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Shang Han Lun on Cold Damage
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or decoction, thirst is a positive result that means the treatment was correct. The patient should not be given medicinals for thirst, but should be instructed to drink a small amount of water.

Nevertheless, Wáng Hǔ (汪璜, style 苓友 Lín-Yǒu) offers a second interpretation and he writes: "The 'thirst' in the previous line (line 40) is thirst before the decoction [which means] the fluids are not moving. The 'thirst' in this line occurs after taking the decoction and [it means] fluid collapse after sweating." According to this interpretation, further medicinal treatment is indicated to replenish the fluids that have been lost through sweating; drinking water would be inefficient and ineffective.

1.2 MILD PATTERNS OF EXTERIOR DEPRESSION

Cinnamon Twig Decoction (*guì zhī tāng*), which harmonizes the construction and defense, is the primary formula for treating exterior vacuity patterns, while Ephedra Decoction (*má huáng tāng*), which promotes sweating and diffuses the exterior, is used to treat exterior repletion patterns. When disharmony of the construction and defense occurs simultaneously with a mild evil depressed in the exterior, neither of these formulae can be used individually. Combinations of these two formulae are used to treat these patterns, as described below.

- a) Cinnamon Twig and Ephedra Half-and-Half Decoction (*guì zhī má huáng gē bàn tāng*) is used for patients who have had a greater yáng exterior pattern for an extended period of time. The main sign is alternating aversion to cold and heat effusion, in which the heat is more pronounced than the cold, and which occurs two or three times per day. The patient's face may be red, and generalized itching may be observed. No lesser yáng or yáng brightness signs should be observed. In these patterns, wind-cold fetters the exterior for an extended period of time, and an evil becomes depressed in the exterior. This formula, which is acrid, warm, and mild, promotes mild sweating.
- b) Two Parts Cinnamon Twig One Part Ephedra Decoction (*guì zhī èr má huáng yī tāng*) patterns are characterized by alternating aversion to cold and heat effusion, in which the heat is more pronounced than the cold, and which occurs two times per day. This pattern is similar to the one above, but milder. The formula is a mild warm acrid one that promotes mild sweating.
- c) In Two Parts Cinnamon Twig and One Part Spleen-Effusing Decoction (*guì zhī èr yuè bì yī tāng*) patterns, alternating aversion to cold and heat effusion, in which the heat is more pronounced than the cold, is accompanied by thirst and heart vexation. In this pattern, wind-cold fetters the exterior and mild interior heat is present. This formula promotes mild sweating and clears interior heat.

LINE 23

㊦ 太阳病，得之八九日，如疟状，发热恶寒，热多寒少，人不呕，清便欲自可，一日二三度发。㊧ 脉微缓者，为欲愈也；脉微而恶寒者，此阴阳俱虚，不可更发汗、更下、更吐也；面色反有热色者，未欲解也，以其不能得小汗出，身必痒，宜桂枝麻黄各半汤。

(1) *Tài yáng bìng, dé zhī bā jiǔ rì, rú nuē zhuàng, fā rè wù hán, rén duō hán shǎo, qī rén bù ǒu, qīng biàn yù zì kě, yī rì èr sān dù fā*

(2) *Mài wēi huǎn zhě, wēi yù yù yě; mài wēi ér wù hán zhě, cǐ yīn yáng jù xū, bù kě gèng fā hàn. gèng xià. gèng tǔ yě; miǎn sè fān yǒu rè sè zhě, wèi yù jiě yě, yī qí bù néng dé xiǎo hàn chū, shēn bì yǎng, yī guì zhī má huáng gè bàn tāng.*

(1) [In] greater yáng disease [lasting] eight or nine days and resembling malaria,¹ in which [there is] heat effusion and aversion to cold (with the heat effusion more pronounced than the aversion to cold), and in which the person does not retch, the excretions are still normal,² and [episodes] occur two or three times per day, then [the following applies]: (2) If the pulse is slightly moderate³ this means [that there is] about to be recovery. If the pulse is faint and [there is] aversion to cold, this means that both yīn and yáng are vacuous⁴ and one cannot further promote sweating, further precipitate, or further [cause] vomiting. However, a facial complexion with the color of heat⁵ means [that the disease] is not about to resolve; and because the person cannot get up a light sweat, there will be generalized itching; [therefore,] Cinnamon Twig and Ephedra Half-and-Half Decoction (*guì zhī má huáng gè bàn tāng*) is appropriate.

