



Qi transformation theory

in the Shang Han Lun

by **Liu Du-Zhou**

Delving into the theories of the *Shang Han Lun* reveals a field that is rich and rewarding. Top of the list would be what we could call “the theory of qi transformation”, which takes the theories of six qi (*liu qi*), six stages (*liu jing*), and branch and root (*biao ben*)¹ as a guide for six stage pattern identification and treatment.

■ Liu Du-Zhou (above, 1917-2001) was a world-renowned expert in the teaching and study of the *Shang Han Lun* (Discussion of Cold Damage), with numerous books on the subject. He was also the main editor of the educational textbook *Zhongyi Jichu Lilun* (Basic Theories in TCM). He was the teacher of a number of *Shang Han Lun* experts who have lectured in Australia over the past few years.

DURING THE QING DYNASTY, this theory was very well known; its major proponents included names such as Zhang Yin-An, Zhang Ling-Shao and Chen Xiu-Yuan.^a More recently, however, knowledge regarding the theory of qi transformation in the *Shang Han Lun* has faded to the point of almost disappearing. Some scholars [due to Maoist influence] even criticise it as “metaphysical” [which in a Maoist context is damning].

In my opinion, however, this method of

a. 张隐庵、张令韶、陈修园。

pattern differentiation developed as a result of the world-view of Chinese medicine that regards heaven and man as one mutually influential organism. It uses the influence of the six meteorologic qi on the human body as the foundation to differentiate patterns. Its establishment as a theory means that it is the crystallisation of the essence of progress [to put it into terms Maoist scholars can accept]. In developing our views, we should analyse a situation carefully [in the best communist tradition], rather than generalise carelessly and risk throwing the baby out with the bath-water.

In the original preface to the *Shang Han Lun*, Zhang Zhong-Jing wrote “the five phases extend throughout heaven, effecting the ten thousand forms” and with this statement shows the deeper intention of the book: the mechanism of qi transformation. “Through the channels, collaterals, organs and points, yin and yang move in concert” means that all the aspects of the body, channels, collaterals, organs and points, are in active yin-yang linkage, and this extends through man to the heavens.

It is quite clear that Zhang Zhong-Jing

regarded qi transformation seriously. And just as a tree has roots, and a stream flows from a spring, this theory originates from the “seven major chapters” of the *Nei Jing*, particularly the chapter entitled *Yin Yang Da Lun*: the great treatise on yin and yang.²

Zhang Zhong-Jing actively drew attention to the organic connection between the *jing luo* and qi transformation, and in the *Shang Han Guide* (*Shang Han Li* 《伤寒例》) appended to the *Shang Han Lun* he quoted verbatim the great treatise on yin and yang, thus not only further developing the theory of qi transformation but also ensuring the survival of this ancient knowledge, a major benefit to later generations.

The study of Chinese medicine is inseparable from the *wu yun liu qi* – the five phase motions and six meteorological qi³ – indeed, this is its most characteristic feature. We talk about wind and fire and damp and cold every day, yet when the topic is brought up in the context of the *Shang Han Lun* people suddenly become indignant!

The *Su Wen* chapter 68 says:

Over shaoyang, fire qi rules, and the middle manifests jueyin. Over yangming, dry qi rules, and the middle manifests taiyin. Over taiyang, cold qi rules, and the middle manifests shaoyin. Over jueyin, wind qi rules, and the middle manifests shaoyang. Over shaoyin, heat qi rules, and the middle manifests taiyang. Over taiyin, damp qi rules, and the middle manifests yangming.^b

The 68th chapter of the *Su Wen* points out the qi transformation component of the root-branch-middle concept in the six qi, as well as its laws and sequencing, and thus forms the nucleus and theoretical foundation for the whole theory of qi transformation. Firstly, it indicates that the three yin and three yang are transformed from the six qi and are ruled by them. Wind transforms into *jueyin*, heat transforms into *shaoyin*, damp transforms into *taiyin*, fire transforms into *shaoyang*, dryness transforms into *yangming*, and cold transforms into *taiyang*.⁴

These transformations establish the three

b. 少陽之上，火氣治之，中見厥陰。陽明之上，燥氣治之，中見太陰。太陽之上，寒氣治之，中見少陰。厥陰之上，風氣治之，中見少陽。少陰之上，熱氣治之，中見太陽。太陰之上，濕氣治之，中見陽明。

yin and the three yang. Therefore the six qi are the root of qi, while the three yin and three yang are the branches.

