



A case study on lurking pathogens from the late Qing dynasty

Second of a two-part series

By Jason Blalack & Charles Chace

Introduction to Liu Bao-Yi
(highlights from last issue)

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Liǔ Bǎo-Yí (柳寶詒) (1842-1901) is best known for his work in understanding lurking pathogens (伏邪 *fú xié*), a topic he spent his life studying, and that he treated with great success. A warm disease lurking pathogen refers to a pathogen that is contracted, brews, and lurks in the interior, or can be nothing more than an ongoing accumulation of internal heat. In either case a new warm disease pathogen or disrupting factor can pull out the lurking pathogen, creating a complex and sometimes serious eruption. Many times the initial stages will manifest as interior heat, but there are also many similarities to the initial stages of an exterior warm disease. Liǔ established important guidelines in treating such diseases.

Much of Liǔ's thinking can be understood as a development of ideas advanced by Wáng Mèng-Yīng whose work was based in turn on Yè Tiān-Shì. Liǔ made three major contributions to the treatment of lurking pathogens in warm disease.

1) Liǔ believed that even though cold damage (伤寒 *shāng hán*) tends to damage a person's yáng, and warm disease (瘟疫 *wēn bìng*) tends to scorch a person's yin, both theories account for the relationship between the body's correct [qì] and the pathogen (邪 *xié*), and states of deficiency and excess within the body. He was therefore of the opinion that warm disease can be treated in accordance with the methods of the six channels described by cold damage theory even though

lurking pathogens in warm disease transmute via different routes than pathogens associated with cold damage. In the case presented here, which began in the last issue of *The Lantern* and concludes in this issue, both the original physician and Liǔ Bǎo-Yí rely on six channel theory as their primary diagnostic paradigm even as they treat in a manner that is entirely consistent with the principles of warm disease. Our commentary on this case draws upon both six channel and four aspect theory as a means for describing the pathodynamics at play.

2) He pioneered the treatment method of assisting the yin to draw out a lodged pathogen when there is warm disease with yin deficiency. This was most likely developed from Wáng Mèng-Yīng's idea that if the stomach fluids are not exhausted, the patient will not die, and the concept of "rescuing the fluids of the yáng míng" to treat warm-heat diseases. This all stemmed from the words of Yù Jiān-Yán, "The qì of true heaven that a person is born with are the fluids in the stomach."

3) Liǔ pointed out that the symptom of "daze" (ie. coma)¹ in warm disease is not from profound excess but from profound deficiency. In patients with purely excess heat, one often purges the bowels to bring someone out of a coma; one cannot do this if the patient's condition is purely deficient.

All of Liǔ's essential ideas were based on the theories and interpretations of earlier physicians. His own contributions are part of a continuous flow of information linking one theory to the next. Given the current popularity of the concept of lurking pathogens, and the speculation that is often associated with them, we have found it espe-

cially useful to ground ourselves in the writings of those who have spent their lifetimes developing such theories.

The author's approach to the case that follows is based on the principle that it is often more fruitful to study one thing carefully than to develop a superficial understanding of many disparate ideas, and it has deepened considerably our understanding of the application of warm disease theory.

In this case study, Liǚ Bǎo-Yí comments on a case record by another eminent physician, Wáng Xù-Gāo (王旭高)² (1798-1862), providing the reader with two points of view.

Wáng himself did not even consider this a lurking pathogen and it is instructive to consider how each physician approached the case.

The material is presented in both Chinese and in translation. Each visit (from visits 6–14) is followed by our commentary and analysis. (Previous visits appear in Volume 3 No. 1 of *The Lantern*).

This balancing act is one of the key lessons in this case. One must include enough yin-nourishing herbs to protect the yin, while not yet attempting to rebuild it. Another key lesson is the opening up of avenues by which a pathogen may be evicted.

六诊：口臭喷人，胃火极甚；斑疹虽见，透而未足；目赤神糊，脉洪口渴，急速化斑为要。古法化斑以白虎为主，仍参入犀、地清营解毒，再复存阴，又适合玉女煎法，未知能应手否？

鲜地 豆豉同打 石膏 薄荷头同打 犀角 天竺黄 知母 人中黄 麦冬 沙参 洋参 大生地 石菖蒲 芦根

治接：此方与后方如仍加大黄以通胃腑，则伏热得泄，可免后来许多周折。

Visit 6

The patient has foul breath that repels people. This is an expression of extreme Stomach fire. Although the macules and papules are evident, they have not sufficiently erupted. The patient's eyes are red and his spirit muddled. His pulse is flooding and he is thirsty. It is essential to urgently and rapidly transform the macules. The ancient method for transforming macules is to use White Tiger as the guiding [prescription], to which is then added [Xī Jiāo], and [Shēng] Dì to clear the nutritive and resolve toxins. In addition, to restore and protect the yin it is also appropriate to combine this with the method of using Yù Nǚ Jiān³ (Jade Woman Decoction). Will this be enough to ensure a response?

