

CHAPTER 2

UPPER BURNER

上焦篇

SECTION 2.1

WIND WARMTH, WARM HEAT, WARM EPIDEMIC,

WARM TOXIN, AND WINTER WARMTH

風溫、溫熱、溫疫、溫毒、冬溫

LINE 2.1

溫病者有風溫、有溫熱、有溫疫、有溫毒、有暑溫、有濕溫、有秋燥、有冬溫、有溫瘧。

Warm diseases encompass wind warmth, warm heat, warm epidemic, warm toxin, summerheat warmth, damp warmth, autumn dryness, winter warmth, and warm malaria.

此九條，見於王叔和傷寒例中居多，叔和又牽引難經之文以神其說。按時推病，實有是證，叔和治病時，亦實遇是證。但叔和不能別立治法，而叙於傷寒例中，實屬朦混，以傷寒論爲治外感之妙法，遂將一切外感悉收入傷寒例中，而悉以治傷寒之法治之。

These nine terms are frequently referenced in “Notes Regarding Cold Damage”<sup>302</sup> by Wáng Shūhé. Furthermore, [Wáng] Shūhé referenced passages from the *Canon of Difficult Issues* to sanctify his claims. [Regarding his opinion that] diseases develop in accordance

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<sup>302</sup> I.e., Chapter 3 of the *Shānghán Lùn, Sòng Dynasty Edition*. Due to its questionable authorship, commonly attributed to Wáng Shūhé, this chapter is often excluded from most published copies of the *Shānghán Lùn*.

with fixed time periods, such conditions do in fact exist. During his time, when [Wáng] Shūhé treated diseases, he truly encountered such cases. However, he failed to develop alternative treatment approaches for them.

His mention of these [conditions] in “Notes Regarding Cold Damage” comes across as rather disorganized and lacking clear direction. Viewing the *Treatise on Cold Damage* [as a source of] brilliant methods for treating external contractions, he included all forms of external contractions in “Notes Regarding Cold Damage” and [proposed to] treat them all with the [same] cold damage treatment method.

後人亦不能打破此關，因仍苟簡，千餘年來，貽患無窮，皆叔和之作俑，無怪見駁於方有執、喻嘉言諸公也。然諸公雖駁叔和，亦未曾另立方法，喻氏雖立治法，仍不能脫却傷寒圈子，弊與叔和無二，以致後人無所遵依。本論詳加考核，準古酌今，細立治法，除傷寒宗仲景法外，俾四時雜感，朗若列眉。未始非叔和有以肇其端，東垣、河間、安道、又可、嘉言、天士宏其議，而瑯得以善其後也。

Unable to overcome this obstacle, later generations persisted in this irresponsible and lackluster [approach] for more than a millennium, leaving a legacy of endless disasters. This can all be [traced back to] the ill-advised precedent set by [Wáng] Shūhé. It is no wonder that esteemed elders like Fāng Yǒuzhī<sup>303</sup> and Yù Jiāyán openly refuted [his assertions]. However, despite the disputes raised by these esteemed elders against [Wáng] Shūhé, they failed to develop an alternative set of methods. Even though Master Yù developed [new] approaches, he remained confined within the framework of cold damage. Thus, his shortcomings were no different from those of [Wáng] Shūhé. As a result, later generations were left without reliable guidance.

In this treatise, I have thoroughly examined [numerous claims], adhered to [the wisdom of] the ancients, contemplated [the insights of] my contemporaries, and meticulously crafted treatment methods. Apart from instances of cold damage, where it is appropriate to emulate the methods of [Zhāng] Zhòngjǐng, I have endeavored [to elucidate] the various contractions occurring across all four seasons, presenting [these conditions] clearly and making them comprehensible.<sup>304</sup> If it were not for [Wáng] Shūhé initiating this topic, followed by [Lǐ] Dōngyuán, [Liú] Héjiān, [Wáng] Āndào, [Wú] Yòukě, [Yù] Jiāyán, and [Yè] Tiānshì, each of whom significantly expanded the discourse, then I, [Wú] Táng, would not have been able to bring it to a meaningful conclusion.

<sup>303</sup> I.e., the given name of Fāng Zhōngxíng (方中行).

<sup>304</sup> Lit., “朗若列眉 as clear as both eyebrows in alignment.”

風溫者，初春陽氣始開，厥陰行令，風夾溫也。溫熱者，春末夏初，陽氣弛張，溫盛為熱也。溫疫者，厲氣流行，多兼穢濁，家家如是，若役使然也。溫毒者，諸溫夾毒，穢濁太甚也。暑溫者，正夏之時，暑病之偏於熱者也。濕溫者，長夏初秋，濕中生熱，即暑病之偏於濕者也。秋燥者，秋金燥烈之氣也。冬溫者，冬應寒而反溫，陽不潛藏，民病溫也。溫瘧者，陰氣先傷，又因於暑，陽氣獨發也。

Concerning “wind warmth,” in early spring, as the *yáng qì* just commences while *juéyīn* carries out the [seasonal] disposition, wind compounds with warmth [to manifest as wind warmth].

Regarding “warm heat,” in late spring and early summer, as the *yáng qì* grows stronger from its [initial] weakness, warmth evolves into heat after it becomes more exuberant, [resulting in warm heat].

As for “warm epidemic,” during outbreaks of pestilential *qì*, there is often a concurrent presence of foul turbidity. [This affliction] manifests uniformly in every household, as though they have all been subjected to forced labor for the state.<sup>305</sup>

Pertaining to “warm toxin,” [it occurs when] any form of warmth is compounded with toxin, or when foul turbidity becomes overly intense.

In reference to “summerheat warmth,” during the height of summer, this refers to a summerheat disease characterized by a predominance of heat.

As for “damp warmth,” in late summer and early autumn, heat emerges from within dampness. This is essentially a summerheat disease characterized by a predominance of dampness.

On the subject of “autumn dryness,” it refers to the dry and harsh *qì* of autumn metal.

Concerning “winter warmth,” winter is expected to be cold, but it unexpectedly turns warm. Consequently, the *yáng [qì]* is not properly subdued and stored, leading to people’s affliction by warmth.

Regarding “warm malaria,” after *yīn qì* is injured, it subsequently encounters summerheat, causing *yáng qì* to effuse [to the exterior] on its own.<sup>306</sup>

按諸家論溫，有顧此失彼之病，故是編首揭諸溫之大綱，而名其書曰溫病條辨。

When discussing warm [diseases], many masters shared the fault of focusing on one aspect while overlooking others. Therefore, I have provided a comprehensive outline of all types of warm [diseases] at the beginning of this text and titled this work *Systematic Differentiation of Warm Diseases*.

<sup>305</sup> Note: The last line features a pun on the two homophones, *yì* (疫), meaning “epidemic,” and *yì* (役), meaning “conscripted labor.” *Wú Jútōng* draws a parallel between epidemics and conscripted labor, emphasizing how both affect all households indiscriminately.

<sup>306</sup> See *Sìwèn* Chapter 35.

## LINE 2.2

凡病溫者，始於上焦，在手太陰。

All diseases of warmth commence in the upper burner, at the hand tàiyīn.

