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Huang-ti nei-ching t'ai-su

(The Most Elementary [Aspects] from the Yellow Emperor's Scripture on Internal [Therapy])¹

(from Unschuld, 1985, pp.263-276, 382-384. Appendix: Primary Texts in Translation).

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1. Manifestations of Winds at the Eight Seasonal Turning Points (Pa-cheng feng-hou)²

The Yellow Emperor: I should now like to hear why it is that in certain years everyone is struck by a similar illness.

Shao-shih: This is the result of a manifestation [of the winds] of the eight seasonal turning points.

The Yellow Emperor: How is it possible to foresee such occurrences?

Shao-shih: If one desires to anticipate such occurrences, [it is necessary to consider the following circumstances.] Each year, on the day of the winter solstice, T'ai-i takes up his position in the chih-chih palace. In response to his arrival there, the heavens send wind and rain. If wind and rain blow from the south, it is a depletion-wind that harms man with great destructive force. If [the wind and rain] arrive at night, at a time when all of the people lie asleep, no injury shall occur. In such a year scarcely anyone shall suffer from illness. If, however, [the depletion-wind] arrives by day, when the populace sits idle, everyone will be struck by the depletion-wind; great numbers of people shall fall ill. The depletion-evil invades [the body], settling in the bones, where it then remains. At the beginning of spring, a great release of yang influences occurs; the pores open. If, on the first day of spring, the wind blows from the west, the populace is struck once again by depletion-wind. The two evils [namely, that from the winter solstice and the more recent one from the first day of spring] then meet, and the [proper] influences in the transportation channels are interrupted and driven out [by the evil influences].

When one has been exposed to these winds and rain and has been struck by both, this is called "encountering the harvest-time dew."

Whenever the [climate of a] year is harmonious and balanced, and destroyer-winds scarcely make an appearance, only a few people shall fall ill and die. If, however, a year is marked by the frequent evil influences of the destroyer-wind, and warm and cold are not in equilibrium, many people shall fall ill and die.

The Yellow Emperor: To what extent do the depletion-evil-winds cause injuries of a serious or slight nature? And how can this be predicted?

Shao-shih: On the first day of the new year T'ai-i resides in the palace t'ien-liu. If on this day a west wind without rain prevails, many shall die. If at daybreak on the first day of the new year a north wind is blowing, many shall die in the spring. If at daybreak on the first day of the new year a north

wind is passing through, 30 percent of the people shall die. If at midday on the first day of the year a north wind prevails, many people will die in the summer. If at evening on the first day of the year a north wind prevails, many people shall die in the fall. If a north wind prevails the entire day, many will be taken ill and of these 60 percent will die.

If the wind on the first day of the year blows from the south, it carries the name "parched land." If it blows from the west it is called the "rattle of bleached bones." [As a result of these winds] misfortune strikes the empire and many people will die. If the wind on the first day of the year comes from the southeast, raises the roofs from houses, and blows pebbles [into the air], catastrophes will plague the entire empire. If on the first day of the new year winds blow through from the southeast, deaths will occur in the spring.

If on the first day of the year the weather is mild and warm and without wind, the grain [later in the year] will be inexpensive and the people shall remain well. If, however, the weather [on new year's day] is cold and windy, the grain will be costly and many will be taken ill. In this manner it is possible to predict how the depletion-winds will harm man in a [particular] year.

If in the second month [on the day] ch'ou no wind rises, the populace will suffer greatly from illness of the heart and abdomen. If in the third month [on the day] hsü the weather is not warm, many people will [suffer] from cold-heat [illnesses]. If in the fourth month [on the day] szu the weather is not hot, many will suffer from jaundice. If in the tenth month [on the day] shen the weather is not cold, many will die suddenly.

