

CHAPTER 6

WARM DISEASE TREATMENTS

Warm disease treatment methods are devised according to warm disease pattern identification and treatment determination theory. After using pattern identification to correctly identify formative factors and pathomechanisms, appropriate treatment methods are selected and effective formulas are chosen to eliminate pathogens and promote health by adjusting, nourishing, and supplementing physical functionings.

In warm disease pattern identification and treatment determination, treatment methods are selected according to the different types of warm heat pathogen disease factors and the defense-*qi*-construction-blood and triple burner pathological changes, as reflected by the symptoms. The externally contracted warm heat pathogens, which are the main cause of warm diseases, can be classified as wind-heat, summerheat-heat, damp-heat, and dry-heat types, according to the seasons in which they occur. At the onset of warm disease, each of these main causes generates different characteristic symptoms. So when the policy of “finding the cause in pattern differentiation; determining treatments according to causes” is applied, the different treatment methods of resolving wind and discharging heat, outthrusting the exterior and clearing summerheat, diffusing the exterior and transforming dampness, and coursing the exterior and moisturizing dryness can be selected as appropriate. Despite their differing formative factors, as the warm diseases of the four seasons develop, their

pathomechanic transformations are always limited to the defense-*qì*-construction-blood and triple burner systems. In clinical practice, suitable treatments are determined by observing their different symptom expressions, analyzing their pathomechanisms, and correctly identifying their disease types. As Yè Tiān Shì said:

When pathogens are in the defense, the treatment is to promote sweating. When pathogens are in the qì, the treatment is to clear qì. When pathogens are in the construction, the treatment is to outthrust heat and transfer qì. And when pathogens are in the blood, consuming and stirring the blood, the treatment must be to urgently cool and dissipate the blood.

Wú Jú Tōng said:

Treatments [for the] upper burner [must be] mist-like [i.e., upbearing medicinals must be used]; treatments [for the] middle burner [must be] balance-like [i.e., harmonizing medicinals must be used]; treatments [for the] lower burner [must be] authority-like [i.e., downbearing medicinals must be used].

These passages concisely specify the appropriate policies for treating different defense-*qì*-construction-blood and triple burner patterns. Since all warm disease treatments are planned and administered according to the results of pattern identification, no matter what the disease, each treatment method can always be applied to the symptom pattern for which it was devised. Conversely, different treatment methods are used for different clinical expressions, even in a single warm disease. In other words, as a matter of policy, same patterns are treated with same methods, and different patterns with different methods. This is a succinct implementation of pattern identification and treatment determination.

The main warm disease treatment methods are selected according to “defense-*qì*-construction-blood and triple burner pattern identification,” “finding the cause in pattern differentiation” and “determining treatments according to causes.” They include the exterior-resolving, heat-clearing, harmonizing, dampness-transforming, downward-throughclearing, construction-clearing, blood-cooling, orifice-opening, wind-extinguishing, *yīn*-nourishing, and desertion-stemming methods. In this chapter, a separate discussion is devoted to each.

I. THE EXTERIOR-RESOLVING METHOD

Resolving the exterior means eliminating exterior pathogens, and the exterior-resolving method is the treatment method used to eliminate them. Its functions are to course and discharge the interstices and to chase pathogens outward. Since the use of this method normally results in the coursing through of skin and hair and the induction of sweating that discharges pathogens from the exterior, it is sometimes also called the sweating method. In clinical practice, it is generally used during the initial stages of a warm disease, for external patterns with defense-aspect pathogens. But just as there are several different types of warm disease pathogens, including wind-heat, summerheat-heat, damp-heat, and dry-heat, so there are several different, and corresponding, variations of the exterior-resolving method. These are listed below.

A. COURSING WIND AND DISCHARGING HEAT

This method is commonly referred to as the acrid cool exterior-resolving method. Its formulas are normally constituted of acrid scattering cooling discharging medicinals that course and scatter external-defense wind-heat pathogens. It is generally used during the initial stages of wind warmth when wind-heat attacks the lung defense causing symptoms of fever, mild aversion to cold, absence of sweating or scant sweating, mild thirst, coughing, white tongue moss, red tongue tip, and floating rapid pulse. Its paradigmatic formula is Lonicera and Forsythia Powder (*Yín Qiào Sǎn*).

B. OUTTHRUSTING THE EXTERIOR AND CLEARING SUMMERHEAT-HEAT

This method outthrusts and scatters external cold, transforms dampness, and clears summerheat. It is generally used during summer, when externally contracted summerheat-damp with cold pathogens confined to the muscle surface (i.e., summerheat-damp accompanied by cold pathogens) cause symptoms such as headache, aversion to cold, chills, fever without sweating, thirst, and vexation. Its paradigmatic formula is Newly Supplemented Elsholtzia Beverage (*Xīn Jiā Xiāng Rú Yīn*).

