

## Counterflow Ascent of Liver Qì

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The liver is the unyielding viscus; its substance is yīn and its function is yáng; it governs upbearing and stirring; its mind is anger. When the seven affects are extremely excessive, violent anger damages the liver. Liver qì receives stimulation and becomes superabundant. Depressed qì transforms into fire. Losing its function of ordering and freeing the qì dynamic, it ascends counterflow to attack in surges. Alternatively, a habitual yīn vacuity in the liver and kidney can prevent yīn from controlling yáng. As a result, yáng qì expands suddenly and ascends in hyperactive counterflow. As a third alternative, a habitual hyperactivity of liver yáng can cause yáng hyperactivity and lack of restraint. Wind qì whirls internally and liver wind harasses the upper body. This results in a series of changes related to counterflow ascent of liver qì, the key manifestations of which are symptoms of the upper body, namely the chest, neck, head, face, ears, and eyes.

The “Treatise on Sickness” in the *Sù Wèn* (“Plain Questions”) states: “When a person’s qì, perhaps owing to hate or anger, ascends counterflow and fails to descend, this damages the liver.” The “Treatise on Pain” in the *Sù Wèn* (“Plain Questions”) states: “Anger results in qì counterflow. Severe anger results in retching of blood.” The chapter on “Forms of Disease from Evil Qì in the Viscera and Bowels” in the *Sù Wèn* (“Plain Questions”) states: “If great anger causes qì to ascend but not to descend, and to accumulate under the rib-side, this damages the liver.” These passages describe both the pathomechanism and manifestation of counterflow ascent of liver qì.

While the *Zhū Bìng Yuán Hòu Lùn* (“The Origin and Indicators of Disease”) does not yet mention the pathomechanism of “counterflow ascent of liver qì” explicitly, it describes the symptoms and signs of this disease in the context of liver qì repletion. For example, “This disease causes red eye, pain below both rib-sides stretching to the lesser abdomen, and irascibility.

When qì moves counterflow, the result is dizzy head, deafness or lack of acuity, and swelling of the cheeks. These mean a repletion of liver qì.”

The chapter on “Various Liver-Draining Formulas for Treating Liver Repletion” in the *Tài Píng Shèng Huì Fāng* (“The Great Peace Sagacious Benevolence Formulary”) states:

“When the liver is replete, it engenders heat. Heat then results in an exuberance of yáng qì. This leads to hardness and fullness below the heart, pain below both rib-sides stretching to the lesser abdomen, and an indignant manner as if from anger, a dizzy head from qì counterflow, and related to superabundance of blood, eye pain, redness of the canthi and the formation of polyps. An attack of yáng toxin results in deep depression with aversion to cold first and then heat effusion, rigid neck and stiff back, tension of the sinews, and inability to stretch. If you diagnose a large and rapid floating pulse, it means liver qì repletion.”

This describes the pathomechanism of counterflow ascent of liver qì from the angle of liver qì repletion.

The chapter on “Ear Symptoms” in the *Jǐng Yuè Quán Shū* (“Jǐng-Yuè’s Complete Compendium”), “Schema of Miscellaneous Patterns” also states: “Deafness is mostly caused by liver and gallbladder qì counterflow. This pattern is not caused by vacuity or by fire, but by qì bind, which can be related to susceptibility to depressed anger and anxiety.” Cases of qì repletion and reversal present with indignant and virulent qì, a stringlike and slippery sunken pulse, and panting and fullness in the chest and diaphragm. This is the pattern of qì counterflow.” This quotation analyzes the pathomechanism of liver qì hyperactivity and counterflow in even further detail.

The clinical manifestations of counterflow ascent of liver qì are extremely complex and need to be differentiated according to their pathomechanisms into three types: liver fire flaming upward, ascendant hyperactivity of liver yáng, and liver wind stirring internally.

### 肝气上逆

肝为刚脏，体阴而用阳，主升主动，在志为怒。七情过极，暴怒伤肝，肝气受激而太过有余，气郁化火，失其条畅气机之用，上逆攻冲；或素有肝肾阴虚，阴不制阳，阳气暴张，向上亢逆；或因肝阳素亢，阳亢无制，风气内旋，肝风上扰，引起一系列肝气上逆，以胸颈头面耳目等上部症状为主要表现的病机变化。《素问·本病论》曰：“人或恚怒，气逆上而不下，即伤肝也。”《素问·举痛论》曰：“怒则气逆，甚则呕血。”《素问·邪气脏腑病形篇》又曰：“有

所大怒，气上而不下，积于胁下即伤肝。”均描述了肝气上逆的病机及表现。《诸病源候论·肝病候》虽未明确提出“肝气上逆”的病机名称，但却通过“肝气之实”描述了本病机所表现的症状体征，如：“病目赤，两胁下痛引小腹，善怒；气逆则头眩，耳聋不聪，颊肿，是肝气之实也。”《太平圣惠方·治肝实泻肝诸方》曰：“夫肝实则生热，热则阳气盛，致心下坚满，两胁痛引小腹，忿忿如怒，气逆头眩，为血有余，即目痛，眼眦赤，生息肉。阳毒所攻，悒悒先寒而后热，颈直背强，筋急，不得屈伸。诊其脉浮大而数者，此是肝气实也。”也从肝气实的角度描述了肝气上逆的病机。《景岳全书·杂证谟·耳候》又曰：“耳聋，...多因肝胆气逆，其证非虚非火，或因喜怒忧郁，气结而然。”“气实而厥者，其形气愤然，勃然，脉沉弦而滑，胸膈喘满，此气逆证也。”进一步详细分析了肝气亢逆的病机。肝气上逆临床表现十分复杂，根据其病机的差异，可分为肝火上炎、肝阳上亢、肝风内动等三种形式。

### 3.1 Liver Fire Flaming Upward

Liver fire flaming upward is also called surging counterflow of liver fire or just liver fire, which all refer to the fact that the upbearing and stirring of the liver's *yáng qì* is excessive. This causes fire heat to blaze internally and to follow the liver channel upward to attack and cause changes in the chest, rib-side, head, face, ears, and eyes.

The liver by nature likes orderly reaching. In cases of affect-mind dissatisfaction, liver *qì* becomes stagnant and bound and is unable to diffuse and discharge. Depressed *qì* then easily transforms into heat or fire. Alternatively, this pathomechanism can be caused by liver damage from violent anger, a sudden expansion of liver *qì*, and a counterflow ascent of *qì* and fire.

Texts from the *Nèi Jīng* (“The Inner Canon”) to before the *Sòng* dynasty only mention “liver heat.” For example, the “Treatise on Needling Heat” in the *Sù Wèn* (“Plain Questions”) states: “In cases of liver heat disease... the struggle of heat results in manic raving and fright, rib-side fullness and pain, agitated hands and feet, and inability to rest.”

The “Treatise on the Pulses and Patterns of Vacuity and Repletion, Cold and Heat, Life and Death, and Favorable and Unfavorable Shifts in the Liver” in the *Zhōng Zàng Jīng* (“Central Treasury Canon”) also offers a general explanation of the pathomechanism of liver heat:

“Generally speaking, liver repletion leads to rib-side pain and irascibility. ... When *qì* moves counterflow, the result is headache, deafness, red cheeks, and an urgent sunken or floating pulse. Chief

signs are propping fullness in the rib-sides, difficult urination, headache, and dizziness of the eyes. When there is heat in the liver, it manifests in panting and fullness, irascibility, eye pain and abdominal distention, no pleasure in eating, lack of stability in one's actions, fright during sleep, red eyes, dim vision, and a pulse at the left bar that indicates yīn repletion.”

The section on “Liver Vacuity and Repletion” in the *Qiān Jīn Yào Fāng* (“A Thousand Gold Pieces Prescriptions”) further points out:

“When the bar pulse of the left hand indicates yīn repletion, this is the foot reverting yīn channel. When a person suffers from hardness and fullness below the heart, constant pain in both rib-sides, and an indignant manner as if from anger, this is called liver repletion heat.”

The concept of “liver fire” is first mentioned directly in the Jīn-Yuán period. For example, Zhū Dān-Xī explains in the section on “Headache” in the *Mài Yīn Zhèng Zhì* (“Pulses, Causes, Patterns, and Treatments”):

“The symptom of headache can either affect one half the body or both halves.... When it erupts directly after fury or anger, with pain and tautness under the rib-side, this is the pain of liver fire attacking and surging.”

In the chapter on “Eliminating Fire from the Viscera and Bowels” in the *Zhēn Zhū Náng* (“A Purse of Pearls”), Zhāng Yuán-Sù also mentions directly the phrases “draining liver fire with *bái sháo* (white peony)” and “draining liver fire with *chái hú* (bupleurum).”

During the following Míng dynasty, the physician Zhāng Sān-Xī stated in the chapter on “Liver Fire Deafness” in the *Yī Xué Liù Yào* (“Six Essentials of Medicine”): “A left pulse that is stringlike, urgent, and rapid, is associated with liver fire. Such a person invariably suffers from irascibility, and tinnitus and deafness.” This quotation points out that the pathomechanism of liver fire flaming upward can lead to tinnitus and deafness.

Qīng dynasty physicians conducted a comprehensive and thorough summary of the pathomechanism of liver fire. Thus, Lín Pèi-Qín explained in the “Treatise on the Treatment of Liver Qi, Liver Fire, and Liver Wind” in his *Lèi Zhèng Zhì Cǎi* (“Systematized Patterns with Clear-Cut Treatments”):

“Ministerial fire is attached to wood. When wood is depressed, it transforms into fire. This causes acid swallowing, rib-side pain, mania, wilting, reversal, glomus, hiccup and dysphagia, and blood loss. All these result from liver fire surging and striking.”

This passage indicates the numerous clinical manifestations that can be caused by liver fire flaming upward.

Yè Tiān-Shì states in the chapter on “Liver Fire” in the *Lín Zhèng Zhī Nán Yī An* (“A Clinical Guide with Case Histories”):

“Persons with depression engendered by affect-mind ill-being will become annoyed at disagreeable speech and will exhaust themselves in excessive strategizing. This is the root of their extreme fatigue. Under the influence of internal factors it transmutes into fire which attack and surges fiercely. What upbears it instead of extinguishing it is wind yáng; what represses instead of outthrusting it is depressed qì. Conditions with distention and oppression in the stomach duct and rib-side, dizziness and sudden reversal, retching counterflow and urinary dribbling and block, and manic agitation and seeing red come from this.”

This is a comprehensive description of the pathomechanism and clinical manifestation of liver fire flaming upward.

Liver fire flaming upward can lead to numerous clinical symptoms, such as rashness, impatience, and irascibility, headache and dizzy head, bitterness of the mouth and dry throat, red face and eyes, tinnitus and deafness, rib-side pain, insomnia and profuse dreaming, blood ejection and spontaneous external bleeding, a red tongue with yellow tongue fur, and a rapid stringlike pulse.

The pathomechanism of liver fire flaming upward can be further differentiated into different categories on the basis of its developmental trend and location. These are liver depression transforming into fire, liver fire harassing the head, liver fire harassing the eyes, liver fire harassing the ears, liver fire harassing the diaphragm, liver fire harassing the ethereal soul, fire harassing the triple burner, liver fire stirring the blood, and liver fire disordering menstruation.

### 肝火上炎

肝火上炎，也称为肝火冲逆，或肝火。是肝之阳气升动太过，引起火热内炽，循肝经经脉，上攻胸胁头面耳目所引起的病机变化。肝性喜条达，若情志不遂，肝气滞结，不得宣泄，气郁则易化热化火；或由暴怒伤肝，肝气暴张，气火上逆而引起的病机。从《内经》直到宋代以前，仅提到“肝热”，如《素问·刺热论》曰：“肝热病者，...热争则狂言及惊，胁满痛，手足躁，不得安卧。”《中藏经·论肝脏虚实寒热生死逆从脉证》则对肝热的病机也作了概括说：“大凡肝实引胁下痛，喜怒，...其气逆则头痛，耳聋，颊赤，其脉沉而急，浮而急亦然。主胁支满，小便难，头痛，眼眩，...肝中热则喘满多怒，目疼腹胀，不嗜食，所作不定，睡中惊怖，眼赤，

视不明，其脉左关阴实者是也。”《千金要方·肝虚实》还进一步指出：“左手关上脉阴实者，足厥阴经也。病苦心下坚满，常两胁痛，息忿忿如怒状，名曰肝实热。”“肝火”的概念由金元时代正式提出，如朱丹溪在《脉因证治·头痛》中说：“头痛之症，或在半边，或两边，...恼怒即发，痛引胁下，此肝火攻冲痛也。”张元素也在《珍珠囊·去脏腑之火》中明确提出：“白芍药泻肝火”、“柴胡泻肝火”的记述。其后明代医家张三锡《医学六要·肝火耳聋》曰：“左脉弦急而数，属肝火，其人必多怒，耳鸣耳聋。”指出肝火上炎可致耳鸣耳聋的病机。清代医家对肝火的病机进行了全面深入的总结，如林佩琴《类证治裁·肝气肝风肝火论治》说：“相火附木，木郁则化火，为吞酸，胁痛，为狂，为痿，为厥，为痞，为呃噎，为失血，皆肝火冲击也。”指出了肝火上炎可引起的多种临床表现。叶天士《临证指南医案·肝火》曰：“盖因情志不舒则生郁，言语不投则生嗔，谋略过度则自竭，斯罢极之本，从中变火，攻冲激烈，升之不熄为风阳，抑而不透为郁气，腕胁胀闷，眩晕猝厥，呕逆淋闭，狂躁见红等病，由是来矣。”更对肝火上炎的病机及临床表现进行全面的论述。肝火上炎可引起急躁易怒、头痛头晕、口苦咽干、面红目赤、耳鸣耳聋、胁肋疼痛、失眠多梦、吐血衄血、舌红苔黄、脉弦数等多种临床症状。肝火上炎根据病机发展的趋势和部位不同，进一步又可分为肝郁化火，肝火扰头、肝火扰目、肝火扰耳、肝火扰膈、肝火扰魂、火扰三焦、肝火动血、肝火乱经等不同类型。

### 3.1.1 Liver Depression Transforming into Fire

Liver depression transforming into fire is an advanced development of liver depression transforming into heat. Heat is the mild stage of fire; fire is the extreme stage of heat. Liver heat and liver fire differ merely by the degree of their severity. Liver fire is mostly caused by anger damaging the liver and by qì counterflow stirring fire, resulting in a rather severe pathomechanism. The liver is the unyielding viscus; internally it relies on ministerial fire, and when performing orderly reaching follows an endlessly multiplying mechanism. Repressing it has the effect of depression; and when extreme depression arises, a lesser fire can transmute into a vigorous one, forming liver fire.

The chapter on “Jaundice” in the *Lín Zhèng Zhǐ Nán Yī Àn* (“A Clinical Guide with Case Histories”) states: “When the affect-mind is dissatisfied, depression then causes lesser fire to transmute into a vigorous one.” This points to the pathomechanism of liver depression transforming into fire.

Since it is the nature of fire to flame upward, the most prominent trend among the pathomechanical changes of liver depression transforming into

fire is liver fire ascending to harass the head, face, ears, and eyes. When liver fire blazes internally, it follows the channel upward to harass the head, face, ears, and eyes. This results in a red face and eyes, heat vexation, blood ejection and spontaneous external bleeding, and tinnitus and deafness.

When liver fire lies depressed in its root channel in the sinews of the chest and rib-side, and inhibits the qì dynamic, this results in distention and scorching pain in the chest and rib-side.

When liver fire invades the stomach, depressed fire in the liver and stomach causes qì stagnation and stoppage. This results in scorching pain in the stomach duct.

Internal exuberance of liver fire manifests in a red tongue with yellow tongue fur and a stringlike or rapid pulse.

The chapter on “Liver Fire” in the *Lín Zhèng Zhǐ Nán Yī Àn* (“A Clinical Guide with Case Histories”) states:

“The liver holds the office of general. Internally it relies on ministerial fire and obtains true water to moisten it. Affect-mind ill-being engenders depression, and disagreeable speech engenders annoyance. Following an unexpected turn of events, fire attacks and surges fiercely. Conditions with distention and oppression in the stomach duct and rib-side, dizziness and sudden reversal, retching counterflow, urinary dribbling and block, and manic agitation and seeing red come from this.”

This passage elaborates on the pathomechanical changes that result from liver depression transforming into fire.

This condition is treated by coursing the liver and resolving depression, and by clearing heat and draining fire. The recommended formula is *zhī zǐ qīng gān tāng* (Gardenia Liver-Clearing Decoction) from the *Zá Bìng Yuán Liú Xī Zhū* (“Incisive Light on the Source of Miscellaneous Disease”), with additions.

*zhī zǐ qīng gān tāng* (栀子清肝汤) Gardenia Liver-Clearing Decoction

*chái hú* (柴胡 bupleurum, Bupleuri Radix)

*zhī zǐ* (栀子 gardenia, Gardeniae Fructus)

*huáng qín* (黄芩 scutellaria, Scutellariae Radix)

*huáng lián* (黄连 coptis, Coptidis Rhizoma)

*dāng guī* (当归 Chinese angelica, Angelicae Sinensis Radix)

*mǔ dān pí* (牡丹皮 moutan, Moutan Cortex)

*shí chāng pú* (石菖蒲 acorus, Acori Tatarinowii Rhizoma)

*niú bàng zǐ* (牛蒡子 arctium, Arctii Fructus)

*gān cǎo* (甘草 licorice, Glycyrrhizae Radix)

## Plus:

*sāng yè* (桑叶 mulberry leaf, *Mori Folium*)

*jú huā* (菊花 chrysanthemum, *Chrysanthemi Flos*)

## 肝郁化火

肝郁化火是肝郁化热的进一步发展。热为火之渐，火为热之极，肝热、肝火只不过是热的轻重不同而已。多因怒气伤肝，气反动火而致，其病机较重。肝为刚脏，内寄相火，条达时则顺其生生不息之机。抑郁时则郁，郁极乃发，由少火变成壮火，生成肝火。《临证指南医案·郁》曰：“情志不适，郁则少火变壮。”提出了肝郁化火的病机。不过，因其火性上炎，故肝郁化火的病机变化中，肝火上扰头面耳目的倾向更为突出。肝火内炽，循经上扰头面耳目，则面红目赤，烦热吐衄，耳鸣耳聋；肝火郁于本经胸胁之筋脉，气机不畅，则胸胁胀满灼痛；肝火犯胃，肝胃郁火，气滞不通，则胃脘灼痛；肝火内盛，则舌红苔黄，脉弦或数。如《临证指南医案·肝火》曰：“肝者，将军之官，相火内寄，得真水以涵濡。…盖因情志不舒则生郁，言语不投则生嗔，…从中变火，攻冲激烈，…腕胁胀闷，眩晕猝厥，呕逆淋闭，狂躁见红等病，由是来矣。”阐述了肝郁化火而致的病机变化。治宜疏肝解郁，清热泻火。方药用《杂病源流犀烛》梔子清肝汤（柴胡、梔子、黄芩、黄连、当归、丹皮、菖蒲、牛蒡子、甘草）加桑叶、菊花。

## Literature Review of Liver Depression Transforming into Fire

📖 *Sù Wèn* (“Plain Questions”), “Treatise on Needling Heat”

“In cases of liver heat disease... when qì moves counterflow, the result is headache and dizziness, and heat that follows the liver vessel upward to surge into the head.”

The type of liver heat discussed here has already developed to the force of counterflow surging and is therefore in fact a reference to the pathomechanism of liver fire surging upward.

📖 *Shèng Jì Zǒng Lù* (“Sages’ Salvation Records”), “On Nosebleed”

“The liver stores blood and governs qì. When qì and blood have both contracted heat, this causes qì spillage and as a result, frenetic blood movement. This manifests in nosebleed.”

Since the term “heat” in the source text actually refers to “fire,” this quotation describes how an internal exuberance of liver fire forces blood to move frenetically so that it fails to stay in the channels and erupts as nosebleed.



📖 *Dān Xī Shǒu Jìng* (“Dān-Xī’s Hand Mirror”), “Rib-side Pain”

“Anger can cause severe counterflow, and liver depression and wood exuberance; alternatively, indecisive strategizing and preoccupation can cause wind to strike the liver. Both of these lead to wood exuberance engendering fire and to acute pain in the liver from fire exuberance.”

This quotation explains how liver depression transforms into fire, fire exuberance disorders the upbearing and downbearing of the qì dynamic, and qì becomes stagnant and constrained, leading to pain in the chest and rib-side.

### 文献评述

《素问·刺热论》曰：“肝热病者，…气逆则头痛员员（即眩晕），脉引冲头也。”此处所言肝热，由于已成冲逆之势，故实际上是指肝火上冲的病机。

《圣济总录·鼻衄门》说：“肝藏血，肺主气，今气与血俱热，故气溢则血妄行而为鼻衄。”原文为“热”，实际应为“火”，肝火内盛，迫血妄行，血不循经，而致鼻衄。

《丹溪手镜·胁痛》曰：“因怒气大逆，肝郁木盛，或因谋虑不决，风中于肝，皆使木盛生火，火盛肝急而作痛。”说明了肝郁化火，火盛扰乱气机升降，气滞不舒，而致胸胁疼痛的病机变化。

#### Summary of Liver Depression Transforming into Fire

##### 1. Following the Channel and Harassing the Upper Body

Red face and eyes, heat vexation, blood ejection and spontaneous external bleeding, tinnitus and deafness.

##### 2. Channel Qì Failing to Course Freely

Distention and scorching pain in the chest and rib-side.

##### 3. Depressed Fire in the Liver and Stomach

Scorching pain in the stomach duct.

#### 肝郁化火

循经上扰—面红目赤，烦热吐衄，耳鸣耳聋。

经气不畅—胸胁胀满灼痛。

肝胃郁火—胃脘灼痛。

### 3.1.2 Liver Fire Harassing the Head

The liver channel rises up and passes through the vertex. When liver depression transforms into fire and blazes exuberantly, since it is the nature

of fire to flame upward, qì and fire follow the channels upward to scurry into the clear orifices. The qì dynamic loses its harmony, surging attacks cause chaos, and qì and blood stop moving. This forms the pathomechanism of liver fire harassing the head.

When liver fire harasses the upper body, fire-heat surges upward and qì and blood ascend counterflow. The blood vessels in the head fill up, and qì and blood congest and stagnate. This results in scorching heat, distention, and pain in the forehead, and leaping and stirring of the sinews, perhaps with violent pain in the head and brain, as if it was cut with a knife or split with an axe.

The liver opens at the eyes. When fire moves counterflow in the liver channel, the result is redness, swelling, and pain in the eyes.

When anger damages the liver, the liver network vessels sustain injury. When liver fire blazes in the liver channel, it causes pain and tautness under the rib-side.

When depressed fire internally harasses the heart spirit, the ethereal and corporeal souls are disquieted. This results in vexation, agitation, susceptibility to fright, and disquieted sleep.

Liver fire blazing internally manifests in a red tongue with yellow tongue fur and a rapid stringlike pulse.

The chapter on “Headache” in the *Mài Yīn Zhèng Zhì* (“Pulses, Causes, Patterns, and Treatments”) states:

“The symptom of headache can occur either on only one side of the body or on both sides. . . . When it erupts directly after fury or anger, with pain and tautness under the rib-side, this is the pain of liver fire attacking and surging.”

This quotation indicates the pathomechanism by which liver fire flames upward and harasses the clear orifices above, causing headache.

This condition is treated by clearing the liver and draining fire, and by downbearing counterflow and relieving pain. The recommended formula is *chái hú qīng gān yǐn* (Bupleurum Liver-Clearing Beverage) from the *Zhèng Yīn Mài Zhì* (“Pathoconditions: Causes, Pulses, and Treatments”) with additions.