This basis of the six qi is actually our first piece of data. “Qi transformation” is the changes in the six qi, unfathomable, limitless. But there are rules discernible within those changes, and those rules make up the field of study involved in the theory of qi transformation. Yin and yang as the branches makes it obvious that the six qi necessarily divide into yin and yang, because only by defining their nature can we begin to use them objectively.

That which manifests between the root (six qi) and branches (yin and yang) is the “middle qi”. Middle qi is the product of the accord between yin and yang, interior and exterior, and its existence tempers the six qi, and balances yin and yang.

The qi of the root, the qi of the branch and the qi of the middle are the three legs of the tripod. Remember however that they are all linked into one whole system, mutually supporting, mutually controlling, allowing the qi to achieve its goal of transformative generation of the ten thousand things, allowing each to manifest its type.

In the human, the network of zang and fu, channels and collaterals also have this structure of six connections (*liu he*).

1. Foot *taiyang* Urinary Bladder is linked to the foot *shaoyin* Kidney;
2. Foot *shaoyang* Gallbladder is linked to foot *jueyin* Liver;
3. Foot *yangming* Stomach is linked to foot *taiyin* Spleen;
4. Hand *taiyang* Small Intestine is linked to hand *shaoyin* Heart;
5. Hand *shaoyin* San Jiao is linked to hand *jueyin* Pericardium; and
6. Hand *yangming* Large Intestine is linked to hand *taiyin* Lungs.

In its discussion of qi transformation, Chapter 74 in the *Su Wen* has the terms *cong ben* (从本), *cong biao* (从标), and *cong zhong xian* (从中见). *Cong* means “to follow” and refers to the six qi as the root (*ben*), yin yang as branch (*biao*), and the interface of yin yang interior and exterior is the middle qi (*zhong qi*). One unit that can be separated into three, three aspects of one thing. It is a deliberate



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format that explains qi transformation, and is also useful for analysing symptoms and a guide to clinic.

That chapter says: “*Shaoyang* and *taiyin* follow the root; *shaoyin* and *taiyang* follow both the root and the branch; *yangming* and *jueyin* follow neither the root nor the branch, but rather follow the middle.”

From this we can see that the process of *cong* – following – also has principles, levels, categories and rules. *Shaoyang* and *taiyin* follow the root, as according to the theory the root of *shaoyang* is fire while the branch is yang; the root of *taiyin* is damp while the branch is yin. Fire and yang are the same nature, damp and yin are the same nature, so root and branch match in both cases, and thus *shaoyang* “follows” its root qi of fire and *taiyin* “follows” its root qi of damp in their transformation.

The foregoing reminds us that in treating *shaoyang* we need to grasp fire, in treating *taiyin* we need to grasp damp. As to the reasoning behind *shaoyin* and *taiyang* following the root and the branch, this is

because *shaoyin* is hot at root but its branch is yin, while *taiyang* is cold at root but its branch is yang. So their characteristic is “different qi for root and branch” and they often manifest this conflicting situation in clinic. They might follow the root, or perhaps follow the branch. For example, in the *Shang Han Lun taiyang* illness it says: “*Taiyang* illness may already have fever, or may not yet have fever, but must have aversion to cold.” “Must have aversion to cold” means that the aversion⁵ comes before the fever. As we see in clinic, if the illness occurs immediately [upon exposure to the pathogen] there are always chills and aversion to cold, but if the illness has not occurred immediately we will often see fever.^c These chills that we see first come from stirring *taiyang*’s cold root qi, the fever that we see later is the stirring of *taiyang*’s yang branch qi.