C. DIFFUSING THE EXTERIOR AND TRANSFORMING DAMPNES

This is a method in which aromatic, diffusing, outthrusting medicinals are used to course and transform dampness at the muscle surface. It is therefore prescribed during the initial stages of damp warmth, when damp pathogens encumber and obstruct the muscle surface causing symptoms such as aversion to cold, [subjective feelings of] heavy body, fever, scant sweating, slimy white tongue moss, and soggy, moderate pulse. Its paradigmatic formula is Modified Agastache Qi-Righting Powder (*Huò Xiāng Zhèng Qì Sǎn*).

D. COURSING THE EXTERIOR AND MOISTURIZING DRYNESS

This is a method in which acrid cooling clearing moisturizing medicinals are used to course and resolve lung defense dry-heat pathogens. It is usually prescribed for dry-heat damaging the lung with symptoms such as headache, fever, coughing with little expectoration, sore dry throat, dry nose and lips, white tongue moss, red tongue tip, and insufficient tongue fluids. Its paradigmatic formula is Mulberry Leaf and Apricot Kernel Decoction (*Sāng Xīng Tāng*).

When using the above four methods in clinical practice, variations are made according to accompanying symptoms. It can be appropriate, for example, to nourish *yīn* and resolve the exterior, boost *qì* and resolve the exterior, resolve the exterior and clear the interior, resolve the exterior and outthrust rashes, or course the exterior and resolve toxins.

When considering the use of the exterior-resolving method, both of the following cautions must be observed. Firstly, since exterior-resolving wind-cold-scattering prescriptions assist transformation of heat into fire, not only is their usage contraindicated in warm diseases with external heat patterns, but it is also restricted when “cold envelops fire.” Although small quantities of acrid exterior-resolving medicinals can be used in patterns of “cold enveloping fire,” they should be used for short periods only. Secondly, when the exterior-resolving method is being used, unless treatment is discontinued at the appropriate time, too much sweating damages fluids.

II. THE QÌ-CLEARING METHOD

This method clears and discharges *qì* aspect heat pathogens. It has heat-clearing, fire-draining, and *qì*-dynamic-diffusing functions, so when administered it normally relieves fever, preserves liquid, eliminates vexation, and stops thirst. In clinical practice, it is generally used for heat in the *qì* aspect (i.e., internal heat patterns). Since heat pathogens cause warm diseases and “cold treats heat,” warm diseases commonly create conditions in which the *qì*-clearing method may be used. Provided there are no signs of internal binding and repletion, or pathogenic heat entering the construction or blood, it may be used whenever external pathogens enter internally. The *qì*-clearing method is subdivided into several different types according to its different accompanying functions. These are as follows.

A. MILDLY CLEARING AND DIFFUSING QÌ

This is a method in which mild clearing medicinals are used to out-thrust heat and discharge pathogens, and diffuse and free the *qì* dynamic. It is generally used after the initial transference of warm disease pathogens into the *qì* aspect, when heat that is not yet very strong and loss of diffusing and freeing function cause symptoms of fever, mild thirst, anguish in the heart, and thin yellow tongue moss. Its paradigmatic formula is Supplemented Gardenia and Fermented Soybean Decoction (*Zhī Chǐ Tāng Jiā Wèi*).

B. CLEARING QÌ WITH COLD AND ACRIDITY

This is a method in which acrid cold medicinals are used to clear *qì* aspect heat pathogens. It is normally used when strong heat in the *yáng* brightness *qì* aspect causes symptoms of vigorous fever, great sweating, vexation, thirst, dry yellow tongue moss, and surging rapid pulse. Its paradigmatic formula is White Tiger Decoction (*Bái Hǔ Tāng*).

C. CLEARING HEAT AND DRAINING FIRE

This is a method in which bitter cold medicinals are used to directly clear internal heat, and to clear and discharge pathogenic fire. Its principal application is for smoldering heat confined in the *qì* aspect

that transforms into fire and causes symptoms of lingering fever, vexation and agitation, bitter taste in the mouth, thirst, dark yellow urine, red tongue, and yellow tongue moss. Its paradigmatic formula is Coptis Toxin-Resolving Decoction (*Huáng Lián Jiě Dú Tāng*).

