

# On the Embodiment of "to Moistening the Dryness" in the Treatment of Typhoid Fever

Chengcheng Ma

Shaanxi University of traditional Chinese medicine, Xianyang, Shaanxi, 712046, China

---

## Abstract

"Su Wen Zhi Zhen Yao Da Lun" says: "Dryness need to be nurtured", meaning that using moistening prescriptions treats "the dryness". The dryness can be divided into intrinsic dryness which caused by the shortages of body fluid and foreign dryness which caused by pathogenic factors. "the dryness" in "Shang Han Lun" mainly means that intrinsic dryness wastes body fluid, influencing progress and prognosis of disease. besides the dryness, there are phenomenon of disharmony between ying and wei, intense heat of Yang Ming, Depression heat of lung, dryness and blocking, Gastric fever restricting the spleen, the disfunction of "Shu Ji", so Zhang Zhongjing establishes therapies of regulating Ying and Wei, Pungent and cold to clear heat, using cold and hot medicine meanwhile, expelling by attacking, expelling by moistening, mediating "Shao Yang", reflecting that Zhang zhongjing treats disease from the root.

## Keywords

Dryness Syndromes Should be Treated by Moistening Therapy, Treatise on Febrile Diseases, Therapy.

---

## 1. Introduction

"Su Wen" puts forward that "dryness and evil permeate it". On the basis of inheritance, later doctors have made innovations and applied this theory to the treatment of diseases. The treatise on febrile diseases, based on the principle of treating diseases, formulates different treatment principles according to the different nature and location of "dry people", such as harmonizing camp and health, attacking and descending, and using cold and temperature together, so as to broaden the application scope of "dry people moisten them", which is conducive to the accurate and flexible application of syndrome differentiation by clinical workers.

## 2. The Meaning of "Moistening the Dry"

"Dryness" is also dry, and the body fluid in the body is not enough to nourish the viscera and limbs. "Dryness" is divided into two types. One is external dryness, which consumes the body's body fluid and blood. As Fei Boxiong[1] said, the hot dryness in early autumn and the cool dryness in late autumn; Second, body disorders, dark consumption of body fluid, resulting in internal dryness. Pan Wenkui[2] "mistakenly sweating and spitting hurt body fluid", "Yang deficiency and qi stagnation, body fluid can not be transported", song lubing[3] "body fluid essence and blood are exhausted and become a disease" and "dryness in the five zang organs". Dryness syndrome can appear in the five zang organs. If the liver is dry, the liver Yin can not latent Yang, then anger and bitter mouth; If the heart is dry, the heart will be upset and slow to respond; If the spleen is dry, and the spleen cannot carry body fluid for the stomach, there will be more urination and difficult defecation; In the case of lung dryness, the loss of lung gold will lead to Qi inversion, cough and asthma, hemoptysis and hoarseness; Kidney dryness reduces sexual desire and weakness of waist and knee. "Dryness", in addition to the deficiency of body fluid and the failure to honor the machine, can also see the signs

of qi stagnation, heat knot, blood stasis and gas consumption. The nature of the disease is based on deficiency and actual symptoms.

For those who "moisten", the external dryness should dispel dryness evil, and the internal dryness should distinguish the location and nature of the disease, and adopt corresponding treatment methods to regulate the generation and distribution of body fluid. The Yellow Emperor's Canon of internal medicine: "dryness turns into heaven, heat turns into victory, and it is treated with bitterness and cold, supplemented with bitterness and sweetness", "dryness and adultery in the interior, treated with bitterness and warmth, supplemented with sweetness and bitterness". Ye Tianshi believes that the external dryness "method is to be spicy, cool and sweet, moisten the lung and stomach first" and the internal dryness "is suitable for nourishing the liver and kidney". Luo guogang[4] believes that "we should know that supplementing the earth to produce gold, while the mother of the lung is prosperous, nourishing the kidney water to contain gold, and the son of the lung is prosperous." we pay attention to the treatment of dryness syndrome from the perspective of lung, kidney and stomach, and point out that the treatment of dryness syndrome should first moisten the lung, benefit the stomach and nourish the kidney. Those who moisten them must identify whether dryness evil arises from the outside or from the inside. It is appropriate to dispel dryness evil from the outside. From the inside, we should clarify the viscera (disease location), disease nature and pathogenesis of the lesion, and formulate targeted treatment methods. For example, in the lung more disperse, in the stomach more fluid, in the kidney more nourish.

