sad to behold. In my humble opinion dysentery and diarrhoea are different diseases, and one has to also treat them differently. Diarrhoea often arises from cold dampness. In case of cold it is appropriate to warm, if there is damp it is appropriate to dry. Dysentery is more often produced by damp-heat. In case of heat it is appropriate to clear, if there is dampness it is appropriate to facilitate flow.

Although diarrhoea can manifest with heat, ultimately cold will exceed heat. Although dysenteric disorders can also manifest with cold, ultimately the heat exceeds the cold. Therefore chronic diarrhoea will damage the yang producing additional symptoms like swelling, distention, panting, and fullness. Chronic dysentery will damage the yin giving rise to deficiency vexation, limpness and wasting. If you give astringent medicinals too early in dysenteric disorders, the damp-heat forms multiple abscesses that frequently cause painful block. As for diarrhoea where flow is carelessly facilitated, the middle becomes so deficient that it cannot not recover, which often results in Spleen taxation. This is what I have personally observed and not mere conjecture.

或問熱則清而寒則溫是矣，均是濕也，或從利，或從燥何歟，曰寒濕者寒從濕生，故宜苦溫燥其中，濕熱者濕從熱化，故宜甘淡，利其下，蓋燥性多熱，利藥多寒，便利則熱亦自去，中溫則寒與濕俱消，寒濕必本中虛，不可更行清利，濕熱鬱多成毒，不宜益以溫燥也，合諸論而觀之，可見痢久傷陽之證，乃絕無而僅有者，然則真人養臟湯，須慎重而審用矣，猶謂其雜用陰藥，豈未聞下多亡陰之語乎須知陽脫者亦由陰先亡而陽無依，如盞中之油，乾則火滅也。

Another question that may be asked is this. It is accepted that heat is cleared and cold is warmed. As for dampness, should one treat it by promoting flow or by means of drying? My answer is that in cold dampness cold is produced from dampness. Therefore, it is appropriate to use bitter and warming medicinals to dry the middle. In damp-heat, dampness is transformed by heat. Therefore, it is appropriate to use sweet and bland medicinals to facilitate flow in the lower burner.

The nature of drying medicinals is often heating. Medicinals that facilitate flow are often cold. When one defecation and urination are facilitated then the heat leaves naturally. When the middle is warmed cold and damp are both eliminated. Cold dampness invariably has middle burner deficiency at its root. One cannot further move, clear and facilitate flow. Damp-heat constraint often produces toxicity. It is not appropriate to increase this even further through warming and drying.

On the basis of viewing all these treatises together, it is clear that chronic dysentery manifesting with damage to the yang are with a definitive lack but this happens only rarely. Therefore, one should be extremely cautious and circumspect in the use of *Zhen Ren Yang Zang Tang* (True Man's Decoction to Nourish the Organs).

Furthermore, how is it that there is nothing said regarding the frequent loss of yin in relation to the mixing in of yin medicinals as deployed in this formula?

One must realise that yang abandonment can arise from yin first being lost so that yang has nothing to hold on to. This is like the oil in a small bowl drying out and extinguishing the flame.

(四三) 痢久傷陰，虛坐努責者，宜用熟地炭炒當歸，炒白芍，灸甘草，廣皮之屬。

43. Chronic dysentery that damages the yin manifests with vain straining. Use:

<b>Shu Di Tan</b>	Rehmanniae Radix, carbonised
<b>Dang Gui</b>	Angelicae sinensis Radix
<b>Chao Bai Shao</b>	Paeoniae Radix alba, fried
<b>Zhi Gan Cao</b>	Glycyrrhizae Radix praeparata
<b>Chen Pi</b>	Citri reticulatae Pericarpium

結欲便，坐久而仍不得便者，謂之虛坐努責，凡結屬火居多，火性傳送至速，鬱於大腸，窘迫欲便仍不舒，故痢疾門中，每用黃芩清火，甚者用大黃逐熱，若痢久血虛，血不足則生熱，亦急迫欲便，但坐久而不得便耳，此熱由血虛所生，故治以補血為主，結與後重不同，結者急迫欲便，後重者肛門重，結有虛實之分，實為火邪有餘，虛為陰營不足，後重有虛實之異，實為邪實下壅，虛由氣虛下陷，是以治結者，有清熱養陰之異，治後重者有行氣升補之殊，虛實之辨，不可不明。

**Xue comments further:** Knotting with the desire to defecate, where the patient sits for a long time yet is unable to defecate, is referred to as vain straining (虛坐 *xū zuò*). Knotting more often pertains to fire excess. The nature of fire is to spread rapidly. When it constrains the Large Intestine it manifests with an urgent desire to defecate accompanied by tensions. Therefore, formulas in the section on dysenteric disorders invariably employ *Huang Qin* (Scutellariae Radix) to clear heat, and if severe they employ *Da Huang* (Rhei Radix et Rhizoma) to expel heat. In case of chronic dysentery with blood deficiency, the insufficient blood also generates heat. This also leads to an acute and urgent desire to defecate, yet the patient sits for a long time without being able to defecate. Because this is heat that is generated by blood deficiency the focus of treatment is to tonify blood. Knotting and tenesmus are different. Knotting is the acute urgent desire to defecate, while tenesmus refers to anal heaviness. Knotting can be divided into excess and deficiency. Excess is due to a surplus of fire pathogen. Deficiency is due to insufficiency of yin and constructive. In tenesmus excess and deficiency are different. There, excess is due to clogging of pathogenic qi, while deficiency is caused by qi deficiency falling downward. Therefore, in treating knotting the difference is between clearing heat and nourishing yin. In treating tenesmus it is between moving qi and ascending tonification. In each case, it is essential to understand how to differentiate between excess and deficiency.

