

温热论

Ye Tian-Shi's *Wen Re Lun*

Discourse on warm-heat disease

By Daniella Van Wart and Charles Chace

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On macules and papules

凡斑疹初见，须用纸燃照看胸背、两胁，点大而在皮肤之上者为斑。Whenever macules and papules begin to appear, one must illuminate the chest, back and both rib sides with a piece of burning paper. If the spots are large and [evenly spread] on the skin, then they are macules.

LGH, pp 121–126

或云头隐隐，或琐碎小粒者为疹。又宜见而不宜见多。

Or [if the rash appears] with faint, cloudy [raised] heads or presents as slight granules, then they are papules. Also, it is a favourable sign to see [some macules or papules] but an unfavourable sign to see many.

LGH, p. 122

按方书谓斑色红者属胃热，紫者热极，黑者胃烂。

According to the prescription texts, if the colour of the macules is red, then this pertains to Stomach heat. If they are purple, then the heat is intense. If they are black, then the Stomach is ulcerated.

LGH, p. 123

然亦必看外症所合，方可断之。

However, one must also look for other attendant

symptoms and from these the prescription can be decided.

然而春夏之间，湿病俱发疹为甚，且其色要辨。

However, during transition between spring and summer, any damp disease can aggravate the eruption of papules. Furthermore, it is important to differentiate the colour [of the rash].

如淡红色，四肢清，口不甚渴，脉不洪数，非虚斑即阴斑。

If the colour [of the papules] is pale-red, the four extremities are unaffected, the thirst is minimal and the pulse is neither flooding nor rapid, then these will be either vacuity macules or yin macules.

或胸微见数点，面赤足冷，或下利清谷，此阴盛格阳于上而见，当温之。

Or, [if the patient presents with] many barely visible [pale red] spots on the chest, a red face and cold feet, or [presents with] clear food diarrhea, this means that there is exuberant yin repelling yang in the upper [part of the body] and appearing there, and one should administer warming [methods].

若斑色紫，小点者，心包热也。

If the macules are purple and small, there is heat in the Pericardium.

点大而紫，胃中热也。

Spots that are large and purple mean that there is heat in the Stomach.

The failure to evict the pathogen through the exterior had resulted in its retention in the interior where it damaged the fluids and humours.

黑斑而光亮者，热胜毒盛，虽属不治，若其人气血充者，或依法治之尚可救。Macules that are black and lustrous reflect a prevalence of heat and toxins. Although this is categorised as an untreatable condition, if the patient's qi and blood is sufficient then the patient may be saved if the appropriate methods of treatment are adopted.

若黑而晦者必死。If [the macules] are black and dull, [the condition] is invariably fatal.

若黑而隐隐四旁赤色，火郁内伏，大用清凉透发，间有转红成可救者。If [the macules] are black, indistinct and red on the periphery, this reflects constrained fire lurking on the inside and large doses of clearing, cooling medicinals should be used to evict [the pathogen]. If following [treatment, the black macules] change to red, then the condition may be salvaged.

LGH, p. 123

若夹斑带疹，皆是邪之不一，各随其部而泄。

If the macules and papules are commingled, then this means that there is not just one [heat] pathogen, and each should be drained based on its location [in the Stomach or Lungs, and its location in construction or blood aspects].

斑疹皆是邪气外露之象，发出宜神情清爽，为外解里和之意。

Macules and papules are both expressions of the pathogenic qi moving outward. Once they erupt, the patient's bearing should become more alert, meaning that the exterior has resolved and the interior has been harmonised.

然斑属血者恒多，疹属气者不少。Macules most often pertain to the blood, while most papules pertain to the qi.

如斑疹出而昏者，正不胜邪，内陷为患，或胃津内涸之故。

If [mental] clouding occurs with the eruption of the macules and papules, this means that the correct [qi] has not overcome the pathogen and [the heat] has sunken inwards and is causing harm, or that there is an internal desiccation of stomach liquids.

