
Chapter One

Greater Yáng Disease

Pulses and Signs; Treatment

辨太阳病脉证并治

太
陽

1 OVERVIEW

Externally contracted disease (cold damage in the broad sense) is caused by evils entering the body from outside. Since the greater yáng channel governs the exterior of the body, it is usually the first to be affected. For this reason, the discussion of greater yáng disease forms the first chapter of the *Shāng Hán Lùn*. External evils may enter other channels directly, but very often, externally contracted disease begins with the greater yáng contracting the evil. Greater yáng disease is much more varied in its manifestations than disease of any other channel. This is reflected in the fact that the lines devoted to greater yáng disease make up nearly half of the entire book.

In greater yáng disease, an evil invades the fleshy exterior. There are three basic forms of greater yáng disease—wind strike, cold damage (in the narrow sense), and warm disease—reflecting Zhāng Jī’s understanding that externally contracted disease is attributable to wind, cold, or warmth. Diseases attributed to external contraction of cold form the main body of information presented in this chapter. Warmth is accorded relatively insignificant status, since only one line of greater yáng disease deals with it.

Greater yáng disease arises when external evil invades the fleshy exterior and impairs the normal functioning of the defense qì. Wind strike is characterized by fever—or as we refer to it in this text, “heat effusion”—together with aversion to cold or wind, and spontaneous sweating; cold damage is characterized by heat effusion, aversion to cold, and absence of sweating; and warm disease is characterized by heat effusion, thirst, and mild aversion to wind and cold or, in some cases, absence of aversion to cold. Which of these three basic patterns occurs depends on the constitution of the patient and the nature of the evil.

In modern literature, exterior patterns are usually presented in a primary division of wind-heat and wind-cold. This represents a later development in the

understanding of externally contracted disease. Neither of these terms occurs in the *Shāng Hán Lùn*.

Inappropriate treatment or lack of treatment can give rise to a transmuted pattern (变证 *biàn zhèng*) or cause the evil to shift into another channel. These changes depend on the type of inappropriate treatment, the patient's constitution and the nature of the evil. Although greater yáng disease is associated with exterior patterns, many transmuted patterns are interior in nature. These patterns are varied in nature, as will be seen below, due to the combination of factors producing them.

If an exterior evil falls inward and binds with phlegm-rheum, stagnant food, or static blood, bind patterns may be observed, including water amassment, blood amassment, chest bind, and glomus patterns.

1.1 SIGNS AND PULSES

The main signs of greater yáng disease are a pulse that is floating, stiffness and pain of the head and nape, and aversion to cold. Whatever the disease evil or the duration of the disease, the simultaneous presence of this pulse and these signs is a certain indication of greater yáng disease. Also important are heat effusion (fever) and the presence or absence of sweating.

A pulse that is floating 脉浮 *mài fú*: A pulse that is felt when light pressure is applied is called "floating." In greater yáng disease, a pulse that is floating usually reflects a condition in which an external evil has invaded the fleshy exterior and right qì is resisting the evil and pushing it out of the body.

Stiffness and pain of the head and nape 头项强痛 *tóu xiàng jiàng tòng*: The greater yáng channel stretches from head to foot, passing over the back of the body. When the greater yáng channel contracts an evil, it invades the fleshy exterior, and regardless of whether it is wind strike, in which the evil causes disharmony between defense and construction, or cold damage, in which the defense and construction become depressed and blocked, the greater yáng channel qì becomes congested and cannot move properly. When the movement of channel qì is impaired, the channel loses its suppleness which, in this case, gives rise to stiffness and pain of the head and nape.

Aversion to cold 恶寒 *wù hán*: The Chinese term 恶寒 *wù hán* is wider in meaning than the usual translation "chill." Unlike "chill," it is not limited to shivering, but includes sensitivity to cold. Hence we consistently render it as "aversion to cold." Aversion to cold is often specifically defined as a pronounced sensation of cold that is felt even in the absence of external wind or cold and is undiminished by adding extra clothing or bedclothes, and is often contrasted with **aversion to wind**, which denotes a feeling of cold experienced on exposure to wind or drafts. In practice, this is usually a distinction of degree. The pathomechanism producing aversion to cold is an inability of yáng qì to warm the body, either because it is blocked and depressed or vacuous. In both exterior repletion and exterior vacuity patterns, defensive yáng, that is, the warming function of defensive qì, is blocked and depressed by the exterior evil, while in exterior vacuity, defensive yáng may also be slightly vacuous. In interior patterns, the appearance of aversion to cold is usually attributable to yáng qì vacuity.

