Vomiting Method

**Line 166:** “When in an illness that resembles a Cinnamon Twig Decoction (*gui zhi tang*) pattern, headache and stiff nape are absent, the inch pulse is slightly floating, there is hard glomus in the chest, and qi surges upward to the throat so the person cannot breath, this indicates that there is cold in the chest and that vomiting should be used; therefore Melon Stalk Powder (*gua di san*) masters it”.

- Cheng Wu-Ji in the *Shang Han Ming Li Lu* says that *gua di san* ejects excessive phlegm with abiding cold in the chest.

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: [The] exterior evil of cold damage transmits to the interior and arrives in the shaoyin. The pulse of shaoyin follows the outward movement of the lung, and the collateral of the heart concentrates in the chest. Since evil lodges in the chest and does not disperse, then ingestion of food and drink results in vomiting. [When there is] uncomfortable warmth in the heart with desire to vomit, the yang qi contracts in the chest center, and since evil is lodged in the chest, the result is the yang qi cannot diffuse to the exterior. [In the] beginning [if the] extremities are cold, and the pulse is wiry and slow, this is excess in the chest and cannot be purged, but should be vomited. Cold-rheum above the diaphragm also causes a patient [to have] uncomfortable warmth in the heart center, as well as cold extremities. Vomiting results in discharge of the substance, [while] retching will not discharge the substance. How is vomiting separated from retching? [When there is] excess in the chest, it results in vomiting and discharge of the substance. If [there is] cold-rheum above the diaphragm, the result is only dry retching and not vomiting. [If] this [patient] cannot vomit, then Frigid Extremities Decoction (*si ni tang*) can be given in order to warm the diaphragm.

**Line 355:** “When the patient has reversal cold of the extremities and the pulse is suddenly tight, the pathogen is bound in the chest. Fullness below the heart, vexation, and hunger with inability to eat means that the disease is in the chest and one should use vomiting; therefore *gua di san* is appropriate”.

**Summary:** In most instances where there is excess pathogens in the upper burner, the vomiting method can be used. Through the vomiting the excess pathogens can
be eliminated, which are typically associated with cold-fluids and phlegm-dampness. The *Nei Jing* (Inner Cannon) says “When (pathogens) are high (in the body), cause them to be outthrust”. The meaning here is that when pathogens lay in the upper portion of the body, a vomiting (or ejection) formula can be used to eliminate them. In the event where there are no excess pathogens and the spleen and stomach are deficient and weak, this method cannot be used. One of the main *Shang Han Lun* formulas for vomiting is *gua di san*. Another vomiting formula is Gardenia and Prepared Soybean Decoction (*zhi zi chi tang*), which is a mistake as *zhi zi chi tang* is not a vomiting formula but on the contrary possesses the function of stopping vomiting, therefore it should not be confused as to being one. The above three lines all contain cold dampness in the chest center and therefore use the vomiting method.

**Vomiting should not be used**

**Line 324:** “When in shaoyin disease there is immediate vomiting of food and drink, seething in the heart with desire to vomit, yet inability to vomit, but at the beginning the extremities are cold, and the pulse is wiry and slow, this indicates excess in the chest. One cannot purge, but should use vomiting. If there is cold-rheum above the diaphragm and dry retching, one cannot use vomiting, but should use warming and *si ni tang* is appropriate”.

- The *Yi Zong Jin Jian* says: “(when) there is immediate vomiting of food and drink, seething in the heart with desire to vomit, yet inability to vomit, and unceasing nausea, this is not due to shaoyin deficiency cold, but is due to excess cold in the chest. Therefore, only then is the pulse wiry and slow. Wiry signifies rheum, while slow indicates cold. With cold extremities, the yang qi of the chest is obstructed by cold rheum and is unable to flow into the four extremities. Excess cold in the chest needs to be outthrust and therefore (one) cannot purge. If there is cold rheum above the diaphragm but only dry retching with sound and no substance, this is shaoyin deficiency cold rheum, and not excess cold rheum in the chest, therefore (one) cannot use vomiting. This must be urgently warmed with either *si ni tang* or Regulate the Middle Pill (*li zhong wan* with the addition of ding xiang (*Eugenia caryophyllata*) and *wu zhu yu* (*Evodia rutaecarpa*)”.

