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[In this .pdf file, Scrolls Three & Four, pp.50-95.]

SCROLL THREE

10. THE MAJOR CHANNELS

Lei Gong questioned Huang Di, saying "In the 'Restrictions and the Major Channels' it is said, 'Of all the principles of acupuncture, the major channels make the beginning.[1] They manage and nourish that which moves in the body. They make the body's limits and quantities. Internally, they follow the five viscera. Externally, they are divided between the six bowels.' I would like to hear all about their way."

Huang Di said, "Man begins at birth. First is the completion of the seminal essence. When the seminal essence is complete, it gives birth to brain and marrow. Then the bones solidify. The channels begin to nourish. The muscles begin to strengthen. The flesh begins to become a wall. The skin becomes firm and the hair begins to grow. The valley enters the stomach. The path of the channels is penetrated, and blood and qi begin to move."

Lei Gong said, "I would like to hear everything about the beginnings and birth of the major channels."

Huang Di said, "The major channels are able to decide life and death. They are the dwellings of the hundred diseases, but also the harmonizers of hollowness and solidity. This cannot be done if they cannot be understood.

"The Lung Channel of the Arm Major Yin starts in the middle heater. There is a lower auxiliary path to the large intestine. Returning, it follows the mouth of the stomach, ascends the diaphragm and the lungs which it subordinates. It follows the lungs and goes horizontally, coming out below the armpit. Descending, it follows the inside of the upper arm, travels to the front of the Heart Master Pericardium Channel of Minor Yin. It then descends to the middle of the elbow, follows the inside of the lower arm on top of the bone along its lower border. It enters the Inch Mouth and ascends the Fish, the base of the thumb. Following the border of the Fish, it comes out at the tip of the thumb. A branch follows the back of the wrist, goes straight out along the medial side of the digit finger, and comes out at its tip. When this channel is shaken it results in fullness and swelling in the lung, gasping and coughing, and pain in the Broken Dish.[2] When extreme, it results in crossing of the two arms, and dim vision. This comes about because of a deficiency of the arms.

"When that which is master of the lungs gives rise to disease, there is coughing, an ascent of qi, panting and thirst, an anxious heart, a congested chest, pain and spasms in the shoulder bone and medial anterior surface of the upper arm, and heat in the center of the palm.

"When the qi is full and there is an excess, it results in the shoulder and back being painful from wind and cold. There will be sweating from the attacking wind. Urination is frequent but scanty. When qi is hollow, it results in the shoulder and back being painful from cold. Sparse qi is in accord with an insufficiency of breathing. There will be change in the color of urine. For all these ills, if the qi is full, disperse; if hollow, tonify. If it is hot, use rapid techniques; if cold, use detaining techniques. If it is

sinking and depressed, use moxibustion; if neither full nor hollow, treat the channel. When the qi is full, the Inch Mouth pulse is four times as large as the Man's Receptor pulse. When it is hollow, the Inch Mouth pulse is smaller than the Man's Receptor pulse.

"The Large Intestine Channel of the Arm Bright Yang begins on the top of the index finger next to the thumb. It follows the finger up along the side, comes out at Joining Valleys between two bones. It ascends, penetrates the middle of two muscles, follows the outer surface of the arm along the upper side, enters the elbow on the lateral side and goes up the upper arm on the anterior lateral side. It mounts the shoulder, coming out at Shoulder Bone on the front side. It continues up, coming out at an assembly point in the Support Bone.[3] It descends, enters the Broken Dish, and connects with the lungs. It goes down through the diaphragm to subordinate the large intestine. A branch follows the Broken Dish, ascends the neck, goes through the cheeks, enters the middle of the lower gums, returns and comes out at the pinch of the mouth. It crosses Middle of Man left to right, right to left, and goes up to the pinch next to the holes of the nose.

"When this channel is shaken, it results in toothaches and swelling of the neck. This channel is the master of ferrying the body fluids, and may be the source of diseases where the symptoms are yellow eyes, a dry mouth, a runny nose, nose bleed, sore throat, pain in the anterior part of the shoulder or upper arm, and pain and non-functioning of the thumb and index finger. When the qi is in excess, the areas the channel passes through are hot and swollen. When the qi is hollow, the result is cold, chills, and no circulation. As for these diseases, if qi is hot, use a fast insertion; if cold, detain the needle. If qi is sinking and descending, use moxibustion; neither abundant nor hollow, treat the channel. When the qi is abundant, the Man's Receptor pulse is four times greater than the Inch Mouth pulse. When the qi is hollow, the Man's Receptor pulse is smaller than the Inch Mouth pulse.

"The Stomach Channel of the Leg Bright Yang begins at the center of the junction of the nose and cheekbone. To the side, it receives the Bladder Channel of the Major Yang and descending, it follows the lateral portion of the nose and penetrates the center of the upper gums, returns and comes out at the pinch of the mouth, and circles the lips. It descends, making a junction at Receiving Fluids, retreats and follows the qi backwards along the lower side, and comes out at Great Welcome and then at Jaw Carriage. It ascends in front of the ear to Guest and Master, follows the front of the hairline, and reaches the forehead at the temples. A branch of the channel goes from the front of Great Welcome and descends to Man's Receptor. It follows the throat to enter the Broken Dish and descends to the diaphragm, subordinates to the stomach and connects with the spleen. Its straight branch descends from the Broken Dish on the inner side of the nipple and along the sides of the navel, where it enters Qi Rushing. Another branch begins in the mouth of the stomach and descends, following the fundus of the abdomen until it meets the Qi Rushing point. It continues to descend to Thigh Gate, touches Crouching Rabbit, descends through the knee and knee cap, then follows the lateral side of the leg bone to the foot and ankle, where it enters the medial crack of the middle toe. Another branch diverges at a point three cun below the knee on the lateral side and enters the lateral crack of the middle toe.[4] Yet another branch separates at the dorsum of the foot, enters the big toe and comes out at the tip.

"When this channel is shaken, it results in diseases where there is a shaking from cold as if one is sprinkled with water, frequent groaning, frequent yawning, and the forehead being black. A disease state causes the pewn to feel sick from fire and to be timid and fearful when hearing tones resonant to wood. While the heart desires motion, one stays alone behind blocked doors and closed shutters. In extremes, it results in the desire to ascend heights and sing and cast off one's clothes while walking outside. There are energetic noises in the abdomen, and swelling caused by a deficiency around the shinbone. This channel controls the blood and the diseases which arise from it: madness, fevers, warm diseases, debauchery, abnormal sweating, bleeding from the nose, a wry mouth, canker of the lips, swelling of the neck, numbness in the throat, water swelling abdomen, swelling and pain in the knee and knee cap. There is also pain along the shoulder and breast, Qi Rushing, the abdomen, the thighs, the front of the thigh, Crouching Rabbit point, the lateral side of the legbone, the upper part of the foot and ankle, and the middle toe does not function. When the qi is abundant, it results in the front of the body being all hot. So when there is an excess of qi in the stomach, it results in a melting of grains, frequent hunger, and yellow-colored urine. When the qi is insufficient, it causes the front of the body to shiver with cold. When the middle of the stomach is cold, it results in swelling and fullness.

"In all of these diseases, if the qi is abundant, disperse; if hollow, tonify. If it is hot, use a fast insertion; if cold, detain the needle. If it is depressed and sinking, use moxa; neither full nor hollow, treat in accord with the channel. When the qi is abundant, the Man's Receptor pulse is four times greater than the Inch Mouth pulse. When the qi is hollow, the Man's Receptor pulse is smaller than the Inch Mouth pulse.

"The Spleen Channel of the Leg Major Yin begins at the tip of the big toe. It follows the medial side of the toe along the border of the white flesh, passes by the metatarsal bone, and ascends the medial side of the ankle toward the front. It ascends along the medial side of the lower leg, following a line to the rear of the tibia bone, where it crosses and comes out to the front of the Liver Channel of the Shrinking Yin. It continues up along the diaphragm to under the arms and then the throat, where it connects with the root of the tongue and disperses in the lower part of the tongue. A branch returns and follows the stomach, separates as it ascends the diaphragm, and flows to the center of the heart.

