

CHAPTER 1

Exterior-Resolving Medicinals

CHINESE TERM: 解表药 *jiě biǎo yào*.

ALTERNATIVE NAME: 发表药 *fā biǎo yào*.

CONCEPT: Exterior-resolving medicinals treat exterior patterns.

Exterior patterns mostly arise in initial-stage externally contracted disease when external evils (usually a combination of wind with other evils) invade the body through the skin and flesh, the nose, and the mouth. External evils tend to settle first in the body's exterior and the lung. Exterior patterns are most commonly caused by wind-cold or wind-heat. There are variations in the patterns these evils cause, and sometimes evils other than wind, cold, and heat are involved.

Exterior patterns are characterized by sudden onset, aversion to wind or cold, heat effusion (fever), presence or absence of abnormal sweating, generalized pain, and a floating pulse. Such patterns occur in patients suffering from common cold or flu. Exterior patterns may also be seen during the initial stages of measles, sores, water swelling, and dysentery.

Pathomechanisms

The exterior and its protector, defense qì: The “exterior” is the outer surface of the body. In Chinese, it is often called the “fleshy exterior” (肌表 *jī biǎo*) because it consists of the skin and flesh (as opposed to the bones

and internal organs, which constitute the body's interior). Under normal conditions, the exterior is actively protected by defense qì. Defense qì is closely related to lung qì and “diffuses” with it, which means that it gently flows to the outermost parts of the body to warm the flesh and prevent external evils from invading the body.

Sweating: Defense qì regulates the opening and closing of the “interstices” (腠理 *còu lǐ*), which were traditionally understood to be spaces that run through the flesh and carry sweat out of the body. Nowadays, they tend to be equated with the sweat glands, sweat ducts, and sweat pores of biomedical anatomy. Sweating is a natural function of regulating body temperature. In Chinese medicine, it is the result of yáng qì steaming the fluids of the body.

Effusion: The Chinese 发 *fā* means “to emit, to send out, to move out.” In the context of resolving the exterior, it is used in the term 发热 *fā rè*, heat effusion, which means emitting heat (that is, fever). It is also used in the term 发表 *fā biǎo*, to effuse the exterior, which means to promote the normal outward movement of defense qì and lung qì, as well as promoting different degrees of sweating. It further occurs in the term 发汗 *fā hàn*, literally, “effuse sweat,” i.e., promote sweating.

In sickness, pronounced sweating or pronounced absence of sweating is related to disturbances of the normal sweating function. Sweating may be affected by evil qì, by the strength or weakness of right qì, by yīn-yáng disharmony, and by the looseness or tightness of the interstices.

Right and Evil: Externally contracted febrile disease is caused by factors such as wind, cold, and dampness, which are all forms of “evil qì” (邪气 xié qì). These are resisted by the health-maintaining forces of the body, which are collectively known as “right qì” (正气 zhèng qì). Right and evil are moral metaphors chosen by ancient Chinese physicians to describe the processes of health and sickness. Many writers discard these ancient metaphors in preference for scientific-sounding terms such as “normal qì” and “pathogenic factors.”

Aversion to wind or cold: When external evils invade the exterior, they obstruct defense qì. This weakens its ability to warm the flesh, so the patient experiences aversion to wind or cold. Aversion to wind is a cold, shivery feeling experienced when the body is exposed to wind or drafts. Aversion to cold is a pronounced cold, shivery sensation that is present even when the body is well covered. Both aversion to wind and aversion to cold are quite different from “fear of cold.” Aversion to wind and cold are of sudden onset, are experienced even in warm environments, and are usually associated with physical discomfort (such as shivers) by which people instinctively know they have caught a cold. “Fear of cold” is the intolerance of cold experienced by people suffering from yáng vacuity. It is of gradual onset, abates in warm environments, and is not associated with shivering.

Heat effusion: External evils that have invaded the exterior not only obstruct defense qì, but also prompt a response from the body’s general forces for maintaining and restoring health, which are called “right qì.” Right qì supports defense qì in its active struggle against the invaders. This fierce struggle generates the heat in the fleshy exterior that we call fever.

In Chinese medicine, where fine distinctions are made between different kinds of fever and heat sensations, not all of which are associated with an actual rise in body temperature, we prefer the term “heat effusion,” which reflects the Chinese conception of emitting heat (发热 fā rè). Before the modern era, there were no thermometers, so abnormal increases in body temperature could not be measured objectively. Instead, the presence of heat effusion was determined by palpation and by the patient’s subjective sensations. Heat effusion and aversion to wind or cold are the most important signs of exterior patterns. No interior patterns are characterized by the simultaneous presence of these two signs.

Generalized pain: When external evils invade the exterior, they enter the channels and obstruct the flow of qì. In accordance with the saying, “when there is stoppage, there is pain,” this obstruction of qì can manifest in headache, pain and stiffness of the nape and back, and generalized pain. Note that an obstruction of qì giving rise to pain is normally treated with qì-rectifying medicinals (see Chapter 8). However, when external evils obstruct the channels and cause headache and generalized pain, exterior-resolving medicinals are used.

Floating pulse: Exterior patterns are reflected in the state of the pulse. The struggle between right and evil on the body’s periphery manifests in a pulse that feels exuberant when applying light pressure, but that is much weaker when heavier pressure is applied.

Abnormalities of sweating: Exterior patterns are often characterized by abnormalities of sweating: either a marked presence or a marked absence of sweating. Presence or absence of sweating depends on the nature of the offending evil and the state of right qì. The significance of sweating can be explained through three different patterns:

- **Wind-cold assailing the exterior,** giving rise to exterior repletion;
- **Wind-cold assailing the exterior,** giving rise to exterior vacuity;
- **Wind-heat invading the exterior.**

When wind-cold assails the exterior, it can give rise to a pattern characterized by absence of sweating, together with aversion to cold, heat effusion, headache and generalized pain, a thin white tongue fur, and a pulse that is floating and tight. This is called a wind-cold exterior pattern. Because cold causes contracture and tautness,

when cold evil invades the fleshy exterior, the interstices close. Hence, there is no sweating. This is called a “wind-cold repletion pattern.”

Alternatively, wind-cold invading the exterior can also give rise to a pattern characterized by the presence of sweating, together with aversion to wind or cold, heat effusion, headache, white tongue fur, and a pulse that is moderate and floating or weak and floating. This pattern arises when wind evil is more pronounced than the cold evil. It is often said that “wind by nature causes opening and discharge.” When it penetrates the exterior, it prevents defense qì from protecting the exterior and keeping it secure, and also renders construction-yīn (here referring to blood and fluids, from which sweat is produced) incapable of containing itself, so that it discharges outward in the form of sweat. This type of pattern is called an exterior vacuity pattern. It is treated by effusing the exterior and harmonizing defense and construction. The treatment of resolving the exterior in exterior vacuity patterns is often specifically referred to as “resolving the flesh” (解肌 *jiě jī*), “flesh” here referring to the fleshy exterior.

