

Heating Formula 21:  
Huáng Yá Wán 黃芽丸  
(Yellow Sprout Pill)<sup>314</sup>

治脾胃虛寒，或飲食不化、或時多脹滿泄瀉、吞酸嘔吐等證，此藥隨身常用甚妙。人參（二兩）、焦乾薑（三錢），煉白蜜為丸芡實大，常嚼服之。

It treats vacuity cold of the spleen and stomach, with signs such as indigestion of food and drinks, frequent distension or fullness, diarrhea, acid swallowing, retching, and vomiting. It is absolutely marvelous to keep this medication by one's side and take it frequently.

Rén Shēn	74.6 g
Gān Jiāng	11.2 g Scorched

Mix them with processed honey and make them into pills about the size of Qiàn Shí.<sup>315</sup> Take them often and chew thoroughly.

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<sup>314</sup> Note: The term, “黃芽 yellow sprout,” is a technical term rich in meaning in alchemical literature. Chapter 7 of *Cāntóng Qì* 參同契 (*Kinship of the Three*, c. 2<sup>nd</sup> century CE), the foundational alchemical text by Wèi Bóyáng 魏伯陽, stated, “陰陽之始，玄含黃芽。At the origin of yīn and yáng, the yellow sprout is held by the profound mystery.” To which, Yú Yǎn 俞琰 noted in his work, 參同契發揮 *Elaboration of the Kinship of the Three* (c. late 13<sup>th</sup> century CE), “玄含黃芽者，水中產鉛也。鉛為五金之主，在北方玄冥之內，得土而生黃芽。黃芽，即金華也。Regarding ‘the yellow sprout is held by the profound mystery,’ lead is produced within water. Furthermore, lead is the chief of the five metals. Being located within the domain of the Mysterious Darkness of the north, when [lead] receives earth, it engenders the yellow sprout. Thus, the ‘yellow sprout’ is precisely the apotheosis of metal.” In 參同契闡幽 *Elucidation of the Kinship of the Three* (1669 CE), Zhū Yuányù 朱元育 further noted, “黃芽者，取水中藏金之象，指先天一而言也。先天一炁正是乾家金精，能總持萬化，為後天五行生生之真宰，而深藏北極太淵之中。The ‘yellow sprout’ draws on the image of metal hidden within water and refers to the oneness of earlier heaven. This one qì of earlier heaven is precisely the metal essence of qián (heaven), it can oversee and control the ten thousand transformations, serves as the true ruler of all five phases of later heaven, engenderment after engenderment, and lays hidden deeply within the great abyss in the northern extremity.” As mentioned in footnote 109, Zhāng Jǐngyuè believed that Rén Shēn is able to revive the yáng qì at its source in the earlier heaven. Furthermore, the two ingredients of this formula enter both the spleen and lung, earth and metal. Moreover, the very next formula is named, “Yī Qì Dān 一炁丹 (One Qì Elixir),” which specifically refers to the original qì. Therefore, it is very unlikely that these two formulae were both named after such alchemical terms simply by chance. It is possible that by the two formula names, Zhāng Jǐngyuè was referring to the effect of Rén Shēn in the earlier heaven, as Rén Shēn serves as the chief medicinal in both formulae.

<sup>315</sup> The diameter of Qiàn Shí is about 5-8 mm (0.2-0.3 inch).

Zhāng Jīngyuè's Case Study 21:  
Heat Effusion Due to External Contraction in an Infant<sup>316</sup>

余之仲兒生於乙卯五月，於本年初秋忽爾感寒發熱，脈微緊然，素知其臟氣屬陰不敢清解，遂與芎、蘇、羌、芷、細辛、生薑之屬冀散其寒，一劑下咽不惟熱不退，而反大瀉作連。二日瀉不止而喘，繼之愈瀉則愈喘。斯時也，將謂其寒氣盛耶，何以用溫藥而反瀉？將謂其火刑金耶，豈以清瀉連日而尚堪寒涼？將謂其表邪之未除耶，則何以不利於蘇散？束手無策疑懼已甚，且見其表裏俱劇、大喘垂危，又豈淺易之劑所能挽回？

My second son was born in the fifth lunar month of [the year] Yǐ-Mǎo.<sup>317</sup> At the beginning of autumn that same year, he abruptly contracted cold, he had effusion of heat and a pulse that felt slightly tight.

As I always knew that his visceral qì pertained to yīn, I did not dare to resolve [the disease] by clearing, so I prescribed him the likes of [Chuān] Xiōng, [Zǐ] Sū, Qiāng [Huó], [Bái] Zhǐ, Xì Xīn, and Shēng Jiāng, in hope that they would be able to disperse the cold. After he ingested the first dose, it not only failed to abate heat but also caused successive bouts of great diarrhea unexpectedly. After two days of incessant diarrhea, he started to have panting. As it went on, the more diarrhea he had, the more severe his panting became.

At the time, I supposed that the cold qì was exuberant; however, why did the usage of warming medicinals cause diarrhea instead? Suppose that fire were indeed tormenting metal,<sup>318</sup> but after consecutive days of clear diarrhea, would he still be able to tolerate cold and cooling [medicinals]? Suppose that exterior evil still had not been eliminated, why did coursing and dispersing prove detrimental instead?

I felt helpless, at a loss of what to do,<sup>319</sup> with crushing doubt and fear. Moreover, I saw that his condition was deteriorating rapidly in both the interior and exterior, and he was in a perilous state with great panting. How could I hope to recover him from [such a life-threatening condition] with just ordinary formulae?

因沉思良久漸有所得，乃用人參二錢、生薑五片煎汁半盞。然未敢驟進，恐再加喘必致不救，因用茶匙挑與二三匙，即懷之而旋走室中，徐察其呼吸之進退，然喘雖未減而亦不見其增甚，乃又與三四匙。少頃則覺其鼻息似乎少舒，遂放膽與以半小鍾，更覺有應。

After I contemplated deeply for a long while, I slowly came up with an idea. I utilized 7.5 g Rén Shēn and 5 slices of Shēng Jiāng, and decocted them into half a teacup of fluid. Nevertheless, I did not dare to serve it all at once, because I was afraid that any

<sup>316</sup> From Vol. 40 of the *Jīngyuè Quánshū*, “小兒則外感發熱治法 Criterion of Children's [Diseases]: Treatment Methods for Heat Effusion Caused by External Contraction.” Although this case does not mention Huáng Yá Wán, the ingredients and strategy are almost identical.

