The following is part one of the essential treatment strategies and methods employed in the *Shang Han Lun* (Discussion of Cold Damage), originally written by Ren Ying-Qiu (1914-1984), a modern day *Shang Han Lun* master and professor at the Beijing University of Chinese medicine. The strategies are organised by individual lines in order to clearly elucidate the respective methods. The translator has added additional commentaries following each of the lines in order to increase the clarity and the nuances of some of the more complex clauses.

**Sweating Method**

**Line 42:** “In taiyang disease, when the exterior pattern has not yet resolved, and the pulse is floating and weak, this should be treated by sweat promotion with Cinnamon Twig Decoction (*gui zhi tang*)”.

- Cheng Wu-Ji in the Annotation and Explanation of the Shang Han Lun (*Zhu Jie Shang Han Lun*) said: “When the pulse is floating and weak, the nutritive is strong and the defence is weak”.

- Ke Yun-Bo in the Collected Writings on Renewal of the Shang Han [Lun] (*Shang Han Lai Su Ji*) said: “The colour of *gui zhi* (*Cinnamomum cassia*) is red, and it frees the heart and warms the channels, it can support yang and disperse cold, for sweet can benefit qi and engender blood, and pungent can release and disperse external evils, while internally assisting the emperor, to effuse the heart fluid and [produce] sweat”

**Line 46:** “In taiyang disease when the pulse is floating and tight with an absence of sweating, feverishness, and general pain that has been unresolved for eight or nine days, this indicates that the exterior pattern is still present, and sweat should be promoted. After taking the medication, the condition is slightly relieved, and there is irritability and heavy eyes, if it is acute, there will be spontaneous external bleeding, which will bring forth resolution. The reason for this is because yang is weighted. Ephedra Decoction (*ma huang tang*) masters it”.

- Pang An-Shi in the General Discussion on the Diseases of the Shang Han [Lun] (*Shang Han Zong Bing Lun*) said, “The pulse was floating tight with an absence of sweating, and after taking the decoction there was failure to eliminate the condition resulting in irritability and heavy eyes, and when extreme, spontaneous external bleeding. If there is mild spontaneous external bleeding and the pulse is still floating, it is appropriate to give *ma huang* tang. If following the bleeding the pulse is faint, one cannot use this formula”.

**Line 25:** “When after taking *gui zhi tang* there is great sweating and the pulse is surging and large give *gui zhi tang* as before. If the disease resembles malaria, occurring twice a day, sweating should resolve the condition so therefore Two Parts Cinnamon Twig One Part Ephedra Decoction (*gui zhi er ma huang yi tang*) is appropriate”.

- Ke Yun-Bo in the Discussion on the Shang Han Lun (*Shang Han Lun Zhu*) said: “When after taking *gui zhi tang* there is great sweating, (one) can give this formula again. If *ma huang* (*Ephedra sinica*) (signs) are present, one cannot give it again. (If) following great sweating the pulse is surging and large, and there is major vexing thirst, this is due to yang pathogens sinking into the
• interior, and not the result of copious sweating causing collapse of yang. (If) the great sweating does not cease and there is no vexing thirst, the disease is still in the exterior, and if gui zhi tang fails to resolve it, (one) can give this formula again. If the sweat lightly drizzles afterwards, then the pathogens are not settling. This is the method here. If one does not use this method, then wind and cold can overcome the sweat and settle in the mysterious mansion. If afterwards there is an aversion to cold and heat effusion similar to malaria, only occurring periodically, no more than once per day, this is due to the settling of wind qi, which will (eventually) occur a couple times (per day). Gui zhi must be used in order to resolve the flesh, and a small amount of ma huang in order to open the exterior. Therefore it can be said that if an odd number fails to remove (the disease), then an even one should.

Line 39: “When in cold damage, the pulse is floating and moderate, and there is no general pain, just heaviness, with periods of lightness, and there are no signs of shaoyin disease, Major Bluegreen Dragon Decoction (da qing long tang) masters it”.

• Fang You-Zhi in the Systematic Differentiation of the Shang Han Lun (Shang Han Lun Tiao Bian) said: “a moderate (pulse), indicates wind. An absence of pain, (can) also indicate wind. However, heaviness signifies cold. When manifesting with periods of lightness, this shows that there is wind present. (When) there are no signs of a shao yin disease, such as a desire to sleep then it is doubtful there is any shao yin involvement. Now there is only heaviness, therefore it can be said that there is no shao yin involvement. In addition (this) can be referred to as a pattern of damage (due to) wind and cold, disease of the nutritive and defence, and copious cold with little wind”.