傷寒由毛竅而入，自下而上。始足太陽。足太陽膀胱屬水，寒即水之氣，同類相從，故病始於此。古來但言膀胱主表，殆未盡其義。肺者，皮毛之合也，獨不主表乎（按人身一臟一腑主表之理，人皆習焉不察。以三才大道言之：天為萬物之大表，天屬金，人之肺亦屬金，肺主皮毛，經曰皮應天。天一生水，地支始於子，而亥為天門，乃貞元之會，人之膀胱為寒水之腑。故俱同天氣，而俱主表也）！治法必以仲景六經次傳為祖法。溫病由口鼻而入，自上而下，鼻通於肺，始手太陰。太陰金也，溫者火之氣，風者火之母，火未有不克金者，故病始於此，必從河間三焦定論。

Cold damage enters [the body] through the pores, progressing from the lower body to the upper body, and commences in the foot tàiyáng. The foot tàiyáng bladder pertains to water, and cold is essentially the qì of water. As similar kinds follow each other,<sup>307</sup> [cold damage] diseases commence here. Since ancient times, it has been commonly held that the bladder governs the exterior. However, [this opinion] fails to fully encapsulate the concept [regarding the exterior]. For instance, given the lung's connection to the skin and body hair, how could it not also govern the exterior? (Note: Regarding the principle that [both] a zàng-viscus and a fǔ-bowel govern the exterior<sup>308</sup> in the human body, people are accustomed to it yet remain entirely unaware of it. Allow me to explain [this principle] through the great scheme of the three powers.<sup>309</sup> Heaven is the vast exterior encompassing all ten-thousand beings. Heaven pertains to metal, and the lung in the human [body] also pertains to metal. The lung governs the skin and body hair, as affirmed by the Canon, "The skin corresponds to heaven."<sup>310</sup> Furthermore, the first of heaven engenders water.<sup>311</sup> As

307 From 莊子雜篇漁父 *Zhuāngzǐ Miscellaneous Chapters*: "Old Fisherman" (c. 3<sup>rd</sup> century BCE), "同類相從，同聲相應，固天之理也。Similar kinds follow one another, while similar sounds resonate with one another. This is undoubtedly the heavenly principle." See also footnote 241 for the original source of this concept.

308 I.e., the lung zàng-viscus and the bladder fǔ-bowel.

309 I.e., the power and influence of heaven, earth, and human in all phenomena.

310 *Sùwèn* Chapter 54.

311 From the genesis and numerology in 河圖 Yellow River Chart, "天一生水，地六成之。地二生火，天七成之。天三生木，地八成之。地四生金，天九成之。天五生土，地十成之。The heavenly one engenders water, and the earthly six completes it. The earthly two engenders fire, and the heavenly seven completes it. The heavenly three engenders wood, and the earthly eight completes it. The earthly four engenders metal, and the heavenly nine completes it. The heavenly five engenders earth, and the earthly ten completes it." Wú Jútōng may have specifically referenced this line to highlight the connection between metal and water, where he also interpreted "heaven" as metal.

for earth, its branches begin with zǐ,<sup>312</sup> and hài<sup>313</sup> is considered the heavenly gate,<sup>314</sup> where “persevering” and “originating” meet.<sup>315</sup> Moreover, in the human [body], the bladder is the fǔ-bowel of cold water. Therefore, [both the lung and bladder] govern the exterior due to their alignment with the heavenly qì.) As for the treatment approach [for cold damage], it is imperative to adhere to the foundational concept of the progressing sequence within the six channels, as [introduced by Zhāng] Zhòngjǐng.

[On the other hand], warm diseases enter [the body] through the mouth and nose, progressing from the upper body to the lower body, and commence in the hand tàiyīn. The [hand] tàiyīn pertains to metal. Warmth is the qì of fire, and wind is the mother of fire. Without exception, fire always restrains metal, and that is the reason why [warm] diseases commence here. It is imperative to adhere to the conclusive argument regarding the three burners by [Liú] Héjiān.<sup>316</sup>

再寒爲陰邪，雖傷寒論中亦言中風，此風從西北方來，乃齋發之寒風也，最善收引。陰盛必傷陽，故首鬱遏太陽經中之陽氣，而爲頭痛身熱等證。太陽陽腑也，傷寒陰邪也，陰盛傷人之陽也。溫爲陽邪，此論中亦言傷風，此風從東方來，乃解凍之溫風也，最善發泄。陽盛必傷陰，故首鬱遏太陰經中之陰氣，而爲咳嗽自汗口渴頭痛身熱尺熱等證。太陰陰臟也，溫熱陽邪也，陽盛傷人之陰也。陰陽兩大法門之辨，可瞭然於心目間矣。

Moreover, cold is a yīn evil. Even though the *Treatise on Cold Damage* describes [its contraction] as wind strike, this wind originates from the northwest and is specifically the cold wind [known for] its chilling effect and its pronounced ability to induce contracture and tension. The exuberance of yīn invariably injures yáng. It [does so by] first suppressing and obstructing the yáng qì in the tàiyáng channel, resulting in symptoms like headache and generalized heat. With tàiyáng as a yáng fǔ-bowel and cold

<sup>312</sup> Zǐ (子) is the first earthly branch, and it denotes the yīn aspect of the water phase.

<sup>313</sup> Hài (亥) is the twelfth earthly branch, and it pertains to the yáng aspect of the water phase. Here, Wú Jútōng further associated this water phase with the qián trigram, which is heaven and metal. See the next footnote.

<sup>314</sup> While the exact source is unclear, this concept aligns with the “大六壬 great six rén” divination method. When the earthly branches are superimposed on the later-heaven arrangement of trigrams, the positions of xū and hài branches coincide with the qián trigram, which symbolizes heaven. Thus, xū and hài are considered the gates or portals of heaven. Wú Jútōng likely employed this scheme to emphasize the connection between heaven (metal) and water.

<sup>315</sup> In ancient times, the four virtues of the qián hexagram—yuán (元 originating), hēng (亨 pervasive), lì (利 prosperous), and zhēn (貞 persevering)—were commonly used to represent spring, summer, autumn, and winter, respectively. Therefore, the phrase “where persevering and originating meet” signifies the transition from winter to spring, marking the renewal of the seasonal cycle. In this context, as hài is the final earthly branch, it holds a pivotal position in this renewal process. With hài’s designation as the gate of heaven (metal) and its association with winter and water, Wú Jútōng highlights once again the connection between metal and water.

<sup>316</sup> Note: It is unclear which specific work or doctrinal framework by Liú Héjiān Wú Jútōng is referring to. Most likely, this refers to Liú’s doctrine that fire can arise from stagnation in both the exterior and interior, across all three burners.

damage associating with a yīn evil, when this yīn [evil] becomes exuberant, it injures a person's yáng.

Warmth, [on the other hand], is a yáng evil. While this treatise, [*Systematic Differentiation of Warm Diseases*], also describes [its contraction] as wind damage, this wind originates from the east and is specifically the warm wind [known for] its thawing effect and its pronounced ability to effuse and discharge. The exuberance of yáng invariably injures yīn. It [does so by] first suppressing and obstructing the yīn qì in the tàiyīn channel, resulting in symptoms such as cough, spontaneous sweating, thirst, headache, generalized heat, and heat in the cubit [skin region].<sup>317</sup> With tàiyīn as a yīn zàng-viscus and warm heat associating with a yáng evil, when this yáng [evil] becomes exuberant, it injures a person's yīn.