论白痞
On miliaria alba

LGH, pp. 126–128

再有一种白痞小粒如水晶色者，此湿热伤肺，邪虽出而气液枯也，必得甘药补之。

Another type [of rash] is miliaria alba, which are small granules with a crystalline appearance. This is damp-heat damaging the Lungs, and although the pathogen has been vented, the qi and humors have become desiccated. One must administer sweet medicinals to supplement [the correct qi].

或未至久延，伤及气液，乃湿郁卫分，汗出不彻之故，当理气分之邪。Even if the condition is not prolonged, the damage may still reach the qi and humors causing damp constraint in the defense aspect, resulting in an incomplete sweat [and expressed as miliaria]. [Nevertheless,] one should rectify the pathogen [from] the qi aspect [with the administration of sweet, moistening medicinals].

Case history

A patient suffered from spring warmth presenting with generalised fever that went unresolved for six days. The retained pathogen damaged the fluids; the tongue was crimson and the joints were painful. Sweet, cold methods were indicated to extinguish the pathogen.

Zhu Ye Xin (Phyllostachys avicularis Folium)

Zhi Mu (Anemarrhenae Rhizoma)

Hua Fen (Trichosanthes Radix)

Hua Shi (Talcum)

Sheng Gan Cao (uncooked Glycyrrhizae Radix)

Li Pi (Pear skin)

Comment: Although Ye has identified *Huang Qin Tang* (Scutellaria Decoction) as the correct treatment for spring warm patterns, our options for removing heat cannot be limited to single methods such as the administration of the bitter cold *Huang Qin Tang*. In the above case, the failure to evict the pathogen through the exterior had resulted in its retention in the interior where it damaged the fluids and humours. Administration of bitter cold medicinals to directly clear the heat pathogen in this situation would inevitably promote a further retention of the pathogen. Also, one would then worry about [the pathogen] transforming to dryness.

Hence, rather than using *Huang Qin* (Scutellariae Radix) and *Bai Shao* (Paeoniae Radix alba), Ye instead used *Zhi Mu* (Anemarrhenae Radix) and *Hua Shi* (Talcum) to clear heat, together with *Hua Fen* (Trichosanthes Radix) and *Zhu Ye Xin*, (Phyllostachys avicularis Folium) to both clear heat and engender fluids. The prescription also clears and enriches while simultaneously evicting pathogens and illustrates the principle that there are many methods for evicting pathogens. While the prescription actually makes use of sweet cold medicinals, it is most accurately understood as employing cool moistening, evicting and resolving methods.

或白枯如骨者多凶，为气液竭也。
When [the rash] is white and dry like bone, the condition is far more severe, indicating an exhaustion of the qi and humors.

论齿

On [diagnosis of the] teeth

LGH, pp. 120–121

再温热之病，看舌之后，亦须验齿。
As for warm heat diseases, after one looks at the tongue one must also examine the teeth.

齿为肾之余，龈为胃之络。
The teeth are the surplus of the Kidneys and the gums are the networks of the Stomach.

热邪不燥胃津，必耗肾液。
Even if heat pathogens do not dry the Stomach liquids, they will invariably harm the Kidney humors.

且二经之血皆走其地，病深动血，结瓣于上。

Moreover, the blood in these two channels also travels to these places [i.e. the teeth and gums], so if the disease deepens and stirs the blood [the heat pathogen] will bind to the segments of the upper [gums].

阳血者色必紫，紫如干漆；阴血者色必黄，黄如酱瓣。
Yang blood [from the gums] will be a purplish color, purple like dried lacquer. Yin blood [from the gums] will be yellowish, yellow like broad bean sauce.¹

阳血若见，安胃为主。阴血若见，救肾为要。

If yang blood is present, calming the Stomach is primary. If yin blood is present, then it is essential to rescue the Kidney.

