

Wu's Notes

1. The clepsydra, or waterclock, in ancient China was divided into fifty units of time within one circadian cycle. Thus the individual's metabolic cycle should move in resonance to this cycle.

6. LONGEVITY OR PREMATURE DEATH, TO BE HARD OR SOFT

Huang Di questioned Shao Shi, saying, "I have heard man is born to be hard or to be soft, to be weak or to be strong, to be short or to be tall, to be yin or to be yang. I wish to hear about these patterns." Shao Shi replied, "In the center of yin there is yin. In the center of yang there is yang.¹ To examine and to understand yin and yang is to have the rules of acupuncture. When the beginning of disease has been located, needling will have a foundation. Understand the source of an illness and to which season it has a mutuality and resonance, how yin and yang are in tune internally with the five viscera and six bowels, and how they are in tune externally with bone, skin, and muscle. Thus, internally there are yin and yang, and externally there are also yin and yang. On the inside the five viscera are yin, the six bowels are yang. On the outside the muscle and bone are yin, the skin is yang. Thus it is said, when disease is located at yin within yin, one must needle the yin channel through the spring and stream shu points. When disease is located at yang within yang, one must needle the yang channel at the confluence shu point. When disease is located at yin within yang, one must needle the yin channel river shu point. When disease is located at yang within yin, one must needle the luo channels.

"Thus it is said, when disease is located at the yang, it is called wind. When disease is located at the yin, it is called rheumatism. When yin and yang are both diseased, it is called wind rheumatism. Disease that has form but no pain is of the yang type. Disease that has no form but pain is of the yin type. When disease is without form, but painful, the yang is intact but the yin is injured. Quickly treat and cure the yin, but do not attack the yang. When there is form but no pain, the yin is intact but the yang is injured. Quickly treat and cure the yang, but do not attack the yin. When yin and yang are both disturbed, disease will have form, at other times it will be without form. Additionally, if there is a distress of the heart and mind, it is called yin overcoming yang. This is said to be neither external nor internal, but its form will not be long in appearing."

Huang Di asked Bo Gao, saying, "I have heard that the sequence of disease in the body's qi corresponds to external and internal circumstances.² Why?"

Bo Gao replied, "Wind and cold injure the body. Grief, fear, indigestion, and anger injure the qi. The qi injures the viscera, then the viscera are diseased. When cold injures the body, it manifests in the physical body. When the wind injures the muscles and qi channels, it manifests in the muscles and qi channels. This states that the body and qi, or what is external and internal, are in mutual resonance."

Huang Di said, "What is the acupuncture technique for this?"

Bo Gao replied, "For a disease of nine days, three acupuncture treatments. For a disease of a month, ten acupuncture treatments. More or less, far or near, treat in accord with the dimensions of the disease. If there is a chronic rheumatism which does not leave the body, see to the blood channels. Bleed to exhaust the diseased blood."

Huang Di said, "External or internal diseases, why are some difficult and some easy to cure?"