"When this channel is shaken, it results in the root of the tongue being rigid, vomiting after eating, pain in the ducts of the stomach, swelling of the abdomen, frequent regurgitation, a gaseous discharge after a bowel movement, and great ease but weakness: an entire body heaviness.

"This channel controls the spleen and gives rise to disease where the root of the tongue is painful, the body is unable to move or swing, and food does not descend. There is anxiety in the heart, acute pain below the heart, watery stools, water is blocked, yellow jaundice, an inability to lie down, rigidity in standing, swelling and deficiency of the interior of the thighs and knees, and the big toes do not function. For all of these diseases, if the qi is abundant, disperse; if hollow, tonify. If it is hot, use a fast insertion; if cold, detain the needle. If it is depressed and sinking, use moxa; neither full nor hollow, treat the channel. When the qi is abundant, the Inch Mouth pulse is four times greater than the Man's Receptor pulse. When it is hollow, the Inch Mouth pulse is smaller than the Man's Receptor pulse.

"The Heart Channel of the Arm Minor Yin begins in the center of the heart and comes out, subordinating the heart and its connections. It descends the diaphragm to connect with the small intestine. A branch follows the heart-connecting channels, ascends to the throat, and connects with the eye-connecting channels. Another straight channel returns, follows the heart-connecting channel, slopes up to the top of the lung, and descends to come out under the armpit. It descends following the medial surface of the upper arm along the back side of the surface. It travels to the back of the Lung Channel of the Major Yin and the Pericardium, descends the medial side of the elbow and follows the medial posterior area of the forearm. It reaches the wrist, behind which there is a sharp bone which comes to a point. Then it enters the inside of the palm along the medial posterior surface and follows the inside of the little fingers, where it comes out at the tip.

"When this channel is shaken, it results in disease where the throat is dry and the heart is painful. There is thirst with the desire to drink. There is a deficiency of the upper arm. When that which controls the heart gives rise to disease, the eyes are yellow, the ribs hurt, and the medial posterior surface of the upper arm is painful and cold. The center of the palm is hot and painful. For all of these diseases, if the qi is abundant, disperse; if hollow, tonify. If it is hot, use a fast insertion; if cold, detain the needle. If it is depressed and sinking, use moxa; neither full nor hollow, treat the channel. When the qi is abundant, the Inch Mouth pulse is three times greater than the Man's Receptor pulse. When the qi is hollow, the Inch Mouth pulse is smaller than the Man's Receptor pulse.

"The Small Intestine Channel of the Arm Major Yang begins at the tip of the little finger, follows the edge of the hand, ascends the wrist, comes out in the center of the wrist bone, goes straight up along the bone of the forearm along the lower edge of the arm, and comes out in the inner part of the elbow between two muscles. It ascends the lateral posterior surface of the upper arm, comes out at the shoulder joint, and winds around the shoulder blade. It crosses at the top of the shoulder and enters the Broken Dish, where it connects with the heart, travels along the neck and descends the diaphragm to reach the stomach and to subordinate the small intestine. A branch follows the Broken Dish, ascends the neck, jaws, and cheeks to reach the lateral point of the eye, then retreats and enters the middle ear. Another branch separates at the jaw, ascends the cheek, reaches the nose, and then reaches the inner angle of the eye with a slanting connection in the cheekbone.

"When this channel is shaken, it results in disease where the throat is sore, the chin and jaws are swollen, the neck is stiff and immobile, the shoulder feels as if it is pulled apart, the upper part of the arm feels as if it is broken.

"This channel controls the body fluids and may give rise to deafness, yellow eyes, swollen cheeks and pain in the neck, jaws, shoulder, upper arm, elbow, and the lateral posterior side of the arm. For all of these diseases, if the qi is abundant, disperse; if hollow, tonify. If it is hot, use a fast insertion; if cold, detain the needle. If it is depressed and descending, use moxa; neither full nor hollow, treat the channel. When the qi is abundant, the Man's Receptor pulse is three times greater than the Inch Mouth pulse. When it is hollow, the Man's Receptor pulse is smaller than the Inch Mouth pulse.

"The Bladder Channel of the Leg Major Yang begins at the medial corner of the eye, goes up the forehead, and crosses the top of the head. A branch goes from the top of the head to reach the upper angle of the ear. A straight branch goes from the top of the head to enter and connect with the brain,

turns around, then comes out and separates below the nape of the neck. It follows the inside of the shoulder blade along the pinch of the backbone until it reaches the middle of the loins. There it enters, and follows the muscles of the backbone to connect with the kidney and subordinate the bladder. Another branch follows the middle of the loins, descends along the pinch of the backbone, goes through the buttocks, and enters the middle of the knee. Another branch goes from the interior of the shoulder blade both left and right, separates as it descends through the scapula along the pinch of the backbone, and passes into and through the pivot of the hip joint. It follows the outside of the rump along the posterior edge. Descending, it meets at the middle of the crease of the knee, continues through the interior of the calf, and comes out at the lateral posterior area behind the ankle, then follows the fifth metatarsal bone, to reach the lateral edge of the little toe.

"When this channel is shaken, it results in diseases where pain rushes to the head, the eyes feel as if stripped off, the nape of the neck feels as if bunched together, the spine is painful, the loins feel as if broken, the hips are unable to bend, the knee feels tied up, the calf feels as if it were separated. There is a deficiency of qi at the ankle.

"This channel controls the tendons and gives rise to diseases such as piles, fevers, madness and insanity, pain in the top of the head and in the nape of the neck, yellow eyes, tearing, nose bleeds. There can be pain in the back, loins, buttocks, knees, calves, and feet. The little toe does not function. For all these diseases, if the qi is abundant, disperse; if hollow, tonify. If it is hot, use a quick insertion; if cold, detain the needle. If it is depressed and descending, use moxa; neither abundant nor hollow, treat the channel. When the qi is abundant, the Man's Receptor pulse is three times greater than the Inch Mouth pulse. When it is hollow, the Man's Receptor pulse is smaller than the Inch Mouth pulse.

"The Kidney Channel of the Leg Minor Yin begins on the bottom of the little toe, travels diagonally to the heart of the sole, comes out below Blazing Valley, and travels to the rear of the inner anklebone. It separates to enter the middle of the heel, ascends to the medial side of the calf, and comes out at the medial side of the crease of the knee. It goes up the medial posterior area of the thigh, goes through the spine, subordinates the kidney, and connects to the bladder. A straight channel goes from the kidneys, ascends and passes through the liver and diaphragm, enters the center of the lungs, and goes to the throat, then to the root of the tongue. A branch follows the lungs, comes out and connects with the heart, and flows to the middle of the breast.

"When this channel is shaken, it results in the diseases where one is hungry but does not desire to eat, the face is as black as charcoal, there is blood from coughing or spitting, a 'he-he' sound and panting, a desire to arise when sitting. The eyes are blurred so that they are without perception, the heart is in suspension as if emaciated. When the qi is insufficient, it results in fear. The heart is frightened and distressed like a man who is about to be arrested. This is a deficiency in the bones.

"This channel controls the kidneys and gives rise to diseases where there is fever in the mouth, a dry tongue, a swollen throat, an upward flow of qi, the throat dry and sore, anxiety in the heart, pain in the heart, jaundice, diarrhea, pain in the spine and in the medial posterior area of the thighs, flaccidity, a fondness for lying down, and the bottom of the foot is hot and painful.

"For all these diseases, if the qi is abundant, disperse; if hollow, tonify. If it is hot, use a fast insertion; if cold, detain the needle. If it is depressed and descending, use moxa; neither abundant nor hollow, treat the channel. Moxibustion should result in a strong appetite and the growth of flesh. For treatment, loosen the belt and release the hair. A large staff and heavy shoes should be used in walking. When qi is abundant, the Inch Mouth pulse is three times greater than the Man's Receptor pulse. When the qi is hollow, the Inch Mouth pulse is smaller than Man's Receptor pulse.