The *qì*-clearing method has a wide range of applications and a wide range of modifications. Its major uses are as follows:

1. It is used to diffuse *qì* and outthrust the exterior. In this application, mildly clearing *qì*-diffusing medicinals are combined with exterior outthrusting medicinals to treat the initial stage of heat transferring into the *qì* aspect (before the external patterns have resolved).
2. It is used to clear heat and nourish *yīn*. In this application, *qì*-clearing heat-discharging medicinals are combined with liquid-engendering humor-nourishing medicinals to treat patterns of strong *qì* aspect heat with damaged *yīn* fluid.
3. It is used to clear heat and diffuse the lungs. In this application, *qì*-clearing heat-discharging medicinals are combined with lung diffusing lung *qì* downbearing medicinals, mainly to treat smoldering heat in the lungs with secondary patterns of lung *qì* confinement and closure.
4. It is used to clear heat and resolve toxins. In this application heat-clearing fire-draining medicinals are combined with toxin-resolving swelling-dispersing medicinals to treat smoldering and binding of heat toxins accompanied by scorching hot painful red swellings at certain limited areas.

When considering the use of the *qì*-clearing method, the following cautions must be observed.

1. The *qì*-clearing method cannot be used until after warm disease external patterns have resolved. The abuse of cold and cooling medicinals causes “freezing” and concealment of disease pathogens rather than their resolution.
2. Cold and cooling *qì*-clearing medicinals are contraindicated when damp-heat is lingering in the *qì* aspect. If used erroneously they obstruct and conceal disease pathogens.
3. Great care must be exercised when using the *qì*-clearing method on patients with pre-existing *yáng* vacuity.

III. THE HARMONIZING AND RESOLVING METHOD

“Harmonizing” is one of the eight treatment methods. It has harmonizing-resolving and coursing-discharging functions. Whenever warm disease pathogens are neither externally nor internally bound—whenever they are, for example, confined in lesser *yáng*, lodged in the triple burner, or concealed in the membrane source, this method can be used to outthrust pathogenic heat and to diffuse and clear the *qì* dynamic. It aims to resolve the exterior and harmonize the interior. Its various subdivisions are discussed below.

A. CLEARING AND DISCHARGING LESSER YÁNG

This method is used primarily to clear and discharge half-external half-internal lesser *yáng* pathogenic heat, but can also be used to transform phlegm and harmonize the stomach. Its principal application is for heat confined in lesser *yáng* with failure of the harmonizing and descending functions of the stomach—for symptoms such as alternating fevers and chills, bitter taste in the mouth, rib-side pain, strong thirst, dark yellow urine, stomach duct dilations, nausea, slimy yellow tongue moss, red tongue, and string-like rapid pulse. Its paradigmatic formula is Sweet Wormwood and Scutellaria Gallbladder-Clearing Decoction (*Hāo Qín Qīng Dǎn Tāng*).

B. SCATTERING, DISPERSING, PENETRATING, AND DISCHARGING

This method is used to scatter and disperse triple burner *qì* aspect pathogens by diffusing the *qì* dynamic, and by discharging and transforming phlegm-heat. It is generally administered when pathogens lodge in the triple burner and failure of *qì* transformation leads to turbid phlegm obstruction with symptoms such as appearing and disappearing fevers and chills, chest dilations, abdominal distention, scant urine, and slimy tongue moss. Its paradigmatic prescription is Gallbladder-Warming Decoction (*Wēn Dǎn Tāng*) with modifications, but commonly used medicinal combinations such as apricot kernel (*xìng rén*), magnolia bark (*hòu pò*), and poria (*fú líng*) are also illustrative.

C. MEMBRANE SOURCE OPENING AND EXTENDING

This is a method in which turbid damp pathogens are coursed, disinhibited, and outthrust from the membrane source, so it is used primarily for turbid damp-heat confined in and blocking the *qì* aspect (i.e., for “pathogens concealed in the membrane source”). In cases like these, where there are symptoms such as more chills and less fevers, stomach duct dilations, abdominal distention, slimy white tongue moss that looks like powder piled on the tongue, and crimson tongue, formulas such as Léi’s Membrane Source Diffusing and Outthrusting Method (*Léi Shì Xuān Tòu Mó Yuán Fǎ*) are generally used.

In clinical practice, the harmonizing and resolving method is normally combined with other methods according to the condition. It can, for instance, be combined with the heat-clearing dampness-transforming method, or the gallbladder-disinhibiting yellowness-abating method.

When considering the use of this method, the following cautions must be observed:

1. Although the lesser *yáng* clearing and discharging method can outthrust pathogens and discharge heat, its heat-clearing function is not very strong. It is inappropriate when patients have strong internal heat.
2. Although the scattering, dispersing, penetrating, and discharging method and the membrane source opening and extending method are both better than the lesser *yáng* clearing and discharging method at coursing and transforming turbid dampness, they cannot be used when heat is half external and half internal.