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*chái hú qīng gān yǐn* (柴胡清肝饮) Bupleurum Liver-Clearing Beverage

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*chái hú* (柴胡 bupleurum, Bupleuri Radix)

*sháo yào* (芍药 peony, Paeoniae Radix)

*zhī zǐ* (栀子 gardenia, Gardeniae Fructus)

*huáng qín* (黄芩 scutellaria, Scutellariae Radix)

*mǔ dān pí* (牡丹皮 moutan, Moutan Cortex)

*dāng guī* (当归 Chinese angelica, *Angelicae Sinensis Radix*)  
*qīng pí* (青皮 unripe tangerine peel, *Citri Reticulatae Pericarpium Viride*)  
*gōu téng* (钩藤 *uncaria*, *Uncariae Ramulus cum Uncis*)  
*gān cǎo* (甘草 licorice, *Glycyrrhizae Radix*)

Plus:

*chuān xiōng* (川芎 *chuanxiong*, *Chuanxiong Rhizoma*),  
*qiāng huó* (羌活 *notopterygium*, *Notopterygii Rhizoma et Radix*)  
*fáng fēng* (防风 *saposhnikovia*, *Saposhnikoviae Radix*)

## 肝火扰头

肝经经脉上通于巅顶，肝郁化火，火性炎上，火盛燔灼，气火循经脉上窜清窍，气机失和，攻冲作乱，气血不通，形成肝火扰头的病机。肝火上扰，火热上冲，气血上逆，头部血脉充盈，气血壅滞，则头额灼热胀痛，筋脉跳动，或头脑暴痛，如刀砍斧劈；肝开窍于目，肝经火逆则目赤肿痛；怒气伤肝，肝络受损，肝火燔灼肝经，则痛引胁下；郁火内扰心神，魂魄不安，则烦躁易惊，睡眠不宁；肝火内炽，则舌红苔黄，脉弦数。如《脉因证治·头痛》曰：“头痛之症或在半边，或两边，…恼怒即发，痛引胁下，此肝火攻冲痛也。”指出了肝火上炎，上扰清空而致头痛的病机。治法宜清肝泻火，降逆止痛。方药用《症因脉治》柴胡清肝饮（柴胡、芍药、山栀、黄芩、丹皮、当归、青皮、钩藤、甘草）加川芎、羌活、防风。

### Literature Review of Liver Fire Harassing the Head

📖 *Zhèng Zhì Zhǔn Shéng* (“The Level-Line of Pattern Identification and Treatment”), “Headache”

“When anger damages the liver, liver qì fails to flow smoothly and surges up into the brain, causing headache.”

This specifies the pathomechanism by which liver qì counterflow ascent leads to inhibition of the qì dynamic in the head, and headache.

📖 *Yī Chún Shèng Yì* (“Enriching the Meaning of the Wine of Medicine”), “The Various Types of Pain”

“There are some types of pain that are caused by fire. When liver yáng is borne upward, it manifests in a splitting headache and tugging of the sinews, with the pain stretching into the eyeballs.”

This describes the pathomechanism of liver fire flaming upward and fire harassing the head, causing pain.

### 文献评述

《证治准绳·头痛》云：“怒气伤肝，及肝气不顺，上冲于脑，令人头痛。”指出了肝气上逆，致头部气机不畅而头痛的病机。

《医醇剩义·诸痛》曰：“有因于火者，肝阳上升，头痛如劈，筋脉掣起，痛连目珠。”论述了肝火上炎，火扰头痛的病机。

#### Summary of Liver Fire Harassing the Head

Counterflow ascent of qì and blood:

Scorching heat, distention, and pain in the forehead; leaping and stirring of the sinews; perhaps violent pain in the head and brain, as if it were cut with a knife or split with an axe; redness, swelling, and pain in the eyes.

Liver fire scorching the channels:

Pain and tautness under the rib-side.

Depressed fire harassing the spirit:

Vexation, agitation, susceptibility to fright, disquieted sleep.

#### 肝火扰头

气血上逆—头额灼热胀痛，筋脉跳动，或头脑暴痛，如刀砍斧劈，目赤肿痛。

肝火灼经—痛引胁下。

郁火扰神—烦躁易惊，睡眠不宁。

### 3.1.3 Liver Fire Harassing the Eyes

The liver governs the storage of blood. The eyes are the orifice of the liver, and the liver channel connects to the eyes. When liver depression transforms into fire, fire surges upward, and qì and blood ascend counterflow. Qì, blood, and fire contend with and attack each other, steaming and scorching in the eyes and harassing them. This forms the pathomechanism of liver fire harassing the eyes.

When liver fire flames upward, the clear orifices suffer harassment. This results in dizzy head and vision.

Since it is the nature of fire to flame upward, when qì and blood gush upward, the network vessels in the eyes fill up and qì and blood stagnate there. This manifests in redness, swelling, and pain in the eyes, the formation of screens blocking the eyes, profuse discharge, and aversion to light.

When liver fire damages the network vessels, the vessels break and blood spills. This results in bleeding in the center of the eyes.

When liver qì transforms into fire, and qì and fire ascend counterflow, orderly reaching is impaired. This causes rashness, impatience, and irascibility; heart vexation; and insomnia and profuse dreaming.

Intense liver fire manifests in a red tongue with yellow tongue fur and a rapid stringlike pulse.

The treatise on “Fifty Patterns of External Obstruction” in the *Shì Yī Dé Xiào Fāng* (“Effective Formula From a Family Tradition”) states:

“The eyes are first troubled by redness, swelling, and pain; fear of the sun and aversion to light; tearing, dryness, and difficulty to open them; sudden formation of screens and membranes; and initial lack of vision in one eye but then equal trouble in both eyes. This means accumulated heat in the liver viscus.”

Accumulated heat in the liver viscus is the same as liver fire. This quotation indicates the pathomechanism by which liver fire flaming upward and fire harassing the eyes can lead to numerous eye conditions like redness and pain in the eyes, aversion to light, and screens.

The chapter on the “Disease of Reverse Restraint by Heat Excess” in the *Yī Jī Qǐ Yuán* (“Origins of Medical Versatility”) also explains:

“It is the nature of fire to flame upward. The foot reverting yīn liver channel is associated with wood. Wood engenders fire, as a mother engenders a child. If the child by its excess restrains the mother, this constitutes the inauspicious occurrence of reverse restraint.<sup>7</sup> Since the liver opens at the eyes, when the liver suffers restraint, the eyes are also affected by disease. The disease manifests most importantly with profuse discharge, dryness, tightness, roughness, red vessels running through the eyes, and bowel and visceral constipation.”

This passage points out how liver fire harassing the eyes can lead to redness in the eyes, profuse discharge, and dryness of the eyes.

This condition is treated by clearing heat and draining the liver, and by freeing the stool. The recommended formula is *xiè qīng wán* (Green-Blue-Draining Pill) from the *Xiǎo Èr Yào Zhèng Zhī Jué* (“Key to Diagnosis and Treatment of Children’s Diseases).

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*xiè qīng wán* (泻青丸) Green-Blue-Draining Pill

*dāng guī* (当归 Chinese angelica, *Angelicae Sinensis Radix*)

*lóng dǎn* (龙胆 gentian, *Gentianae Radix*)

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<sup>7</sup> That is, rebellion. (Ed.)

*chuān xiōng* (川芎 *chuanxiong*, *Chuanxiong Rhizoma*)  
*zhī zǐ* (栀子 *gardenia*, *Gardeniae Fructus*)  
*dà huáng* (大黄 *rhubarb*, *Rhei Radix et Rhizoma*)  
*qiāng huó* (羌活 *notopterygium*, *Notopterygii Rhizoma et Radix*)  
*fáng fēng* (防风 *saposhnikovia*, *Saposhnikoviae Radix*)

Alternatively, use *qīng gān míng mù yào* (Liver-Clearing Eye-Brightening Decoction) from the *Wàn Bìng Huí Chūn* (“Return-of-Spring for All Diseases”).

*qīng gān míng mù yào* (清肝明目药)  
 Liver-Clearing Eye-Brightening Decoction

*dāng guī* (当归 *Chinese angelica*, *Angelicae Sinensis Radix*)  
*sháo yào* (芍药 *peony*, *Paeoniae Radix*)  
*chuān xiōng* (川芎 *chuanxiong*, *Chuanxiong Rhizoma*)  
*dì huáng* (地黄 *rehmannia*, *Rehmanniae Radix*)  
*huáng qín* (黄芩 *scutellaria*, *Scutellariae Radix*)  
*zhī zǐ* (栀子 *gardenia*, *Gardeniae Fructus*)  
*huáng lián* (黄连 *coptis*, *Coptidis Rhizoma*)  
*shí gāo* (石膏 *gypsum*, *Gypsum Fibrosum*)  
*lián qiào* (连翘 *forsythia*, *Forsythiae Fructus*)  
*fáng fēng* (防风 *saposhnikovia*, *Saposhnikoviae Radix*)  
*cǎo jué míng* (草决明 *fetid cassia*, *Cassiae Semen*)  
*jīng jiè* (荆芥 *schizonepeta*, *Schizonepetae Herba*)  
*bò hé* (薄荷 *mint*, *Menthae Herba*)  
*qiāng huó* (羌活 *notopterygium*, *Notopterygii Rhizoma et Radix*)  
*màn jīng zǐ* (蔓荆子 *vitex*, *Viticis Fructus*)  
*jú huā* (菊花 *chrysanthemum*, *Chrysanthemi Flos*)  
*bái jí lí* (白蒺藜 *tribulus*, *Tribuli Fructus*)  
*jié gěng* (桔梗 *platycodon*, *Platycodonis Radix*)  
*gān cǎo* (甘草 *licorice*, *Glycyrrhizae Radix*)

### 肝火扰目

肝主藏血，目为肝之窍，肝脉与目系相连，肝郁化火，气火上冲，气血上逆，气血火相互搏击，蒸灼目睛，扰乱目窍，则形成肝火扰目的病机。肝火上炎，清窍被扰，则头晕目眩；火性炎上，气血上涌，眼络充盈，气血瘀滞，则出现目赤红肿，目睛疼痛，生翳遮睛，多眵羞明；肝火伤络，脉破血溢，则眼中出血；肝气化火，气火上逆，条达失职，故急躁易怒，心烦不宁，失眠多梦；肝火炽盛，则舌红苔黄，脉弦数。如《世医得效方·外障五十证》曰：“眼

先患赤肿疼痛，怕日羞明，泪涩难开，忽生翳膜，初患一目不见，以致两目齐患，此肝脏积热。”肝脏积热，即是肝火，指出肝火上炎，火扰目窍，可引起目赤痛、羞明、翳膜等多种眼病的病机。

《医机启源·热淫反克之病》也说：“火性炎上，足厥阴肝为木，木生火，母妊子，子以淫胜，祸发反克，而肝开窍于目，故肝受克而目亦受病也。其病眵多眊燥紧涩，赤脉贯睛，脏腑秘结为重。”指出肝火上扰于目可致目赤眵多、眼睛干燥的病机变化。（眊，音冒，目中少精，即干燥之意。）治法宜清热泻肝，通利大便。方药用《小儿药证直诀》泻青丸（当归、龙胆草、川芎、山栀、大黄、羌活、防风）。或用《万病回春》清肝明目汤（当归、芍药、川芎、地黄、黄芩、栀子、黄连、石膏、连翘、防风、草决明、荆芥、薄荷、羌活、蔓荆子、菊花、蒺藜、桔梗、甘草）。

### Literature Review of Liver Fire Harassing the Eyes

📖 *Zhāng Shì Yī Tōng* (“Zhang’s Clear View of Medicine”), “Red Eyes”

“When the white in a person’s eyes gradually changes to yellow or red, this is always due to liquor toxin, to dampness damage in the spleen channel, and to evil fire from the liver and gallbladder spilling upward into the lung channel.”

This points out the important pathomechanism by which liver-gallbladder fire-heat flames upward and causes red eyes.

📖 *Lín Zhèng Zhǐ Nán Yī Àn* (“A Clinical Guide with Case Histories”), “Eyes”

“Oppression and distention in the forehead and red eyes mean a depression of wood-fire in the upper body.... The depression invigorates qi and fire and causes screens blocking the eyes.... Liver fire depression in the upper body causes redness and swelling in the eye sockets.”

This describes the pathomechanism of liver fire flaming upward and fire harassing the eyes, forming eye diseases.

### 文献评述

《张氏医通·目赤》曰：“有人白睛渐渐黄赤者，皆为酒毒，脾经湿伤，肝胆邪火上溢肺经故也。”指出肝胆火热上炎，是形成目睛红赤的重要病机。

《临证指南医案·目》曰：“头额闷胀、目赤，木火上郁。...郁勃气火，翳遮目睛。...肝火上郁，目眶红肿。”阐述了肝火上炎，火扰目窍，形成目疾的病机。

Summary of Liver Fire Harassing the Eyes
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| <ol style="list-style-type: none"> <li>1. Harassment of the Clear Orifices<br/>Dizzy head and vision.</li> <li>2. Fullness in the Eye Network Vessels<br/>Redness, swelling, and pain in the eyes, formation of screens blocking the eyes, profuse discharge, and aversion to light.</li> <li>3. Vessels Breaking and Spilling Blood<br/>Bleeding in the center of the eyes.</li> <li>4. Impaired Orderly Reaching<br/>Rashness, impatience, and irascibility; heart vexation; insomnia and profuse dreaming.</li> </ol> |
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肝火扰目
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清窍被扰—头晕目眩。

眼络充盈—目赤红肿，目睛疼痛，生翳遮睛，多眵羞明。

脉破血溢—眼中出血。

条达失职—急躁易怒，心烦不宁，失眠多梦。

### 3.1.4 Liver Fire Harassing the Ears

The liver and gallbladder stand in exterior-interior relationship; the gallbladder is attached to the liver; and the gallbladder channel ascends to circle around the sides of the eyes. Therefore fire-heat in the liver channel is often complicated by simultaneous gallbladder fire, which follows the channel upward to harass the ears. This leads to the pathomechanism of liver fire harassing the ears.

When liver-gallbladder fire is exuberant, qì and fire flame upward along the channel, arriving straight at the ears. Heat qì boils and harasses the qì dynamic. For this reason, tinnitus may appear that erupts suddenly with a loud sound like waves breaking on a shore and that is not reduced when pressure is applied.

When fire heat blazes, qì and blood congest and stagnate, clouding and blocking the ears. This results in pain inside the ears, deafness, and streaming pus.

When liver fire flames upward, qì and blood ascend counterflow into the cheeks. This results in red cheeks.

When liver fire scorches and harasses the heart spirit, the result is heart vexation, agitation, and irascibility.



When gallbladder fire ascends counterflow and damages the fluids, the result is bitterness and dryness of the mouth.

Liver-gallbladder fire exuberance manifests in a tongue that is red or crimson at the tip and margins, and a rapid stringlike pulse.

The “Treatise on the Various Diseases of the Ear” in the *Zhū Bìng Yuán Hòu Lùn* (“The Origin and Indicators of Disease”) states: “Tinnitus... when it comes from fury and anger, means that qì has risen up with lesser yáng fire and settled in the ear.” This quotation points out that depressed anger transforming into fire and liver fire harassing the ears can lead to tinnitus.

The chapter on “Liver Fire Deafness” in the *Yī Xué Rù Mén* (“The Gateway to Medicine”) states:

“An urgent and rapid stringlike pulse is associated with liver fire. Such a person invariably suffers from irascibility, tinnitus, and deafness. It is suitable to calm the liver and quell wood with *lóng dǎn xiè gān tāng* (Gentian Liver-Draining Decoction) and *dāng guī lóng huì wán* (Chinese Angelica, Gentian, and Aloe Pill).”

This indicates the pathomechanism by which internally exuberant liver fire flaming upward causes deafness.

This condition is treated by clearing the liver and draining fire. The recommended formula is *dāng guī lóng huì wán* (Chinese Angelica, Gentian, and Aloe Pill) from the *Dān Xī Xīn Fǎ* (“Dān Xī’s Heart-Approach”).

*dāng guī lóng huì wán* (当归龙荟丸)  
Chinese Angelica, Gentian, and Aloe Pill

*dāng guī* (当归 Chinese angelica, *Angelicae Sinensis Radix*)

*lóng dǎn* (龙胆 gentian, *Gentianae Radix*)

*zhī zǐ* (栀子 gardenia, *Gardeniae Fructus*)

*huáng lián* (黄连 coptis, *Coptidis Rhizoma*)

*huáng bǎi* (黄柏 phellodendron, *Phellodendri Cortex*)

*huáng qín* (黄芩 scutellaria, *Scutellariae Radix*)

*qīng dài* (青黛 indigo, *Indigo Naturalis*)

*dà huáng* (大黄 rhubarb, *Rhei Radix et Rhizoma*)

*lú huì* (芦荟 aloe, *Aloe*)

*mù xiāng* (木香 costusroot, *Aucklandiae Radix*)

*shè xiāng* (麝香 musk, *Moschus*)

An alternative choice is *líng yáng jiǎo sǎn* (Antelope Horn Powder) from the *Tài Píng Huì Mǐn Hé Jì Jú Fāng* (“Tài-Píng Imperial Grace Pharmacy Formulas”).

*líng yáng jiǎo sǎn* (羚羊角散) Antelope Horn Powder*líng yáng jiǎo* (羚羊角 antelope horn, Saigae Tataricae Cornu)*huáng qín* (黄芩 scutellaria, Scutellariae Radix)*shēng má* (升麻 cimicifuga, Cimicifugae Rhizoma)*zhì gān cǎo* (炙甘草 mix-fried licorice, Glycyrrhizae Radix cum Liquido Fricata)*chē qián zǐ* (车前子 plantago seed, Plantaginis Semen)*zhī zǐ* (栀子 gardenia, Gardeniae Fructus)*lóng dǎn* (龙胆 gentian, Gentianae Radix)*jué míng zǐ* (决明子 fetid cassia, Cassiae Semen)

## 肝火扰耳

肝胆相为表里，胆附于肝，胆经上绕耳旁。故肝经火热，常挟同胆火，循经脉上扰耳窍，引起肝火扰耳的病机。肝胆火盛，气火上炎，循经直达耳窍，热气沸腾，扰乱气机，故出现耳鸣暴作，声大如潮，按之不减；火热燎扰，气血壅滞，蒙闭耳窍，则耳中作痛，耳聋流脓；肝火上炎，气血上逆于面颊，则面颊红赤；肝火燔灼，扰乱心神，则心烦，急躁易怒；胆火上逆，损伤津液，则口苦口干；肝胆火盛，则舌边尖红绛，脉弦而数。如《医贯·论耳诸病》曰：“耳鸣，...又感恼怒而得，则气上少阳之火，客于耳也。”指出郁怒化火，肝火扰耳，可致耳鸣。《医学六要·肝火耳聋》曰：“脉弦急而数，属肝火，其人必多怒，耳鸣耳聋，宜平肝伐木，龙胆泻肝汤，当归龙荟丸。”指出了肝火内盛上炎而致耳聋的病机。治法宜清肝泻火。方药用《丹溪心法》当归龙荟丸（当归、龙胆草、栀子、黄连、黄柏、黄芩、青黛、大黄、芦荟、木香、麝香）。或用《和剂局方》羚羊角散（羚羊角、黄芩、升麻、炙甘草、车前子、山栀、龙胆草、决明子）。

## Literature Review of Liver Fire Harassing the Ears

📖 *Ming Yi Za Zhu* (“Miscellaneous Works by Famous Physicians”), “Tinnitus Resembling Cicadas”

“The symptom of tinnitus, perhaps with ringing as loud as the sound of cicadas, perhaps on the left, or on the right, or with an occasional blockage... this symptom is most commonly preceded by the presence of phlegm fire in the upper body, or it comes from fury and anger. Anger results in qi ascent and in lesser yang fire settling in the ear.”

This quotation points succinctly to the pathomechanism by which liver-gallbladder fire exuberance causes tinnitus.

📖 *Gǔ Jīn Tú Shū Jí Chéng Yī Bù Quán Lù Jīng Huá Běn* (“Grand Compendium of Books from the Past to the Present; Medical Section; Choice Selections from the Entire Record”), “Ears; Case Histories”  
 “When a woman has heat effusion due to anger, pus exuding from both ears during every menstrual period, pain in both greater yáng that is slightly relieved when pressed with the hand, distention and pain in the chest, rib-sides, and breasts when angered, perhaps with alternating heat effusion and aversion to cold, or frequent urination, or lesser abdominal distention and oppression, these are all due to liver fire blood vacuity. First use two preparations of *zhī zǐ qīng gān tāng* (Gardenia Liver-Clearing Decoction), and then several preparations of *jiā wèi xiāo yáo sǎn* (Supplemented Free Wanderer Powder), until the various symptoms have abated completely.”

This passage describes how liver fire harassing the ears causes ear pain with streaming pus. It gives the effective concrete example of using formulas for draining liver fire and in turn proves the significance of this pathomechanism in clinic.

### 文献评述

《明医杂著·耳鸣如蝉》说：“耳鸣证，或鸣甚如蝉，或左或右，或时闭塞，...大抵此证多先有痰火在上，又感恼怒而得，怒则气上，少阳之火客于耳也。”明确指出了肝胆火盛而致耳鸣的病机。

《古今图书集成医部全录精华本·耳·医案》曰：“一妇有因怒发热，每经行即两耳出脓，两太阳作痛，以手按之痛稍止，怒则胸胁乳房胀痛，或寒热往来，或小便频数，或小腹胀闷，此皆属肝火血虚也。先用梔子清肝散二剂，又用加味逍遥散数剂，诸证悉退。”描述肝火扰耳，引起耳痛流脓，用清泻肝火方药而获效的实例，反证此病机对临床的指导意义。

### Summary of Liver Fire Harassing the Ears

#### 1. Heat Boiling in the Ears

Tinnitus that erupts suddenly with a loud sound like waves breaking on a shore and that is not reduced when pressure is applied.

#### 2. Qi and Blood Congestion and Stagnation

Pain inside the ears, deafness, streaming pus.

#### 3. Qi and Blood Moving Counterflow into the Face

Red cheeks.

#### 4. Liver Fire Harassing the Spirit

Heart vexation; agitation and irascibility.

## 肝火扰耳

耳窍热沸—耳鸣暴作，声大如潮，按之不减。

气血壅滞—耳中作痛，耳聋流脓。

气血逆面—面颊红赤。

肝火扰神—心烦，急躁易怒。

## 3.1.5 Liver Fire Harassing the Diaphragm

The diaphragm is situated above the stomach and leans closely against it; it is the horizontal dividing line between the upper and lower organs. When liver depression transforms into fire and persists, becoming more exuberant daily, exuberant fire not only tends to flame upward but can also easily move cross counterflow. In that case, it can not only torment metal and invade the lung, but can also internally harass the chest and diaphragm. This leads to discomfort in the chest and diaphragm, and disharmony in the stomach duct, forming the pathomechanism of liver fire harassing the diaphragm.

When liver fire harasses the chest and diaphragm, the qì dynamic is inhibited. This results in vexation and fullness in the center of the chest, and in food intake with dysphagia-occlusion.

When liver fire runs cross counterflow, invades the stomach, and obstructs the diaphragm, it prevents the qì dynamic from ensuring free flow between the upper and lower organs. This causes stomach duct pain and resistance between the upper and lower part of the body.

When liver fire invades the diaphragm and aggravates fire depression in the heart even further, the result is indescribable vexation, agitation, and anguish.

When liver qì is unable to perfuse and outthrust, bile spills upward and the stomach's harmonious downbearing is impaired. This results in a bitter taste in the mouth and upflow nausea with desire to vomit.

Liver fire harassing internally manifests in a red tongue with yellow tongue fur and stringlike pulse.

The chapter on “Identifying Pulse Symptoms and Treatments of Yáng Brightness Diseases” in the *Shāng Hán Lùn* (“On Cold Damage”) explains: “When after sweating, vomiting, or precipitation the patient suffers from vacuity vexation and insomnia, if this condition is severe, it is invariably accompanied by tossing and turning and by anguish in the heart. *Zhī zǐ chǐ tāng* (Gardenia and Fermented Soybean Decoction) governs it.” In spite of the fact that this passage states, “after sweating, vomiting, or precipitation,” it refers generally to residual heat lodging in and harassing the chest and

diaphragm. This also includes the pathomechanism of liver fire harassing the diaphragm.

The chapter on “Dysphagia-Occlusion and Stomach Reflux; Yáng’s Case Histories” in the *Lín Zhèng Zhǐ Nán Yī Àn* (“A Clinical Guide with Case Histories”) also explains:

“Damage from depressed anger can cause a lesser fire to transmute into a vigorous one. When qì stagnation and phlegm gathering continues for many days, clear yáng is unable to spread out and the stomach duct becomes a narrow pass that food cannot pass through.