<sup>317</sup> I.e., 1615 CE. Note: Yǐ 乙 is the 2<sup>nd</sup> heavenly stem and Mǎo 卯 is the 4<sup>th</sup> earthly branch, making their combination the 52<sup>nd</sup> year of the 60-year cycle.

<sup>318</sup> I.e., the evil heat was attacking the lung, while the warming medicinals he took were exacerbating the injury in metal.

<sup>319</sup> Lit., “my hands are bound, and I have absolutely no idea [of what to do].”

exacerbation to [my son's] panting would certainly render him beyond saving, so I served him 2 – 3 teaspoons [of the fluid] instead.

Right away, I held him against my chest and walked around the room, during which, I patiently observed his inhaling and exhaling breaths. Although his panting was not reduced, it was not exacerbated either. Subsequently, I gave him another 3 – 4 teaspoons [of the decoction].

After a short while, I noticed that [my son's] breathing seemed to have relaxed slightly. Because of that, I boldly went ahead and gave him half a small cup [of the fluid], which proved even more effective.

自午及酉完此一劑，適一醫至急呼曰：誤矣！誤矣！焉有大喘如此而尚可用參者？速宜以抱龍丸解之！余諾之而不聽，乃復以人參二錢五分如前煎湯，自酉至子盡其劑。劑完而氣息遂平，齣齣大睡瀉亦止而熱亦退矣。此所以知其然者，觀其因瀉反喘，豈非中虛？設有實邪，自當喘隨瀉減，是可辨也。向使誤聽彼醫易以清利，中氣一脫即當置之死地，必仍咎余之誤用參也。孰是孰非，何從辨哉？余因紀此以見溫中散寒之功，其妙有如此者。

From wǔ to yǒu [double-hours],<sup>320</sup> [my son] finished that one dose.

A physician happened to visit, and he cried out despairingly, “This is a mistake! This is a blunder! For this type of great panting, how could you still utilize [Rén] Shēn? You should resolve it with Bào Lóng Wán immediately!”<sup>321</sup> While I assured him [I would do so], I did not listen to him at all. Instead, I prepared 9.3 g Rén Shēn into a decoction with the previous method.

From yǒu to zǐ [double-hours],<sup>322</sup> [my son] finished that [second] dose. After he finished the entire dose, his breathing calmed down, and he snored in a deep slumber. The diarrhea stopped, and heat also abated.

I knew how it would unfold, because it defied expectations for [my son] to develop panting after having bouts of diarrhea. In that [unusual] case, how could it not indicate center vacuity? Suppose that there were indeed replete evil, the panting would have been partially relieved after each bout of diarrhea. As such, I was able to identify it [as a center vacuity pattern]. If I were to have mistakenly believed that physician and changed [the strategy] to clearing and disinhibiting, it would have caused the desertion of the center qì; immediately, it would have placed [my son] in mortal danger. Still, people would have blamed me for my “mistaken utilization” of [Rén] Shēn.

Who is right and who is wrong, how could people ever tell? For that reason, I have recorded this case here, so that people may see the effect of dispersing cold by warming the center, and how marvelous it can be.

<sup>320</sup> Wǔ 午 is the seventh earthly branch; in daily hours, it denotes the time between 11 am to 1 pm. Yǒu 酉 is the tenth earthly branch; in daily hours, it denotes the time between 5 pm to 7 pm.

<sup>321</sup> I.e., Bào Lóng Wán 抱龍丸 (Dragon-Embracing Pill) from 太平惠民和劑局方 (*Tàipíng Imperial Grace Pharmacy Formulae*, c. 1078-85 CE; 5<sup>th</sup> ed. c. 1241-52 CE), it opens the orifices, dispels wind, and transforms phlegm, with the following ingredients: 160 g Xióng Huáng, 40 g Bái Shí Yīng, 40 g Xī Jiǎo, 40 g Shè Xiāng, 40 g Zhū Shā, 80 g Huò Xiāng, 640 g Dǎn Nán Xīng, 20 g Niú Huáng, 120 g Ē Jiǎo, 50 sheets of gold leaf, and 50 sheets of silver leaf.

<sup>322</sup> Zǐ 子 is the first earthly branch; in daily hours, it denotes the time between 11 pm to 1 am.

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### SUMMARY VERSES

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黃芽丸用參為主，少佐焦薑治嘔吐，  
*huáng yá wán yòng shēn wéi zhǔ, shǎo zuǒ jiāo jiāng zhì ǒu tù,*

脾胃虛寒食不消，吞酸脹泄常嚼愈。  
*pí wèi xū hán shí bù xiāo, tūn suān zhàng xiè cháng jué yù.*

Huáng Yá Wán utilizes [Rén] Shēn as the sovereign,  
Assisted by some scorched [Gān] Jiāng to treat retching and vomiting.  
For vacuity cold of the spleen and stomach, indigestion of food,  
Acid swallowing, distension, and diarrhea, one will be cured by constantly chewing it.

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### CRITIQUE BY CHÉN XIŪYUÁN

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此與一炁丹俱是溫補時方，宜薑附倍于人參則得法。乾薑不宜炒焦。

Both this [formula] and Yī Qì Dān<sup>323</sup> are post-antique formulae<sup>324</sup> that warm and supplement. If [the dosages of Gān] Jiāng and Fù [Zǐ] were twice of that of Rén Shēn, then it would have grasped to the [sagacious] method. Furthermore, Gān Jiāng should not be scorch-fried.

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<sup>323</sup> See Heating Formula 22.

<sup>324</sup> Note: 時方 should be literally translated as “contemporary formulae”; however, this literal rendering may be confusing to modern readers, who may interpret “contemporary formulae” as modern formulae created in the 20<sup>th</sup> or 21<sup>st</sup> centuries. This term was first created by Wāng Rèn'ān 汪訥庵 in his 醫方集解 *Medical Formulae Gathered and Explained* (1698 CE), where he dubbed Sòng dynasty imperial formulae as “時方 post-antique formulae,” as a juxtaposition to “古方 antique formulae” that came from earlier eras. Later, Chén Xiūyuán redefined this term almost as a derogatory term, and he would instead call all formulae not found in the *Shānghán Lùn* and the *Jīnguì Yàoliùè* “時方 post-antique formulae.”