Line 51: “When the pulse is floating, the disease is in the exterior, and one can promote sweating. Ma huang tang is appropriate”.

• Ke Yun-Bo in the Shang Han Lai Su Ji said: “People of antiquity used herbs along the significance of the signatures, for ma huang is empty on the inside and straight on the outside, which resembles both pores and articulations, for which it can expel wind cold from the articulations, allowing it to exit from the pores, for this is a product to effuse and disperse wind cold from the protective”.

Line 52: “When the pulse is floating and rapid, one can promote sweating. Ma huang tang is appropriate”.

• Huang Yuan-Yu in the Explanation and Meaning of the Shang Han [Lun] Shang Han Shuo Yi said: “A floating (pulse) signifies an exterior (pathogen, here) being wind and cold, for which it is appropriate to promote sweating.

In (this context) a floating-rapid pulse and a floating-tight pulse are interchangeable. Tightness signifies that (the pulse) is neither slow nor moderate, and can also be referred to as rapid. This is a cold damage pulse, and (one) should use ma huang tang to (promote) sweating”.

Line 55: “In cold damage with a floating and tight pulse, sweating is not promoted which causes spontaneous external bleeding, ma huang tang masters it”.

• You Zai-Jing: In cold damage, when the pulse is floating and tight, pathogenic qi is in the exterior, and (one) should promote sweating in order to resolve it. If however, sweat is not promoted, then the pathogen will not be outthrust and drained, but will (sink) into the interior, contend with the blood and cause spontaneous external bleeding. When there is bleeding, the pathogen must be expelled and ma huang tang is still indicated. In this line, the nutritive is strong and the defence is obstructed, therefore there will be spontaneous external bleeding, and by giving ma huang tang to promote sweating, the condition will resolve.

Line 235: “In yangming disease, when the pulse is floating, sweating is absent, and there is panting, promoting sweat will bring forth recovery; therefore ma huang tang is appropriate”.

• Huang Yuan-Yu: When tai yang disease passes into the yang ming interior bowel, (yet) the yangming pathogen is not excessive and the taiyang pathogen has still not been eliminated, it is appropriate to use taiyang exterior medicinals. When there are bowel symptoms and the exterior disease has not yet resolved, one cannot purge, but must first use medicinals such as gui zhi or ma huang (to eliminate) wind cold, and only afterwards can purgation be considered.

Line 276: “In taiyin disease, when the pulse is floating, one can promote sweat. Give gui zhi tang”.

• Huang Yuan-Yu: In taiyin disease, there is already a shift into the spleen viscera, and typically one sees symptoms of abdominal fullness, vomiting, diarrhoea, and abdominal pain with no desire to eat. If these symptoms are not observed and the pulse is floating, the disease has not yet formed in the viscera and is merely a channel disease, thus gui zhi tang is used.

Line 302: “In shaoyin disease, which has lasted for two or three days, sweat should be promoted mildly with Ephedra, Aconite, and Licorice Decoction (ma huang fu zi gan cao tang). In two or three days, if no signs are present, mildly promote sweat (once again)”.

• The Classic of the Jade Coffer [Yu Han Jing3] edition, contains the characters “ındaki” (No [interior] signs)
• in the line, suggesting that no interior signs should be present and only exterior signs in order to justify the use of this formula.

• Huang Kun-Zai: ma huang effuses the tai yang exterior; fu zi (Aconitum carmichaeli) and gan cao (Glycyrrhiza uralensis) warm water and bank the earth. Promotion of sweat is (typically) prohibited in shaoyin disease, (but here) only a mild sweat is promoted. (The reason being that) after two or three days there are no interior shaoyin signs, therefore a mild sweat is acceptable.

Line 387: “When vomiting and diarrhoea cease and there is persistent generalized pain, after consideration (of the patients condition), resolve the exterior. Gui zhi tang is appropriate for mildly resolving”.

• Cheng Wu-Ji: “When vomiting and diarrhoea have ceased, the interior is in harmony. When there is persistent generalized pain, the exterior has not yet been resolved. (Therefore) give gui zhi tang to mildly harmonize”.