All winds that we have spoken of here [are so powerful that they] can raise the roofs from houses, uproot trees, blow pebbles into the air, blow hair on the head upright, and open the pores.³

2. The Nine Palaces and the Eight Winds (Chiu-kung pa-feng)⁴

Beginning of autumn	Two	hsüan-wei
Autumn equinox	Seven	ts'ang-kuo
Beginning of winter	Six	hsin-lo
Summer solstice	Nine	shang-t'ien
chao-yao	Five	
Winter solstice	One	chih-chih
Beginning of summer	Four	yin-lo
Spring equinox	Three	ts'ang-men
Beginning of spring	Eight	t'ien-liu

It is customary for T'ai-i to occupy the chih-chih palace for 46 days, beginning on the day of the winter solstice. On the day following this he takes up residence for 46 days in the [palace] t'ien-liu. On the day following this he takes up residence for 46 days in the [palace] ts'ang-men. On the day following this he takes up residence for 45 days in the [palace] yin-lo. On the day following this he takes up residence for 46 days in the [palace] shang-t'ien. On the day following this he takes up residence for 46 days in the [palace] hsüan-wei. On the day following this he takes up residence for

46 days in the [palace] ts'ang-kuo. On the day following this he takes up residence for 45 days in the [palace] hsin-lo. On the following day he once again occupies the palace chih-chih and has thus visited [all] these palaces in turn.

Counting from the palace where he is staying at the time, [T'ai-i also] moves daily in the order one through nine [to the other palaces] and then returns finally to [palace] one. This process is continual and without end. When [a cycle] has reached its conclusion, it begins anew.

On the day T'ai-i advances, the heavens must respond with wind and rain. If on this day wind and rain should arise, it will be a year of good fortune. The people will live in peace and few will fall ill. If [wind and rain] should precede [the day of advancement] a period of abundant rain [will ensue]. If [wind and rain] should follow [the day of advancement], [the subsequent time] will be marked by widespread droughts.

From the changes [in the weather] on the day T'ai-i dwells [in the palace of the] winter solstice, one can foretell [the future] of the ruler. From the changes on the day T'ai-i dwells in the [palace] of the spring equinox, one can foretell [the future] of the ministers. From the changes on the day T'ai-i dwells in the central palace, one can foretell [the future] of the officials. From the changes on the day T'ai-i dwells [in the palace of the] autumn equinox, one can foretell [the future] of the generals. From the changes on the day T'ai-i dwells [in the palace of the] summer solstice, one can foretell [the future] of the people. When we speak here of "changes" [this is what is meant:] If, on the days T'ai-i dwells in one of these five palaces, a strong wind blows over trees and raises pebbles into the air, the extent [of future destruction] can be predicted in accordance with the direction from which the [wind] is blowing in each case. Observe the direction from which the wind is coming, and use these [observations] as the basis for the prediction.

If [the wind] should be blowing from the region where [T'ai-i] is currently dwelling, it is a wind of abundance; it is responsible for the genesis, growth, and nourishment of all things. If the wind should blow from the opposite [direction] and from a great distance, this is a depletion-wind. This wind is harmful to men; it is responsible for killing and injury. The depletion-wind should be watched for with great alertness and avoided. The sages in ancient times avoided this evil and it could not harm them. That is the meaning.

When T'ai-i arrives in the central palace, be alert in the morning for the Eight Winds, so as to be able to foretell prosperity or misfortune.

The wind that blows from the south is called the "wind of great infirmity." It causes injury to man by settling inside in the heart and outside in the transportation channels. Its influences are responsible for the formation of heat.

The wind that blows from the southwest is called the "wind of conspiracy." It causes injury to man by settling inside in the spleen and outside in the muscles. Its influences are the source of infirmity.

The wind that blows from the west is called the "wind of harshness." It causes injury to man by settling inside in the lungs and outside in the skin. Its influences cause the body to dry out.

The wind that blows from the northwest is called the "wind of destruction." It causes injury to man by settling inside in the small intestines and outside in the hand-great-yin transportation channel. If

the channel is interrupted, [its contents] are discharged. If the channel is blocked, [its contents] congeal and nothing can flow through. [In such cases] there is a tendency for sudden death.

The wind that blows from the north is called the "wind of great harshness." It causes injury to man by settling inside the kidneys and outside in the bones as well as in the muscles of the shoulder and back. Its influences are responsible for the formation of cold.

The wind that blows from the northeast is called the "wind of misfortune." It causes injury to man by settling inside in the large intestine and outside in the flanks beneath the bones in the armpit, as well as in the joints of the limbs.

The wind that blows from the east is called the "wind of the new-born." It causes injury to man by settling inside in the liver and outside in the joints. Its influences are responsible for the creation of body dampness.