Corresponding Method 54:  
Léi Huǒ Zhēn 雷火鍼  
(Thunder-Fire Needle)

治風寒濕毒之氣留滯經絡而為痛為腫不能散者。五月五日取東引桃枝，去皮兩頭削如鷄子尖樣長一二寸許，鍼時以鍼向燈上點着，隨用紙三五層或布亦可貼蓋患處，將熱鍼按於紙上隨即念咒三遍，病深者再燃再刺之，立愈。咒曰：

It treats pain and swelling that cannot be dissipated due to the wind, cold, damp, and toxic qì that stagnates and lodges in the channels and network-vessels. On the fifth day of the fifth lunar month, fetch an eastward-growing peach branch, remove its bark, and whittle the two ends into a shape that resembles the pointy end of a chicken's egg with a [stick] length of about 1 – 2 cùn.<sup>693</sup> To perform needling, enkindle the needle on a lamp, place 3 – 5 layers of paper or fabrics over the disease location, press the hot needle on that paper, and chant the incantation 3 times. For those with serious diseases, enkindle [the needle] and perform needling again. There will be immediate recovery! The incantation:

天火地火，三昧真火，  
*tiān huǒ dì huǒ, sān mèi zhēn huǒ,*  
By the heavenly fire, the earthly fire, and the true fire of *samādhi*,<sup>694</sup>

鍼天天開，鍼地地裂，鍼鬼鬼滅，  
*zhēn tiān tiān kāi, zhēn dì dì liè, zhēn guǐ guǐ miè,*  
When I needle the heaven, the heaven will split apart.  
When I needle the earth, the earth will shatter apart.  
When I needle a ghost, that ghost will perish.

鍼人人得長生，百病消除，萬病消滅，  
*zhēn rén rén dé cháng shēng, bǎi bìng xiāo chú, wàn bìng xiāo miè,*  
When I needle a person, that person will obtain longevity,  
The one hundred diseases will be dispersed and eliminated,  
And all ten thousand diseases will be dissipated and extinguished.

吾奉太上老君，急急如律令！  
*wú fēng tài shàng lǎo jūn, jí jí rú lǜ lìng!*  
With reverence, I attend to the Most Exalted Lord Lǎo.  
This shall be done swiftly as I have commanded: This is an order!<sup>695</sup>

<sup>693</sup> I.e., about 3.4-6.8 cm or 1.3-2.7 inches.

<sup>694</sup> The term *sānmèi* 三昧 is a transliteration of the Sanskrit/Pali term, *samādhi*, which comes from the root of Hinduism and Buddhism. It is a refined state of mind, obtained through the practice of concentration meditation, to experience a higher mental state of being free from anger, gross desire, and delusion, and filled with full alertness, refined joy, and elation. In certain Indian religions, the state of *samādhi* is equivalent to the state of liberation; whereas in Buddhism, the state of *samādhi* is an invaluable tool (though not mandatory in some lineages) for one to develop insight into the true nature of reality. Later, when the term was transmitted into China, it is usually described as the spiritual radiance one develops by refining one's original spirit, original qì, and original essence.

<sup>695</sup> Note: Great thanks to Nikita Bushin for this rendering on the last line. I was fortunate enough to collaborate with him on his translation of *Duke of Zhou's Interpretation of Dreams*. I have read many different renderings of this line, but nothing comes close to Nikita's spirited rendering of it.

Auxiliary Method:  
Léi Huǒ Zhēn Xīn Fāng 雷火鍼新方  
(New Method of Thunder-Fire Needle)

乃以藥為鍼者其法更妙。白芷、獨活、川芎、細辛、牙皂、川山甲（炮信用）、丁香、枳殼、松香、雄黃、乳香、沒藥、杜仲、桂枝（各一錢）、硫黃（二錢）、射香（不拘）、熟艾（二三兩），右搗為粗末和勻，取艾鋪底摻藥於上，用上好皮紙捲筒，先須用線絆約兩頭防其伸長，然後加紙再捍，務令極實粗如鷄子尖樣，是其度也。乃用鷄子清盡刷外層捲而裹之陰乾，用法如前。一方有巴豆仁八分、蟹螯三錢去頭足翅用。

This utilizes medicinals to create the needle. This is an even more brilliant method.

Bái Zhǐ	3.7 g	
Dú Huó	3.7 g	
Chuān Xiōng	3.7 g	
Xì Xīn	3.7 g	
Yá Zào <sup>696</sup>	3.7 g	
Chuān Shān Jiǎ <sup>697</sup>	7.5 g	Blast-fried
Dīng Xiāng	3.7 g	
Zhǐ Ké	3.7 g	
Sōng Xiāng <sup>698</sup>	3.7 g	
Xióng Huáng	3.7 g	
Rǔ Xiāng	3.7 g	
Mò Yào	3.7 g	
Dù Zhòng	3.7 g	
Guì Zhī	3.7 g	
Liú Huáng	7.5 g	
Shè Xiāng	Any amount	
Shú Ài <sup>699</sup>	74.6 – 112 g	

Pound the [above ingredients except Shú Ài] into a coarse powder and mix them thoroughly. Spread out [Shú] Ài and sprinkle the medicinal [powder] on top, and make it into a stick with a fine piece of bast

<sup>696</sup> I.e., alternate name for Zào Jiá 皂莢 (Gleditsiae Fructus); more specifically, it is the small fruit of Zào Jiá in a crescent shape.

<sup>697</sup> For our stance on the usage of Chuān Shān Jiǎ and its substitutes, see footnote 518.

<sup>698</sup> I.e., Sōng Xiāng 松香 (Pini Resina), which is also known as pine rosin.

<sup>699</sup> I.e., Shú Ài 熟艾 (Artemisiae Argyi Folium Tritum), which is mugwort leaves that have been aged and processed into floss.

paper.<sup>700</sup> Prior to rolling with the [bast] paper, one needs to tie up the two ends with a thread in order to prevent [the stick] from elongating. One must [continue to roll it] until it is very tight and firm, with a thickness about that of the pointy end of a chicken's egg. Thereupon, brush the entire outer layer [of the stick] with egg white, roll it and wrap it [with the bast paper], and dry it in the shade. The application is the same as the previous [method].

Another method has [further inclusions of] 3.0 g kernels of Bā Dòu and 11.2 g Bān Máo<sup>701</sup> with its heads, legs, and wings removed.<sup>702</sup>

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**SUMMARY VERSES**

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[None Provided]

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**CRITIQUE BY CHÉN XIŪYUÁN**

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[See Corresponding Formula 59]

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<sup>700</sup> “皮紙 bast papers” are tough, durable pieces of paper made from the bast fiber of mulberry tree or paper mulberry tree.