Heat effusion 发热 *fā rè*: The Chinese term 发热 *fā rè* is usually rendered as “fever.” However, unlike “fever,” it includes subjective sensations of heat as well as a palpable increase in body temperature. For this reason, we consistently render it literally as “heat effusion.” Heat effusion is associated with many conditions and occurs both in externally contracted disease and miscellaneous disease (杂病 *zá bìng*, disease due to causes other than external evils). In externally contracted diseases of the three yáng channels, heat effusion is a manifestation of the struggle between right qì and evil qì; it does not necessarily indicate the presence of evil heat. In the exterior patterns of greater yáng disease, it occurs even in patterns caused by the contraction of cold, which constitute the majority of patterns discussed in this chapter. In exterior patterns, evil qì is in the exterior of the body, impairing the normal function of defense qì; hence heat effusion is accompanied by aversion to wind or cold. Heat effusion also occurs in yáng brightness and lesser yáng disease. Here, however, different pathomechanisms and locations of the struggle between right qì and evil qì are reflected in different accompanying signs. In yáng brightness disease, the disease evil transforms into heat and enters the interior, so heat effusion is accompanied by aversion to heat rather than aversion to cold. In lesser yáng disease, the struggle is taking place between the interior and exterior, so heat effusion alternates with aversion to cold. In diseases of the three yīn, right qì is not strong enough to counter evil qì; hence heat effusion is absent, and instead only aversion to cold is present.

Sweating/absence of sweating 汗出/汗不出 *hàn chū/hàn bù chū*: Depending on the relative strength of the evil and the patient’s constitution, greater yáng disease takes one of two major forms: exterior vacuity wind strike and exterior repletion cold damage. These are primarily differentiated by the presence or absence of sweating. In exterior vacuity, the defense qì is vacuous, and is easily damaged when an external evil is contracted. When this happens, it fails to contain construction-yīn, which discharges outward in the form of sweat. This is known as “insecurity of the defensive exterior.” Conversely, in exterior repletion, the interstices and fleshy exterior are secure. When an exterior evil is contracted, the defense qì struggles against evil qì, resulting in obstruction of the defense qì. The construction-yīn becomes stagnant and sweat cannot issue. In greater yáng disease that has persisted for a long time, an exterior depression pattern may arise.

1.2 TREATMENT

The two basic patterns of greater yáng exterior disease, wind strike and cold damage, are each treated with a basic formula. For wind strike exterior vacuity patterns, Cinnamon Twig Decoction (*guì zhī tāng*) is used to resolve the fleshy exterior and dispel wind, and harmonize construction and defense. Ephedra Decoction (*má huáng tāng*) is used in cold damage exterior repletion patterns to open the interstices and promote sweating, diffuse the lung, and calm panting. These two formulae are modified to treat variations on the basic patterns. In mild patterns of exterior depression, a combination of the two formulae above is used to promote mild sweating. If heat is depressed in the interior, these formulae are modified to include medicinals that clear interior heat.

The greater yáng disease patterns other than the two basic exterior patterns are transmuted patterns (變証 *biàn zhèng*). These are highly varied and are treated in very different ways.

If yīn humor have been damaged, the evil will generally shift to the lesser yáng or yáng brightness channel, or become a pattern of repletion heat. The main formulae used in these patterns include Gardenia and Fermented Soybean Decoction (*zhī zǐ chǐ tāng*), Ephedra, Apricot Kernel, Licorice, and Gypsum Decoction (*má huáng xìng rén gān cǎo shí gāo tāng*), White Tiger Decoction Plus Ginseng (*bái hǔ jiā rén shēn tāng*), Pueraria, Scutellaria, and Coptis Decoction (*gé gēn huáng qín huáng lián tāng*), Scutellaria Decoction (*huáng qín tāng*), and Scutellaria Decoction Plus Pinellia and Fresh Ginger (*huáng qín jiā bàn xià shēng jiāng tāng*).