Thus, dysphagia-occlusion arrives gradually.”

This quotation indicates the pathomechanism by which depressed anger damages the liver, liver fire arises internally, qì stagnates and phlegm congeals, liver fire invades the diaphragm, the stomach’s harmonious down-bearing is impaired, the esophagus is narrowed, and dysphagia-occlusion develops.

This condition is treated by perfusing and discharging liver fire, and by clearing and disinhibiting the chest and diaphragm. The recommended formula is *zhī zǐ chǐ tāng* (Gardenia and Fermented Soybean Decoction) from the *Shāng Hán Lùn* (“On Cold Damage”) with additions.

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*zhī zǐ chǐ tāng* (梔子豉汤) Gardenia and Fermented Soybean Decoction

*zhī zǐ* (梔子 gardenia, *Gardeniae Fructus*),

*dàn dòu chǐ* (淡豆豉 fermented soybean, *Sojae Semen Praeparatum*)

Plus:

*chuān liàn zǐ* (川楝子 toosendan, *Toosendan Fructus*)

*jú yè* (橘叶 tangerine leaf, *Citri Reticulatae Folium*)

*zhú rú* (竹茹 bamboo shavings, *Bumbusae Caulis in Taenia*)

*lú gēn* (芦根 phragmites, *Phragmitis Rhizoma*)

If liver fire invading the diaphragm has caused dysphagia-occlusion, the recommended formula is found in “Yáng’s Case Histories” in the *Lín Zhèng Zhǐ Nán Yī Àn* (“A Clinical Guide with Case Histories”) for “Dysphagia-Occlusion and Stomach Reflux.” The appropriate medicinals are *huáng lián* (coptis), *xìng rén* (apricot kernel), *jié gēng* (platycodon), *tǔ guā pí* (Yúnnán morning glory peel), *jú hóng* (red tangerine peel), *zhú lì* (bamboo sap), and *jiāng zhī* (ginger juice).

### 肝火扰膈

膈在胃之上，紧靠于胃，为上下脏器之横隔。肝郁化火，久必日盛，亢盛之火，不仅容易上炎，而且容易横逆。肝火横行，不仅可刑金犯肺，还可内扰胸膈，导致胸膈不适，胃脘不和，形成肝火扰膈的

病机。肝火内扰胸膈，气机不畅，则胸中烦满，虽能纳食，但膈中噎塞；肝火横逆，犯胃阻膈，使上下脏腑气机不得通畅，故胃脘疼痛，上下格拒；肝火犯膈，心中火郁更甚，则烦躁懊憹，不可名状；肝气不能宣达，胆汁上溢，胃失和降，则口苦，泛恶欲吐；肝火内扰，则舌红苔黄，脉弦。如《伤寒论·辨阳明病脉证并治》说：“发汗吐下后，虚烦不得眠，若剧者，必反复颠倒，心中懊憹，栀子豉汤主之。”此条虽云汗吐下后，是泛指余热留扰胸膈，亦包含肝火扰膈的病机。《临证指南医案·噎膈反胃·杨案》也说：“郁怒之伤，少火皆变壮火，气滞痰聚日拥，清阳莫展，脘管窄隘，不能食物，噎膈渐至矣。”指出了郁怒伤肝，肝火内生，气滞痰凝，肝火犯膈，胃失和降，食道狭窄，而成噎膈的病机。治法宜宣泄肝火，清利胸膈。方药用《伤寒论》栀子豉汤（栀子、淡豆豉）加川楝子、橘叶、竹茹、芦根。肝火犯膈而成噎膈，用《临证指南医案·噎膈反胃·杨案》方，药为川黄连、杏仁、桔梗、土瓜蒌皮、半夏、橘红、竹沥、姜汁。

### Literature Review of Liver Fire Harassing the Diaphragm

📖 *Lèi Zhèng Zhì Cǎi* (“Systematized Patterns with Clear-Cut Treatments”), “Discussing the Treatment of Liver Qi, Liver Wind, and Liver Fire”

“The ministerial fire is attached to wood. When wood is depressed, it transforms into fire. This causes acid swallowing, rib-side pain... glomus, hiccup and dysphagia, and blood loss. All these result from liver fire surging.”

This passage records the pathomechanism by which liver fire harassing the chest, diaphragm, and stomach duct can lead to hiccup, dysphagia, and acid swallowing.

📖 *Lín Zhèng Zhǐ Nán Yī Àn* (“A Clinical Guide with Case Histories”), “Wood Overwhelms Earth”

“When the liver reverses course, invades the stomach, and enters the diaphragm... liver disease enters the stomach, and causes resistance between the upper and lower part of the body.”

This also explains how liver fire invading the diaphragm can lead to resistance between the upper and lower part of the body.

### 文献评述

《类证治裁·肝气肝风肝火论治》说：“相火附木，木郁则化火，为吞酸，胁痛，...为痞，为呃噎，为失血，皆肝火冲激也。”记述了肝火内扰胸膈胃脘而引起呃噎吞酸的病机。

《临证指南医案·木乘土》曰：“肝厥犯胃入膈，…肝病入胃，上下格拒。”再次说明肝火犯膈可所引起上下格拒的病机变化。

### Summary of Liver Fire Harassing the Diaphragm

#### 1. Qi Stagnation in the Chest and Diaphragm

Vexation and fullness in the center of the chest, food intake with dysphagia-occlusion.

#### 2. Liver Fire Invading the Diaphragm

Pain the stomach duct, resistance between the upper and lower part of the body.

#### 3. Liver Depression in the Heart

Indescribable vexation, agitation, and anguish.

#### 4. Gallbladder-Stomach Counterflow Ascent

Bitterness of the mouth, upflow nausea with desire to vomit.

### 肝火扰膈

胸膈气滞—胸中烦满，虽能纳食，但膈中噎塞。

肝火犯膈—胃脘疼痛，上下格拒。

心中火郁—烦躁懊憹，不可名状。

胆胃上逆—口苦，泛恶欲吐。

### 3.1.6 Liver Fire Harassing the Ethereal Soul

The liver holds the office of general. It relies internally on ministerial fire, stores the ethereal soul and blood, and governs fright. When the affect-mind is constrained, liver depression engenders fire. Liver fire blazes and harasses the ethereal and corporeal souls. As a result, the ethereal soul cannot be quieted and the spirit fails to keep to its abode. This leads to the pathomechanism of liver fire harassing the ethereal soul.

When liver fire harasses the ethereal soul, the spirit and ethereal soul wander outside. This results in insomnia and profuse dreaming, indistinct talk and sleep walking, and in gallbladder timidity and feeble-mindedness.

If liver fire stirs frenetically, the spirit and ethereal soul move in hyperactive counterflow. This results in fright, fear, and disquietude, and in severe cases, in fright mania and howling and screaming, or in epilepsy, reversal, and rigid limbs.

When liver fire harasses the ethereal soul, the spirit and ethereal soul can cloud the heart. This results in a consciousness that appears clouded, and in heat clouding the vertex.

When liver fire invades the stomach and impairs the stomach's harmonious downbearing, the result is absence of eating, of hunger, and of bowel movements.

An internal exuberance of liver fire manifests in a yellow tongue fur, red tongue, and a large and rapid stringlike pulse.

The chapter on "Liver Fire" in the *Lín Zhèng Zhǐ Nán Yī Àn* ("A Clinical Guide with Case Histories") states:

"Wood fire exuberates at the time of yīn.<sup>8</sup> The gallbladder vessel passes through the ears. The might of counterflow invasion invariably turns to yáng brightness and then affects all the orifices. The pulse on the right hand is rough and large, the stomach moves counterflow instead of downbearing, the flavor of food lacks sweetness, and the center of the stomach duct suffers counterflow disorder. If steaming intensifies for days, construction-blood is consumed internally and therefore unable to nourish the heart. Such persons are awake and unwilling to sleep, the heart rocks and sways, and they have difficulty explaining how they feel."

This quotation shows that when liver fire harasses the ethereal soul, the ethereal soul fails to keep to its abode and construction-blood is consumed internally, causing abnormalities of the spirit-mind.

The Chapter on "Liver Qi, Liver Wind, and Liver Fire" in the *Lèi Zhèng Zhì Cái* ("Systematized Patterns with Clear-Cut Treatments") also states:

"When fire becomes exuberant, manic, and agitated, it causes glomus in the chest, impediment in the throat, and constipation. ... These are due to taxation from anger, which also leads to paralyzed tongue and limbs and jerking and twitching of the sinews."

The liver stores the ethereal soul. When liver fire harasses internally, the ethereal and corporeal souls are disquieted and the spirit-mind is unclear. This manifests in manic agitation and similar signs of essence-spirit obstruction.

This condition is treated by cooling the liver and draining fire, and by constraining the liver and quieting the ethereal soul. The recommended formula is *dāng guī lú huì wán* (Chinese Angelica and Aloe Pill) from the *Dān Xī Xīn Fǎ* ("Dān Xī's Heart-Approach") with additions.

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<sup>8</sup> That is, 3–5 A.M. (Ed.)



*dāng guī lú huì wán* (当归芦荟丸 Chinese Angelica and Aloe Pill)

*lóng dǎn* (龙胆 gentian, *Gentianae Radix*)

*lú huì* (芦荟 aloe, *Aloe*)

*dāng guī* (当归 Chinese angelica, *Angelicae Sinensis Radix*)

*shān zhī zǐ* (山梔子 gardenia, *Gardeniae Fructus*)

*huáng lián* (黄连 coptis, *Coptidis Rhizoma*)

*qīng dài* (青黛 indigo, *Indigo Naturalis*)

Plus:

*dà shēng dì* (大生地 thick dried rehmannia, *Rehmanniae Radix Crassa*)

*dān shēn* (丹参 salvia, *Salviae Miltiorrhizae Radix*)

*bò hé* (薄荷 mint, *Menthae Herba*)

*mù tōng* (木通 trifoliate akebia, *Akebiae Trifoliatae Caulis*)

*suān zǎo rén* (酸枣仁 spiny jujube, *Ziziphi Spinosi Semen*)

*zhēn zhū mǔ* (珍珠母 mother-of-pearl, *Concha Margaritifera*)

*líng yáng jiǎo* (羚羊角 antelope horn, *Saigae Tataricae Cornu*)

## 肝火扰魂

肝者，将军之官，内寄相火，藏魂藏血，主惊骇。情志不舒，肝郁生火，肝火燔灼，内扰魂魄，魂不得安，神不守舍，而引起肝火扰魂的病机。肝火扰魂，神魂外游，则失眠多梦，呓语梦游，胆怯神呆；肝火妄动，神魂亢逆，则惊恐不安，甚则惊狂叫喊，或痲厥肢强；肝火扰魂，神魂蒙心，则神识如蒙，热蒙头顶；肝火犯胃，胃失和降，则不食，不饥，不便；肝火内盛，则苔黄，舌红，脉弦大而数。如《临证指南医案·肝火》曰：“木火盛于寅，胆脉贯耳，犯逆之威，必向阳明而后凭诸窍，脉右涩大，胃逆不降，食味不甘，而腕中逆乱，熏蒸日炽，营血内耗，无不养心，斯寤不肯寐，心摇荡漾，有难以鸣状之象。”指出了肝火扰魂，魂不守舍，营血内耗，神志失常的病机变化。《类证治裁·肝气肝风肝火》又曰：“火盛狂躁，胸痞咽梗便秘，...其因怒劳，致舌麻肢痹，筋惕眊眊。”肝藏魂，肝火内扰，魂魄不安，神志不清，出现狂躁等精神障碍。治法宜凉肝泻火，敛肝安魂。方药用《丹溪心法》当归芦荟丸（龙胆草、芦荟、当归、山梔子、黄连、青黛）加大生地、丹参、薄荷、木通、酸枣仁、珍珠母、羚羊角。

## Literature Review of Liver Fire Harassing the Ethereal Soul

📖 *Zhèng Yīn Mài Zhì* (“Pathoconditions: Causes, Pulses, and Treatments”), “Internal Damage Sleeplessness”

“Sleeplessness from liver fire can have two causes: Either fury and anger have damaged the liver and caused liver qì depression; or exhaustive strategy-making has caused damage to liver blood. The liver governs the storage of blood, and when yáng fire harasses and stirs the blood chamber, the result is disquieted sleep at night.”

This discusses the pathomechanism by which liver fire arises internally and harasses and stirs the blood chamber, so that the liver is unable to store the ethereal soul inside, causing sleeplessness.

📖 *Lèi Zhèng Zhì Cǎi* (“Systematized Patterns with Clear-Cut Treatments”), “Mania and Withdrawal”

“When wood-fire is fanned into a blaze, the sovereign is powerless. As a result of this, we see reverse flow, sleeplessness, and invariably mania of double yáng.<sup>9</sup> ... Mania due to depression, laughter, cursing, and irascibility, red face and eyes, and a surging and large pulse; all these mean that yáng qì suddenly folds over. Touched off by anger, wood fire loses its restraint, and heat phlegm rises and overwhelms the pericardium. This disease is called yáng reversal.”

This quotation indicates the pathomechanism by which depressed anger damages the liver, liver fire blazes internally, the ethereal soul fails to return to the body and instead harasses the heart spirit, and the spirit-mind is unclear, unable to enter sleep, and becomes manic and deranged.

## 文献评述

《症因脉治·内伤不得卧》曰：“肝火不得卧之因，或因恼怒伤肝，肝气怫郁，或尽力谋虑，肝血有伤，肝主藏血，阳火扰动血室，则夜卧不宁矣。”论述了肝火内生，扰动血室，肝魂不能内藏而致失眠的病机。

《类证治裁·癫狂》说：“木火炽煽，君主无权，从此厥逆不寐，重阳必狂。...因郁发狂，笑骂善怒，面赤目红，脉洪大，此阳气暴折，因怒触发，木火失制，热痰上乘心包，病名阳厥。”指出了郁怒伤肝，肝火内炽，魂不归身，扰乱心神，神志不清，不能入睡，神志狂乱的病机。

<sup>9</sup> Double yáng (also called weighted yáng) 重阳 *chóng yáng*: The simultaneous appearance of two yáng phenomena, which in this case refers to liver fire and heart fire. (Ed.)

Summary of Liver Fire Harassing the Ethereal Soul
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| <ol style="list-style-type: none"> <li>1. Outside Wandering of the Spirit and Ethereal Soul<br/>Insomnia and profuse dreaming, indistinct talk and sleep walking; gallbladder timidity and feeble-mindedness.</li> <li>2. Hyperactive Counterflow of the Spirit and Ethereal Soul<br/>Fright, fear, and disquietude; in severe cases, fright mania and howling and screaming, or epilepsy, reversal, and rigid limbs.</li> <li>3. Spirit and Ethereal Soul Clouding the Heart<br/>Consciousness that appears clouded, heat clouding the vertex.</li> <li>4. Liver Fire Invading the Stomach<br/>Absence of eating, of hunger, and of bowel movements.</li> </ol> |
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肝火扰魂
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<p>神魂外游—失眠多梦，呓语梦游，胆怯神呆。</p> <p>神魂亢逆—惊恐不安，甚则惊狂叫喊，或痲厥肢强。</p> <p>神魂蒙心—神识如蒙，热蒙头顶。</p> <p>肝火犯胃—不食，不饥，不便。</p>
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### 3.1.7 Fire Harassing the Triple Burner

The liver stores the ministerial fire, and the triple burner is the pathway along which the liver passes the ministerial fire. If liver fire exuberates internally and sings the triple burner, it leads to fire blazing and scorching up and down inside the triple burner, and to fire harassment and disquietude in many locations all over the body. This forms the pathomechanism of liver fire harassing the triple burner.

When liver fire flames upward and scorches the head, face, ears, and eyes, qì and blood move in chaotic counterflow. This results in headache, red eyes, and bitterness of the mouth, and in deafness and swelling of the ears.

When liver fire moves crosswise and harasses the qì dynamic in the chest and rib-side, it causes scorching heat and qì stagnation. This results in scorching heat and pain in the chest and rib-side.

When it harasses the heart spirit, it causes agitation that fails to quiesce, manifesting in manic derangement and delirious speech.

When liver fire shifts downward, heat scorches the bladder. This results in strangury-turbidity, genital swelling, and pudendal itch. When liver fire combines with damp-heat to pour down into the genitals, women manifest with red or white vaginal discharge, and men with scorching pain in the penis.

Liver fire harassing internally manifests in a dry yellow tongue fur, red tongue, and a slippery rapid stringlike pulse.

The “Records of Nightly Chats at the Western Brook Studio” in the *Wáng Xù Gāo Yì Shū Liù Zhǒng* (“Six Medical Writings Compiled by Wáng Xù-Gāo”) states:

“When liver fire blazes and wanders into the triple burner, uncountable diseases can arise all over the body, in upper or lower, inner or outer locations. Examples of these are red eyes and reddened cheeks, tetanic reversal and manic agitation, strangury and constipation, sores, frequent hunger and vexing thirst, vomiting and sleeplessness, and blood spillage from the upper or lower body.”

By its nature, the liver is easily stirred. When liver qì is bound and depressed, if the depression persists without being dissipated, it is extremely likely to transform into fire. The resulting fire heat blazes inside and scorches the triple burner, which leads to numerous changes all over the body.

The chapter on “Mania, Withdrawal, and Feeble-Mindedness” in the *Jīng Yuè Quán Shū* (“Jīng-Yuè’s Complete Compendium”) also states:

“Any case of mania disease is primarily caused by fire. This is either related to impairment of the mind from strategizing, or to binding depression from thought and preoccupation, either of which prevents the person from coping with having been wronged and from venting anger. This leads to liver and gallbladder qì counterflow and to the combined evil of wood fire. This truly is an eastern repletion pattern.<sup>10</sup>

This quotation points out that depressed anger transforming into fire and liver fire harassing the heart lead to manic derangement.

This condition is treated with bitterness and cold, in order to directly break it by clearing heat and draining fire. The recommended formula is *lóng dǎn xiè gān tāng* (Gentian Liver-Draining Decoction) from the *Yī Fāng Jí Jiě* (“Medical Formulas Gathered and Explained”).

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*lóng dǎn xiè gān tāng* (龙胆泻肝汤) Gentian Liver-Draining Decoction

*lóng dǎn* (龙胆 gentian, *Gentianae Radix*)

*chái hú* (柴胡 bupleurum, *Bupleuri Radix*)

*zé xiè* (泽泻 alisma, *Alismatis Rhizoma*)

*chē qián zǐ* (车前子 plantago seed, *Plantaginis Semen*)

*chuān mù tōng* (川木通 Armand’s Clematis, *Clematidis Armandii Caulis*)

*shēng dì* (生地 dried rehmannia, *Rehmanniae Radix Exsiccata*)

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<sup>10</sup> “Eastern repletion pattern, 东方实证, *dōng fān shí zhèng*.” Liver-wood repletion pattern. East belongs to wood in the five phases, and hence is here used to represent liver-wood. (Ed.)

*dāng guī wěi* (当归尾 tangkuei tail, *Angelicae Sinensis Radicis Extremitas*)

*chǎo zhī zǐ* (炒栀子 stir-fried gardenia, *Gardeniae Fructus Frictus*)

*huáng qín* (黄芩 scutellaria, *Scutellariae Radix*)

*gān cǎo* (甘草 licorice, *Glycyrrhizae Radix*)

### 火扰三焦

肝藏相火，三焦为肝经相火疏泄之道。若肝火内盛，燎扰三焦，导致三焦上下内火燔灼，全身多个部位出现火扰不宁，则形成肝火扰乱三焦的病机。肝火上炎，燔灼头面耳目，气血逆乱，则头痛目赤口苦，耳聋耳肿；肝火横行，扰乱胸胁气机，热灼气滞，则胸胁灼热疼痛；扰乱心神，则躁扰不宁，狂乱谵语；肝火下移，热灼膀胱，则小便淋浊，阴肿阴痒；肝火与湿热相伍，下注前阴，妇人则表现为带下赤白，男子则阴茎灼痛。肝火内扰，则苔黄燥，舌红，脉弦滑数。如《王旭高医书六种·西溪书屋夜话录》曰：“肝火燔灼，游行于三焦，一身上下内外皆能为病，难以枚举。如目红颧赤，痉厥狂躁，淋秘，疮疡，善饥烦渴，呕吐不寐，上下溢血皆是。”肝性易动，肝气郁结，郁久不散，极易化火，火热内炽，燔灼三焦，可引起全身多种病机变化。《景岳全书·癫狂痴呆》也曰：“凡狂病多因于火，此或以谋虑失志，或以思虑郁结，屈无所伸，怒无所泄，以致肝胆气逆，木火合邪，是诚东方实证也。”指明了郁怒化火，肝火扰心，而致狂乱的病机变化。治宜苦寒直折，清肝泻火。方药用《医方集解》龙胆泻肝汤（龙胆草、柴胡、泽泻、车前子、川木通、生地、当归尾、炒栀子、黄芩、甘草）。

### Literature Review of Fire Harassing the Triple Burner

📖 *Rú Mén Shì Qīn* (“Confucian Filiality”), “Fire Forms; Mania”

“The liver governs the making of strategies; the gallbladder governs decision-making. When they are forced to labor in distress and hurry, then wealth cannot be sustained in the branches. The liver repeatedly makes strategies and yet the gallbladder repeatedly fails to make decisions, which prevents the person from coping with having been wronged and from venting anger. Heart fire permeates everything and then overwhelms yáng brightness metal. The stomach is originally associated with heart, while the liver is associated with wood and the gallbladder with ministerial fire. When fire follows wood qì and enters the stomach, it causes sudden flare-up of mania.”

This describes how an exuberance of liver-gallbladder fire can cause liver fire to suddenly rise and harass the heart spirit, resulting in mania.

📖 *Jīng Yuè Quán Shū* (“Jīng-Yuè’s Complete Compendium”) “White Turbidity, Enuresis, and Strangury”

“When you see pain and dryness as a result of liver fire exuberance, *lóng dǎn xiè gān tāng* (Gentian Liver-Draining Decoction) is suitable.”

This quotation points to the pathomechanism by which liver fire streams downward into the lower burner where it boils urine and burns the urinary tract.

📖 *Lèi Zhèng Zhì Cǎi* (“Systematized Patterns with Clear-Cut Treatments”), “Vaginal Discharge”

“In cases where anger fire in the liver channel streams downward, use *jiā wèi xiāo yáo sǎn* (Supplemented Free Wanderer Powder). In severe cases, use *lóng dǎn xiè gān tāng* (Gentian Liver-Draining Decoction).”

When liver channel fire exuberates and assails the lower burner, it can lead to abnormal vaginal discharge in women.

### 文献评述

《儒门事亲·火形·狂》说：“肝主谋，胆主决，徭役迫遽，则财不能支，肝屡谋而胆屡不能决，屈无所伸，怒无所泄，心火磅礴，遂乘阳明金，然胃本属土，而肝属木，胆属相火，火随木气而入胃，故暴发狂。”阐述了肝胆火盛，肝火暴升，扰乱心神，引起发狂的病机变化。

《景岳全书·白浊遗淋》说：“肝火盛而见痛涩者，宜龙胆泻肝汤。”指出了肝火下流而致下焦，煎熬尿液，烧灼尿道的病机变化。

《类证治裁·带下》曰：“如肝经怒火下流者，加味道遥散，甚者龙胆泻肝汤。”肝经火盛，袭扰下焦，可致妇女带下异常。

### Summary of Fire Harassing the Triple Burner

1. Fire Harassing the Head and Face  
Headache, red eyes, bitterness of the mouth, deafness and swelling of the ears.
2. Fire Harassing the Chest and Rib-Side  
Scorching heat and pain in the chest and rib-side.
3. Fire Harassing the Heart Spirit  
Agitation, harassment, and disquietude; manic derangement and delirious speech.
4. Fire Harassing the Bladder  
Strangury-turbidity, genital swelling, pudendal itch.
5. Fire Harassing the Genitals  
Red or white vaginal discharge, scorching pain in the penis.

## 火扰三焦

火扰头面—头痛目赤口苦，耳聋耳肿。

火扰胸胁—胸胁灼热疼痛。

火扰心神—躁扰不宁，狂乱谵语。

火扰膀胱—小便淋浊，阴肿阴痒。

火扰前阴—妇人带下赤白，男子阴茎灼痛。

## 3.1.8 Liver Fire Stirring the Blood

The liver is the unyielding viscus; it governs upbearing and stirring; and it also stores blood. When liver depression transforms into fire, it is most likely to internally harass liver blood.