By differentiating between these two doctrinal frameworks—yīn and yáng<sup>318</sup>—a clear understanding [of all diseases] can be attained within the mind.

夫大明生於東，月生於西，舉凡萬物，莫不由此少陽、少陰之氣以爲生成，故萬物皆可名之曰東西。人乃萬物之統領也，得東西之氣最全，乃與天地東西之氣相應。其病也，亦不能不與天地東西之氣相應。東西者，陰陽之道路也。由東而往，爲木、爲風、爲濕、爲火、爲熱，濕土居中，與火交而成暑，火也者，南也。由西而往，爲金、爲燥、爲水、爲寒，水也者，北也。水火者，陰陽之徵兆也。南北者，陰陽之極致也。

The great luminance<sup>319</sup> is engendered in the east, while the moon engendered in the west. Without exception, all ten-thousand beings are engendered by and developed from these two qì, shàoyáng and shàoyīn.<sup>320</sup> Therefore, all ten-thousand beings are collectively referred to as “east and west.”<sup>321</sup> As human beings are the paramount leaders of all ten-thousand beings, they receive the fullest amount of qì from the east and west.<sup>322</sup> This enables them to resonate with all qì of the east and west<sup>323</sup> in heaven and earth. Thus, whenever [human beings] are afflicted by disease, it can invariably be attributed to their co-resonance with the qì of the east and west in heaven and earth.

<sup>317</sup> I.e., the region from the inner elbow crease to the wrist.

<sup>318</sup> I.e., tàiyīn for warm diseases and tàiyáng for cold damage, respectively.

<sup>319</sup> I.e., the sun.

<sup>320</sup> I.e., the sun and moon.

<sup>321</sup> Note: The Chinese term “東西 east and west” is commonly interpreted as meaning “thing” or “creature.” There are various speculations regarding the origins of this meaning, including associations with the solid substances of five phases (i.e., wood and metal), an abbreviation of goods traded between the eastern and western capitals (i.e., Chángān and Luòyáng), a representation of the five directions, or even a loaned term for “橐籥 fastened in a double-ended stuff sack.” However, in this context, Wú Jútōng believed it was related to the sun and moon.

<sup>322</sup> Note: “東西 east and west” is used multiple times in this sentence with different connotations. In this particular instance, it likely refers to the qì of sun and moon.

<sup>323</sup> Note: In this context and the following, “東西 east and west” likely refers to “all things” or “all beings.”

This “east and west” further represents the courses of yīn and yáng. Commencing from the east,<sup>324</sup> [yáng qì] becomes wood and wind, [progressing to] dampness, fire, and heat. This damp earth occupies the center and intermingles with fire to become summer-heat. Moreover, [in this context], “fire” also refers to the south. Commencing from the west, [yīn qì] becomes metal and dryness, [progressing to] water and cold. Here, “water” also refers to the north. Furthermore, “water” and “fire” serve as indicative signs of yīn and yáng, while “north” and “south” represent the extreme apexes of yīn and yáng.

天地運行此陰陽以化生萬物，故曰天之無恩而大恩生。天地運行之陰陽和平，人生之陰陽亦和平，安有所謂病也哉！天地與人之陰陽，一有所偏，即為病也。偏之淺者病淺，偏之深者病深。偏於火者病溫、病熱，偏於水者病清、病寒。此水火兩大法門之辨，醫者不可不知。燭其為水之病也，而溫之熱之。

Heaven and earth set yīn and yáng in motion to transform and engender all ten-thousand beings. This is why it is often said, “Heaven, in its apparent lack of mercy, bestows infinite mercy.”<sup>325</sup> If the motion of yīn and yáng by heaven and earth is in harmony and balance, the yīn and yáng within a human being will also be in harmony and balance. As such, how could there be any disease?

If the yīn and yáng in heaven, earth, and a human being ever become imbalanced, diseases will promptly manifest. When the imbalance is minor, the disease will be mild; when the imbalance is substantial, the disease will be severe. When the imbalance tilts towards fire, people will be afflicted by warmth and heat; when the imbalance tilts towards water, people will be afflicted by coolness and cold. This is the differentiation between these two doctrinal frameworks: water and fire. Physicians must not overlook it.

燭其為火之病也，而涼之寒之，各救其偏，以抵於平和而已。非如鑑之空，一塵不染，如衡之平，毫無倚着，不能暗合道妙，豈可各立門戶，專主於寒熱溫涼一家之論而已哉！瑯因辨寒病之原於水，溫病之原於火也，而並及之。

When shining a light on [a condition] and identifying it as a water disease, warm it and make it hot. When shining a light on [a condition] and identifying it as a fire disease, cool it and make it cold. In each instance, rectify the imbalance to restore balance and harmony.

<sup>324</sup> Note: To visualize this movement, it may be helpful to create a five-phase chart with earth positioned at the center. The movement of yáng commences from wood and progresses in a clockwise direction, leading to fire. Similarly, the movement of yīn commences from metal and progresses in a clockwise direction, leading to water.

<sup>325</sup> From 黃帝陰符經 *Yellow Emperor's Hidden Talisman Canon* (c. 8<sup>th</sup> century CE). This phrase means that although heaven does not appear to directly intervene or favor any particular being, it achieves the transformation and generation of all beings by setting yin and yang in motion.

Without possessing the emptiness of a mirror surface untainted by even a speck of dust<sup>326</sup> and the levelness of a weighing scale with absolute impartiality, it is impossible to be in union with the marvels of Dao. How, then, could people establish their own school of thought solely based on the opinion of one master, focusing exclusively on either warming, cooling, making it cold, or making it hot? As such, I, [Wú] Táng, have distinguished cold [damage] diseases as originating from water and warm diseases as originating from fire, addressing them both equally.

### LINE 2.3

太陰之爲病，脉不緩不緊而動數或兩寸獨大，尺膚熱，頭痛，微惡風寒，身熱自汗，口渴或不渴而咳，午後熱甚者，名曰溫病。

When tàiyīn is afflicted by disease, the pulse is neither moderate<sup>327</sup> nor tight; instead, it is stirred and rapid. Alternatively, only the cùn [pulses] on both sides are large. In addition, there is heat in the cubit skin,<sup>328</sup> headache, mild aversion to wind and cold, generalized heat, spontaneous sweating, either thirst or cough without thirst, and severe heat in the afternoon. This is known as a warm disease.