Xiān Dì (kneaded together with *Dòu Chǐ*)

Shí Gāo (kneaded together with *Bò Hé Tóu*)

Xī Jiāo

Tiān Zhú Huáng

Zhī Mǔ

Rén Zhōng Huáng

Mài Dōng

Shā Shēn

Yáng Shēn

Dà Shēng Dì

Shí Chāng Pú

Lǚ Gēn

Liǚ Bǎo-Yí's comment: If [the physician] had continued to include *Dà Huáng* in this and the subsequent prescriptions to open/purge [heat] via the Stomach-bowel, thus achieving some drainage of the lurking heat, then he could have avoided many of the later twists and turns in the case.

Visit 6

1. Extreme Stomach fire
 2. Heat in the nutritive
 3. Heat/phlegm in the Heart
- Level:** Qi moving into nutritive

TxP
Transform macules
Clear nutritive
Resolve toxins
Restore and protect yin

Comment
Liu Bao-Yi thinks he should have purged

Herb glossary

Bái Sháo (白芍) *Paeoniae Lactiflorae*, Radix Albus
Bàn Xià (半夏) *Pinelliae Ternatae*, Rhizoma
 Praeparata
Běi Shā Shēn (北沙参) *Glehniae seu Adenophorae*,
 Radix
Bò Hé (薄荷) *Menthae Haplocalysis*, Herba
Chái Hú (柴胡) *Bupleuri*, Radix
Chén Pí (陈皮) *Citri Reticulatae*, Pericarpium
Chì [Fú] Líng (赤茯苓) *Poriae Cocos*, Sclerotium
 Rubrum
Chì Fú Shēn (赤茯苓) *Poriae Cocos*, Sclerotium
 Pararadicis
Chì Sháo [Yào] (赤芍药) *Paeoniae Lactiflorae*,
 Radix Rubrus
Chuān Bèi [Mǔ] (川贝母) *Fritillariae Cirrhosae*,
 Bulbus
Chuān Lián (川连) *Coptidis Rhizoma*
 Sichuanense
Dà Huáng (大黄) *Rhei*, Radix et Rhizoma
Dà Shēng Dì (大生地) *Rehmanniae*, Radix
Dàn Dòu Chí (淡豆豉) *Sojae*, Semen Praeparatus
Dàn Zhū Yè (淡竹葉) *Lophatheri Gracilis*, Herba
Dōng Guā Rén (冬瓜仁) *Benincasae Hispidiae*,
 Semen
Dòu Chí (淡豆豉) *Sojae*, Semen Praeparatus
Ē Jiāo (阿膠) *Asinii*, Gelatinum
Fú Líng (茯苓) *Poriae Cocos*, Sclerotium
Gān Cǎo (甘草) *Glycyrrhizae*, Radix
Gān Cǎo Shāo (甘草梢) *Fine Licorice Root*
 (Glycyrrhizae, Radix)
Gé Gēn (葛根) *Puerariae*, Radix
Gēng Mǐ Non-glutinous rice
Gǔ Yā (谷芽) *Oryzae Sativae*, Fructus Germinatus
Guā Lóu Rén (瓜蒌仁) *Trichosanthis Kirlowii*,
 Semen
Hǎi Shēn (海參) *Stichopus*
Hēi Zhī Zǐ (黑脂子) *Gardeniae Fructus*
Huáng Bái (黃柏) *Phellodendri*, Cortex
Huáng Lián (黃連) *Coptidis Chinensis*, Rhizoma
Huáng Qín (黃芩) *Scutellariae Baicalensis*, Radix
Jī Zǐ Huáng (鷄子黃) Chicken egg yolks
Jiē Gēng (桔梗) *Platycodi Grandiflori*, Radix
Jīn Yín Huà (金銀花) *Lonicerae Japonicae*, Flos
Jīng Jiē (荊芥) *Schizonepetae Tenuifoliae*, Herba
Jú Hóng (橘紅) *Citri Erythrocarpae*, Pars Rubra
 Epicarpium
Lián Qiào (連翹) *Forsythiae Suspensae*, Fructus
Lú Gēn (芦根) *Phragmitis Communis*, Rhizoma
Máng Xiāo (芒硝) *Mirabilitum*
Mài Dōng (麥冬) *Ophiopogonis Japonici*, Tuber
Mú Dān Pí (牡丹皮) *Moutan*, Cortex Radicis
Mú Tóng (木通) *Clematidis Armandii*, Caulis
Niú Huáng (牛黃) *Bovis Calculus*
Niú Bàng Zǐ (牛蒡子) *Arctii Lappae*, Fructus
Niú Xī (牛膝) *Achyranthis Bidentatae*, Radix
Rén Shēn (人參) *Ginseng*, Radix Panacis
Rén Zhōng Huáng (人中黃) *Urinae Hominis*
Shā Shēn (沙參) *Adenophorae seu Glehniae*,
 Radix
Shān Zhī (山梔) *Gardeniae Jasminoides*, Fructus
Shēng Dì Huáng (生地黃) *Rehmanniae*, Radix
Shēng [Gān] Cǎo (生草) *Glycyrrhizae*, Radix, raw
Shēng Má (升麻) *Cimicifugae*, Rhizoma
Shēng Mài Yá (生麥芽) *Hordei Fructus*
 germinatus
Shí Chāng Pú (石菖蒲) *Rhizoma Acorus Graminei*
Shí Gāo (石膏) *Gypsum Fibrosum*
Shí Hú (石斛) *Dendrobii*, Herba
Shū Dì [Huáng] (熟地黃) *Rehmanniae*, Radix
 Praeparatae
Tiān Xīng Rén (甜杏仁) *Armeniacae Semen Dulce*
Tiān Zhū Huáng (天竹黃) *Bambusae*, Concretio
 Silicea
Tōng Cǎo (通草) *Tetrapanacis Papyriferi*, Medulla
Xī Jiāo (犀角) *Rhinocerotis Cornu*
Xī Yáng Shēn (西洋參) *Panacis Quinquefolii*,
 Radix
Xiān Bó Hé Gēn (鮮薄荷根) *Menthae haplocaly-*
 cis, fresh Radix
Xiān Dì Shēng (鮮地生) *Rehmanniae*, Fresh Radix
Xiān Dì (鮮地) *Rehmanniae*, Fresh Radix
Xiān Hú (鮮斛) *Dendrobii*, Fresh Herba
Xiān Shí Hú (鮮石斛) *Dendrobii*, Fresh Herba
Xuān Míng Fēn (玄明粉) [mang xiao powder]
 Mirabilitum (powder)
Xuān Shēn (玄參) *Scrophulariae Ningpoensis*,
 Radix
Yáng Shēn (洋參) *Panacis Quinquefolii*, Radix
Yù Jīn (郁金) *Curcumae*, Tuber
Zāo Rén (棗仁) *Ziziphi spinosae*, Semen
Zhè Bèi Mǔ (浙貝母) *Fritillariae Thunbergii*,
 Bulbus
Zhè Zhī (蔗汁) Sugar Cane Juice
Zhī Gān Cǎo (炙甘草) *Glycyrrhizae Melle Tosta*,
 Radix
Zhī Mǔ (知母) *Anemarrhenae Asphodeloidis*,
 Rhizoma
Zhī Shí (枳實) *Citri Aurantii*, Fructus Immaturus
Zhī Zǐ (枳子) *Gardeniae Fructus*
Zhú Rú (竹茹) *Bambusae in Taeniis*, Caulis
Zhú Yè (竹葉) *Lophatheri Gracilis*, Herba.