**Summary:** The vomiting method should only be used in excess patterns, and is not applicable in deficiency cases. The clause above belongs to a deficiency cold pattern, therefore as the *Yi Zong Jin Jian* (Golden Mirror of Medicine) says: “This (pattern) belongs to shaoyin deficiency cold rheum and not cold rheum in the chest center, therefore (one) cannot (cause) vomiting”. In the shaoyin chapter of the Revised Collected Works of (Zhang) Zhong-Jing it is written that if one erroneously causes vomiting in a deficiency cold patient, spleen yang will be damaged resulting in unceasing counterflow retching.

**Erroneous Vomiting**

**Line 120:** “In taiyang disease when there should be aversion to cold and heat effusion, there is now spontaneous sweating, but aversion to cold and heat effusion are absent and the bar pulse is fine and rapid, it is due to vomiting treatment, which was used (incorrectly). If vomiting is used on the first or second day of (taiyang disease), there is a feeling of hunger in the abdomen, but the person cannot eat. If vomiting is used on the third or fourth day of (taiyang disease), the person dislikes gruel, desires to eat cold food, and vomits in the evening food eaten in the morning. This is the result of vomiting (treatment), which means that this is a minor adverse (treatment)”.

- The meaning behind this line is that damage to stomach qi has ensued.

**Line 121:** “In taiyang disease, vomiting has been used, but (since in) taiyang disease there should be aversion to cold, and now there is no aversion to cold and the person has no desire to put on (additional) clothes, this means that vomiting has caused internal vexation”.

- You Yi said “heat is in the interior and is therefore called internal vexation. In internal vexation vomiting causes fluid collapse, dryness in the stomach, and internal heat vexation.”

**Summary:** Medicinals used in vomiting formulas typically have strong harsh natures, therefore after they are erroneously used, unceasing vomiting may occur causing vexing heat to become severe. Lines 120 and 121 both reflect this and although their severity is different, both have led to internal heat. Cao Ying-Fu said “the
stomach contains the origin of gall-bladder, liver and spleen fluids (to assist) in the digestion of food. (If) there is excessive vomiting, gall-bladder juices will outpour resulting in a yellow (complexion) and a bitter (taste in the mouth); liver fluids will outpour resulting in a green-blue (complexion) and a sour taste, and spleen fluids will outpour resulting in an oily (complexion) and sweet taste”. The words in Master Cao’s Subtleties of the Shang Han (Lun) supply sufficient clinical reference.

Pathological Changes Occurring After Sweating, Vomiting, and Purgation

**Line 93:** “When in taiyang disease, purgation fails to bring forth recovery, and sweating is then promoted, which results in deficiency of both the exterior and interior, this will cause veiling (dizziness) in the patient. Patients with veiling (dizziness) should recover spontaneously after sweating, because sweating harmonizes the exterior. Afterwards, one should purge, as the interior has not yet been harmonized”.

- Cheng Wu-Ji said: “Veiling is the result of depression. Following purgation there is internal deficiency and collapse of blood; following sweating there is exterior deficiency with collapse of yang, therefore manifesting with deficiency in both the exterior and interior. Cold qi becomes depressed which results in veiling. The Jin Gui Yao Lue says “blood collapse followed by sweating and copious cold, will result in depression veiling”. With sweating, the depressed pathogens should resolve and then the veiling will be cured. The Jin Gui Yao Lue also says “When wanting to resolve (the condition of) veiling patients, great sweat must be issued”. The sweating will harmonize the exterior, and since the interior will not yet be harmonized, purgation can then be used.

**Line 160:** “When in cold damage, vomiting and purgation are used and then sweating is promoted, there is deficiency vexation, and the pulse is extremely faint. After eight or nine days, there is a hard glomus below the heart, pain under the rib-side, qi surging upward to the throat, veiling dizziness, and jerking of the channel vessels. If this endures, it will become wilting”.