"The Pericardium Channel of the Arm Shrinking Yin is the master of the heart. It begins in the middle of the breast, comes out and subordinates the pericardium and its connections. Then it descends the diaphragm, passes through, and connects the Triple Heater. A branch goes through the breast and comes out at the ribs three cun below the armpit. It mounts to reach the bottom of the armpit, follows the medial surface of the upper arm, travels between the Major Yin and Minor Yin, and enters the elbow. It descends the forearm, travels between two tendons, enters the middle of the palm, goes to the middle finger, and comes out at the tip. A branch separates at the middle of the palm, goes to the ring finger, and comes out at the tip.

"When this channel is shaken, it results in the palm of the hand being hot, the forearm and elbow being warped and stiff, and swelling in the armpit. In extreme cases, it results in fullness in the chest and ribs, palpitations of the heart, the face becoming red, yellow eyes and incessant laughter.

"This channel controls the blood channels and pulses, and may give rise to diseases such as anxiety in the heart, pains in the heart, and heat in the middle of the palm.

"For all these diseases, if the qi is abundant, disperse; if it is hollow, tonify. If it is hot, use a quick insertion; if cold, detain the needle. If it is sunken and descending, use moxa; neither full nor hollow, treat the channel. When the qi is abundant, the Inch Mouth pulse is twice as great as the Man's Receptor pulse. When the qi is hollow, the Inch Mouth is smaller than Man's Receptor pulse.

"The Triple Heater Channel of the Arm Minor Yang begins at the tip of the ring finger, goes up between the little finger and ring finger, follows the back of the wrist, and comes out on the lateral surface of the forearm between the two bones. It ascends and passes through the elbow along the lateral area of the upper arm, then goes up to the shoulder, where it crosses and comes out behind the Leg Minor Yang. It enters the Broken Dish, extends to the middle of the breasts, spreads around the pericardium, descends the diaphragm, and subordinates the Triple Heater. A branch goes from the center of the chest, ascends and comes out at the Broken Dish. It goes up the neck, connects to a line behind the ears, goes straight up to come out at the upper angle of the ear, then bends down and descends to the jaw, and reaches to the cheek. Another branch goes from behind the ear and enters the middle ear, then comes out to pass in front of the ear. It then passes to the front of the Guest and Master, and crosses the cheek until it reaches the lateral corner of the eye.

"When this channel is shaken, it results in diseases such as deafness, tinnitus with sounds like 'hun-hun' and 'tun-tun', swelling of the throat, and sore throat.

"This channel controls the qi and may give rise to diseases where there is abnormal sweating, pain at the lateral corner of the eye, in the cheek or jaw behind the ear, in the shoulder, in the upper arm, in the elbow, in the lateral area of the forearm, and a dysfunctioning of the ring finger.

"For all of these diseases, if the qi is abundant, disperse; if hollow, tonify. If it is hot, use a quick insertion; if cold, detain the needle. If it is depressed and descending, use moxa; neither abundant nor hollow, treat the channel. When the qi is abundant, the Man's Receptor pulse is twice as big as the Inch Mouth pulse. When the qi is hollow, the Man's Receptor pulse is smaller than the Inch Mouth pulse.

"The Gallbladder Channel of the Leg Minor Yang begins at the lateral corner of the eye. It ascends to reach the angle of the head's hairline, then descends behind the ear. It follows the neck and travels in front of the Arm Minor Yang, reaches the top of the shoulder, retreats and crosses to behind the Arm Minor Yang. Then it enters the Broken Dish. A branch goes from behind the ear to enter the center of the ear, then comes out and travels to the front of the ear, and goes to an area behind the lateral corner of the eye. Another branch separates at the lateral corner and descends to Great Welcome, and meets with the Arm Minor Yang, which reaches the lower cheek and continues to Jaw Carriage. Descending the neck, it meets the other branch at the Broken Dish, then goes down to the middle of the breast, goes through the diaphragm, connects with the liver, and subordinates the gallbladder. It follows the base of the ribs, comes out at Qi Rushing, winds around the border of the pubic hair, and goes horizontally to the center of the suspension of the hip. Another line goes straight from the Broken Dish and down to the ribs, passes along the breast, passes through the last nb, and descends to join the former branch at the center of suspension of the hip. It descends, follows the yang side of the thigh, and comes out at the lateral side of the knee, continues downward along the lateral side to the front of the leg bone and straight down until it reaches the end of the Binding Bone (the lower end of the fibula). It continues down and comes out to the front of the lateral anklebone, then follows the top of the foot to enter the space between the little toe and the fourth toe. Another branch separates at the top of the dorsum of the foot, enters the gap of the big toe, and follows the big toe on the inside of the bone which makes a fork with the next toe to come out at the tip, then it returns and passes through the toenail to come out at the Three Hairs.

"When this channel is shaken, it results in disease where there are bitter tastes in the mouth, frequent belching, pain in the heart and ribs, and inability to turn or to lean. When extreme, it results in the face looking slightly ashen, the body being without oil and dry, and the lateral side of the foot being hot. This is from the yang being deficient.

"This channel controls the bones and can give rise to diseases such as headache, pains in the chin and jaw, pain at the lateral corner of the eyes, swelling and pain in the center of the Broken Dish, swelling below armpits, horse beans or goiters under the arms, abnormal sweating caused by chills, fevers, and pains in the breast, ribs, buttocks, and knees along the lateral surface of the fibula to the lower end and the area in front of the lateral anklebone and every joint. It may also result in the fourth toe not functioning.

"For all these diseases, if the qi is abundant, disperse; if it is hollow, tonify. If it is hot, use a fast insertion; if cold, then detain the needle. If it is depressed and descending, use moxa; neither full nor hollow, treat the channel. When the qi is abundant, the Man's Receptor pulse is twice as large as the Inch Mouth pulse. When it is hollow, Man's Receptor is smaller than the Inch Mouth.

"The Liver Channel of the Leg Shrinking Yin begins in the big toe where the hair makes a border. It ascends the foot along the upper surface to reach a point one cun away from the medial anklebone, then goes up above the anklebone for eight cun, crosses and comes out behind the Major Yin, ascends to the crease of the knee along the medial side, then follows the yin side of the thigh to enter into the middle of the pubic hair, goes through the sexual organs until it reaches the abdomen, holds the stomach, subordinates the liver, and connects with the gallbladder. It then goes up through the diaphragm, extends to the ribs, follows the back of the throat to ascend and to enter the pharynx, then links with the eye connections, and ascends to come out on the temple, where it proceeds to meet with the Governing Vessel at the top of the head. A branch goes from the eye connections, descends to the inner part of the cheek, and circles the inner area of the lips. Another branch goes from the liver, separates and goes through the diaphragm to ascend and flow to the lungs.

"When this channel is shaken, it results in diseases where there are pains in the loins so that one cannot bend down or look up, hernias in men, and abdominal swellings in women. In extreme cases, it causes a dry throat, an ashen face and a complexion which looks pale.

"This channel controls the liver and may give rise to diseases such as fullness of the breast, vomiting, hiccups, diarrhea, fox (recurrent hernia), and weak or blocked urine.

"For all these diseases, when the qi is abundant, disperse; when hollow, tonify. When it is hot, use a quick insertion; when cold, detain the needle. When it is depressed and descending, use moxa; neither abundant nor hollow, treat the channel. When the qi is abundant, the Inch Mouth pulse is twice as big as the Man's Receptor pulse. When it is hollow, the Inch Mouth is smaller than the Man's Receptor.

"When the Arm Major Yin qi is cut off, it results in the skin and hair being scorched, for the Major Yin moves the qi to warm and moisten the skin and hair. Thus when the qi does not nourish, it results in the skin and hair being scorched. If the skin and hair are scorched, it causes the body fluids to move away from the skin and sections. When the body fluids move away from skin and sections, it causes the nails to wither and the hair to break. When hair is broken, it is the result of the hair already having died. On the third day, there will be worsening. On the fourth day, there will be death, for on that day fire overcomes metal.