The ancients say: one portion aversion to cold means one portion exterior pattern. Why is aversion to cold so closely tied in

c. 根据临床观察，即病者，必先恶寒，不即病者，则多见发热。

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So the eighty-thousand pores all over the human body all are the qi of taiyang that defends the exterior. If disorder affects the qi of taiyang, the whole body is averse to cold, if disorder affects the taiyang channel, the back is chilled.

with *taiyang* illness? It is because the qi transformation of *taiyang* is, at root, cold. The illness follows the cold root in its transformation, and thus chills and aversion to cold are prominent symptoms.

The foregoing is a general discussion of the rationale and model of the “following the root, branch and middle” in the qi transformation theory.

In my view, two things will speed the widespread adoption of the qi transformation theory. One is the recognition that the *wu yun liu qi* (phase energetics) theory has been and continues to be stereotyped as “arcane” and hard for people to accept; it needs to be popularised by eliminating its outmoded aspects. The other involves the principle “when discussing celestial matters, relate to the human.” This would mean linking the qi transformation theory to the physiology and the pathology of the six stages, particularly to their special characteristics when diseased. This would demonstrate the complementarity of the six stage and qi transformation theories. Most important is to bring out how it corroborates – and also is corroborated by – the very spirit of the *Shang Han Lun*. The theory of the six stages and six qi will motivate the continual advancement of the qi transformation theory.

Taiyang stage disorders

Taiyang is the cold water channel, cold root, hot branch, and in the middle manifests *shaoyin*, which transforms into heat.

The ancients felt that as the qi quality of the root and branch were different, they said that it follows both the root and the branch. Be that as it may, even though the root qi of tai yang is cold water, still it can transformatively generate the heat of the branch yang, because the middle qi is that of *shaoyin*.

Now the ancients have a saying: “the mutual link between the interior and exterior is the middle qi”, but this only describes the shape and placement of the middle qi, and not the physiological and pathological relationship of the middle qi with the original stage. *Shaoyin*’s qi is hot, and connects to the Urinary Bladder *taiyang*; it can warmly transform cold water

into qi. This qi itself can then reach out to the exterior and distribute over the whole body, functioning to secure the exterior and fight off pathogens. So we could say that “qi” is generated from water, and “water” is transformed from qi. This interactive functioning creates the relationship between yin and yang, interior and exterior.

This is the reason that in *taiyang* disorders there appear so many *shaoyin* cold patterns – for example, the *Si Ni Tang* (Frigid Extremities Decoction) pattern in clause 29, the *Gan Jiang Fu Zi Tang* (Dried Ginger and Aconite Decoction) pattern in clause 61, and the *Zhen Wu Tang* (True Warrior Decoction) pattern in clause 80 – it is all linked internally, in a thousand and one ways, with *taiyang*’s “middle qi” of *shaoyin* being unable to smoothly transform qi.

When a pathogen first encroaches on the exterior, and the phenomenon of aversion to cold appears, Chen Xiu-Yuan says: “*Taiyang* controls the outermost level of the human body. The channel can be disordered, or the qi can be disordered ... what does this mean, the qi? The *Nei Jing* states: ‘Over *taiyang*, cold qi rules’; the disorder can result in either aversion to cold from exposure to wind, or an existing aversion to cold without exposure to wind. Although there are differences in degree, it still all comes back to aversion to cold. So the eighty-thousand pores all over the human body all are the qi of *taiyang* that defends the exterior. If disorder affects the qi of *taiyang*, the whole body is averse to cold, if disorder affects the *taiyang* channel, the back is chilled.”

When you first get into a hot bath, the first thing you feel is not heat, but a prickling as if of cold, and after that you feel hot. Based on the theory in the *Yin Yang Da Lun*,⁶ a strike with an immediately manifesting illness is called “*shang han*” while a strike where the illness does not immediately manifest is called “*wen bing*”. Chills will be first any time it is the immediately manifesting *shang han*, but when the fever is due to pent-up yang^d the chills will come later. Chills show that the transformation follows the root of *taiyang* [which is cold], while fever shows that the transformation follows the branch of *taiyang* [which is hot]. Therefore the third clause in the *Shang Han Lun* states “*Taiyang*

d. 阳郁之发热则在恶寒之后

illness may have fever, or may not have fever, but must have aversion to cold.” Zhang Zhong-Jing was very clear in his description of the timing of the chills and fever, which came first and which later, and made the rationale regarding transformation from the root or the branch as clear as day.