- The Mai Jing says: “[When there is] cold damage after vomiting, purging, or promotion of sweating, then the qi of the exterior and interior are both deficient. The deficiency vexation, and extremely faint pulse, are because the right qi is internally deficient, [and only the] pathogenic qi exists. After seven or eight days, the right qi should return, and the pathogenic qi should cease, but [if there is] glomus below the heart, pain under the rib-sides, qi surging upward to the throat, and veiling dizziness, this is [because] the right qi is internally deficient and [does] not return, and pathogenic qi lodges and binds, and cannot be eliminated. Agitation and jerking of the channel vessels, are due to the qi of the channels and collaterals being extremely deficient, and [when] chronic, heat qi will return to the channel, causing atrophy and weakness”.

**Line 161:** “When in cold damage, sweating is promoted or vomiting or purging is used and after resolution (of the exterior disease), there is a hard glomus below the heart and belching that cannot be eliminated, Inula and Hematite Decoction (xuan fu dai zhe tang) masters it”.

- Fang You-Zhi said: “Resolution (here) refers to the dissipation of major pathogens. Belching that cannot be eliminated indicates that right qi has yet to return, and that stomach qi is still weak with counterflow of hidden fluids”.

**Line 181:** “Question: Why does one get yangming disease? Answer: In taiyang disease if sweating is promoted, if purgation is used, or if urination is disinhibited, this causes collapse of fluids and dryness in the stomach; hence there is shift to the yangming. No change of clothes, internal repletion, and difficult defecation; these signs are called yangming”.

**Summary:** If either the sweating method, vomiting method or purgation methods are used erroneously, all will damage and deplete yin and yang qi. Lines 93 and 160 above both show damage to both yin and yang; in line 161 spleen yang is damaged and therefore spleen yang is unable to transport water and fluids which become stuck; and in line 181 stomach yin is damaged resulting in a yangming disease with dry and bound stools.


Warming Methods

**Line 22:** “If the pulse is faint and there is aversion to cold, Cinnamon Twig Decoction minus Peony (gui zhi qu shao yao ji fu zi) tang masters it”.

- Cheng Wu-Ji in the Zhu Jie Shang Han Lun said: “When yang qi is already deficient, if slight aversion to cold is more [pronounced], then as a result [one] should warm the formula in order to dissipate the cold, therefore add fu zi (Aconitum carmichaeli).

**Line 174:** “When cold damage has lasted eight or nine days, and wind and dampness contend with each other, there is generalized vexing pain, inability to turn sides, absence of retching, absence of thirst, and a pulse that is floating, deficient, and rough; Cinnamon Twig and Aconite Accessory Root Decoction (gui zhi fu zi tang) masters it. If the person has hard stool and the urine is spontaneously uninhibited, Minus Cinnamon plus Ovate Atractylodes Decoction (qu gui jia bai zhu tang) masters it”.  

- Feng Shi-Lun in the Interpretation of Zhang Zhong Jing Medical Studies - Understanding Shang Han Six Channel Formula Presentations (Jie Du Zhang Zhong Jing Yi Xue – Shang Han Liu Jing Fang Zheng Zhi Jie) said: “At first there was dampness, and in addition there is damage due to pathogenic wind, which is also referred to as mutual contention of wind and dampness. When cold damage has lasted eight or nine days, there is a pattern of mutual contention of wind and dampness. Generalized vexing pain refers to intense pain throughout the body, which causes one to become vexed and agitated. Inability to turn sides signifies that due to intense pain, one is unable to move and turn over on their own. Because the pattern has not shifted into shaoyang, there is an absence of retching, and because the pattern has also not shifted into yangming, there is an absence of thirst. Although the disease is still in the exterior there is extreme deficiency, and therefore this is a yin pattern, which manifests with a floating, deficient and weak pulse. This is a Cinnamon Twig plus Aconite Accessory Root Decoction (gui zhi fu zi tang) formula presentation, and therefore this formula is used to treat it. If the person has hard stool and the urine is spontaneously uninhibited, this signifies that fluids in the interior are expiring and one cannot use sweat effusing formulas to treat, and should use gu ji jia bai zhu tang instead”.

**Line 305:** "When in shaoyin disease there is generalized pain, cold extremities, joint pain and a deep pulse, Aconite Decoction (fu zi tang) masters it”.

- Fang You-Zhi in the Systematic Differentiation of the Shang Han Lun (Shang Han Lun Tao Bian) said: “The shao yin kidneys govern the bones. With cold exuberance there is pain, manifesting with generalized body pain, cold extremities, and joint pain, reflecting the cold damage. (A) Deep (pulse) reflects an interior (pathology) and therefore fu zi tang is indicated. This is the main medicinal for warming the interior and scattering cold”.