IV. THE DAMPNESS-DISPELLING METHOD

This is a method wherein medicinals that are aromatic and dampness-transforming, bitter and warm drying, dampness-eliminating, and bland and dampness-disinhibiting are used to dry damp pathogens. Its actions are to diffuse and throughclear the *qì* dynamic, to promote the transforming function of the spleen and harmonize the stomach, to throughclear and disinhibit the water-path, and to transform dampness and discharge turbidity. In clinical practice, it is

normally prescribed when warm diseases are marked by prominent damp-heat. It is subdivided, according to its clinical functions, into the following sections.

A. DIFFUSING QÌ AND TRANSFORMING DAMPNESS

This method diffuses and throughclears the *qì* dynamic, and out-thrusts and transforms damp pathogens. It is normally used during the initial stage of damp warmth, when fermenting dampness engenders heat that confines and obstructs the *qì* dynamic. In such cases there are symptoms of fever that intensifies during the afternoon, sweating that fails to eliminate fever or mild aversion to cold, oppression in the chest, stomach duct dilations, scant urine, slimy white tongue moss, and soggy, moderate pulse. Its paradigmatic formula is Three Kernels Decoction (*Sān Rén Tāng*).

B. DRYING DAMPNESS AND DISCHARGING HEAT

This is a method in which acrid-opening bitter-descending combinations are used to dry dampness and discharge heat. It is generally prescribed when damp warmth dampness which is gradually transforming into heat becomes trapped and concealed in the middle burner, causing symptoms such as fever, thirst but little desire to drink, stomach duct dilations, abdominal distention, nausea, and slimy yellow tongue moss. Its paradigmatic formula is Wang's Coptis and Magnolia Bark Beverage (*Wáng Shì Lián Pò Yīn*).

C. SCATTERING AND DISINHIBITING DAMP PATHOGENS

This is a method in which bland drying medicinals that disinhibit urine and drain dampness are used to eliminate pathogens via urine. It is generally prescribed when lower burner blockages that result from dampness harboring smoldering heat cause symptoms such as scant urine or even complete blockage of urine, sensations of heat steaming up to the head with subjective feelings of head distention, white tongue moss, and thirst. Its paradigmatic formula is Poria Skin Decoction (*Fú Líng Pí Tāng*).

Although there are circumstances in which each of the above three methods may be correctly prescribed in isolation, in clinical practice they are normally used in combinations. The *qì*-diffusing dampness-transforming method is, for example, normally combined with the dampness-scattering dampness-disinhibiting method, whereas the dampness-drying heat-discharging method is generally used with the *qì*-diffusing dampness-transforming method. Moreover, dampness-dispelling methods are also commonly combined with heat-clearing methods, yellowness-abating methods, stomach-harmonizing methods, and coursing and dispelling methods according to the patient's condition.

When considering the use of the dampness-dispelling method the following cautions must be observed:

1. If dampness has already transformed into dryness, dampness-dispelling methods are contraindicated.
2. If a patient's *yīn* fluids are insufficient, the dampness-dispelling method must be used cautiously.

V. THE DOWNWARD-THROUGH-CLEARING METHOD

This method courses and abducts internal repletion and discharges below to expel pathogens. Its actions are to through-clear stools, to drain pathogenic heat, to flush accumulations and stagnations, and to through-clear blood stasis and break binds. It is therefore suitable for internal binding of replete pathogens with form (i.e., conditions like heat bind in the intestinal bowel creating gastrointestinal accumulations and stagnations), and for blood amassing in the lower burner. It is subdivided into the following sections according to its clinical functions.

A. THROUGH-CLEARING BOWELS AND DISCHARGING HEAT

This is a method in which bitter cold downbearing medicinals are used to drain repletion heat from the intestinal bowels. It is normally prescribed when heat transfers to *yáng* brightness and binds internally in the intestinal bowels, causing symptoms such as tidal fever, delirious speech, constipation, abdominal distention that feels very hard and refuses pressure, old yellow tongue moss or in severe cases

scorched-black tongue moss with thorns, and sunken replete pulse. Its paradigmatic formulas are Greater Qi-Infusing Decoction (*Dà Chéng Qì Tāng*) and Stomach-Regulating Qi-Infusing Decoction (*Tiáo Wèi Chéng Qì Tāng*).

B. COURSING STAGNATION AND THROUGHCLEARING STOOLS

This method not only throughclears and courses accumulations and stagnations, but also discharges confined heat below. It is generally used for accumulations and stagnations of damp-heat that combine and bind in the stomach and intestines, causing symptoms such as dilations and fullness in the gastroabdominal region, nausea and vomiting, turbid yellow-brown diarrhea, and yellow tongue moss. Its paradigmatic formula is Unripe Bitter Orange Stagnation-Abducting Decoction (*Zhī Shí Dǎo Zhì Tāng*).