When heat harasses liver blood, it forces blood to move frenetically. Blood fails to stay in the channels and follow its normal course, but instead spills out of the vessels. This causes such symptoms of bleeding from the head and face as coughing of blood, retching of blood, blood ejection, and nosebleed.

When liver depression transforms into fire, qì stagnates and fails to flow. This causes heat vexation in the heart, and distention and pain in the rib-side.

When wood fire moves crosswise in hyperactive counterflow and overwhelms yáng brightness, it impairs the stomach's harmonious downbearing. This manifests in stomach duct pain and in the presence of qì accumulations.

An internal exuberance of liver fire results in a red tongue yellow tongue fur, and a rapid stringlike pulse.

The chapter on “Rib-side Pain” in the *Jing Yue Quan Shu* (“Jing-Yue's Complete Compendium”) states: “When anger damages the liver and causes stirring fire, rib-side pain, distention and fullness, heat vexation, or stirring blood, it is suitable to use *huà gān jiān* (Liver-Transforming Brew).” This passage discusses how liver depression transforming into fire results in the pathomechanical changes of rib-side pain and bleeding.

The chapter on “Patterns and Treatment of Blood Ejection” in the same text also explains:

“Anger damages the liver. When it stirs liver fire, fire carries blood upward; when it stirs liver qì, qì moves counterflow and makes blood run. The reason why both of these can cause retching of blood is that whenever liver fire is exuberant, there must be signs of heat vexation in the vessels.”

Again, this points out the pathomechanism by which emotional irregularities and depression of the qì dynamic cause liver fire to stir and qì and fire to harass the blood, which leads to symptoms of blood-loss like blood ejection and heat vexation.

This condition is treated by clearing and calming the liver, and by cooling the blood and stanching bleeding. The recommended formula is *huà gān jiān* (Liver-Transforming Brew) from the *Jǐng Yuè Quán Shū* (“Jǐng-Yuè’s Complete Compendium”), with additions.

*huà gān jiān* (化肝煎) Liver-Transforming Brew

*bái sháo* (白芍 white peony, *Paeoniae Radix Alba*)  
*qīng pí* (青皮 unripe tangerine peel, *Citri Reticulatae Pericarpium Viride*)  
*chén pí* (陈皮 tangerine peel, *Citri Reticulatae Pericarpium*)  
*mǔ dān pí* (牡丹皮 moutan, *Moutan Cortex*)  
*zhī zǐ* (栀子 gardenia, *Gardeniae Fructus*)  
*bèi mǔ* (贝母 fritillaria, *Fritillariae Bulbus*)  
*zé xiè* (泽泻 alisma, *Alismatis Rhizoma*)

Plus:

*shēng dì* (生地 dried rehmannia, *Rehmanniae Radix Exsiccata*)  
*xuán shēn* (玄参 scrophularia, *Scrophulariae Radix*)  
*bái máo gēn* (白茅根 imperata, *Imperatae Rhizoma*)

肝火动血

肝为刚脏，主升主动，肝又藏血，肝郁化火，最易内扰肝血。热扰肝血，迫血妄行，血不归经，不循常道，溢出脉外，则为咳血，呕血，吐血，衄血等头面部出血症状；肝郁化火，气滞不行，则为心中烦热，胁下胀满疼痛；木火亢逆，横乘阳明，胃失和降，则见胃脘疼痛，而有积气；肝火内盛，则舌红，苔黄，脉弦数。如《景岳全书·胁痛》曰：“怒气伤肝，因而动火，胁痛、胀满、烦热，或动血者，宜化肝煎。”论述了肝郁化火动血而致胁痛、出血的病机变化。《景岳全书·吐血证治》又说：“怒气伤肝，动肝火则火载血上，动肝气则气逆血奔，所以皆能呕血，凡肝火盛者，必有烦热脉证。”再次指出情志失调，气机郁滞，引动肝火，气火扰血，导致吐血等多种失血症状及烦热不安的病机。治宜清肝平肝，凉血止血。方药用《景岳全书》化肝煎（白芍、青皮、陈皮、丹皮、山栀、贝母、泽泻）加生地、玄参、白茅根。



## Literature Review of Liver Fire Stirring the Blood

📖 *Jīng Yuè Quán Shū* (“Jīng-Yuè’s Complete Compendium”), “Blood Patterns”

“Blood is originally a yīn essence and should not be stirred. However, if it is stirred, it is mostly due to fire. When fire exuberates, it forces blood to move frenetically. ... Therefore, there are cases where the seven affects have stirred fire. ... Consequently, fire fails to return to its source, but inundates the upper part of the body. All these are causes of stirred blood.”

This quotation unequivocally points out the pathomechanism by which liver fire harassing blood can lead to bleeding.

Again it explains:

“Regarding symptoms such as blood ejection and bleeding... if they are accompanied by pain stretching to the rib-side, or agitation, rapid panting, and disquietude, or alternating heat effusion and aversion to cold, this means that the disease is located in the liver.”

This constitutes a further elaboration on the pathomechanism of liver fire forcing blood to move frenetically.

📖 *Xuè Zhèng Lùn* (“On Blood Pathoconditions”), “Treatise on the Pathomechanisms of the Viscera and Bowels”

“Whenever wood depression causes fire, it causes disharmony of blood. If fire erupts into anger, blood bursts crosswise. The various symptoms of blood ejection, bloody stool during menstruation, and blood pain arise from it.”

This quotation clearly indicates the pathomechanism by which liver depression transforming into fire and liver fire wantonly looting the inside lead to frenetic blood movement and numerous symptoms of bleeding.

## 文献评述

《景岳全书·血证》曰：“血本阴精，不宜动也，盖动者多由于火，火盛则逼血妄行，...故有以七情而动火者，...则火不归原而泛滥于上，则皆动血之因也。”明确指出肝火扰血可致出血的病机。又说：“吐血失血等症，...若胁肋牵痛，或躁扰喘急不宁，往来寒热者，此病在肝也。”又对肝火迫血妄行的病机作了进一步的阐述。

《血证论·脏腑病机论》曰：“设木郁为火，则血不和。火发为怒，则血横决，吐血、错经、血痛诸症作焉。”明确指出了肝郁化火，肝火肆掠于内，致血液妄行，导致多种出血的病机变化。

Summary of Liver Fire Stirring the Blood
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1. Blood Spilling out of the Vessels
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Coughing of blood, retching of blood, blood ejection, nosebleed.
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2. Liver Fire Stagnating Qi
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Heat vexation in the heart, distention and pain in the rib-side.
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3. Impaired Harmonious Downbearing of the Stomach
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Pain in the stomach duct, qi accumulations.
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肝火动血
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血溢脉外—咳血，呕血，吐血，衄血。
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肝火滞气—心中烦热，胁下胀满疼痛。
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胃失和降—胃脘疼痛，而有积气。
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### 3.1.9 Liver Fire Disordering Menstruation

The liver stores blood. In women, blood is the root. When there is abundant blood in the thoroughfare and controlling vessels, menstruation is regular and uninhibited. However, when liver fire exuberates internally and disorders the thoroughfare and controlling vessels, it can lead to irregular menstruation.

When liver fire blazes internally, heat harasses the thoroughfare and controlling vessels, menstruation is disordered, and blood is forced to move frenetically. This causes advanced menstruation.

When liver fire harasses internally and liver blood fails to be stored, menstruation is excessive and dribbling. When the blood in the channels is scorched by liver fire, its color is fresh red or dark purple, and its consistency is thick and lumpy.

When liver fire obstructs channel qì, the result is premenstrual distention and pain in the breast and lesser abdomen; vexation, agitation, and irascibility; and bitterness of the mouth and dry throat.

Intense liver fire results in a red tongue with yellow tongue fur, and rapid stringlike pulse.

The chapter on “Women” in the *Dān Xī Xīn Fǎ* (“Dān Xī’s Heart-Approach”) states: “When the menstrual flow arrives prematurely, it means blood heat.”

The chapter on “Regular Patterns of Women; The Channels” in the *Jīng Yuè Quán Shū* (“Jīng-Yuè’s Complete Compendium”) also explains: “If it arrives before the period, it means blood heat. ... It is caused by anger fire in the liver channel.” This quotation demonstrates the link between liver fire harassing internally and distressing the thoroughfare and controlling vessels, and advanced menstruation.

This condition is treated by clearing the liver and cooling blood, and by stanching bleeding and regulating menstruation. The recommended formula is *jīng qín sì wù tāng* (Schizonepeta and Scutellaria Four Agents Decoction) from the *Yī Zōng Jīn Jiàn* (“The Golden Mirror of Medicine”).

*jīng qín sì wù tāng* (荆芩四物汤)

Schizonepeta and Scutellaria Four Agents Decoction

*shēng dì* (生地 dried rehmannia, Rehmanniae Radix Exsiccata)

*dāng guī* (当归 Chinese angelica, Angelicae Sinensis Radix)

*chuān xiōng* (川芎 chuanxiong, Chuanxiong Rhizoma)

*bái sháo* (白芍 white peony, Paeoniae Radix Alba)

*jīng jiè* (荆芥 schizonepeta, Schizonepetae Herba)

*huáng qín* (黄芩 scutellaria, Scutellariae Radix)

An alternative choice is *dān zhī xiāo yáo sǎn* (Moutan and Gardenia Free Wanderer Powder) from the *Nǚ Kē Cuō Yào* (“Synopsis of Gynecology”) with additions.

*dān zhī xiāo yáo sǎn* (丹栀逍遥散)

Moutan and Gardenia Free Wanderer Powder

*mǔ dān pí* (牡丹皮 moutan, Moutan Cortex)

*chǎo zhī zǐ* (炒栀子 stir-fried gardenia, Gardeniae Fructus Frictus)

*dāng guī* (当归 Chinese angelica, Angelicae Sinensis Radix)

*bái sháo* (白芍 white peony, Paeoniae Radix Alba)

*chái hú* (柴胡 bupleurum, Bupleuri Radix)

*bái zhú* (白朮 white atractylodes, Atractylodis Macrocephalae Rhizoma)

*fú líng* (茯苓 poria, Poria)

*bò hé* (薄荷 mint, Menthae Herba)

*gān cǎo* (甘草 licorice, Glycyrrhizae Radix)

Plus:

*yì mǔ cǎo* (益母草 leonurus, Leonuri Herba)

*qiàn cǎo* (茜草 madder, Rubiae Radix)

*dì yú* (地榆 sanguisorba, Sanguisorbae Radix) [stir-fried]

### 肝火乱经

肝藏血，女子以血为本，冲任二脉经血充盛，则月经调畅。肝火内盛，扰乱冲任，能导致经血不调。肝火内炽，热扰冲任，月经紊乱，迫血妄行，则为月经先期；肝火内扰，肝血失藏，则月经量多淋漓；经血被肝火燔灼，则色鲜红或紫暗，质稠有块；肝火阻滞经气，则经前乳房、少腹胀痛，烦躁易怒，口苦咽干；肝火炽盛，则舌红，苔黄，脉弦数。如《丹溪心法·妇人》曰：“经水不及期而来

者，血热也。”《景岳全书·妇人规·经脉类》又说：“先期而至者，血热也，...有因肝经怒火。”指明了肝火内扰，逼迫冲任，经期提前的病机变化。治宜清肝凉血，止血调经。方药用《医宗金鉴》的荆芩四物汤（生地、当归、川芎、白芍、荆芥、黄芩）。或用《女科撮要》丹栀逍遥散（丹皮、炒栀子、当归，白芍、柴胡、白术、茯苓、薄荷、甘草）加益母草、茜草、炒地榆。

### Literature Review of Liver Fire Disordering Menstruation

📖 *Wàn Mì Zhāi Yī Xué Quán Shū* (“Wàn Mì-Zhāi’s Complete Medical Book/Writings”), “Wàn’s Gynecology; Late and Advanced Menstruation”

“If a patient’s nature is rash and impatient, with a tendency to anger and jealousy, we can blame it on the fact that her qi and blood are both hot and furthermore suffer from depression.”

The liver stores blood. When liver fire harasses internally, channel blood is not stored, and therefore it arrives in advance. This describes how liver fire harassing the channels leads to advanced menstruation.

📖 *Fù Qīng Zhǔ Nǚ Kē* (“Fù Qīng-Zhǔ’s Gynecology”), “Regulating Menstruation; Advanced Menstrual Flow”

“When women suffer from advanced menstruation, it means that their menses are excessive. People assume that it means extreme heat in the blood, but who knows that it really means overly effulgent water and fire in the kidney! If fire is overly effulgent, the result is blood heat; if water is overly effulgent, the result is excessive blood. These are diseases of superabundance, not symptoms of insufficiency.”

The liver and the kidney are of the same source. Effulgent fire and effulgent water are both related to liver fire. Therefore, this explains how an internal exuberance of liver fire harassing the thoroughfare and controlling vessels can lead to advanced or excessive menstruation.

### 文献评述

《万密斋医学全书·万氏女科·不及期而经先行》曰：“如性急躁，多怒多妒者，责其气血俱热，且有郁也。”肝藏血，肝火内扰，经血不藏，故先期而至，阐述了肝火扰经，导致月经先期的病机变化。

《傅青主女科·调经·月水先期》云：“妇人先期经来者，其经甚多。人以为血热之极也，谁知是肾中水火太旺乎！夫火太旺则血热，水太旺则血多，此有余之病，非不足之症也。”肝肾同源，火旺、水旺均与肝火有关，故说明肝火内盛，扰乱冲任，可致月经先期量多。

Summary of Liver Fire Disordering Menstruation
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| <ol style="list-style-type: none"> <li>1. Blood Forced to Move Frenetically<br/>Advanced menstruation.</li> <li>2. Liver Blood Failing to be Stored<br/>Excessive and dribbling menstruation.</li> <li>3. Fire Scorching Channel Blood<br/>Fresh red or dark purple color, thick and lumpy consistency.</li> <li>4. Obstructing Channel Qi<br/>Premenstrual breast and lesser abdominal distention and pain; vexation, agitation, and irascibility; bitterness of the mouth and dry throat.</li> </ol> |
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肝火乱经
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<p>迫血妄行—为月经先期。  肝血失藏—月经量多淋漓。  火灼经血—色鲜红或紫暗，质稠有块。  阻滞经气—经前乳房、少腹胀痛，烦躁易怒，口苦咽干。</p>
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### 3.2 Ascendant Hyperactivity of Liver Yáng

The liver is associated with wood; its substance is yīn and its function is yáng. The kidney is associated with water. Water is able to enrich and engender wood and thereby attain a balance between yīn and yáng. The liver and the kidney are of the same source and have a close relationship. If liver and kidney yīn is insufficient, water fails to moisten wood, and yīn is unable to restrain yáng. This causes liver yáng to soar up uncontrollably. As a result, pathomechanical changes of upbearing, stirring, hyperactivity, and counterflow emerge.

While the *Nèi Jīng* (“The Inner Canon”) does not yet describe the notion of “ascendant hyperactivity of liver yáng,” the “Chapter on the Engenderment of the Five Viscera” in the *Sù Wèn* (“Plain Questions”) states:

“Headache and diseases of the vertex indicate vacuity below and repletion above; the transgression is located in the foot lesser yīn and greater yáng channels; in severe cases, it enters the kidney. Clouding giddiness and severe shaking [of the head], murkiness of vision and deafness indicate repletion below and vacuity above; the transgression is located in the foot lesser yáng and reverting yīn channels; in severe cases, it enters the liver.”

This is the earliest record to analyze the pathomechanism of ascendant hyperactivity of liver yáng. It points out that this pathomechanism essentially lies in yīn vacuity and yáng hyperactivity.

The term “ascendant hyperactivity of liver yáng” was first used by Yè Tiān-Shì in the Qīng dynasty. He points out in the chapter on “Wind Strike” in the *Lín Zhèng Zhǐ Nán Yī Àn* (“A Clinical Guide with Case Histories”):

“A stringlike and stirred pulse, dizziness and deafness, hasty breathing when walking and lack of strength, and sagging hemorrhoids mean debilitation before old age, weakness of kidney yīn, break-down of intake, intensity of liver yáng, and vacuity wind clouding the orifices. They are really symptoms of repletion above and vacuity below.”

The chapter on “Liver Wind” in the same text also explains: “In advanced years, water is depleted and liver yáng ascends in counterflow without restraint.” This is a detailed description of the pathomechanism of ascendant hyperactivity of liver yáng.

Ascendant hyperactivity of liver yáng can be contracted from several causes: It can originate from constitutional insufficiency, wearing and damage from enduring illness, or excessive sexual taxation, causing an insufficiency of liver and kidney yīn fluids, failure of yīn to restrain yáng, and abnormal hyperactivity of liver yáng. It can also be due to fury and anger and scorching preoccupation, causing liver depression to transform into fire and injuring the liver’s yīn-blood, which after a long time, leads to failure of yīn to constrain yáng.

The liver is the viscus of wind and wood; its substance is yīn and its function is yáng; and it has a tendency to rise up and to stir. Depletion of yīn-blood from all sorts of causes can easily stir liver yáng into ascendant hyperactivity and form the pathomechanisms of root vacuity and tip repletion, or of vacuity below and repletion above.

The chapter on “The Various Types of Pain” in the *Yī Chún Shèng Yì* (“Enriching the Meaning of the Wine of Medicine”) states: “There are some types of pain that are caused by fire. When liver yáng is borne upward, it manifests in a splitting headache, tugging of the sinews, and pain stretching to the eyeballs.”

On the basis of differences in the particular emphasis of the pathomechanism of ascendant hyperactivity of liver yáng, we can distinguish between four types: Fulminant expansion of liver yáng, ascendant hyperactivity of liver yáng, hyperactivity of yáng due to yīn vacuity, and internal harassment by phlegm-heat concurrent with yīn vacuity and yáng hyperactivity.

## 肝阳上亢

肝属木，体阴而用阳，肾属水，水能滋木生木，以达阴阳平衡。肝肾同源，二者有着密切的关系。若肝肾之阴不足，水不涵木，阴不制阳，使肝阳升腾无制，呈现升动亢逆的病机变化。《内经》虽无肝阳上亢一说，但《素问·五脏生成篇》曰：“头痛巅疾，下虚上实，过在足少阴、巨阳，甚则入肾。徇蒙招尤，目冥耳聋，下实上虚，过在足少阳、厥阴，甚则入肝。”为肝阳上亢病机分析的最早记载，指出了肝阳上亢的病机本质为阴虚阳亢。”肝阳上亢”之名，始见清代叶天士，他在《临证指南医案·中风》指出：“脉弦动，眩晕耳聋，行走气促无力，肛痔下垂，此未老欲衰，肾阴弱，收纳无权，肝阳炽，虚风蒙窍，乃上实下虚之象。”《临证指南医案·肝风》也说：“高年水亏，肝阳升逆无制。”对肝阳上亢的病机进行了详细的阐述。肝阳上亢得之禀赋不足，久病耗伤，房劳过度致肝肾阴液不足，阴不制阳，肝阳偏亢；亦可由恼怒焦虑使肝郁化火，损耗肝之阴血，日久阴不敛阳所致。肝为风木之脏，体阴而用阳，易升、易动，各种原因引起阴血亏虚，都易于引动肝阳亢逆，形成本虚标实或下虚上实的病机。如《医醇剩义·诸痛》就说：“有因于火者，肝阳上升，头痛如劈，筋脉掣起，痛连目珠。”由于肝阳上亢的病机侧重有所不同，可将肝阳上亢分为肝阳暴张，肝阳上亢，阴虚阳亢，痰热内扰兼阴虚阳亢等四种类型。

### 3.2.1 Fulminant Expansion of Liver Yáng

The liver is the viscus of wind and wood; it governs upbearing and stirring; and the liver's yáng qì has a tendency to float and expand. Either a constitutional exuberance of yáng, or fury and anger damaging the liver and liver depression transforming into fire, can cause liver yáng hyperactivity and counterflow. As a result, yáng qì expands suddenly and harasses the clear orifices. This can form the pathomechanism of fulminant expansion of liver yáng.

Fury, hatred, and fulminant anger agitate the emotions, rouse liver qì into hyperactivity, and cause liver fire to stir frenetically. This stirs liver yáng into ascending and expanding fulminantly without restraint. When it directly encroaches on the vertex and harasses the bright spirit, the result is clouding and dizziness of the head and eyes and incessant headache.

When liver yáng encroaches on the upper body, qì and blood gush up. They surge into and break the blood vessels and cloud and block the clear orifices, causing unclear consciousness and inability to stand. This results in sudden falling.

Liver yáng hyperactivity and counterflow stirs liver wind. This causes hypertonicity of the sinew membranes and results in convulsions of the extremities.

Liver yáng hyperactivity and exuberance manifests in a red tongue with yellow tongue fur and a rapid stringlike pulse.

The “Treatise on Vital Qi Connecting with Heaven” in the *Sù Wèn* (“Plain Questions”) states: “When yáng qì is exposed to great anger, it develops into qì expiry. Blood luxuriates above and causes sudden reversal in the person.” As a result of exuberant anger and yáng hyperactivity above, liver qì ascends counterflow. This causes blood and qì to both flow upward and harass the bright spirit, which manifests in reverse flow, fainting, and loss of consciousness. This quotation is the earliest description of fulminant expansion of liver yáng in the literature.

*Yī Chún Shèng Yì* (“Enriching the Meaning of the Wine of Medicine”), “The Various Types of Pain” also explains: “There are some types of pain that are caused by fire. When liver yáng is borne upward, it manifests in a splitting headache, tugging of the sinews, and pain connecting to the eyeballs.” This quotation suggests that when liver fire is overly exuberant, it does not have to pass through the stage of damage affecting liver and kidney yáng, but can directly result in a fulminant expansion of liver yáng.

This condition is treated by clearing and draining liver fire, and by subduing yáng and extinguishing wind. The recommended formula is *tiān má gōu téng yǐn* (Gastrodia and Uncaria Beverage) from the *Zá Bìng Zhèng Zhì Xīn Yì* (“New Interpretation of Patterns and Treatments of Miscellaneous Diseases”) with additions.

*tiān má gōu téng yǐn* (天麻钩藤饮) Gastrodia and Uncaria Beverage

*tiān má* (天麻 gastrodia, Gastrodiae Rhizoma)

*gōu téng* (钩藤 uncaria, Uncariae Ramulus cum Uncis)

*shí jué míng* (石决明 abalone shell, Haliotidis Concha)

*zhī zǐ* (栀子 gardenia, Gardeniae Fructus)

*huáng qín* (黄芩 scutellaria, Scutellariae Radix)

*chuān niú xī* (川牛膝 cyathula, Cyathulae Radix)

*yì mǔ cǎo* (益母草 leonurus, Leonuri Herba)

*yè jiāo téng* (夜交藤 flowery knotweed stem, Polygoni Multiflori Caulis)

*zhū fú shén* (朱茯神 cinnabar root poria, Poria cum Pini Radice et Cinnabare)

Plus:

*bái jí lí* (白蒺藜 tribulus, Tribuli Fructus)

*bái sháo* (白芍 white peony, Paeoniae Radix Alba)



*zhēn zhū mǔ* (珍珠母 mother-of-pearl, *Concha Margaritifera*)  
*líng yáng jiǎo fěn* (羚羊角粉 antelope horn powder, *Saigae Tataricae*  
*Cornu Pulveratum*)

## 肝阳暴张

肝为风木之脏，主升主动，肝的阳气容易浮张。若素体阳盛，又因恼怒伤肝，肝郁化火，肝阳亢逆，阳气暴张，扰乱清空，则可形成肝阳暴张的病机。恼恨暴怒，情绪激动，肝气亢奋，肝火妄动，引动肝阳上升，肝阳暴张莫制，直冒巅顶，神明被扰，则头目昏眩，疼痛不止；肝阳上冒，气血上涌，冲破血络，蒙闭清窍，神识不清，不能站立，则卒然跌倒；肝阳亢逆，引动肝风，筋膜挛急，则两手足抽搐；肝阳亢盛，则舌红苔黄，脉弦数。如《素问·生气通天论》曰：“阳气者，大怒则形气绝，而血菀于上，使人薄厥。”怒盛而阳亢于上，肝气上逆，可使血与气并走于上，扰乱神明，形成厥逆，突然晕倒，不醒人事，是早期认识肝阳暴张的文献描述。

《医醇剩义·诸痛》又说：“有因于火者，肝阳上升，头痛如劈，筋脉掣起，痛连目珠。”提出肝火太盛，不通过伤及肝肾之阴，便可治直接引动肝阳暴张。治宜清泻肝火，潜阳熄风。方药用《杂病证治新义》天麻钩藤饮（天麻、钩藤、石决明、山栀、黄芩、川牛膝、益母草、夜交藤、朱茯神）加白蒺藜、白芍、珍珠母、羚羊角粉。

## Literature Review of Fulminant Expansion of Liver Yáng

📖 *Sù Wèn* (“Plain Questions”), “Great Treatise on the Regular Principles of the Six Origins”

“When a depression of wood occurs... in severe cases, the result is tinnitus and spinning dizziness, inability to recognize people by sight, and susceptibility to sudden collapse.”