**Line 314:** “When in shao yin disease there is diarrhea, Scallion [Yang] Freeing Decoction (bai tong tang) masters it”.

- Fang You-Zhi in the Systematic Differentiation of the Shang Han Lun said: “In shao yin disease with the addition of diarrhea, (the disease) is not in the channels but in the viscera, with extreme cold and prevalence of yin. This is treated with gan jiang (Zingiber officinale) and fu zi to overcome the yin leading the cold to be spontaneously scattered. Cong bai (Allium fistulosum) referred to as bai tong frees the yang in order for the yin to be dispersed”.

**Line 323:** “When in shao yin disease the pulse is deep, it is necessary to warm urgently, and therefore si ni tang is appropriate”.

- Wan Quan in the Bright Extractions of the Shang Han Lun said: “This is the (standard) pulse of a yin cold direct strike on shao yin (presentation)”.

**Line 277:** “When there is spontaneous diarrhea with an absence of thirst, this belongs to tai yin. This is due to cold in the visera, and should be treated with warmth. Here, a si ni (Frigid Extremities) type of formula is appropriate”.

- According to Huang Yuan-Yu, when there is diarrhea in the three yang (stages), fluids will collapse resulting in interior dryness, which will manifest with thirst. With spontaneous diarrhea and an absence of thirst, this belongs to tai yin, with cold in the visera, and therefore (one) must warm it with a si ni type of formula.

Summary: All of the above are cold patterns and therefore warm medicinals are used. When there is cold in the exterior, (one) should warm the exterior; when there is cold in the interior, (one) should warm the interior. Warming the exterior also includes effusing sweat, therefore within the Shang Han Lun when discussing the effusion of sweat it also mentions warming the exterior. When only the one character ‘warm’ (煥) is used it refers to warming the interior. Lines 323 and 277 are good examples. For example, medicinals such as fu zi, wu zhu yu, si ni (tang), bai tong (tang) etc, do not explicitly mention warming, but in reality do in fact warm the interior. Lines 22, 147, 305, and 314 all belong to this category. However, it should be clearly mentioned that when warming the interior, these patterns are due
to deficiency cold, as per example of Evodia Decoction (wu zhu yu tang) pattern, which is the result of a yang deficiency with the collection of cold rheum. As there is a complete absence of an external contraction of wind and cold (one) can compare (the usages). In another instance where it states to warm, (one) can look at line 30 where it states that "fu zi warms the channels". Warming the channels refers to warming the channels and vessels, restoring and generating yang.

Clearing Methods

Line 78: "In cold damage that has lasted for five or six days, if after major purgation the body heat does not abate, and there is binding pain in the chest, the disease is not about to resolve, and zhi zi chi tang masters it".

Line 80: "In cold damage, if major purgation is performed with a pill medicine, and body heat has not abated, and there is slight irritability, Gardenia and Ginger Decoction (zhi zi gan jiang tang) masters it".

Huang Yuan-Yu in his Improved Interpretation of the Shang Han Lun said: "Major purgation destroys center qi (resulting in) the upward ascent of turbid yin and the generation of stasis. (When sovereign fire is obstructed, it is unable to descend, resulting in body heat and irritability. Within the formula gan jiang descends counterflow and warms the center; zhi zi ejects the stasis and eliminates the irritability".

Cheng Ying-Mao said: "In the jueyin chapter it is written ‘…the pulse is slippery, and (there is) reversal, (this is) heat in the interior, and bai hu tang masters it’ (line 350). From this we know that the two characters for cold and heat are an error. Heat in the interior and cold on the exterior, signifies bound heat in the interior, which is depressed and (fails) to allow qi to move into the exterior. However, the frequent aversion to cold and slight aversion to cold on the back are seldom (seen) sporadic symptoms".

Cheng Wu-Ji said: "The floating (pulse) refers to the exterior, while the slippery (pulse) refers to the interior. There is heat in the exterior and cold in the interior, which indicates that pathogenic qi has fallen inwards. Pathogens have not yet reached the fu organs (bowels) and therefore the cold that is mentioned above refers to the gua di san pattern of cold above the chest. Bai hu tang is given to resolve pathogens in both the exterior and interior".