<sup>701</sup> I.e., alternate name for Bān Máo 斑螫 (Mylabris).

<sup>702</sup> Note: For this last line, it is uncertain whether it is a further addition to the existing formula here, or it is another formula with only these two ingredients in addition to mugwort leaves. After an extensive search, we have not been able to find any formulations of Thunder-Fire Needle with only these two ingredients, leading us to believe that these two are most likely further additions to the formulation provided above.

## Appendix A: Miscellaneous Case Studies by Zhāng Jǐngyuè

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### Zhāng Jǐngyuè's Case Study 25: Chest and Abdominal Pain Treated with Guā Shā<sup>747</sup>

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向予荆人年及四旬，於八月終初寒之時，偶因暴雨後中陰寒沙毒之氣，忽於二鼓時上為嘔惡，下為胸腹攪痛，勢不可當。時值暮夜藥餌不及，因以鹽湯探吐之，痛不為減，遂連吐數次，其氣愈升，則其痛愈劇，因而上塞喉噎，甚至聲不能出，水藥毫不可入，危在頃刻間矣。

In the past, when my modest wife was forty years of age, at the end of the eighth lunar month when it first became cold, she happened to be struck by the qì of yīn cold and sand toxin<sup>748</sup> after a torrential rain.

Abruptly, during the second drumming,<sup>749</sup> she had retching and nausea in the above, as well as an overwhelming colicky pain within her chest and abdomen in the below.

As it was during the night, I was not able to fetch medicine, so I gave her salt water and induced her to vomit by reaching down [her throat]; however, it did not alleviate her pain. After being induced to vomit several times consecutively, the qì ascent became stronger, while the pain became more severe. As a result, her throat became congested in the above, to a degree that she was not even able to make any sounds nor ingest any water or medications. She was in imminent peril.

余忽憶先年曾得秘傳括沙法，乃擇一光滑細口磁碗，別用熱湯一鍾入香油一二匙，却將碗口護油湯內，令其煖而且滑，乃兩手覆執其碗，於病者背心輕輕向下刮之，以漸加重，碗乾而寒則再浸再刮，良久覺胸中脹滯漸有下行之意，稍見寬舒始能出聲。頃之忽腹中大嚮遂大瀉如傾，其痛遂減幸而得活。瀉後得睡一飯頃，復通身搔癢之極，隨發出疙瘩風餅如錢大者不計其數，至四鼓而退。

I suddenly recalled that I had once been taught a secretly transmitted method of guā shā<sup>750</sup> in my younger years.

Hence, I picked out a porcelain bowl with a slim and smooth rim. To my side, I prepared 1 cup of hot water with the addition of 1 – 2 spoons of sesame oil. I then placed the rim of the bowl in that oily water, in order to make it warm and slippery. Subsequently, I held the bowl upside-down with my two hands, gently scraped downwards on my ailing [wife's] back, and slowly increased [the pressure]. Whenever the bowl dried up or cooled down, I soaked it [in the oily water] before scraping again.

After a while, [my wife] felt a hint that the distension and stagnation within her chest were gradually moving downwards. She experienced a mild relief and was finally able to make a sound. A moment later, a loud noise unexpectedly came from within her abdomen, and she immediately had great diarrhea, as though [everything inside her] was pouring out. Her pain was subsequently alleviated, and we were blessed that she was able to survive.

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<sup>747</sup> From Vol. 25 of the *Jǐngyuè Quánshū*, “雜證謨心腹痛 Grand Plan of Miscellaneous Patterns: Chest and Abdominal Pain.”

<sup>748</sup> According to the *Practical Dictionary*, 痧毒 sand toxin defined as “the toxin attributed by any of various externally contracted febrile disease patterns characterized by distension or papules.”

<sup>749</sup> I.e., 9-11 pm during the second watch of the night. For the “drumming,” see footnote 131.

<sup>750</sup> Lit., “scraping the sand.”



After the diarrhea, she was able to sleep briefly for the duration it takes to have a meal. However, she then felt severe itchiness all over her body, with acute eruption of countless pimples and wind papules<sup>751</sup> about the size of coins. At the fourth drumming,<sup>752</sup> all of them disappeared.

愈後細窮其義，蓋以五臟之繫咸附於背，故向下刮之則邪氣亦隨而降。凡毒氣上行則逆下行則順，改逆為順，所以得愈。雖近有兩臂刮沙之法亦能治痛，然毒深病急者非治背不可也。至若風餅疙瘩之由，正以寒毒之氣充塞表裏，經臟俱閉，故致危劇。今其臟毒既解然後經氣得行，而表裏俱散也。可見寒邪外感之毒，凡臟氣未調則表亦不解，表邪未散則臟必不和，此其表裏相關義自如此，故治分緩急，權衡在人矣。繼後數日一魏姓者亦於二鼓忽患此證，治不得法竟至五鼓痛極而斃，遇與不遇此其所以為命也。

After [my wife] recovered, I made a thorough inquiry into the reason behind [her illness].

I supposed that because all the linkages of five zàng-viscera attached themselves to the back, when I scraped [my wife's back] downwards, the evil qì followed [the downward movement] and descended. In general, when toxic qì ascends, it is unfavorable; when it descends, it is favorable. As I changed the unfavorable [condition] into a favorable one, she was able to recover.

While lately there has been the method of performing guā shā on the two arms, which is capable of treating pain, nevertheless, for those with deep toxin and urgent diseases, it will always prove ineffective if one does not treat the back.

As for the cause of her pimples and wind papules, it was precisely because both the exterior and interior were filled and congested by the qì of cold toxin, which blocked all the channels and zàng-viscera; as a result, it put her in grave peril. Then, as [guā shā] resolved the visceral toxin and allowed the channel qì to flow, it was able to disperse both the exterior and interior as a result.

From this, it is evident that in the presence of the toxin of cold evil and external contraction, if the visceral qì remains unregulated, it indicates that the exterior has remained unresolved; likewise, if the exterior evil remains undispersed, it indicates that the zàng-viscera must have been in disharmony. Such is the association between the exterior and interior. Therefore, it all falls on the [physicians] to weigh and determine whether they should treat what is urgent or what is non-urgent.

A few days later, a person with the family name Wèi also abruptly suffered from this pattern during the second drumming.<sup>753</sup> As those who treated him failed to grasp to the proper method, without warning, the person died in extreme pain during the fifth drumming.<sup>754</sup>

Whether one encounters [a capable physician] or not, this all depends on one's destiny.