Translator's interpretation & comments:

Tiān Zhū Huáng & Shí Chāng Pú – This combination clears the Heart orifices and prevents the already muddled spirit from giving way to unconsciousness.

Xiān Dì – Clears heat from the nutritive.

Shí Gāo – Clears heat from the Stomach and provides some nourishment to fluids. Providing evidence that there is some qi level involvement.

Xī Jiāo – Resolves macules.

Zhī Mǔ – Clears heat and nourishes yin.

Rén Zhōng Huáng - Sweet, cold, enters the Heart and Stomach. Clears heat and cools the blood, resolves toxins, treats cold-damage febrile disease (heat disease), great heat (effusion), vexation, thirst, heat toxin macular-papular eruptions.

Mài Dōng, Shā Shēn, & Xī Yáng Shēn – Nourishes yin and qi.

Dà Shēng Dì – Clears heat from the nutritive and nourishes yin.

Lú Gēn – Clears heat and nourishes fluids.

■ With **Zhī Mǔ** and **Shí Gāo**, from **Bái Hu Tāng** (White Tiger Decoction), one would assume that there is some level of qi level heat. **Yù Nǚ Jiān** (Jade Woman Decoction) is said to clear intense heat from both the qi and nutritive aspects (with yin deficiency).

On purging: During the fifth visit, Wáng added **Dà Huáng** to vent heat through the bowels. According to Liǔ Bǎo-Yí, Wáng erred in removing it on the sixth visit. As mentioned above, purging is appropriate when macules have not fully erupted and constipation is present, however, one should suspend purgation once the bowels begin to move. The status of the bowels during the sixth visit of this case is unclear. All we are told is that **Dà Huáng** was omitted from the prescription, presumably because the bowels had begun to move. Whatever Wáng's reasons for removing **Dà Huáng**, Liǔ Bǎo-Yí believes that this was a strategic blunder. Had Wáng left the **Dà Huáng** in the prescription, it would have more completely cleared the lurking pathogen from the qi aspect, significantly expediting the patient's recovery.

On macules and venting strategies: Wáng's removal of the **Dà Huáng** from this prescription was not the only substantive change he made in his treatment strategy.

Another factor that most likely contributed to the subsequent course of the case was Wáng's removal of most of the venting medicinals as well, a decision that neither Liǔ Bǎo-Yí nor Wáng himself commented on. It may be that Wáng not only failed to continue purging, but he also failed to continue venting.