The wind that blows from the southeast is called the "wind of infirmity." It causes injury to man by taking up position inside in the stomach and outside in the flesh. Its influences are responsible for the [formation of] weight on the body.

All eight of these winds come from regions of depletion and therefore are able to cause illnesses in men. When three depletions come together, the result is a violent illness followed by sudden death. If it happens that two abundances and one depletion are present, the victim falls ill with [bladder] dribble and hot and cold [fits]. If, contrary [to all guidelines], one lingers in rainy or damp regions, the result is a loss of strength.

The sages of ancient times avoided the evil wind as one would arrows or stones. If the three depletions are then present and one is [also] partly struck by evil wind, this is a blow from which one falls down, and which results in paralysis on one side.⁵

3. The Three Conditions of Depletion and the Three Conditions of Abundance (San-hsü san-shih)⁶

The Yellow Emperor asked Shao-shih: I have heard it said that cold and heat are somehow responsible for whether someone is struck by the eight winds of the four seasons. When it is cold the skin is taut and the pores are closed. When it is hot the skin is relaxed and the pores are open. Could it be that this enables the evil influences of the destroyer-wind to invade [the body]? Or must the depletion-evil of the eight seasonal turning points also be present before man suffers harm?

Shao-shih replied: This is not the case. Whether or not the evil influences of a destroyer-wind strike someone does not depend on the season [of the year]. The necessary conditions are as follows. When [the pores] are open, the [evil-wind-influences] penetrate deep [into the body], quickly reaching the extreme interior and causing a sudden and violent illness. When the [pores] are closed, the [evil-wind-influences] also penetrate [into the body], but they remain at the surface and cause only a gradual illness.

The Yellow Emperor: What if [someone is able to live] in harmony with cold and warmth [and adapt himself to the requirements of the changes in the temperature] so that his pores are not open and yet [this person] nonetheless suddenly falls ill—what is the cause?

Shao-shih: Emperor, are you then ignorant of the ways in which evil [influences invade the human body]? Even if a person conducts his life in an harmonious manner, it nonetheless depends on the time of the year whether or not his pores are open or closed [and his skin] is relaxed or taut.

The Yellow Emperor: Can you tell me more on this subject?

Shao-shih: Man stands in relationship to heaven and earth and responds to [the changes of] the sun and moon. Thus, when the moon is full, the waters of the sea are high in the west. At that time man's blood and his finest influences are pure and his muscles and flesh are present in all their abundance. The skin is clear and the hair firm. The burner-passage is bent⁷ and dust and grime cling [to the body]⁸. Even if one encounters a destroyer-wind at this time, it will only penetrate the surface and is unable to invade deep into [the body].

During the new moon, however, the waters of the sea are high in the east. At this time man suffers from a depletion of blood and influences; his defence-influences flow away and only the outer form remains. Muscles and flesh decline, the skin hangs loose, the pores are open, the hair loses its deep roots, the burner-passage is released, dust and grime fall {from the body}. If at this time one should encounter a destroyer-wind, it will penetrate deep into the body, causing a sudden and violent illness.

The Yellow Emperor: Which evil, then, is responsible when someone becomes violently ill or dies suddenly?

Shao-shih: When a person is afflicted by the three conditions of depletion [at the same time], he will die quickly and abruptly. When, however, someone is endowed by the three conditions of abundance, no evil can harm him.

The Yellow Emperor: I should very much like to know more of the three conditions of depletion.

Shao-shih: When a person is in the weak phase of the year, when the moon is declining and when [he] loses the harmony with the season and consequently is harmed by a destroyer-wind, this is what is called the three situations of depletion. Thus it is said that a medical man who discusses [illness] without understanding the three situations of depletion is a dilettante.

The Yellow Emperor: I should now like to hear something of the three conditions of abundance.

Shao-shih: When someone is in the flourishing phase of the year, when the moon is full and when [he] is able to exist in harmony with the season, even the evil influences of the destroyer-wind are unable to threaten him.

The Yellow Emperor: That was an enlightening discussion! The principles are bright and clear. I request that [a record of this knowledge] be preserved in the Golden Chests. It shall receive the title "The Three Conditions of Abundance." You, master, are the sole author.⁹

4. The Transmission of Evil (Hsieh-ch'uan)¹⁰

The Yellow Emperor asked Ch'i Po: In their origin all illnesses are called forth by wind and rain, cold and heat, coolness and dampness, as well as joy or anger. Immoderate joy and excessive anger damage the depots. Wind and rain harm the upper [part of the body]. Coolness and dampness harm the lower [region of the body]...