Summary: Sweating is a method used to resolve and eliminate exterior patterns. When only an exterior pattern is present, one must use a sweat inducing method in order to resolve the exterior. This is a definite rule, and regardless if the exterior pathogen is strong or mild, or the patient is strong or weak, this strategy must be employed. However, the strength of the treatments can vary. For example, in lines 39, 25, 46, 52, 55, and 235, the exterior pathogen is relatively severe, with contention in the pulse, which is not just floating and wiry, but (also) floating and rapid, in addition to whole body pain, an absence of sweating, irritability and heavy eyes. Therefore, in all these cases, ma huang tang is the main formula used to resolve the exterior. In lines 42 and 276, the exterior pathogen is relatively mild therefore a mild sweat inducing formula like gui zhi tang is used. Line 302 is a shaoyin disease with exterior signs. Shao yin (disease) is a yang deficiency pattern, in which a basic channel warming approach is used in order to resolve the exterior. Here, ma huang fu zi gan cao tang is used. Line 387 involves a patient that has had vomiting and diarrhoea, which have now ceased, but exterior signs are present. Although there is an exterior pattern, without resolving the exterior, (one) cannot (eliminate the pathogen). Since the right qi may be damaged and weak, gui zhi tang can still be given in small amounts. From the above examples, one can see main spirit

Sweating should not be promoted

Line 27: “In taiyang disease, when there is feverishness, aversion to cold, with heat greater than cold, and a faint and weak pulse, this means that there is an absence of yang and one cannot promote sweat. Two Parts Cinnamon Twig Decoction and One Part Maidservant of Yue’s Decoction (gui zhi er yue bi yi tang) masters it”.

• Chen Yi-Ren: “This is a tai yang disease with feverishness and aversion to cold, where the heat is greater than the cold. It is advisable to use gui zhi er yue bi tang in order to treat it. When the pulse is faint and weak, this is a sign of yang deficiency, and therefore a sweat promoting formula should not be used”.

• Chen Xiu-Yuan; “The characters stating the absence of yang signify that yang qi has sunk into yin. Namely, with an absence of exterior yang signs, effusing the exterior through sweat is inadvisable therefore Maidservant of Yue’s Decoction (yue bi tang) is used. Within the formula, shi gao’s (Gypsum fibrosum) nature is heavy and sinking, and alongside the fierceness of ma huang enters directly into the interior yin, and in combination with gui zhi tang, emits through the exterior and resolves (the condition).

Line 50: “When the pulse is floating and tight, as a rule there should be general pain, and promoting sweating in order to resolve the condition is appropriate. If the cubit pulse is slow, then one should not promote sweating. How is this known? Because the nutritive qi is insufficient and the blood is scant”.

Line 83: “When there is dryness of the throat, one cannot promote sweating”.

• According to Dr. Hu Xi-Shu, dryness of the throat, pain and swelling of the throat indicate a deficiency and insufficiency of fluids, or the possibility of interior heat, therefore, one cannot promote sweating.
Line 85. “In patients suffering from sores, although they have generalized pain, one cannot promote sweating. If they sweat, there will be tetany”.

- You Zai-Jing: “When there is generalized pain, this indicates an exterior pathogen. Patients with sores that contain pus and blood, indicates damage to yin qi. Although there is an exterior pathogen, sweat should not be promoted, as with sweating there will be a blood deficiency, (which) will generate wind, inevitably resulting in tetany”.

Line 285. “In shaoyin disease, when the pulse is fine, deep, and rapid, the disease is in the interior and one cannot promote sweating”.

- Chen Yi-Ren: “A shaoyin pattern is an interior disease, which is why the line says ‘the disease is in the interior’. Generally, it is inadvisable to promote sweating in interior patterns, and if used erroneously is liable to damage fluids or critically cause a collapse of yang (as can be seen in the following line). If a shaoyin interior deficiency cold pattern is combined with a tai yang disease manifesting with feverishness, absence of sweating and a deep pulse, one can choose a sweating treatment, however it must be combined with yang protecting medicinals, as with a formula such as Ephedra, Asarum, And Aconite Accessory Root Decoction (ma huang xi xin fu zi tang). In this pattern, the pulse is fine, deep and rapid. A rapid pulse usually signifies a heat pattern, however, here the rapid pulse is also deep and fine, therefore (one) cannot definitely say that (this pattern) belongs to heat, and on the contrary is typically seen in severe (cases) of interior deficiency cold. Therefore it is said that ‘the disease is in the interior and one cannot promote sweating’. In clinical practice this is worth paying attention to”.