The third pattern, wind-heat invading the exterior, gives rise to sweating together with heat effusion, headache, slight aversion to cold, nasal congestion without snivel, sore throat, cough with thick yellow phlegm, thirst, a red tongue with a thin yellowish-white tongue fur, and a pulse that is floating and rapid. Here, the sweating is due to the upbearing and dispersing nature of heat, which forces sweat out of the body. This type of pattern is called “wind-heat exterior pattern.” It is treated by resolving the exterior with coolness and acidity and by dispersing wind-heat.

HOW EXTERIOR-RESOLVING MEDICINALS WORK

Exterior-resolving medicinals achieve their effect by regulating the amount of sweat the patient effuses and by dispersing evils. The importance of regulating sweat is underscored by the fact that in the traditional classification of treatment methods known as the “eight methods,” exterior resolution is called “sweating” (or diaphoresis). Exterior-resolving medicinals are acrid in flavor—a property associated with an effusing and dispersing action. They free defense qì and thereby restore

normal opening and closing of the interstices, so that external evils can be released from the body.

Exterior-resolving medicinals disperse exterior evils. It is on the basis of their ability to disperse either wind-cold or wind-heat that they are subdivided into “warm acrid exterior-resolving medicinals” and “cool acrid exterior-resolving medicinals.”

Among the warm acrid exterior-resolving medicinals, the degree of sweating that is promoted varies. Medicinals that cause pronounced sweating are described as “promoting (literally ‘effusing’) sweating and resolving the exterior.” Agents with a mild warming and dispersing action are described as “dispelling wind and resolving the exterior” or “coursing the exterior.”

Cool acrid exterior-resolving medicinals generally only have a mild diaphoretic (sweat-promoting) action, since heat evil tends to induce sweating.

Exterior-resolving medicinals are either warm or cool-cold in nature. They are nearly all acrid in flavor. Exterior-resolving medicinals mostly enter the lung and bladder channels, since these are most closely associated with the exterior. They are all upfloating in their bearing, a property associated with their effusing and dispersing action.

Medicinals

WARM ACRID EXTERIOR-WARMING MEDICINALS

- 1.1.1. *Má huáng* (Ephedrae Herba)
- 1.1.2. *Guì zhī* (Cinnamomi Ramulus)
- 1.1.3. *Zī sū yè* (Perillae Folium)
- 1.1.4. *Shēng jiāng* (Zingiberis Rhizoma Recens)
- 1.1.4.A *Shēng jiāng pí* (Zingiberis Rhizomatis Cortex)
- 1.1.4.B *Shēng jiāng zhī* (Zingiberis Rhizomatis Succus)
- 1.1.5. *Xiāng rú* (Moslae Herba)
- 1.1.6. *Jīng jiè* (Schizonepetae Herba)
- 1.1.6.A *Jīng jiè suì* (Schizonepetae Flos)
- 1.1.7. *Fáng fēng* (Saposhnikoviae Radix)
- 1.1.8. *Qiāng huó* (Notopterygii Rhizoma Et Radix)
- 1.1.9. *Bái zǐ* (Angelicae Dahuricae Radix)
- 1.1.10. *Gǎo běn* (Ligustici Rhizoma)

- 1.1.11. *Cōng bái* (Allii Fistulosi Bulbus)
 1.1.12. *Xīn yí* (Magnoliae Flos)
 1.1.13. *Cāng ěr zǐ* (Xanthii Fructus)
 1.1.14. *Xī xīn* (Asari Herba)
 1.1.15. *Hú suī* (Coriandri Herba cum Radice)

COOL ACRID EXTERIOR-RESOLVING MEDICINALS

- 1.2.1. *Bò hé* (Menthae Herba)
 1.2.2. *Niú bàng zǐ* (Arctii Fructus)
 1.2.3. *Chán tuì* (Cicadae Periostacum)
 1.2.4. *Sāng yè* (Mori Folium)
 1.2.5. *Jú huā* (Chrysanthemi Flos)
 1.2.5.A *Yě jú huā* (Chrysanthemi Indici Flos)
 1.2.6. *Màn jīng zǐ* (Viticis Fructus)
 1.2.7. *Fú píng* (Spirodela Herba)
 1.2.8. *Mù zéi* (Equiseti Hiemalis Herba)
 1.2.9. *Gé gēn* (Puerariae Radix)
 1.2.10. *Chái hú* (Bupleuri Radix)
 1.2.11. *Shēng má* (Cimicifugae Rhizoma)
 1.2.12. *Dàn dòu chǐ* (Sojae Semen Praeparatum)
 1.2.12.A *Dà dòu juǎn* (Sojae Semen Germinatum)

EXTERIOR RESOLVING MEDICINALS ELSEWHERE

- Ch 4: *Dú huó* (Angelicae Pubescentis Radix)
- Ch 5: *Cāng zhú* (Atractylodis Rhizoma)
Huò xiāng (Pogostemonis Herba)

Clinical Concepts: Therapy

The most basic concepts relating to exterior-resolving medicinals have been introduced in the discussions above. In this section, we review many key concepts and explain other terms that appear in this chapter. Students who are familiar with these concepts will find it easier to study the monographs that follow.

clearing and disinhibiting the head and eyes (清利头目 *qīng lì tóu mù*): The action of treating clouded head, headache, and red eyes due to wind-heat attacking the upper body.

clearing the liver and brightening the eyes (清肝明目 *qīng gān míng mù*): Eliminating liver heat and thereby enhancing visual acuity in the treatment of eye diseases attributed to liver heat.

coursing the exterior (疏表 *shū biǎo*): Resolving the exterior with medicinals that course and disperse external evils without a strong sweat-promoting action. See RESOLVING THE EXTERIOR.

coursing the liver and resolving depression (疏肝解郁 *shū gān jiě yù*): Restoring normal free-coursing of liver qi (the liver's function of controlling the qi dynamic) in the treatment of depressed liver qi.

diffusing the lung (宣肺 *xuān fēi*): Promoting the diffusion of lung qi, i.e., its normal outward movement.

diffusing the lung and calming panting (宣肺平喘 *xuān fēi píng chuǎn*): Promoting the diffusion of lung qi, i.e., its normal outward movement, and restoring normal breathing, in the treatment of exterior patterns with non-diffusion of lung qi and panting (i.e., pronounced labored breathing).