Cheng Fu-Sheng said: "A slippery (pulse) indicates internal heat; the (classic) says floating-slippery, which shows that there is heat in both the interior and exterior".

Summary: In cases of exuberant heat in the interior where there is no accumulation, fall within the scope where clearing and resolving methods are appropriate. One must direct treatment in accordance with the severity of the heat and employ suitable heat clearing formulas. For example, zhi zi chi tang presentations are relatively mild, while bai hu tang presentations are more severe. The clearing formula in line 80 uses gan jiang because major purgation was used, which damaged stomach yang, and if only (a method) of clearing heat was used without supporting the stomach, the yang of the stomach would be completely damaged and heat would be unable to (properly) dissipate. This is what the Nei Jing refers to as the ‘coacting treatment’ ( treatments method.

Harmonizing Method

Line 144: "When a woman with wind strike (that has lasted for) seven or eight days, has periodic heat (effusion) and (aversion to) cold and the menstrual flow happens to stop, this means that the heat has entered the blood chamber and the blood will bind, causing a malaria-like condition that occurs at set times; (therefore) Minor Bupleurum Decoction (xiao chai hu tang) masters it".

Calligraphy by Ren Ying-Qiu
The Mai Jing says: [The] seventh or eighth day of wind strike is the period when pathogenic qi transmits to the interior. Originally [there was an] absence of chills and fever, but [now there is] periodic heat (effusion) and (aversion to) cold, and [the] cessation of menstruation. This is because the exterior pathogen takes advantage of the blood chamber deficiency, and (then) enters into the blood chamber. [The exterior pathogen] and the blood struggle with each other; the blood binds and does not circulate, therefore the menstruation is terminated. The blood, qi and pathogen struggle together, causing aversion to cold and heat effusion, which resemble malaria, and [these] occur periodically. Give xiao chai hu tang in order to resolve the transmission of pathogens in the channels.

Line 148: “[When there is] cold damage [for] five or six days, with sweat issuing from the head, slight aversion to cold, cold hands and feet, fullness below the heart, no desire to eat, hard stools, and a thready pulse, then this means slight yang bind. There must be exterior (signs) as well as interior (signs). A deep pulse (means that the evil) is in the interior. Sweating means slight yang (bind). If there is a pure yin bind, there can no longer be exterior signs since everything has entered the interior, (whereas a slight yang bind) is half in the interior and half in the exterior. Although the pulse is deep and tight, it does not indicate a shaoyin disease. Why this is so is because with yin (disease) there will be no sweating and now, in the present case, sweat issues from the head; therefore, one knows (this) is not a shaoyin disease. One can give xiao chai hu tang and if (the pattern) does not clearly (resolve), once the stool passes, there will be resolution”.

Line 171: “[When there is] taiyang and shaoyang combination disease with hardness below the heart, stiffness in the neck, and dizziness, then one should needle Da Zhui (GV-14), Fei Shu (BL-13), and Gan Shu (BL-18), and should be careful not to use purgation”. 

Summary: In the Shang Han Lun, the harmonizing method is always used in half exterior, half interior shaoyang patterns. Because the characteristic of a shaoyang disease is (to manifest) in the space between the exterior and the interior, (one) cannot promote seating; (one) cannot cause vomiting; and purgation is not advised. Therefore, harmonization is used. To harmonize is to regulate, and the key representative formula for harmonization or regulation is xiao chai hu tang. Lu Yuan Lei10 said, “(When) the pattern is (located) in the space between the exterior, interior, upper and lower, we are unable to know the (bodies) ability of fighting the disease, therefore the methods of sweat promotion, vomiting and purgation are all contraindicated in shaoyang patterns”. According to Line 3 of the Shang Han Jin Jie (Modern Interpretation of the Shang Han (Lun), if needling is not used, (one) can administer xiao chai hu tang or Bupleurum and Cinnamon Twig Decoction (chai hu gui zhi tang) in order to harmonize.

Disinhibiting Methods

Line 28: “When gui zhi tang is taken or purgation has been used and there is still stiffness and pain of the head and nape, feather warm feverishness, an absence of sweating, epigastric fullness and slight pain, and urinary difficulty, Cinnamon Twig Decoction Minus Cinnamon Twig Plus Poria and Atractylodes (gui zhi qu gui jia fu ling bai zhu tang) masters it”.