不緩，則非太陽中風矣。不緊，則非太陽傷寒矣。動數者，風火相煽之象，經謂之躁。兩寸獨大，火克金也。尺膚熱，尺部肌膚熱甚，火反克水也。頭痛、惡風寒、身熱自汗、與太陽中風無異，此處最足以相混，於何辨之？於脉動數，不緩不緊，證有或渴、或咳、尺熱、午後熱甚辨之。太陽頭痛，風寒之邪，循太陽經上至頭與項，而項強頭痛也。太陰之頭痛，肺主天氣，天氣鬱，則頭亦痛也，且春氣在頭，又火炎上也。吳又可謂浮泛太陽經者，臆說也。

<sup>326</sup> Note: The term “空 emptiness” here is not a typical adjective for describing a mirror surface. It likely alludes to a famous exchange of poems between Shénxiù (神秀, 606–706 CE), chief disciple of the Fifth Patriarch of the Chinese Chan Buddhism, and Huìnéng (慧能, 638–713 CE), who would later become the Sixth Patriarch. When the Fifth Patriarch asked his disciples to compose a poem reflecting their level of attainment, Shénxiù wrote, “身是菩提樹，心如明鏡臺。時時勤拂拭，勿使惹塵埃。 The body is the *bodhi* tree, and the mind is like a bright mirror stand. At every moment, wipe it with diligence, so that it will not collect dust.” Huìnéng rebutted, “菩提本無樹，明鏡亦非臺。本來無一物，何處惹塵埃。 The *bodhi* by essence has no tree, likewise, the bright mirror has no stand. Fundamentally, no object [truly] exists, so where will the dust collect?” Huìnéng’s response is commonly understood to reflect his realization of *śūnyatā* (空 emptiness). Here, Wú Jútōng appears to draw upon this concept, employing the term to emphasize a state of absolute clarity and impartiality without any tainting of *kleśhas* (defilements).

<sup>327</sup> According to the *Practical Dictionary*, a 緩脉 moderate pulse is described as “a pulse with four beats per respiration (slightly faster than a slow pulse) and that is soft and harmonious in its form. Construed as a normal pulse, it is even and moderate, and is a sign of the presence of stomach qi; construed as a pathological pulse, it is forceless, and is mostly seen in dampness patterns and in spleen-stomach vacuity.”

<sup>328</sup> I.e., the region from the inner elbow crease to the wrist.

“Not moderate” indicates that it is not tàiyáng wind strike, while “not tight” indicates that it is not tàiyáng cold damage. Furthermore, “stirred and rapid” is a sign that wind and fire are fanning each other, referred to as “agitated” in the *Canon*.

“Only the cùn [pulses] on both sides are large” signifies that fire is restraining metal. As for “heat in the cubit skin,” when the skin and flesh in the cubit region are exceedingly hot, it signifies that fire is restraining water in a reverse manner.

Pertaining to “headache, aversion to wind and cold, generalized heat, and spontaneous sweating,” as these [symptoms] are identical to those of tàiyáng wind strike, this is where confusion is most likely to arise. So, how should they be distinguished? They should be differentiated based on the pulse. [In the case of warm diseases], [the pulses] will either be “stirred and rapid” or “neither moderate nor tight,” accompanied with symptoms such as “thirst, cough, heat in the cubit [skin], and severe heat in the afternoon.”

In tàiyáng “headache,” wind-cold evil follows the tàiyáng channel to ascend towards the head and nape, resulting in a stiff nape and headache. In tàiyīn “headache,” as the lung governs heavenly qì, when this heavenly qì becomes suppressed,<sup>329</sup> it leads to pain in the head. In addition, as “the spring qì is in the head,”<sup>330</sup> it allows blazing fire to ascend [to the head]. As for Wú Yòukè’s assertion that [this type of headache is caused by] the floating and upward flow [of heat evil] in the tàiyáng channel, it was an unfounded speculation.

傷寒之惡寒，太陽屬寒水而主表，故惡風寒。溫病之惡寒，肺合皮毛而亦主表，故亦惡風寒也。太陽病則周身之陽氣鬱，故身熱。肺主化氣，肺病不能化氣，氣鬱則身亦熱也。太陽自汗，風疏衛也。太陰自汗，皮毛開也，肺亦主衛。渴，火克金也。咳，肺氣鬱也。午後熱甚，濁邪歸下，又火旺時也，又陰受火克之象也。

Regarding “aversion to cold” in cold damage, tàiyáng pertains to cold water and governs the exterior, which is why aversion to wind and cold occurs. As for “aversion to cold” in warm diseases, the lung is connected with the skin and body hair and also governs the exterior, so aversion to wind and cold also occurs.

When tàiyáng is afflicted by disease, the yáng qì throughout the entire body becomes depressed, thus resulting in “generalized heat.” As the lung governs the transformation of qì, when the lung is afflicted by disease and becomes incapable of transforming qì, qì also becomes depressed, causing “generalized heat.”

In tàiyáng [disease], “spontaneous sweating” occurs because wind courses through the wèi-defense. In tàiyīn [disease], “spontaneous sweating” occurs because the skin and body hair are exposed; in addition, the lung also governs the wèi-defense.

“Thirst” indicates that fire is restraining metal, while “cough” reflects that the lung qì is suppressed. In addition, “severe heat in the afternoon” occurs as turbid evil returns to the

<sup>329</sup> For “鬱 suppressed,” see footnote 242.

<sup>330</sup> I.e., the liver qì is in the head. See *Sùwèn* Chapter 4.

lower body, coinciding with the time of day when fire intensifies. [This symptom] further signifies that yīn is being restrained by fire.

#### LINE 2.4

太陰風溫、溫熱、溫疫、冬溫，初起惡風寒者，桂枝湯主之。但熱不惡寒而渴者，辛涼平劑銀翹散主之。溫毒、暑溫、濕溫、溫瘧，不在此例。

In tàiyīn wind warmth, warm heat, warm epidemic, and winter warmth, for those with an early onset of aversion to wind and cold, Guì Zhī Tāng governs. For those with heat, no aversion to cold, and thirst, the standard<sup>331</sup> acrid cooling formula Yín Qiào Sǎn governs. This guideline does not apply to warm toxin, summerheat warmth, damp warmth, and warm malaria.

按仲景傷寒論原文，太陽病（謂如太陽證，即上文頭痛身熱惡風自汗也），但惡熱不惡寒而渴者，名曰溫病，桂枝湯主之。蓋溫病忌汗，最喜解肌，桂枝本為解肌，且桂枝芳香化濁，芍藥收陰斂液，甘草敗毒和中，姜棗調和營衛，溫病初起，原可用之。此處却變易前法，惡風寒者主以桂枝，不惡風寒主以辛涼者，非敢擅違古訓也。仲景所云不惡風寒者，非全不惡風寒也，其先亦惡風寒，迨既熱之後，乃不惡風寒耳。古文簡質，且對太陽中風熱時亦惡風寒言之，故不暇詳耳。

According to the original text in the *Treatise on Cold Damage* by [Zhāng] Zhòngjǐng, in tàiyáng disease (referring to symptoms resembling tàiyáng [disease], such as headache, generalized heat, aversion to wind, and spontaneous sweat, as noted in the previous passage),<sup>332</sup> for those with aversion to heat, no aversion to cold, and thirst, this is known as a warm