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<sup>751</sup> Lit., "wind cake."

<sup>752</sup> I.e., 1-3 am during the fourth watch of the night.

<sup>753</sup> I.e., 9-11 pm during the second watch of the night.

<sup>754</sup> I.e., 3-5 am during the fifth watch of the night.

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Zhāng Jǐngyuè's Case Study 26:  
Infant Swallowing a Nail<sup>755</sup>

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一王氏子甫周歲，其母以一鐵釘與之玩弄，不覺納之口中吞入喉間，其父號呼求救。余往視之，但見其母倒提兒足以冀其出，口鼻皆血，危劇之甚。余曉之曰：豈有倒懸可以出釘而能無傷命者哉？因速令抱正，遂聞啼聲。余曰：釘已下咽不在喉矣。其父曰：嬌嫩之臟安能堪此？但因其哀求之切，不得不允姑以慰之，然計無從出，而逼索方藥頃刻數四。余只得靜坐齋頭潛思熟計亦無所得，乃取本草一玩，覬啓其幾見所載曰：鐵畏樸硝。遂得一計，乃用活磁石一錢、樸硝二錢並研爲末付其父，令以熬熟豬油加蜜和調藥末，與之於申末之頃盡吞之。

Shortly after the son of Mister Wáng turned one year old, his mother gave him an iron nail to play with. [The boy] put it in his mouth and unwittingly swallowed it down his throat.

His father cried out for help, so I went to see him. I saw the mother holding the boy upside-down by his feet, in hope to dislodge [the nail]. [The boy] had blood coming out from his mouth and nose, and he was in grave and dire peril.

I made known to her, “How can you possibly get the nail out by [holding him] upside-down without endangering his life?” And I quickly instructed her to hold him upright; thereupon, I heard the sound of [the boy] crying.

I told them, “The nail has already been swallowed, and it is no longer in the throat.”

The father asked, “How can his frail and delicate zàng-viscera tolerate it?”

Due to his desperate pleas, I had choice but to agree [to attempt treating the boy], at least to comfort [the father] for the time being. Nonetheless, I could not come up with any ideas. In no time, [the father] had already come to me four times to demand a prescription from me.

I could only sit quietly in my study, pondering deeply and trying to think up an idea; however, I could not come up with anything. So, I picked up a copy of materia medica to glance at, in the vain hope of finding some inspiration; and there, I saw the recorded [words], “Iron fears Pò Xiāo.”<sup>756</sup>

At once, I came up with an idea. I ground 3.7 g active Cí Shí<sup>757</sup> and 7.5 g Pò Xiāo into a powder and gave it to the father. I then instructed him to mix the medicinal powder with boiled pork lard and honey, give it to [his son] at the end of shēn<sup>758</sup> [double-hour], and make him swallow all of it within a short duration.

至次早其父匍匐階前曰：昨於三鼓時忽解下一物，大如芋子、瑩如蕁菜、潤滑無稜，藥護其外，撥而視之，則釘在其中矣！持以視余乃京中釘鞋所用磨菇釘也，其父索其方並問其故，余曰：所用者芒硝磁石耳，蓋硝非磁石不能使藥附釘，磁石非硝不能逐釘速出，非油則無以潤，非蜜則未必吞合，是四者則着者着、逐者逐、潤者潤，同功合力裹護而出矣，公亦以爲然否？其父手額稱謝曰：神哉！不可泯也！宜筆記之以資後人之識焉。

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<sup>755</sup> From Vol. 28 of the *Jingyue Quanshu*, “雜證謨咽喉 Grand Plan of Miscellaneous Patterns: Pharynx and Throat.”

<sup>756</sup> Pò Xiāo 朴硝 (Natrii Sulfas Non-Purus) is the precursor and unrefined form of Máng Xiāo, and it is considered to have a more drastic and harsher effect than Máng Xiāo.

<sup>757</sup> I.e., active magnet.

<sup>758</sup> Shēn 申 is the ninth earthly branch; in daily hours, it denotes the time between 3 to 5 pm.

In the next morning, the father kneeled down and crawled on my steps, and told me, “Last night, during the third drumming,<sup>759</sup> [my son] unexpectedly relieved himself of one object. It was as big as a piece of small taro root, it was as lustrous as the leaf of watershield, and it was moist and slippery without any sharp edge. As the medicinals covered the outside surface [of that object], I split it open to see [what was inside]; and there, the nail was right inside it!”

He then held out [the nail] for me to see. It was indeed a mushroom-like nail used to make spiked shoes<sup>760</sup> in the capital. His father inquired about the formula and asked me to explain its rationale.

I responded, “Máng Xiāo and Cí Shí were the only [medicinals] used. Without Cí Shí, [Máng] Xiāo would not be able to attach itself to the nail. Without [Máng] Xiāo, Cí Shí would not be able to expel the nail and discharge it quickly. Without oil, nothing would lubricate it. Without honey, [your son] might not have been able to ingest it. As such, with the four [ingredients] together, what I expected to stick [to the nail] would stick, what I expected to expel would expel, and what I expected to lubricate would lubricate. When they worked together with a common goal, they wrapped around [the nail] and discharged it. What do you, respected elder, think about that?”

The father placed his hand on his forehead and thanked me profusely, saying, “This is miraculous! You must not let it fade into oblivion! You should write it down in order to broaden the knowledge of later generations.”

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### Zhāng Jīngyuè’s Case Study 27-29: Three Cases of Factitious Disorder<sup>761</sup>

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#### Case 27: Acute Critical State of a Prostitute

予向同數友遊寓榆關，客邸內一友素耽風月，忽於仲冬一日譙鼓初聞，其友急叩，予戶啓而問之則張皇求救，云：所狎之妓忽得急證勢在垂危，倘遭其厄禍不可解！

I once traveled to the Yú Pass<sup>762</sup> and stayed there along with a few friends. At our travel lodge, one of my friends had always been indulgent in romantic affairs.<sup>763</sup>

One day in the midwinter, unexpectedly, when the drum of the watch tower was first heard,<sup>764</sup> that friend nervously knocked on my door. I opened my door and asked him [what was going on]. He was flustered and he cried out for help, saying, “The prostitute I had intimacy with suddenly contracted an acute condition, and she is now in a critically ill state. If she should perish, then I will be heading for a terrible disaster that I cannot stave off!”

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<sup>759</sup> I.e., 11 pm to 1 am during the third watch of the night.

<sup>760</sup> Note: After brief research, it seems that ancient Chinese people wore spiked shoes as rain boots, which typically had 20-30 round-headed (or “mushroom-like”) nails hammered into their bottoms.