• Dr. Hu Xi-Shu believed that this clause should be changed to Cinnamon Twig Decoction Minus Peony plus Poria and Atractylodes (gui zhi qu shao yao jia fu ling bai zhu tang). Because the exterior signs are still present, how could it be treated if the gui zhi is removed?

Line 41: “When in cold damage, there is water qi in the epigastrium, cough, mild wheezing, and feverishness without thirst, and thirst only after the decoction is taken, means that cold is about to leave and the condition will resolve. Minor Bluegreen Dragon Decoction (xiao qing long tang) masters it”.

• Huang Yuan-Yu said: “If there is thirst only after the decoction is taken, this means that exterior cold has already resolved. Interior water has also been eliminated, (but) fluids have been harassed therefore resulting in thirst. (Here) thirst signifies that the exterior has been resolved and cold eliminated, with accumulation of water that has transformed into sweat and drains outwardly. A Major Bluegreen Dragon Decoction (da qing long tang) presentation is due to an overabundance of exterior yang with interior fire qi. A xiao qing long tang presentation is the result of an interior yang deficiency with water qi in the interior. Though different formula, both resolve wind cold and drain interior water and fire”.
Line 63: “After sweat has been promoted, gui zhi tang cannot be given again. If there is sweating, wheezing, and no major heat, Ephedra, Apricot Kernel, Licorice, and Gypsum Decoction (ma huang xing ren gan cao shi gao tang) may be given”. 

Line 73: “In cold damage when there is sweating, and thirst, Five-Ingredient Powder with Poria (wu ling san) masters it. If there is an absence of thirst, Poria and Licorice Decoction (fu ling gan cao tang) masters it”. 

Line 109: “In cold damage with feverishness, huddled aversion to cold, and major thirst with a desire to drink water, there will be abdominal fullness. Spontaneous sweating and uninhibited urination indicates that the disease will soon resolve. This is because the liver is exploiting the lung, which is called rebellion. Qi men (LR-14) should be needled”.

- Cheng Wu-Ji in the Zhu Jie Shang Han Lun said: “[When there is] fever in cold damage with huddled aversion to cold, [then this is] lung disease. If [there is] major thirst with a desire to drink water, [then] liver qi prevails. The Jin Gui Yu Han Jing said: [When there is] great thirst with desire to drink vinegar, [then we] know that liver qi prevails. In cold damage [when a patient] desires to drink water, then [they will] recover. If [they] do not recover and there is abdominal fullness, then this is liver exploiting the lung, and the water cannot circulate. The classic said: [When] wood exploits metal, this is called horizontal, and prick Qi men (LR-14) in order to drain the overflowing qi of the liver, balances the qi of the liver and the lung, disperse water, and unblock the fluids, the exterior [is resolved] by spontaneous sweating, and the interior is resolved when the urination disinhibits”.

Line 352: “If a person has enduring internal cold, Tangkuei Decoction for Frigid Extremities plus Evodia and Fresh Ginger (dang gui si ni jia ru zhu yu sheng jiang tang) masters it”.

Summary: The meaning behind disinhibiting, is to free and disinhbit. In all cases where pathogenic cold or heat qi are stagnant in the interior of the body, (one) can employ this method of treatment. For example: line 28’s gui zhi qu shao yao jia fu ling bai zhu tang; line 73’s wu ling san; line 41’s xiao qing long tang; and line 109’s needling of qi men (LR 14), all involve the obstruction of pathogens in the exterior, and the overabundance of rheum in the interior, therefore (the treatment strategy) is to free and outthrust external pathogens and free and disinhbit interior congestion. Line 63 involves pathogenic heat with qi obstruction, therefore the objective (of treatment) is to free and disinhbit heat pathogens. Line 73’s fu ling gan cao (tang) pattern is due to the internal ammassment of water rheum, therefore only the method of disinhbiting water is used. In line 352 there is exuberant cold rheum in the upper (body), therefore dang gui si ni jia ru zhu yu sheng jiang tang is used for the purpose of warming and transforming in order to achieve a freeing and disinhbiting (effect).