<sup>331</sup> Note: This term “平劑” can be interpreted in various ways depending on the interpretation of “平.” It could mean “平時 ordinary” or “平常 general,” resulting in interpretations like “ordinary formula,” “standard formula,” or “general-purpose formula.” Alternatively, “平” can also be understood as “性平 balanced in nature (i.e., neutral temperature)” or “平 calming (e.g., ‘平肝熄風 calming liver and extinguishing wind’).” In addition, Wú Jútōng mentions in “Section 5.13: 治病法論 On the Methods of Treating Diseases” of this work: “治上焦如羽（非輕不舉），治中焦如衡（非平不安），治下焦如權（非重不沉）。Treating the upper burner [should be light] like a feather (without being light, it cannot be lifted), treating the middle burner [should be balanced] like a balance beam (without being balanced, it cannot restore peace), and treating the lower burner [should be heavy] like a counterweight (without being heavy, it cannot sink down).” However, in this context, we can dismiss “balanced (neutral temperature)” and “calming” because the formula is cooling and lacks a calming function. Furthermore, this formula, along with “辛涼重劑白虎湯 strong acrid cooling formula: Bái Hǔ Tāng (White Tiger Decoction)” and “辛涼輕劑桑菊飲 gentle acrid cooling formula: Sāng Jú Yīn (Mulberry Leaf and Chrysanthemum Beverage),” is mentioned in this chapter. Since all three formulae address the upper burner, Wú Jútōng’s quote does not apply. Considering the two relevant formulae, this term appears to denote a standard formula or general-purpose formula that is neither too gentle nor too strong, one to be intended as the initial choice for an acrid cooling formula. Therefore, we have rendered the term here as “standard formula.”

<sup>332</sup> See Line 2.3.

disease, Guì Zhī Tāng governs.<sup>333</sup> In warm diseases, sweating is contraindicated, and it is most preferable to resolve the flesh. Guì Zhī, by its nature, resolves the flesh. Furthermore, Guì Zhī transforms turbidity through its aroma, Sháo Yào contracts yīn and constrains humor, Gān Cǎo vanquishes toxins and harmonizes the center, while [Shēng] Jiāng and [Dà] Zǎo regulate and harmonize the yíng-construction and wèi-defense. Therefore, at the onset of warm diseases, [Guì Zhī Tāng] can be initially applied.

Here, I have altered the established method set by my predecessor, suggesting, “for those with aversion to wind and cold, govern it with Guì Zhī [Tāng]; for those with no aversion to wind and cold, govern it with an acrid and cooling [formula].” I did not [make this adjustment] out of audacity to disobey ancient instructions.

When [Zhāng] Zhòngjǐng mentioned, “no aversion to wind and cold,” he did not imply a complete absence of aversion to wind and cold [throughout the entire course of the disease]. Rather, there may initially be aversion to wind and cold, but as heat develops, this aversion to wind and cold may no longer be present. The ancient text is concise and brief. In addition, this statement is intended to highlight the presence of aversion to wind and cold alongside [generalized] heat in tàiyáng wind strike.<sup>334</sup> Consequently, [Zhāng Zhòngjǐng] focused his attention on other aspects and did not provide a detailed explanation for this point.

蓋寒水之病，冬氣也，非辛溫春夏之氣，不足以解之，雖曰溫病，既惡風寒，明是溫自內發，風寒從外搏，成內熱外寒之證，故仍舊用桂枝辛溫解肌法，俾得微汗，而寒熱之邪皆解矣。溫熱之邪，春夏氣也，不惡風寒，則不兼寒風可知，此非辛涼秋金之氣，不足以解之。桂枝辛溫，以之治溫，是以火濟火也，故改從內經風淫於內，治以辛涼，佐以苦甘法。

Diseases of cold water [originate from] the qì of winter. Thus, without utilizing the acrid warming qì of spring and summer, they cannot be adequately resolved. Although [this condition] is referred to as a warm disease, there may still be aversion to wind and cold. In such instances, it is important to recognize that while warmth has effused from within, it unites with<sup>335</sup> wind and cold from the outside, creating a pattern characterized by internal heat and external cold. Therefore, in such situations, the Guì Zhī [Tāng] approach

<sup>333</sup> See *Shānghán Lùn* Line 6. Note: Based on the wording, it appears that Wú Jútōng intended this paragraph as a paraphrase rather than a direct quote. For reference, the original line reads, “太陽病，發熱而渴，不惡寒者，為溫病。 In tàiyáng disease, for those with heat effusion, thirst, and no aversion to cold, this indicates a warm disease.” The line, “桂枝湯主之 Guì Zhī Tāng governs,” seems to be Wú Jútōng’s addition, which has been criticized by several commentators for potentially misleading readers.

<sup>334</sup> Refer to the hallmark signs of tàiyáng wind strike in *Shānghán Lùn* Line 2.

<sup>335</sup> Note: The Chinese character in the manuscript is bó (搏 struggle, contend, contention). However, given the context, the nearly identical-looking character, tuán (搏 round, union, gather, form into a ball), might be more appropriate for this passage. We have interpreted it based on the latter character.

should still be employed to resolve the flesh with acrid warming [substances]. When mild sweating is induced, both cold evil and heat evil will be resolved.

The evil of warm heat is namely the qì of spring and summer. In addition, when there is “no aversion to wind and cold,” it is evident that neither cold nor wind is present. Thus, without utilizing the acrid cooling qì of autumn metal, this condition cannot be adequately resolved. As Guì Zhī is acrid warming, using it to treat warmth is akin to [attempting to] extinguish fire with fire. Therefore, I have adopted a different approach, aligning with [the principle] from the *Inner Canon*, “When wind excess is inside, treat it with acrid and cooling, and assist them with bitter and sweet.”<sup>336</sup>

Guì Zhī Tāng  
(Cinnamon Twig Decoction)  
桂枝湯

桂枝（六錢）、芍藥（三錢炒）、炙甘草（二錢）、生姜（三片）、大棗（二枚去核），煎法服法，必如傷寒論原文而後可，不然，不惟失桂枝湯之妙，反生他變，病必不除。

Guì Zhī	6 qián	
Sháo Yào	3 qián	Stir-fried
Zhì Gān Cǎo	2 qián	
Shēng Jiāng	3 slices	
Dà Zǎo	2 pieces	Pit removed

Regarding the decoction and administration methods, it is essential to follow the original instructions outlined in the *Treatise on Cold Damage*. Failing to do so may not only forfeit the remarkable benefits of Guì Zhī Tāng but also lead to potential complications, inevitably resulting in failure to eliminate the disease.

<sup>336</sup> *Sùwèn* Chapter 74.

汪按：麻黃桂枝即係肺藥，故傳足不傳手，前人多不以為然，但人之經絡相通，而天之感氣則異，治法不同也。

Commentary by Wāng [Sè'ān]:

As both Má Huáng and Guì Zhī are fundamentally lung medicinals, most predecessors did not subscribe to [the claim] that “[cold damage] is exclusively contracted through the foot [channels] and not the hand [channels].”<sup>337</sup> Instead, [they maintained that] the channels and network-vessels of the human [body] are interconnected.<sup>338</sup> However, when people are affected by different qì entities from heaven, the treatment approach should likewise vary.