This describes how the pathomechanical changes of dizziness and clouding collapse result from a fulminant expansion of liver yáng.

📖 *Sù Wèn Xuán Jī Yuán Bìng Shì* (“Models of the Original Diseases in the Profound Teachings of the Plain Questions”), “Chief Diseases of the Five Movements”

“Dizziness and stirring in the head and eyes is caused by wind-wood effulgence. It must be the case that metal is weakened and unable to restrain wood and that wood in turn engenders fire. Both wind and fire belong to yáng and are in most cases transformed simultaneously. Since yáng governs stirring, the two stir and contend with each other. This is exactly what causes whirling. Therefore, since fire is rooted in stirring, when its flames are exposed to wind, they start whirling on their own.”

This describes the pathomechanism by which wind and fire inflaming each other and liver yáng expanding fulminantly form dizzy head and vision, since it is the nature of fire to be easily stirred.

📖 *Lín Zhèng Zhǐ Nán Yī Àn* (“A Clinical Guide with Case Histories”), “Dizziness”

“The cause of suffering from dizziness is not an externally contracted evil, but in reality upward encroachment of wind yáng from the liver and gall-bladder.”

This mentions the pathomechanism of liver yáng encroaching upward and wind yáng harassing the upper body.

### 文献评述

《素问·六元正纪大论》曰：“木郁之发，...甚则耳鸣眩转，目不识人，善暴僵仆。”描述了肝阳暴张，而致眩晕昏倒的病机变化。

《素问玄机原病式·五运主病》曰：“头目眩运者，由风木旺，必是金衰不能制木，而木复生火，风火皆属阳，多为兼化，而阳主乎动，两动相搏，即为之旋转。故火本乎动，焰得风则自然旋转。”论述风火相煽，肝阳暴张，火性易动，形成头目眩晕的病机。

《临证指南医案·眩晕》说：“所患眩晕者，非外来之邪，乃肝胆之风阳上冒耳。”提出了肝阳上冒，风阳上扰的病机。

#### Summary of Fulminant Expansion of Liver Yáng

##### 1. Liver Yáng Harassing the Upper Body

Clouding and dizziness of the head and eyes, incessant headache.

##### 2. Clouding and Blockage of the Clear Orifices

Sudden falling.

##### 3. Hypertonicity of the Sinew Membranes

Convulsions of the extremities.

#### 肝阳暴张

肝阳上扰—则头目昏眩，疼痛不止。

蒙闭清窍—卒然跌倒。

筋膜挛急—两手足抽搐。

### 3.2.2 Ascendant Hyperactivity of Liver Yáng

The liver's substance is yīn and function is yáng. Yīn fluids are susceptible to depletion, and yáng qì is susceptible to hyperactivity. If anxiety, thought, and preoccupation cause liver depression to transform into fire, and fire depression persists for a long time, it insidiously wears on liver and kidney yīn. Alternatively, every time a constitutional exuberance of yáng is compounded by anger and fury, the result is disharmony between yīn and yáng and injury to liver yīn. Liver and kidney yīn depletion in the lower body means that yīn fails to restrain yáng, which causes hyperactivity of yáng in the upper body. This leads to the pathomechanism of ascendant hyperactivity of liver yáng.

When the upbearing of liver yáng is excessive, blood flows counterflow with qì and surges harassingly into the head and eyes. This results in distention and pain in the head and eyes, and in dizziness and tinnitus.

When qì and blood surge upward into the face and eyes, the blood network vessels fill up. This results in a red face and eyes.

Hyperactive yáng harasses and stirs the heart spirit, and the liver's ethereal soul is disquieted. This causes rashness, impatience, and irascibility, and insomnia and profuse dreaming.

Liver and kidney yīn depletion in the lower body and liver yáng hyperactivity and exuberance in the upper body mean that water fails to moisten wood and that yīn fails to restrain yáng. This results in heaviness of the head and lightness of the feet, and in an unsteady gait.

Liver and kidney yīn depletion mean that the sinews and bones are deprived of nourishment. This results in aching lumbus and knees, and lack of strength in the lower limbs.

Yīn vacuity and yáng hyperactivity manifests in a red tongue with scant liquid, and a forceful stringlike or fine rapid stringlike pulse.

The "Great Treatise on Mutations at the Qì Intersections" in the *Sù Wèn* ("Plain Questions") explains: "In a year when wood is excessive...in severe cases, it causes restlessness and irascibility, veiling dizziness<sup>11</sup> and diseases of the head." The "Treatise on Comparative Exuberance and Debilitation" in the *Sù Wèn* ("Plain Questions") also states: "Failure of qì to ascend or descend causes headache and diseases of the vertex." This quotation points out that ascendant hyperactivity of liver yáng can lead to uncomfortable dizziness.

*Yù Yi Cǎo* ("Draft of Random Thoughts"), "Wú Tiān-Guān's Experience with Treating His Mother's and His Own Cases of Reversal and Head Disease, Retrieved from True Fire" explains:

<sup>11</sup> Veiling dizziness, 眩冒 *xuàn mào*: Dizziness with clouding of the head.

“Wú Tiān-Guān’s mother often suffered from fulminant anger that stopped after a while, from qì counterflow ascent and reversal, and from a feeling like seasickness. When moving, the dizziness went away, but when lying in bed for a long time, she sometimes felt like in an earthquake. She also suffered from great heat effusion with taking of fluids and a sensation in her brain as if split by a knife.... This means upper body exuberance and lower body vacuity with the excess located in lesser yáng. Lesser yáng is the gallbladder. The gallbladder’s points enmesh the brain. Fire from depressed anger ascends and attacks the brain. When it is supplemented, it blazes intensely, and its pain feels like splitting.”

Fire from depressed anger actually refers to liver and gallbladder fire. When liver-gallbladder fire is effulgent, it insidiously wears on the liver and kidney. This can result in the pathomechanism by which upper body exuberance and lower body vacuity with ascendant hyperactivity of liver yáng lead to dizziness and headache.

This condition is treated by calming the liver and subduing yáng, and by enriching and supplementing the liver and kidney. The recommended formula is *jiàn líng tāng* (Sweeping Down Decoction) from the *Yī Xué Zhōng Zhōng Cān Xī Lù* (“Record of Medicine, Embracing Chinese Medicine but Referencing Western Medicine”) with additions.

*jiàn líng tāng* (建瓴汤) Sweeping Down Decoction

*lóng gǔ* (龙骨 dragon bone, Mastodi Osis Fossilia)

*mǔ lì* (牡蛎 oyster shell, Ostreae Concha)

*niú xī* (牛膝 achyranthes, Achyranthis Bidentatae Radix)

*dài zhě shí* (代赭石 hematite, Haematitum)

*bái sháo* (白芍 white peony, Paeoniae Radix Alba)

*shēng dì* (生地 dried rehmannia, Rehmanniae Radix Exsiccata)

*bǎi zǐ rén* (柏子仁 arborvitae seed, Platycladi Semen)

Plus:

*gōu téng* (钩藤 uncaria, Uncariae Ramulus cum Uncis)

*bái jí lí* (白蒺藜 tribulus, Tribuli Fructus)

肝阳上亢

肝体阴而用阳，阴津易亏，阳气易亢。若因忧愁思虑，肝郁化火，火郁日久，暗耗肝肾之阴；或因素体阳盛，每遇愤忿恼怒，则阴阳失和，损伤肝阴，肝肾阴亏于下，阴不制阳，阳亢于上，引起肝阳上亢的病机。肝阳升发太过，血随气逆，冲扰于头，则头目胀痛，眩晕耳鸣；气血上冲面目，血络充盈，则面红目赤；亢阳扰动

心神，肝魂不宁，则急躁易怒，失眠多梦；肝肾阴亏于下，肝阳亢盛于上，水不涵木，阴不制阳，则头重足轻，步履不稳；肝肾阴亏，筋骨失养，则腰膝酸痛，下肢无力；阴虚阳亢，则舌红少津，脉弦有力或弦细数。如《素问·气交变大论》说：“岁木太过，...甚则忽忽善怒，眩冒巅疾。”《素问·方盛衰论》又曰：“气不上下，头痛巅疾。”指出了肝阳上亢常致眩晕不适的病机变化。《寓意草·吴添官乃母厥巅疾及自病真火脱出治验》又说：“吴添官母，时多暴怒，经行复止，气逆上厥，如畏舟船，动则晕去，久卧于床，时若天翻地覆，大热引饮，脑如刀劈，...上盛下虚，过在少阳，少阳者，胆也，胆之穴络于脑，郁怒之火，上攻于脑，得补而炽，其痛如劈。”郁怒之火，实为肝胆之火，肝胆火旺，暗耗肝肾，才能引起上盛下虚，肝阳上亢而致眩晕头痛的病机。治宜平肝潜阳，滋补肝肾。方药用《医学衷中参西录》建瓴汤（龙骨、牡蛎、怀牛膝、代赭石、白芍、生地、柏子仁）加钩藤、白蒺藜。

### Literature Review of Ascendant Hyperactivity of Liver Yáng

📖 *Yī Zōng Bì Dú* (“Indispensable Medical Reading”), “Headache”

“Heat in the upper body with headache and red eyes, cold in the lower body, especially in the feet, and mild constipation is treated with *jì jì jiě dú tāng* (Immediate Salvation Toxin-Resolving Decoction).”

When liver yáng ascends counterflow, it causes upper body heat and headache, and lower body vacuity and loss of restraint and constipation. This describes the pathomechanical changes of upper body exuberance and lower body vacuity that result from ascendant hyperactivity of liver yáng.

📖 *Yī Mén Fǎ Lù* (“Axioms of Medicine”), “Ten Questions on the *Nèi Jīng* (‘The Inner Canon’)”

“Liver qì, when flowing smoothly, performs orderly reaching. In a person who habitually suffers from a profusion of depressed anger, qì fails to move by orderly reaching and instead obstructs crosswise. This gradually leads to upper body exuberance and lower body vacuity, to qì being high without returning, and to dizziness, inability to recognize people, and reversal. In reversal, you must make the qì flow to begin reviving the patient. All these symptoms are related to losing the way of nourishing and storing in winter. It is a disease of insufficiency of right qì and absolutely does not involve treating phlegm or wind.”

When depressed anger transforms into fire and liver fire is depressed for a long time, it damages the liver and kidney in the lower body. Yīn fails to restrain yáng, liver yáng harasses the upper body, and clouding reversal

erupts suddenly. This describes the pathomechanism of ascendant hyperactivity of liver yáng.

### 文献评述

《医宗必读·头痛》曰：“上热头痛，目赤，下寒足趺为甚，大便微秘，既济解毒汤。”肝阳上逆而上热头痛，下虚失制而便秘，论述肝阳上亢引起的上盛下虚病机变化。

《医门法律·内经十问》曰：“肝气以条达为顺，素多郁怒，其气不条达而横格，渐至下虚上盛，气高不返，眩晕不知人而厥矣。厥必气通始甦也，此皆冬时失养藏之道，正气不足之病，与治痰治风绝不相干。”郁怒化火，肝火久郁，下伤肝肾，阴不制阳，肝阳上扰，晕厥顿作，阐明了肝阳上亢的病机。

#### Summary of Ascendant Hyperactivity of Liver Yáng

1. Liver Heat Harassing the Upper Body  
Distention and pain in the head and eyes, dizziness and tinnitus, red face and eyes.
2. Harassing and Stirring of the Liver's Ethereal Soul  
Rashness, impatience, and irascibility; insomnia and profuse dreaming.
3. Water Failing to Moisten Wood  
Heaviness of the head and lightness of the feet, unsteady gait.
4. Loss of Nourishment in the Lumbus and Knees  
Aching lumbus and knees, lack of strength in the lower limbs.

#### 肝阳上亢

肝阳上扰—头目胀痛，眩晕耳鸣，面红目赤。  
扰动肝魂—急躁易怒，失眠多梦。  
水不涵木—头重足轻，步履不稳。  
腰膝失养—腰膝酸痛，下肢无力。

### 3.2.3 Hyperactivity of Yáng due to Yīn Vacuity

The kidney is the mother of the liver. Liver-wood is susceptible to up-bearing and stirring, and it relies on enrichment by kidney water. Owing to taxation damage from enduring disease, to excessive sexual taxation, to a constitutional insufficiency, or to depletion of the yīn fluids in old age, kidney yīn is secretly worn and the enriching and nourishing humor

is deficient. This is also making it difficult to keep liver yīn in full supply. Water failing to moisten wood causes an isolated hyperactivity of liver yáng. This forms the pathomechanism of ascendant hyperactivity of liver yáng.

When water is depleted in the lower body, yīn fails to subdue yáng, which causes hyperactivity of yáng in the upper body and counterflow ascent of qì and blood. This results in dizzy head and vision, sometimes with distention and pain.

The kidney opens at the ears, and the liver opens at the eyes. Liver-kidney yīn vacuity causes exuberance of yáng qì in the upper body. Therefore we see ringing in the ears like the sound of cicadas, and dry eyes.

When yīn is vacuous and yáng hyperactive, vacuity heat arises internally. This results in a dry mouth and throat, heart vexation and reduced sleep, and tidal reddening of the cheeks.

Because of liver and kidney yīn depletion, the lumbus, knees, and limbs are deprived of nourishment. This results in limp aching lumbus and knees, and lack of strength in the lower limbs.

Yīn vacuity and yáng hyperactivity manifests in a red tongue with scant fur and lack of liquid, and a fine rapid stringlike pulse.

The chapter on “Dizziness” in the *Lèi Zhèng Zhì Cǎi* (“Systematized Patterns with Clear-Cut Treatments”) states:

“It is caused by excessive stirring of the body and mind, by depression and over-stimulation of the affect-mind, by earth qì soaring up, by winter storage that is not tight, by kidney humor debilitation in old age causing water to fail to moisten wood, or by a failure of yīn to draw in yáng when the spirit has not yet recovered after illness. These cause clouded vision and tinnitus, and trembling and dizziness that fail to become still.”

This quotation summarizes in detail how hyperactivity of yáng due to yīn vacuity can lead to dizziness.

The modern author Zhāng Shān-Léi, in the “Pulses, Causes, Patterns, and Treatments of the Disease of Internal Wind in the Cranial Nerves” of his *Zhòng Fēng Jiào Quán* (“Interpretation of Wind Strike”), poses: “In liver yáng disease, the liver is the tip and the kidney is the root. If kidney water were in full supply, it would be impossible for liver qì to move cross counterflow. ... This single method of nourishing water and enriching the kidney is simply indispensable for treating liver yáng.” This is an even more detailed elaboration on the pathomechanism of hyperactivity of yáng due to yīn vacuity. It stresses the role of kidney water insufficiency and advocates the treatment principle of enriching water to moisten wood.

For this condition, the treatment method should consist of enriching yīn and subduing yáng. The recommended formula is *qǐ jú dì huáng tāng* (Lycium Berry, Chrysanthemum, and Rehmannia Decoction) from the *Yī Ji* (“Levels of Medicine”).

*qǐ jú dì huáng tāng* (杞菊地黄汤)

Lycium Berry, Chrysanthemum, and Rehmannia Decoction)

*gǒu qǐ zǐ* (枸杞子 lycium, Lycii Fructus)

*shēng dì* (生地 dried rehmannia, Rehmanniae Radix Exsiccata)

*jú huā* (菊花 chrysanthemum, Chrysanthemi Flos)

*shān zhū yú* (山茱萸 cornus, Corni Fructus)

*shān yào* (山药 dioscorea, Dioscoreae Rhizoma)

*zé xiè* (泽泻 alisma, Alismatis Rhizoma)

*fú líng* (茯苓 poria, Poria)

*mǔ dān pí* (牡丹皮 moutan, Moutan Cortex)

Plus:

*shí jué míng* (石决明 abalone shell, Haliotidis Concha)

*zhēn zhū mǔ* (珍珠母 mother-of-pearl, Concha Margaritifera)

*guī bǎn* (龟版 tortoise shell, Testudinis Carapax et Plastrum)

*bái sháo* (白芍 white peony, Paeoniae Radix Alba)

## 阴虚阳亢

肾为肝之母，肝木易升易动，靠肾水以滋。如久病劳伤，或因房劳过度，或因秉赋不足，或因年老阴津亏损，肾阴暗耗，滋养之液匮乏，肝阴亦难充足，水不涵木，使肝阳独亢，形成肝阳上亢的病机。水亏于下，阴不潜阳，阳亢于上，气血上逆，则头目眩晕，时或胀痛；肾开窍于耳，肝开窍于目，肝肾阴虚，阳气上盛，故见耳鸣如蝉，眼目干涩；阴亏阳亢，虚热内生，则口燥咽干，心烦少寐，两颧潮红；肝肾阴亏，腰膝肢体失于濡养，则腰膝酸软，下肢无力；阴虚阳亢，则舌红少苔乏津，脉弦细数。如《类证治裁·眩晕》曰：“或由身心过动，或由情志郁勃，或由地气上腾，或由冬藏不密，或由高年肾液已衰，水不涵木，或由病后精神未复，阴不吸阳，以致目昏耳鸣，震眩不定。”详细总结了阴虚阳亢致眩晕之的病机变化。近代张山雷《中风斟论·内风脑神经病之脉因证治》指出：“肝阳之病，肝为标而肾为本，苟非肾水不充，则肝气亦必不横逆。…此养水滋肾一法，原是治肝阳者必不可少。”更详细阐明阴虚阳亢的病机，侧重于肾水不足，提倡滋水涵木的治疗原则。治法宜滋阴潜阳。方药用《医级》杞菊地黄汤（枸杞、菊花、生地、山茱萸、山药、泽泻、茯苓、丹皮）加石决明、珍珠母、龟板，白芍。



## Literature Review of Hyperactivity of Yáng due to Yīn Vacuity

📖 *Zhèng Yīn Mài Zhì* (“Pathoconditions: Causes, Pulses, and Treatments”), “Dizziness; Fire Surge Dizziness”

“If the true yīn of the liver and kidney is insufficient, dragon and thunder fire surges up into the clear pathways and causes a person to suffer from spinning head and black eyes. This means that yīn vacuity fire surges up and causes the sign of vacuity fire dizziness.”

This describes the pathomechanism by which kidney yīn depletion in the lower body causes failure of yīn to subdue yáng, and loss of restraint of liver fire and liver yáng, so that they ascend and harasses the clear orifices above, causing dizziness.

📖 *Lín Zhèng Zhǐ Nán Yī Àn* (“A Clinical Guide with Case Histories”), “Dizziness”

“Clouding reversal that occurs immediately after vexation and taxation means that water is depleted and unable to moisten wood. Reverting yīn transforms into stirring wind, and vexation and taxation cause yáng ascent. Thus this disease erupts.”

This describes how a root condition of yīn vacuity and water depletion makes it difficult to restrain hyperactive yáng, which directly results in dizziness.

📖 *Shì Shì Mì Lù* (“Secret Records from the Stone Chamber”), “Patterns and Treatments of Headache”

“When a person suffers from headache, people assume it means wind in the head. They do not know when it is not a case of wind. It is also possible that kidney water is insufficient and that evil fire surges up into the brain, where it causes dizziness in the head all day long. This seems like headache but is not headache at all.”

This is a detailed analysis of the pathomechanism by which the cause of liver-kidney insufficiency has the effect of ascendant hyperactivity of liver yáng.

## 文献评述

《症因脉治·眩晕·火冲眩晕》曰：“若肝肾之真阴不足，龙雷之火，上冲清道，亦令人头旋眼黑，此阴虚火上冲，而为虚火眩晕之症。”论述肾阴亏于下，阴不潜阳，肝火肝阳无制，上扰清窍而眩晕的病机。

《临证指南医案·眩晕》说：“晕厥，烦劳即发，此水亏不能涵木，厥阳化风鼓动，烦劳阳升，病斯发矣。”论述本有阴虚水亏，难制亢阳，方致眩晕。

《石室秘录·头痛证治》曰：“如人病头痛者，人以为风在头，不知非风也，亦肾水不足，而邪火冲于脑，终朝头晕，似头痛而非头痛也。”详细分析了肝肾不足在因，肝阳上亢为果的病机。

### Summary of Hyperactivity of Yáng due to Yīn Vacuity

#### 1. Yáng Hyperactivity in the Upper Body

Dizzy head and vision, sometimes with distention and pain.

#### 2. Yīn Vacuity Qi Counterflow

ringing in the ears like the sound of cicadas, dry eyes.

#### 3. Internally Arising Vacuity Heat

Dry mouth and throat, heart vexation and reduced sleep, tidal reddening of the cheeks.

#### 4. Loss of Nourishment in the Lumbus and Knees

Limp aching lumbus and knees, lack of strength in the lower limbs.

### 阴虚阳亢

阳亢于上—头目眩晕，时或胀痛。

阴虚气逆—耳鸣如蝉，眼目干涩。

虚热内生—口燥咽干，心烦少寐，两颧潮红。

腰膝失养—腰膝酸软，下肢无力。

### 3.2.4 Phlegm-Heat Harassing the Inner Body Concurrent with Ascendant Hyperactivity of Liver Yáng

If the evils of damp-heat or phlegm-heat internally invade the liver channel and brew and steam for a long time, it is disastrous for yin liquid. Yīn fails to constrain yáng, and yáng without the control of yīn ascends in hyperactivity. This can manifest in the pathomechanism of phlegm-heat harassing the inner body concurrent with ascendant hyperactivity of liver yáng.

When phlegm-heat heat singses the inner body, and liver yáng exuberates in the upper body, qì, blood, and phlegm turbidity gush upward. This results in dizzy head and vision, perhaps with pain and distention in the head and a red face and eyes.

When phlegm-heat harasses the inner body, and the liver's ethereal soul is disquieted, it causes rashness and irascibility, insomnia, and profuse dreaming.

When phlegm-fire together with liver yáng ascends and harasses the ears, the result is ringing in the ears as if from waves.

Yīn vacuity in the lower body means that there is no yīn to nourish the limbs. This results in lack of strength in the lower limbs.

Internally collecting phlegm-heat results in a red tongue, with a slimy yellow tongue fur. An internal exuberance of phlegm-heat and liver yáng causes a slippery and forceful stringlike pulse.

The chapter on “Dizzy Head” in the *Dān Xī Xīn Fǎ* (“Dān Xī’s Heart-Approach”) states:

“When dizziness is described as black dizziness with spinning, it manifests as closed eyes and dim vision, deafness when turning the body, a feeling as if standing on a boat, and loss of balance when standing up. ... Again, a depression of the seven affects can engender phlegm and stirring fire. Following qì, they ascend in reversal. This means that vacuity from the seven affects has caused giddiness and dizziness.”

This quotation illustrates the pathomechanism by which phlegm-heat combined with liver yáng leads to dizziness.

This condition is treated by clearing and transforming phlegm-heat, and by calming the liver and subduing yáng. The recommended formula is *wēn dǎn tāng* (Gallbladder-Warming Decoction) from the *Sān Yīn Jí Yī Bìng Zhèng Fāng Lùn* (“A Unified Treatise on Diseases, Patterns, and Remedies According to the Three Causes”), with additions.

