

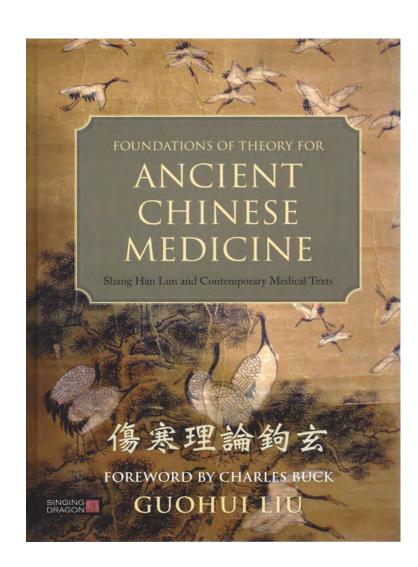








Guohui Liu, ancient chinese medicine



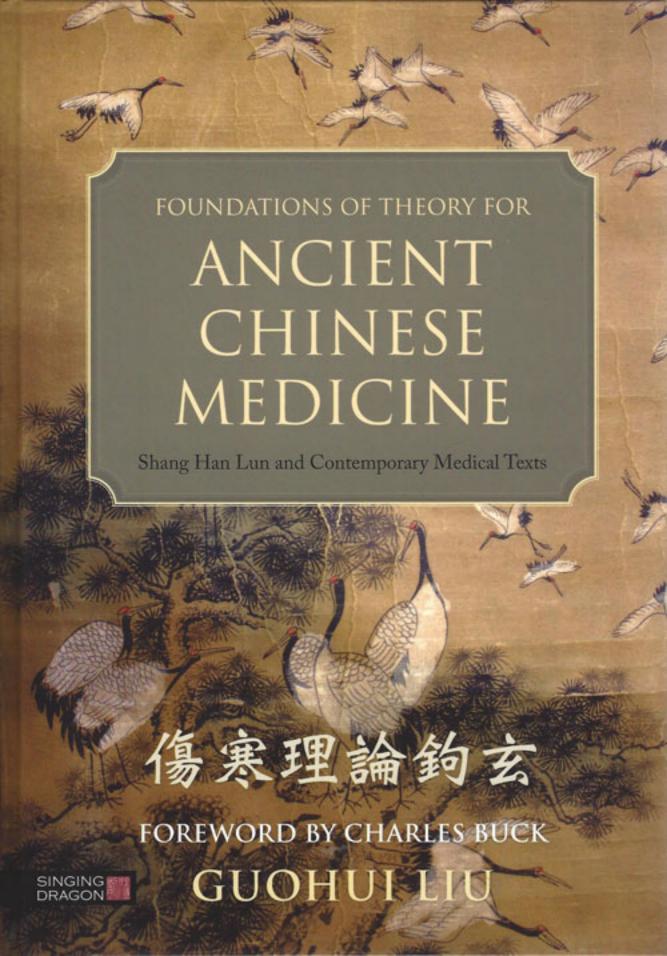
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EXPLORATION OF THE CULTURAL LANDSCAPE FOR WRITING DISCUSSION OF COLD DAMAGE

Medicine is a product of human society, and Chinese medicine is deeply rooted in traditional Chinese culture in regard to basic theory, academic contexts, and way of thinking. In the past 200 years, and especially in the past 50 years, scholars have published many articles and book chapters which discuss the cultural landscape, particularly the social and economic conditions, against which Zhang Ji wrote Discussion of Cold Damage. However, none of them have systematically explored this cultural landscape. As we know, Zhang Ji summed up the medical achievements gained before and during the Han Dynasty (206 BC to 220 AD) and developed new and practical differentiation and treatment systems for various kinds of diseases, systems which later had a tremendous influence on the theory and practice of Chinese medicine. Therefore, in order to thoroughly understand the theories and treatment approaches in Discussion of Cold Damage, one must study the cultural landscape on which the theories and treatment approaches of this classic were created and developed.

Culture is a fruit produced by the activity of human society. It basically stems from philosophical thinking. In the early stages of medical practice in China, Chinese medicine was based on sporadic accumulation of experience, though the knowledge of medicine was continually evolving. However, the medical knowledge of the time was superficial and scattered. When scholars and practitioners started to use both ancient and contemporary philosophy to view and guide medical practice, Chinese medicine gradually began to develop into a systematic, practical and effective discipline. During the Qin Dynasty (221–206 BC) and early Han Dynasty, the theory of qi, the theory of yin and yang, and the theory of five elements were blended into Chinese medicine, and several important books such as The Yellow Emperor's Inner Classic (黄帝内經 huáng dì

Table 3.1 Comparison among formulas in Rhymed Formula for Keys to Employ Herbs According to Zang-fu Organs and Discussion of Cold Damage