C. THROUGHCLEARING STASIS AND BREAKING BINDS

This method breaks and scatters lower burner blood stasis amassment and binding by downward-throughclearing, and is generally prescribed when blood amassment in the lower burner results from stasis and heat binding together during a warm disease. It is used for symptoms of distention fullness and acute pain in the lower abdomen, constipation yet normal urination, manic behavior, rinsing of the mouth but no desire to drink, crimson-purple tongue, and fine replete pulse. Its paradigmatic formula is Peach Kernel Qi-Infusing Decoction (*Táo Rén Chéng Qì Tāng*).

The downward-throughclearing method, particularly the bitter cold downward-throughclearing method, is one of the most effective methods for treating warm diseases. Liǔ Bǎo Yì (柳寶誥) pointed out its importance when he explained:

The stomach is the sea of the five viscera and the six bowels; it occupies the middle earth, and it readily collects and stores. Therefore, pathogenic heat that enters the stomach does not transfer. When warm disease heat binds in the stomach bowel, the downward-throughclearing method yields results in 60 to 70 percent of all cases. . . . Premature downward-throughclearing is not a serious mistake in a warm disease.

Of course in clinical practice, different modifications are made according to different patient conditions. It is, for example, quite common for both the downward-throughclearing and reinforcing methods to be used together. The simultaneous use of the downward-throughclearing and right-*qì*-assisting method is a widespread practice, suitable for *yáng* brightness bowel repletions with right *qì* vacuity. In bowel repletion accompanied by *yīn* fluid vacuity, the downward-throughclearing method is combined with the *yīn*-nourishing method. Also, downward-throughclearing can be combined with lung-diffusing, orifice-opening, or six-bowel clearing and coursing to treat *yáng* brightness bowel repletions with phlegm-heat obstructing the lung, pathogens blocking the pericardium, or binding of small intestine heat.

When considering the use of the downward-throughclearing method the following cautions must be observed.

1. This method is contraindicated in cases of repletion where warm disease pathogens have already transferred to the interior but internal binding has not occurred (i.e., where pathogenic heat or damp-heat is without form).
2. It must be used cautiously when right *qì* is vacuous and weak. When, for example, the pathogens are replete and the right *qì* is vacuous, this method must be combined with the reinforcing method.
3. Since constipation that develops during the final stage of a warm disease occurs because the fluids are desiccated and the intestines are drying out, the bitter cold downward-throughclearing method is contraindicated.

VI. THE CONSTRUCTION-CLEARING METHOD

The construction-clearing method, a subcategory of the clearing method of the eight methods, is used to clear and discharge construction aspect heat pathogens. Its functions are to clear construction, discharge heat, and nourish construction-*yīn*. In clinical practice, it is prescribed for construction aspect patterns where pathogens have entered the construction but have not yet stirred the blood.

A. CLEARING CONSTRUCTION AND DISCHARGING HEAT

This is a method in which medicinals that clear and resolve construction aspect heat pathogens are used in combination with light clearing outthrusting discharging medicinals. It induces transference of pathogenic *qì* from the construction to the *qì* aspect and then resolves it. It is prescribed when heat enters the construction aspect causing symptoms such as fever that intensifies at night, vexation, insomnia, perhaps delirious speech, rashes that have only partially surfaced, and crimson tongue. Its paradigmatic formula is Construction-Clearing Decoction (*Qīng Yīng Tāng*).

B. CLEARING BOTH *QÌ* AND CONSTRUCTION

This is a method in which construction-clearing medicinals and *qì*-clearing medicinals are coupled. It is used for pathogens entering the construction with *qì* heat remaining exuberant (i.e., for patterns of intensifying of heat at both the *qì* and construction). In such cases there are symptoms of vigorous fever, strong thirst, vexation, macula spots that have surfaced to the exterior, crimson tongue, and dry yellow tongue moss. Generally, formulas like Jade Lady Variant Brew (*Jiā Jiǎn Yù Nǚ Jiān*) are prescribed.

In clinical practice, the construction-clearing method is usually coupled with the *qì*-clearing method. But depending on the patient's condition, it sometimes needs to be coupled with other methods, such as the orifice-opening method or the wind-extinguishing method.

Before using the construction-clearing method the following cautions must be observed:

1. Even though internal heat may be very strong, if the pathogen has lodged in the *qì* aspect, without having entered the construction aspect, this method is contraindicated—if used erroneously it guides deep entry of pathogenic *qì*.
2. When pathogens have first entered the construction but not yet stirred the blood, they cannot be successfully transferred to the *qì* aspect and be resolved solely by using medicinals that clear and cool the construction-blood. Medicinals that outthrust and discharge

must also be used. Even when pathogens have entered the blood, the sole use of construction-clearing heat-discharging medicinals will not be successful—they must be immediately supplemented with medicinals that cool and medicinals that dissipate the blood.