*wēn dǎn tāng* (温胆汤) Gallbladder-Warming Decoction

*bàn xià* (半夏 pinellia, Pinelliae Rhizoma)

*fú líng* (茯苓 poria, Poria)

*chén pí* (陈皮 tangerine peel, Citri Reticulatae Pericarpium)

*zhú rú* (竹茹 bamboo shavings, Bambusae Caulis in Taenia)

*zhǐ qiào* (ké) (枳壳 bitter orange, Aurantii Fructus)

*gān cǎo* (甘草 licorice, Glycyrrhizae Radix)

Plus:

*xià kū cǎo* (夏枯草 prunella, Prunellae Spica)

*shí jué míng* (石决明 abalone shell, Haliotidis Concha)

*zhēn zhū mú* (珍珠母 mother-of-pearl, Concha Margaritifera)

*bái sháo* (白芍 white peony, Paeoniae Radix Alba)

*niú xī* (牛膝 achyranthes, Achyranthis Bidentatae Radix)

痰热内扰, 肝阳上亢

若湿热或痰热之邪内犯肝经, 蕴蒸日久, 浩劫阴津, 阴不敛阳, 阳无阴制而上亢, 则可出现痰热内扰, 肝阳上亢的病机。痰热燎扰于内, 肝阳亢盛于上, 气血痰浊上涌, 则头晕目眩, 或头痛而胀, 面红目赤; 痰热内扰, 肝魂不宁, 则性急易怒, 失眠多梦; 痰火挟

肝阳上扰于耳，则耳鸣如潮；阴虚于下，无阴以养肢体，则下肢无力；痰热内停，则舌红，苔黄腻；痰热挟肝阳内盛，则脉弦滑有力。如《丹溪心法·头眩》曰：“眩者，言其黑晕转旋，其状目闭眼暗，身转耳聋，如立舟船之上，起则欲倒。…又或七情郁而生痰动火，随气上厥，此七情致虚而眩运也。”指明了痰热与肝阳相合而致眩晕的病机。治法宜清化痰热，平肝潜阳。方药用《三因极一病证方论》温胆汤（半夏、茯苓、陈皮、竹茹、枳壳、甘草）加夏枯草、石决明、珍珠母、白芍、牛膝。

### Literature Review of Phlegm-Heat Harassing the Inner Body Concurrent with Ascendant Hyperactivity of Liver Yáng

📖 *Zhí Zhǐ Fāng* (“Direct Guide to Formulas”), “Treatise on Formulas for Dizziness”

“Dizziness refers to the vision turning black; giddiness refers to the spinning; and veiling refers to clouding. ... In a person with susceptibility to anger, grief, happiness, sorrow, fear, anxiety, and thought, when they are depressed, they engender phlegm, which follows qì and ascends in reversal. This means that vacuity from the seven affects has caused dizziness.”

This describes explicitly how a binding depression of the affect-mind transforms into phlegm-fire, and in conjunction with ascendant hyperactivity of liver yáng, causes dizziness.

📖 *Zá Bìng Yuán Liú Xī Zhú* (“Incisive Light on the Source of Miscellaneous Disease”), “Dizziness”

“Cases of wind-phlegm congestion and dizziness invariably manifest with glomus blockage in the chest and diaphragm, tension in the nape, hypertonicity or fatigue in the shoulders and back, and clouded spirit and profuse sleeping.”

Wind-phlegm can mean external wind complicated by phlegm, but it can also mean ascendant hyperactivity of liver yáng transforming into wind and phlegm. When it congests the head and eyes above, it leads to dizziness. This quotation therefore indirectly expounds on the pathomechanism of phlegm-fire harassing the inner body concurrent with ascendant hyperactivity of liver yáng.

### 文献评述

《直指方·眩运方论》说：“眩言其黑，运言其转，冒言其昏。…喜怒哀乐，悲恐忧思，郁而生痰，随气上厥，此七情攻虚而眩运也。”明确阐述了情志郁结，化生痰火，肝阳上亢，而为眩晕的病机变化。

《杂病源流犀烛·眩晕》曰：“有风痰闭壅眩晕，必胸膈痞塞，项急，肩背拘倦，神昏多睡。”风痰既可为外风挟痰，也可为肝阳上亢，化风挟痰，上壅头目而引起眩晕，间接论证痰火内扰，肝阳上亢的病机。

Summary of Phlegm-Heat Harassing the Inner Body  
Concurrent with Ascendant Hyperactivity of Liver Yáng

1. Qi, Blood, and Phlegm Turbidity Gushing Upward  
Dizzy head and vision, perhaps with pain and distention in the head and red face and eyes.
2. Phlegm-Heat Harassing the Ethereal Soul  
Rashness and irascibility, insomnia and profuse dreaming.
3. Phlegm-Fire Harassing the Ears  
Ringing in the ears like the sound of waves breaking on the shore.
4. Yīn Vacuity in the Lower Body  
Lack of strength in the lower limbs.

痰热内扰, 肝阳上亢

气血痰浊上涌—头晕目眩，或头痛而胀，面红目赤。

痰热扰魂—性急易怒，失眠多梦。

痰火扰耳—耳鸣如潮。

阴虚于下—下肢无力。

### 3.3 Liver Wind Stirring Internally

The liver is the viscus of wind and wood. Liver wind can arise when liver depression transforms into fire, which insidiously wears on liver yīn. This means that water fails to moisten wood, and liver yáng ascends in hyperactivity. Yáng hyperactivity and lack of restraint allows liver wind to whirl inside, which causes liver wind stirring internally. It can also arise when a habitual liking for fatty, sweet, acrid, and stimulating foods causes an exuberance of yáng qì, or when inappropriate use of warm, supplementing, acrid, and dry medicinals causes liver yáng hyperactivity to become extreme and transform into wind. Furthermore, it can arise when an external contraction of warm-heat toxic evil leads to extreme heat engendering wind, or when internal harassment by phlegm-heat and the presence of damp-heat in the body causes stirring liver wind. All these can result in unrestrained ascent of liver yáng qì and in hyperactivity, counterflow, and stirring. This forms the pathomechanism of liver wind stirring internally.

The *Sù Wèn* (“Plain Questions”) chapter on “Great Treatise on the Correspondences and Manifestations of Yīn and Yáng” states: “It is the nature of wind to stir.” The same text also explains in the “Great Treatise on the Essentials of Supreme Truth”: “All varieties of sudden rigidity are related to wind.” Therefore, liver wind stirring internally manifests primarily with such symptoms as dizziness on the verge of collapse, convulsions and tremor of the four limbs, and in severe cases, deviated eyes and mouth and hemiplegia.

Based on difference in the cause of the disease and the outcome of the pathomechanism, we can further differentiate into four types: Liver yáng transforming into wind, extreme heat engendering wind, damp-heat stirring wind, and phlegm-heat stirring wind.

### 肝风内动

肝为风木之脏，肝郁化火，暗耗肝阴，水不涵木，肝阳上亢，阳亢无制，肝风内旋，从而引起肝风内动；或平素喜好肥甘辛辣刺激之品，阳气亢盛，又误用温补辛燥之药，可使肝阳亢极化风；或外感温热毒邪，热极生风；或有痰热内扰，湿热内存，引动肝风，皆可致肝阳气升发无制，亢逆而动，形成肝风内动的病机。《素问·阴阳应象大论》曰：“风胜则动。”《素问·至真要大论》又说：“诸暴强直，皆属于风。”故肝风内动多表现为眩晕欲仆，四肢抽搐、震颤，甚至口眼歪斜，半身不遂等症状。由于致病因素有所不同，病机转归有异，故可进一步分为肝阳化风、热极生风、湿热动风、痰热动风等四种类型。

#### 3.3.1 Liver Yáng Transforming into Wind

When liver and kidney yīn is depleted, yīn fails to restrain yáng, and liver yáng becomes abnormally effulgent. If such a person experiences fury and rage, qì and fire ascend counterflow, liver yáng is without restraint, and wind qì whirls internally. This forms the pathomechanism of liver yáng transforming into wind.

Over the ages, physicians have described the pathomechanism of liver yáng transforming into wind from different angles. In the Jīn period, Liú Wán-Sù suggested in the chapter on the “Chief Diseases of the Five Movements” in the *Sù Wèn Xuán Jī Yuán Bing Shì* (“Models of the Original Diseases in the Profound Teachings of the Plain Questions”):

“When dizziness in the head and eyes comes from severe wind qì, it is caused by wind-wood effulgence. ... Both wind and fire belong to yáng and are in most cases transformed simultaneously.

Since yáng governs stirring, the two stir and contend with each other. This is exactly what causes whirling.”

Thus he raised the notion of “wind and fire fanning each other.”

In the Míng period, Zhāng Jǐng-Yuè pointed out in the chapter on “Non-Wind” in the *Jǐng Yuè Quán Shū* (“Jǐng-Yuè’s Complete Compendium”):

“All cases of this disease are mostly caused by habitual carelessness, perhaps related to internal damage from the seven affects or to excessive consumption of liquor and food, which have first damaged true yīn in the five viscera. ... This leads to yīn yáng disharmony and failure of essence and qì to interact. Because of this, there is sudden clouding and fretting, and sudden clouding collapse.”

He therefore emphasized the pathomechanism of “yīn vacuity concurrent with hyperactivity of yáng.”

In the Qīng period, Yè Tiān-Shì further advanced this argument in the chapter on “Wind Strike” in the *Lín Zhèng Zhǐ Nán Yī Àn* (“A Clinical Guide with Case Histories”):

“Regarding yáng qì transmuting and stirring in the body, the liver is the viscus of wind; when essence and blood are debilitated and worn, water fails to moisten wood, and wood lacks enrichment and luxuriance. This causes abnormal hyperactivity of liver yáng.”

In an in-depth analysis of the pathomechanism of liver yáng transforming into wind, this text offers a rather comprehensive summary of the process by which liver-kidney yīn depletion causes failure of water to moisten wood, and yáng hyperactivity transforming into wind.

In clinic, we can differentiate between two types based on different tendencies at the onset of this pathomechanism: wind yáng harassing and stirring, and wind-phlegm blocking the orifices.

## 肝阳化风

肝肾阴亏，阴不制阳，肝阳偏旺，若遇恼怒，气火上升，肝阳无制，风气内旋，而成肝阳化风的病机。历代医家从不同角度对肝阳化风的病机作详细的论述：金代刘完素《素问玄机原病式·五运主病》认为“风气甚而头目眩运者，由风木旺，...风火皆属阳，多为兼化，阳主乎动，两动相搏，则为之旋转。”提出“风火相煽”的观点。明代张景岳《景岳全书·非风》指出：“凡此病者，多以素不能慎，或七情内伤，或酒食过度，先伤五脏之真阴，...以致阴阳相失调，精气不交，所以忽而昏愆，卒然昏倒。”强调“阴虚阳亢”的病

机。清代叶天士《临证指南医案·中风》进一步指出：“乃身中阳气之变动，肝为风脏，因精血衰耗，水不涵木，木少滋荣，故肝阳偏亢。”深刻分析了肝阳化风的病机，是肝肾阴亏，水不涵木，阳亢化风，进行了较为全面的总结。临床上根据发病的病机趋势不同，又可分为风阳扰动，风痰闭窍两种类别。

### 3.3.1.1 Wind Yáng Stirring

The liver is the unyielding viscus. When affect-mind internal damage is enduring, it transforms into fire. Fire damages liver yīn and yáng rises without restraint. Fire ascends; wind stirs; and qì and fire fan each other. This forms the pathomechanism of liver yáng transforming into wind, and wind yáng stirring.

When wind yáng ascends hyperactively, it harasses the orifices in the head. This results in headache and dizziness, tinnitus and flowery vision, and in dizziness verging on collapse.

When liver wind together with phlegm scurries into the sinews and vessels, the sinew membranes are deprived of nourishment, which causes spasm and constraint. This results in tremor of the extremities and numbness of the limbs.

When wind-phlegm scurries crosswise into the channels and network vessels, channel qì suffers from chaotic counterflow and the limbs lose luxuriance. This results in deviated eyes and mouth and hemiplegia.

When wind-phlegm flows into and obstructs the network vessels of the tongue, the result is a stiff tongue and sluggish and halting speech.

Liver wind harassing the inner body manifests in a red tongue, perhaps with slimy tongue fur, and a fine forceful stringlike pulse.

The “Great Treatise on the Essentials of Supreme Truth” in the *Sù Wèn* (“Plain Questions”) states: “All cases of wind shaking and dizziness are ascribed to the liver.” This quotation indicates the pathomechanism by which wind yáng stirring leads to dizziness and tremor.

The chapter on “The Need to Differentiate Dizziness Patterns by Internal and External Causes” in the *Yán Shì Jì Shēng Fāng* (“Yan’s Remedies for Curing All People”) also explains: “An upward attack of liver wind must lead to dizziness. Dizziness means seeing flowers and turning rooms, and dizziness and falling when standing up.” This quotation points out that wind stirring and harassing the clear orifices and chaotic counterflow of qì and blood result in dizziness and flowery vision.

This condition is treated by settling the liver and extinguishing wind, and by enriching yīn and subduing yáng. The recommended formula is *zhèn gān xī fēng tāng* (Liver-Settling Wind-Extinguishing Decoction) from



the *Yi Xué Zhōng Zhōng Cān Xī Lù* (“Record of Medicine, Embracing Chinese Medicine but Referencing Western Medicine”) with additions.

*zhèn gān xī fēng tāng* (镇肝熄风汤)

Liver-Settling Wind-Extinguishing Decoction

*guī bǎn* (龟版 tortoise shell, Testudinis Carapax et Plastrum)

*lóng gǔ* (龙骨 dragon bone, Mastodi Ossis Fossilia)

*mǔ lì* (牡蛎 oyster shell, Ostreae Concha)

*niú xī* (牛膝 achyranthes, Achyranthis Bidentatae Radix)

*dài zhě shí* (代赭石 hematite, Haematitum)

*bái sháo* (白芍 white peony, Paeoniae Radix Alba)

*xuán shēn* (玄参 scrophularia, Scrophulariae Radix)

*shēng mài yá* (生麦芽 raw barley sprout, Hordei Fructus Germinatus Crudus)

*yīn chén* (茵陈 virgate wormwood, Artemisiae Scopariae Herba)

*tiān dōng* (天冬 asparagus, Asparagi Radix)

*gān cǎo* (甘草 licorice, Glycyrrhizae Radix)

Plus:

*shēng dì* (生地 dried rehmannia, Rehmanniae Radix Exsiccata)

*cí shí* (磁石 loadstone, Magnetitum)

*dì lóng* (地龙 earthworm, Pheretima)

*gōu téng* (钩藤 uncaria, Uncariae Ramulus cum Uncis)

*huáng qín* (黄芩 scutellaria, Scutellariae Radix)

### 风阳扰动

肝为刚脏，情志内伤，久而化火，火伤肝阴，阳起不敛，火升风动，气火相煽，而成肝阳化风，风阳扰动的病机。风阳上亢，扰乱头窍，则头痛眩晕，耳鸣眼花，眩晕欲仆；肝风挟痰，流窜筋脉，筋膜失养，痉挛不舒，则手足震颤，肢体麻木；风痰横窜经络，经气逆乱，肢体失荣，则口眼歪斜，半身不遂；风痰流阻舌络，则舌强，语言謇涩；肝风内扰，则舌红，或有腻苔，脉弦细有力。《素问·至真要大论》曰：“诸风掉眩，皆属于肝。”指出了风阳扰动而致眩晕震颤的病机。《济生方·眩运之证当分内外所因》又说：“肝风上攻，必致眩运，所谓眩运者，眼花屋转，起则眩倒是也。”指出风动扰乱清窍，气血逆乱，则眩晕眼花。治宜镇肝熄风，滋阴潜阳。方药用《医学衷中参西录》镇肝熄风汤（龟板、龙骨、牡蛎、怀牛膝、代赭石、白芍、玄参、生麦芽、茵陈、天冬、甘草）加生地、磁石、地龙、钩藤、黄芩。

## Literature Review of Wind Yáng Harassing and Stirring

📖 *Lèi Zhèng Zhì Cái* (“Systematized Patterns with Clear-Cut Treatments”),  
“Discussing the Treatment of Liver Qi, Liver Wind, and Liver Fire”

“When depressed wood transforms into wind, it causes dizzy vision, dizzy head, numbness in the tongue, tetany, impediment, and similar strikes. All these result from liver wind trembling and stirring.”

This indicates the pathomechanical changes resulting from liver wind arising inside and wind yáng harassing and stirring.

📖 *Lín Zhèng Zhǐ Nán Yī Àn* (“A Clinical Guide with Case Histories”),  
“Wind Strike”

“When semen is depleted and liver yīn is insufficient... wind yáng is borne upward... causing dizziness, falling, and in severe cases, tugging and tetanic reversal.”

This describes in further detail the changes resulting from yīn vacuity with yáng hyperactivity and wind yáng harassing and stirring.

📖 *Jīn Guì Yào Lǚè* (“Essential Prescriptions of the Golden Coffer”),  
“Pulse Symptoms and Treatments of Wind Strike Joint Running Disease”

“When wind causes disease, the result is hemiplegia.”

This indicates that hemiplegia results from wind yáng stirring, with wind-phlegm obstructing the network vessels.

## 文献评述

《类证治裁·肝气肝火肝风论治》说：“木郁化风，为眩，为晕，为舌麻，为痉，为痹，为类中，皆肝风震动也。”指出肝风内起，风阳扰动的病机变化。

《临证指南医案·中风》说：“精液有亏，肝阴不足，...风阳上升，...眩晕，跌仆，甚则瘦痲痉厥。”进一步论述阴虚阳亢，风阳扰动的病机变化。

《金匱要略·中风历节病脉证并治》曰：“夫风之为病，当半身不遂。”指出风阳扰动，风痰阻络而致半身不遂的病机变化。

Summary of Wind Yáng Harassing and Stirring
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1. Wind Yáng Harassing the Head
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Headache and dizziness, tinnitus and flowery vision, dizziness verging on collapse.
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2. Lack of Nourishment in the Sinew Membranes
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Tremor of the extremities, numbness of the limbs.
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3. Wind-phlegm Scurrying into the Network Vessels
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Deviated eyes and mouth, hemiplegia.
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4. Wind-phlegm Obstructing the Tongue
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Stiff tongue, sluggish and halting speech.
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风阳扰动
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风阳扰头—头痛眩晕，耳鸣眼花，眩晕欲仆。
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筋膜失养—手足震颤，肢体麻木。
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风痰窜络—口眼歪斜，半身不遂。
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风痰阻舌—舌强，语言謇涩。
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### 3.3.1.2 Wind-Phlegm Blocking the Orifices

When liver yáng transforms into wind, if it interacts with wind-phlegm, static blood, evil heat or other evils, it agitates qì and blood. This causes counterflow qì to surge upward and blood to flow counterflow with qì. Wind-phlegm gushes up and clouds and blocks the clear orifices. This results in the pathomechanism of liver yáng transforming into wind and wind-phlegm blocking the orifices.

If a constitutional exuberance of yáng is compounded by agitated emotions or excessive vexation and taxation, it stirs wind yáng and phlegm turbidity, so that they harass the upper body. Qì and blood move in chaotic counterflow and surge up into the clear orifices, where they cloud and block the heart spirit. This manifests in coma, sudden falling and collapse, loss of consciousness, phlegm-drool congestion, and throat rale.

If a constitutional vacuity of yáng and damp-heat brewing inside the body are compounded by excessive vexation and taxation or by agitated emotions, wind yáng whirls internally. Aided by the force of counterflow ascending wind yáng, damp phlegm clouds and blocks the clear orifices. This results in clouded spirit and impaired speech, tranquility without vexation, paralysis and limpness of the limbs, and a white face and dark lips.

In severe cases of wind-phlegm blocking the orifices, yīn and yáng separate and death results. If the orifices that are blocked by wind-phlegm are gradually opened, the spirit-mind becomes clear and awakens, but wind-phlegm scurries into the channels and network vessels. As a result, the channels and vessels are deprived of nourishment and lose their functionality, which manifests in paralysis of the limbs and hemiplegia.

When wind-phlegm ascends and invades the face, mouth, and tongue, it obstructs and blocks the channels and network vessels. This results in deviated mouth and tongue, and stiff tongue impeding speech.

Wind-phlegm blocking the orifices manifests in a red tongue, thick slimy tongue fur, and fine forceful stringlike pulse.

The chapter on “Wind Strike” in the *Dān Xī Xīn Fǎ Fù Yú* (“Further Notes to Dān Xī’s Heart Approach”) states:

“The pathoconditions of wind strike that I commonly observe tend to be caused by anger in old age. In old age, the true yīn of kidney water is debilitated, and fire lacks that which it fears.<sup>12</sup> Because anger stirs liver fire and fire does not have any restraint, it is able to rise up. Heart fire thus receives reinforcement and evil heat is suddenly and severely aggravated, which causes sudden collapse and loss of consciousness. Because fire carries phlegm upward, the result is a stiff tongue impeding speech, deviated eyes and mouth, and wind-phlegm congestion.”

This quotation describes in detail how liver-kidney yīn vacuity and ascendant hyperactivity of liver yáng cause yáng hyperactivity engendering wind and wind-phlegm blocking the orifices, which results in clouding of the spirit and collapse, stiff tongue impeding speech, and deviated mouth and eyes.

The “General Introduction to Wind Strike” in the *Zhèng Yīn Mài Zhì* (“Pathoconditions: Causes, Pulses, and Treatments”) also explains:

“The pathocondition of wind strike is characterized by sudden falling and clouding loss of consciousness. If phlegm-drool temporarily rises, the patient is aroused after a short while. This describes cases of mild stroke. Sudden falling and collapse and clouding loss of consciousness with phlegm-drool congestion, clenched jaw and loss of voice, failure to awaken for quite a while, and gradual aggravation of the condition, these are the signs of a severe stroke.”

This describes how the severity of wind-phlegm blocking the orifices directly influences the safety or danger of the patient’s condition.

<sup>12</sup> Fire lacks that which it fears, 火寡于畏 *huǒ guǎ yú wèi*: Fire lacks what should normally restrain it. (Ed.)

This condition is treated by calming the liver and subduing yáng, and by extinguishing wind and opening the orifices. For calming the liver and extinguishing wind, use *líng yáng gōu téng tāng* (Antelope Horn and Uncaria Decoction) from the *Tōng Sú Shāng Hán Lùn* (“Popular Treatise on Cold Damage”) with additions.

*líng yáng gōu téng tāng* (羚羊钩藤汤)

Antelope Horn and Uncaria Decoction

*líng yáng jiǎo* (羚羊角 antelope horn, Saigae Tataricae Cornu)  
*sāng yè* (桑叶 mulberry leaf, Mori Folium)  
*bèi mǔ* (贝母 fritillaria, Fritillariae Bulbus)  
*shēng dì* (生地 dried rehmannia, Rehmanniae Radix Exsiccata)  
*jú huā* (菊花 chrysanthemum, Chrysanthemi Flos)  
*gōu téng* (钩藤 uncaria, Uncariae Ramulus cum Uncis)  
*fú shén* (茯神 root poria, Poria cum Pini Radice)  
*zhú rú* (竹茹 bamboo shavings, Bambusae Caulis in Taenia)  
*gān cǎo* (甘草 licorice, Glycyrrhizae Radix)

Plus:

*tiān zhú huáng* (天竹黄 bamboo sugar, Bambusae Concretio Silicea)  
*cǎo jué míng* (草决明 fetid cassia, Cassiae Semen)  
*shuǐ niú jiǎo* (水牛角 water buffalo horn, Bubali Cornu) [powdered]

For opening the orifices, you may use *ān gōng niú huáng wán* (Peaceful Palace Bovine Bezoar Pill) from the *Wēn Bìng Tiáo Bian* (“Systematized Identification of Warm Diseases”).