If the yáng qì is damaged, the evil may shift to the yīn channels or become a pattern of vacuity cold. When this damage affects the heart yáng, formulae such as Cinnamon Twig and Licorice Decoction (*guì zhī gān cǎo tāng*), Cinnamon Twig Decoction Plus Extra Cinnamon (*guì zhī jiā guì tāng*), Cinnamon Twig Minus Peony Plus Dichroa Leaf, Dragon Bone, and Oyster Shell Counterflow-Stemming Decoction (*guì zhī qù sháo yào jiā shǔ qī mǔ lì lóng gǔ jiù nì tāng*) and Cinnamon Twig, Licorice, Dragon Bone, and Oyster Shell Decoction (*guì zhī gān cǎo lóng gǔ mǔ lì tāng*) are suggested.

When yáng vacuity and water qì appear simultaneously, one of the following formulae are suggested: Poria (Hoelen), Cinnamon Twig, Licorice, and Jujube Decoction (*fú líng guì zhī gān cǎo dà zǎo tāng*), Poria (Hoelen), Cinnamon Twig, Ovate Atractylodes, and Licorice Decoction (*fú líng guì zhī bái zhú gān cǎo tāng*), and Cinnamon Twig Decoction Minus Cinnamon Twig Plus Poria (Hoelen) and Ovate Atractylodes (*guì zhī qù guì jiā fú líng bái zhú tāng*).

For greater yáng disease that involves spleen vacuity, Magnolia Bark, Fresh Ginger, Pinellia, Licorice, and Ginseng Decoction (*hòu pò shēng jiāng bàn xià gān cǎo rén shēn tāng*), Minor Center-Fortifying Decoction (*xiǎo jiàn zhōng tāng*), and Cinnamon Twig and Ginseng Decoction (*guì zhī rén shēn tāng*) are suggested.

For greater yáng disease with kidney vacuity, Dried Ginger and Aconite Decoction (*gān jiāng fù zǐ tāng*), Poria (Hoelen) Counterflow Cold Decoction (*fú líng sī nì tāng*), and True Warrior Decoction (*zhēn wǔ tāng*) are suggested.

In greater yáng disease with yīn-yáng dual vacuity, one can use Licorice and Dried Ginger Decoction (*gān cǎo gān jiāng tāng*), Peony and Licorice Decoction (*sháo yào gān cǎo tāng*), Peony, Licorice, and Aconite Decoction (*sháo yào gān cǎo fù zǐ tāng*), and Honey-Fried Licorice Decoction (*zhì gān cǎo tāng*).

Water amassment, blood amassment, chest bind, and glomus patterns are complex and are treated with a range of formulas too wide to be summarized here.

1.3 SCHEMATIC OVERVIEW

Basic Greater Yáng Disease Patterns

- **Essential features**

- Pulse that is floating, stiffness and pain of the head and nape, aversion to cold, and heat effusion

- **Pattern types**

- Wind strike: Heat effusion, aversion to wind or cold, spontaneous sweating, and a pulse that is floating and moderate
- Cold damage: Heat effusion, aversion to wind or cold, absence of sweating, and a pulse that is floating and tight
- Warm disease: Heat effusion, thirst, and absence of aversion to cold

- **Treatment principles and primary formulae**

- Wind strike: Harmonize construction and defense; resolve the exterior and dispel wind: Cinnamon Twig Decoction (*guì zhī tāng*)
- Cold damage: Open the interstices and promote sweating; diffuse the lung and calm panting: Ephedra Decoction (*má huáng tāng*)
- Warm disease: Resolve the exterior with coolness and acidity

- **Mild patterns of exterior depression**

- A condition like malaria with red face and generalized itching: Cinnamon Twig and Ephedra Half-and-Half Decoction (*guì zhī má huáng gè bàn tāng*)
- Heart vexation and thirst: Two Parts Cinnamon Twig and One Part Spleen-Effusing Decoction (*guì zhī èr yuè bì yī tāng*)

Identification and Treatment of Transmuted Patterns

- **Heat patterns**

- Heat depressed in the chest and diaphragm with vexation heat in the chest and anguish
 - * Basic pattern with inability to sleep: Gardenia and Fermented Soybean Decoction (*zhī zǐ chǐ tāng*)
 - * With shortage of qì: Gardenia, Licorice, and Fermented Soybean Decoction (*zhī zǐ gān cǎo chǐ tāng*)
 - * With retching and vomiting: Gardenia, Fresh Ginger, and Fermented Soybean Decoction (*zhī zǐ shēng jiāng chǐ tāng*)