然豆瓣色者多险，若症还不逆者尚可治，否则难治矣。

Although a bean [sauce] colour is indicative of a very dangerous [condition], it can still be treated if there are no ominous symptoms and signs. Otherwise, it will be difficult to treat [successfully].

何以故耶？盖阴下竭，阳上厥也。
What then, does this mean? The yin below is exhausted and there is an ascending reversal of yang.

齿若光燥如石者，胃热甚也。
If the teeth are lustrous and dry like stones, there is extreme Stomach heat.

若无汗恶寒，卫偏胜也。
If there is an absence of sweating and an aversion to cold, the defense [aspect] is relatively overbalanced [due to the presence of the pathogenic factor].

辛凉泄卫²，透汗为要。

It is essential to use acrid, cool [medicinals] to discharge the defence and to vent [the pathogen] with diaphoresis.

若如枯骨色者，肾液枯也，为难治。
If [the teeth] are the colour of withered bone, the Kidney humors have been desiccated and [the condition] is difficult to treat [successfully].

若上半截润，水不上承，心火炎上也，急急清心救水，俟枯处转润为妥。
If the upper [teeth] lack any moisture, water cannot ascend in a co-ordinated manner and [instead] Heart fire flares upward. [In this case one must] immediately clear the [Heart] fire to rescue the water, and one must wait until the desiccated areas have become properly moistened [before changing the treatment strategy].

若咬牙断齿者，湿热化风痉病。
If teeth are clenched to the point of cracking, this is a spasmodic disease caused by damp-heat transforming to wind.

但咬牙者，胃热气走其络也。
However, if the teeth are simply clenched, qi from Stomach heat travels to the networks [of the Stomach in the mouth].

若咬牙而脉症皆衰者，胃虚，无谷以内荣，亦咬牙也。

If the teeth are clenched with a pulse and a pattern that all [signs and symptoms] are debilitated, this is due to Stomach vacuity. A lack of proper nutrition to nourish the interior may also [cause] clenched teeth.

何以故耶，虚则喜实也。
Why is this so? Because vacuity [patterns] often [present with symptoms that appear to be] replete.

舌本不缩而硬，而牙关咬定难开者，此非风痰阻络，即欲作痉症，用酸物擦之即开。

The root of the tongue may or may not be contracted but is hardened, and if the mandibular joint is clenched shut and difficult to open, this is none other than [a condition] of wind phlegm hindering the networks that is about to become a spasm pattern, and one should use sour substances rubbed [on the teeth] to open [the jaws].



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酸走筋³，木来泄土故也。⁴
Since sour flavors travel to the sinews, Wood is used to drain Earth.

若齿垢如灰糕样者，胃气无权，津亡，湿浊用事，多死。
If the teeth are dirty as if caked with ash, then the Stomach qi lacks vigor. The liquids have become exhausted and damp turbidity is in control. [Such a condition] is often fatal.

而初病，齿缝流清血，痛者，胃火冲激也。

At the onset of disease, when fresh blood flows from the gaps between the teeth and there is pain, this is due to fierce surging Stomach fire.

不痛者，龙火内燔也。⁵
If there is no pain, then dragon fire blazes internally.

齿焦无垢者死。齿焦有垢者，肾热胃劫也，当微下之，或玉女煎清胃救肾可也。

If the teeth are scorched but not dirty, this is fatal. However, if the teeth are scorched and dirty then the Kidney heat [is excessive] and the Stomach has been plundered. [This condition] should be lightly precipitated, or one may administer *Yu Nu Jian* (Jade Maiden Decoction) to clear the Stomach and rescue the Kidney.

论妇女温热
On warm heat in women

再妇人病温与男子同一但多胎前产后，以及经水适来适断。
Female patients with warm diseases are [generally treated] the same as males. Nevertheless, many pre-partum and post-partum [conditions] as well as [complications] arising from the arrival and cessation of menstruation [require special consideration].