TEXT NOTES

1. Resembling malaria, 如疟状 *rú nuē zhuàng*: Periodic occurrence of heat effusion and aversion to cold, without a set periodicity. It is not considered true malaria, because of the lack of set periodicity.
2. The excretions are still normal, 清便欲自可 *qīng biàn yù zì kě*: No abnormality in the stool and urine. 清 *qīng* is understood as 圊 *qīng*, which means toilet. The phrase 清便 *qīng biàn*, rendered here as "excretions," means stool and/or urine. The character 欲 *yù*, which means "about to," is here interpreted as "still" by the authors of both *Shàng Hán Lùn Yán Jiù Dà Cì Diǎn* and *Gāo Dēng Zhōng Yì Yán Jiù Cān Kǎo Cóng Shū*.
3. The pulse is slightly moderate, 脉微缓 *mài wēi huǎn*: It is possible to interpret this as the "pulse is faint and moderate," but here 微 *wēi* is taken to mean

"slightly" because the pulse means that the disease is about to resolve. If the pulse were faint, one would not expect imminent resolution, since a faint pulse is an indication of severe vacuity.

4. Both yīn and yáng are vacuous, 阴阳俱虚 yīn yāng jù xū. Vacuity of the interior and the exterior. Chéng Wú-Ji writes, "[With] a pulse that is faint and aversion to cold, the exterior and interior are vacuous; yáng means the exterior, yīn means the interior. A pulse that is faint indicates interior vacuity, and aversion to cold indicates exterior vacuity."

5. The color of heat, 热色 rè sè. The color of heat is red. Chéng Wú-Ji writes, "[The term] 'heat color' means red."

FORMULA

Cinnamon Twig and Ephedra Half-and-Half Decoction (guì zhī má huáng gē bàn fāng)

= A mild acrid warm formula [that] promotes slight sweating.

桂枝一两十六铢（去皮）芍药 生姜（切）甘草（炙）麻黄（去节）各一两 大枣四枚（擘）杏仁二十四枚（汤浸，去皮尖及两仁者）

→ 右七味，以水五升，先煮麻黄一二沸，去上沫，内诸药，煮取一升八合，去滓，温服六合。□ 本云，桂枝汤三合，麻黄汤三合，分为六合，顿服。（①）将息如上法。

Guì zhī yī liǎng shí liù zhū (qù pí) shāo yào, shēng jiāng (qiē), gān cǎo (zhì), má huáng (qù jié) gè yī liǎng dà zǎo sì méi (bō) xìng rén èr shí sì méi (tāng jìn, qù pí jiǎn jī liǎng rén zhě)

(1) Yòu qī wèi, yǐ shuǐ wǔ shēng, xiān zhǔ má huáng yī èr fèi, qù shàng mò, nèi zhū yào, zhǔ qǔ yī shēng bā gē, qù zǐ, wēn fú liù gē. (2) Běn yún guì zhī tāng sān hé, má huáng tāng sān hé, fēn wéi liù gē, dùn fú. (3) Jiāng xi rú shàng fǎ.