Supplementing Methods

Line 62: “When after sweating has been promoted, there is general pain, and the pulse is deep and slow, cinnamon Bark Decoction Newly Supplemented with Peony, Fresh Ginger, and Ginseng (gui zhi jia shao yao sheng jiang ren shen xin jia tang) masters it”. 

Line 100: “In cold damage, when the yang pulse is rough, and the yin pulse is wiry, as a rule, there should be urgent pain in the abdomen, first administer minor construct the middle decoction (xiao jian zhong tang). If there is no improvement, xiao chai hu tang masters it”. 

- Huang Yuan-Yu in his Improved Interpretations of the Shang Han Lun said: “(when) gall-bladder wood fails to descend, the cun pulse will be rough; when liver wood fails to ascend, the chi pulse will be wiry”. When gall-bladder wood abnormally ascends it restrains stomach earth, and pain will be seen in the chest and diaphragm. When liver wood falls and restrains spleen earth, pain will be seen in the chest and rib-sides. When wood qi is dry, pain will be urgent and tense. When there is combined pathogens in the liver and gall-bladder, wind and fire will effuse, center qi will be harmed and (one) must not delay (treatment), therefore it is appropriate to first use xiao jian zhong tang, as jiao tai11, gan (cao) (Glycyrrhiza uralensis), and (duo) zao (Ziziphus jujuba) supplement spleen essence and moderate urgent pain. (Sheng) jiang (Zingiber officinale), gui (shi) (Cinnamomum cassia) and shao yao (Paeonia lactiflora) outthrust depressed wood and clear wind fire. If there is no improvement, xiao chai hu (tang) can be given, in order to drain ministerial fire.

Line 396: “After a major illness is cured, frequent spitting (that) endures without clearly (resolving) indicates cold above the chest, so one should warm with a pill medicine14, therefore li zhong wan is appropriate”.

- Huang Yuan-Yu in his Improved Interpretations of the Shang Han Lun said: “(here) following (a major) illness, yang is deficient, (there is) counterflow of cold qi in the stomach in addition to enduring upward flow of fluids. This needs to be warmed with a pill medicine, and not urgently purged. Li zhong wan is the appropriate (medicine)”. 

Line 177: “[When there is] cold damage with a bound
and irregular pulse, and stirring palpitations of the heart, [then] Honey-Fried Licorice Decoction (zhi gan cao tang) masters this”.

• Dr. Huang Huang (黄煌) commonly uses this formula in the treatment of cancer and in heart disease when accompanied by emaciation.

• The Mai Jing says: “A pulse [which is] bound and irregular stirs and stops, [but] is able to spontaneously recover, this is called bound. [When the pulse is] not able to spontaneously recover, this is called irregular. This is caused by deficiency and debilitation of the qi and blood, which are not able to replenish each other. [When there are] stirring palpitations of the heart, [it is] known that the true qi is internally deficient. Give zhi gan cao tong to boost the deficiency, supplement the blood and qi, and restore the pulse”.

**Summary:** The Nei Jing says: “When form is insufficient, warm it with qi, and when essence is insufficient, supplement with flavor”. The meaning here is that supplementing qi is suitable in yang deficiency, and that supplementing yin is suitable in yin deficiency. The warming method is commonly used for tension, while the supplementing method is used for slackness. These are the major differences between the warming and supplementing methods. Lines 62, 100, and 396 are all supplementing yang methods, while in line 177 both yin and yang are supplemented.

**Adverse Fire**

**Line 115:** “[When there is] a floating pulse with severe heat, but moxibustion is adversely [used], this is excess, (and here) excess is being treated as deficiency; because (blood) is being stirred by fire, there will be dry throat and spitting of blood”.

• Cheng Wu-Ji in the Zhu Jie Shang Han Lun said: “This is fire pathogens distressing the blood, causing it to move upwards. [When there is] a floating pulse and severe heat, this causes the exterior excess. The physician [believes] that the floating pulse is caused by deficiency, and uses moxibustion, causing the fire qi to stir the blood. [This] forces the blood to move upward, therefore [causing] dry throat and spitting of blood”.

**Line 118:** “In adverse fire (treatment), which is followed by purgation, and because of red-hot needling there is vexation and agitation, Cinnamon Twig, Licorice, Dragon Bone, and Oyster Shell Decoction (gui zhi gan cao long gu mu li tang) masters this”.