VII. THE BLOOD-COOLING METHOD

This is a method in which clearing and cooling medicinals are used to clear and disperse blood aspect heat toxin pathogens. Its functions are to cool blood and nourish *yīn*, clear fire and resolve toxins, throughclear the network vessels, and scatter blood. It is used principally when warm disease pathogenic heat enters deeply into the blood aspect, causing strong heat toxins, damaged network vessels, and stirring blood patterns. In clinical practice, it is subdivided into the following two methods.

A. COOLING AND SCATTERING BLOOD

This method cools and resolves blood aspect heat pathogens, quickens blood, and scatters blood. It is suitable for use when heat enters the blood aspect and exuberant heat stirs the blood. In such cases, there are symptoms such as scorching heat, agitation or in severe cases mania, delirious speech, vomiting of blood, nose bleeding, blood in the stools, blood in the urine, concentrated rashes, and dark-crimson tongue. Its paradigmatic formula is Rhinoceros Horn and *Rehmannia* Decoction (*Xī Jiǎo Dì Huáng Tāng*).

B. CLEARING QÌ AND BLOOD WITH LARGE [DOSES]

This is a method in which large doses of heat-clearing toxin-resolving medicinals are used to clear and disperse *qì* and blood aspect triple burner heat toxins. Its principal application is for congested exuberant warm disease heat toxins that force *qì* and blood to overflow and spread through the triple burner, causing symptoms such as vigorous fever, stabbing headache, thirst with desire to drink cold drinks, foul mouth odor, visual distortion, delirious speech, mania, bone and joint aches, backache in which the back feels like it has

been dealt a crushing blow, purple-black rashes or nosebleeds or blood in the urine, dry yellow or scorched-black tongue moss, and purple tongue. Its paradigmatic prescription is Scourge-Clearing Toxin-Vanquishing Beverage (*Qīng Wēn Bāi Dú Yīn*).

The blood-cooling method is normally combined with the orifice-opening method, the wind-extinguishing method, or the blood-quickening stasis-transforming method.

When considering the use of the blood-cooling method the following cautions must be observed:

1. Even after heat has entered the construction aspect, unless it is stirring the blood, it is still too early to use the blood-cooling method.
2. When non-stop bleeding results after intensifying of blood heat causes stasis and stagnation in the network vessels, blood-quickening stasis-scattering medicinals must be used without delay.
3. When warm disease heat toxins force overflowing internally and externally, above and below, thinking must not be limited by defense-*qì*-construction-blood theory. In such cases, large doses of clearing and resolving medicinals must be used to strongly clear the *qì* and blood, drain the fire, and resolve the toxins.

VIII. THE ORIFICE-OPENING METHOD

This treatment method clears the mind by opening and clearing through the heart orifices. Its functions are to clear the heart and transform phlegm, to outthrust the network vessels with aromatic medicinals, and to open closures and throughclear the orifices. It is generally used when warm disease pathogens close the pericardium and cloud the spirit or cause coma. In clinical practice, it is subdivided into the following two sections.

A. CLEARING THE HEART AND OPENING THE ORIFICES

This method clarifies the mind by clearing and discharging pathogenic heat from the pericardium, and by transforming phlegm and outthrusting the network vessels. It is used when warm disease heat

counterflows into the pericardium and blocks the heart orifices, creating symptoms such as scorching hot body with limb reversal (i.e., cold limbs), clouded spirit with delirious speech or coma without speech, sluggish tongue, and vivid-crimson tongue. Its most commonly used formulas include Peaceful Palace Bovine Bezoar Pill (*Ān Gōng Niú Huáng Wán*), Supreme Jewel Elixir (*Zhì Bǎo Dān*), and Purple Snow Elixir (*Zǐ Xuě Dān*).

B. SWEEPING PHLEGM AND OPENING THE ORIFICES

This method diffuses the orifices and opens closures by clearing and transforming both damp-heat and turbid phlegm. It is suitable for use when confined steaming damp-heat ferments into turbid phlegm, which clouds the mind and closes the clear orifices, causing symptoms such as clouded spirit (the mind being sometimes clear and sometimes confused), periods of delirious speech, red tongue, and sticky slimy yellow moss. Its paradigmatic formula is Acorus and Curuma Decoction (*Chāng Pú Yù Jīn Tāng*).

The orifice-opening method is used during emergencies to alleviate clouded spirit. Clinically, it is almost always used with supplementary methods. The heart-clearing orifice-opening method, for example, is normally used with the construction-clearing, blood-cooling, wind-extinguishing, or desertion-stemming method, while the phlegm-sweeping orifice-opening method is normally used with the heat-clearing or dampness-transforming method.