### Standard Acrid Cooling Formula

#### Yín Qiào Sǎn

(Lonicera and Forsythia Powder)

#### 辛涼平劑銀翹散

連翹（一兩）、銀花（一兩）、苦桔梗（六錢）、薄荷（六錢）、竹葉（四錢）、生甘草（五錢）、芥穗（四錢）、淡豆豉（五錢）、牛旁子（六錢），右杵為散，每服六錢，鮮葦根湯煎，香氣大出，即取服，勿過煮。肺藥取輕清，過煎則味厚而入中焦矣。病重者，約二時一服，日三服，夜一服。輕者三時一服，日二服，夜一服。病不解者，作再服。

<sup>337</sup> Note: This is a famous claim made by Zhū Yìzhōng in his work titled 類證活人書 *A Book on Categorized Patterns to Enliven People* (1118 CE), “傷寒只傳足經不傳手經，素問熱論亦只說足三陰三陽受病。Cold damage is exclusively contracted through the foot channels and not contracted through the hand channels. Similarly, it is stated in the *Primordial Questions*: ‘Discourse on Heat’ that only the three yīn and three yáng [channels] of the foot contract this disease.” This claim sparked extensive debates by almost all subsequent commentators.

<sup>338</sup> I.e., even though Má Huáng and Guì Zhī are primarily lung medicinals, they can still reach the tàiyáng channel through the interconnected channels and network-vessels.

Lián Qiào	1 liǎng	
[Jīn] Yín Huā	1 liǎng	
Jié Gěng	6 qián	Bitter variant
Bò Hé	6 qián	
[Dàn] Zhú Yè	4 qián	
Gān Cǎo	5 qián	Raw
[Jīng] Jiè Suì	4 qián	
Dàn Dòu Chǐ	5 qián	
Niú Bàn Zǐ	6 qián	

Grind the [above ingredients] into a powder. For each serving, decoct 6 qián [of the powder] in a decoction of fresh Wèi Gēn.<sup>339</sup> Once a strong aroma is emitted, strain [the decoction] immediately and consume. Avoid overcooking, as the medication for the lung should be light and clearing. Overcooking it will make the flavor richer, causing it to enter the middle burner instead.

For those with severe disease, take [the medication] once every two double-hours, thrice during the daytime and once at night. For those with mild disease, take it once every three double-hours, twice during the daytime and once at night. If the disease remains unresolved, prepare [the medication] and take it again.

蓋肺位最高，藥過重，則過病所，少用又有病重藥輕之患，故從普濟消毒飲時時輕揚法。今人亦間有用辛涼法者，多不見效，蓋病大藥輕之故，一不見效，隨改弦易轍，轉去轉遠，即不更張，緩緩延至數日後，必成中下焦證矣。

As the lung occupies the highest position [among the zàng-viscera], excessively heavy medication [dosages] may bypass the afflicted area. Conversely, insufficient dosage may lead to the blunder of under-medicating severe ailments. Therefore, [this formula adopts] the method of gently and frequently raising [evil to eliminate it], following the approach used in Pǔ Jì Xiāo Dú Yǐn.

Today, some individuals occasionally employ the acrid cooling method but often find it ineffective, likely due to under-medicating severe ailments. Upon noticing the lack of results, they quickly change course,<sup>340</sup> yet with each shift, they stray further [from their goal]. Even if they do not alter their approach, [the ineffective

<sup>339</sup> I.e., alternate name for Lú Gēn (蘆根 Phragmitis Rhizoma).

<sup>340</sup> Lit., “改弦易轍 replace one’s strings and change one’s track.”

light dosage] allows [the condition] to gradually progress into a middle or lower burner pattern within a few days.

胸膈悶者，加藿香三錢、鬱金三錢護膈中。渴甚者，加花粉。項腫咽痛者，加馬勃、元參。衄者，去芥穗、豆豉，加白茅根三錢、側柏炭三錢、梔子炭三錢。咳者，加杏仁利肺氣。

For those with oppression in the chest and diaphragm, add 3 qián Huò Xiāng and 3 qián Yù Jīn to protect the chest center.

For those with severe thirst, add [Tiān] Huā Fěn.

For those with swelling in the nape and pain in the pharynx, add Mǎ Bó and Yuán Shēn.

For those with nosebleeds, remove [Jīng] Jiè Suì and [Dàn] Dòu Chǐ, then add 3 qián Bái Máo Gēn, 3 qián charred Cè Bǎi [Yè], and 3 qián charred Zhī Zǐ.

For those with cough, add Xìng Rén to disinhibit the lung qì.

二三日病猶在肺，熱漸入裏，加細生地、麥冬保津液。再不解或小便短者，加知母、黃芩、梔子之苦寒，與麥地之甘寒，合化陰氣，而治熱淫所勝。

After two or three days, if the disease remains in the lung and heat gradually enters the interior, add thin Shēng Dì<sup>341</sup> and Mài Dōng to safeguard the fluids.

If [the condition] further remains unresolved or short urine discharges occur, add the bitter and cold Zhī Mǔ, Huáng Qín, and Zhī Zǐ, along with the sweet and cold Mài [Dōng] and [Shēng] Dì. These will work together to transform the yīn qì, addressing what has been overwhelmed by the heat excess.<sup>342</sup>

<sup>341</sup> For “細生地 thin Shēng Dì,” see footnote 369.

<sup>342</sup> Note: This phrase, “熱淫所勝 what has been overwhelmed by the heat excess,” likely refers to a specific clinical situation within the five movements and six qì framework described in *Sùwèn* Chapter 74. The complete treatment approach outlined in the context is, “司天之氣... 熱淫所勝，平以鹹寒，佐以苦甘，以酸收之。Regarding the qì entities in charge of heaven... when overwhelmed by the heat excess, balance it with salty and cold, assist them with bitter and sweet, and contract them with sour.” This chapter also provides a detailed description of the signs and symptoms associated with this condition. See also “Foundational Concepts: Prescription Based on Flavors in *Sùwèn* Chapter 74 – External Excess of the Six Qì” in the Introduction.

## [ 方論 Commentary on the Formula ]

按溫病忌汗，汗之不惟不解，反生他患。蓋病在手經，徒傷足太陽無益。病自口鼻吸受而生，徒發其表亦無益也。且汗為心液，心陽受傷，必有神明內亂，譫語癡狂、內閉外脫之變。再，誤汗雖曰傷陽，汗乃五液之一，未始不傷陰也。傷寒論曰：尺脈微者為裏虛，禁汗，其義可見。其曰傷陽者，特舉其傷之重者而言之耳。溫病最善傷陰，用藥又復傷陰，豈非為賊立幟乎？此古來用傷寒法治溫病之大錯也。

Inducing sweating is contraindicated for warm diseases. Not only does inducing sweating fail to resolve [the condition], but it can also lead to further complications. As the present condition affects the hand [tài yīn] channel, [inducing sweating] may only harm the foot tài yáng [channel] without offering any benefit. Furthermore, as the ailment originates from inhalation through the mouth and nose, merely effusing the exterior will not offer any benefit either.

In addition, sweat is the humor of the heart. If the heart yáng is injured, it will inevitably result in complications such as internal turmoil of the luminous spirit, delirious speech, mania and withdrawal, internal blockage and outward desertion.