• You Tai in his Collection of Pearls from the Shang Han Lun said: “When fire treatment is followed by purgation, this is an erroneous treatment, and when red hot needling is used as well, this will cause fire qi to distress the interior, damaging heart yang resulting in vexation and agitation. Gui zhi and gan cao are used to restore the qi of heart yang, while mu li (Ostrea gigas) and long gu (Fossilia Ossis Mastodi) are used to calm the agitated spirit”.

**Line 119:** “In taiyang cold damage, (if) a warm needle is used, there will be fright”.

**Summary:** Section 202 of the Jin Gui Yu Han Jing contains two lines identifying the form, patterns and treatment of fire disease. The first, line 48 says “in dysentery disease, when there is pain in the grain path15, (one) should warm it, and fire is appropriate. Boil and simmer a powdered decoction (with) salt and press with heat. Honey fried immature citrus peel (Citrus aurantium) is the formula (zhi zhi shi – 炙枳實)”. Line 48 says “(one) should resolve with fire fumigation”. This refers to treatment with fire. The chapter on inappropriate fire treatments contains discussions on fire needles, warm needles, hot needles, fire fumigation and various other treatments. We can see that the ancients devised many methods involving fire treatment, however when all is said and done, fire treatment methods are only applicable in patterns of interior cold. For example, when there are cold pathogens on the exterior and yang qi is depressed, the Shang Han Lun says that fire treatments are contraindicated, because the fire has the potential of leading (the pathogen) from the exterior to the interior. There are several examples like this and (one) must clearly understand the main points.

**Notes**

1. The Yi Zong Jin Jian (医宗金鉴) Golden Mirror of Medicine is a Qing Dynasty text written by Wu Qian (吴谦) in 1742.

2. Shi Chi-Yuan said: “When a shaoyin pattern is complicated by fire, (there may be) a transfer into yangming, (with) signs such as a dry mouth and throat. Yangming stomach excess symptoms must be seen otherwise Major Order the Qi Decoction (da cheng qi tang) cannot be used”.

3. Cheng Ying-Mao said: “(with) veiling, clear yang fails to penetrate, (manifesting) with clouding of the head and eyes”.


5. Line 21.2 of the Jin Gui Yao Lue.

6. Spasmodic movement of the flesh and sinews.
7. A pill medicine is in reference to strong purging pills that were very popular and sold during the Han dynasty, which consisted of one cold and one hot natured pill.

8. Cheng Ying-Mao (程應茂) was a Qing dynasty scholar physician who wrote the ‘Systematized Identification of Cold Damage’ (傷寒論后條辨).

9. Cheng Fu-Sheng (程扶生) was a Qing Dynasty physician who wrote ‘Understanding the Medical Classics’ (內難經解).

10. Lu Yuan-Lei (陸元雷 1894 - 1955) was a representative of the Chinese and Western Medicine Integrative School (中西醫結合派), and a major advocate of the ‘scientification’ of Traditional Chinese Medicine (TCM). Although Lu advocated for the modernization of the medicine, he still held close ties and published several books on the classics.

11. The Yi Zong Jin Jian (The Golden Mirror of Medicine – published in 1742 by Wu Qian) says; “(When) removing gui (zhi), (one) should also remove shao (yao). As this formula removes gui (zhī), how can the exterior (symptoms) of stiffness and pain of the head and nape, feverishness, and absence of sweating be treated? The (Shang Han) Lun contains a pattern manifesting with a skipping pulse, chest fullness, sweating and aversion to wind, for which gui zhi qu shao yao jia fu zi tang masters (lines 21 and 22). Shao yao is removed when there is chest fullness. Although the pattern in this line is slightly different, the chest fullness is similar, and so we (understand) the removal of shao yao”.

12. In the original text Huang uses the heavenly stems to refer to the specific organ, here using 甲 to refer to the gall-bladder, 乙 to refer to the liver, 戊 to the stomach, and 巳 to the spleen. I have opted to use only the organ and element name for ease and overall consistency of the text.

13. Yi tang (Maltosum)


15. The grain path (谷道) is an ancient term referring to the area from the rectum to the anus.

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