R*: Rhymed Formula for Keys to Employ Herbs According to Zang-fu Organs

Dx: Discussion of Cold Damage

Classification	Same	Similar
Decoctions contain Cinnamomi Ramulus (gui zhī)	Minor Yang Dan Decoction (xião yáng dân tãng) in R* is the same as Cinnamon Twig Decoction (guì zhī tāng) in D*.	Major Yang Dan Decoction (dà yáng dàn tāng) in R* is Newly Augmented Cinnamon Twig Decoction with the Addition of One Liang Each of Peony and Fresh Ginger and Three Liang of Ginseng (guì zhī jiā sháo yảo shēng jiāng gè yì liàng rén shēn sān liàng xīn jiā tāng) in D* plus Astragalus.
Decoctions contain Scutellariae Radix (huáng qin) and/ or Coptidis	Minor Red Bird Decoction (xião zhū què tāng) in R* is the same as Coptis and Ass-Hide Gelatin Decoction (huáng lián ē jiāo tāng) in D*.	Minor Yin Dan Decoction (xião yīn dàn tāng) in R* is Scutellaria Decoction (huảng qin tāng) in D* plus Zingiberis Rhizoma Recens (shēng jiāng).
Rhizoma (huáng lián)		Major Red Bird Decoction (dà zhū què tāng) in R* is Coptis and Ass-Hide Gelatin Decoction in D* plus Ginseng Radix (rén shēn) and Zingiberis Rhizoma (gān jiāng).
Decoction contains Bupleuri Radix (<i>chái</i> <i>hú</i>)		Major Yin Dan Decoction (dà yīn dàn tāng) in R* is Minor Bupleurum Decoction (xião chái hi tāng) in D* plus Paeoniae Radix Alba (bái sháo).
Decoctions contain Ephedrae Herba (má huáng)	Minor Bluegreen Dragon Decoction (xião qīng lóng tāng) in R* is the same as Ephedra Decoction (má huáng tāng) in D*.	
	Major Bluegreen Dragon Decoction (dà qing lóng tāng) in R* is the same as Minor Bluegreen Dragon Decoction (xião qing lóng tāng) in D*.	

Decoctions contain Gypsum fibrosum (shi gāo)	Minor White Tiger Decoction (xião bái hữ tāng) in R* is the same as White Tiger Decoction (bái hữ tāng) in D*.	Major White Tiger Decoction (dà bái hủ tāng) in R* is Lophatherum and Gypsum Decoction (zhủ yè shi gão tāng) in D* minus Ginseng Radix (rén shēn) plus Zingiberis Rhizoma Recens (shēng jiāng).
Decoctions contain Aconiti Radix Lateralis (fû zl)		Major Black Warrior Decoction (dà xuán wũ tāng) in R* is True Warrior Decoction (zhēn wũ tāng) in D* plus Ginseng Radix (rén shēn) and Glycyrrhizae Radix (gān cǎo).
		Minor Black Warrior Decoction (xiāo xuān wũ tāng) in R* is True Warrior Decoction (zhēn wũ tāng) in D* minus Zingiberis Rhizoma Recens (shēng jiāng) plus Zingiberis Rhizoma (gan jiāng).
Decoctions contain Pinelliae Rhizoma (bàn xià)	Minor Hook Old Decoction (xiǎo gōu chén tāng) in R* is the same as Decoction to Drain the Epigastrium (xiè xīn tāng) in D*.	
	Major Hook Old Decoction (dà gōu chén tāng) in R* is the same as Pinellia Decoction to Drain the Epigastrium (bàn xià xiè xīn tāng) in D*.	
Decoctions contain Natrii Sulfas (mång xião)		Minor Flying Snake Decoction (xião téng shé tāng) in R* is Major Order Qi Decoction (dà chéng qì tāng) in D* minus Rhei Radix et Rhizoma (dà huáng) plus Glycyrrhizae Radix (gān cão).
		Major Flying Snake Decoction (dà tèng shé tāng) in R* is Major Order Qi Decoction (dà chéng qì tāng) in D* plus Lepidii/ Descurainiae Semen (ting lì zl) and Zingiberis Rhizoma Recens (shēng jiāng).

THE THEORY OF QI TRANSFORMATION IN SIX CONFORMATIONS IN DISCUSSION OF COLD DAMAGE

Debate about qi transformation in Discussion of Cold Damage

Qi transformation is a literal translation for the term "氣化 qì huà" in Chinese medicine. According to Dictionary for Chinese Medicine (中醫大辭典 zhōng yī dà ci diàn) published in 1979, the term "氣化 qì huà" refers to "qì's movement and change." As mentioned in Chapter 5, the school of qi transformation is one of the schools to study Discussion of Cold Damage. Historically, there has been much debating in studying Discussion of Cold Damage. However, nothing can compare to the school of qi transformation among those debating this classic. Therefore, it is impossible to avoid exploring the theory of qi transformation when studying Discussion of Cold Damage, unless one does not want to have serious study of this classic.