Line 286. “In shaoyin disease, if the pulse is faint, one cannot promote sweating, otherwise yang will collapse. If yang is already deficient and the cubit pulse is weak and rough, then one cannot purge”.

Line 364. “When there is clear food diarrhoea, one cannot attack the exterior, as if sweat issues, there will be (abdominal) distension and fullness”.

- Qian Tai Lai: “(Here) the diarrhoea is related to the interior and not to the exterior. (With) clear food diarrhoea, cold pathogens are quite severe; in addition there is no generalized body pain, therefore an exterior pattern is not present. Thus we know that there are cold pathogens in the interior and no exterior pattern, and therefore one cannot attack the exterior. If one is unaware of this fact and proceeds to promote sweat, yang qi will drain outwards with the sweat, resulting in major damage to stomach yang and the proliferation of interior cold, manifesting with (abdominal) distension and fullness.

Summary. Sweat is one of the five liquids of the human body, which shares a close relationship with the spleen and the blood. For example, when sweating is used inappropriately, it is liable to damage and injure the spleen yang and yin blood. Line 27 says: “there is an absence of yang and one cannot promote sweat”; line 286 says: “one cannot promote sweating, otherwise yang will collapse”, which is similar to line 285, which states that in shaoyin disease, one cannot promote sweating, as well as line 364 which states, “if sweat issues, there will be (abdominal) distension and fullness”. The commonality with all these lines is that there is a yang deficiency pattern therefore one cannot promote sweating. Line 50’s “nutritive qi is insufficient and the blood is scant”, line 83’s “dryness of the throat”, and line 85’s “patients suffering from sores”, all indicate yin deficiency patterns, therefore it is also inappropriate to promote sweating. Therefore we can see that caution must be used when promoting sweating in patients with either yin or yang deficiency.

Erroneous Sweating

Line 30. “Question: When a pattern similar to Yang Dawn is treated according to the appropriate method, but the disease becomes more acute, then there is reverse flow, dryness in the throat, hypertonicity of the lower legs, and delirious speech. The masters says that in the middle of the night the extremities should be warm and the two legs should be able to stretch out. From here on, proceed as the master said. How can one know this? Answer: The inch pulse is floating and large; floating signifies wind, and large indicates deficiency. The wind will generate mild heat, and the deficiency will cause the hypertonicity of the lower legs. This disease resembles a gui zhi pattern, and because fu zi is added it increases the formula’s ability to promote sweat, and because fu zi warms the channels, there is yang collapse.........”
Line 75: “When the pulse has not yet been felt and the person has their hands crossed over their heart, the master instructs the person to try and cough, and if they are unable to, this must mean that both ears are deaf and unable to hear. This is due to deficiency caused by the repeated promotion of sweat. Following the promotion of sweat, if copious amounts of water are drunk, there will be wheezing. If water is poured over the body, there will also be wheezing”.

- Cheng Wu-Ji in the Zhu Jie Shang Han Lun said: “[When there is] excessive promotion of sweating [causing] yang collapse, and insufficiency of yang qi in the chest, then the patient’s hands [will] spontaneously cross and cover [their] heart. The master observes the exterior pattern, and knows that the yang qi is insufficient. Moreover, he experiments by commanding [the patient] to cough, and [if the patient does] not immediately cough, then [the master says that the patient must be] deaf. [Then we] know that the yang qi is clearly deficient. [For when the patient is] deaf, then the yang qi is deficient, and the jing qi cannot ascend and unblock the ears. Wheezing is a lung disease, and when [one] drinks copious [amounts of] water [there is] wheezing, then [this is because] drinking cold [beverages] damages the lung. [Also when a patient] washes [in cold water] or has cold water poured [on them] and [there is] wheezing, then [this is] physical cold damaging the lungs”.

Line 88: “When sweating is again promoted in a patient that suffers from excessive sweating, there will be abstraction and derangement, and yin pain following urination. Limonite Pill (Yu yu liang wan) is appropriate”.