- * With abdominal fullness: Gardenia and Magnolia Bark Decoction (*zhī zǐ hòu pò tāng*)
- * With decreased food intake, sloppy stool, abdominal fullness, and abdominal pain: Gardenia and Dried Ginger Decoction (*zhī zǐ gān jiāng tāng*)

– Other heat patterns

- * Evil heat congesting the lung and counterflow ascent of lung qì with sweating, panting, and heat effusion: Ephedra, Apricot Kernel, Licorice, and Gypsum Decoction (*má huáng xìng rén gān cǎo shí gāo tāng*)
- * Exterior disease failing to resolve and evil entering the yáng brightness with heat effusion, diarrhea, sweating, and panting: Pueraria, Scutellaria, and Coptis Decoction (*gé gēn huáng qín huáng lián tāng*)
- * Exuberant yáng brightness heat with damage to qì and yīn with great heat, great sweating, great vexation, and thirst, and a pulse that is large and surging: White Tiger Decoction Plus Ginseng (*bái hǔ jiǎ rén shēn tāng*)
- * Lesser yáng evil heat distressing yáng brightness with diarrhea, abdominal pain, and scorching heat in the anus: Scutellaria Decoction (*huáng qín tāng*)
- * Lesser yáng evil heat distressing yáng brightness with vomiting: Scutellaria Decoction Plus Pinellia and Fresh Ginger (*huáng qín jiǎ bàn xià shēng jiāng tāng*)

• Vacuity cold patterns

– Heart yáng vacuity

- * Damage to heart yáng with palpitations and in serious cases deafness: Cinnamon Twig and Licorice Decoction (*guì zhī gān cǎo tāng*)
- * Disquieted heart spirit with vexation and agitation: Cinnamon Twig, Licorice, Dragon Bone, and Oyster Shell Decoction (*guì zhī gān cǎo lóng gǔ mǔ lì tāng*)
- * Straying of the heart spirit with fright mania, and fidgetiness whether lying or sitting: Cinnamon Twig Minus Peony Plus Dichroa Leaf, Dragon Bone, and Oyster Shell Counterflow-Stemming Decoction (*guì zhī qù sháo yào jiǎ shǔ qī mǔ lì lóng gǔ jù nì tāng*)
- * Counterflow ascent of water and cold evil with running piglet (qì from the lesser abdomen surging upward to the heart): Cinnamon Twig Decoction Plus Extra Cinnamon (*guì zhī jiā guì tāng*)

– Yáng vacuity with water qì

- * Insufficiency of heart yáng with water collecting in the lower burner with palpitations below the umbilicus and running piglet about to occur: Poria (Hoelen), Cinnamon Twig, Licorice, and Jujube Decoction (*fú líng guì zhī gān cǎo dà zǎo tāng*)

* Spleen failing to move and transform with water qì collecting internally with counterflow fullness below the heart, qì surging up into the chest, dizzy head upon standing, and a pulse that is sunken and tight: Poria (Hoelen), Cinnamon Twig, Ovate Atractylodes, and Licorice Decoction (*fú líng guì zhī bái zhú gān cǎo tāng*)

* Spleen vacuity with collected water and an unresolved exterior pattern with fullness and slight pain below the heart, and inhibited urination: Cinnamon Twig Decoction Minus Cinnamon Twig Plus Poria (Hoelen) and Ovate Atractylodes (*guì zhī qù guì jiā fú líng bái zhú tāng*)

– Spleen vacuity

* Spleen vacuity with turbid qì stagnation with abdominal distention and fullness: Magnolia Bark, Fresh Ginger, Pinellia, Licorice, and Ginseng Decoction (*hòu pò shēng jiāng bàn xià gān cǎo rén shēn tāng*)

* Center burner vacuity cold with qì and blood vacuity with palpitations in the heart, vexation, and pain in the abdomen: Minor Center-Fortifying Decoction (*xiǎo jiàn zhōng tāng*)

* An unresolved exterior evil and spleen stomach vacuity cold with aversion to cold, heat effusion, diarrhea, and hard glomus below the heart: Cinnamon Twig and Ginseng Decoction (*guì zhī rén shēn tāng*)