Ch'i Po: Wind, rain, cold and heat are of themselves unable to cause harm to man when they encounter no depletion-evil [in the victim]. When someone is struck by a strong wind or heavy rain

and does not fall ill, no depletion-evil was present [in this person]. By themselves, [the strong wind and heavy rain] cannot harm man. For this to occur [a situation must arise in which] a depletion-evil encounters a bodily depletion [and as a result] settles into the [physical] form.¹¹

5. Longevity, Early Death, Firmness, and Softness (Shou yu kang jiu)¹²

The Yellow Emperor asked Shao-shih: I have heard it said that the existence of man encompasses firmness and softness, weakness and strength, short and long duration, as well as yin and yang [regions]. I should like to discover in what relationship all this stands to the methods [of therapy]. Ch'i Po: In yin there is yang, in yang there is yin. When one is knowledgeable about yin and yang, he can apply needle treatments methodically. When the origins of illness have been comprehended, the application of needles can be carried out on the basis of the [proper] principles. Carefully assess the causes of the affliction and the correspondences to the four seasons. [The human body] consists of an inner region, comprising the five depots and the six palaces, and an outer region, containing tendons, bones and skin. Thus yin and yang [elements] are present in both inner and outer regions. In the inner region the five palaces belong to the yin and the six depots to the yang [sphere]. In the outer region, the tendons and bones belong to yin and the skin to yang. Therefore it is said that when the illness is located in the yin-in-yin [region], apply needles to the brook transportation [points] of the yin [channels]. If the illness is located in the yang-in-yang [region], apply needles to the confluence [points] of the yang [channels]. If the illness is located in the yin-in-yang [sphere], apply needles to the stream [points] of the yin [channels]. If the illness is located in the yang-in-yin [sphere], apply needles to the network channels. For these reasons it is also said: If the illness is located in the yang [sphere] it is called wind; if it is located in the yin [sphere] it is called rheumatism (pi). If yin and yang [regions] have been equally affected by illness, it is referred to as wind rheumatism (feng-pi). Illnesses that are manifest but do not cause pain, belong to the yang category. If illnesses are not manifest but cause pain, they belong to the yin category. If they are not manifest but cause pain, the yang [sphere] is healthy while the yin [region] has been damaged. In such cases, the yin [sphere] should be treated as quickly as possible, while the yang [sphere] is left alone. If [illnesses] are manifest and cause no pain, the yin [sphere] is healthy but the yang [sphere] has been damaged. [In such cases] treat the yang [sphere] as quickly as possible and leave the yin [sphere] alone. When the yin and yang [spheres] are agitated, when [an illness] is alternately manifest and not manifest, and when, in addition, heart discomfort occurs, it is said that the yin [sphere] is more severely [afflicted] than the yang [sphere]. This signifies that neither the inner nor outer region alone has been affected by [a single illness]. [Such illnesses] do not remain manifest for long.¹³

6. Natural [Phenomena] That Must Be Avoided (T'ien-chi)¹⁴

The Yellow Emperor asked the following question: The application of needles must be based on the proper guidelines and the appropriate proportions. I [should now like to learn] which guidelines and proportions [are to be taken into consideration].

Ch'i Po: [Heed] the laws of the heavens and the proportions of the earth and act only in harmony with the celestial bodies.

The Emperor: This I would like to hear at once!

Ch'i Po: The laws of applying all needles require that one observe the influences of sun, moon, and stars, as well as the four seasons and eight seasonal turning points. If [in this manner] one has determined the [condition of] the influences, the needle treatment may be carried out.

When the heavens are warm and the sun is shining, the blood of man is pliant and the defence-influences flow easily [through the surface of the body]. Thus the blood flows easily and the influences can move easily away. If, however, the heavens are cold and the sun is dark, the blood clots and the defence-influences sink deep [into the body].