*ān gōng niú huáng wán* (安宫牛黄丸)

Peaceful Palace Bovine Bezoar Pill

*niú huáng* (牛黄 bovine bezoar, Bovis Calculus)  
*xī jiǎo* (犀角 rhinoceros horn, Rhinocerotis Cornu)  
*yù jīn* (郁金 curcuma, Curcumae Radix)  
*huáng qín* (黄芩 scutellaria, Scutellariae Radix)  
*huáng lián* (黄连 coptis, Coptidis Rhizoma)  
*zhī zǐ* (栀子 gardenia, Gardeniae Fructus)  
*zhū shā* (朱砂 cinnabar, Cinnabaris)  
*xióng huáng* (雄黄 realgar, Realgar)  
*zhēn zhū* (珍珠 pearl, Margarita)  
*shè xiāng* (麝香 musk, Moschus)  
*bīng piàn* (冰片 borneol, Borneolum)

## 风痰闭窍

肝阳化风，若为风痰、瘀血、邪热等邪交互作用，鼓荡气血，逆气上冲，血随气逆，风痰上涌，蒙闭清窍，则为肝阳化风，风痰闭窍的病机。若素体阳盛，复因情志相激，烦劳过度，引动风阳痰浊上扰，气血逆乱，上冲清窍，蒙闭心神，则见昏迷神志，突然倒仆，不省人事，痰涎壅盛，咽喉作声；若素体阳虚，湿痰内蕴，复因烦劳过度，或情志相激，风阳内旋，湿痰借助风阳上逆之势，蒙塞清窍，则为神昏不语，静而不烦，肢体瘫软，面白唇暗；风痰闭窍严重者，则阴阳离绝而死亡；若风痰闭窍渐开，神志清醒，风痰流窜经脉，经络失养，功能丧失，则肢体瘫痪，半身不遂；风痰上犯颜面口舌，经络阻塞，则口舌歪斜，舌强失语；风痰闭窍，则舌红，苔厚腻，脉弦细有力。如《丹溪心法附余·中风》曰：“予常见中风之症，多是老年因怒而成。盖老年肾水真阴衰，火寡于畏，适因怒动肝火，火无所制，得以上升，心火得助，邪热暴甚，所以僵仆不知人事，火载痰上，所以舌强不语，口眼喎斜，风痰壅盛也。”详细阐述了肝肾阴虚，肝阳上亢，阳亢生风，风痰闭窍，引起神昏倒仆，舌强不语，口眼喎斜的病机变化。《症因脉治·中风总论》也说：“中风之症，卒然倒仆，昏不知人，若痰涎暂升，少顷即醒，此中之轻者；卒然倒仆，昏不知人，痰涎壅盛，口噤失音，良久不醒，渐渐沉重，此中之重者。”描述风痰闭窍的轻重直接影响病情的安危。治宜平肝潜阳，熄风开窍。平肝熄风用《通俗伤寒论》羚羊钩藤汤（羚羊角、桑叶、贝母、生地、菊花、钩藤、茯神、竹茹、甘草）加天竺黄、草决明、水牛角粉。开窍可用《温病条辨》安宫牛黄丸。

### Literature Review of Wind-phlegm Blocking the Orifices

📖 *Dān Xī Xīn Fǎ Fù Yú* (“Further Notes to Dān Xī’s Heart Approach”), “Wind Strike”

“In cases of internal damage, such a person has phlegm in the diaphragm and a depletion of water in the lower origin. Because fury and anger damage the liver, liver qì ascends and forms fire. Fire does not have any restraint and, in conjunction with phlegm, causes congestion. As a consequence, there is no rescue for such a case.”

This describes the pathomechanism by which liver yáng transforming into wind and wind-phlegm blocking the orifices leads to a critical condition of wind strike.

📖 *Zhèng Zhì Yào Jué* (“Essential Rhymes for Patterns and Treatment”),  
“Wind Strike”

“The signs of wind strike are sudden fainting and clouding loss of consciousness, either with phlegm-drool congestion and sounds in the throat, or with deviated eyes and mouth and paralyzed extremities, or with hemiplegia, or with stiff tongue impeding speech.”

This records all kinds of clinical manifestations that result from wind strike due to liver yáng transforming into wind and wind-phlegm blocking the orifices.

### 文献评述

《丹溪心法附余·中风》曰：“内伤者，其人膈间有痰，下元水亏，适因忿怒伤肝，肝气上升为火，火无所制，火载痰壅，遂致不救也矣。”阐述肝阳化风，风痰闭窍，引起中风病危的病机。

《证治要诀·中风》曰“中风之证，卒然晕例，昏不知人，或痰涎壅盛，咽喉作声，或口眼歪斜，手足瘫痪，或半身不遂，或舌强不语。”记载了肝阳化风，风痰闭窍，引起中风所致的各种临床表现。

### Summary of Wind-phlegm Blocking the Orifices

#### 1. Wind-phlegm Clouding and Blocking the Heart-Spirit

Coma, sudden falling and collapse, loss of consciousness, phlegm-drool congestion, sounds in the throat.

#### 2. Damp Phlegm Counterflow Ascent

Clouded spirit and impaired speech, tranquility without vexation, paralysis and limpness of the limbs, white face and dark lips.

#### 3. Wind-phlegm Obstructing the Network Vessels

Paralysis of the limbs, hemiplegia.

#### 4. Wind-phlegm Obstructing the Tongue

Deviated mouth and tongue, stiff tongue impeding speech.

### 风痰闭窍

蒙闭心神—昏迷神志，突然倒仆，

不省人事，痰涎壅盛，咽喉作声。

湿痰上逆—神昏不语，静而不烦，肢体瘫软，面白唇暗。

风痰阻络—肢体瘫痪，半身不遂。

风痰阻舌—口舌歪斜，舌强失语。

### 3.3.2 Extreme Heat Engendering Wind

An external contraction of warm-heat evil can cause an internal exuberance of evil heat that the body is unable to perfuse or resolve. As a result, exuberant heat damages liquid and deprives the liver channel and sinew membranes of nourishment. Alternatively, an imbalanced diet causes food accumulations and damp-heat brewing internally. If this is compounded by a contraction of warm-heat evil, since internal and external evils draw each other in, evil heat expands. It scorches the liver channel and sinew membranes, causing hypertonicity of the sinews, and transforms into wind. This forms the pathomechanism of extreme heat engendering wind.

In spite of the fact that heat evil is the most important causative factor of extreme heat engendering wind, the core of this pathomechanism is found in the liver. The chapter on “Tugging” in the *Zhāng Shì Yī Tōng* (“Zhang’s Clear View of Medicine”) points out: “Alternating heat effusion and aversion to cold, upward gazing eyes and shaking of the head, and an urgent stringlike pulse mean liver heat engendering wind.”

The chapter on “Fright Wind” in the *Xù Míng Yī Lèi Àn* (“Supplement to the Classified Case Histories of Famous Physicians”) also states: “Heat effusion with convulsions, and clenched jaw with gushing phlegm are the signs of repletion fire in the liver-gallbladder channel.” This quotation demonstrates that extreme heat engendering wind indeed belongs to the category of liver wind stirring internally.

Because children have delicate viscera and bowels and their spirit qi is not yet stable, they are susceptible to contracting external evils that stir liver wind. For this reason, the pathomechanism of extreme heat engendering wind is commonly observed in children.

The chapter on “Types of Convulsions” in the *Yòu Yòu Jí Chéng* (“A Compendium of Pediatrics”) points out: “In children, yīn-blood is not yet sufficient and they cannot bear vigorous heat. Exuberant heat results in clouding and oppression of the spirit-mind. Yáng hyperactivity invariably means that the fluids sustain damage. As a result, blood fails to luxuriate the sinews. This manifests in convulsions and pulling of the extremities.”

The chapter, “Pulse Signs and Treatment Methods; Acute Fright” in the *Xiǎo Èr Yào Zhèng Zhí Jué* (“Key to Diagnosis and Treatment of Children’s Diseases”), also explains:

“It manifests in generalized heat, a red face, and [increased] intake of fluids, heat qi in the mouth, redness in the stool and urine, and in severe cases, convulsions. Exuberant heat engenders wind, and wind is associated with the liver. This is a case of yáng exuberance and yīn vacuity.”



Based on differences in the location and nature of the pathocondition that has stirred liver wind, we can divide this pathomechanism into three types: Qi heat engendering wind, construction heat engendering wind, and blood heat engendering wind.

### 热极生风

外感温热之邪，邪热内盛，不得宣解，热盛伤津，肝经筋膜失养；或饮食失调，食积、痰热内蕴，复感温热之邪，内外相引，邪热鸱张，灼伤肝经筋膜，筋脉拘挛，化而为风，形成热极生风的病机。热极生风虽然以热邪为重要诱因，但病机的中心仍侧重在肝。如《张氏医通·癩痲》指出：“寒热往来，目上视摇头，脉弦急者，肝热生风也。”《续名医类案·惊风》亦曰：“发热抽搐，口噤痰涌，此肝胆经实火之证。”指明了热极生风仍属肝风内动的范畴。因小儿脏腑娇嫩，神气未定，易受外邪引动肝风，故热极生风的病机多见于小儿。如《幼幼集成·类搐》指出：“小儿阴血未足，不耐壮热，热盛则神志昏闷，阳亢必津液受伤，血不荣筋，则手足搐掣。”《小儿药证直诀·脉证治法·急惊》也说：“身热面赤引饮，口中气热，大小便带赤，剧则抽搐也。盖热盛则风生，风属肝，此阳盛阴虚也。”因引动肝风的病性和病位不同，故又分为气热生风，营热生风，血热生风等类型。

#### 3.3.2.1 Qi Heat Stirring Wind

The liver is the unyielding viscus. It is susceptible to transforming fire into stirring wind. If liver fire exuberates internally and this is compounded by a contraction of evil heat, when the heat is in the qì aspect, qì and fire fan each other and stir liver wind. This can form the pathomechanism of intense heat in the qì aspect stirring wind.

When the heat is in the qì aspect, qì in the yáng brightness channel is effulgent and interior heat steams, scorching the fluids. This results in vigorous heat effusion that will not abate, in great and incessant sweating, and in thirst with intake of cold fluids.

When the yáng brightness bowel is replete, evil heat binds internally with dry stool, and large intestinal conveyance breaks down. This results in tidal heat effusion at dusk, abdominal fullness that refuses pressure, and bound stool.

When heat blazes in the qì aspect and scorches the liver channel and sinews, it leads to hypertonicity of the sinew membranes and stirring wind. This manifests in tugging of the extremities, rigidity of the neck and nape, and arched-back rigidity.

Exuberant heat in the qì aspect manifests in a yellow tongue with dry tongue fur, which in severe cases is burned black with prickles, and a forceful, sunken, stringlike pulse.

The chapter on “Wind Convulsions and Arched Back Rigidity” in the *Rú Mén Shì Qīn* (“Confucian Filiality”), “Wind” states:

“Regarding wind convulsion, dizzy vision, and arched-back rigidity... revered sources say, ‘All cases of wind shaking and dizziness are connected to liver-wood.’ Bending and straightening, moving and shaking, are the function of wind. Yáng governs movement; yīn governs tranquility. Because exuberant fire restrains metal and weakened metal is unable to calm wood, liver-wood grows profusely and causes disease.”

This quotation suggests that extreme heat engendering wind is linked to the cause of liver fire and that liver fire is associated with exuberant heat in the qì aspect, all of which cause the pathomechanism of qì heat stirring wind.

The chapter on “Fire” in the *Lèi Zhèng Zhì Cǎi* (“Systematized Patterns with Clear-Cut Treatments”) also explains: “It is said that all types of dryness, mania, and straying are related to fire. This refers to double yáng constipation. Treat it by clearing and settling, and by freeing downflow.” This quotation points out the pathomechanism by which an internal accumulation of fire heat and constipation from yáng brightness bowel repletion are actually related to intense heat in the qì aspect and result in manic agitation and stirring wind.

This condition is treated by clearing heat and engendering liquid, by offensively precipitating heat bind, and by cooling the liver and extinguishing wind.

For exuberant heat in the qì aspect of the yáng brightness channel, the recommended formula is *bái hǔ tāng* (White Tiger Decoction) from the *Shāng Hán Lùn* (“On Cold Damage”).

#### *bái hǔ tāng* (白虎汤) White Tiger Decoction

*shí gāo* (石膏 gypsum, Gypsum Fibrosum)

*zhī mǔ* (知母 anemarrhena, Anemarrhenae Rhizoma)

*gēng mǐ* (粳米 non-glutinous rice, Oryzae Semen)

*gān cǎo* (甘草 licorice, Glycyrrhizae Radix)

Plus:

*shēng dì* (生地 dried rehmannia, Rehmanniae Radix Exsiccata)

*xuán shēn* (玄参 scrophularia, Scrophulariae Radix)

*mài dōng* (麦冬 ophiopogon, Ophiopogonis Radix)

*mǔ dān pí* (牡丹皮 moutan, Moutan Cortex)

*bái sháo* (白芍 white peony, *Paeoniae Radix Alba*)  
*líng yáng jiǎo* (羚羊角 antelope horn, *Saigae Tataricae Cornu*)  
*jú huā* (菊花 chrysanthemum, *Chrysanthemi Flos*)  
*gōu téng* (钩藤 *uncaria*, *Uncariae Ramulus cum Uncis*)  
*jiāng cán* (僵蚕 silkworm, *Bombyx Batryticatus*)

For exuberant *yáng* brightness bowel repletion heat, use *tiáo wèi chéng qì tāng* (Stomach-Regulating Qi-Infusing Decoction) from the *Shāng Hán Lùn* (“On Cold Damage”) with additions.

*tiáo wèi chéng qì tāng* (调胃承气汤)  
 Stomach-Regulating Qi-Infusing Decoction

*dà huáng* (大黄 rhubarb, *Rhei Radix et Rhizoma*)  
*máng xiāo* (芒硝 mirabilite, *Natrii Sulfas*)  
*gān cǎo* (甘草 licorice, *Glycyrrhizae Radix*)

Plus:

*líng yáng jiǎo* (羚羊角 antelope horn, *Saigae Tataricae Cornu*)  
*jú huā* (菊花 chrysanthemum, *Chrysanthemi Flos*)  
*gōu téng* (钩藤 *uncaria*, *Uncariae Ramulus cum Uncis*)  
*jiāng cán* (僵蚕 silkworm, *Bombyx Batryticatus*)

### 气热动风

肝为刚脏，易化火动风，若肝火内盛，又复感邪热，热在气分，气火相煽，引动肝风，可形成气分热炽动风的病机。热在气分，阳明经气旺盛，里热蒸腾，灼伤津液，则壮热不退，大汗不止，口渴饮冷；阳明腑实，邪热与燥屎内结，大肠传导失司，则日晡潮热，腹满拒按，大便秘结；气分热炽，灼伤肝经筋脉，筋膜挛急，引起风动，则手足瘛疔，颈项强直，角弓反张；气分热盛，则舌黄苔燥，甚则焦黑起芒刺，脉沉弦有力。如《儒门事亲·风形·风搐反张》曰：“风搐目眩，角弓反张，…戴人曰，诸风掉眩，皆属肝木，曲直动摇，风之用也，阳主动，阴主静，由火盛制金，金衰不能平木，肝木茂而自病。”认为热极生风系由肝火所致，肝火属气分热盛，故为气热动风的病机。《类证治裁·火》又说：“曰：诸燥狂越，皆属于火。谓重阳便秘，治以清镇通降。”指出了火热内积，阳明腑实便秘，仍属气分热炽，导致狂躁动风的病机。治法宜清热生津，攻下热结，凉肝熄风。阳明经气分热盛，方药用《伤寒论》白虎汤（石膏、知母、粳米、甘草）加生地、玄参、麦冬、丹皮、白芍、羚羊角、菊花、钩藤、僵蚕；阳明腑实热盛，用《伤寒论》调胃承气汤（大黄、芒硝、甘草）加羚羊角、菊花、钩藤、僵蚕。

## Literature Review of Qi Heat Stirring Wind

📖 *Xiǎo Èr Yào Zhèng Zhí Jué* (“Key to Diagnosis and Treatment of Children’s Diseases”), “Pulse Signs and Treatment Methods; Acute Fright”

“It manifests in generalized heat, a red face, and taking of fluids, heat qi in the mouth, redness in the stool and urine, and in severe cases, convulsions.”

This describes the pathomechanical changes that result when children contract warm-heat evil, which causes intense heat in the qi aspect and extreme heat stirring wind.

📖 *Xù Míng Yī Lèi Àn* (“Supplement to the Classified Case Histories of Famous Physicians”), “Liver Wind”

“Heat effusion with convulsions, and clenched jaw with gushing phlegm are the signs of repletion fire in the liver-gallbladder channel.”

Liver-gallbladder repletion fire means intense heat in the qi aspect. The heat effusion with convulsions mentioned here thus indicates the pathomechanism of stirring wind caused by intense heat in the qi aspect.

## 文献评述

《小儿药证直诀·脉证治法·急惊》曰：“身热面赤引饮，口中气热，大小便带赤，剧则抽搐也。”描述小儿感受温热之邪，气分热炽，热极动风的病机变化。

《续名医类案·肝风》曰：“发热抽搐，口噤痰涌，此肝胆经实火之证。”肝胆实火为气分热炽，此处发热抽搐，则为气分热炽所致动风的病机。

## Summary of Qi-Heat Stirring Wind

### 1. Intense Heat in the Qi Aspect

Vigorous heat effusion that will not abate, great and incessant sweating, thirst with intake of cold fluids.

### 2. Yáng Brightness Bowel Repletion

Tidal heat at dusk, abdominal fullness that refuses pressure, constipation.

### 3. Hypertonicity of the Sinew Membranes

Tugging of the extremities, rigidity of the neck and nape, arched-back rigidity.

## 气热动风

气分热炽—壮热不退，大汗不止，口渴饮冷。  
 阳明腑实—日晡潮热，腹满拒按，大便秘结。  
 筋膜挛急—手足瘳痲，颈项强直，角弓反张。

## 3.3.2.2 Construction Heat Stirring Wind

In warm-heat diseases, evil heat in the qì aspect is not perfused and discharged. In some cases, the disease evil of damp-heat has transformed into dryness and fire and is passed on to the construction aspect. In other cases, evil in construction lung exploits vacuity and sinks into the pericardium, from where it passes counterflow into the construction aspect. Heat evil blazes and scorches the inner body, causing fire to fan and wind to stir. When they harass the liver channel and sinews inside the body, this forms the pathomechanism of construction heat stirring wind.

When heat evil enters from the qì into the construction aspect, heat scorches construction-yīn. Since the night is associated with yīn and yīn vacuity makes yáng qì even more susceptible to imbalanced hyperactivity, aggravating the degree of heat effusion, the result is generalized heat that is worse at night.

When heat enters the construction aspect and steams with construction yīn upward into the mouth, the result is thirst with no desire for fluids, or absence of great thirst.

When heat harasses the heart spirit and clouds and blocks the orifices of the heart, the result is heart vexation, agitation, and stirring, and clouded spirit and delirious speech.

When heat damages construction-yīn, the liver channel and sinew membranes are deprived of nourishment. This causes hypertonicity of the sinews and stirs liver wind. It manifests in upward staring eyes, tugging of the extremities, rigidity of the neck and nape, and arched-back rigidity.

Heat entering the construction aspect manifests in a crimson tongue without tongue fur, and a fine rapid stringlike pulse.

Concerning construction heat stirring wind, the “Chapter on the Upper Burner” in the *Wēn Bìng Tiáo Bian* (“Systematized Identification of Warm Diseases”) states:

“Summerheat epilepsy in adult patients can be treated with the same method as above. When heat begins to enter the construction aspect, liver wind stirs internally, causing tugging of the extremities. You can treat it with *qīng yíng tāng* (Construction-Clearing Decoction), with the addition of *gōu téng* (uncaria), *mǔ dān pí* (moutan), and *líng yáng jiǎo* (antelope horn).”

This condition is treated by clearing construction and outthrusting heat, and by cooling the liver and extinguishing wind. The recommended formula is *qīng yíng tāng* (Construction-Clearing Decoction) from the *Wēn Bìng Tiáo Bian* (“Systematized Identification of Warm Diseases”), with additions.

*qīng yíng tāng* (清营汤) Construction-Clearing Decoction

*xī jiǎo fěn* (犀角粉 powdered rhinoceros horn, Rhinocerotis Cornu Pulveratum)

*xì shēng dì* (细生地 thin dried rehmannia, Rehmanniae Radix Tenuis)

*xuán shēn* (玄参 scrophularia, Scrophulariae Radix)

*dān shēn* (丹参 salvia, Salviae Miltiorrhizae Radix)

*zhú yè* (竹叶 bamboo leaf, Lophatheri Folium)

*mài dōng* (麦冬 ophiopogon, Ophiopogonis Radix)

*huáng lián* (黄连 coptis, Coptidis Rhizoma)

*jīn yín huā* (金银花 lonicera, Lonicerae Flos)

*lián qiào* (连翘 forsythia, Forsythiae Fructus)

Plus:

*gōu téng* (钩藤 uncaria, Uncariae Ramulus cum Uncis)

*mǔ dān pí* (牡丹皮 moutan, Moutan Cortex)

*líng yáng jiǎo* (羚羊角 antelope horn, Saigae Tataricae Cornu)

营热动风

温热疾病，气分邪热失于宣泄，或湿热病邪化燥化火传入营分；或肺卫之邪乘虚陷入心包，逆传营分，热邪燔灼于内，火煽风动，内扰肝经筋脉，形成营热动风的病机。热邪由气入营，热灼营阴，而夜晚属阴，阴虚阳气更易偏亢，加重发热的程度，则身热夜甚；热入营分，蒸腾营阴上承于口，则口渴不欲饮，或口不甚渴；热扰心神，蒙闭心窍，则心烦躁动，神昏谵语；热伤营阴，肝经筋膜失养，筋急拘挛，引动肝风，则两目上视，手足瘛疝，颈项强直，角弓反张；热入营分，则舌绛无苔，脉弦细数。如《温病条辨·上焦篇》曰：“大人暑痢，亦同上法。热初入营，肝风内动，手足瘛疝，可于清营汤中加钩藤、丹皮、羚羊角。”论述了营热动风的病机。治法宜清营透热，凉肝熄风。方药用《温病条辨》清营汤（犀角粉，细生地、玄参、丹参、竹叶、麦冬、黄连、银花、连翘）加钩藤、丹皮、羚羊角。

## Literature Review of Construction Heat Stirring Wind

📖 *Lín Zhèng Zhǐ Nán Yī Àn* (“A Clinical Guide with Case Histories”), “Liver Wind”

“When warm evil enters deeply into construction and the network vessels... internal wind wants to seethe. In what is called severe conditions, the result is tugging and tetanic reversal.”

This expounds the pathomechanism by which heat damaging construction and yīn with hypertonicity in the liver channel sinew membranes results in stirring wind.

📖 *Wēn Bìng Tiáo Biān* (“Systematized Identification of Warm Diseases”), “Chapter on the Upper Burner”

“Summerheat warmth in children that manifests in generalized heat effusion and sudden tetanic reversal is called summerheat epilepsy. *Qīng yíng tāng* (Construction-Clearing Decoction) governs it. It can also be alleviated with *zǐ xuě dān* (Purple Snow Elixir).”

This describes the pathomechanism by which a contraction of summerheat evil, with heat entering heart construction and construction heat damaging yīn, can induce stirring liver wind.

## 文献评述

《临证指南医案·肝风》曰：“温邪深入营络...内风欲沸，所谓剧则痲痲、痉厥至矣。”论述了热伤营阴，肝经筋膜拘急而致动风的病机。

《温病条辨·上焦篇》曰：“小儿暑温，身热，卒然痲痲，名曰暑痲，清营汤主之。亦可少与紫雪丹。”阐述了感受暑热之邪，热入心营，营热伤阴，引动肝风的病机。

## Summary of Construction-Heat Stirring Wind

## 1. Heat Scorching Construction-Yīn

Generalized heat effusion that is greatest at night.

## 2. Construction-Yīn Bearing Upward

Thirst with no desire for fluids, or absence of great thirst.

## 3. Heat Harassing the Heart Spirit

Heart vexation, agitation, and stirring, clouded spirit and delirious speech.

## 4. Hypertonicity of the Sinews

Upward staring eyes, tugging of the extremities, rigidity of the neck and nape, arched-back rigidity.

营热动风
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热灼营阴—身热夜甚。

营阴上承—口渴不欲饮，或口不甚渴。

热扰心神—心烦躁动，神昏谵语。

筋急拘挛—两目上视，手足瘳痲，颈项强直，角弓反张。

### 3.3.2.3 Blood Heat Stirring Wind

The liver stores blood. It governs wind and is associated with stirring. When warm-heat evil enters deeply into the blood aspect, blood heat blazes exuberantly. This damages the sinew membranes and induces stirring liver wind. This forms the pathomechanism of blood heat stirring wind.