Wáng based his prescription on a combination of Jade Woman Decoction and a common

modification of White Tiger Decoction. Jade Woman is indicated for Stomach heat with yin deficiency with vigorous fire and makes use of the technique of directing fire downwards rather than dispersing it, yet, **Niú Xī**, a key ingredient in the downbearing aspect of this strategy, does not appear in Wáng's formula.

The modification of White Tiger mentioned above is essentially **Huà Bān Tāng** (Transform Macules Decoction), which clears heat from the qi and blood aspects. The fact that the macules had not fully erupted may be a clue that rather than decreasing the venting component in his prescription, Wáng should have increased it by including herbs such as **Shēng Má** or **Gé Gēn**. Furthermore, when heat is lodged as deeply as the nutritive level it is still essential to vent the heat to the qi using medicinals such as **Jīn Yín Huā**, **Lián Qiào**, **Dàn Zhū Yè**, and **Dàn Dòu Chí**.⁶ Once in the qi level, pathogenic heat is less of a threat and is easier to guide outward.⁷

The inclusion of venting medicinals like **Jīn Yín Huā** and **Lián Qiào**, when there is intense heat in the qi and blood aspects, is common in modern warm disease practice, providing evidence that some venting may be appropriate regardless of the aspect involved (Liu Guo-Hui, p. 278). Despite its obvious utility, Wáng nonetheless elected not to include a venting component into his prescription.

Therefore, Wáng may have committed a fundamental error in removing the venting herbs **Lián Qiào** and **Niú Bàng Zǐ** that could have provided an avenue outward for the pathogenic heat. These herbs were probably removed because the previous prescription was ineffective.

As already mentioned, **Huà Bān Tāng** (Transform Macules Decoction) clears heat from the qi and blood aspects. Wáng's stated treatment principle was to clear heat from the nutritive level leaving open the question of which aspects Wáng believed he was actually treating.

In practical terms, however, it makes little difference. Regardless of whether the pathogen was also lodged in the nutritive or blood aspects, or both, it is likely that Wáng should have further vented to the qi aspect.

A final argument for retaining a venting component in this prescription is that it is often necessary to expel deeply entrenched pathogens along more than one pathway.

Similarly, blood stagnation is also central in conditions characterised by heat in the blood. Therefore, blood quickeners such as **Chì Sháo** or **Mǔ Dān Pí** are often included in **Huà Bān Tāng** to enhance its efficacy (Liu Guo-Hui, p. 276). Such an inclusion could have improved the prescription.

Summary: Wáng Xǔ-Gao's treatment strategy would have been more effective had he continued to actively clear heat from the qì aspect via purgation, and possibly venting. The apparently premature addition of overly cloying fluid engendering medicinals, and the exclusion of medicinals to establish an adequate outlet for the pathogen, only further constrained the heat, re-activating the qì aspect heat.

The pathogen remained there, lurking, sitting in a pressure-cooker fuelled by the cloying herbs, waiting to unleash itself again!

七诊：目能识人，舌能出口，证势渐有生机。法以大剂存阴，冀其津回乃吉。
大生地 洋参 麦冬 鲜地 鲜斛 玄参 北沙参 犀角 石膏 生草 蔗汁
治按：至此始有转机，亦险矣哉。

Visit 7

The patient is able to recognise others, and his tongue now can extend out of his mouth, evidence that the circumstances are gradually shifting toward recovery. The [treatment] method is to use a large formula to protect the yin in the hopes of restoring [the patient's] health.

<i>Shēng Dì Huáng</i>	<i>Yáng Shēn</i>	<i>Mài Dōng</i>
<i>Xiān Dì</i>	<i>Xiān Hú</i>	<i>Xuán Shēn</i>
<i>Bei Shā Shēn</i>	<i>Xī Jiāo</i>	<i>Shí Gāo</i>
<i>Shēng [Gān] Cǎo</i>	<i>Zhè Zhī</i> (Sugar cane juice)	

Liǔ Bǎo-Yí's comment: Here we begin to see a shift in the mechanism, but there is still danger!

Translator's interpretation & comments: Despite Liǔ Bǎo-Yí's reservations regarding Wáng's treatment strategy outlined in visit six, he acknowledges that the clearing of the patient's sensorium represented a positive shift in the patient's overall condition. Unfortunately, Wáng began nourishing with cloying medicinals prematurely, which only further constrained the heat. Although *Xī Jiāo* and *Shēng [Gān] Cǎo* provide an avenue outward, they were overshadowed by the cloying medicinals. Again, similar to the last visit, Wáng does not provide enough venting, even though he adequately directly attacks the heat in the qì, nutritive and blood aspects with herbs like *Shí Gāo*, *Shēng Dì*, *Xān Dì*, *Xiān Hú*, *Xuán Shēn*. Why, then, does Liǔ Bǎo-Yí comment that in visit six Wáng should have continued purging when there was no constipation? The patient's sensorium had cleared, and he could now extend his tongue. Given the severity of the patient's condition, Wáng was most likely writing a new formula on a daily basis. A lurking phlegm heat pathogen is, by definition, very entrenched and difficult to resolve. On the previous day this phlegm heat was all too evident. Could it have been expelled so quickly? Probably not, hence, Liǔ is of the opinion that Wáng should have continued to purge. Liǔ's view is substantiated by the subsequent course of the illness. The pathogen remained there, lurking, sitting in a pressure-cooker fuelled by the cloying herbs, waiting to unleash itself again.