"When the Arm Minor Yin qi is cut off, it results in the blood channels being obstructed. The channels not flowing result in blood not circulating. The blood not circulating causes the hair and color to be without lustre. This will cause the face to blacken like varnished charcoal, and the blood to begin to die. On the ninth day, there will be a worsening. On the tenth day there will be death, for on that day water overcomes fire.

"When the Leg Major Yin qi is cut off, it results in the channels not nourishing the muscles and flesh. The lips and the tongue are the roots of the muscles and the flesh, so that when the channels do not nourish, it causes a weakening of muscles and flesh. When muscles and flesh are weak, the tongue withers and the Center of Man swells (philtrum). When the philtrum swells, it causes the lips to reverse onto themselves. When the lips reverse, the flesh begins to die. In the first day, there will be a worsening. On the second day, there will be death, for on that day wood overcomes earth.

"When the Leg Minor Yin qi is cut off, it results in the bones withering. The Minor Yin causes the Kidney Channel. It nourishes the bones; when the bones are not nourished, it results in the flesh

weakening and shrinking. The flesh weakening and shrinking causes the teeth to protrude and to have plaque. The hair will be without gloss. If one's hair is without gloss, the bones will begin to die. On the fifth day, there will be a worsening. On the sixth day, there will be death, for on that day earth will overcome water.

"When the Leg Shrinking Yin qi is cut off, it results in the tendons being cut off, for the Shrinking Yin is the Liver Channel, and the liver and tendons are in tune. The tendon and muscle channel is assembled by the yin qi and has a channel which is connected with the root of the tongue. When the tendons tighten, it causes the tongue to curl and the testicles to regress, so that blue lips, a curled tongue, and shrinking testicles are a result of the tendons beginning to die. On the seventh day, there will be a worsening. On the eighth day, there will be death, for on that day metal will overcome wood.

"When the five yin qi are cut off, it results in a whirling of the connections of the eye. This turning causes the eyes to wander. The eyes wandering cause the will to begin to die. The will beginning to die results in death within one and one-half days.

"When the six yang qi are cut off, it results in the yin and yang being separated one from the other. If they are separated, it causes the foundation between skin and flesh to leak so that this separation causes sweats. When this happens in the morning, the divination is death that evening. When it occurs in the evening, the divination is death in the morning.

"The twelve major channels lie hidden while travelling between the divisions of the flesh. They are deep and invisible, except for the Leg Major Yin, which passes through the upper part of the lateral anklebone and may be frequently seen because it has no place to hide.

"Those channels which float may be seen frequently and are the luo or linking channels. Of the six luo channels, the great luo of the Arm Bright Yang and Minor Yang are most visible because they begin among the five fingers and travel up to join the middle of the elbow.

"With the drinking of liquor, the protective qi will begin to move in the skin. Then the liquor qi and protective qi will flow into the luo linking channels, and these channels will begin to fill up; consequently, the protective qi will fill up to the brim, and the nourishing qi will be full, and so the major channels will have a great abundance. The channels become subject to heated movement because the evil qi resides and remains in the body and its extremities. If the channels are stagnant, it results in fever. If the luo channels are not firm, it results in a shrinking which is an emptiness. All of these channels are different, so this knowledge can be used to distinguish that channel which has been shaken."

Lei Gong said, "How does one know the difference between the major channels and the luo linking channels?"

Huang Di said, "The major channels cannot be seen. Whether they are hollow or solid, one must use the Inch Mouth pulse to know. The channels which can be seen are all luo channels."

Lei Gong said, "This insignificant self does not understand that."

Huang Di said, “The luo linking channels are unable to flow through the great joints. They must move by alternate routes to exit and enter; then they join again in the center of the skin. Their assemblies all can be seen from the outside. Consequently, for all acupuncture of the luo linking

channels, one must needle their connections on top where there may be an extreme amount of blood. Even though there are no concentrations, one should treat quickly in order to disperse the evil and to let out its blood. If allowed to remain, it will become rheumatism.

"The complete examination of the luo linking channels is as follows. When the channels are blue or green, it indicates cold and also pain. When they are red, it indicates heat and fever. When the middle of the stomach is cold, the Fish on the hand, the base of the thumb's linking channels will be mostly green-blue. When the middle of the stomach is hot, the channels along the border of the Fish will be red. If there is an abrupt blackening of the luo channels, it is a sign of prolonged and chronic rheumatism. When they are red, black and green, it means both cold and hot qi. When they are green and short, it means a sparseness of qi.

"To use acupuncture for these cold and hot diseases, draw much blood from the luo channels. Treat once every other day. When this exhaustive blood-letting stops, then harmonize the hollow and the solid. When the channel is small and short, it means sparse qi. In extreme cases, to disperse results in depression. When depression is severe, it can result in fainting and in loss of speech; therefore, if there is depression, quickly seat the patient.

"For the Arm Major Yin Channel, the separation of the luo linking channel is at the point called Crack of Lightning.[5] This linking channel starts in the space on top of the wrist, goes along with the Major Yin Channel, and enters straight into the center of the palm and scatters as it enters the Fish Border. When this suffers from a solid disease, it causes the wrist bone and palm to be hot. When it is hollow, it results in yawning with the mouth open and an increasing frequency of urine. Treat by going to one and one-half cun beyond the wrist (at Lung 7). At this point, a separate branch travels to the Bright Yang.

"The luo linking channel to the Arm Minor Yin separates at the point called Penetrating Inside, which is beyond the crease of the wrist by one cun. After the separation, it travels up and follows the major channel to enter the middle of the heart, connects with the root of the tongue, and subordinates the eye connections. A solid disease results in a stick-like feeling in the chest. A hollow disease causes an inability to speak. Treat the point one cun beyond the palm. A separate branch travels to the Major Yang.

"The luo linking channel to the Arm Pericardium Channel separates at a point called Inner Gate, which is beyond the crease of the wrist by two cun and comes out between two tendons. It goes upwards along the major channel to connect with the pericardium. When the linking channel of the pericardium has a solid disease, it causes pain in the heart. A hollow disease causes rigidity of the head. Treat the point between the two tendons.

"The luo linking channel of the Arm Major Yang separates at the point called Branch Regulator. It is above the wrist by five cun. It flows inside to the Minor Yin. A branch goes up to the elbow and connects with the Shoulder Bone point. A solid disease results in a loosening of the joints and a wasting away of the elbow. A hollow disease results in the growth of small swellings and the smallest is like itching scabs. Treat by using the point of separation.

"The luo linking channel of the Arm Bright Yang separates at a point called Side Passage, which is beyond the wrist by three cun. There it separates and enters the Major Yin. Another branch separates

and ascends, follows the upper arm, and rides on to the Shoulder Bone. It goes up along the curve of the jaw to slant into the teeth. Another branch enters the ear to join with the primary channel. A solid disease results in toothaches and deafness. A hollow disease results in coldness of the teeth and numbing of the diaphragm. Treat at the point of separation.

"The luo linking channel to the Arm Minor Yang separates at a point called Outer Gate. It is beyond the wrist by two cun. Continuing on the outside, it winds around the upper arm and shoulder to flow to the middle of the breast, and joins the pericardium. A solid disease results in warping of the elbow. A hollow disease results in the inability to crook. Treat at the point of separation.

"The luo linking channel to the Leg Major Yang separates at a point called Flying About. It is beyond the ankle bone by seven cun. It separates and travels to the Minor Yin. A solid disease results in a stuffed up nose and pains in the head and back. A hollow disease results in a bloody nose. Treat at the point of separation.

"The luo linking channel to the Leg Minor Yang separates at the point called Bright Light. It is beyond the ankle bone by five cun. It separates and travels to the Shrinking Yin, and goes down to connect with the dorsum of foot. A solid disease results in deficiencies. A hollow disease results in paralysis and lameness and an inability to rise from a sitting position. Treat at the point of separation.