### **3. Treatment of "Dryness" in "Treatise on Febrile Diseases"**

"Dryness" in the broad sense, whether external dryness evil or endogenous dryness evil, all pathological factors that cause obstacles to the generation of blood essence and body fluid or circulation can be called "dryness", and "dryness" in the narrow sense only refers to external dryness evil. "Dryness" in Treatise on febrile diseases is dryness evil in a broad sense, and most of them are endogenous dryness. "Dryness wins dryness", and dryness evil consumes body fluid throughout. If dryness evil invades the Zang Fu organs, the Zang Fu organs are dysfunctional; When dryness evil invades Qi, blood and body fluid, Qi, blood and body fluid stagnate; If it invades the upper, middle and lower Sanjiao, the passage of water will dry up. "Moistening method" is a method to treat the disorder of body fluid generation and distribution. If used accurately, it can remove the evil of internal dryness and external dryness and restore the balance of yin and Yang. The method of moistening is to use the combination of propaganda and tonic, cold and heat together, so as to make the body fluid generate enough and flow unimpeded. By "seeking the root for disease treatment", the dry person can be moistened, the exterior and interior are accessible, the Qi and blood are harmonious, and the Yin is flat and the Yang is secret.

#### **3.1 Xin Wen Xuan San, Solidifying Ying Yin**

The sun is outside, the main surface and serves as a protective barrier for the human body. Evil invades the guard's watch, the camp Yin is not guarded, and the sweat is constantly sweating. For a long time, it will dry and hurt the body fluid. When Xin is preached, it will pass the guard yang to disperse evil and stick to the camp Yin. Therefore, when the camp Wei loses balance, we adopt the method of dispersing Xin. "Taiyang disease, headache, fever, sweating and hating wind are the main causes of Guizhi Decoction." Lei Jing[5] points out that "Yin and yang are Ying Wei and Ying Wei is Qi and blood". Therefore, if Ying Wei loses harmony, yin and yang are unbalanced. When Yin is continuously lost, it is dryness syndrome. External evils invade the muscle surface. The guard Qi is weak due to damage, and the Ying Yin loses its firmness. On the muscle surface, sweat constantly, and soak in the pulse for sinking and weakness. Cold hurts Yang and loses warmth, so it hates wind and cold. The head is where the sun's meridians pass. Evil invades the sun. The meridians are not smooth, and the Yin points are not affected, so there is a headache. Governance is based on Xin, dispersing propaganda and harmonizing Yin and Yang.

In Guizhi Decoction, the flavor of Guizhi is pungent and warm, and Xuantong Weiyang. "Tang Ye materia medica" [6] says: "those who use cinnamon twigs to reconcile the camp and guard, then evil will stop sweating from sweating". Peony is cold and sour, and sweat is collected to produce fluid. "The Golden Book of medical school" [7] [8] says: "cinnamon twigs and peony are the king of peony, which is the purpose of collecting sweat in sweating; cinnamon twigs, the Minister of peony, is the skill of adjusting guard in the camp"; Huang Haizhen[8] used Guizhi Decoction to treat Sjogren's syndrome, with remarkable effect. Guizhi Decoction has the meaning of "regulating yin and Yang" and the function of "reaching Rongwei", which makes the external and internal Yang Qi smooth, the Yin points can be fixed, and the internal dryness can be prevented and controlled.

