

## *Foreword to the English Edition*

In the forward, I would first like to state the reasons why studying the Shang Han Lun is very important. As you know, the Shang Han Lun is a textbook that explains the treatment protocols (especially for herbal medicine) that are used to treat acute febrile diseases. The ingredients in these herbal formulas are very simple, so the actions and effects of these formulas and single herbs are easy to understand, and it is easy to see the intention of the author. One of the main characteristics of the Shang Han Lun is that it provides a clear understanding of the pathology, so that we can use these formulas to treat chronic conditions. I can say with certainty that the Shang Han Lun was written by a sage.

The state of an acute febrile disease frequently and rapidly changes into another state, and the Shang Han Lun clearly explains this transformation and conduction of febrile disease. This means that if you can diagnose the pathology, you will be able to work out how the patient got this illness as well. It will also allow you to apply the Shang Han Lun formulas to treat chronic illnesses, and to apply this theory to acupuncture and moxibustion therapy.

However, there seems to be a misunderstanding about the flavours of herbs, so I would like to explain a little bit about this. The flavours of herbs can be divided into Qi [氣] and flavour [味], and they have special meanings. The Qi aspect can be divided into warm, slightly warm, neutral, slightly cold, and cold. The flavour can be divided into sour, bitter, sweet, pungent, and salty, and people tend to misunderstand these five flavours. To briefly summarise these five flavours, we can state that the sour flavour has an astringing function, and the bitter flavour has cooling and firming functions. These flavours tonify Yin, and as a result, they will sedate heat. The pungent flavour tonifies

Yang Qi, and the salty flavour has the function of lubricating, softening, and warming. These flavours tonify the Yang, and as a result, they will eliminate (or warm up) the cold. The sweet flavour increases the amount of substances such as Blood and Jin Ye. The sweet flavour also repairs the shape.

In this way, the theory of herbal medicine and the theory of acupuncture can actually match. The Shang Han Lun mainly focuses on the current location of the disease, which is the area that is affected by heat or cold, and some people fail to recognise that the theory of the Shang Han Lun can be applied to acupuncture therapy.

Below, I have briefly summarised the diseases stated in the Shang Han Lun and their related syndrome patterns in acupuncture therapy.

Tai Yang disease = Lung deficiency Tai Yang meridian excess heat pattern = Ma Huang Tang pattern [麻黃湯証/Ephedra Decoction pattern]

*Or*

Lung deficiency Tai Yang meridian deficient heat pattern = Gui Zhi Tang pattern [桂枝湯証/Cinnamon Decoction pattern]

Yang Ming disease = Lung deficiency Yang Ming Meridian excess heat pattern = Ge Gen Tang pattern [葛根湯証/Pueraria Combination pattern]

*Or*

Lung deficiency Yang Ming meridian deficient heat pattern = Gui Zhi Jia Ge Gen Tang pattern [桂枝葛根湯証/Cinnamon and Pueraria Combination pattern]

Shao Yang disease = Spleen deficiency Liver excess fever pattern = Xiao Chai Hu Tang pattern [小柴胡湯/Minor Bupleurum Decoction pattern]

*Or*

Spleen deficiency Liver excess fever with Stomach excess heat pattern = Da Chai Hu Tang pattern [大柴胡湯/Major Bupleurum Decoction pattern]

Yang Ming Fu disease = Spleen deficiency Stomach excess heat pattern = Cheng Qi Tang pattern [承氣湯証/Order the Qi Decoction pattern]

Tai Yin disease = Spleen deficiency Yin deficiency heat pattern = Xiao  
Jian Zhong Tang pattern [小建中湯証/Minor Construct the  
Middle Decoction pattern]

*Or*

Spleen deficiency Yang deficiency cold pattern = Ren Shen Tang pattern  
[人參湯証/Ginseng Decoction pattern]

Shao Yin disease = Kidney deficiency Yang deficiency cold pattern = Ma Huang  
Fu Zi Xi Xin Tang pattern [麻黃附子細辛湯証/Ephedra, Asarum, and  
Prepared Aconite Decoction pattern]

Jue Yin disease = Liver deficiency Yang deficiency cold pattern = Dang Gui Si  
Ni Jia Wu Zhu Yu Sheng Jiang Tang pattern [當歸四逆加吳茱萸生姜湯/  
Tangkuei Decoction for Frigid Extremities with Evodia and Fresh Ginger  
pattern]

Lung deficiency Liver excess pattern = Chai Hu Jia Long Gu Mu Li Tang  
pattern [柴胡加龍骨牡蠣湯証/Bupleurum with Dragon Bone and  
Oyster Shell Decoction pattern] or Chai Hu Gui Zhi Gan Jiang Tang  
pattern [柴胡桂枝乾姜湯証/Bupleurum, Cinnamon, and Fresh Ginger  
Decoction pattern]

Spleen deficiency Kidney deficiency cold pattern = Zhen Wu Tang pattern  
[真武湯証/True Warrior Decoction pattern] or Ling Gui Zhu Gan Tang  
pattern [苓桂朮甘湯証/Poria, Cinnamon, Atractylodes Macrocephala,  
and Licorice Decoction pattern]

I hope this summary will help you to gain a better understanding. I have omitted  
Liver deficiency Yin deficiency heat pattern because this syndrome pattern does  
not cause an acute febrile disease, but if Liver deficiency Yin deficiency heat pattern  
causes a non-acute febrile disease, in which case Xu Ming Tang [續命湯/Prolong Life  
Decoction] can be used.