<sup>761</sup> From Vol. 34 of the *Jīngyuè Quánshū*, “雜證謨詐病 Grand Plan of Miscellaneous Patterns: Factitious Disorder.”

<sup>762</sup> Lit., Yú [River] Pass, which is the lesser-known name for Shānhǎi Guān 山海關 (lit., Mountain Sea Pass), the foremost vital strategic pass that guards the entry in and out of northeastern China.

<sup>763</sup> Lit., “wind and moon.”

<sup>764</sup> I.e., the first watch of the night, around 7-9 pm.

予隨往視之，見其口吐白沫僵仆於地，以手摸之則口鼻四肢俱冷，氣息如絕陡見其狀殊為驚駭，因拽手診之則氣口和平脉不應證，予意其脉和如此而何以證危如是？第以初未經識猶不知其為詐也，然沉思久之則將信將疑，而復診其脉則安然如故，始豁然省悟，豈即仲景之說也？

I then followed him to see [the prostitute]. I saw her with white foam in her mouth, and she was lying motionless and stiff on the ground. While palpating her with my hand, all of her mouth, nose, and four limbs were cold, and her breathing seemed to be expiring. I felt truly shocked to have suddenly found myself in such a situation. So, I pulled her arm over to diagnose her. Surprisingly, her qì opening<sup>765</sup> was balanced and in harmony; as such, her pulse did not reflect her pattern. I was wondering that in the presence of such a harmonious pulse, why did her [other] signs present such a perilous state?

At the time, I was inexperienced, so I still did not know that she was feigning [the illness]. Nevertheless, after contemplating deeply for some time, while I still trusted [what my friend had told me], I felt a growing doubt about [her contradictory presentation]. I diagnosed her pulse again, which was still as peaceful as before, then I finally came to realize that perhaps this could be what [Zhāng] Zhòngjǐng had described as [a factitious disorder]?<sup>766</sup>

遂大聲於病妓之傍曰：此病危矣！使非火攻必不可活，非用如棗如栗之艾亦不可活，又非連灸眉心人中小腹數處亦不可活，余寓有艾宜速取來灸之！然火灸尚遲，姑先與一藥，使其能嚥，嚥後少有聲息，則生意已復即不灸亦可，若口不能嚥或嚥後無聲當速灸可也。即與一藥囑其服後即來報我，彼狡奴聞予之言竊已驚怖，惟恐大艾着身，藥到即嚥，嚥後少頃即哼聲出而徐動徐起矣，予次日問其所以乃知為吃醢而發也，予聞之大笑，始知姊妹行中奸狡之况有如此。

Hence, I spoke loudly next to the “sick” prostitute, telling [my friend], “This is a dangerous disease! Unless we attack with fire, with all certainty, she will not be able to survive. Without using moxa the size of a date or a chestnut, she will not be able to survive. In addition, without burning a series of moxa [cones] between her eyebrows, on her philtrum,<sup>767</sup> and several places on her lower abdomen, she will not be able to survive. I have moxa in my room, we should fetch it quickly so we can begin performing moxibustion on her! Nevertheless, as it takes too long to burn moxa, for the time being, let me give you one dose of medicine. If she is able to ingest it, and if she makes a soft sound after ingesting it, her vitality will have already been restored, and it will be fine if we do not perform moxibustion. However, if she is unable to ingest [the medicine], or if she makes no sound after ingesting it, then we ought to perform moxibustion with haste.”

So, I gave [my friend] a dose of medicine and instructed him to report back to me once she took the medicine. As that sly young woman heard me, my words struck sheer terror into her heart. Due to her fear of being scorched by these big cones of moxa, as soon as the medicine was given to her, she ingested it right away. A short moment after she ingested [the medicine], she groaned and made a sound, moved [her body] and rose up slowly.

On the next day, I asked her the reason for [feigning the illness], and I learned that it was due to jealousy. I laughed aloud after hearing it, and I finally learned how devious and cunning people could be in the sisters’ profession.<sup>768</sup>

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<sup>765</sup> I.e., the wrist pulses.

<sup>766</sup> Line 4 in *Shānghán Lùn* Chapter 2, “平脈法 Method of the Normal Pulse,” which is nevertheless removed from most Chinese copies as well as English translations due to its disputed authorship.

<sup>767</sup> I.e., GV-26.

<sup>768</sup> I.e., prostitution.

## Case 28: Death-like Qì Reversal of an Official's Concubine

又予在都中時，一相契金吾公畜二妾，其一則燕姬也，有母隨之。一日二妾相競，燕姬理屈其母助惡叫跳撒賴，遂致氣厥若死，乃令一婢抱持而坐，自暮及旦絕無甦意，清晨延予療之。予初入室見其肉厚色黑、面青目暝、手撒息微，及診其脉則伏渺若脫，亦意其真危也。斯時也，欲施溫補則慮其大怒之後逆氣或有未散，欲加開導則慮其脉之似絕虛極有不能勝。

When I was staying in the capital, an elderly friend who was the Chamberlain for the Imperial Insignia had two concubines. One of them was a beauty from Yān Province,<sup>769</sup> and she was accompanied by her mother.

One day, the two concubines had a fight. The Yān beauty was in the wrong, but her mother tried to help her by yelling, jumping around, and making a scene. Subsequently, [the Yān beauty] had qì reversal, it was as though she was dead. [My elderly friend] ordered a servant girl to hold her up in the sitting position. From dusk till dawn, there was not the slightest sign that she was waking up, so he invited me to treat her in the early morning.

When I first entered her chamber, I saw that she had firm flesh, dark [skin] color, livid facial complexion, dim vision, limp hands, and faint breaths. When I diagnosed her pulse, it was hidden and indistinct, as though it was deserted, which also suggested that she was fraught with a real danger. At the time, I wanted to prescribe a warming and supplementing [medication], but I worried that the counterflow qì from her great anger may not have been dispersed completely; on the other hand, I wanted to unblock and abduct, but I worried that her pulse was on the verge of expiring and implied extreme vacuity, which could not tolerate [any attack].