### **3.2 Clearing Heat with Pungent and Cold Medicine, Generating Fluid and Moistening Dryness**

"Heat is inside, both outside and inside are hot, hating wind, thirsty, dry and annoying tongue. White tiger plus ginseng soup is the main one." this is that Qi is hot, heat is depressed in the interior, fluid gas is consumed, and internal dryness occurs, so there is burning in the body and dry tongue. Cheng Zhi[7] said, "slippery means hot inside, and slippery clouds make both inside and outside hot. The Qi of great heat can be relieved when it is cool, even when it is drunk in the summer, and it can be refreshing when it is golden wind. Therefore, the cool agent is named after the white tiger." Zhang Xichun[9] cut it to treat the dry stool caused by latent gasification heat and severe injury of Tianjin Qi, which has many mans and thorns, and achieved remarkable curative effect. Ke Yunbo[7] said: "gypsum is bitter cold, bitter can relieve muscle heat, cold can overcome stomach fire, cold can sink inside, and bitter can go outside. These two flavors are good at internal and external energy, so they think you are king." gypsum aims to clear internal heat and heat evil. Anemarrhena is cold and moist, moistening dryness and discharging fire. The Rhizoma Anemarrhenae is combined with gypsum to clear its heat and generate fluid. Ginseng is added to replenish the middle, replenish qi and generate fluid, so that the heat evil can be solved and the internal dryness can be moistened.

### **3.3 Use Both Cold and Temperature to Clear Away Stagnant Heat**

"After sweating, you can't go to Guizhi soup. If you sweat and gasp, you can go with ephedra almond licorice gypsum soup." This discussion shows that after the treatment of sweating, asthma and sweating are the main symptoms, which is that heat is depressed in the lung, the lung body is not moist, so that the propaganda and descending is abnormal and the asthma is promoted, and the sweat is due to the fur. The symptoms of lung and stomach yin injury such as thirsty mouth, hoarseness due to cough, yellow and dry fur can also be seen. Maxing Shigan decoction is used to treat cough and asthma caused by stagnant heat blocking the lung and body fluid consumption. "Because of sweating, he breathes and has neither great heat nor aversion to cold. The evil lies only in the Taiyin lung meridian, so we can't use Guizhi Decoction and ephedra apricot licorice gypsum Decoction to spread lung evil, and sweat and asthma can stop itself[7]." Zhang Xichun[9] once used it to treat patients with lung stagnation and heat and eliminate lung yin. After taking the medicine, the symptoms of hot and dry cough, thick phlegm and dry stool subsided. You Zaijing[10] said: "Those who use the spice of Ephedra almond to enter the lung will benefit the lung qi and disperse the evil Qi... The evil in the lung can not be caused by ephedra almond, while the cold and depressed heat can not be eliminated by gypsum." with the mixture of cold and temperature, the nature of cold and heat can be naturally integrated, and the compatibility of cold and heat can achieve the effect of dispersing heat, dispersing lung heat, eliminating dryness and evil, and moistening the lung body.

### **3.4 Attack to Descend**

It is also called "dryness" when evil spreads to Yangming and heat knot in the interior and sees fever, sweating, abdominal pain and difficult defecation. "Those who are delirious after sweating have dry excrement in their stomach. It is appropriate to use Dachengqi decoction." among its probable syndromes, there are "sweaty hands and feet", "full abdominal pain" and "difficult defecation", which are the symptoms of heat and solid knot, qi stagnation and intestinal loss. "The Golden Book of