"The luo linking channel to the Leg Bright Yang separates at the point called Abundant Mound. It is beyond the ankle bone by eight cun. It separates and travels to the Major Yin. The separation follows the lateral side of the leg bone, and ascends to connect at the top of the head to join with all the qi of the major channels in that area. It then descends to connect with the throat. When the diseased qi moves rebelliously in counter-flow, it results in a numb throat and a sudden loss of voice. A solid disease causes madness. A hollow disease causes the foot to be inflexible and the shin to wither. Treat at the point of separation.

"The luo linking channel to the Leg Major Yin separates at the point called Grandfather Grandson. It is beyond the first metatarsophalangeal joint by one cun. It separates and travels to the Rushing Yang. This separation enters and connects the intestines and stomach. When deficient qi goes up in a counterflow it results in cholera. A solid disease causes the middle of the intestines to have sharp pains. A hollow disease causes a drum-like swelling of the intestines. Treat at the separation point.

"The luo linking channel to the Leg Minor Yin separates at a point called the Big Bell. It is behind the ankle bone, and from there winds around the heel. This separate channel travels to the Major Yang. A branch, together with the major channel, ascends and travels to below the pericardium, then goes externally through the loins and backbone. When its diseased qi is rebellious and in counterflow, it causes annoyance and depression. A solid disease causes constipation and a blockage of urine. A hollow disease causes pain in the loins. Treat the point of separation.

"The luo linking channel to the Leg Shrinking Yin separates at the point called Insect Groove, which is beyond the medial anklebone by five cun. It separates and travels to the Minor Yang. A branch flows along the leg, goes up to the testicles, and connects to the penis. When its diseased qi is rebellious and in countertlow, it results in swelling of the testicles and hernia. A solid disease results in an abnormal erection. A hollow disease results in cruel itching. Treat at the point of separation.

"The luo linking channel to the Conception Vessel separates at the point called Dove Tail. It is below the xiphoid process, and disperses to the abdomen. A solid disease results in pain in the skin of the abdomen. A hollow disease results in itching in that area. Treat at the point of separation.
"The luo linking channel to the Governing Vessel is at a point called Long and Strong. The point is below the coccyx. The channel goes clasping the backbone up to the neck and spreads at the top of the head. Then it descends both right and left along the medial side of the shoulder blades, branches to the Major Yang luo linking channel, then enters and goes through the backbone. A solid disease causes a rigidity of the backbone. A hollow disease causes the head to feel heavy, as well as a shaking from the top. This is from a trespass in the channel which clasps around the backbone. Treat at the point of separation.
"The great luo linking channel of the spleen starts at a point called Big Envelope, which is three cun below the Abyss of the Armpit. It extends to the breast and the ribs. A solid disease causes pain in the whole body. A hollow disease causes all of the hundred joints to loosen. This linking channel is the control for the network of luo linking channels and their blood. These can be treated by using the point of the great luo linking channel of the spleen.
"In all, there are fifteen luo channels. When they suffer from a solid disease they become visible. When they suffer from a hollow disease, they sink. Whether they are visible or invisible, one must investigate the complete circle, as well as top and bottom. People and channels both have their variations, so the luo linking channels have their differences and separations as well."

Wu's Notes

1. Chapter 48.
2. The Chinese word dong means "to move, to affect, to influence, to shake."
3. Here it means the seventh cervical vertebra.
4. One cun is approximately an inch. It is equal to .03581 meters.
5. The Chinese name, "Lie Que" can be translated as broken line, but I believe the point to have been associated with lightning and electrical discharge.

11. THE SEPARATE CHANNELS

Huang Di requested of Qi Bo, "I wish to hear how man is in tune with the Dao of Heaven and how internally the five viscera are in accord and resonate with the five tones, the five colors, the five seasons, the five flavors, the five positions, and also how externally the six bowels are in accord and resonate with the six pitch pipes. How do the six pitch pipes establish yin and yang and all the channels and join them with the twelve months, the twelve constellations, the twelve climatic divisions, the twelve river channels, the twelve daily time periods, and the twelve major channels? These are the resonances for the five viscera and the six bowels to be in accord with the Dao of heaven. For the twelve major channels in man are involved in the birth and the attack of disease, and also in the cures and causes of disease. Study these first. Work it out to the finish. The unskilled think it is easy; the superior know it is difficult. Please explain these separations and joinings, these exits and entrances."

Qi Bo kowtowed again and said, "How illuminating are these questions. The skilled pass right by them, while they are the very breath of the superior physician. Please listen to these words.
"The separate channel of the primary Leg Major Yang separates and enters into the middle of the crease of the knee. One path goes to a point five cun below the hip joint, and branches to enter the anus. It is allied with the bladder, spreads to the kidneys, then follows the backbone along both sides to enter and spread in the region of the heart. Straight branches follow the backbone up, come out in the neck and again are allied with the Major Yang. Here they join and make one channel.
"The separate channel of the primary Leg Minor Yin reaches the middle of the crease of the knee, separates and travels and joins the Major Yang, then goes up to reach the kidneys. At the point of the fourteenth vertebra, the second lumbar, it comes out and subordinates the Girdle Channel.[1] A straight branch connects with the root of the tongue, reverses, and comes out in the neck, where it joins the Major Yang to make the first junction. All of the yin separate channels are complete entities and may be compared to the primary channels.
"The separate channel of the primary Leg Minor Yang winds around the buttocks and enters the border of the pubic hair to join the Shrinking Yin. A branch enters the space between the lowest ribs and follows the base of the diaphragm to subordinate the gallbladder. It then spreads to the top of the liver, passes through the heart, and ascends along the pinch of the throat to come out in the middle of the chin and jaw to spread into the face. It connects with the eye connections, then joins the Minor Yang at the lateral corner of the eye.
"The separate channel of the primary Leg Shrinking Yin separates at the top of the foot, then goes up to reach the border of the pubic hair, where it joins the Minor Yang. There they travel together and make the second junction.
"The separate channel of the primary Leg Bright Yang goes up to reach the buttocks, enters the base of the abdomen and subordinates the stomach. It then spreads to the spleen, goes up and penetrates the heart. It ascends, follows the throat to come out in the mouth, then continues up to the junctions of the nose and forehead to pass through and connect with the eye connections, and joins in the Rushing Yang.
"The primary Leg Major Yin travels up to reach the buttocks, where it joins the Rushing Yang. There they travel together, ascend to connect in the throat, and pass through the middle of the tongue. This is the third junction.
"The separate channel of the primary Arm Major Yang points to the earth and separates from the scapula to enter the armpit, travels the heart and subordinates the small intestine.
"The separate channel of the primary Arm Minor Yin separates from between two tendons to enter the Abyss of the Armpit and subordinate the heart. It goes up and travels to the throat, then comes out in the face. There it joins the Minor Yin at the medial corner of the eye and makes the fourth junction.
"The separate channel of the primary Arm Minor Yang points to heaven. It separates at the top of the head to enter the Broken Dish and descending, travels through the Triple Heater and spreads in the middle of the chest.
"The separate channel of the primary Arm Pericardium separates three cun below the Abyss of the Armpit to enter the center of the chest, where it separates to subordinate the Triple Heater. It comes

out and follows the throat, then comes out behind the ear. It joins the Minor Yang below the Final Bone. This makes the fifth junction.

"The separate channel of the primary Arm Bright Yang goes from the hand to the chest and nipple. There it separates to go to Shoulder Bone and enters the Pillar Bone, the first cervical vertebra. Then it descends and travels to the large intestine. It subordinates the lungs, ascends and goes along the throat, and comes out in the Broken Dish to join the Bright Yang.

"The separate channel of the primary Arm Major Yin separates and enters the Abyss of the Armpit in front of the Minor Yin, then enters and travels to the lungs. It spreads around the Major Yang.[2] It ascends to come out in the Broken Dish, goes along the throat, then returns to join the Rushing Yang. This makes the sixth junction."