disinhibiting the throat (利咽 *lì yān*): A medicinal action that relieves painful red swollen throat and the accompanying difficulty with swallowing.

disinhibiting water and dispersing swelling (利水消肿 *lì shuǐ xiāo zhǒng*): Freeing the waterways and discharging water-damp in the treatment of water swelling. See Chapter 6, Water-Disinhibiting Dampness-Percolating Medicinals.

dispelling wind-damp and relieving pain (祛风湿止痛 *qū fēng shī zhǐ tòng*): Eliminating wind and dampness in the treatment of impediment (*bì*). See IMPEDIMENT in the following section.

dispersing cold and resolving the exterior (散寒解表 *sàn hán jiě biǎo*): Eliminating (wind) cold by effusing the exterior.

dispersing exterior evils (发散表邪 *fā sàn biǎo xié*): Eliminating external evils that have settled in the exterior. See RESOLVING THE EXTERIOR.

dispersing wind-cold (发散风寒 *fā sàn fēng hán*): See RESOLVING THE EXTERIOR.

dispersing wind-heat (发散风热 *fā sàn fēng rè*): See RESOLVING THE EXTERIOR.

effusing the exterior (发表 *fā biǎo*): See RESOLVING THE EXTERIOR.

extinguishing wind and resolving tetany (熄风解痉 *xī fēng jiě jìng*): The action of treating liver wind stirring internally, which manifests in tetany (a generic term for various forms of severe spasm). See Chapter 15, Liver-Calming Wind-Extinguishing Medicinals.

freeing the nasal orifices (通鼻窍 *tōng bí qiào*): Reducing nasal mucus that congests the nose.

moving qì and loosening the center (行气宽中 *xíng qì kuān zhōng*): Promoting the movement of qì in the center burner to treat spleen-stomach qì stagnation with oppression in the chest and vomiting.

opening the interstices and promoting sweating (开腠发汗 *kāi còu fā hàn*): Inducing or helping a patient to sweat. (The “interstices” are spaces in the flesh along which sweat is assumed to flow.)

outthrusting papules (透疹 *tòu zhěn*): Promoting a papular eruption. In measles, outthrusting papules helps to speed the disease along its natural course.

promoting sweating and resolving the exterior (发汗解表 *fā hàn jiě biǎo*): The action of effusing the exterior by making the patient sweat.

resolving the exterior (解表 *jiě biǎo*): The action of eliminating evil from the fleshy exterior by promoting sweating (effusing sweat). The term “resolving the exterior” implies freeing the exterior of external evils and thereby eliminating the symptoms they give rise to (aversion to cold, heat effusion, floating pulse).

The term “effusing the exterior” is virtually synonymous, but emphasizes the effusing and dispersing action of the medicinals used. Exterior-resolving medicinals are acrid in nature; they have a moving and freeing action. They free the obstruction of defense qì caused by the external evils, thereby enabling the interstices to resume normal flexibility in opening and closing.

The freeing of the interstices manifests in different degrees of sweating. Exterior-resolving medicinals also encourage the outward discharge of external evils from the body, a notion often expressed as “dispersing exterior evils.”

A distinction is made between “resolving the exterior with warmth and acidity” and “resolving the exterior with coolness and acidity.” Warm acrid exterior-resolving medicinals disperse wind-cold; they treat exterior cold patterns. They vary in their power

to promote sweating. Those that produce pronounced sweating are said to “promote sweating and resolve the exterior.” Those that produce only mild sweating are said to “dispel wind and resolve the exterior.” Cool acrid exterior-resolving medicinals disperse wind-heat, treating exterior heat patterns. They generally produce only mild sweating. The phrase “courses the exterior” generally has a connotation of resolving the exterior without a strong sweat-promoting action.

resolving the exterior with warmth and acidity (辛温解表 *xīn wēn jiě biǎo*): The action of effusing the exterior with medicinals that are warm in nature and acrid in flavor. Compare RESOLVING THE EXTERIOR WITH COOLNESS AND ACRIDITY.

resolving the exterior with coolness and acidity (辛凉解表 *xīn liáng jiě biǎo*): The action of effusing the exterior with medicinals that are cool in nature and acrid in flavor. Compare RESOLVING THE EXTERIOR WITH WARMTH AND ACRIDITY.

resolving the flesh (解肌 *jiě jī*): The action of resolving the exterior in the treatment of exterior patterns that are often marked by sweating. There are both warm acrid flesh-resolving formulas, such as *guì zhī tāng* (Cinnamon Twig Decoction), and cool acrid flesh-resolving formulas such as *chái gé jiě jī tāng* (Bupleurum and Pueraria Flesh-Resolving Decoction).

Clinical Concepts: Pathology

cold rheum (寒饮 *hán yǐn*): Collection of rheum (thin pathological fluid), which causes cough, panting, and fullness that prevents the patient from lying flat, in combination with cold signs.

construction-defense disharmony (营卫不和 *yíng wèi bù hé*): The pathomechanism of spontaneous sweating in exterior patterns. It takes one of two forms:

- **Weak defense and strong construction:** Here, sweat flows because defense qì is vacuous and fails to contain it; it manifests as periodic spontaneous sweating without fever.
- **Strong defense and weak construction:** Here, yáng qì is depressed in the fleshy exterior, forcing construction-yīn outward; it manifests in sweating that only occurs when there is heat effusion. Both can be treated by *guì zhī tāng* (桂枝汤 Cinnamon Twig Decoction).

child fright wind (小儿惊风 *xiǎo ér jīng fēng*): Also called fright wind. A disease of infants and children characterized by convulsions and loss of consciousness (“fright reversal”). See CHILD FRIGHT WIND under Clinical Concepts (Pathology) in Chapter 15, Liver-Calming Wind-Extinguishing Medicinals.

cinnabar toxin (丹毒 *dān dú*): A disease characterized by sudden localized reddening of the skin, giving it the appearance of having been smeared with cinnabar powder. This condition usually affects the face or lower legs. It is most common among children and the elderly, and usually occurs in spring and summer. It corresponds to erysipelas.

clove sore (疔疮 *dīng chuāng*): A small hard sore with a deep root like a clove or nail, appearing most commonly on the face and ends of the fingers. It is attributable to fire toxin entering the body through a wound and to heat brewing and binding in the skin and flesh.

deep-source nasal congestion (鼻渊 *bí yuān*): Persistent nasal congestion with turbid nasal mucus, attributable to wind-cold, wind-heat, or gallbladder heat. It corresponds to paranasal sinusitis or chronic rhinitis in biomedicine.

dissipation-thirst (消渴 *xiāo kě*): A traditional disease characterized by thirst, increased fluid intake, and copious urine. Dissipation-thirst generally corresponds to diabetes mellitus, diabetes insipidus, or hypoadrenocorticism. It is categorized as upper burner, center burner, or lower burner dispersion according to the location. See DISSIPATION-THIRST under Clinical Concepts (Pathology) in Chapter 2, Heat-Clearing Medicinals. This disease is often referred to in the English literature as wasting-thirst or dispersion-thirst. In early literature, wasting was not explicitly connected to the disease; for this reason, the phrase wasting-thirst is most appropriate in later literature, which did have an association of emaciation in conjunction with the thirst and copious urine.

external contraction (外感 *wài gǎn*): Any disease attributable to contraction of external evils, i.e., wind, cold, summerheat, dampness, dryness, or fire (the six excesses), warm evil, or pestilential qi. External contractions are sometimes referred to as “febrile diseases” (热病 *rè bìng*).