大凡胎前病，古人皆以四物加减用之，谓护胎为要，恐来害妊。
For the great majority of prepartum diseases, our ancestors used modifications of *Si Wu Tang* (Four Substance [Decoction]) stating the importance of protecting the fetus lest harm come to the pregnancy.

如热极，用井底泥，兰布浸冷，覆盖腹上等，皆是保护之意，但亦要看其邪之可解处
In cases of extreme heat the abdomen is covered with mud from the bottom of a well or a moist, blue-coloured cloth containing orchid [flowers], all with the intention of protecting [the fetus]. Still, it is also important to see that the pathogen

is resolved from [the pivotal place in which] it resides.

用血赋之药不灵，又当审察，不可认板法。
[In this case] the use of cloying blood [supplementing] medicinals is ineffective and [the patient] must be carefully examined, since [the application of blood supplementers] cannot be considered a universal remedy.

然须步步保护胎元，恐损正邪陷也。
Of course, one must safeguard the fetal source at every step, lest the correct [qi] become damaged allowing the pathogen to sink [inward].

至于产后之法，按方书谓慎用苦寒药，恐伤其已亡之阴也。
As for the methods [of treating] post partum [patients], the prescription books state that one should be cautious in one's use of bitter cold medicinals lest they [further] damage yin that is already exhausted.

然亦要辨其邪，能从上中解者，稍从症用之，亦无妨也，不过勿犯下焦。
However, it is also essential to differentiate [the location] of the pathogen. To resolve [pathogens] from the upper and middle burner, one may use small amounts [of bitter cold medicinals] based on the symptoms without causing harm. However, do not attack the lower burner.

且属虚体，当如虚怯人病邪而治，总之勿犯实实虚虚之禁。
Moreover, those with weak constitutions should be treated as one would treat individuals who are weakened by pathogens. In general, do not violate the prohibition against replenishing a repletion or evacuating a vacuity.

况产后当血气沸腾之候，最多空窠，邪势必乘虚内陷，虚处受邪，为难治也。
In post partum situations presenting with an agitation of blood and qi and the [potential] for emptiness on many [levels], there is a tendency of the pathogen to avail itself of whatever vacuity may be present and to sink inward. The pathogen will be contracted wherever there is a vacuity, and such conditions are difficult to treat.

如经水适来适断，邪将陷血室，少阳伤寒言之详悉，不必多赘。
For instance, [a heat] pathogen may sink into the blood chamber either during or after menstruation. The Shao Yang cold damage [literature] has already discussed this in great detail, and therefore it requires no further attention.

但数动⁶与正伤寒不同。仲景立小柴胡汤，提出所陷热邪，参、枣扶胃气，以冲脉隶属阳明也，此与虚者为合治。

However, [the pulse in warm disease] will be rapid and stirring, and this differs from the typical cold damage [pulse]. In formulating *Xiao Chai Hu Tang* (Minor Bupleurum Formula), [Zhang Zhong-Jing] demonstrated that for sinking heat pathogens the use of [Ren] *Shen* (Ginseng Radix) and [Da] *Zao* (Zizyphi Jujubae Fructus) supports the Stomach qi, because the Chong vessel connects with [Stomach] Yang Ming. Therefore, this [sinking heat] and the vacuity condition are treated simultaneously.

LGH, pp. 148, 156

若邪热陷入，与血相结者，当宗陶氏小柴胡汤，去参、枣，加生地、桃仁、山) 楂肉、丹皮或犀角等。

If the pathogenic heat has already sunken inward and become bound with the blood, one should adopt Master Tao's version of *Chai Hu Tang* (Bupleurum Formula) that omits *Ren Shen* (Ginseng Radix) and *Da Zao* (Zizyphi Jujubae Fructus), and adds *Sheng Di [Huang]* (Rehmanniae Glutinosae Radix), *Tao Ren* (Persicae Semen), (*Shan*) *Zha Rou* (Craetagus fructus), [*Mu*] *Dan Pi* (Moutan Cortex) and *Xi Jiao* (Rhinoceri Cornu).