– Kidney yáng vacuity

* Exuberant internal yīn cold and yáng qì floating astray with vexation in the daytime and peacefulness at night, a pulse that is sunken and faint, and absence of great heat: Dried Ginger and Aconite Decoction (*gān jiāng fù zǐ tāng*)

* Extreme vacuity of yīn and yáng with true yīn about to desert, vexation and agitation, aversion to cold, counterflow cold of the limbs, diarrhea, and a pulse that is faint and fine: Poria (Hoelen) Counterflow Cold Decoction (*fú líng sī nì tāng*)

* Debilitation of heart and kidney yáng with palpitations, dizzy head, generalized twitching, quivering, and the person about to fall: True Warrior Decoction (*zhēn wǔ tāng*)

• Dual vacuity of yīn and yáng

– Yáng qì vacuity and stomach qì disharmony with retching counterflow and reverse flow in the limbs: Licorice and Dried Ginger Decoction (*gān cǎo gān jiāng tāng*)

– Insufficiency of yīn-blood with hypertonicity of the legs and dryness in the throat: Peony and Licorice Decoction (*sháo yào gān cǎo tāng*)

– Vacuity of the exterior and interior, and of yīn and yáng with aversion to cold, sweating, hypertonicity of the legs, and a pulse that is faint and fine: Peony, Licorice, and Aconite Decoction (*sháo yào gān cǎo fù zǐ tāng*)

- Insufficiency of heart yīn and devitalized heart yáng with a pulse that is bound and intermittent, and stirring heart palpitations: Honey-Fried Licorice Decoction (*zhì gān cǎo tāng*)

- **Water amassment and blood amassment patterns**

- Water amassment

- * Inhibited urination with lesser abdominal fullness, a pulse that is floating and rapid, and in severe cases immediate vomiting of ingested fluids: Poria (Hoelen) Five Powder (*wǔ líng sǎn*)

- Blood amassment

- * Mild pattern of blood heat bound in the lower burner with uninhibited urination, mania, and tense, bound lesser abdomen: Peach Kernel Qi-Coordinating Decoction (*táo hé chéng qì tāng*)
- * Severe pattern of blood heat bound in the lower burner with uninhibited urination, mania, hardness and fullness of the lesser abdomen, and generalized yellowing: Dead-On Decoction (*dǐ dòng tāng*)

- **Chest bind patterns**

- Major chest bind with pain below the heart that is as hard as stone when pressed, and sweating only from the head: Major Chest Bind Decoction (*dà xiàn xiōng tāng*)
- Minor chest bind with fullness and oppression below the heart that is painful when pressed: Minor Chest Bind Decoction (*xiǎo xiàn xiōng tāng*)
- Cold repletion chest bind with hardness, fullness, and pain below the heart, inability to defecate, and absence of heat signs: Three Agents White Powder (*sān wù bái sǎn*)

- **Glomus patterns**

- Heat glomus

- * Evil heat congested in the stomach duct with glomus below the heart that is soft when pressed and a pulse that is floating above the bar: Rhubarb and Coptis Heart-Draining Decoction (*dà huáng huáng lián xiè xīn tāng*)
- * Evil heat congested in the stomach duct and yáng vacuity with glomus below the heart, aversion to cold, and sweating: Aconite Heart-Draining Decoction (*fù zǐ xiè xīn tāng*)

- Heat and cold complex glomus (Disharmony of the spleen and stomach)

- * Counterflow ascent of stomach qì with glomus and fullness below the heart, retching, and rumbling intestines: Pinellia Heart-Draining Decoction (*bàn xià xiè xīn tāng*)

* Stomach vacuity with hard glomus below the heart, dry belching and food malodor, rumbling intestines, and diarrhea: Fresh Ginger Heart-Draining Decoction (*shēng jiāng xiè xīn tāng*)

* Spleen vacuity with glomus, hardness and fullness below the heart, diarrhea, dry retching, and heart vexation: Licorice Heart-Draining Decoction (*gān cǎo xiè xīn tāng*)

– Water glomus with glomus below the heart, inhibited urination, dry mouth and thirst, and heart vexation: Poria (Hoelen) Five Powder (*wǔ líng sǎn*)

– Phlegm glomus with hard glomus below the heart, and incessant belching: Inula and Hematite Decoction (*xuán fù dài zhě tāng*)

• Upper body heat and lower body cold

– Desire to vomit and pain in the abdomen: Coptis Decoction (*huáng lián tāng*)