Wu's Notes

1. The Girdle Channel is one of the eight collateral channels.
2. The text is probably incorrect. The words should be "Rushing Yang" in reference to the Large Intestine Channel described in the previous paragraph, which would follow the system employed in the general format of this chapter.

12. RIVERS AND CHANNELS

Huang Di questioned Qi Bo, saying, "There are twelve major channels which externally are in resonance with the twelve rivers of water, while internally they subordinate the five viscera and six bowels. However, the twelve rivers of water are large or small, deep or shallow, wide or narrow, long or short. Each is unique. The five viscera and six bowels are high or low, large or small, and differ in the amount of valley qi they receive and distribute. What are their correspondences and harmonies? The rivers of water receive water and move. The five viscera resonate with spirit, qi, the human soul and the animal spirits, and store them. lhe six bowels receive the valley energy and move it. They also receive qi and spread it. The major channels receive blood and nourish with it. How may the above be coupled in making a cure? Please explain what depth of needling should be used, that is, deep or shallow, and the number and strength of the moxa cones."

Qi Bo replied, "How felicitous are these questions! For while it is said that the height of heaven is unlimited and the width of earth is immeasurable, and man is born in between heaven and earth and inside the six cardinal points, so for the height of heaven or the width of the earth, it is beyond man's strength to reach these boundaries and limits.

"For man who is on the average eight chi, the skin and flesh, and the external boundaries and limits may be measured, and the pulse taken.[1] Upon death, examination can reveal and disclose. There are great standard measures to the existence of the viscera being strong or weak; the bowels being large or small; the valleys being plentiful or sparse; the channels being long or short; the blood being clear or turbid; the qi being plentiful or sparse; the twelve major channels having much blood and little qi, or having little blood and much qi, or having much blood and qi, or having little blood and qi. Therefore, treatment in accord with acupuncture and moxibustion in each harmonizes the channel qi and is established by these constants having resonances."

Huang Di said, "I am pleased with what I hear, but it is still not clear in my mind. I would like to hear more of the origins..

Qi Bo replied, "In this, man is that which makes a triad with heaven and earth and has resonances with yin and yang. If one cannot comprehend this, one cannot make an examination. The Leg Major Yang externally is in resonance with the Qing River, and internally subordinates the bladder and penetrates the water ways. The Leg Minor Yang externally is in resonance with Wei River, and internally it subordinates the gallbladder. The Leg Bright Yang externally is in resonance with Hai River, and internally it subordinates the stomach. The Leg Major Yin externally is in resonance with the Hu River, while internally it subordinates the spleen. The Leg Minor Yin extemally is in resonance with the Ru River, while internally it subordinates the kidney. The Leg Shrinking Yin externally is in resonance with the Mien River, while internally it subordinates the liver. The Arm Major Yang externally is in resonance with Huai River, while internally it subordinates the small intestine, which is the exit for the waterways. The Arm Minor Yang externally is in resonance with the Luo River, while internally it subordinates the Triple Heater. The Arm Bright Yang externally is in resonance with the Jiang River, the Yangtze, while internally it subordinates the large intestine. The Arm Major Yin externally is in resonance with the He River, the Yellow River, while internally it subordinates the lung. The Arm Minor Yin externally is in resonance with the Ji River, while internally it subordinates the heart. The Arm Pericardium externally is in resonance with the Zhang River, while internally it subordinates the pericardium.

"All of these, the five viscera, the six bowels, the twelve channels and river waters, externally have their headwaters, and internally have that which they subordinate, for all internally and externally are tied together, like a circle without end. This is also the case with man's channels.

"Therefore, since heaven is yang and the earth is yin, the area above the waist is comparable to heaven, while the area below the waist is comparable to earth. Therefore, north of the Hai River is yin, north of the Hu River is yin within yin. South of the Zhang River is yang. North of the He, or Yellow River, to the Zhang River is yin within yang. South of the Luo River until it reaches the Jiang, or Yangtze River, is the major yang in yang. This is one geographic rendering of yin and yang which is in accord with the mutual triad of man with heaven and earth."

Huang Di said, "There are correspondences and resonances between the major channels of qi and the rivers of water as to whether they are long or short, shallow or deep, and whether water or blood is plentiful or sparse, yet each is different. How can these resonances be applied to acupuncture?"

Qi Bo replied, "The Leg Bright Yang is like the sea to the five viscera and six bowels. Its channel is large, its blood plentiful, its qi abundant, and its heat strong. So if needling does not go deep, it will not disperse. If the needle is not detained, it will not disperse. On the Leg Bright Yang, needle to a depth of six fen and detain for ten exhalations of breath. For the Leg Major Yang, a depth of five fen, and detain for seven exhalations. For the Leg Minor Yang, a depth of four fen, and detain for five exhalations. For the Leg Major Yin, a depth of three fen, and detain for four exhalations. For the Leg Minor Yin, a depth of two fen, and detain for three exhalations. For the Leg Shrinking Yin, a depth of one fen, and detain for two exhalations.

"The yin and yang of the arm receive their qi from very close pathways, so their qi comes quickly. Do not needle beyond two fen, and do not detain the needle beyond one exhalation. One must keep in mind whether the person is young or old, large or small, fat or thin in accord with the laws of heaven, which are constant. Moxibustion also follows these rules. When moxa is excessive, it causes the illness of fire where the bones wither and the channels become rough. Excessive needling causes a stripping of the qi."

Huang Di said, "How can one determine the boundaries and limits, whether the major channels are large or small, the blood is plentiful or sparse, the skin is thick or thin, the flesh is firm or weak, and the crease of the knee large or small?"

Qi Bo replied, "These can be measured by taking an average person who is neither excessively lean or fleshy, and whose blood and qi are not weak. But how can one determine the boundaries of acupuncture if the criterion is a man who is emaciated, with a body and flesh looking stripped? To judge and to examine, follow the pulse with the hand. See if the patient is cold or warm, full or small, then harmonize. So it is said, the appropriateness of the treatment makes right."

Wu's Notes

1. Eight chi (chinese foot) was the classic height for a gnomon, the upright pillar used to measure the sun's rays and thus the passage of time. In modern measure it equals approximately 1.84 meters. However, due to the ancient practice of using unique standards of measure for each individual person (e.g., the width of the thumb across the cuticle is a body inch or cun), every person could in fact be eight feet tall by his or her own standard of measurement. (See chapter 14, note 1.)

SCROLL FOUR

13. THE MUSCLE CHANNELS

"The muscle channel of the Leg Major Yang begins in the little toe of the foot, goes up to connect to the anklebone, then goes diagonally up to connect to the knee. A lower branch follows the lateral side of the foot to connect at the anklebone, then mounts and follows the heel to connect in the crease of the knee. A separate branch connects to the lateral part of the leg and ascends to the crease of the knee along the medial side, then goes from the center of the crease of the knee to connect to the buttocks. It continues up along the pinch of the backbone on both sides to the neck. A branch separates and enters to connect with the root of the tongue. A straight branch connects the neck to the Pillow Bone to the top of the head, then travels down in the space between eyebrows and eyes to connect in the nose. Another branch goes along the upper net of the eye and eyelid, then descends to connect with the cheekbone. Another branch goes from behind the armpit on the lateral side to connect at Shoulder Bone. Another branch enters the armpit, goes up to emerge at the Broken Dish, then moves up to connect to the Final Bone (mastoid process). Another branch comes out in the Broken Dish, and goes diagonally up into the cheekbones.

"The diseases of this muscle channel include swelling and pain in the little toe and the heel, spasms at the crease of the knee, a backward bent backbone, spasms in the neck muscles, an inability to raise the shoulders, cramps and pain in the branch from the armpit to the center of the Broken Dish, and

inability to swing left or right. To treat, needle rapidly with a heated needle. The number of times should be in accord with knowledge and experience. Use the acupuncture points which are painful. These problems are called February rheumatism.