Historically, the debate about the theory of qi transformation can be classified into two groups: the group that strongly advocates it and the group that opposes it. In his book, Superficial Comments on Discussion of Cold Damage (傷寒論淺注 shāng hán lùn qián zhù) published in 1803, Chen Nian-Zu (also known as Chen Xiu-Yuan, 1753—1823), pointed out that "one cannot study Discussion of Cold Damage without understanding 本氣 běn qì (root qì), 標氣 biāo qì (branch qì) and 中氣 zhōng qì (middle

¹ Guangzhou College of Traditional Chinese Medicine and China Academy of Traditional Chinese Medicine. Dictionary for Chinese Medicine (zhōng yī dà ci diăn). Beijing: People's Health Publishing House, 1979; 58

qi)² in six qi." Wan You-Sheng (1917-2003), a contemporary scholar from Jiangxi College of Traditional Chinese Medicine, stated:

The theory of qi transformation can be considered as the spirit for Discussion of Cold Damage. Without it, Discussion of Cold Damage would become an inflexible doctrine. Therefore, one must attach great importance to it and further explore it. One cannot discuss the theory of three yin and three yang without the theory of qi transformation.⁴

The first person to oppose the theory of qi transformation was Zhang Bing-Lin (also known as Zhang Tai-Yan, 1869–1936), a famous scholar who studied ancient classics. In the preface for the book, Current Explanation for Discussion of Cold Damage (傷寒論今釋 shāng hán lùn jīn shì) written by Lu Pen-Nian, Zhang wrote:

Zhang Zhi-Cong and Chen Xiu-Yuan⁵ have made explanations for Discussion of Cold Damage in the name of the theory of the five constellation movement and six qi (五運六氣, wǔ yùn liù qì), drawn wrong conclusions by false analogy for the change of weather, and made unrealistic discussion of such a very practical book.⁶

Chen Yi-Ren (1924–2004), a well-known contemporary scholar from Nanjing University of Traditional Chinese Medicine who studied Discussion of Cold Damage, echoed Zhang's idea as the following:

A common point from the school of the theory of qi transformation is that they have applied the "theory of 本氣 běn qì (root qi), 標氣 biāo qì (branch qi) and 中氣 zhōng qì (middle qi) in six qi" to all contents in Discussion of Cold Damage. Since they argue irrationally with difficult language, it is not helpful to study the theory of differentiation based on clinical manifestation in Discussion of Cold Damage. Rather, it can

² Root qi, branch qi and middle qi (all discussed later in detail) are important in the theory of qi transformation.

³ Chen Nian-Zu. Section Two of New Annotation and Collation for Books by Chen Xiu-Yuan (xīn jiào zhù chén xiū-yuán yī shū dī èr ji). Fuzhou: Fujian Scientific and Technological Publishing House, 2003: 14

⁴ Wan You-Sheng, "On the essence of three yin and three yang in Discussion of Cold Damage." Jiangsu Journal of Traditional Chinese Medicine, 1980 (4): 35

⁵ Zhang Zhi-Cong and Chen Xiu-Yuan were two scholars of the Qing Dynasty who made great contributions to the development of the theory of qi transformation.

Lu Pen-Nian. Current Explanation for Discussion of Cold Damage (shāng hán lùn jīn shì). Beijing: Learning Garden Publishing House, 2008: 1

Discussion of Cold Damage (Shāng Hán Lùn) and contemporary texts of ancient China form the bedrock of modern Chinese medicine practice, yet these classic texts contain many concepts that are either hard to understand or confusing. Based on over 30 years' medical practice, and study of the texts, Guohui Liu explains the concepts on which they are based so that the clinical applications of the ancient texts can be better understood and put into practice. He explains the larger context of ancient Chinese culture and philosophy in terms of theoretical knowledge, scholarly approach, and mind-set in order to explain the theoretical basis of the medical texts. He also looks at specific issues, such as the six conformations, zang-fu organ theory, the theory of qi and blood, the theory of qi transformation, and how these are understood in the ancient texts. He includes a discussion of shao yang and tai yang theory, and the element of time and its place in understanding six conformations diseases.

"Liu has excavated important historical, sociological and lineal knowledge about the development of Shāng Hán Lùn and other important ancient texts. A scholarly and critical analysis rises from the pages in a way which is inspiring... The depth of insight provided here will enhance the skills of any serious practitioner of Chinese herbal medicine, and especially those who follow the great saint of medicine, Zhang Zhong-Jing."

- William Morris, PhD, co-author of Li Shi-zhen Pulse Studies: An Illustrated Guide

"To hold an informed position...requires that we have a proper overview of the complexities of scholarly literature over the past thousand years—the insider's understanding of Shang Hán theory that Professor Guohui Liu provides here. So, by explicating the story for us, and presenting his personal scholarly interpretation, he allows us to more properly understand the issues. Liu is our forester offering guidance through the dense Shang Hán literature forest."

—from the Foreword by Charles Buck, practitioner and teacher in Chinese herbal medicine and acupuncture, and Chair, British Acupuncture Council



Guohiu Liu has been studying and practicing Chinese medicine for over 30 years. He gained his Bachelor's and Master's degrees at Chengdu University of Traditional Chinese Medicine in the early 1980s, where he later became Associate Professor in 1994. Dr. Liu currently serves on the faculty of the Oregon College of Oriental Medicine. He has written numerous books and articles in Chinese about medicine and the classic texts, including Warm Pathogen Diseases. Dr. Liu is the author of Discussion of Cold Damage (Shang Han Lun): Commentaries and Clinical Applications, also published by Singing Dragon. He lives in Portland, Oregon, where he maintains a private practice.