During the new moon the blood and influences are at first pure and the defence-influences begin their flow. During the full moon, then, blood and influences are present in abundance; muscles and flesh are firm. As the moon wanes, muscles and flesh wither; a condition of depletion seizes the transportation channels, the defence-influences withdraw and only the outer form remains. [Needle therapy] should therefore be conducted in accordance with [the conditions of the] heavens and [the specific characteristics of the] season.

Thus, when the heavens are cold, needle treatment should not be carried out; but if the heavens are warm, do not hesitate. During the new moon [blood and influences] cannot be discharged; during the full moon [blood and influences] cannot be replenished; during the waning moon, attempts to regulate are futile.

Let yourself be guided by the orderly progression [of the phenomena] of the heavens, as well as the times of abundance and of depletion, and determine the point of the needle application in accordance with the change of light [of sun and moon]. Attend [the specific problem] in the proper frame of mind.

This is why it is said: when draining during the new moon, depletion in the depots will ensue. When replenishing during the full moon, this will cause a violent discharge of blood and influences and total stagnation [of the circulation] in the transportation channels. [This condition] carries the designation "double-abundance." When attempts to regulate are carried out during the waning moon, confusion in the transportation channels will occur. The yin and yang [influences] become disordered; proper [influences] and evil [influences] are no longer separated. [The proper defence-influences and the evil-influences] invade deeply [into the body] and settle there. When then a depletion arises in the outer region [of the body] and confusion reigns in the inner [region], evil [influences] are able to reach the surface and rebel.

The Emperor: In what manner, then, is the observation of the stars and eight seasonal turning points carried out?

Ch'i Po: On the basis of the stars one determines the course of sun and moon. On the basis of the eight seasonal turning points one can observe at what time the depletion-evil-[influences] of the eight winds arrive. On the basis of the four seasons it is possible to distinguish whether the influences of spring, autumn, winter, and summer are present.

In order to establish harmony among the influences, the season should serve as the guide. [In this manner] one avoids the depletion-evil-[influences] of the eight seasonal turning points and escapes their assault.

If [during a situation in which] depletion prevails in the body, there is an encounter with a depletion-[influence] of heaven and thus two depletions come into contact, the [evil] influences are able to penetrate to the bones. They invade [the body] and injure the five depots. The medical practitioner observes [the conditions of the heavens and state of the body] and shields [the latter from such situations,] so that no harm can befall the body.

Therefore it is said that it is of utmost necessity to know which [phenomena of nature] must be guarded against.

The Emperor: Very well!¹⁵

7. Various Statements on Winds (Chu-feng tsa lun)¹⁶

The Yellow Emperor: Master, you have said that the evil influences of the destroyer-wind can injure man and in this way cause illness. But there are [people] who do not leave the protection of their homes, who remain well inside and yet quite suddenly are taken ill. Does this not signify that it is incorrect that one must encounter directly the evil influences of the destroyer-wind [in order to become ill] ? What, then, is the cause of such [illnesses]?

Ch'i Po: In all these cases an earlier injury caused by the influences of dampness had occurred. These [influences] are stored in the blood channels and in the flesh beneath the skin. They remain there for a long period of time and do not move. [It is also possible, however,] that someone falls down, so that as a result evil blood is present inside the body. The [victim] then tends to display immoderate anger. He no longer eats and drinks in accord with necessity. Whether he wears warm or cool [clothing] no longer corresponds to the seasons. The pores are closed and impenetrable. When they open and encounter wind and cold, the blood and influences are blocked and clump together. The old evils [already in the body] now collide with [these wind- and cold-influences]. The result is cold-rheumatism.

When the [victim, to mention another possibility,] becomes overly warm, he breaks out in a sweat. When sweat breaks out, [the pores open and] permit wind to enter. Therefore, although [such people] do not come into contact with the evil influences of the destroyer-wind, some [earlier] cause must of necessity be present, to which something is added so that [an illness] breaks out.

The Yellow Emperor: What you, master, have brought forth [as causes of illness] are all things of which the victims themselves are aware. But when a person [is certain that he] neither has encountered evil influences nor possesses a fearful or shy disposition, and despite this is quite suddenly taken ill, what is the explanation? [In such a case] is it not solely a matter of demons and spirits?