"The muscle channel of the Leg Minor Yang begins in the fourth toe, then travels up to the lateral anklebone and ascends along the lateral side of the leg to connect at the lateral side of the knee. A branch separates beginning on the lateral side of the thigh bone, then travels up through the thigh, where in the front it connects with Crouching Rabbit and in the back it connects with the buttocks. A straight branch ascends and rises to the depression under the bottom rib. It then travels up to the front side of the armpit, links with the region of the chest, and connects in the Broken Dish. A straight branch goes up and comes out at the armpit, goes through the Broken Dish to come out in front of the Leg Major Yang, and then travels to behind the ear. It goes up to the corner of the forehead and makes a junction at the top of the head, descends and travels to the chin, and goes up to connect with the cheekbones. A branch connects in the lateral corner of the eye and is the lateral connective.

"The diseases of this channel include muscle spasms of the fourth toe, muscle spasms of the lateral side of the knee so that the knee cannot bend or stretch, muscle spasms at the crease of the knee which to the front involves the thigh and to the back the buttocks. They can mount or ascend to cause pain in the depression under the bottom ribs, and continue up to cause pains in the Broken Dish, the region of the chest, as well as cramped muscles in the neck. If muscle cramps go from the left to the right, the right eye will be unable to open, because as the channel goes up, it passes through the right corner of the forehead travelling together with the Anklebone Channel. Because left is connected to right, an injury to the left comer will cause the right foot not to function. This is called the mutual intercourse of connected muscles. To cure, needle rapidly with a heated needle. The number of times should be in accord with knowledge and experience. Use the acupuncture points which are painful. This is called January rheumatism.

"The muscle channel of the Leg Bright Yang begins in the second toe and connects with the third toe, goes to the top of the foot, goes diagonally upward and laterally along the leg bone. It continues up to connect to the lateral side of the knee, and goes straight up to connect to the pivot of the thigh, ascends to follow the flanks, and is attached to the backbone. A straight branch goes up and follows the leg bone to connect with the knee. A branch connection goes along the leg bone and joins the Leg Minor Yang. Another straight branch goes up, follows the Crouching Rabbit, ascends and connects to the thigh, then assembles in the yin organs. Then it ascends and spreads in the abdomen to reach and connect to the Broken Dish. It goes up the neck and the pinch of the mouth on both sides to meet in the cheekbones, descends to connect with the nose, then goes up to meet the Leg Major Yang. The Major Yang is the upper eyelid. The Rushing Yang is the lower eyelid. Another branch goes from the cheek to connect with the front of the ear.

"The diseases of this muscle channel include muscle spasms of the middle toe and the leg, jumping hard feelings in the foot, muscle spasms of the Crouching Rabbit, swelling of the front part of the thigh, hernia, muscle spasms of the abdomen which can involve the Broken Dish and cheek, a sudden twisted mouth and eyes which will not shut. If heat causes relaxed muscles, the eyes will not open. If the muscles of the cheek are cold, it causes spasms and will induce twisting of cheek and

mouth. If there is heat, it will cause the muscles to relax deeply. This makes the muscle unable to contract and causes a distortion. To treat, use an ointment of horse fat to apply in case of spasm. Use white wine and cinnamon to smear over flaccid areas and use a mulberry hook at the corner of the mouth. The use of this hook is immediately in resonance with the fresh mulberry coals placed in the middle of the pit. The depth of the pit should be determined by sitting. Use the ointment as if ironing out the contracted cheek; moreover, drink good wine, and chew some good broiled meat. For those who do not drink wine, try to strengthen the self with a small amount, then give three-slap massage to try to cure the problem. To treat, needle rapidly with a heated needle. The number of times should be in accord with knowledge and experience. Use the acupuncture points which are painful. This is called March rheumatism.

"The muscle channel of the Leg Major Yin begins at the tip of the big toe on its medial side. Then it goes up to connect to the medial anklebone. A straight branch makes a path up along the leg bone to the medial side of the knee, ascends to the yin side of the thigh to connect with the upper thigh and assemble in the yin organs. It goes up the abdomen to connect in the navel, follows the base of the abdomen to connect with the flanks, then spreads in the middle of the breast. An internal branch is attached to the backbone.

"The diseases of this muscle channel are pains in the big toe and the medial anklebone, pain and spasms of the muscles, pain along the leg bone and the medial side of the knee, pain in the yin side of the thigh where it leads to the upper thigh, knotting pain in the sexual organs, which can lead up to the navel and both flanks and cause pain in the chest and the center of the spine. To treat, needle rapidly with a heated needle. The number of times should be in accord with knowledge and experience. Use the acupuncture points which are painful. This is called August rheumatism.[1]

“The muscle channel of the Leg Minor Yin begins in the bottom of the foot on a line with the little toe. Then it goes together with the muscle channel of the Leg Major Yin and travels diagonally to below the medial anklebone to connect with the heel and join the muscle channel of the Major Yang. Then it goes up to connect with the medial side of the leg and goes together with the muscle channel of the Major Yin to ascend to the yin side of the thigh. It continues to the yin organs, then follaws the backbone along the inner pinch of the spine along both sides until it reaches the back of the neck and connects to the Pillow Bone, and joins the muscle channel of the Leg Major Yang.

"The diseases of this muscle channel include muscle spasms in the bottom of the foot, and painful spasms where there is a trespass at the connection points. Other diseases include epilepsy, spasms, and cramps. When the back is affected, one cannot bend forward. When the front is affected, one cannot bend backward. Consequently, if it is a yang disease, the waist opposes a bending and one is unable to bow down. If it is a yin disease, one is unable to bend backwards and look up. To control, needle rapidly with a heated needle. The number of times should be in accord with knowledge and experience. Use the acupuncture points which are painful. When the disease is internal, use an ointment to iron it out, and drink some medicine. When this muscle channel is bent and tied up, this tying up, if frequent and extreme, means death, an incurable disease. This is called July rheumatism.

"The muscle channel of the Leg Shrinking Yin begins on the top of the big toe, then goes up to connect to the front of the medial anklebone, ascends and follows the leg bone. It continues up along

the inside to connect below the tibia, then continues up along the yin side of the thigh to connect with the yin organs, where it connects with all of the muscle channels.

"The diseases of this channel include pain in the big toe and along the channel up to the front of the medial anklebone, pain along the medial side of the leg, pain and spasms in the muscles in the inner thigh. Malfunction of the sexual organs from an internal injury will result in no erection; injury from cold will result in contractions of the sexual organs; injury from heat will result in an abnormally long erection. Treat the organs where there is movement of water and clear the yin qi. When the disease is muscle spasms, treat by needling rapidly with a heated needle. The number of times should be in accord with knowledge and experience. Use the acupuncture points which are painful. This is called September rheumatism.

"The muscle channel of the Arm Major Yang begins on the top of the little finger, connects with the wrist, follows the medial side of the arm to connect with the elbow behind the Inner Pointed Bone (medial epicondyle), which, when snapped, has corresponding sensations on the top of the little finger. It continues by entering and connecting to the bottom of the armpit. A branch travels behind the armpit to ascend and to wind around the shoulder blade, then follows the neck to come out and travel to the front of the Leg Major Yang, and connects behind the ear on the Final Bone. Another branch enters the middle of the ear. Another straight branch comes out above the ear, descends to connect to the chin and jaws, then goes up to subordinate the lateral corner of the eye.

“The diseases of this muscle channel include pain in the little finger, along the branch to the elbow on the medial side, and behind the medial epicondyle, as well as pain along the yin side of the upper arm, the area below the armpit, the bottom of the armpit, on the surface behind the armpit, and pain which winds around the shoulder blade, which in turn includes pain in the neck. There are correspondences between ringing in the middle of the ear and pain in the chin and jaws, delayed vision after prolonged closing of the eyes, and spasms in the neck muscles, which can cause ulcers and swellings in the neck, and chills and heat at the neck. To treat, needle rapidly with the heated needle. The number of times should be in accord with knowledge and experience. Use the acupuncture points which are painful. When there is swelling, repeat treatment with the sharp needle. A branch goes up through the curve of the teeth and jaws and goes in front of the ear to subordinate the lateral comer of the eye. Then it goes up along a line above the jaws to connect with the comer of the forehead. When there are spasms in the muscles along this branch, there will be pain at points where this line passes through. To treat, needle rapidly with heated needle. The number of times should be in accord with knowledge and experience. Use the acupuncture points which are painful. This is called May rheumatism.