Yangming stage disorders

The transformation in *yangming* does not follow the branch or the root, but rather follows the middle manifestation of *taiyin*, and transforms into damp. Because the two yang [*taiyang* and *shaoyang*] combine brightly, so the name is “yang brightness” – *yang ming*. The yang qi is overly flourishing, and requires yin to temper it, as only this will even out the qi so that there is no illness. This is the reason the middle is followed in its damp transformation: so that the drying qi [of two yang stages] are harmonised. When dryness obtains damp, both mutually benefit in a beautiful way. For if dampness was extreme, or dryness was extreme, the excess would cause illness.

The middle qi of *yangming* being damp, if damp is insufficient then this transformation from damp would not occur; instead the transformation would be from the root qi of dryness. This would result in the appearance of the hot dry *yangming* excess disorder.

The hot pattern of *yangming*:

- If it is in the upper body, heat and qi become constrained and the symptoms will be vexation in the heart, a blocked-up feeling in the chest, and a coated tongue;
- If it is in the middle body, heat will damage the qi and yin and the symptoms will be thirst and dry mouth with a desire to drink⁷, and dryness of the tongue;
- If it is in the lower body, heat and water will knot up, and the symptoms will be floating pulse, fever, thirst and desire to drink, and urinary difficulty.

The excess pattern of *yangming*:

Tidal fever, abdominal fullness, sweating of the hands and feet, delirious speech, dry knotted stool, pulse deep and tight, dry tongue with yellow coat.

As to *yangming* transforming from its “middle manifestation” of damp, its reflection

is extremely prominent in *yangming* disorder. For example, clause 187 says “*Shang han*, pulse floating and languid (*huan*), hands and feet naturally warm, means a link to *taiyin*. In *taiyin*, the body should turn yellow, but if the urine passes freely, the body will be unable to turn yellow. If after seven or eight days the stool becomes hard this is *yangming* disorder.”

Chen Xiu-Yuan comments on this, saying: “The qi of *yangming* and *taiyin* are related as interior and exterior, and the pathogenic qi will also be able find this mutual link. The pulse is big in *yangming shang han* [disorder], but here it is floating and languid; there is fever in *yangming* [disorder], but here the hands and feet are naturally warm: this all shows that the disorder is not in *yangming* but rather linked to *taiyin*. Now *taiyin* is damp earth. When damp and heat move in tandem the body should turn yellow. If the urine passes freely, the damp heat is able to drain away below, and thus the body is unable to turn yellow. When seven or eight days have already passed, only then does it come into the period when *yangming* rules the qi: the link [from *taiyin*] has shifted to *yangming*. [Unlike Spleen which is damp] Stomach is drying and thus the Intestines become dry, and inevitably the stool turns hard. This is *yangming*.”

He also says: “The meaning of this section and the one that follows is clearly that *yangming* and *taiyin* are related as interior and exterior.”

It may be hard to believe, but *yangming* transformation into damp from its middle manifestation of *taiyin* is the normal situation, and not following its branch or root. So this section is actually describing the *typical* situation of *taiyin* damp transformation, and when Chen Xiu-Yuan explains it away by saying that it shows the interior-exterior relation of *yangming* and *taiyin*, we may not be entirely unjustified in thinking that he has made a mistake here.

As we have pointed out above, we can see that in *yangming* disorder, dryness is following the root, heat is following the branch, and damp is following its middle manifestation. This designation by the ancients – that *yangming* follows its middle manifestation – allows us to recognise dryness or heat disorders by contrast to



Riddle me this!