Ch'i Po: This, too, has its cause. It is due to the fact that an evil remained [long latent in the body], and has not yet manifested itself [as an illness]. When it happens that the senses harbor an aversion to something, or that someone dreams and yearns for something [without such desires being fulfilled], blood and influences within the body become agitated. Both influences [that is, the latent ones of old evil already present and the new ones of unfulfilled emotions] mingle together [and give rise to the illness in question]. The origin of such an [illness] is subtle and can be neither recognized by

observation nor perceived by listening. It thus has the appearance of being related to demons and spirits.

The Yellow Emperor: When, in such [cases], exorcism is performed and in this manner a cure is achieved, what is then the explanation?

Ch'i Po: The wu-[shamans] of earlier times possessed a knowledge of how one could be overcome by numerous illnesses. Since they knew in advance what the source of an illness was, it was sufficient to perform an exorcism [and in this way know how to achieve the cure].¹⁷

The Emperor: Very well!¹⁸

8. On All Types of Wind (Chu-feng shu-lei)¹⁹

The Yellow Emperor asked Ch'i Po: When the wind has harmed someone, it causes in some cases cold and heat, or brings about an over heating in the [body's] center, or causes a cold in the center, or causes leprosy, or brings about an unbalanced drying out, or causes destroyer-wind. These illnesses are in each case different and [for this reason] carry different names. In some cases [the wind] penetrates deep into the body, to the five depots or the six palaces. The cause [for this diversity of the effects of wind on men] is unknown to me. I should therefore like to hear your explanations on this subject.

Ch'i Po: When wind-influence is stored in the skin, it is unable to penetrate into the inner region [of the body] or to escape outside. The wind loves movement and makes its appearance in numerous variations. When the pores are open [wind enters and causes sensations] of shivering and cold; [the pores] then close. When the pores are closed, [a feeling of] heat and oppression arises. [This] cold [in the body] causes the muscles and flesh to disintegrate. As a result, the [victim] suffers from mental distress and is no longer able to eat. [This condition] is called "cold and heat."

When the wind-influences enter the stomach by means of the yang [transportation channels], follow the [stomach] channels, and reach up into the inner corners of the eyes, and if the [victim] is well nourished, they are unable to exit the body. Consequently, they produce heat in the center and jaundice of the eyes. But if, in contrast, the [victim] is haggard, [the wind-influences] flow out of the body and [a sensation of] cold arises. This, in turn, gives rise to a cold in the center and causes tears to flow [from the eyes].

When the wind-influences enter through the great-yang-[transportation channels] they travel to all channel-transportation [holes] and are dispersed in the area between the intermediate [-flesh]²⁰ and the pores. The evil of the throughway-influences collides with the defence-influences²¹. Their passage is thus blocked. The resulting [congestion] causes the muscles and flesh to swell and to be damaged. The defence-influences are blocked and remain stationary. Thus the affected flesh grows numb.

Leprosy means that the formative-influences are overheated and decayed. The influences are not pure. Thus, they cause the disintegration of the nasal bone and the destruction of [skin] colon The skin suffers injury and fluid is discharged. Wind-cold establishes itself in the transportation channels and does not move. The name for this condition is leprosy-wind. It is sometimes also called cold and heat.

If someone is injured by wind in spring [on the day] chia-i, the result is a liver-wind. If someone is injured by wind in summer [on the day] ping-ting, this causes a heart-wind. If someone is struck by evil at the end of summer [on the day] wu-i, this causes a spleen-wind. If someone is struck by evil in autumn [on the day] keng-hsin, this causes a lung-wind. If someone is struck by evil in winter [on the day] jen-kuei, this causes a kidney-wind.

If wind-influence strikes the transportation [holes] of the five depots and six palaces, this also causes winds of the depots and palaces. [The wind-influence] enters in each case through a specific gate, and thus a one-sided wind arises.

When wind-influence rises into the wind-palace by following the transportation channel, the result is brain-wind. When wind enters the connection in the head, the result is eye-wind.

When a person is cold while sleeping, if he has drunk and is then struck by wind, draining-wind ensues. When a person sweats during sexual intercourse and [in this situation] is struck by wind, the result is head-wind.

When wind [remains in the skin] for a long period of time [and then finally] penetrates into the center, intestine-wind ensues and foods are discharged. When wind remains in the pores, the result is discharge-wind.