八诊：黑苔剥落，舌质深红，阴津大伤，燥火未退，左脉细小，石脉洪数，是其征也。此际阴伤火旺，少阴不足，阳明有余，惟景岳玉女煎最合。一面泻火，一面存阴，守过三候。其阴当复。鲜生地 石膏 玄参 洋参 知母 生草 大生地 沙参 黑梔 连翘 芦根
治按：有形之垢已去，无形之热犹存。用药仍宜虚实兼顾，不敢稍忽也。

Visit 8

[The patient now has] a peeled, black tongue coat while the tongue body is a deep red indicating that the yin fluids are severely injured and the dry fire has not abated. The left pulse is fine and small while the right pulse is flooding and rapid. These are his symptoms, which show yin damage and hyperactive fire, an insufficiency [yin] of the shào yin and a surplus [fire] of the yáng míng. Only Jing-Yue's *Jade Maiden Decoction* is appropriate. One facet [of this prescription] drains fire, while another facet protects the yin. [This strategy should be] maintained for more than 15 days so that his yin can be restored.

<i>Xiān Shēng Dì</i>	<i>Shí Gāo</i>	<i>Xuán Shēn</i>
<i>Yáng Shēn</i>	<i>Zhī Mǔ</i>	<i>Shēng [Gān] Cǎo</i>
<i>Dà Shēng Dì</i>	<i>Shā Shēn</i>	<i>Hei Zhī</i>
<i>Lián Qiào</i>	<i>Lú Gēn</i>	

Liǔ Bǎo-Yí's comment: The substantial filth had already been eliminated, yet the insubstantial heat remained. In prescribing medications it was still appropriate to attend to both the vacuity and the repletion and one mustn't dare let down one's guard.

Visit 8

Patient WORSE

Hyperactive fire & yin damage

Shao yin deficiency

Yang ming excess

* Formless heat remains

TxP

Drain fire, protect yin

Translator's interpretation & comments: Liu believed that *Dà Huáng* should still be included in the prescription of visits 7 and 8 (and beyond). This purging would have further kept the avenue open to expel the heat, even though there is no form! In the prescription of visit 7, the venting nature of *Shēng [Gān] Cǎo* (via urine) and *Xī Jiāo* (venting from nutritive to qi level) just was inadequate. Additionally, the prescription had too many cloying medicinals. Even though they were coupled with heat clearing ones like *Shí Gāo*, and it was formless and insubstantial in nature, we can assume that these cloying medicinals clogged up the already weakened qi mechanism creating more stagnant heat, which in turn led to fire creating form.

In visit eight, there was excess, though formless, heat in the yáng míng as evidenced by the flooding pulse. The left pulse was fine and small, which further exemplifies the yin deficiency. As Liǔ points out, one should simultaneously nourish and reduce. This balancing act is one of the key lessons in this case. One cannot prematurely nourish too much, but must include enough yin-

nourishing herbs to protect the yin, while not yet attempting to rebuild it. Another key lesson is the opening up of avenues by which the pathogen may be evicted.

* One can purge formless heat, if it provides a needed outlet, dependent upon the history, and the nature of the pathogen past and present.

* Administering cloying medicinals (too early) can easily disrupt the qi mechanism and can lead to more heat.

Herb analysis: The formula clears heat and protects yin. Wáng reduced the medicinals that purely nourished the yin, yet the prescription is still too rich. Notice that he brought *Lián Qiào* back into the prescription. He added *Zhī Mǔ* and *Lú Gēn* to clear heat and nourish fluids. He added *Zhī Zǐ*, *Lú Gēn* and *Lián Qiào* to clear heat in all three burners, resolve toxicity, and provide an avenue outward for the heat.

九诊：频转尿气，咽喉干燥，燥则语不出声。此阳明燥火熏蒸，津不上承，重救其阴，兼通其脏，再商。

大生地（一两）鲜生地（一两）沙参（一两）麦冬（三钱）海参（二钱）玄参（五钱）大黄（酒浸，三钱）玄明粉（三钱）生草（四分）

治接：此吴鞠通增液承气法也。因腑中垢热又聚，故用药如此。如前第六七方中，仍兼大黄用之，则无此波折矣。海参腥秽，不堪入口，拟去之。仍加洋参、石斛。

Visit 9

The patient has frequent borborygmus and flatulence, his throat is dry, and because of this dryness, he is unable to make a sound when he attempts to speak. This is a smoking of yáng míng dry fire and a failure of the fluids to ascend. Thus, again rescue the yin while opening the bowels, then plan another treatment.