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The editors wish to apologise for the riddle in the last issue, which attracted many excellent responses, none of which matched the given answer. Mr Ante Babic had begged most importunately for the honour of setting the riddle, but refused to divulge the answer until after printing. The answer to his riddle:

What TCM pattern corresponds to an Imprisoned Ewe? is ...

Sheep Lockage.

(Mr Babic has been banned from further riddle compositions.)



This issue's riddle is much more seemly:

*Flood and Rain
Fire and Drought
I tread the West
I put them Out.*

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Needless to say, it is clear from the very beginning that in establishing the three types of yangming disorder, the first thing brought up is “taiyang [plus] yangming makes Spleen bound up”.

the normal “following damp qi”. Needless to say, it is clear from the very beginning that in establishing the three types of yangming disorder, the first thing brought up is “taiyang [plus] yangming makes Spleen bound up”^e: the yin fluids of Spleen are held to a standstill by the drying qi of Stomach. When viewed from the angle of yangming transforming from its middle manifestation of dampness and all those symptoms, this certainly gives an endless amount of food for thought.

It is in line with what Zhang Yin-An says: “Yangming, fever and thirst, dry knotted up stool: this is yangming yang disorder. But if the Stomach has deficient cold, grains and water will not separate, nausea will follow intake of grains, the pulse will be slow and there will be aversion to cold; this is transformation from yangming disorder’s middle manifestation of yin damp.” Although he is talking about cold dampness here, naturally all the damp heat patterns are suggested by implication.

Shaoyang stage disorders

Shaoyang’s root is fire and its branch is yang, and the middle manifestation is jueyin wind wood. Because the root and branch are the same qi, shaoyang follows the root qi of fire, which basically covers the branch as well. Now shaoyang is the first generated yang and has a sprouting, incessantly growing qi that spreads upwards and outwards. What it fears the most is the inhibition of its qi mechanism, as that will be a source of disorder. Furthermore, although the qi of shaoyang as it emerges from earth is vital and vigorous, it is still very young and weak. It needs assistance from the gentle warmth of the middle manifestation of jueyin wind yang to help shaoyang qi to grow and ascend.

The hot symptoms of shaoyang disorder such as bitter taste in the mouth, dry throat and irritability all follow the root of shaoyang, the transformation of fire qi. The uncomfortable fullness of the chest and flanks, the sullenness and reduced appetite for food or drink are all signs of shaoyang wood qi constraint and failure to spread

comfortably. As to the dizziness, this is a reflection of a pathological disruption of the jueyin middle manifestation of wind-wood qi.

The most interesting thing is how the two stages of shaoyang and jueyin have so many symptoms that are similar, while not being identical. For example, shaoyang disorder has a dry throat, while jueyin disorder has wasting and thirsting; shaoyang has irritability while jueyin has painful heat in the chest; shaoyang has sullenness and reduced appetite for food and drink, while jueyin has a sensation of hunger without desire to eat; shaoyang has frequent nausea, while jueyin has vomiting of worms; shaoyang disorder has alternating chills and fever, while jueyin has [the icy cold hands and feet of] inversion alternating over time with fever.⁸ These resemblances illustrate the internal linkages of these two stages. It furthermore shows that while shaoyang disorders follow its root qi of fire [as the classic says], its transformation not infrequently also follows its middle manifestation of jueyin wind-wood.

Taiyin stage disorders

Taiyin’s root is damp and its branch is yin, with a middle manifestation of yangming and transformation into dryness.

Since taiyin follows its root qi of cold dampness, middle yang fails to transport, and so the middle jiao fails to discriminate between murky and clear. It is just like clause 273 says: “Taiyin disorder shows up as abdominal fullness and vomiting, inability of food to go down, diarrhoea that worsens, and occasional abdominal pain; if purging is used it will result in a hard epigastric knotting.” Spleen controls the abdomen. When Spleen is disordered, no matter whether it comes transmitted from another stage or a direct strike by cold-damp, or Spleen yang is injured by coldness, all of these will lead to Spleen yang not distributing so that cold and damp obstruct internally: the manifestation of this is abdominal fullness and distention. Abdominal pain is often found at the same time, and as its cause is deficient cold, this pain improves with warmth and pressure. Spleen and Stomach together make up the middle qi. When cold