(四四) 暑濕內襲，腹痛吐利，胸痞脈緩者，濕濁內阻太陰，宜縮脾飲。

44. When summerheat dampness attacks the interior and this manifests with abdominal pain, vomiting, diarrhoea,

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The nature of drying medicinals is often heating. Medicinals that facilitate flow are often cold.

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Only the rapid and large pulse that suddenly becomes empty on pressure allows one to know the manifestation of vexation and thirst is due to deficient yang overstepping towards the exterior rather than heat pathogens harassing the interior.

chest focal distention, and a moderate pulse shows damp turbidity internally obstructing the *taiyin*. It is appropriate to use *Suo Pi Yin* (Contract the Spleen Drink).

此暑濕濁邪，傷太陰之氣，以致土用不宣，太陰告困，故以芳香滌穢，辛燥化濕為劑也。

**Xue comments further:** Here summerheat dampness turbidity pathogens damage the qi of the *taiyin* with the result that the earth's function does not propagate and the *taiyin* is encumbered. Accordingly, one uses a prescription composed of aromatic fragrant medicinals to wash away the filth and acrid drying medicinals to transform dampness.

(四五) 暑月飲冷過多，寒濕內留，水谷不分，上吐下瀉，肢冷脈浮者，宜大順散。

45. If during the months of summerheat one consumes excessive cold fluids then cold dampness remains in the interior so that water and food are not separated. Where this manifests with vomiting above and diarrhoea below, cold extremities and a floating pulse *Da Shun San* (Major Smooth Flow Powder) is appropriate.

暑月過多於貪涼，寒濕外襲者，有香薷飲，寒濕內侵者，有大順散，夫吐瀉肢冷脈浮，是脾胃之陽，為寒濕所蒙，不得升越，故宜溫熱之劑，調脾胃利氣散寒，然廣皮茯苓似不可少，此即仲景治陰邪內侵之霍亂，而用理中湯之旨乎。

**Xue comments further:** Regarding disorders during the months of summerheat caused by excessive consumption of cooling foods, those due to attack of cold dampness in the exterior are treated with *Xiang Ru Yin* (Mosla Drink), and those with cold dampness invading the interior by *Da Shun San* (Major Smooth Flow Powder). Vomiting, diarrhoea, cold extremities and a floating pulse indicate that the yang of Spleen and Stomach is veiled by cold dampness so that is unable to ascend and effuse. Therefore, a warming and heating prescription is appropriate in order to regulate Spleen and Stomach, promote the qi dynamic, and disperse cold, while *Chen Pi* (Citri reticulatae Pericarpium) and *Fu Ling* (Poria) are equally indispensable. This is how Zhang Zhongjing treats sudden turmoil disorder due to invasion of yin pathogens

into the interior. Hence, one takes *Li Zhong Tang* (Regulate the Middle Decoction) as one's guide.

(四六) 腹痛下利，胸痞煩燥口渴，脈數大，按之豁然空者，宜冷香飲子。

46. For abdominal pain, diarrhoea, focal distention of the chest, irritability, thirst, and a rapid and large pulse that becomes suddenly empty on pressure *Leng Xiang Yinzi* (Cooling Aromatic Drink) is appropriate.<sup>13</sup>

此不特濕邪傷脾，抑且寒邪傷腎，煩燥熱渴，極似陽邪為病，惟數大之脈，按之豁然而空，知其躁渴等證，為虛陽外越，而非熱邪內擾，故以此方冷服，俾下嚙之後，冷氣既消，熱性乃發，庶藥氣與病氣，無掣格之虞也。

**Xue comments further:** This is not merely a damp pathogen damaging the Spleen but also a cold pathogen damaging the Kidneys. Irritability, heat and thirst are similar to a yang pathogen disorder. Only the rapid and large pulse that suddenly becomes empty on pressure allows one to know the manifestation of vexation and thirst is due to deficient yang overstepping towards the exterior rather than heat pathogens harassing the interior. Hence, one administers this formula cool so that having swallowed, the cooling qi will be eliminated by the effusion of yang. One need not worry that the qi of the medicinals and that of the disorder might cancel each other out.

13. *Lěng Xiāng Yīnzi* (冷香飲子 Cooling Aromatic Drink) is a formula from the book *Yang Shi Jia Cang Fang* (楊氏家藏方 Collected Formulas from Master Yang's Family) and consists of *Cao Guo* (Tsaoko Fructus) 60g, *Zhi Gan Cao* (Glycyrrhizae Radix preparata) 30g, *Chen Pi* (Citri reticulatae Pericarpium) 15g and *Zhi Fu Zi* (Aconiti Radix lateralis preparata) 7.5g.