• Patterns similar to greater yáng disease

– Water-rheum collected and bound in the chest and rib-side with glomus, hardness and fullness below the heart, and dry retching: Ten Jujubes Decoction (*shí zǎo tāng*)

– Phlegm-drool obstructing the chest and diaphragm with hard glomus in the chest, and qì surging up into the throat and inability to breath: Melon Stalk Powder (*guā dì sǎn*)

2 ESSENTIAL FEATURES OF GREATER YÁNG DISEASE

The essential features of greater yáng disease are presented in line 1. The greater yáng governs the fleshy exterior. When an exterior evil invades, it generally affects the exterior first. Right qì rises up against the evil and generally the first signs are of greater yáng disease, also referred to as an exterior pattern. Signs of greater yáng disease include stiffness and pain of the head and nape, aversion to cold, possibly heat effusion, possibly sweating, and a pulse that is commonly floating and that may also be tight or moderate. These signs represent those commonly seen in greater yáng disease, but should not be seen as absolute indicators of any one pattern because specific presentations vary widely. Greater yáng disease represents the early stages of an externally contracted disease, although this period cannot be strictly defined.

LINE 1

太阳之为病，脉浮，头项强痛而恶寒。

Tài yáng zhī wéi bìng, mài fú, tóu xiàng jiàng tòng ér wù hán.

In disease of the greater yáng, the pulse is floating, the head and nape are stiff and painful,¹ and [there is] aversion to cold.²

TEXT NOTES

1. Head and nape are stiff and painful, 头项强痛 *tóu xiàng jiàng tòng*: Headache, and pain and stiffness in the back of the neck.
2. Aversion to cold, 恶寒 *wù hán*: Sensitivity to cold or a subjective sensation of cold. Aversion to cold is now often specifically defined as a pronounced sensation of cold that is felt even in the absence of external wind or cold and is undiminished by adding extra clothing or bedclothes, and is often contrasted with aversion to wind, which denotes a feeling of cold experienced on exposure to wind or drafts (see line 2, p. 43). However, this distinction is not always clearly made in *Shāng Hán Lùn* and other literature.

In the *Shāng Hán Lùn*, “aversion to cold” often occurs with heat effusion (see note accompanying line 2, p. 43), as a sign of wind-cold. In the absence of heat effusion or other exterior signs, it is a sign of cold arising from within due to *yáng qì* vacuity.

The Chinese term 恶寒 *wù hán* is often translated as “chill.” Strictly speaking, however, it is wider in meaning, including not only an acute feeling of cold with shivering, but general sensitivity to the cold. For this reason we consistently render it as “aversion to cold.” Aversion to cold is often specifically defined as a pronounced sensation of cold that is felt even in the absence of external wind or cold and is undiminished by adding extra clothing or bedclothes, and is often contrasted with aversion to wind (恶寒 *wù hán*), which denotes a feeling of cold experienced on exposure to wind or drafts.

The term 恶寒 *wù hán*, aversion to cold, would appear to be a misnomer, if we accept the definition conventionally given in Chinese medical literature as a “sensation of cold that is felt even in the absence of wind and cold and that is undiminished by adding extra clothing or bedclothes” since 恶 *wù*, aversion, implies a response to the external stimulus 寒 *hán*, cold, which the traditional definition specifically states to be irrelevant.

SYNOPSIS

A general outline of the pulse and signs of greater *yáng* disease.

COMMENTARY

The basic pattern associated with greater *yáng* disease includes a pulse that is floating, headache, pain and stiffness in the back of the neck, and aversion to cold. The greater *yáng* governs the exterior and rules the construction and defense, providing protection for the body. When an exterior evil attacks the body, right *qì* is excited and rises up to contend with the evil. The signs of exterior disease are evidence of the contention between right *qì* and evil *qì*. When right *qì* contends with evil *qì*, the *qì* and blood quickly gather in the exterior of the body. The vessels become full and the *qì* of the pulse is stirred. Thus the pulse is felt easily with light pressure and is described as “floating.” The greater *yáng* channel passes through the head and neck. Wind-cold attacks and fetters the exterior, the channel receives the evil, and the movement of *qì* and blood is blocked. This manifests as headache and pain and stiffness in the back of the neck. The defense *qì* is damaged by the evil and unable to warm the fleshy exterior and interstices normally; consequently, aversion to cold arises.