External contraction involves evils being contracted through the skin or nose and mouth. They usually first

manifest in exterior patterns, which are treated by resolving the exterior.

External contractions were first discussed in great detail in the *Shàng Hán Lùn* (“On Cold Damage”), in which cold is the main evil involved in external contractions. In the cold damage theory, disease progresses through the six channels, usually starting with greater yáng (*tài yáng*), which governs the exterior. From the Sòng Dynasty onward, the *Nèi Jīng* notion of “warmth” as an external cause of illness was developed into a new general theory of externally contracted disease, which came to be known as “warm disease” theory.

According to the warm disease school, warm evil usually first affects the defense aspect, and then progresses to the qi, construction, and blood aspects. In the worst cases, it affects the pericardium. Warm disease, like cold damage, is understood to affect the channel systems, but in different ways.

According to cold damage theory, evils affecting the exterior affect the greater yáng (*tài yáng*) bladder channel, while in warm disease theory they mainly affect the hand greater yīn (*tài yīn*) lung channel. The channel entry of exterior-resolving medicinals is thus often reflected in entering either the bladder channel or the lung channel. In general, wind-cold is said to enter through the skin and body hair, while wind-heat is often said to enter via the nose and mouth.

Today, the “cold damage” and “warm disease” (or “warm-heat disease”) theories are regarded as two complementary ways of understanding external contractions.

exuberant yīn repelling yáng (阴盛格阳 *yīn shèng gé yáng*): A disease pattern in which exuberant internal cold forces yáng qi into the outer body, causing signs of true internal cold and false external heat. False external heat signs include floating heat (heat only at the surface of the body), thirst, agitation of the extremities, and a large surging pulse. However, the presence of true internal cold means that despite the heat effusion, the patient likes to keep well covered; despite thirst, s/he does not drink much, likes hot drinks, or rinses the mouth without wishing to swallow; despite agitation, the spirit-mind is clear; and although the pulse is large and surging, it is forceless under pressure.

eyebrow bone pain (眉棱骨痛 *méi léng gǔ tòng*): Pain in the supraorbital ridge.

eye screen (目翳 *mù yì*): Any external obstruction taking the form of opacity or erosion of the “dark of the eye” (iris and pupil). Repletion patterns are caused by liver channel wind-fire, while vacuity patterns usually manifest as liver-kidney depletion with effulgent fire. Note that “external obstruction” is any vision-impeding eye disease affecting the outside of the eye, as opposed to “interior obstruction,” which is any vision-impeding pathology occurring within the eye (behind the iris).

flat-abscess (疽 *jū*): A deep malign suppuration of the flesh, sinews, and even bones, attributed to toxic evil obstructing qi and blood. Flat-abscess stands in contradistinction to WELLING-ABSCESS (see below).

flowery vision (眼花 *yǎn huā*): A general term embracing various visual disturbances such as blurring, distortion, floaters, and nearsightedness.

head wind (头风 *tóu fēng*): Persistent, recurrent, usually intense headache attributed to contraction of wind-cold or wind-heat invasion in patients ordinarily suffering from phlegm-rheum, phlegm fire, or static blood. Head wind headache may be accompanied by various other signs such as eye pain, loss of visual acuity, runny nose, dizziness, numbness of the head, or stiffness of the neck.

heat effusion (发热 *fā rè*): Also called fever. Body heat that is palpably stronger than normal, or a subjective sensation of heat. The term “heat effusion” is preferred to “fever” by some since it does not necessarily involve an abnormally high body temperature.

heart impediment (心痹 *xīn bì*): A disease of the heart characterized by pain and suffocating oppression in the chest. It may be attributed to insufficiency of yáng qi failing to warm and propel the blood. Another possible cause is obstruction of the heart vessels by static blood that forms as a result of internal phlegm turbidity impeding the blood flow. Mostly corresponds to coronary heart disease in biomedicine.

impediment (痹 *bì*): Also called wind-cold-damp impediment or wind-damp impediment. In English, often referred to as *bì* (patterns/syndromes). A disease that arises when wind, cold, and dampness invade the fleshy exterior, block the channels, and settle in the joints. It manifests in joint pain, sinew and bone pain,

and heaviness or numbness of the limbs. Usually, one of the evils figures more prominently, hence, distinction is made between wind impediment, cold impediment, and damp impediment. Since the evils can transform into heat, there is also heat impediment. See also HEART IMPEDIMENT above.

lockjaw (破伤风 *pò shāng fēng*): A disease that arises when wounds or mouth sores permit the invasion of wind evil. It is characterized by spasm of the facial muscles that creates the appearance of a strange grimace, tightly clenched jaw, stiff tongue, drooling, and arched-back rigidity (opisthotonos). It is a form of TETANY. See Chapter 15, Liver-Calming Wind-Extinguishing Medicinals.

measles (麻疹 *má zhěn*): A transmissible disease that affects mostly children and is characterized by eruption of papules in the shape of sesame seeds. The disease is located in the spleen and lung channels, and can affect other bowels and viscera. Measles is characterized at onset by heat effusion, cough, and copious tearing, as well as by white speckles inside the mouth. After three days of heat effusion, papules appear behind the ears and on the neck and face, and spread to the limbs. Eruption is complete when the papules reach the legs.

mumps (痄腮 *zhà sāi*): A febrile disease characterized by soft diffuse swelling and tenderness that affects one side of the face or one side after the other. It is attributed to accumulated gastrointestinal heat and depressed liver-gallbladder fire that blocks the lesser yáng and is caused by contraction of warm toxin. It occurs in epidemics in the winter and spring, and chiefly affects children.

phlegm node (痰核 *tán hé*): A lump below the skin that feels soft and slippery under the finger. It is not accompanied by redness, pain, or swelling, and does not suppurate.