medical school" [7] summarizes its pathogenesis: "excess heat in the interior forms dryness, fullness". "Handout on febrile diseases" [11]: "dryness is the evil of heat, which consumes Yin and fluid. It is full of stagnant overnight food. In fact, it is the combination of heat and overnight food in the intestine. Ruffian is the poor gastrointestinal Qi mechanism, which should be dominated by Chengqi Decoction". Yangming is full of Qi and blood, heat knot Yangming, and Qi mechanism is blocked. Eliminating body fluid will lead to ruffian, solid and dry. Therefore, Dachengqi decoction is used to attack the heat knot and dredge the viscera and store Yin. Modern studies have confirmed[12]that Dachengqi Decoction can regulate gastrointestinal blood circulation, promote gastrointestinal peristalsis and accelerate the discharge of harmful substances. Cao Yingfu[13]used Dachengqi Decoction to treat people with strong heat, sweating, closed stool and swollen eyes, and the effect was like God's help. Rhubarb can push through the old and bring forth the new. It is good at attacking and discharging heat. It is supplemented with "stagnant Qi in the circulation intestines[9]of Fructus aurantii and Magnolia officinalis. Mirabilis salt moistens the intestines and softens the heat knot. It plays the functions of Qi dredging the internal organs, Purging Heat and storing Yin, so that dryness evil can be reduced and the body fluid can be soaked.

### 3.5 Moistened to Descend

"Fuyang pulse is floating and astringent, floating makes the stomach strong, astringent makes the urine count. Floating and astringent fight each other, and the stool is hard. The spleen is constrained, which is dominated by mazeren pill." the spleen is in the middle, and fine substances are transported to the lung, and nutrients are transported to the whole body through the promotion and reduction of the lung. The metabolic waste is sent down to the bladder to form urine and discharged into the human body. If the stomach is too hot and hinders the spleen to spread fluid, the essence will directly discharge into the bladder, while the urine volume is large, and the intestines will not be affected by fluid and the stool will harden. This should clear stomach heat, moisten intestines and dryness, so as to restore the power of dispersing the spleen and the conduction of intestines, so as to make the body fluid popular. Maziren pill[14] has the functions of benefiting the spleen and nourishing Yin, dredging the Fu organs and dispersing the lung, nourishing water and clearing the liver, so as to restore the spleen, ascending the stomach and descending, moistening the middle and containing the circulation. Xu Shuwei[13]once treated the stomach heat and spleen syndrome of frequent urination and poor defecation, and achieved miraculous results. In the prescription, pockmarked seeds are used to relieve stool and moisten the intestines, almonds can be used to reduce and nourish the lungs, Paeonia lactiflora and honey can nourish the spleen and Yin, and Houpu, rhubarb and Fructus aurantii can relieve stomach heat and lead to obstruction. Seven drugs help each other to clear stomach heat, moisten intestinal dryness, raise temper, and solve the frequent urination and constipation, and "dry" can be moistened.

### 3.6 Reconcile Shaoyang and Smooth the Cardinal

"Yangming disease is characterized by a hard and full flank, vomiting without defecation, and white fur on the tongue. It can be compared with Xiaochaihu Decoction. The upper Jiao can be connected, the body fluid can be reduced, the stomach qi can be relieved due to harmony, and the body can sweat." Shaoyang is divided into upper, middle and lower three jiao, evil invades Shaoyang, the upper Jiao is closed, and the Qi mechanism is not smooth, then the flank rib is hard and tight, the middle Jiao is blocked, the stomach qi is difficult to drop, the upper part vomits, the lower Jiao is not smooth, the body fluid can not fall, and the intestinal tract loses nourishment, Then the stool is dry. Shaoyang Sanjiao is the place where all Qi and fluids move. If evil stagnates Shaoyang, the movement of Qi and body fluid is not smooth. Reconcile Shaoyang, then the Qi machine can be unblocked, the water and liquid can be treated along the line, "dryness syndrome" can be eliminated, and the evil can be removed.

Cheng Zhi[7]said, "loose stool is not solid in the stomach... Hard fullness is in the flank but not in the abdomen, and the coating on the tongue is white but not yellow. There are many witnesses of Shaoyang. Therefore, when decomposing Yin and Yang from Xiao Chai Hu decoction, there will be

harmony from top to bottom, but sweat, and one of the external and internal evils will be removed." Zhang Haojun[15] used Xiao Chai Hu Decoction to reconcile Shaoyang, dredge and benefit Sanjiao, and has a good effect in the treatment of patients with dysfunctional stool for more than a month. Bupleurum is used to relieve the evil of Shaoyang, Scutellaria baicalensis Georgi is used to clear the stagnant heat of Shaoyang, and the two drugs are combined to mediate the external and internal evil, so as to smooth the internal and external Qi, smooth the water and liquid, circulate the whole body, "dry evil" can be solved, and soak the viscera.