Moreover, even though it is acknowledged that “inappropriate sweating can injure yáng,” as sweat is one of the five humors, it is impossible that [inappropriate sweating] does not also injure yīn. This concept is demonstrated in the *Treatise on Cold Damage*, which states, “When the cubit pulse is faint, it signifies interior vacuity, and sweating is prohibited.”<sup>343</sup> Therefore, when it is said that “[inappropriate sweating] injures yáng,” it specifically refers to the aspect that has been more acutely harmed.<sup>344</sup>

Warm diseases are particularly adept at injuring yīn. If a prescription causes further injury to yīn, is it not akin to hoisting a banner for the bandits? This is [why] it has been a grave mistake since ancient times to treat warm diseases using the cold damage treatment method.

至若吳又可開首立一達原飲，其意以為直透膜原，使邪速潰。其方施於藜藿壯實人之溫疫病，容有愈者，芳香辟穢之功也。若施於膏粱紈綺及不甚壯實人，未有不敗者。蓋其方中首用檳榔、草果、厚朴為君：夫檳榔，子之堅者也，諸子皆降，檳榔苦辛而溫，體重而堅，由中走下，直達肛門，中下焦藥也。草果亦子也，其氣臭烈大熱，其味苦，太陰脾經之劫藥也。厚朴苦溫，亦中焦藥也。豈有上焦溫

<sup>343</sup> See *Shānghán Lùn* Line 49.

<sup>344</sup> I.e., this does not mean that other aspects are not injured as well, even if they are not explicitly mentioned.

病，首用中下焦苦溫雄烈劫奪之品，先劫少陰津液之理！知母、黃芩，亦皆中焦苦燥裏藥，豈可用乎？

As for Wú Yòukě, he introduced Dá Yuán Yǐn<sup>345</sup> at the very beginning of his work. The aim [of this formula] is to directly penetrate the membrane source,<sup>346</sup> thereby swiftly routing the evil. When this formula is used to address warm epidemic diseases in individuals who [consume] pigweed and agastache<sup>347</sup> and have a robust [constitution], recovery is often facilitated. This is attributed to the foulness-repelling effect of the aromatic [substances in the formula]. However, when it is administered to individuals who [consume] fatty meat and fine millet, [wear] fine silk trousers,<sup>348</sup> and generally lack a robust [constitution], without exception, it always results in failure.

This is because the formula primarily employs Bīn Láng, Cǎo Guǒ, and Hòu Pò as its sovereigns. Bīn Láng is a relatively firm seed, and all seeds descend. Bīn Láng is bitter, acrid, and warming, with a dense and sturdy texture. It moves from the middle to the lower body, directly reaching the anus, making it a medicinal for the middle and lower burners. Cǎo Guǒ is also a seed. Its qì is malodorous, harsh, and exceedingly hot, with a bitter flavor. It is a medicinal that plunders the tàiyīn spleen channel. Hòu Pò is bitter and warming, and it is also a medicinal for the middle burner.

In the case of a warm disease [affecting] the upper burner, what could have been his rationale for deliberately choosing these bitter, warming, fierce, harsh, plundering, and desopoliating substances [that primarily affect] the middle and lower burners, to plunder the shàoyīn fluids from the very beginning? In addition, both Zhī Mǔ and Huáng Qín are bitter and drying medicinals that enter the interior of the middle burner. How, then, could they be employed?

况又有溫邪游溢三陽之說，而有三陽經之羌活、葛根、柴胡加法，是仍以傷寒之法雜之，全不知溫病治法，後人止謂其不分三焦，猶淺說也。其三消飲加入大黃、芒硝，惟邪入陽明，氣體稍壯者，幸得以下而解，或戰汗而解，然往往成弱證，虛甚者則死矣。况邪有在衛者，在胸中者，在營者，入血者，妄用下法，其害可勝言耶？豈視人與鉄石一般，並非氣血生成者哉？究其始意，原以矯世醫以傷寒

<sup>345</sup> Dá Yuán Yǐn (達原飲 Membrane-Source-Opening Beverage) consists of 2 qián Bīn Láng, 1 qián Hòu Pò, 5 fēn Cǎo Guǒ, 1 qián Zhī Mǔ, 1 qián Sháo Yào, 1 qián Huáng Qín, and 5 fēn Gān Cǎo.

<sup>346</sup> “膜原 membrane source” refers to a hypothetical membrane in the chest, near the stomach, situated between the exterior and interior. It is believed to be the site where warm evil or epidemic evil lodges before spreading throughout the body.

<sup>347</sup> I.e., poor and impoverished people.

<sup>348</sup> I.e., rich people with wealth and privileges.

法治病溫之弊，頗能正陶氏之失，奈學未精純，未足為法。至喻氏、張氏多以傷寒三陰經法治溫病，其說亦非，以世醫從之者少，而宗又可者多，故不深辯耳。

Moreover, observing that warm evil may spread and overflow into the three yáng [channels], he further devised a method incorporating Qiāng Huó, Gé Gēn, and Chái Hú [to address] the three yáng channels.<sup>349</sup> In doing so, he persisted in blending [elements of] the cold damage method, remaining entirely oblivious to the [proper] approach for treating warm diseases! When later individuals claimed that this [modification could be applied] regardless of [the disease's location within] the three burners, it became yet another unsubstantiated assertion.

In [Wú Yòukě's] Sān Xiāo Yǐn,<sup>350</sup> [these later practitioners] further included Dà Huáng and Máng Xiāo. Nonetheless, [this modification] is applicable only when the evil enters yángmíng and [the patient] has relatively strong qì and physique. After taking it, they may be fortunate enough to resolve [the evil] through precipitation or resolve it through shiver sweating. However, [these patients] often exhibit subsequent signs of weakness, and for those with severe vacuity, [this treatment] can result in death.

In addition, evil may be located in the wèi-defense, within the chest, in the yíng-construction, or it may have entered the blood. [In such cases], if the precipitation method were recklessly employed, how could its harm be fully described? Do [these practitioners] view human beings as akin to iron and rocks, disregarding their origin and development from qì and blood?

Considering [Wú Yòukě's] original intention, it seems he sought to rectify the mistakes of his contemporary physicians who treated warm diseases using the cold damage methodology. While he succeeded in correcting the errors of Master Táo [Jiěān], it is unfortunate that his understanding was unrefined and incoherent, making [his work] unsuitable as a model for emulation.

Regarding Master Yù [Jiāyán] and Master Zhāng,<sup>351</sup> their typical recommendation to treat warm diseases using the cold damage methodology of the three yīn channels is quite mistaken. However, as only a few contemporary physicians adhere [to their approach] while the majority follow [Wú] Yòukě, I will not spend time presenting arguments against them.

<sup>349</sup> Note: Wú Yòukě added 1 qián Qiāng Huó for the tàiyáng channel, 1 qián Gé Gēn for the yángmíng channel, and 1 qián Chái Hú for the shàoyáng channel.

<sup>350</sup> Sān Xiāo Yǐn (三消飲 Three [Channels] Dispersing Beverage) is essentially Dá Yuán Yǐn with the additions of Qiāng Huó, Gé Gēn, and Chái Hú, along with Dà Huáng, Shēng Jiāng, and Dà Zǎo. It is unclear why Wú Jútōng mentioned Máng Xiāo here, as it is not part of this formula. We interpret this as Wú Jútōng's criticism of later practitioners who improperly utilized Wú Yòukě's formulae.