qi vacuity fall (气虚下陷 *qì xū xià xiàn*): Failure of the retentive power of qi, manifesting in enduring diarrhea, rectal prolapse, and uterine prolapse.

tetany (痉 *jìng*): A disease characterized by severe spasm, such as rigidity of the neck, clenched jaw, convulsions, and arched-back rigidity. Tetany includes CHILD FRIGHT WIND and LOCKJAW.

throat impediment (喉痹 *hóu bì*): Severe painful swelling of the throat to the point where the throat is occluded.

thunder head wind (雷头风 *léi tóu fēng*): A disease characterized by lumps on the head and face, sometimes accompanied by aversion to cold with vigorous heat effusion or by headache, and with a sound of thunder in the head. It is attributed to externally contracted wind evil or to phlegm-heat engendering wind.

toxin swelling (肿毒 *zhǒng dú*): Swelling due to heat toxin. Contrast with WATER SWELLING.

vexation (烦 *fán*): In Chinese medicine, vexation refers to a subjective sensation of disquietude and restlessness centered in the chest. It is most commonly associated with heat patterns.

warm disease (温病 *wēn bìng*): See EXTERNAL CONTRACTION.

warm-heat disease (温热病 *wēn rè bìng*): See EXTERNAL CONTRACTION.

water swelling (水肿 *shuǐ zhǒng*): Swelling of the extremities or entire body due to kidney, spleen, or lung disorders in the movement and distribution of water (fluids). Contrasted with TOXIN SWELLING. Corresponds to edema in biomedicine. Note that we use the literal translation “water swelling” in English because it emphasizes the Chinese medical understanding of cause (“edema” simply means swelling).

welling-abscess (痈 *yōng*): A large suppuration of the flesh characterized by painful swelling and redness that is clearly circumscribed and that before rupturing is soft and characterized by a thin shiny skin. Before suppuration begins, it can be readily dispersed. When pus has formed, it easily ruptures. After rupture, it easily closes and heals. See WELLING-ABSCESS under Clinical Concepts (Pathology), Chapter 2, Heat-Clearing Medicinals.

wind-cold exterior pattern (风寒表证 *fēng hán biǎo zhèng*): An exterior pattern attributed to external contraction of wind-cold.

wind-heat exterior pattern (风热表证 *fēng rè biǎo zhèng*): An exterior pattern attributed to external contraction of wind-heat.

wind papules (风疹 *fēng zhěn*): A contagious disease characterized by papular eruption. It is seen in children under five years of age, and occurs in winter or spring. Attributed to externally contracted wind-heat lying depressed in the fleshy exterior, it manifests in small itchy pale red papules that appear quickly and disappear without scaling or scarring. Also called

“wind sand” (风沙 *fēng shā*). Biomedical correspondence: Rubella (German measles).

yīn flat-abscess (阴疽 *yīn jū*): A flat-abscess characterized by yīn cold signs.

Properties

Nature: Medicinals that disperse wind-cold are warm-hot; those that disperse wind-heat are cool-cold.

Flavor: Exterior-resolving medicinals are mostly acrid and aromatic. They are described as “light and diffusing, coursing and dispersing” in action (“light” meaning that they are upbearing and floating). Some are also bitter; they tend to dry dampness and clear heat.

Channel entry: Most enter the lung and bladder channels. The lung is connected with the skin and body hair and opens at the nose. The foot greater yáng (*tài yáng*) bladder channel governs the exterior of the whole body. From the point of view of bowel and visceral pattern identification, exterior patterns are associated with the lung; however, from the point of view of six-channel pattern identification, they are associated with the bladder. In modern clinical practice, the association with the lung is considered to be the most important.

Bearing: Upfloating.

Toxicity: Generally nontoxic; however, the medicinal *xī* (Asari Herba) is toxic and must be used with care.

Actions

Exterior-resolving medicinals are described as “acrid and dispersing” (or “acrid-dispersing”). They disperse evils that enter the body through the skin and the nose and mouth. They open the interstices and effuse sweat. These actions are related to their acrid flavor and their upfloating tendency.

Exterior-resolving medicinals are also described as “effusing the exterior,” “coursing the exterior,” or “dispersing exterior evils.” Those that are warming will disperse cold and treat exterior cold patterns. These are described as “dispersing wind-cold,” “dispersing cold and resolving the exterior,” or “resolving the exterior with warmth and acidity.” Those with a pronounced ability to promote sweating are described as “effusing sweat

and resolving the exterior.” Those with a mild warming and dispersing effect are described as “dispelling wind and resolving the exterior.”

Cool or cold-natured exterior-resolving medicinals treat wind-heat exterior patterns. They are often described as “dispersing wind-heat,” “coursing wind-heat,” or “resolving the exterior with coolness and acidity.”

Indications

Exterior-resolving medicinals treat exterior patterns caused by external contractions. These are generally characterized by heat effusion (fever), aversion to wind or cold, headache and generalized pain, presence or absence of normal sweating, and a floating pulse. In some cases, there is also nasal congestion, runny nose, itchy throat, or cough and panting.

Exterior repletion patterns and exterior vacuity patterns: We distinguish between patterns of exterior repletion and exterior vacuity. Exterior repletion patterns are marked by an absence of sweating and a tight and floating pulse. They are treated by promoting sweating and resolving the exterior. Exterior vacuity patterns are characterized by sweating and a pulse that is moderate and floating or floating and weak. We treat such patterns by resolving the flesh and effusing the exterior and by harmonizing construction and defense.

Exterior patterns are caused by wind, usually in combination with other evils. When wind invades the upper and outer parts of the body it elicits a response from the right qì—the health-maintaining force of the body. The ensuing struggle between right and evil results in heat effusion (fever) and a floating pulse. Wind obstructs defense qì, which causes aversion to wind. Wind can also obstruct channel qì, causing headache. Patterns of this kind are called “wind evil assailing the exterior.” Very often, wind additionally affects the normal diffusion of lung qì, causing itchy throat, cough with expectoration of phlegm, or even rapid breathing. This is called “wind evil fettering the lung.” Wind generally combines with

other external evils, the most frequently observed being cold and heat. Both wind-heat and wind-cold can affect not only the exterior, but also the lung. Hence, Chinese medicine speaks of “wind-cold fettering the lung” and “wind-heat invading the lung.”

Wind-cold and wind-heat exterior patterns provide a simple way to understand exterior patterns. Cold damage theory and warm disease theory provide finer distinctions. Evils include not only wind, cold, and heat, but also dampness, dryness, and summerheat. However, dampness usually occurs with either heat or cold; dryness takes the form of warm dryness and cool dryness; and warm-heat evil and summerheat are both forms of heat, and can occur with dampness. Hence, most exterior patterns can be differentiated in terms of cold and heat.