e. “太阳阳明为脾约” – “pi yue”

and damp oppress the Spleen, the clear yang cannot ascend, food and fluids do not transform, and the result is diarrhoea. When cold and damp affect the Stomach, turbid yin cannot descend, Stomach qi rebels upward, and the result is vomiting. When Spleen distribution is unhealthy, Stomach qi stagnates in the middle, so patients find they cannot take in food and drink. Diarrhoea is from deficient cold, but if the diarrhoea is severe it will make the deficient cold worse, and all the symptoms discussed here will be made worse as well.

Deficient cold should be addressed by warm tonification. If one suspects the fullness and distention are from excess and [mistakenly] purges, then Spleen yang will suffer and cold dampness will become ever more congealed and knotted in the epigastric area, thus there will be a hard uncomfortable epigastric knotting.

Analysing this from the perspective of the qi transformation theory, when *taiyin* damp cold pathogenic qi is rampant, the drying qi of *yangming* middle manifestation cannot transform sufficiently, so that yang will be unable to prevail over yin, and thus generate all the pathological symptomatology of Spleen cold-damp.

Clause 278 says: “*Shang Han*, pulse floating and languid (*huan*), hands and feet naturally warm: this is linked to *taiyin*. In *taiyin*, the body should turn yellow, but if the urine passes freely, the body will be unable to turn yellow. Even if after seven or eight days there is sudden irritability and diarrhoea 10 or more times, it will definitely stop by itself. The reason for it is that the Spleen patient had excess [within the intestines] and the filth needed expulsion.”

Qian Huang comments on this, saying: “Languid (*huan*) pulse is the basic pulse for *taiyin*. Naturally warm hands and feet are unlike the inverted cold in the limbs of *shaoyin* or *jueyin*, and this is why it states that it is linked to *taiyin*. Now, when *taiyin*’s damp earth pathogen is pent up and steams, it will cause jaundice, but if the urine flows naturally, the pathogenic damp-heat already has drained out below, and thus there is no need for jaundice. If in this situation, even should there be sudden irritability, this is the flowing movement of [recovering] yang qi and a sign of the opening pathway of

the Stomach and Intestines. Even if there is diarrhoea 10 or more times in a day, it will finish and stop naturally. When the normal qi is restored in a Spleen patient, this is why any solid filth held in the Stomach and Intestines will be eliminated. When the solid filth is eliminated, the formless damp and heat will also be eliminated. This clause should be viewed in conjunction with the clause in the *yangming* section (see above) that says ‘*Shang han*, pulse floating and languid (*huan*), hands and feet naturally warm ... If after seven or eight days the stool becomes hard this is *yangming* disorder.’ The two clauses should be compared to each other.”

This, in a very deep and clear way, confirms the relation of the “middle qi” to pathology in the *yangming* and *taiyin*, the subtle rationale between the transformation between dampness and dryness, and the changes back and forth of yin and yang. If we recognise the reasoning behind qi transformation, we can achieve a type of wordless understanding, but otherwise it is hard to make even a little progress.

Shaoyin stage disorders

Shaoyin is hot at root with a yin branch; the middle manifestation is transformation from *taiyang* cold water. As the hot and cold qi of the root and branch are different, *shaoyin* has the difficulty of transforming from *both* branch and root, and following *both* hot and cold. Thus when later commentators discuss *shaoyin* pathology it is always in terms of transforming into hot or into cold.

Shaoyin cold pattern

Clause 282 says: “*Shaoyin* disorder, desire to vomit but not vomiting, irritability in the chest but desire to sleep, loose stool for five or six days and thirst; all this belongs to *shaoyin*. Deficiency is the reason that drinking water relieves the symptoms by itself. If the urine is clear, and other *shaoyin* pattern symptoms are present, then the reason that the urine is clear is that the lower *jiao* is deficient with cold, and thus unable to control water.”