Line 89: “If sweating is promoted in a patient who has cold, the stomach will be cold, and there will be vomiting of roundworms”.

- Cheng Wu-Ji in the Zhu Jie Shang Han Lun said: “(If) a patient has cold, (one) should warm and dissipate. If on the contrary, sweat is promoted, yang qi will be damaged, resulting in cold in the stomach with vomiting of roundworms”.

Line 122: “When the patient’s pulse is rapid, rapidity means heat, so there should be rapid hungering and large food intake, but if instead there is vomiting, this is due to the promotion of sweat, which has caused yang debilitation and diaphragm qi deficiency, and therefore the pulse is rapid. A pulse that is rapid means visiting heat, and the person cannot digest food. Because there is deficiency cold in the stomach, there is vomiting”.

- Cheng Wu-Ji in the Zhu Jie Shang Han Lun said: “The yang receives qi from the chest. [When] sweating is promoted, the yang qi of the exterior [becomes] deficient, [this causes] feebleness of the yang qi, and deficiency of the diaphragm qi. The rapid (pulse) is caused by heat; this heat (should) result in (swiftly) digestion of grains, (but with) visiting heat (there is) an inability to (swiftly) digest grains. Because sweating is promoted in the exterior, [which] injures and damages the yang qi, [and] causes deficient cold in the stomach, and therefore (there is) vomiting”.

Summary: When discussing erroneous sweating, this includes cases where it is inappropriate to promote sweating, where sweating should not have been promoted, and where sweating was promoted excessively. Erroneous sweating will not (simply) result in collapse of yang, or damage fluids. Erroneous sweating in yin deficiency patients will result in yang collapse, and erroneous sweating in yin deficiency patients, will result in fluid damage. However, yang collapse will invariably influence fluid damage, and fluid damage will invariably influence yang qi. Lines 30 and 88 discuss both yang collapse and fluid damage. Lines 75, 89, and 122 mainly discuss yang collapse. Therefore it is said that yang collapse is associated with damage to capabilities of life (function), while fluid damage is associated with the loss of bodily fluids.

Purgation Method

Line 253: “In yangming disease, when there is heat effusion and copious sweating, purgation is urgently required, and Major Order the Qi Decoction (da cheng qi tang) is appropriate”.

- Da cheng qi tang is a formula used to re-establish the normal flow of qi and soften that which is stuck.

- Fang You-Zhi said: “The root of excess in the stomach domain is due to an absence of fluids in the stomach resulting in interior dryness. Copious sweating will cause collapse of fluids! Urgently purge, (as once fluids), are exhausted, (this will) become untreatable”.

Line 254: “When sweating is promoted, but brings no resolution, and there is abdominal fullness and pain, purgation is urgent, and therefore da cheng qi tang is appropriate”.

Line 255: “When abdominal fullness does not decrease, or decreases insufficiently, one should purge, and da cheng qi tang is appropriate”.

Line 256: “In yangming and shaoyang combination disease, there will be diarrhoea and when the pulse is not contrary, it means the disease is in a favourable (sequence). When the pulse is contrary, it means
deviation (from normal sequence) and mutual restraining
and robbing, so it is called contrary. When the pulse is
slippery and rapid, it signifies abiding food. One should
purge and *da cheng qi tang* is appropriate”.

- The Pulse Classic (*Mai Jing*) says: “[When] the pulse is
  slippery this is caused by food disease. Moreover it says: A
  slippery and rapid [pulse] is a result of excess stomach qi”.

**Line 320.** “In shaoyin disease that has lasted two or
three days with a dry mouth and throat, purge urgently;
*da cheng qi tang* is appropriate”.

- Ke Yun-Bo said: “vigorous heat in the interior, (will result
  in) the desiccation of kidney water. As there has been
  passage into yangming with upward ascension of stomach
  fire, this will manifest with a dry mouth and throat. If
  purged urgently fire will return to water, and fluids will
  ascend naturally. In this (pattern) there should also be an
  absence of bowel movements”.

**Line 321.** “In a shaoyin disease, when there is
spontaneous clear water diarrhoea that is a pure green-
blue colour, pain below the heart, and a dry mouth, one
can purge, and *da cheng qi tang* is appropriate”.

- Cheng Wu-Ji said: shaoyin belongs to kidney water,
  and the colour green-blue is associated with the liver.
  Therefore, here liver pathogens are exploiting the
  kidneys”.