Exterior patterns are observed in common cold and flu, upper respiratory tract infections, and tonsillitis. They may also be observed during the initial stages of measles, sores, water swelling, and dysentery. Some medicinals that disperse wind-cold or wind-heat can also relieve pain or outthrust papules (i.e., help a rash to erupt).

WIND-COLD EXTERIOR PATTERN

Pathomechanism: Wind-cold fettering the exterior.

Signs: Pronounced headache, generalized pain, aversion to cold, possibly with signs such as absence of sweating, cough producing clear thin phlegm, nasal congestion, and absence of thirst. The tongue fur is white and moist. The pulse is typically floating and tight.

Treatment Method: Resolve the exterior with warmth and acidity; effuse and disperse wind-cold. If the lung is affected (wind-cold fettering the lung), diffuse the lung.

WIND-HEAT EXTERIOR PATTERN

Pathomechanism: Wind-heat invading the exterior.

Signs: Pronounced heat signs such as cough with sticky yellow phlegm, painful pharynx or painful red swollen tonsils (traditionally called “throat nodes”), thirst, a red tongue, and a rapid floating pulse. Other signs include heat effusion, aversion to wind, headache, runny nose, and, in some cases, sweating.

Treatment Method: Resolve the exterior with coolness and acidity; disperse wind-heat. If the lung is affected (wind-heat invading the lung), diffuse the lung.

Combinations

Depending on whether the patient has a cold or heat pattern, choose agents that either disperse wind-cold or disperse wind-heat. Bear in mind the seasonal frequency of external contractions. In China, wind-cold is common in the winter, wind-heat is common in the spring, summerheat and dampness are common in the summer, and dryness is common in the autumn.

Exterior patterns with dampness. Use exterior-resolving medicinals that dispel wind and overcome dampness in combination with dampness-transforming medicinals.

Warm-heat disease with evil in the qì aspect. Use medicinals that disperse wind-heat. Combine these with heat-clearing toxin-resolving medicinals.

External contraction in people with constitutional vacuity. Support right and resolve the exterior by combining exterior-resolving medicinals with agents that boost qì, assist yáng, nourish the blood, or enrich yīn.

Other signs. For cough or panting with copious phlegm, add agents that transform phlegm and calm panting. For qì stagnation with distention and oppression, add qì-moving medicinals. For vomiting, add agents that harmonize the center.

Method of Use and Warnings

Medicinals that disperse wind-cold are usually taken as a hot decoction after eating. The patient should keep well covered to help the medicinal action.

Avoid damage to yīn: Excessive sweating can damage yīn and even yáng. Aim to produce slight sweating and then stop the treatment, so that the evil is expelled from the body without damage to right qì.

Avoid damage to blood and liquid: Liquid and blood are of the same source. Excessive sweating can damage liquid and also the blood. Therefore use exterior-resolving medicinals with care whenever liquid and blood are depleted, as in pregnant and postpartum patients, in patients with bleeding, strangury (*lín*), or abnormal sweating, in patients with chronic sores, and in the elderly.

Adjust according to season and location: Exterior-resolving treatment should be adjusted according to season and location. In cold weather and in cold places, agents that disperse wind-cold should be used in larger quantities. In hot weather and warm places, agents that disperse wind-cold should be used in smaller quantities.

Do not cook overly long: Exterior-resolving medicinals are light in nature, and should not be boiled for a long time, as their active constituents may be lost. They should be brought to a boil over a martial (i.e., high) flame, then simmered over a civil (i.e., low) flame for 10–15 minutes.

MONOGRAPHS

SECTION 1.1. WARM ACRID EXTERIOR-RESOLVING MEDICINALS

1.1.1 麻黄 *Má Huáng* Ephedrae Herba

ENGLISH: ephedra.

LATIN PHARMACEUTICAL: Ephedrae Herba.

SOURCE: *Ephedra sinica* Stapf., *E. intermedia* Schrenk et C.A. Mey.,
E. equisetina Bge.

NATURE AND FLAVOR: Acrid, slightly bitter; warm.

CHANNEL ENTRY: Lung, bladder.



Actions and Indications

Promotes sweating and resolves the exterior: Common cold due to external contraction of wind-cold with an absence of sweating (exterior repletion).

Má huáng treats exterior repletion patterns due to externally contracted wind-cold. Such patterns manifest with aversion to cold, heat effusion, absence of sweating, headache and generalized pain, nasal congestion, and a floating and tight pulse. In this application, *má huáng* diffuses lung qì, opens the interstices, and disperses wind-cold, thereby achieving the effect of promoting sweating and resolving the exterior. To powerfully promote sweating to resolve the exterior, it is often combined with *guì zhī* (Cinnamomi Ramulus), with which it stands in a relationship of “mutual need.” This combination is used in *má huáng tāng* (Ephedra Decoction).

Diffuses the lung and calms panting: Repletion patterns of panting and cough due to wind-cold fettering the exterior, causing congestion of lung qì.

Má huáng enters the lung channel; it has acrid-dispersing and bitter-discharging qualities, and a warming and freeing action.

To diffuse the lung and calm panting, combine *má huáng* with *xìng rén* (Armeniaca Semen) and *gān cǎo* (Glycyrrhizae Radix), as in *sān ào tāng* (Rough and

Ready Three Decoction). When there is concurrent cold rheum, combine it with *xì xīn* (Asari Herba), *gān jiāng* (Zingiberis Rhizoma), and *bàn xià* (Pinelliae Rhizoma), to warm and transform cold rheum and to calm panting and relieve cough. An example of this use is *xiǎo qīng lóng tāng* (Minor Green-Blue Dragon Decoction).

Although *má huáng* is warm in nature, it can be used for heat patterns such as exuberant lung heat with high fever and rapid panting. For this, it is combined with *shí gāo* (Gypsum Fibrosum), *xìng rén* (Armeniaca Semen), and *gān cǎo* (Glycyrrhizae Radix), to clear the lung and calm panting. This combination appears in the formula *má xìng shí gān tāng* (Ephedra, Apricot Kernel, Gypsum, and Licorice Decoction).

Disinhibits water and disperses swelling: Water swelling with concurrent exterior pattern.

Má huáng not only diffuses lung qì in the upper body; it also regulates the waterways and thereby encourages the movement of water down to the bladder. It is thus a major lung-diffusing urine-disinhibiting medicinal. It is used to treat wind evil assailing the exterior that impairs lung diffusion and downbearing and gives rise to water swelling and inhibited urination with exterior signs. For this purpose, combine it with *shēng jiāng* (Zingiberis Rhizoma Recens) and *bái zhú* (Atractylodis Macrocephalae Rhizoma).