<i>Dà Shēng Dì</i>	one liǎng
<i>Xiān Shēng Dì</i>	one liǎng
<i>Shā Shēn</i>	one liǎng
<i>Mài Dōng</i>	3 qián
<i>Hǎi Shēn</i>	2 liǎng
<i>Xuān Shēn</i>	5 qián
<i>Dà Huáng</i> wine soaked	3 qián
<i>Xuān Míng Fēn</i>	3 qián
<i>Shēng [Gān] Cǎo</i>	4 fēn

Liǔ Bǎo-Yí's comment: This is Wu Ju-Tong's strategy from *Zēng Yè Chéng Qì Tāng* (Increase the Fluids and Order the Qi Decoction). These medicinals were indicated because the filthy heat had once again accumulated in the bowels. If he had previously used *Dà Huáng* in the sixth and seventh formulas then he would not have had this turn of events.⁸ *Hai Shēn* is fishy and rank and patients can't stand the taste so it should be omitted. *Yáng Shēn* and *Shí Hú* should have been added instead.

Visit 9

Yang ming dry-heat
Failure of fluids to become
ordered in the upper burner

TxP
Rescue yin & open bowels

Translator's interpretation & comments: Heat decocts the fluids, leading to dry-heat. Form returns here (i.e. filthy heat).

Herb analysis: *Shí Gāo* and *Lú Gēn* were removed. *Sha Shen* and *Mài Dong* were added. This is a remarkable modification in that cloying herbs had previously caused a disruption of qi mechanism leading to more intense heat. Either Wáng is grasping at straws in regard to how much and when to use yin nourishing versus heat clearing medicinals, or he assumes that the inclusion of *Dà Huáng* allows for a more liberal use of cloying herbs because any build up from the cloying medicinals can be eliminated via the bowel. Liǔ does not question

the inclusion of cloying supplementing medicinals. The type of yin and fluid nourishment one prescribes must match the type and amount of fluid damage that is present. Wáng's addition of these two medicinals suggests that there is much more fluid damage in this presentation than in previous visits, and he has adjusted his prescription accordingly. Despite a diagnosis of dry-heat, *Zhī Mǔ* and *Lú Gēn* were removed. Nourishing deep fluids appears to be more important than clearing heat with herbs that also nourish fluids.

• There were no outward/upward venting medicinals included.

• *Tong Cao* remained, venting heat via the urine.

Prescription summary for visits 7-9

VISIT 7	VISIT 8	VISIT 9
Da Sheng Di	Da Sheng Di	Da Sheng Di
Yang Shen	Yang Shen	
Mai Dong		Mai Dong
Xian Di	Xian Sheng Di	Xian Sheng Di
Xian Hu		
Xuan Shen	Xuan Shen	Xuan Shen
Bei Sha Shen	Sha Shen	Sha Shen
Xi Jiao		
Shi Gao	Shi Gao	
Sheng [Gan] Cao	Sheng [Gan] Cao	Sheng [Gan] Cao
Zhe Zhi (Cane juice)		
	Zhi Mu	
	Zhi Zi	
	Lian Qiao	
	Lu Gen	
		Hai Shen
		Da Huang
		Xuan Ming Fen

十诊：下后阴液未回，急当养阴醒胃。
大生地 洋参 茯苓 橘红 麦冬 石斛 北
沙参 玄参 谷芽 蔗皮

Visit 10

After purgation, the yin fluids have still not been restored, and it is necessary to urgently nourish the yin and restore the Stomach.

<i>Dà Shēng Dì</i>	<i>Yáng Shēn</i>
<i>Fú Líng</i>	<i>Jú Hóng</i>
<i>Shí Hú</i>	<i>Mài Dōng</i>
<i>Bei Shā Shēn</i>	<i>Xuán Shēn</i>
<i>Gǔ Yá</i>	<i>Zhè Pí</i> (sugar cane skin)

Herb analysis: In restoring the Stomach, *Fú Líng*, *Gǔ Yá*, and *Jú Hóng* offset the stagnating nature of the yin nourishing medicinals thereby promoting the qi mechanism. *Gǔ Yá* strengthens the Stomach while gently eliminating any food stagnation. All aid in the digestion of the yin nourishing medicinals. *Hǎi Shēn* is used to nourish yin while sugar cane skin will nourish yin but has less risk of trapping the pathogen.

Visit 10

TxP

Nourish yin and awaken Stomach

十一珍：耳聋无闻，舌干难掉。阴津大伤，用复脉法。
大生地 阿胶（川连未拌炒） 麦冬 洋参 炙甘草 玄参 鸡子黄
治按：热去阴伤，此后可专意养阴矣。然耳聋未聪，则阴经尚有余热未泄也。

Visit 11

The patient has become deaf, his tongue is dry and it is difficult to move his tongue. There is major damage to the yin fluids, therefore the method from *Restoring the Pulse [Decoction]* will be used.

Shēng Dì Huáng
È Jiāo (mix fried with the tips of *Chuān Lián*)
Mài Dōng
Yáng Shēn
Zhī Gān Cǎo
Xuán Shēn
Jī Zǐ Huáng (chicken egg yolks)

Liǔ Bǎo-Yí's comment: The heat had, for the most part, been eliminated but the yin was damaged. From here on one can focus on nourishing the yin. Nonetheless the deafness and impairment of acute hearing [show that] there was still a surplus of heat in the yin channels that had not been drained.