**Summary.** All of the above lines are associated with an
overabundance of interior heat and excessive pathogenic
factors. The *Shang Han Lun* uses draining and purgation
methods, in order to eradicate pathogens completely⁸. When
speaking of the overabundance of heat and
excessive pathogens, this does not necessarily strictly
refer to constipation. For example, in line 321 where
it states, “spontaneous clear water diarrhoea that is a
pure green-blue colour”, this refers to a heat bind with
circumfluence pattern⁹, which is the result of a harmful
heat pathogen, where the treatment still involves using
*da cheng qi tang*.

**Purgation should not be used**

**Line 36.** “In a taiyang yangming combination disease
with wheezing and chest fullness, purgation should not
be used, *ma huang tang* is appropriate to administer”.

- You Yi in the *Shang Han Guan Zhu Ji* said: “The chest
centre is the location of yang, and with wheezing and
chest fullness, the disease is located in the yang (aspect)
with an overabundance of yang. (When) there are
pathogens in the yang (aspect), then (one) can promote
sweating, (but when) located in the yin (aspect), one
cannot. This (case) is due to the overabundance of yang
in the location of yang (chest), therefore one cannot purge
as (this can result in) interior deficiency, and with interior
deficiency pathogens will sink (deeper into the body).
Instead it is advisable to give *ma huang tang* to promote
sweating and course the exterior, as once the exterior has
been coursed, the pathogens will resolve”.

**Line 320.** “In chest bind¹⁰ patterns, when the pulse is
floating and large, one cannot purge, as purging will lead
to death”.

- In chest bind, the pulse is usually deep, excessive and
  forceful. This pattern is one of deficient right qi and if one
  purges, interior qi will desert and the exterior pathogen
  will fall inward.

**Line 280.** “In taiyin disease when the pulse is weak
and the patient is about to have spontaneous diarrhoea;
if *da huang* (*Rheum palmatum*) or *shao yao* (*Paeonia
lactiflora*) must be used, the dosages should be reduced.
This is because their stomach qi is weak, and would be
easily stirred”.

- Cheng Wu-Ji in the *Zhu Jie Shang Han Lun* said: “[When
there is] abdominal fullness and pain, then this is tai yin
disease. [When there is] a weak pulse, and the patient has
continuous spontaneous diarrhoea, then although the
pathogen is located in the interior, it has not yet formed
great excess."
• [When one] desires to give da huang or shao yao to attack the fullness and pain, then it is appropriate to give a small amount, because the stomach qi is still weak, and thus easily stirred”.

**Line 286**: “In shaoyin disease, when the pulse is faint, one cannot promote sweating, otherwise yang will collapse. If yang is already deficient and the cubit pulse is weak and rough, then one cannot purge”.

• Xu Shu-Wei in the Hundred Songs of Patterns in the *Shang Han [Lun] (Shang Han Bai Zheng Ge)* said: “When the pulse is faint this signifies qi deficiency, and when the pulse is rough, this signifies that blood is scanty, therefore it is inadvisable to either promote sweating or purge”.

**Line 347**: “When cold damage has lasted for five or six days and chest bind is absent, the abdomen is soggy”, the pulse is deficient, and there is reversal, one cannot purge, because this is blood collapse, and purgation will lead to death”.

• Cheng Wu-Ji in the *Zhu Jie Shang Han Lun* said: “[When there is] cold damage [for] five or six days, during this time pathogenic qi should form interior excess. If [there is] no chest bind, but a soggy abdomen, then [there will be] absence of heat in the interior. [If] the pulse is deficient then this is blood collapse. [If there is] reversal again, then the yang qi is scant. [This] cannot be purged, as purging will cause severe deficiency, and therefore death”. The *Classic of the Golden Coffer (Jin Gui Yu Han)* said: [When] deficiency is severely drained, true qi will expire”.

**Summary**: Draining and purging formulas are always used when there are excess pathogens in the interior, however there are factors in which we must not contemplate their use. The first is, when there is an exterior pathogen, they should not be used, as in line 36. The second is when there is deficiency amongst excess as in line 132. Thirdly, in deficiency patterns it must never be used as in lines 280, 286, and 347. Exterior pathogens are easy to diagnose therefore one is less apt to use this method erroneously. Deficiency patterns are also easy to diagnose, therefore also less apt to be used incorrectly. However, deficiency amongst excess is difficult to diagnose, and are therefore commonly erroneously treated, which is why one must be very cautious in clinical practice.