Warms and disperses cold evil: The ability of *má huáng* to warm and disperse cold evil enables it to treat wind-damp impediment (*bì*) pain, yīn flat-abscesses, and phlegm nodes, when it is appropriately combined with other medicinals.

Dosage and Method of Use

3–10 g in decoctions. Use raw to promote sweating and resolve the exterior; use mix-fried with honey or raw to diffuse the lung and calm panting. Honey moderates the diaphoretic effect of *má huáng* and moistens the lung. When compounding the raw herb, it should be noted that traditional knowledge held that the nodes of *má huáng* weaken its effect of promoting sweating.

WARNING: Contraindicated for exterior vacuity spontaneous sweating, yīn vacuity night sweating, and panting and cough due to failure of the kidney to absorb qì. *Má huáng* contains ephedrine, which stimulates the heart and central nervous system, causes vasoconstriction, and raises blood pressure. It should be used with care in patients suffering from hypertension or insomnia.

The inappropriate long-term use of *má huáng* for weight loss or athletic performance has recently attracted a great deal of public attention, which has led to a variety of legal restrictions on its sale and use in many Western countries. Concentrated preparations are not currently available in the USA (though the raw form is still permitted); in the UK and Canada, *má huáng* is more broadly restricted at present, even in the raw form.

1.1.2 桂枝 *Guì Zhī* Cinnamomi Ramulus

ENGLISH: cinnamon twig.

LATIN PHARMACEUTICAL: Cinnamomi Ramulus.

SOURCE: *Cinnamomum cassia* Presl.

NATURE AND FLAVOR: Acrid, sweet; warm.

CHANNEL ENTRY: Lung, heart, bladder.



Actions and Indications

Promotes sweating and resolves the exterior: Common cold due to external contraction of wind-cold, manifesting with headache, heat effusion, and aversion to cold.

Guì zhī has acrid-dispersing and warm-freeing qualities; it moves through the fleshy exterior. It is used for external contraction of wind-cold taking the form of exterior vacuity with sweating, heat effusion, and aversion to cold, in which sweating fails to resolve the exterior. For this purpose, it is often combined with *bái sháo* (*Paeoniae Radix Alba*) to harmonize construction and defense, as in the formula *guì zhī tāng* (Cinnamon Twig Decoction).

Guì zhī can also be used for exterior repletion without sweating, where its ability to free yáng assists the action of *má huáng* (*Ephedrae Herba*) to promote sweating. This use is exemplified by the formula *má huáng tāng* (*Ephedra* Decoction).

Warms and frees the channels: Patterns of congealing cold and blood stasis; wind-cold-damp impediment (*bì*) patterns.

By its acrid-dispersing and warm-freeing qualities, *guì zhī* can warm and disperse cold evil in the channels. Although it is not a blood-quickening medicinal, it does enter the blood aspect, where it warms and disperses congealing cold in the vessels. It can also enhance the stasis-transforming and pain-relieving action of other medicinals. For this reason, it is often used for menstrual irregularities or menstrual pain, for concretions and conglomerations (abdominal masses), and as well for postpartum abdominal pain in women that is due to contraction of cold evil entering the vessels. It can also be used to enhance the efficacy of stasis-transforming medicinals in the treatment of external injuries.

To treat wind-cold impediment, *guì zhī* is often combined with medicinals that dispel wind-damp and disperse cold. This helps to free impediment and relieve pain. In contrast to *ròu guì*, the bark of the cinnamon tree (Cinnamomi Cortex), which warms the channels and relieves pain, *guì zhī*, cinnamon twig (Cinnamomi Ramulus), is an upfloating medicinal. Thus it is often used for impediment pain in the upper limbs. *Guì zhī* is also effective for headache, abdominal pain, and yīn flat-abscesses that are caused by interior cold due to contraction of wind-cold in the vessels.

Warms and assists yáng qì: All heart, spleen, and kidney yáng vacuity patterns, including:

- chest impediment due to heart yáng vacuity;
- diarrhea and phlegm-rheum due to spleen yáng vacuity;
- inhibited urination and water swelling due to kidney yáng vacuity.

Guì zhī treats devitalized heart yáng with heart vessel stasis obstruction which gives rise to painful heart impediment. It also treats devitalized heart yáng that deprives the heart of warmth and nourishment, giving rise to heart palpitations and a bound or intermittent pulse. Such conditions can be divided into blood stasis, congealing phlegm, and debilitation of right qì. Depending on which of these is present, *guì zhī* can be combined with either blood-quicken-

ing, or warming and supplementing medicinals.

Guì zhī treats insufficiency of spleen yáng with water-damp collecting internally, manifesting in diarrhea or phlegm-rheum. For this purpose, it is combined with spleen-supplementing, damp-eliminating, and phlegm-transforming medicinals.

Additional actions: *Guì zhī* also treats yáng vacuity and congealing cold in the kidney and bladder with impaired qì transformation, characterized by inhibited urination and water swelling. For this purpose, it is combined with medicinals that disinhibit urine such as *fú líng* (Poria) and *zhū líng* (Polyporus). This combination appears in the formula *wǔ líng sǎn* (Poria Five Powder), which warms yáng and promotes qì transformation, disinhibits urine, and abates swelling.

Dosage and Method of Use

3–10 g in decoctions. *Guì zhī* is also used externally; it is frequently found in liniments for knocks and falls, such as liniments used for martial arts injuries.

WARNING: *Guì zhī* is acrid and warm and enters construction-blood. It is contraindicated in internal repletion heat patterns, yīn vacuity with effulgent fire, and frenetic movement of hot blood. Use with care in pregnancy.

1.1.3 紫苏叶 *Zǐ Sū Yè* Perillae Folium

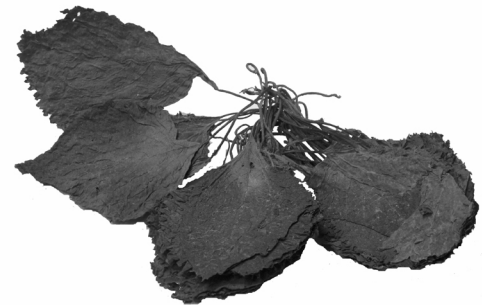
ENGLISH: perilla leaf.

LATIN PHARMACEUTICAL: Perillae Folium.

SOURCE: *Perilla frutescens* (L.) Britt.

NATURE AND FLAVOR: Acrid; warm.

CHANNEL ENTRY: Lung, spleen.



Actions and Indications

Effuses the exterior and disperses cold: Common cold due to external contraction of wind-cold, with heat ef-

fusion, aversion to cold, headache, nasal congestion, cough, and oppression in the chest.