躊躇未決乃請復診，及入室再見則不若前次之撒手，而十指交叉抱腹仰坦於婢者之懷，因疑其前番撒手今既能叉手，豈他人之所為乎？及著手再診則似有相嫌不容之意，而拽之不能動此更可疑也，因出其不意卒猛一扯，則頓脫有聲、力強且勁，由是前疑始釋，謂其將死之人豈猶力有如是乎？乃思其脉之若此者，或以肉厚氣滯此北人稟賦多有之也，或以兩腋夾緊，此奸人狡詐亦有之也。若其面青息微則怒氣使然自不足怪，識見既定因聲言其危，使聞灸法以恐勝之，遂先投一劑到咽即活。

As I hesitated with indecision, I requested to diagnose her again. When I entered the chamber and saw her again, she did not have limp hands like the previous time; instead, she had her ten fingers crossed around her abdomen, and lied supine on the bosom of the servant girl. Because of that, I became suspicious. On the previous encounter, her hands were limp, but now she was able to cross her hands. Could this have been done by someone else?

When I went ahead to diagnose again, she seemed to display annoyance and impatience. Furthermore, as I pulled [her arms], they were immovable. I became even more suspicious. So, while she least expected, I gave [her arm] a strong yank, and she struggled free [of my grip] immediately with immense strength and an audible snap. Hence, I was able to confirm all my previous suspicions, because how could a person so close to death have such a strength?

I then considered the presentation of her pulse. Perhaps, it was due to her firm flesh and stagnant qì, which was an endowed constitution many northerners had; or perhaps, she could have clasped her armpits

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<sup>769</sup> Yān 燕 is an ancient province that is comprised of part of today's Héběi and Liáoníng Provinces in northeastern China.

tightly, which was something done by crafty scoundrels and deceitful people. As for her livid facial complexion and faint breathing, this was caused by her anger, and it was nothing out of ordinary.

As I confirmed my judgement, I talked loudly about the danger [of her condition] to ensure that she would hear about the moxibustion method, so that I could prevail over her by fear. Hence, I prescribed her a dose [of medicine], and she “revived” immediately as soon as she ingested it.

次日會公因詢予曰：日昨之病固料其勢必危矣，然謂其為真邪，則何以藥甫及脣而效之峻速有如此？謂其為假邪，則何以能終夜做作而形證之肖似有如此？昨公所用之藥，果亦有何玄秘否？是皆不能無疑也。予曰：予之玄秘，秘在言耳，亦不過借藥為名耳，但使彼懼，敢不速活？經曰：憂可勝怒。正謂此也。是可見人情之巧，其有最難測者皆如此，使昨非再診而再察之則予亦幾為所誑矣，是以凡遇此類不可不加之詳審。

On the next day, I met with the respected elder, who asked me, “Yesterday, undoubtedly, her disease seemed to steer her towards certain peril. Nonetheless, if it were a true evil, then how could the medicine exert such an exceptionally rapid effect as soon as it touched her lips? If it were a false evil, then how could she act in such a way for the entire night, with physique and signs that matched [a critical illness]? As for the medicine you, respected elder, prescribed yesterday, does it indeed have any mysterious secret? All of these make me rather suspicious.”

I responded, “As for my mysterious secret, the secret lays in my words. I simply borrowed the name of medicine to make her afraid, after which, how would she dare to delay her ‘revival’ any further? This is precisely what is meant by the canonical statement, ‘Worry can prevail over anger.’”<sup>770</sup>

From this, one can see the deceitfulness in human relationships, which are always the most difficult things for one to fathom. Suppose that I did not re-diagnose her and inspect her again, I would have been fooled by her. For that reason, whenever one encounters this type [of patient], one must not fail to examine them in further detail.

### Case 29: Ejection of Blood by a Scholar Relative and Stiff Reversal of a Neighbor’s Wife

又一姻戚士子為宦家所毆，遂卧病旬日吐血盈盆，因喧傳人命連及多人，延醫數輩見其危劇之狀皆束手遠避防為所累也。最後予往視之察其色則絕無窘苦之意，診其脉則總皆和緩如常，予始疑之而繼則悟之，因潛語之曰：他可欺也，予亦可欺耶！此爾之血也，抑家禽之血耶？其人愕然澆予無言，遂為調和而相銜感而散。

A relative of mine, a young scholar, was beaten up by a prominent official’s family member. Hence, he became ill and remained in bed for ten days, and ejected [a considerable amount of] blood that filled to the brim of his basin. Consequently, as people spread widely [the news] that a human life [had been endangered], many people were implicated. While he summoned many physicians, all of them saw the critical state, decided to do nothing, and avoided him in order to prevent themselves from being caught up in [the situation].

Eventually, I went to see him. When I inspected his complexion, there was absolutely nothing that indicated any distress or suffering; and when I diagnosed his pulse, everything was harmonious and moderate as though it was normal. At first, I was suspicious, and I realized it later. Consequently, I

<sup>770</sup> Sùwèn Chapters 5 and 67. Note: It seems that Zhāng Jǐngyuè should not be taken literally here, as the original quote is, “悲勝怒 sorrow prevails over anger.”

whispered to him, “You may be able to deceive others, but you cannot deceive me! Is this your blood, or is this the blood of a domestic fowl?” That person was stunned and begged me to say nothing. I then made peace between [the scholar and the official], both of whom felt grateful and let go [of their grudge].

又一隣婦與妬妾作鬧，詬夫反目因而病劇，則咬牙瞪眼僵厥不蘇，若命在呼吸間者。其夫驚皇無措其妾幾遭不堪，澆予救之，則脉非其病，遂用前法治之。愈後其夫感謝而不知為其所愚也。

My neighbor’s wife made a scene with a concubine due to her jealousy towards the latter. She insulted her husband and had a falling-out with him; consequently, she became gravely ill, with clenched teeth, glaring eyes, stiff reversal, and inability to regain consciousness, as though her life was hanging in the balance between each breath.

Her husband was in a state of panic at a loss of what to do, and his concubine suffered greatly that she contemplated suicide a few times. When he begged me to rescue [his wife], by [diagnosing] her pulse, I knew it was not a disease, so I treated her with the previous method. After she “recovered,” her husband thanked me but still remained unaware that he was fooled by [his wife].

若此二人則又人事中之常態，使不有懸朗之鑑則此中變幻有以假病而延成真病者，有以小忿而延成大禍者，茲予拂之若振埃，不但為人造福而且可防人之欺故，亦紀之以資倉卒之急用。

These two people are representatives of the normal behaviors in human relationships. If one lacks a bright hanging mirror to reflect this,<sup>771</sup> it will transmute and delude, where a fake disease can become a real disease, or a small resentment can lead to a great disaster. Here, I am wiping [that mirror] clean, as though I am removing the dust from it. This will not only benefit people but will also prevent myself from being deceived by others. For that reason, I have recorded these cases here in order to support those with urgent needs in haste.