Finally, I would like to say many thanks to the members of the translating team,  
who practise Traditional Medicine in Australia.

**Masakazu Ikeda**  
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## *Translator's Introduction*

I believe this handbook will guide practitioners to apply the Shang Han Lun theory to their clinical cases. The sentence structure of the original Shang Han Lun text is complex, which can lead to misunderstandings and confusion. For example, in Chapter 8 it explains the Yang Ming disease. The term 'Yang Ming disease' includes illnesses that involve an abnormality of the Yang Ming meridian and the Yang Ming Fu organ. This means that conditions stated in this chapter can be classified as either Spleen deficiency Yang Ming Fu organ excess heat pattern (Yang Ming internal excess pattern), Spleen deficiency Stomach deficiency heat pattern, or Spleen deficiency Yang deficiency pattern, etc. This may be confusing for people who have not studied the Shang Han Lun or other classical texts, so in this handbook, Ikeda sensei has summarised and divided different articles into each syndrome's patterns, so that the theories are easier to understand.

I encourage practitioners to read the original text of the Shang Han Lun once you have understood the basic ideas from reading this handbook. I believe that you will find the original text of the Shang Han Lun simpler to understand, and therefore, easier to apply the theories in practice.

Another thing I would like to mention is that we (the translating team) had to rearrange and modify the structure of this book, including the structure of some sentences and expressions, in order to make the text simpler to read for beginners. Regrettably, I feel that this process may have changed some of Ikeda sensei's expressions.

This text also contains a list of herbal formulas and ingredients. I did not translate the preparation methods for these herbal formulas, so please refer to other textbooks if you are using raw herbs in your clinic.

I hope that you will make some new discoveries through the study of this handbook.

**Takashi Furue and the editing team**

# Bibliographical Introduction

It is said that the Shang Han Lun was written by Zhang Zhong Jin, who was a doctor from Nan Yang [南陽] in the Han Dynasty (A.D. 200). Initially, the text was called The 16 Volumes of Cold Damage and Complex Syndromes [傷寒雜病論十六卷/Shang Han Za Bin Lun Shi Liu Juan], which was divided into the Shang Han Lun, which explores cold damage, and the Jin Gui Yao Lue, which explores complex syndromes.

After the Shang Han Za Bin Lun Shi Liu Juan was written, the text eventually became very worn out, fell apart, and was scattered away. It was reconstructed by Wang Shu He [王叔和], the director of the medical department (court physician) in the Jin Kingdom. After this period, the text was edited by Doctor Sun Qi [孫奇] and Lin Yi [林億], and it is said that by this generation, the text was already divided into the Shang Han Lun and the Jin Gui Yao Lue. I speculate that between the time of Wang Shu He and Sun Qi or Lin Yi, the text was edited by a few different doctors. The Shang Han Lun that is available in our generation has mainly been edited by Lin Yi; therefore, the text is not only written by Zhang Zhong Jin.

Herbal medicine in Japan is known as Kampo [漢方], and it was made popular by Sanki Tashiro from the Muromachi era, who studied Chinese Medicine in China. The foundation of Kampo Medicine is Chinese Medicine, which developed in the Jin Yuan period [金元時代], and it is comprised of theories from the Su Wen and the Ling Shu. After this period, Jin Yuan Chinese Medicine in Japan became very popular. From the middle of the Edo period, doctors began to review and apply the theories of the Shang Han Lun, so treatment methods changed into Shang Han Lun based treatments. This was the beginning of Kohouha [古方派/Old Style medicine]. Since

this period, the Shang Han Lun has been researched by many, and it is said that there are approximately five hundred books published on the Shang Han Lun. From this, you can see the importance of the Shang Han Lun, but at the same time, the Shang Han Lun created much controversy.

There are many different ways to understand the Shang Han Lun. For example, Todo Yoshimasu [吉益東洞] and Okuda Kenzo [奥田健蔵] decided to eliminate the theory of Yin, Yang, and the Five Phase cycle, purely for convenience. They thought that because so many different people had edited and added extra comments in the Shang Han Lun (even to chapters subsequent to Chapter 5), this would not matter. On the other hand, Kondai Utsuki [宇津木昆台] and Teian Azai [浅井貞庵] read every text to understand its theories. Kitetsu Naito [内藤希哲] and Seiji Araki [荒木姓次] explained the Shang Han Lun from the perspective of the classics, like the Su Wen. Chihaku Furuya [古矢知白] and Hisashi Kenmotsu [剣持久] explained the Shang Han Lun from the perspective of Yi [易]. This individuality remains as different treatment styles today. I read the Shang Han Lun by looking at the text from the perspective of the classics, such as the Su Wen. If there were unnecessary sentences, I just skipped them.