Consequently, the wind is responsible for hundreds of different illnesses. Each time it changes, it causes different illnesses. There is no direction from which it blows at all times. Yet [in every case the illness is due] to the presence of wind-influences.²²

9. On the Numerous Manifestations of Wind (Chu-feng chuang-lei)²³

The Yellow Emperor asked Ch'i Po: I should now like to hear how [in all] these [cases] one can diagnose [the cause on the basis of the symptoms] and how each of the illnesses manifests itself.

Ch'i Po: The manifestations of lung-wind [are as follows]: profuse sweating; an aversion to wind; whitish skin color; occasional coughing; shortness of breath; during the day [the illness] is absent; at night [the illness] is acute²⁴. The diagnosis is made from the whitish color above the eyebrows²⁵.

The manifestations of heart-wind [are as follows]: profuse sweating; an aversion to wind; congestion to warmth; angry temperament; reddish coloring; inability to remain cheerful during great pain. The diagnosis is made from the reddish color of the mouth.

The manifestations of liver-wind [are as follows]: profuse sweating; an aversion to wind; a tendency to grieve; pale-green coloring; dry throat; angry temperament; occasional aversion to women. The diagnosis is made from the greenish coloring below the eyes.

The manifestations of spleen-wind [are as follows]: profuse sweating; an aversion to wind; sluggishness of the body; immobility of the four limbs; light yellowish coloring; lack of desire for food. The diagnosis is made from the yellowish color above the nose.

The manifestations of kidney-wind [are as follows]: profuse sweating; an aversion to wind; puffiness of the face; pain in the back and hips, inability to stand erect; ashen coloring; the hidden sprouts are without discharge²⁶. The diagnosis is made from the blackish coloring above the chin.

The manifestations of stomach-wind [are as follows]: profuse sweating on the back of the neck; an aversion to wind; food and drink are unable to reach the lower region [of the body]; the pot²⁷ is

closed and the abdomen exhibits fullness; if the clothing is loosened, [the abdomen] swells up. When cold foods are consumed, [they] are discharged [undigested]. The diagnosis is made from the emaciated condition and swollen abdomen.

The manifestations of head-wind [are as follows]: profuse sweating on the head and in the face; an aversion to wind. One day before the wind appears, the illness is violent; the headache is so severe that the victim desires to be neither outside nor in the house. Then on the day that the wind appears, the illness is minor and [appears] cured.

The manifestations of draining-wind [are as follows]: the victim sweats profusely, yet is unable to [wear] light clothing for any lengthy period of time; after eating he begins to sweat. In violent cases the [entire] body sweats. The victim breathes [heavily] and has an aversion to wind. The clothing is soaked through and the mouth is dry. The victim is thirsty and unable to carry out any strenuous task. The manifestations of discharge-wind [are as follows]: profuse sweating. The sweat appears [in such profusion] that it flows over the clothing. The mouth is dry; rises²⁸. When this wind [is present], one is unable to carry out any strenuous task. There is pain throughout the body and the [body feels] cold.²⁹

Unschuld's Footnotes (from Unschuld, 1985, pp. 382-384).

1. The translation of Huang-ti nei-ching must remain tentative for the time being. No definite conclusions are possible as to the meaning of nei-ching in contrast to Huang-ti wai-ching, a title also mentioned by the Han-shu but no longer extant. The choice, here, of "scripture of internal [treatment]" should not be confused with the modern concept of "internal medicine," in contrast to surgery or externally applied treatment. "Internal [therapy]" may have referred to treatment of the individual organism as such while the wai-ching ("scripture of external [therapy]") may have dealt with questions of government politics and state economy. Other hypotheses are equally possible, though, especially because the Han bibliography also mentions a Pien Ch'io nei-ching and a Pien Ch'io wai-ching and one may assume that the legendary physician Pien Ch'io talked about medicine in both scriptures.

2. For a more detailed philological discussion of the following T'ai-su texts see P. Unschuld 1982a. The treatise Pa-cheng feng-hou was incorporated, in full length and almost literally, into chap. 79 of the Ling-shu; it appears also in chap. 1 of the Chia-i ching, a third century work.

3. Huang-ti nei-ching t'ai-su, 1981, pp. 533-535.

4. This treatise was incorporated, in full length and almost literally, into chap. 77 of the Ling-shu; parts of it appear also in chap. 1 of the Chia-i ching.