Before using the orifice-opening method the following cautions must be observed:

1. When clouded spirit is attributable to exuberant *qì* aspect heat, the orifice-opening method is contraindicated.
2. Even when pathogens enter the construction-blood, unless they cause closure and reversal, the heart-clearing orifice-opening method cannot be used.
3. The functions of the heart-clearing orifice-opening method and the phlegm-sweeping orifice-opening method are different (i.e., when used clinically, they are used for different patterns so they must not be confused).

4. Since in the treatment of warm diseases, the orifice-opening method is used as an emergency measure, the appropriate supplementary methods must be determined according to the relative strength and weakness of the right and pathogenic *qì*, as reflected in the clinical expressions.

IX. THE WIND-EXTINGUISHING METHOD

This is the method used to extinguish liver wind and control tetanic reversal. Its functions are to settle fright and stop tetanic spasms. In warm disease, it is prescribed for internal stirring of liver wind with convulsions or tetanic reversals, and in clinical practice it is subdivided into the following two sections.

A. COOLING THE LIVER AND EXTINGUISHING WIND

This method acts principally to clear heat and cool the liver, extinguish wind, and stop tetanic spasms. It is suitable for use when intensifying of warm disease heat pathogens stir liver wind internally causing symptoms of scorching body heat and limb reversal (i.e., cold limbs), intermittent tetanic spasms of the arms and legs, and in severe cases arched-back rigidity, clouded spirit without speech, and string-like rapid pulse. Its paradigmatic prescription is Antelope Horn and Uncaria Decoction (*Líng Jiǎo Guō Téng Tāng*).

B. NOURISHING *YĪN* AND EXTINGUISHING WIND

This method extinguishes vacuity wind by fostering *yīn* and subduing *yáng*. It is suitable for use during the late stages of warm disease when the true *yīn* is depleted and damaged, the liver loses nourishment, and vacuity wind stirs internally—when there are symptoms such as trembling of the hands and feet or in severe cases convulsions, limb reversal, lassitude of the spirit, crimson tongue, scant tongue moss, and vacuous fine pulse. Its paradigmatic formula is Major Wind-Stabilizing Pill (*Dà Dìng Fēng Zhū*).

The wind-extinguishing method is suitable for treating tetanic reversals, but in clinical practice is seldom used alone. Depending on

the nature of the pathogen, the liver-cooling wind-extinguishing method is normally combined with the *qì*-clearing, construction-clearing, blood-cooling, or downward-throughclearing method, whereas the *yīn*-nourishing wind-extinguishing method is normally combined with the *qì*-boosting, desertion-stemming, blood-quicken- ing, or phlegm-transforming method.

When considering the use of the wind-extinguishing method, the following issues must be considered.

1. The liver-cooling wind-extinguishing and the *yīn*-nourishing wind-extinguishing methods are very different. In the former, the focus is on eliminating the pathogens; in the latter, on assisting the right *qì*. Clinically, therefore, distinctions must be made as to whether moving wind is replete or vacuous.
2. Even though children who are suffering from warm diseases with pathogens in the defense and *qì* aspects generally develop convulsions very quickly (due to their high fever), the principal treatment is still to clear the heat and outthrust the pathogens. As soon as their fevers reduce, their convulsions recede. Liver-cooling wind-extinguishing medicinals must not be used too early.

X. THE *YĪN*-NOURISHING METHOD

This method nourishes and supplements *yīn* humor. Since its main functions are to nourish and supplement true *yīn*, to engender liquid and nourish humor, and to moisten dryness and control fire, it is generally used when warm disease heat pathogens are gradually resolving and *yīn* humor is damaged. Warm disease heat pathogens can easily detriment and damage fluids (being particularly liable to damage liquid and consume humor during the final stages of a disease), and the degree of damage to the *yīn* humor is closely related to the patient's prognosis. The medical experts of ancient times therefore postulated, "For one part fluid there is one part engendering-dynamic." As this suggests, the *yīn*-nourishing method is commonly used in the treatment of warm diseases. This method is subdivided into the following three sections, according to its different clinical functions.

A. NOURISHING THE LUNGS AND STOMACH

This is a method in which sweet cold moisturizing medicinals are used to nourish lung and stomach fluids. It is suitable for use when heat damages stomach *yīn* humor and then begins to gradually resolve, leaving symptoms such as mouth, nose, lip, and throat desiccation, dry coughing with scant phlegm, and dry tongue moss. Its paradigmatic formula is Adenophora/Glehnia and Ophiopogon Decoction (*Shā Shēn Mài Mén Dōng Tāng*).