Cheng Ying-Mao⁹ annotates this as follows: “If *shaoyin* disorder is not quickly treated, and goes on for five or six days, the



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Kidney water lacking warmth will be unable to grasp qi [which has descended to the Kidneys from the Heart]; this qi will not return to the Heart but will rebel up past the diaphragm, causing the desire to vomit without actually vomiting.

cold in the lower body becomes intense, and thoroughly closes the *zang*-organs. Hence the diarrhoea ... 'Deficiency is the reason that drinking water relieves the symptoms by itself' not only indicates 'thirst', but also emphasises 'deficiency', clearly differentiating this from thirst due to pathogenic excess in the three yang patterns. Therefore, in this pattern, diarrhoea is the basic disorder. The precise sign of the cold is the clear urine. Thus not only do you diagnose 'cold' [despite] the irritability and thirst, even if there is irritable thirst which begins to involve the heat pattern in *shaoyin*, this will be either upcast yang or separated yang and in no way invalidates a diagnosis of cold and the consequent treatment by warmth. Kidney water lacking warmth will be unable to grasp qi [which has descended to the Kidneys from the Heart]; this qi will not return to the Heart but will rebel up past the diaphragm, causing the desire to vomit without actually vomiting. This Kidney qi disturbs the diaphragm and this gives the sensation of irritability in the chest."

Shaoyin hot pattern

Clause 303 says: "*Shaoyin* disorder contracted for over two or three days or more, irritability in the chest, inability to sleep, use *Huang Lian E Jiao Tang* (Coptis and Ass-Hide Gelatin Decoction)."

When the *shaoyin* disorder has gone on for over two or three days, if it belongs to a yang deficiency pattern with predominant yin then the patients only want to sleep, and in fact are less often awake than asleep. If it belongs to a yin deficiency pattern with yang hyperactivity, there must appear irritability and insomnia. This is because in a normal physiological situation, Heart fire must continually descend to warm Kidney water, and Kidney water must continually ascend to cool Heart fire. This is the mutually beneficial interaction of fire and water in *shaoyin* Heart and Kidney. Only this keeps yin and yang balanced and even, so that the organism can maintain its normal activity.

In the present [pathological] condition, however, when Kidney water is depleted, Heart fire flares upward out of control, and fails to follow its normal course of descending into yin, resulting in a pattern of irritability severe enough to prevent sleep. And since

it is a yin deficiency pattern, there must be a scarlet red tongue, possibly glossy with little coat, that if severe will have sprouting papilla like a strawberry. There will also be rapid thready pulse, and the urine must be yellow. These two types of patterns, which are transforming from cold and transforming from heat, reflect the *shaoyin* condition of either following the root or following the branch. This is the clinical reality, and the rationale for it is clear: it is the qi transformation theory.

Aside from following the root or the branch, however, it also happens that the middle manifestation of *taiyang* appears. For example, clause 316 says: "*Shaoyin* disorder, urinary difficulty ... this means there is water qi." The treatment is *Zhen Wu Tang* (True Warrior Decoction). Or clause 293 which says "when heat is in the Urinary Bladder, there must be blood in the urine." So no matter whether *shaoyin* transforms from root or branch, the middle manifestation of *taiyang* Urinary Bladder still influences and is itself influenced.

Jueyin stage disorders

The root qi of *jueyin* is wind, the branch qi is yin, and the middle manifestation is *shaoyang* fire. The ancients said that *jueyin* did not follow the branch or the root, but rather followed the middle manifestation of *shaoyang* fire qi. Here, because the two yin have reached the end, this stage is termed *jueyin*: at this point yin qi has peaked and finished; at the peak of yin, yang is born, and this is why the middle manifestation follows the fire of *shaoyang*. This is the time when yin changes to yang, yin recedes and yang advances, and this maintains the continued existence of vital qi.^f

Line 326 says: "*Jueyin* disorder is characterised by wasting and thirsting, qi rushing up to the heart, pain and heat in the heart, hunger without desire to eat, and eating followed by the vomiting of worms; purging causes continual diarrhoea."