**Erroneous Purgation**

**Line 43**: “When in taiyang disease, there is mild wheezing after purgation, it means that the exterior has not yet resolved, therefore, Cinnamon Twig Decoction Plus Magnolia Bark and Apricot Kernel (gui zhi jia hou po xing zi tang) should be administered”.

• Huang Yuan-Yu: (In this case) the interior was attacked in the presence of an exterior disease resulting in the upward ascent of interior yin. The exterior pathogens have not yet been resolved, and Lung qi is depressed and obstructed, which manifests with wheezing. Hou po (Magnolia officinalis) and xing ren (Prunus armeniaca) are added to gui zhi tang in order to down bear the surging counter flow and break congestion.

**Line 140**: “When in taiyang disease, purgation is used and the pulse is skipping, this is not chest bind, and it means the disease is about to resolve. If the pulse is floating, there will be chest bind. If the pulse is wiry, there will be hypertonicity of both rib-sides. If the pulse is fine and rapid, there will be an unrelieved headache. If the pulse is deep and tight, there will be a desire to retch. If the pulse is deep and slippery, there will be complex diarrhoea. If the pulse is floating and slippery, there will be blood descent”.

**Line 162**: “After purgation, gui zhi tang cannot be given again. If sweat issues and there is panting, and great heat is absent, one can use Ephedra, Apricot Kernel, Gypsum and Licorice Decoction (ma xing shi gan tang)”.

• Professor Huang Huang in the *Zhong Yi Shi Da Lei Fang* said: “Due to the pairing of ma huang with shi gao, the ability [of this formula] to clear heat is quite strong, and the presentation for this formula includes wheezing with sweating… Although there is not copious sweating, the skin is moist to the touch and not hot”.

**Translations comment**: The patho-mechanism involved in this condition is as follows: The patient was purged, which fails to eliminate exterior cold. This results in lung qi depression, which eventually engenders heat that steams the exterior. Pathogens fail to outthrust and discharge resulting in wheezing and sweating. This is exterior cold with interior heat.

**Summary**: In all cases of exterior and deficiency patterns, one must not presumptuously purge. If an exterior pattern is erroneously purged, this will cause external pathogens to sink into the interior. If deficiency patterns are erroneously purged, this will result in damage to centre qi. In clinical practice these factors are quite significant in both these situations, however (one) must not make rigid assumptions with all the varied body (types) and (possible) changes to the organism, as can be seen in line 140. In lines 43 and 162 following erroneous purgation, the exterior pattern is still present and the changes are not too major, therefore resolving the exterior is still the main form of treatment, and treated with modifications according to the pattern.
Notes

1. Dr. Hu Xi-Shu believed that this should be a ‘floating pulse’. According to Huang Yuan-Yu, in this context, surging-large and floating are interchangeable.

2. Mysterious mansion/house (玄府) is the ancient term for a skin pore.

3. The Jin Gui Yu Han Jing (金匮玉函经) is considered to be the oldest and most original edition of the Shang Han Za Bing Lun.

4. The ‘spirit’ here refers to the approach in which the exterior resolving methods are intended to be used, and reminds us that one must always be mindful to what else is happening when presented with an exterior pattern. E.g. even though the patient is weak it is still essential to use an exterior resolving method because the patient presents with an exterior pattern.

5. Yang Dawn (Decoction) is an alternate name for gui zhi tang. Therefore, where the line says ‘...a pattern similar to Yang dawn’, it is referring to a gui zhi presentation.

6. This means that stomach qi has become deficient.

7. Alluding to false or deficient heat.

8. The Chinese text contains the idiom 陰陽不和, which translates as, “one must be thorough in exterminating evil”, or “to eradicate evil completely”. I have opted to translate ‘evil’ to ‘pathogen’, for the sake of context.

9. Heat bind with circumfluence refers to hard stools in the intestines, which allow soft-loose stools to be discharged around it therefore it is a form of constipation followed by diarrhoea.

10. Chest bind refers to a pattern, which manifests with pain below the heart (epigastrium) and hard fullness that is felt on palpation.

11. Soggy here means that the abdomen is soft on palpation.

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