cinnamon twig (桂枝 guì zhī, Cinnamomi Ramulus) 1 liǎng 16 zhū (remove bark)

peony (芍药 shāo yào, Paeoniae Radix) 1 liǎng

fresh ginger (生姜 shēng jiāng, Zingiberis Rhizoma Recens) 1 liǎng (cut)

mix-fried licorice (甘草 gān cǎo, Glycyrrhizae Radix) 1 liǎng

ephedra (麻黄 má huáng, Ephedrae Herba) 1 liǎng (remove nodes)

jujube (大枣 dà zǎo, Ziziphi Fructus) 4 pieces (broken)

apricot kernel (杏仁 xìng rén, Armeniacae Semen) 24 pieces (scald in hot water, and remove the skin, the tips, and the two kernels)*

(1) [For] the above seven ingredients use five shēng of water. First boil ephedra (má huáng) once or twice and remove the foam [collecting] on top. Add all [the other] ingredients and boil to get one shēng eight gē. Remove the dregs and take six gē warm. (2) This is three gē of Cinnamon Twig Decoction (guì zhī tāng) and three gē of Ephedra Decoction (má huáng tāng) combined to make six gē and taken as a single dose. (3) [One should] rest, as in the previous method [for Cinnamon Twig Decoction (guì zhī tāng)].

FORMULA NOTE

- Scald in hot water, and remove the skin, the tips, and the two kernels, 湯浸去皮尖及兩仁者 *tāng jìn, qù pí jiǎn yī liǎng rén zhě*: We do not know what the meaning of the phrase, "two kernels" is in this context.

SYNOPSIS

- a) Three possible scenarios that may appear in unresolved greater yáng disease.
- b) The distinguishing clinical features and treatment of greater yáng mild exterior depression patterns.

COMMENTARY

Eight or nine days is considered to be a long course for greater yáng disease. Heat effusion and aversion to cold, with the heat effusion predominant, is said to be similar to but not the same as malaria. It is not the same as malaria because it does not have the same set periodicity typical of malaria. It is not clear whether this means heat effusion and aversion to cold occurring simultaneously or whether it means alternating aversion to cold and heat effusion, as is seen in malaria. Regardless of which is the correct interpretation, it is clearly stated that the patient does not retch and the urine and stool are normal. This information is provided because after a protracted disease course, particularly when malaria-like signs are observed, one may be concerned that the disease has shifted to the lesser yáng. That the patient does not retch is one indication—although not an absolute assurance—that the disease has not shifted to the lesser yáng. Another possibility is that the disease has shifted to the yáng brightness, but since the heat and cold signs are not characteristic of a yáng brightness pattern and the stool and urine are normal, this is unlikely. On the basis of the information in the text, one can infer that the disease is still in the exterior and an unresolved evil is depressed in the exterior.

At this point, the reader is presented with three possible transmutations. The first is that the pulse is slightly moderate. If this pulse appears, one knows that the disease is about to resolve and no treatment is necessary. In the second, the pulse is faint, the heat effusion ceases, and aversion to cold continues, indicating that both the interior and the exterior have become vacuous. As a result, one cannot use sweating, precipitation, or vomiting to treat this patient, but must supplement the vacuity, so that right qì can expel the depressed evil. The third, in which the disease is not about to resolve, is characterized by red facial complexion and generalized itching, which occur because the patient is not able to sweat and the evil remains depressed in the exterior. Yóu Yì explains the itching as follows: "When an exuberant [exterior] evil attacks the channels and sinews, [there is] pain. [When] a mild evil moves in the skin, [there is] itching." According to Yóu Yì, this last condition occurs because the patient cannot get up a light sweat. The exterior is not obstructed by a repletion evil, for which the strong promotion of sweating with Ephedra Decoction (*mǎ huáng tāng*) would be appropriate. Here, a mild evil is depressed in the exterior and the patient is unable to sweat normally. The defense and construction must be harmonized through the use of Cinnamon Twig Decoction (*guì zhī tāng*) and light sweating must be promoted through the use of Ephedra Decoction (*mǎ huáng tāng*). As Yóu Yì writes:

Seeing that [the patient] has not yet been able to sweat, this is not [a disease]. Cinnamon Twig Decoction (*guì zhī tāng*) can resolve. Also, the evil



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