This book is a handbook that has the purpose of introducing the Shang Han Lun to beginners who are unable to read classical texts. The Shang Han Lun includes an introduction plus twenty-two chapters, which I have summarised. It is said that Chapters 1 to 4 were added by various people. Chapter 3 was written by Wang Shu He, and Chapter 1 and 2 are quoted by Lin Yi from another text. There is another belief that Chapter 1 was written by Zhang Zhong Jin himself. Chapters 1 to 4 include the fundamental theories of the causes of disease, pathology, and Kampo medicine. I have summarised the articles from these chapters, but if you are interested in the explanation of the herbal formulas, please start reading from Chapter 5: Tai Yang Syndrome. Herbal formulas are introduced after Chapter 4.

In order to make the formulas easy to use, I have summarised and constructed the sentences by gathering articles that relate to each formula. I have also included a simple acupuncture treatment protocol. Chapter 15: Pulse Patterns of Syndromes Where Diaphoretic Methods Should Not Be Applied, and chapters following it, summarise situations where diaphoretic, emetic, and purgative methods should not be used.



The Shang Han Lun introduces about one hundred formulas. I have stated the ingredients, dosage, preparation, and the method of consumption for each formula at the end of the book.



## **Introduction to the Shang Han Za Bin Lun Shi Liu Juan** [傷寒雜病論集序]

When I hear stories of Qin Yue Ren [秦越人], I highly admire the gifted skills he displayed and how he brought the Prince from the Kingdom of Guo [虢] back to life and made a clear prognosis just from looking at the facial complexion of Heng Gong [恒公] from the Kingdom of Qi [齊].

It is very strange that doctors of this generation do not study this wonderful medicine for the treatment of their patients and that they do not even use it to maintain their own health. They just seek higher social position and money, placing effort to gain fame. I think even if they gain fame, there is no point if they develop a disease and die. When these people suffer a sudden illness, they become scared and pray, which they do not normally believe in, or ask for a treatment from someone whose medical knowledge and skill is less. It is said that our life lasts for a hundred years, and it is very sad how one can lose their life due to these stupid reasons. There is no point in regretting after death, but people tend to get distracted by fame and position. The purpose of life is to thrive; however, these things drive them away from thriving, and it is a very risky thing. It is as if one does not realize that he is walking on thin ice.

I used to have a huge clan of more than two hundred people, but about two-thirds of its members have passed away in the period of ten years from the beginning of Jian An [健安]. About seventy percent of them died from cold damage. Inspired by the feeling of great sadness, I wished to save people who might otherwise die without

reaching their full lifespan. So I chose to research the marvelous formulas that have been used for a long time, and I quoted from textbooks such as the Su Wen, Ling Shu, Nan Jing, Yin Yang Da Lun [陰陽大論], Tai Lu Yao Lu [胎臚藥錄], and Ping Mai Zheng Bian [平脈証弁] in order to write the Shang Han Za Bin Lun Shi Liu Juan. This may not be enough to cure all diseases, but understanding this text will allow you to know the pathology of diseases, and if you study harder, this may help you to reach the point of, “Oh, I see! That’s what it means!”

The universe and nature circulate the five Qi, including wind, heat, dampness, dryness, and cold, in order to grow things. People receive the five Confucian virtues (benevolence, justice, courtesy, wisdom, and sincerity) [仁義禮智信], and they maintain the five Zang organs of Liver, Heart, Spleen, Lungs, and Kidneys. The Qi of Yin and Yang circulate through the five Zang and meridians, but it is very difficult to observe their conditions, because they are invisible. It is difficult to see the Qi of Yin and Yang without the gift and knowledge.

In the ancient period, there were brilliant doctors like Shen Nong [神農], Huang Di [黃帝], Qi Bo [岐伯], Bai Gao [伯高], Lei Gong [雷公], Shao Yu [少俞], Shao Shi [少師], and Zhong Wen [仲文]. In the middle period (the end of the Zhou [周] dynasty), there were brilliant doctors such as Chang Sang [長桑] and Bian Que [扁鵲]. And in the early Han [漢] dynasty, there were brilliant doctors like Gong Cheng [公乘], Yang Qing [陽慶], and Cang Gong [倉公]. But I have not heard of a brilliant doctor after these periods.

Doctors of this generation do not study classical texts such as the Su Wen. They just receive their nostrum. When they treat patients, they only think about how they can make money, and they never put their life into the treatment. Their pulse diagnosis and visual diagnosis have also become rusty, and it is as if they possess a narrow view of things. It is actually very difficult to achieve correct diagnosis and make a prognosis.

The famous Confucius said, “One who has understood things since birth is called the best, one who understand things by studying is called the second, and one who understand things by asking someone or seeing things is called the third.”

I very much respect herbal medicine and I would like to make these words from Confucius my core intention for my way of study.

**Zhang Zhong Jin**