B. INCREASING HUMOR AND MOISTURIZING THE INTESTINES

This is a method in which sweet cold and salty cold medicinals are used to engender liquid and nourish humor, moisten the intestines, and throughclear stools. It is generally used when heat pathogens damage *yīn* humor, desiccate liquid, dry the intestines, and then begins to gradually resolve, leaving symptoms such as constipation, dry mouth and throat, and dry red tongue. Its paradigmatic formula is Humor-Increasing Decoction (*Zēng Yè Tāng*).

C. NOURISHING AND SUPPLEMENTING KIDNEY *YĪN*

This is a method in which sweet cold nourishing-moisturizing medicinals are used to supplement true *yīn*, strengthen water, and subdue *yáng*. It is generally prescribed when lingering warm heat pathogens rob and scorch the true *yīn*, creating increased vacuity diminished pathogen patterns with symptoms such as fever, red complexion, more heat in the palms and soles than in the back of the hands and top of the feet, dry mouth and throat, lassitude of the spirit, desire to sleep, sometimes palpitations, crimson tongue with scant moss, and a vacuous, fine or bound, regularly-interrupted pulse. Its paradigmatic formula is Pulse Restorative Variant Decoction (*Jiā Jiǎn Fù Mài Tāng*).

The functions of Pulse Restorative Variant Decoction (*Jiā Jiǎn Fù Mài Tāng*) are to nourish the *yīn* and reinforce the blood, clear the heat, and restore the pulse. It is used to treat conditions that occur after warm heat diseases, in which residual pathogenic heat lingers and yin-fluids are damaged (hence increased vacuity diminished pathogen patterns).

The *yīn*-nourishing method has a wide range of applications in the treatment of warm diseases, and can therefore be used in combination with a wide range of other treatment methods. It can be appropriate, for example, to nourish *yīn* and resolve the exterior, nourish *yīn* and clear heat, nourish *yīn* and downward throughclear, or nourish *yīn* and extinguish wind.

When considering the use of the *yīn*-nourishing method, the following contraindications and cautions must be observed.

1. It is contraindicated whenever warm disease pathogenic heat is exuberant, because if used erroneously it causes the pathogen to lodge.
2. It must be used with due caution whenever damp-heat patterns are being treated. If not used cautiously, pathogens become adhesive and very difficult to resolve.

XI. THE DESERTION-SECURING METHOD

This is an emergency rectification measure used for vacuity desertion. It includes the *yáng*-returning counterflow-stemming method and the *qì*-boosting desertion-securing method. In clinical practice, it is generally prescribed for the critical conditions of *yáng* collapse reversal counterflow and sudden desertion of right *qì*. Even though *yīn* vacuity occurs quite commonly in warm diseases, the unusual changes of *yáng* collapse and *qì* desertion do not normally follow. They generally eventuate only if the *yīn* has been suddenly damaged during the development of a disease—a predicament that can be caused by either vacuity of right *qì* with overabundance of pathogenic *qì*, or abuse of sweat-inducing and downward-throughclearing methods. In such cases the situation is critical, so the *yáng*-returning counterflow-stemming method or the *qì*-boosting desertion-stemming method must be used. These two methods are discussed below.

A. BOOSTING *QÌ* AND SECURING DESERTION

This method boosts *qì* and engenders liquid, stops sweating and secures desertion. It is normally used when, during the course of a

warm disease, the *qì* and *yīn* have both been damaged and the right *qì* is verging on desertion—when there are symptoms such as great sweating, shortness of breath, lassitude of the spirit, physical tiredness, and fine pulse without strength. Its paradigmatic formula is Pulse-Engendering Powder (*Shēng Mài Sǎn*).

B. RETURNING YÁNG AND STEMMING COUNTERFLOW

This is a method in which acrid hot medicinals are used to rouse *yáng*. It is generally used for sudden desertion of *yáng qì* with symptoms of cold extremities, dribbling sweat, expiration of spirit, curled-up posture, white complexion, and fine faint pulse that has nearly expired. Its paradigmatic formula is Ginseng, Aconite, Dragon Bone, and Oyster Shell Decoction (*Shēn Fù Lóng Mǔ Tāng*).

In clinical practice, the above two methods are normally used together. For internal closure with external desertion they are generally coupled with orifice-opening methods.

When considering the use of the desertion-stemming method, the following cautions must be observed:

1. The desertion-stemming method is normally used only in critical conditions, so when used it must be used without delay. Also, the number of doses per day, the time between doses, and the strength of doses must be understood. Likewise, the patient's changing condition needs to be followed so that beneficial modifications can be made.
2. Since the desertion-stemming method is one of the emergency treatment methods, it must be used when appropriate and then discontinued immediately. As soon as the *yáng* returns and the desertion stops, pattern identification and treatment determination must be performed according to the patient's condition.