<sup>351</sup> This most likely refers to Zhāng Shíwán, though it could also refer to be Zhāng Jīngyuè.

本方謹遵內經風淫於內，治以辛涼，佐以苦甘。熱淫於內，治以鹹寒，佐以甘苦之訓（王安道滄洲集，亦有溫暑當用辛涼不當用辛溫之論，謂仲景之書，為即病之傷寒而設，並未嘗為不即病之溫暑而設。張鳳遠集治暑方，亦有暑病首用辛涼，繼用甘寒，再用酸泄酸斂，不必用下之論。皆先得我心者）。

Respectfully, this formula aligns with the guidance provided by the *Inner Canon*, “When wind excess is inside, treat it with acrid and cooling, and assist it with bitter and sweet. When heat excess is inside, treat it with salty and cold, and assist them with sweet and bitter.”<sup>352</sup> (*Wáng Āndào’s Collection of Tracing the Source*<sup>353</sup> similarly advised that in cases of warm heat, prescriptions should employ acrid cooling [substances] while avoiding acrid warming ones. He also posited that the work of [Zhāng] Zhōngjǐng was intended for cold damage manifesting as a disease immediately [in winter], and it might not have been intended for warm diseases [emerging later in spring] without an immediate onset. In Zhāng Fèngkuí’s collection of formulae for summerheat treatment,<sup>354</sup> he likewise emphasized that for summerheat diseases, the initial prescription should employ acrid cooling [substances], followed by sweet and cold ones, and then sour [substances] to either discharge or contract, without resorting to precipitation. I hold both these predecessors in the highest regards!)

又宗喻嘉言芳香逐穢之說，用東垣清心涼膈散，辛涼苦甘。病初起，且去入裏之黃芩，勿犯中焦。加銀花辛涼，芥穗芳香，散熱解毒。牛蒡子辛平潤肺，解熱散結，除風利咽。皆手太陰藥也。合而論之，經謂：冬不藏精，春必溫病。又謂：藏於精者，春不病溫。又謂：病溫虛甚死。可見病溫者，精氣先虛。此方之妙，預護其虛，純然清肅上焦，不犯中下，無開門揖盜之弊，有輕以去實之能，用之得法，自然奏效，此葉氏立法，所以迥出諸家也。

[This formula] also adheres to the doctrine of “expelling foulness with aromatics” by Yù Jiāyán and incorporates Qīng Xīn Liáng Gé Sǎn<sup>355</sup> by [Lǐ] Dōngyuán, which is acrid, cooling, bitter, and sweet.

<sup>352</sup> *Sìwèn* Chapter 74.

<sup>353</sup> I.e., 醫經溯洄集 *Collection of Tracing the Source of Medical Canons* (1368 CE) by Wáng Āndào.

<sup>354</sup> I.e., 傷暑全書 *Complete Compendium of Summerheat Damage* (1623 CE). Note: Zhāng Fèngkuí (張鳳遠) is the style name for Zhāng Hèténg (張鶴騰, 1556–1635 CE). He was the younger brother of Zhāng Hè míng (張鶴鳴), who served as the Minister of War. In 1595 CE, Zhāng Fèngkuí passed the highest level of imperial examination. He subsequently held positions such as Secretary of the Ministry of Justice and Director of the Ministry of Revenue.

<sup>355</sup> Note: Qīng Xīn Liáng Gé Sǎn (清心涼膈散 Heart-Clearing Diaphragm-Cooling Powder) is not documented in any known work of Lǐ Dōngyuán. According to the accounts by Lǐ’s peer and disciple, Wáng Hǎizàng (王海藏, 1200–1264 CE), and later by Wáng Mèngyīng (王孟英, 1808–1868 CE), this formula appears to be a modification of the Sòng imperial formula, Liáng Gé Sǎn (涼膈散 Diaphragm-Cooling Powder). The modification involves the removals of Dà Huáng and Máng Xiāo, alongside the addition of Jié Gēng. Based on Wáng Mèngyīng’s documentation in 溫熱經緯 *Longitude and Latitude of Warm Heat* (1852 CE), this formula consists of 4 liǎng Lián Qiào, 2 liǎng Gān Cǎo, 1 liǎng wine-fried Huáng Qín, 1 liǎng Bò Hé, 1 liǎng Zhī Zǐ, and 1 liǎng Jié Gēng. The ingredients are ground into a powder. For each dose, decoct 3–5 qián of the powder with 7 strips of Zhú Yè, and add 1 spoon of honey before serving.

As this is the initial stage of a [warm] disease, I have removed Huáng Qín, which enters the interior, to prevent [the formula] from encroaching on the middle burner. In addition, I have incorporated [Jīn] Yín Huā, which is acrid cooling, [Jīng] Jiè Suì, which disperses heat and resolves toxins with its aroma, and Niú Bàn Zǐ, which is acrid neutral, and which moistens the lung, resolves heat, disperses bind, eliminates wind, and disinhibits the pharynx. [These additions] are all medicinals of the hand tàiyīn.

In summary, the *Canon* states, “Failure to store the essence during winter will inevitably lead to an affliction by warmth in spring.”<sup>356</sup> It also emphasizes, “If the essence is stored, there will be no disease of warmth in spring.”<sup>357</sup> Furthermore, it warns, “For those who are afflicted by warmth, if they are severely vacuous, death will ensue.”<sup>358</sup> From these [statements], it is evident that for those afflicted by warmth, the essence qì will first become vacuous.

This formula is remarkable for its [ability to] prevent and protect against vacuity. It focuses exclusively on clearing and depurating the upper burner without encroaching on the middle and lower [burners]. It not only avoids the mistake of opening the door to invite robbers, but also possesses the capability of removing repletion with light [medicinals]. When applied properly, its effectiveness naturally follows. As this method was devised by Master Yè [Tiānshì] himself, it far surpasses those of all other masters.

## LINE 2.5

太陰溫病，惡風寒，服桂枝湯已，惡寒解，餘病不解者，銀翹散主之。餘證悉減者，減其製。

In tàiyīn warm disease with aversion to wind and cold, after taking Guì Zhī Tāng, if the aversion to cold resolves while other afflicted [symptoms] remain unresolved, Yín Qiào Sǎn governs. If these symptoms have subsided [after taking Guì Zhī Tāng] but still persist, the formulation should be reduced.

太陰溫病，總上條所舉而言也。惡寒已解，是全無風寒，止餘溫病，即禁辛溫法，改從辛涼。減其製者，減銀翹散之製也。

“In tàiyīn warm disease” refers to everything mentioned in the preceding line, while “the aversion to cold has been resolved” indicates the complete absence of wind and cold [evils], leaving only the warm disease. Consequently, the acrid warming approach is now

<sup>356</sup> This is a paraphrase from *Sùwèn* Chapter 5, “冬傷於寒，春必溫病。Damage by cold during winter will inevitably lead to an affliction by warmth in the [following] spring.”

<sup>357</sup> *Sùwèn* Chapter 4.

<sup>358</sup> *Sùwèn* Chapter 15.