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### Zhāng Jǐngyuè’s Case Study 30: Mealy Tumor<sup>772</sup>

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茲記予於三旬之外，忽於臀下肛門前骨際皮裏生一小粒，初如菘豆許不以為意，及半年而如黃豆矣。又一年而如皂子復如栗矣，此時乘馬坐椅皆有所碍而漸至痛矣，然料此非敷藥可散，又非煎藥可及，使其日漸長大則如升如斗，懸掛腰股間行動不便，豈不竟成廢物乎？抱憂殊甚謀之識者，皆言不可割刺，恐為禍不小。予熟籌數月莫敢妄動，然竊計此時乘小不取，則日後愈大愈難矣，將奈之何？嘗見人臀股間受箭傷者未必即死，此之利害不過如是，遂決意去之。

From what I recall now, after I turned thirty, a small skin [tumor] abruptly appeared on the bony border underneath my buttocks and in front of the anus. At first, it was the size of a mung bean, so I never paid it any attention. Half a year later, it resembled a soybean. Another year later, it resembled a honey locust seed; after yet another [year], it resembled a chestnut. At the time, it began to hinder me while riding a horse and sitting on a chair, and it gradually became painful.

Nonetheless, I supposed that this could not be dispersed by the application of medicinal [ointment]. In addition, this was also something that could not be reached by decocted medicinals. If I allowed it to grow

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<sup>771</sup> I.e., if one lacks awareness of these affairs and fails to see things clearly – as mirror always reflects things exactly as they are, without any distortions.

<sup>772</sup> From Vol. 47 of the *Jingyue Quanshu*, “外科鈴下瘤贅 Strategy of External Medicine II: Tumor Outgrowth.”

gradually into [the size of] one shēng or one dǒu,<sup>773</sup> it would hang between my waist and thighs, rendering me impaired in movement. Would I not then become an invalid?

I grew extremely anxious about it. However, all the people I knew told me that under no circumstances was I to cut it or pierce it, as there was a risk that it could lead to serious trouble. For a few months, I considered it carefully and I did not dare to act recklessly. Nevertheless, I thought to myself, if I did not remove it while it was still small, when it became bigger and more difficult [to remove] in the future, what could I do then? I had seen people injured by arrows between their buttocks and thighs, not all of them died [due to the injury]. Such were the arguments for and against [removing the tumor at this time], so I made the decision to remove it.

一日飲酒微醺乘醉以柳葉針刺之，所出者皆如豆腐白皮之屬，蓋即粉瘤也。刺後頓消，予甚快然。及兩日後則腫如熱癰，予以會通膏貼三日膿潰而愈，予又快然。不兩日又腫起更熱更大，予則大懼大悔，謂瘤贅誠不可刺也。然而無奈復以會通膏貼之，又三日而大潰，則潰出一囊如魚胞者，然後收口全愈。

One day, I drank alcohol and became mildly tipsy. While I was intoxicated, I pierced [the tumor] with a willow-leaf-shaped needle. The entirety of its discharge resembled the likes of tofu and white skin, because this was precisely a mealy tumor.<sup>774</sup> After piercing, it disappeared completely, and I was extremely pleased.

Two days later, it swelled up and resembled a hot welling-abscess. I then applied Huì Tōng Gāo<sup>775</sup> to it. Three days later, it recovered after the pus erupted. I felt pleased once again.

In not even two days, it swelled up again, but it was even hotter and bigger. In great fear, I deeply regretted [piercing it] and thought that perhaps tumor outgrowth really could not be punctured. However, I had no other choice but to apply Huì Tōng Gāo to it again. Another three days later, there was a big rupture. From the rupture, a sac that resembles the swim bladder [of a fish] was discharged; subsequently, the wound closed, and I fully recovered.

Now, decades after my recovery, there is still a small indentation there. This was truly a dangerous condition. If I did not make that brave decision back then, I really do not know what would have happened. If I were to delay it any further, truly, it could have become irreversible. Therefore, if one does not treat a disease at its early [onset], one will not know how it will end. Here, this should serve as a precedent for those who treat diseases.

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<sup>773</sup> I.e., 214 ml and 2,140 ml. Note: Based on Zhāng Jīngyuè's estimation of ancient volumes by counting grains of millet, it was likely he utilized the conversion of 1 shēng being equivalent to 214 ml, rather than his contemporary dosage of 1 shēng being equivalent to 1,000 ml. Likewise, it would mean that he utilized the conversion of 1 dǒu being equivalent to 2,140 ml, rather than his contemporary dosage of 1 dǒu being equivalent to 10,000 ml

<sup>774</sup> I.e., a fatty tumor or a sebaceous cyst.

<sup>775</sup> I.e., Huì Tōng Gāo 會通膏 (Thorough Knowledge Ointment), which seems to have been created by Zhāng Jīngyuè, even though it was not included in his Battle Arrays of New Formulae. It includes the following 54 ingredients: Dà Huáng, Mù Biē Zǐ, Dāng Guī, Chuān Xiōng, Sháo Yào, Shēng Dì, Má Huáng, Xì Xīn, Bái Zhǐ, Fáng Fēng, Jīng Jiè, Cāng Zhú, Qiāng Huó, Chuān Wū, Gān Cǎo, Wū Yào, Tiān Nán Xīng, Bàn Xià, Xiāng Fù, Ròu Guì, Cāng Ěr Zǐ, Gù Sui Bù, Cǎo Wū, Ài Yè, Zào Jiǎo, Zhǐ Ké, Sān Léng, É Zhú, Luó Bó Zǐ, Shuǐ Hóng Huā Zǐ, Bā Dòu, Wū Bèi Zǐ, Dú Huó, Táo Rén, Sū Mù, Hóng Huā, Xù Duàn, Lián Qiào, Zhǐ Zǐ, Kù Shēn, Huái Huā, Zào Jiǎo Cì, Gān Jiāng, Bì Má Zǐ, sun-dried Tòu Gǔ Cǎo, Chuān Shān Jiǎ, Quán Xiē, Jiāng Cán, Fēng Fáng (37.3 g each for all previous ingredients), 1 big strip of Shé Tuì, 14 pieces of Wú Gōng, 3 pieces of Há Má, 1 bundle of Xuè Yú Tàn, and 4 pieces of single-rooted garlic. These ingredients are soaked in sesame oil for days, decocted lightly, and made into an ointment with beeswax.