5. Huang-ti nei-ching t'ai-su, 1981, pp. 526-530.

6. This treatise was incorporated, in full length and almost literally, into chap. 79 of the Ling-shu; parts of it appear also in chap. 1 of the Chia-i ching.

7. The meaning of the term chiao-li is not clear. Yang Shang-shan, in his commentary, considered it to be an abbreviation of san-chiao and tsou-li ("Triple Burner" and "Pores"), and interpreted it as a passage-way for the influences sent out by the Triple Burner.

8. This is an indication of health. The body is well-nourished and oily; dust clings to it.

9. Huang-ti nei-ching t'ai-su, 1981, pp. 530 - 533.
10. This paragraph is quoted here from a longer treatise, parts of which appear also in chap. 66 of the Ling-shu, in chap. 23 of the Su-wen, and in chap. 2 of the Chia-i ching.
11. Huang-ti nei-ching t'ai-su, 1981, p. 512.
12. This treatise does not appear in the T'ai-su. I have quoted it here from the Ling-shu to provide an example of the integration of the wind-concept into the concept of yin- and yang- categorization.
13. Ling-shu ching, 1966, chap. 2, bk. 6, pp. 3a-3b.
14. This treatise was incorporated, in full length and almost literally, into chap. 58 of the Ling-shu; it appears also in chap. 5 of the Chia-i ching.
15. Huang-ti nei-ching t'ai-su, 1981, pp. 399-401.
16. This treatise was incorporated, in full length and almost literally, into chap. 58 of the Ling-shu; it appears also in chap. 5 of the Chia-i ching.
17. In his commentary, Yang Shang-shan interpreted "exorcism" not as a method to expel illness-causing demons but as a diagnostic interrogation of omniscient spirits by the shamans who, in contrast to ordinary men, were able to establish contacts with such beings. Yang Shang-shan did, obviously, not question the existence of spirits and demons; he denied that they cause illness and that illness can be treated by exorcising, that is, driving away, demons.
18. Huang-ti nei-ching t'ai-su, 1981, pp. 525-526.
19. This treatise appears with various changes in its wording in chap. 42 of the Su-wen and in chap. 2 of the Chia-i ching.
20. The exact meaning of the term fen-jou, obviously combined here with tsou-li to fen-li, is not clear. It is sometimes defined as the flesh immediately underneath the skin. The Su-wen and the Chia-i ching changed the wording to fen-jou.
21. The meaning of this sentence is not clear. It was omitted by the Su-wen, but it appears—in a different wording—in the respective passage of the Chia-i ching.
22. Huang-ti nei-ching t'ai-su, 1981, pp. 519-522.
23. This treatise appears with various changes in its wording in chap. 42 of the Su-wen and in chap. 2 of the Chia-i ching.
24. The lung is categorized as "great-yin." Hence, its illnesses are acute at night.
25. According to the Five Phases theory, each depot is associated with a specific color. White corresponds to the lung, red to the heart, green to the liver, yellow to the spleen, and black to the kidneys.
26. Ch'ü is generally interpreted as "bent" by Chinese and Japanese commentators; the entire phrase could, thus, be read "[the extremities] are bent and cannot be moved freely." In the treatise Yin-yang pieh-lun of the Su-wen, however, yin-ch'ü is defined as referring to the discharge of the monthly period in females or of semen in males. These physiological processes are usually seen in relation to the functions of the kidneys. Hence the secondary meaning "sprout," "shoot" of ch'ü, as mentioned in the Shuo-wen, may be applicable here. Yang Shang-shan commented: "The discharge of stools and urine is interrupted."

27. In the same context the term ke appears in the Su-wen with the radical flesh, assuming the meaning of "membrane." This may, however, represent not a correct reading of the T'ai-su phrase. The original meaning of ke (without the radical "flesh") refers to a pot, indicating here, I believe, the stomach or, at least, the region where digestive processes take place. The Chia-i ching uses the character of the T'ai-su but replaced "closed" by "cold."

28. Shang-lai makes little sense here. Both the Su-wen and the Chia-i ching have different wordings which are equally unclear, though.

29. Huang-ti nei-ching t'ai-su, 1981, pp. 522-524.

Huang-ti nei-ching t'ai-su, 1981, by Yang Shang-shan. Peking.