Jueyin disorder is the last stage of the six stages of disorder, and the end of the three yin stages. When the disorder reaches *jueyin*, then yin cold is extreme. But it is the

f. 保持了生气继续地存在。

way of things that when an extreme is reached, they turn, they change into their opposite. And thus extreme yin cold, at its peak, will see the recovery of yang heat. This is the birth of yang at the end of yin, extreme cold generating heat. *Jueyin* and *shaoyang* are interior-exteriorly related, and *jueyin* follows its middle manifestation to transform into *shaoyang* fire. *Shaoyang* is the qi of the primary yang, the sprout of yang qi, and with this is established the situation of yin coming to an end and yang beginning.

So the special characteristic of *jueyin* disorder is that within yin there is yang, often with mixed hot and cold conditions appearing. Due to the fluctuating growth and decay of yin and yang and the cyclic alternation of hot and cold, *jueyin* disorder can appear as a cold pattern, a hot pattern, or the terminal pattern of yin overcoming and defeating yang.

When *jueyin* disorder follows the root qi and transforms into wind, there will be symptoms such as qi rushing up to the heart, and pain and heat in the heart. When it follows the branch of yin and transforms into cold, there will be symptoms such as dry retching, nausea, vomiting of thick fluids, and headache. When it follows the middle qi of *shaoyang* and transforms into fire, there will be symptoms such as nausea and fever. The pathological mechanism in *jueyin* disorder is one of mixed yin and yang. When yin and yang do not smoothly interact with each other this determines the degree of rebellion. The advance and retreat of yin and yang is determined by the degree of heat.

Conclusion

Yin and yang are generated by the six [meteorological] qi; Zhang Zhong-Jing choosing to quote from the *Yin Yang Da Lun* shows a deliberate employment of qi transformation. There is an organic connection between the qi transformation theory and six stage differentiation and treatment, and this reflects the unfathomable, mysterious

and subtle changes in the six qi, the yin and the yang. The more one reads and reflects upon it, the more it is like a sweet dew descending from heaven, giving a savour to the heart. One can only shake one's head in admiration.

■ Translated by Steve Clavey

Endnotes

1. "branch and root" or "manifestation and basis".
2. The *Yin Yang Da Lun*, explicitly referenced by Zhang Zhong-Jing as one of his sources in composing the *Shang Han Lun*, may have been part of the *Su Wen* but is now lost, except for the portion quoted at the end of the *Shang Han Lun* in the *Shang Han Guide* 《伤寒例》. A number of scholars object that it is not really part of the *Shang Han Lun*, that it was written by Wang Shu-He, and so it is often left out, but others believe it is important and should be included. Liu Du-Zhou is certainly one of these, as is Deng Tie-Tao. They argue the content is extremely valuable, and that it may be part of an early *Su Wen*, and most importantly that if it had not been included in the *Shang Han Lun* this valuable treatise would have

been lost forever.

3. Porkert's "phase energetics" is an admirably concise translation.
4. "When we say, for example, that wind transforms into *jue yin*, we mean that when there is windy weather, the *jue yin* phase is in force." Liu Zheng-Cai, Ka Hua. *A Study of Daoist Acupuncture*. 1999. Blue Poppy Press: Boulder.
5. *Wu han* (恶寒) in Chinese literally translates to "aversion to cold" but this feeling is, I submit, indistinguishable from the sensation described in the colloquial English phrase "the chills". Thus the two terms "chills" and "aversion to cold" are used interchangeably throughout this paper, for readability and to match Liu Du-Zhou's somewhat colloquial style.
6. The *Great Treatise of Yin and Yang*, apparently a lost chapter of the *Su Wen*, only preserved in the *Shang Han Guide*. See note 2.
7. Not a tautology; Zhang Zhong-Jing emphasised the importance of distinguishing "thirst without a desire to drink" and "thirst with a desire to drink".
8. Reading the more common 厥 for the possibly mistaken 燥.
9. Author of *Shang Han Lun Hou Tiao Bian* 《伤寒论后条辨》(1670年).

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