若本经血结¹自甚，必少腹满痛，轻者刺期门，重者小柴胡汤去甘药，加延胡、归尾、桃仁，挟寒加肉桂心，气滞者加香附、陈皮、枳壳等。

If the menstrual blood suddenly ceases there will inevitably be lower abdominal fullness and pain. If these symptoms are mild, then prick Cycle Gate [LV-14], and if they are severe then omit the sweet medicinals from *Xiao Chai Hu Tang* (Minor Bupleurum Formula) and add *Yan Hu [Suo]* (Corydalis Yanhusuo Rhizoma), [*Dang*] *Gui Wei* (Angelicae Sinensis Radicis Extremitas) and *Tao Ren* (Persicae Semen), and if there is cold associated with the condition, then add *Rou Gui Xin* (Cortex Cinnamomi). If there is qi stagnation, then add *Xiang Fu* (Cyperus Rotunda, Rhizome), *Chen Pi* (Citri Reticulatae, Pericarpium) and *Zhi Shi* (Immaturus Citrii Aurantii, Fructus).

LGH, pp. 148, 186

然热陷血室之症，多有谵语如狂之象，防是阳明胃实，当辨之。

Because manic raving is often an indicator of heat having sunken into the blood chamber, one should be careful to discriminate this from Yang Ming Stomach repletion.

血结者，身体必重，非若阳明之轻旋便捷者，何以故耶？

Why is it that when there is [a sudden] sensation

of menstruation, [the diagnosis] turns on the inevitable feeling of generalised heaviness in the body [when there is blood stagnation and heat and the absence of it in Yang Brightness (Yang Ming) patterns]? The blood binding must present feeling of heaviness in the body, which is quite different from flexible and normal feeling in the body caused by Yang Ming (heat). Why is that so?

阴主重浊，络脉被阻，侧旁气痹，连胸背皆拘束不遂，故去邪通络，正合其病。

[Stagnant blood] yin [pathogens] are characterised by heaviness and turbidity. When the network vessels become obstructed this causes qi impediment on the sides [of the body] that extends to the chest and back, which all become contracted and paralysed (stiff or rigid). Hence, [one should] expel the pathogen and open the networks, in proper accord with the disease.

往往延久，上逆心包，胸中痛，即陶氏所谓血结胸也。

If [this condition] persists and becomes chronic, there will be ascending counterflow into the Pericardium, with pain in the chest, and this is what Mister Tao referred to as blood binding in the chest.

王海藏出一桂枝红花汤，加海蛤、桃仁，原为表里上下一齐尽解之理。

[Finally] Wang Hai-Zang presented *Gui Zhi Hong Hua Tang* (Cinnamon Twig and Carthamus Flower Decoction) with the additions of *Hai Ge [Ke]* (Clam Shell) and *Tao Ren* (Persicae Semen), which was originally based on the principle of the simultaneous and complete resolution of the exterior and interior above and below. [This too treats the above condition].

看此方大有巧手，故录出以备学者之用。

In considering how skilfully these prescriptions [have been formulated] I have therefore recorded and presented them here in preparation for their use by students.

Endnotes

1. Spicy thick broad bean sauce.
2. In some editions, defence (卫 *wei*) is replaced by Stomach (胃 *wei*).
3. 酸走筋 does not appear in the Shanghai edition.
4. The sour medicinal that is rubbed on the gums is *Wu Mei* (Mume Fructus).
5. Dragon fire is Kidney fire.
6. Should be 变动.

For sinking heat pathogens the use of *Ren Shen* (Ginseng Radix) and *Da Zao* (Zizyphi Jujubae Fructus) supports the Stomach qi, because the Chong vessel connects with [Stomach] Yang Ming.