To disperse wind-cold in the exterior, *zǐ sū yè* is often used together with *shēng jiāng* (Zingiberis Rhizoma Recens). In cases with concurrent cough, it is combined

with *xìng rén* (Armeniaca Semen) and *qián hú* (Peucedani Radix). In cases with concurrent qi stagnation causing oppression in the chest, combine it with *xiāng fū* (Cyperus Rhizoma) and *chén pí* (Citri Reticulatae Pericarpium).

Moves qi and loosens the center: Spleen-stomach qi stagnation with oppression in the chest and vomiting.

Zi su ye moves qi and loosens the center while harmonizing the stomach and checking vomiting. For this application, it is commonly combined with *huò xiāng* (Pogostemonis Herba). Other combinations are:

- **Spleen-stomach qi stagnation with heat:** Combine with *huáng lián* (Coptidis Rhizoma).
- **Qi stagnation and binding phlegm:** Combine with *bàn xià* (Pinelliae Rhizoma) and *hòu pò* (Magnoliae Officinalis Cortex).
- **Vomiting in pregnancy with fullness and oppression in the chest and abdomen:** Combine *zi su ye* with *chén pí* (Citri Reticulatae Pericarpium)

and *shā rén* (Amomi Fructus) to enhance its ability to check vomiting and quiet the fetus.

Additional uses: *Zi su ye* is used to treat abdominal pain, vomiting, and diarrhea from eating fish or crabs. For this purpose, it can be used alone or in combination with *shēng jiāng* (Zingiberis Rhizoma Recens) and *bái zhī* (Angelicae Dahuricae Radix).

Specific Parts

The leaf of the plant is preferred for promoting sweating and resolving the exterior, but the stem, *zi su geng* (Perillae Caulis), is best for rectifying qi and quieting the fetus. The stem is a relatively balanced qi-rectifying medicinal, so it is often used for vacuity cases.

Dosage and Method of Use

3–10 g in decoctions; 30–60 g may be used for fish or crab poisoning. It should not be boiled for long.

1.1.4 生姜 *Shēng Jiāng Zingiberis Rhizoma Recens*

ENGLISH: fresh ginger [rhizome]

LATIN PHARMACEUTICAL: Zingiberis Rhizoma Recens.

SOURCE: *Zingiber officinale* (Wild.) Rosc.

NATURE AND FLAVOR: Acrid; warm.

CHANNEL ENTRY: Lung, spleen, stomach.



Actions and Indications

Promotes sweating and resolves the exterior: Common cold due to external contraction of wind-cold.

Shēng jiāng has the action of promoting sweating and resolving the exterior, as well as dispelling wind and dispersing cold. However, owing to the weakness of its action, it is suitable only for mild patterns. In China, where ginger is a household item, it is often decocted at home with brown sugar and scallion whites (*cōng bái*) for someone who has a cold coming on. It can also be added to warm acrid exterior-resolving formulas as a secondary medicinal to enhance the action of

promoting sweating and resolving the exterior, as in *guì zhī tāng* (Cinnamon Twig Decoction).

Warms the center and checks vomiting: Stomach cold vomiting.

Shēng jiāng warms the stomach and disperses cold while harmonizing the center, downbearing counterflow, and checking vomiting. For this reason, it is traditionally said to be a “sacred medicinal” for patients suffering from vomiting.

- **Stomach cold vomiting:** Combine with *bàn xià* (Pinelliae Rhizoma).

- **Stomach heat vomiting:** Combine with *huáng lián* (Coptidis Rhizoma) and *zhú rú* (Bambusae Caulis in Taenia).

Other medicinals used to treat vomiting are processed with ginger juice to enhance their properties, e.g., ginger-processed *bàn xià* (Pinelliae Rhizoma) and ginger-processed *zhú rú* (Bambusae Caulis in Taenia).

Warms the lung and relieves cough: Wind-cold cough.

Owing to its acrid, warm, effusing, and dispersing qualities, *shēng jiāng* warms the lung and disperses cold while transforming phlegm and relieving cough. Hence, it is also used to treat wind-cold settling in the lung, which manifests in copious phlegm and cough with aversion to cold and headache. For this purpose, combine it with *xìng rén* (Armeniacae Semen), *zǐ sū yè* (Perillae Folium), *chén pí* (Citri Reticulatae Pericarpium), and *bàn xià* (Pinelliae Rhizoma).

Other actions: *Shēng jiāng* resolves the toxin of *bàn xià* (Pinelliae Rhizoma) and *tiān nán xīng* (Arisaematis Rhizoma), as well as that of contaminated fish and crabs.

Dosage and Method of Use

3–10 g in decoctions. Alternatively, use the juice extracted by crushing. Note that the dried form of ginger, *gān jiāng* (Zingiberis Rhizoma), has different properties, which are discussed in Chapter 7, Interior-Warming.

WARNING: *Shēng jiāng* can damage yīn and assist fire; it is thus contraindicated in yīn vacuity with internal heat.

1.1.4.A 生姜皮 *Shēng Jiāng Pí* Zingiberis Rhizomatis Cortex

ENGLISH: ginger skin.

LATIN PHARMACEUTICAL: Zingiberis Rhizomatis Cortex.

SOURCE: Same as *shēng jiāng*.

NATURE AND FLAVOR: Acrid; cool.

ACTIONS AND INDICATIONS: Harmonizes the spleen, moves water, and disperses swelling. Used to treat water swelling and inhibited urination.

DOSAGE: 3–10 g in decoctions.

1.1.4.B 生姜汁 *Shēng Jiāng Zhī* Zingiberis Rhizomatis Succus

ENGLISH: ginger juice.

LATIN PHARMACEUTICAL: Zingiberis Rhizomatis Succus.

SOURCE: Same as *shēng jiāng*.

NATURE AND FLAVOR: Acrid, warm.

ACTIONS AND INDICATIONS: *Shēng jiāng zhī* has the same actions as *shēng jiāng*, but is better for transforming phlegm and checking vomiting.

Being readily available and easy to use, *shēng jiāng zhī* is particularly suitable for treating poisoning from consumption of *tiān nán xīng* (Arisaematis Rhizoma) and *bàn xià* (Pinelliae Rhizoma), manifesting in painful, numb, swollen throat and tongue and incessant vomiting that prevents the patient from eating.

For these uses, it can be mixed with water and swallowed easily. It can furthermore be combined with *zhú lì* (Bambusae Succus) and poured down the throat or administered by nasal feed in the treatment of phlegm-heat wind strike (stroke) with clouded spirit.

DOSAGE: 3–10 g, mixed with water.