Dryness evil in the theory of typhoid fever is mostly secondary internal dryness caused by other causes. Zhang Zhongjing has various methods for internal dryness, depending on the etiology, location and pathogenesis. If there is a disagreement between the camp and the guard, take Xinwen Xuansan to consolidate the camp Yin; If the sun is bright and hot, it will be pungent, cold and heat clearing, generating fluid and moistening dryness; Heat is stagnant in the lung, which can be used both cold and warm to support evil to go out; If the real heat is combined with each other, attack it; Stomach heat binds the spleen and moistens it; If the cardinal is disadvantageous, settle with Shaoyang; This reflects the idea of "different treatment for the same disease", which is also the evil of internal dryness, but chose different treatment methods to finally achieve the purpose of moistening the body. This also reminds us that in the face of diseases, we should not stick to rigid ideas and stick to stereotypes. Instead, we need to get rid of the clouds, find the true face of Lushan Mountain, clarify the pathogenesis, and treat it according to the syndrome.

## References

- [1] qing.Fei.BoXiong writes,XuXiangRen correct. School injection medicine alcohol wins righteousness [M]. Shanghai: Shanghai Science Press,1957:44-54.
- [2] Pan.WenKui. General theory of internal dryness[J]. Shaanxi traditional Chinese Medicine, 1987(09):21-23.
- [3] Song.LuBing. Etiology and pathogenesis of traditional Chinese Medicine[M]. BeiJing:People's Health Publishing House,1987:307-310.
- [4] Qing.Luo.Guogang writes,WangShupeng correct. Roche medical mirror [M]. BeiJing: China traditional Chinese Medicine Press,2015:331-333.
- [5] Ming.ZhangJiebin writes,Guo HongYao corrects.Classics like [M]. BeiJing:China traditional Chinese Medicine Press,1997:121-124.
- [6] Yuan.WangHaogu.Decoction herbal medicine [M]. BeiJing: Traditional Chinese Medicine Classics Press,1996:121-122.
- [7] Qing.Wuqian writes,Zheng JinSheng corrects.Yizong Jinjian [M]. Beijing: People's Health Publishing House,2017:7-166.
- [8] Huang haizhen, Gaoyongxiang. Discussion on the treatment of Sjogren's syndrome from Guizhi Decoction[J].Modern distance education of Chinese traditional medicine, 2018,16(05):72-73.
- [9] Zhangxichun writes,Liu Guantao corrects.Handout on typhoid fever [M]. BeiJing:China traditional Chinese Medicine Press,2017:13-70.
- [10]Qing.You zaijing.Typhoid Guanzhu collection [M].Shanghai:Shanghai Science and Technology Press,1978:39-40.
- [11]Dongzhenhua,Handout on typhoid fever [M]. Xian:Fourth Military Medical University Press,2009:26-150.
- [12]Haowanshan.Lecture notes of Hao Wanshan on typhoid fever [M].Beijing:People's Health Publishing House,2008:76-159.
- [13]Chenming. Liu Duzhou's experience in using Zhuling Decoction--Analysis of 76 cases [J]. Journal of Shandong University of traditional Chinese Medicine, 2000(01):42-43.
- [14]Zhu wenxiang, Chengfafeng, Wangxueqian, etl. Pathogenesis, prescription and syndrome of maziaren pill[J]. Global traditional Chinese Medicine, 2017,10(08):1008-1010.

- [15]Zhengyi, Zhanghaojun. Zhang Haojun's experience in treating spleen and stomach diseases with Xiaochaihu Decoction, 2021,37(04):9-10.