When heat enters the blood aspect and interior heat blazes exuberantly, evil heat steams. This results in vigorous heat effusion in the whole body.

When heat harasses the heart spirit the spirit is clouded and the orifices obstructed. This results in coma and in severe cases, in agitation, harassment, and manic derangement.

The liver stores blood. When blood heat blazes exuberantly, it invariably leads to an exuberance of liver heat. Heat damage to the sinew membranes causes hypertonicity of the sinews and stirring of liver wind with yáng. This results in clenched jaw, convulsion of the extremities, rigidity of the neck and nape, and arched-back rigidity.

When heat enters the blood aspect, it forces blood to move frenetically, causing blood to spill out of the vessels. This results in blood ejection, spontaneous external bleeding, and outthrust of maculopapular eruptions.

When heat evil blazes inside, it obstructs the qì dynamic. Consequently, yáng qì lies latent inside instead of being outthrust to the four extremities. This results in reverse-flow of the limbs.

Blood heat blazing exuberantly and liver wind stirring internally manifests in a dry crimson tongue and a fine rapid stringlike pulse.

The chapter on “Fire” in the *Lèi Zhèng Zhì Cǎi* (“Systematized Patterns with Clear-Cut Treatments”) states:

“Among all diseases, most are related to fire. The *Nèi Jīng* (“Inner Canon”) includes five paragraphs on pathomechanisms related to fire. It states that all cases of visual distortion and tugging with heat are related to fire. When so-called evil heat damages the spirit, the result is clouding and derangement. When hyperactive yáng damages blood, the result is tugging.”



This expounds how yáng exuberance and blood heat induce stirring liver wind, which results in clouded spirit, damaged blood, and wind stirring.

The sixteenth paragraph of the *Wài Gǎn Wēn Rè Bìng Piān* (“Text on Externally Contracted Warm-Heat Disease”) also states:

“When heat then passes on to construction-blood, in a person with existing stasis damage with abiding static blood in the chest and diaphragm, this will contend with heat. The tongue is invariably colored dark purple and feels moist to the touch. . . . In some cases, static blood gangs up with heat, and produces a mania-like condition.”

This explicitly puts forth the pathomechanism by which heat entering the blood aspect and contention between heat and blood can induce stirring liver wind and mania.

This condition is treated by cooling the liver and extinguishing wind, and by settling the liver and subduing yáng. The recommended formula is *xī jiǎo dì huáng tāng* (Rhinoceros Horn and Rehmannia Decoction) from the *Qiān Jīn Yào Fāng* (“A Thousand Gold Pieces Prescriptions”), with additions.

*xī jiǎo dì huáng tāng* (犀角地黄汤)

Rhinoceros Horn and Rehmannia Decoction

*xī jiǎo* (犀角 rhinoceros horn, Rhinocerotis Cornu)

*shēng dì* (生地 dried rehmannia, Rehmanniae Radix Exsiccata)

*mǔ dān pí* (牡丹皮 moutan, Moutan Cortex)

*sháo yào* (芍药 peony, Paeoniae Radix)

Plus:

*xuán shēn* (玄参 scrophularia, Scrophulariae Radix)

*zhú yè* (竹叶 bamboo leaf, Lophatheri Folium)

*mài dōng* (麦冬 ophiopogon, Ophiopogonis Radix)

*zǐ cǎo* (紫草 arnebia/lithospermum, Arnebiae/Lithospermi Radix)

*shí jué míng* (石决明 abalone shell, Haliotidis Concha)

*gān cǎo* (甘草 licorice, Glycyrrhizae Radix)

An alternative choice is *qīng wēn bài dú yǐn* (Scourge-Clearing Toxin-Vanquishing Beverage) from the *Yì Zhǐn Yī Dé* (“A View of Epidemics Characterized by Papules”).

*qīng wēn bài dú yǐn* (清瘟败毒饮)

Scourge-Clearing Toxin-Vanquishing Beverage

*shí gāo* (石膏 gypsum, Gypsum Fibrosum)

*zhī mǔ* (知母 anemarrhena, Anemarrhenae Rhizoma)

*shēng dì* (生地 dried rehmannia, *Rehmanniae Radix Exsiccata*)  
*xī jiǎo* (犀角 rhinoceros horn, *Rhinocerotis Cornu*)  
*chì sháo* (赤芍 red peony, *Paeoniae Radix Rubra*)  
*xuán shēn* (玄参 scrophularia, *Scrophulariae Radix*)  
*mǔ dān pí* (牡丹皮 moutan, *Moutan Cortex*)  
*huáng lián* (黄连 coptis, *Coptidis Rhizoma*)  
*zhī zǐ* (栀子 gardenia, *Gardeniae Fructus*)  
*huáng qín* (黄芩 scutellaria, *Scutellariae Radix*)  
*jié gěng* (桔梗 platycodon, *Platycodonis Radix*)  
*lián qiào* (连翘 forsythia, *Forsythiae Fructus*)  
*zhú yè* (竹叶 bamboo leaf, *Lophatheri Folium*)  
*gān cǎo* (甘草 licorice, *Glycyrrhizae Radix*)

### 血热动风

肝藏血，主风主动。温热之邪，深入血分，血热炽盛，损伤筋膜，引动肝风，形成血热动风的病机。热入血分，里热炽盛，邪热蒸腾，则周身壮热；热扰心神，神昏窍阻，则神志昏迷，甚则躁扰狂乱；肝藏血，血热炽盛，则肝热必盛，热伤筋膜，筋脉拘急，肝风随阳而动，则口噤，手足抽搐，颈项强直，角弓反张；热入血分，迫血妄行，血溢脉外，则吐血衄血，斑疹外透；热邪内炽，阻遏气机，阳气内伏，不达于四末，则四肢厥逆；血热炽盛，肝风内动，则舌干绛，脉弦而细数。如《类证治裁·火》曰：“诸病属火者多，〈内经〉病机属火者五条，其曰：诸热瞀瘵，皆属于火。谓邪热伤神则昏乱，亢阳伤血则抽掣。”论述了阳盛血热，引动肝风，导致神昏伤血风动的病机变化。《外感温热病篇·第十六条》也曰：“再有热传营血，其人素有瘀伤宿血，在胸膈中，挟热而搏，其舌色必紫而暗，扪之湿。…不尔，瘀血与热为伍，遂变如狂，发狂之证。”明确提出热入血分，热与血搏，引动肝风而发狂的病机。治法宜凉肝熄风，镇肝潜阳。方药用《千金要方》犀角地黄汤（犀角、生地、丹皮、芍药）加玄参、竹叶、麦冬、紫草、石决明、甘草。或用《疫疹一得》清瘟败毒饮（石膏、知母、生地、犀角、赤芍、玄参、丹皮、黄连、栀子、黄芩、桔梗、连翘、竹叶、甘草）。

### Literature Review of Blood Heat Stirring Wind

 *Jīng Yuè Quán Shū* (“*Jīng-Yuè’s Complete Compendium*”), “Non-Wind”

“Diseases that are not a case of wind but of fire exuberance are yáng patterns. … When yáng is exuberant, it invariably means that yīn is diseased. Therefore in the treatment of heat you must start from the blood aspect.

In severe cases, use cold and bitter medicinals; in mild cases, use cool and sweet medicinals. You want to start from the yīn aspect.”

This expounds how damage from fire exuberance can affect the blood aspect, which results in blood heat stirring wind.

📖 *Chóng Dìng Tōng Sù Shāng Hán Lùn* (“Revised Popular On Cold Damage”), “Hé Xiù-Shān’s Notes on *líng yáng gōu téng tāng* (Antelope Horn and Uncaria Decoction)”

“The liver stores blood and governs the sinews. Whenever liver wind soars up, it invariably manifests with dizziness, distention, and pain in the head and eyes; tinnitus and heart palpitations; agitated limbs; and in severe cases with tugging, manic derangement, and tetanic reversal.”

This describes the pathomechanism by which heat entering liver blood and liver wind stirring internally lead to various kinds of manifestations of stirring wind.

### 文献评述

《景岳全书·非风》说：“非风有火盛病者，即阳证也。…然阳盛者阴必病，故治热必从血分，甚者用苦寒，微者用甘凉，欲其从乎阴也。”论述了火盛可伤及血分，导致血热动风的病机变化。

《重订通俗伤寒论·羚羊钩藤汤何秀山按》曰：“肝藏血而主筋。凡肝风上翔，症必头晕胀痛，耳鸣心悸，手足躁扰，甚则痲痲，狂乱痉厥。”论述热入肝血，肝风内动，引起各种动风表象的病机。

### Summary of Blood-Heat Stirring Wind

#### 1. Heat Entering the Blood Aspect

Vigorous heat effusion in the whole body.

#### 2. Heat Disordering the Heart-Spirit

Coma; in severe cases agitation, harassment, and manic derangement.

#### 3. Tension of the Sinews

Clenched jaw, convulsion of the extremities, rigidity of the neck and nape, arched-back rigidity.

#### 4. Blood Forced to Move Frenetically

Blood ejection and spontaneous external bleeding, maculopapular eruptions.

#### 5. Heat Obstructing the Qì Dynamic

Reverse-flow of the limbs.

血热动风
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热入血分—周身壮热。

热乱心神—神志昏迷，甚则躁扰狂乱。

筋脉拘急—口噤，手足抽搐，颈项强直，角弓反张。

迫血妄行—吐血衄血，斑疹外透。

热遏气机—四肢厥逆。

### 3.3.3 Damp-Heat Stirring Wind

When the liver channel is diseased, it invariably damages spleen-earth. This causes irregularities in splenic movement, and internal engenderment of damp-heat. When there is heat in the liver channel that blazes and scorches the inner body, dampness and heat attach to each other. This leads to a fulminant expansion of liver yáng. Wind, fire, and dampness fan each other, causing internal stirring of liver wind. This forms the pathomechanism of damp-heat stirring wind.

When damp-heat brews internally, it obstructs the sinews, channels, and network vessels. This influences the movement of qì and blood, and thereby deprives the sinews of nourishment. Consequently, hypertonicity and contracture of the sinews results in convulsions of the limbs, rigidity of the neck and nape, and in severe cases, arched-back rigidity and tightly clenched teeth.

When damp-heat harasses the inner body, it can cloud the pericardium. This results in a clouded consciousness.

Internally collecting damp-heat manifests in a slimy white or yellow tongue fur and a rapid soggy pulse.

The “Chapter on Damp-Heat Disease” in the *Wēn Rè Jīng Wěi* (“Warp and Weft of Warm Heat”) states: “Damp-heat patterns manifest on the third or fourth day with clenched jaw and pulling and hypertonicity of the limbs, and in severe cases with arched-back rigidity.”

This quotation indicates the pathomechanism by which the evil of damp-heat, when it invades the channels, causes hypertonicity in the liver channel and sinews, which leads to stirring wind.

The same text also states:

“When center burner damp-heat is not resolved, heat exuberates in the interior and a lesser fire turns into a vigorous one. When fire stirs, wind is engendered, causing tension of the sinews. Since wind and fire fan each other, fire blazes, causing a deranged and confused consciousness. ... Wood and fire have the same qì. When exuberant heat engenders wind, it causes tetanic reversal.”

This describes how damp-heat brewing internally and extreme heat engendering wind lead to clouding of the spirit and tetanic reversal.

This condition is treated by transforming dampness and clearing heat, and by freeing the network vessels and extinguishing wind. The recommended formula is *xuē shì fāng* (Master Xue's Formula) from the *Shī Rè Bìng Piān* ("Text on Damp-Heat Disease") with one addition.

*xuē shì fāng* (薛氏方) Master Xue's Formula

*xiān dì lóng* (鲜地龙 live earthworm, *Lumbricus Vivus*)

*qín jiāo* (秦艽 large gentian, *Gentianae Macrophyllae Radix*)

*wēi líng xiān* (威灵仙 clematis, *Clematidis Radix*)

*huá shí* (滑石 talcum, *Talcum*)

*cāng ěr zǐ* (苍耳子 xanthium, *Xanthii Fructus*)

*sī guā luò* (丝瓜络 loofah, *Luffae Fructus Retinervus*)

*hǎi fēng téng* (海风藤 kadsura pepper stem, *Piperis Kadsurae Caulis*)

*huáng lián* (黄连 coptis, *Coptidis Rhizoma*) [wine-fried]

Plus:

*líng yáng jiǎo* (羚羊角 antelope horn, *Saigae Tataricae Cornu*)

### 湿热动风

肝经一病，必伤脾土，脾运失调，湿热内生，肝经有热，燔灼于内，湿热胶着，引动肝阳暴张，风火湿相煽，则肝风内动，形成湿热动风的病机。湿热内蕴，阻滞于筋脉、经络，影响气血运行，筋脉失养，拘急挛缩，则四肢抽搐，颈项强直，甚则角弓反张，牙关紧急；湿热内扰，蒙蔽心包，则神识昏蒙；湿热内停，则舌苔白腻或黄腻，脉濡数。如《温热经纬·湿热病篇》曰：“湿热证，三四日即口噤，四肢牵引拘急，甚则角弓反张。”指出湿热之邪，侵犯经脉，肝经筋脉拘挛而引起动风的病机。该书又曰：“中焦湿热不解，则热盛于里，而少火悉成壮火，火动则风生，而筋脉急，风火煽则火炽，而识乱神迷。”“木火同气，热盛生风，以致痉厥。”阐述了湿热内蕴，热极生风，而致神昏、痉厥的病机变化。治法宜化湿清热，通络熄风。方药用《湿热病篇》薛氏方（鲜地龙、秦艽、威灵仙、滑石、苍耳子、丝瓜络、海风藤、酒炒黄连）加羚羊角。

### Literature Review of Damp-Heat Stirring Wind

📖 *Sù Wèn* ("Plain Questions"), "Treatise on Vital Qi Connecting with Heaven"

"Because of dampness, the head feels as if swathed. If damp-heat is not eliminated, the large sinews soften and shorten and the small sinews

slacken and expand. Softening and shortening means hypertonicity; slackening and expanding means wilting.”

This is the first description of the process by which damp-heat inside the body induces stirring liver wind, causing hypertonicity and wilting of the sinews.

📖 *Wēn Rè Jīng Wěi* (“Warp and Weft of Warm Heat”), “Chapter on Damp-Heat Disease”

“When damp-heat patterns after several days manifest in sweating with heat [effusion] that fails to resolve, in some cases tetany, and sudden incessant headache, it means that construction humor is greatly depleted and that reverting yáng, wind, and fire are borne upward.... When damp-heat damages construction, liver wind ascends counterflow and blood fails to luxuriate the sinews, causing tetany.”

This describes how damp-heat stirring wind results in tetany and tension of the sinews.

### 文献评述

《素问·生气通天论》云：“因于湿，首如裹，湿热不攘，大筋软短，小筋弛长，软短为拘，弛长为痿。”首次论述了湿热在内，引动肝风而致筋脉挛急、痿软的病机变化。

《温热经纬·湿热病篇》说：“湿热证，数日后汗出热不除，或痉，忽头痛不止者，营液大亏，厥阳风火上升，...湿热伤营，肝风上逆，血不荣筋而痉。”描述了湿热动风引起筋脉痉急的病机变化。

### Summary of Damp-Heat Stirring Wind

#### 1. Damp-Heat Obstructing the Network Vessels

Convulsions of the limbs, rigidity of the neck and nape; in severe cases, arched-back rigidity and tightly clenched teeth.

#### 2. Damp-Heat Covering the Orifices

Clouded consciousness.

### 湿热动风

湿热阻络—四肢抽搐，颈项强直，甚则角弓反张，牙关紧急。

湿热蔽窍—神识昏蒙。

### 3.3.4 Phlegm-Heat Stirring Wind

The liver is the unyielding viscus. It is susceptible to upbearing and to stirring. Phlegm can arise when liver depression transforms into fire, which condenses the fluids into phlegm. It can also arise when the liver pathologically restrains the spleen and the spleen becomes vacuous. Lastly, it can arise when internal damage from food and drink causes dampness to gather. When phlegm brewing internally due to any of these causes is further compounded by emotional excesses, liver fire and liver yáng can stir, so that liver wind arises internally. Wind supports the force of fire, and fire takes advantage of the might of wind. Phlegm arises internally from heat, wind is transformed from fire, and wind and fire complicated by phlegm obstruct the orifices of the heart and scurry crosswise into the channels and network vessels. This forms the pathomechanism of phlegm-heat harassing the inner body with liver wind stirring internally.

When phlegm-heat harasses the upper body, the clear orifices lose their brightness. This manifests in dizzy head and vision.

When wind complicated by phlegm scurries into the channels, the free flow of channel qì is inhibited. This results in pulling pain in the shoulder and back, scurrying pain in the limbs, tremor of the extremities, numbness of the limbs, and a sensation as if bugs were crawling inside the skin.

When phlegm-heat complicated by wind covers and blocks the orifices of the heart and clouds consciousness, the result is sudden epilepsy, sudden falling and collapse, loss of consciousness, convulsion of the extremities, and foaming at the mouth.

When wind-phlegm impedes the face and the fine network vessels in the tongue, the result is deviated eyes and mouth and a stiff tongue and impeded speech.

Internally collecting phlegm-heat manifests in a red tongue with slimy tongue fur and a stringlike fine pulse.

The chapter on “Wind Strike” in the *Dān Xī Xīn Fǎ* (“Dān Xī’s Heart-Approach”) states: “Damp earth engenders phlegm; phlegm engenders heat; heat engenders wind.” This passage directly points out how phlegm-heat harassing the inner body can transform and engender liver wind.

The chapter on “Wind Strike” in the *Yī Xué Zhèng Zhuàn* (“The Orthodox Tradition of Medicine”) explains:

“Whenever a person’s extremities gradually become paralyzed, in some cases with paralysis and numbness in the arms and thighs, fingers and joints; in other cases with deviated eyes and mouth and sluggish and halting speech; or with confounding oppression in the chest and diaphragm succeeded by expectoration of phlegm, or

perhaps with stringlike slippery and vacuous soft forceless pulses, even if it does not lead to collapse, these are the symptoms of wind strike clouding reversal. The condition can be stabilized in a matter of days.”

This quotation indicates how damp-heat brewing and inducing liver wind can lead to pathological changes that are portents of wind strike.

This condition is treated by clearing and transforming phlegm-heat, and by calming the liver and extinguishing wind. The recommended formula is *wēn dǎn tāng* (Gallbladder-Warming Decoction) from the *Sān Yīn Jī Yī Bìng Zhèng Fāng Lùn* (“A Unified Treatise on Diseases, Patterns, and Remedies According to the Three Causes”) with additions.

*wēn dǎn tāng* (温胆汤) Gallbladder-Warming Decoction

*bàn xià* (半夏 *pinellia*, *Pinelliae Rhizoma*)

*fú líng* (茯苓 *poria*, *Poria*)

*chén pí* (陈皮 *tangerine peel*, *Citri Reticulatae Pericarpium*)

*zhǐ shí* (枳实 *unripe bitter orange*, *Aurantii Fructus Immaturus*)

*zhú rú* (竹茹 *bamboo shavings*, *Bumbusae Caulis in Taenia*)

*gān cǎo* (甘草 *licorice*, *Glycyrrhizae Radix*)

Plus:

*líng yáng jiǎo* (羚羊角 *antelope horn*, *Saigae Tataricae Cornu*)

*gōu téng* (钩藤 *uncaria*, *Uncariae Ramulus cum Uncis*)

*luò shí téng* (络石藤 *star jasmine stem*, *Trachelospermi Caulis*)

*bái sháo* (白芍 *white peony*, *Paeoniae Radix Alba*)

*dāng guī* (当归 *Chinese angelica*, *Angelicae Sinensis Radix*)

### 痰热动风

肝为刚脏，易升易动，如肝郁化火，炼液为痰，或肝病克脾，脾虚生痰，或饮食内伤，聚湿生痰，故体内本有内蕴之痰，复因情志过极，肝火肝阳扰动，肝风内生，风助火势，火借风威，痰由热生，风由火化，风火挟痰，闭阻心窍，横窜经络，形成痰热内扰，肝风内动的病机。痰热上扰，清窍不明，则见头目眩晕：风挟痰行，流窜经脉，经气不畅，则肩背掣痛，肢体走窜疼痛，手足震颤，四肢麻木，皮内如有虫行；痰热挟风，蒙闭心窍，神识昏蒙，则突发癫痫，卒然倒仆，不省人事，手足抽搐，口吐白沫；风痰阻碍面部、舌体细小络脉，则口眼歪斜，舌强语謇；痰热内停，则舌红苔腻，脉弦细。如《丹溪心法·中风》曰：“湿土生痰，痰生热，热生风也。”明确指出了痰热内扰可化生肝风的病机变化。《医学正传·中风》说：“凡人手足渐觉不随，或臂膊及髀股指节麻痹不仁，



或口眼歪斜，语言謇涩，或胸膈迷闷，吐痰相续，或六脉弦滑而虚软无力，虽未至于倒仆，其为中风晕厥之候，可指日而定矣。”指出痰热蕴结，引动肝风，可引起中风先兆的病机变化。治法宜清化痰热，平肝熄风。方药用《三因极一病证方论》温胆汤（半夏、茯苓、陈皮、枳实、竹茹、甘草）加羚羊角、钩藤、络石藤、白芍、当归。

### Literature Review of Phlegm-Heat Stirring Wind

📖 *Dān Xī Xīn Fǎ* (“Dān Xī’s Heart-Approach”), “Dizzy Head”

“If there is no phlegm, dizziness does not arise. Phlegm stirs due to fire.”

This discusses how phlegm and fire bind together and transform into liver wind, which results in dizzy head.

📖 *Yī Jīng Sù Huí Jí* (“Against-the-Stream Collection of Medical Classics”), “Differentiating Wind Strike”

“Whenever people have weakened qì because they are past the age of forty, or have damaged their qì because of anxiety, joy, fury, and anger, they commonly suffer from this disease. When people are in their years of vigor, they do not suffer from it. If they suffer from obesity and exuberance, they have it intermittently.”

This quotation indicates that in obese people, an internal exuberance of phlegm-damp can easily transform and engender liver wind, which results in wind strike.

📖 *Zhèng Zhì Yào Jué* (“Essential Rhymes for Patterns and Treatment”), “Wind Strike”

“[The symptoms are] sudden clouding collapse, clouding loss of consciousness, perhaps with phlegm-drool congestion and sounds in the throat, or with deviated eyes and mouth and paralyzed hands and feet, or with hemiplegia, or with stiff tongue impeding speech.”

When phlegm-drool congestion with phlegm clouding the clear orifices leads to wind stroke, this is clear proof of phlegm-heat inducing stirring liver wind.

### 文献评述

《丹溪心法·头眩》曰：“无痰则不作眩，痰因火动。”论述了痰火互结，化生肝风，引起头眩的病机变化。

《医经溯洄集·中风辨》曰：“凡人年逾四旬气衰之际，或因忧喜忿怒伤其气者，多有此疾，壮岁之时无有也，若肥盛则间有之。”指出肥胖之人，痰湿内盛，易化生肝风，引起中风的病机变化。

《证治要诀·中风》云：“卒然昏倒，昏不识人，或痰涎壅盛，咽喉作声，或口眼喎斜，手足瘫痪，或半身不遂，或舌强不语。”痰涎壅盛，痰蒙清窍，导致中风是痰热引动肝风的明证。

### Summary of Phlegm-Heat Stirring Wind

#### 1. Phlegm-Heat Harassing the Upper Body

Dizzy head and vision.

#### 2. Wind-phlegm Scurrying in the Vessels

Pulling pain in the shoulders and back, scurrying pain in the limbs, tremor of the extremities, numbness of the limbs, a sensation as if bugs were crawling inside the skin.

#### 3. Wind-phlegm Blocking the Orifices

Sudden epilepsy, sudden falling and collapse, loss of consciousness, convulsion of the extremities, foaming at the mouth.

#### 4. Wind-phlegm Obstructing the Network Vessels

Deviated eyes and mouth, stiff tongue and impeded speech.

### 痰热动风

痰热上扰—头目眩晕。

风痰窜脉—肩背掣痛，肢体走窜疼痛，手足震颤，

四肢麻木，皮内如有虫行。

风痰闭窍—突发癫痫，卒然倒仆，不省人事，手足抽搐，口吐白沫。

风痰阻络—口眼歪斜，舌强语蹇。