Translator's interpretation & comments:

Liu's comment in this entry concerns the elimination of the previously discussed heat in the yáng míng, then says there is a surplus (余) of heat in the yin channel; the rapid onset of tinnitus and deafness does indeed suggest an excess etiology. Yet, the ingredients of Wáng's prescription suggest there is nevertheless a significant deficiency component that requires supplementation. Instead it strongly nourishes the yin while clearing deficient heat. Hence, the surplus here refers only to the heat component of the overall presentation.

Visit 11

Deafness, dry tongue, and unable to move tongue around.
Damage to yin fluids.

Visit 12

Yin had returned!
Dry-fire still remained

Treatment principle and
herbs do not match.
Formula fundamentally
addresses phlegm. Liu thinks
there was still a need to
drain heat and nourish yin.

十二诊：送进滋阴大剂，生津则有余，泻火则不足。今交三候。齿垢退而复起，神色已清，非阴之不复，乃燥火未清耳。贤者观过知仁，智者见微知著。今当转笔，法取轻清。

洋参 积壳 川贝 橘红（盐水炒） 枣仁（猪胆汁炒）

赤苓 川连（盐水炒） 竹茹 雪羹煎

治按：此方用意：不甚亲切。缘此时仍宜养阴泄热，两层兼到，方合病机。

Visit 12

After taking strong formulas to enrich the yin, the fluids are greatly restored but the fire not strongly-enough drained. Fifteen days have passed, the tooth scum abated but has returned. The spirit-complexion is clear. It is not that yin has not recovered, but rather that the dry fire has still not cleared. A sage sees a mistake and knows what to do;⁹ wisdom can tell the future from one small clue.¹⁰ It is time to change the approach and so I select a light clearing method.

Yáng Shēn

Chuān Bèi

Zǎo Rén [fried in pig's bile]

Chuān Lián [fried in salt water]

[with] *Xuě Gēng Jiān*¹¹

Zhǐ Shí

Jú Hóng [fried in salt water]

Chì [Fú] Líng

Zhú Rú

Liǔ Bǎo-Yí's comment: This prescription and the strategy it is based on are inappropriate for the situation. At this time it is still appropriate to be nourishing the yin and draining heat so that both aspects can be addressed concurrently and the prescription is in accord with the pathomechanism.

Translator's interpretation & comments: Now we have a mention of dry-fire, the exact meaning of which is unclear. It is stated, though, that the yin had returned. Curiously, the prescription also addressed phlegm. Liǔ objects to Wáng's switch, and it is indeed difficult to understand Wang's thinking.

Visit 13

Fluids and nutritive qi were
sufficient and properly
circulating. Difficulty urinat-
ing shows surplus fire in
Bladder.

TxP: clear and transform.

十三诊：诸恙向安。每啜稀粥必汗出沾濡，非虚也，乃津液复而营气敷布周流也。小便涩痛，余火未清。惟宜清化而已。

冬瓜仁 甜杏仁 鲜石斛 黑栀 甘草梢 生麦芽 通草

治按：小便涩痛，宜参导赤各半法，加生地、木通、连、柏。

Visit 13

The illness is calming down. With every sip of porridge there is a moistening sweat. This is not due to vacuity but [a sign] that the fluids have recovered and nutritive qi is [once again] circulating [through the body]. Urine is rough and painful and there is surplus fire that has yet not been cleared. It is appropriate to clear and transform and that should be all.

Dōng Guā Rén

Tián Xīng Rén

Xiān Shí Hú

Hei Zhī

Gān Cǎo Shāo (rootlets)

Shēng Mǎi Yá

Tōng Cǎo

Liǔ Bǎo-Yí's comment: Due to the rough and painful urination it would have been appropriate to use the Guide Out the Red (formula)¹² strategy, adding *Shēng Dì*, *Mù Tōng*, *Huáng Lián* and *Huáng Bǎi* [to Wáng's original prescription.]¹³

Translator's interpretation & comments:

Knowing the outcome of this prescription, Liǚ recommends a more aggressive stance on the heat accumulating in the Bladder (and Small Intestine) with *Huáng Lián* and *Huáng Bǎi*.

Herb analysis: *Tōng Cǎo* and *Hei Zhī* promote urination and clear heat. *Dōng Guā Rén* clears heat and drains damp via the urine. *Shí Hú* nourishes (protects) fluids and clears heat. *Gān Cǎo Shāo* serves as an envoy for treating the urination. *Shēng Mài Yá* and *Tōng Cǎo* protect and soothe the Stomach.

十四诊：病退之余，日间安静，至夜发热神糊，乃余热留于营分也。小便热痛，心火下趋小肠。访病后遗热例，用百合知母滑石场合导赤散。
鲜生地 木通 甘草梢 竹叶心 川百合 知母 滑石 泉水煮汤煎药。
治按：病后余波，亦题中应有之义，方亦轻清会度。

Visit 14

The disease has abated, leaving residual symptoms. During the day [the patient] is fine, but at night he develops a fever and becomes muddled indicating that there is remnant heat remaining in the nutritive aspect. His urination is hot and painful indicating that Heart fire has fallen into the Small Intestine. This would seem to be a case of remnant heat in the aftermath of an illness, hence one should use: *Bǎi Hé Zhī Mǔ Huá Shí Tāng* (Lily Bulb, Anemarrhena and Talc Decoction) combined with *Dǎo Chì San* (Powder for Guiding Out The Red).

Xiān Shēng Dì *Mù Tōng*
Gān Cǎo *Zhú Yè Xīn*
Chuān Bái Hé *Zhī Mǔ*
Huá Shí

Decoct the medicinals in spring water

Liǚ Bǎo-Yī's comment: There are always residual complications in the aftermath of [warm] disease; this formula is light and clearing in due measure.

Translator's interpretation & comments: The patient is substantially improved, but by no means well. Liǚ appears to agree with the overall execution of the final treatment strategy. It is necessary to continue clearing heat, although excessively bitter medicinals are not indicated. Similarly, some yin enrichment is indicated as well, but not so much that it will again lock in the remaining pathogenic factor.

Conclusion

The foregoing case study demonstrates some of the ideas fundamental to understanding lurking pathogens. It not only exemplifies many of the fundamental principles of warm disease theory, it also presents a number of other concepts less commonly discussed in the literature. These include the ideas that lurking pathogens present as multiple pathogens occurring on multiple layers, and that clearing one layer may uncover a pathogen on a deeper layer, so that the deeper one goes,

the more severe the presentation may be. Furthermore, the pathogenic expression of these deeper levels is sensitive to lifestyle factors, particularly dietary indiscretions. We hope that our presentation and analysis has proven interesting and clinically valuable to those readers who have taken the time to follow the line of thought in the case, and perhaps it may provide an illustration of why detailed studies of case histories are considered an essential part of Chinese medicine training.

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2. 柳宝诒 (清), 柳选四家医案.
3. Liu, Guo-Hui (2001), *Warm Disease – A Clinical Guide*. Seattle: Eastland Press.
4. Liu, Guo-Hui (2005), *Personal inquiry*.
5. 葉桂, 葉天士 (1667) 溫熱論.

Endnotes

1. 昏沉 (*hūn chén*)
 2. His given name was Wáng Tài-Lín (王泰林).
 3. *Shí Gāo, Shí Dì* [Huáng], *Mài Dōng, Zhī Mǔ, Níu Xī*.
 4. *Formulas and Strategies*: p. 94
 5. Created by Wu Tang (1798) – *Shí Gāo, Zhī Mǔ, Gān Cǎo, Xuān Shēn, Xī Jiāo, Gēng Mǐ*.
 6. Originally introduced by Ye Gui in the *Discussion of Warm-Heat Disorders*.
 7. For a slightly different perspective on venting the pathogen from the nutritive aspect by Zhao Shao-Qin, cf. Liu Guo-Hui's *Warm Diseases: a clinical guide*: p. 168.
 8. One may assume he is also including Visit 8.
 9. This phrase can be “knows what is wrong and what is right” according to Liu Guo-Hui.
 10. This phrase can be “knows the prelude before full presentation of a piece of music” according to Liu Guo-Hui. This literary diversion basically means the wise person is always able to see the significances from tiny signs – the point is to justify his method of tonifying yin.
 11. This is Snow Soup Decoction made up of four large water chestnuts (大荸荠) and jellyfish (海蜇) 30g. It has the functioning of draining heat and stopping pain. It is indicated for Liver channel heat reversal with lesser abdominal pain.
 12. *Shēng Dì, Mù Tōng, Dàn Zhú Yē, Gān Cǎo Shāo*.
 13. There is possibly a printing error here, but another possibility is that 参导赤各半法 is in reference to using the method of *Dǎo Chì Gè Bàn Tāng*. There are a few formulas with this name, but one that makes sense is below. Alternate names are: *Dǎo Chì Xiè Xīn Tāng, Dǎo Chì Xiè Xīn Gè Bàn Tāng*. Originally from *Shāng Hán Liù Shū* (Six Books on Cold Damage) chapter three.
- Ingredients:** *Huáng Lián, Huáng Qín, Gān Cǎo, Xī Jiāo, Mài Dōng, Huá Shí, Shān Zhī, Fú Shēn, Zhī Mǔ, Rén Shēn*.
- Indications:** Cold-damage channel pattern where the region below the heart is not hard, there is no abdominal fullness, urination and bowel movements are normal, there are no chills or fever, but there is heat that has passed to the shao-yin Heart. Heart fire ascends forcing the Lungs, gradually shifting to produce unconsciousness and loss of speech, or talking in one's sleep. The eyes are red and burnt looking, the tongue is dry with no desire to drink. The patient is able to swallow only thin gruel but has no appetite, and behaves as if drunk.