“The muscle channel of the Arm Minor Yang begins on the tip of the ring finger on the side of the little finger and goes to connect at the wrist. It ascends along the middle of the arm and connects to the elbow, goes up around the lateral side of the upper arm, and ascends to the shoulder. It travels to the neck to join with the Arm Major Yang. A branch from the point at the bend of the jaw enters to connect with the root of the tongue. Another branch goes up to the bend of the teeth and jaws, goes along in front of the ear, then subordinates the lateral angle of the eye. Then it ascends, mounting a line above the jaw to connect with the corner of the forehead.

"The diseases of this muscle channel include cramps of the muscles at the points which pass through this branch, and a rolled-up tongue. To treat, needle rapidly with a heated needle. The number of times should be in accord with knowledge and experience. Use the acupuncture points which are painful. This is called June rheumatism.

"The muscle channel of the Arm Bright Yang begins on the tip of the forefinger on the side next to the thumb. It connects with the wrist and moves up, follows the forearm, then goes up to connect with the outside of the elbow. It ascends the upper amm to connect with the shoulder. A branch winds around the shoulder bone to the pinch along both sides of the backbone. A straight branch goes along the shoulder bone and ascends the neck. Another branch goes up the cheek to connect the cheekbones. A straight branch ascends and comes out in front of the Arm Major Yang, mounts to the left comer of the forehead, links with the channel of the head, and moves down to the right chin and jaws.

"The diseases of this channel include pain and cramping of the muscles at the points through which this branch passes, and an inability to raise the shoulder or to tum the neck either to the left or right to look. To treat, needle rapidly with a heated needle. The number of times should be in accord with knowledge and experience. Use the acupuncture points which are painful. This is called April rheumatism.

"The muscle channel of the Arm Major Yin begins on the top of the thumb, then travels along the thumb to connect to the rear of the Fish, then moves to the lateral side of the Inch Mouth and ascends along the arm to connect to the center of the elbow. Then it mounts the medial surface of the upper arm to enter the bottom of the armpit, comes out in the Broken Dish, and connects to the front of the shoulder joint. On top there is a connection in the Broken Dish, below there is a connection in the base of the chest, where it spreads and goes through the cardiac orifice, assembles, then goes down to the lowest rib.

"The diseases of this muscle channel include cramping of the muscles at the points where this channel passes through Extreme pain in the cardiac orifice may cause panting. Spasms in the ribs may cause the spitting of blood. To treat, needle rapidly with a heated needle. The number of times should be in accord with knowledge and experience. Use the acupuncture points which are painful. This is called November rheumatism.

"The muscle channel of the Arm Pericardium begins in the middle finger, then travels together with the muscle channel of the Major Yin to connect to the medial side of the elbow. It then ascends the yin side of the upper arm to connect with the bottom of the armpit, and spreads down both to the front and back by clasping the ribs. A branch enters the armpit and spreads to the center of the chest to connect with the cardiac orifice.[2]

"The diseases of this muscle channel include cramping of the muscles on the points along which this channel passes, pain in the sternum, and throbbing of the cardiac area. To treat, needle rapidly with the heated needle. The number of times should be in accord with knowledge and experience. Use the acupuncture points which are painful. This is called October rheumatism.

"The muscle channel of the Arm Minor Yin begins on the inner side of the little finger, then connects to the Pointed Bone (pisiform bone), the ulna, and goes up to connect to the medial side of the elbow.

Then it goes up to enter the armpit, intersects with the Major Yin, and clasps the base of the nipple to connect with the center of the chest. Then it goes along the cardiac orifice and descends to connect with the navel.[3]

"These diseases internally are spasms of the heart which rise and fall like wooden beams.[4] Below, they may make the elbow feel as if it is in a net. The diseases of this muscle channel include pain and cramping of the muscles at the points along which its branches pass through. To treat, needle rapidly with a heated needle. The number of times should be in accord with knowledge and experience. Use the acupuncture points which are painful. When the symptoms of prostrated wooden beams occur with the spitting of blood and pus, it is death, there is no cure.

“For the diseases of the muscle channels, cold will cause a violent contraction and spasms of the muscles, heat will cause muscle relaxation weakness and malfunction of the yin organs. When the yang is in spasm, it will cause a bending backwards. When the yin is in spasm, it will cause a bending forward and an inability to stretch.[5] The fire needle may be used to needle cold spasms. Do not use the heated needle when heat causes muscles to relax and to be weak. This is called December rheumatism.

“When muscle spasms of the Leg Bright Yang and the Arm Major Yang cause the mouth and eyes to be twisted, and spasms of the eyes make one unable to see quickly, treat all of these with the proper methods as outlined above.”

Wu’s Notes

1. The text reads “July," which is probably an error, since the next section is about "July.” “August" would be in conformation with later texts.

2. The original text reads "the upper arm" instead of "cardiac orifice" which is probably an error. Most Chinese commentaries believe this line should have "cardiac orifice" replace the word for arm since this is the channel of the pericardium.

3. The text says "the upper arm”, probably an error. See note 2.

4. Probably a heart attack

5. The back is yang. The front is yin.

14. MEASUREMENTS IN REFERENCE TO THE BONES

Huang Di questioned Bo Gao, saying, "The limits of the major channels may be long or short. How is this established?"

Bo Gao said, "First, measure the bones from their joints, whether they are large or small, wide or narrow, long or short, to establish the limits of the channels."

Huang Di said, “I have heard there is an average unit of measure for man, that man's length is seven chi five cun, but the sections of the bones are large and small, long and short.[1] How many individua1 items are there?"

Bo Gao said, "The circumference of the head at its great bones is two chi six cun.[2] The circumference of the chest is four chi five cun. The circumference of the waist is four chi two cun. Going from the hairline on the front forehead to the hairline on the back of the neck is one chi two cun. From the front hairline down to the jaws is one chi. So is a gentleman tied and bound by these measurements.

Going down from the throat where it connects to the middle between the two Broken Dish points is a length of four cun. Descending from this point, between the two Broken Dish points on the jugular notch to the tip of the sternum, is a length of nine cun. When this length is excessive, it is because the lungs are large. When it is not very full, it is because the lungs are small. From the tip of the sternum to the navel in between the Celestial Pivot is eight cun. When excessive, it is because the stomach is large. When it is not excessive, it is because the stomach is small. From the Celestial Pivot down to the Horizontal Bone (pelvic bone) is a length of six and one-half cun. When it is very long, it is because the curvature of the intestines is wide and long; when not very full, it is because they are narrow and short. The Horizontal Bone from side to side is six and one-half cun. From the upper edge of the Horizontal Bone down to the upper edge of the medial side of the Support Bone (tibia), the medial condyle of the femur is one chi eight cun. From the medial condyle of femur to the point below the medial condyle of the tibia is three and one-half cun. From the lower edge of the medial condyle of the tibia to the medial malleolus is a length of one chi three cun. From the medial malleolus to the ground is a length of three cun. From the popliteal fossa of the knee down to the tuberosity of the heel is one chi six cun. From the upper edge of the tuberosity of the heel to the ground is a length of three cun. Therefore, if the circumference of a bone is great, it will exceed the average size, while if the circumference is small, it will not reach the average size. From the corner down to the Support Bone is a length of one chi. Moving from there invisibly to the center of the armpits is a length of four cun.[3] From the armpit down to the lowest rib, is a length of one chi two cun. From the lowest rib to the pivot of the thigh (greater trochanter) is a length of six cun.

"From the pivot of the thigh down to the center of the knee on the lateral side is one chi nine cun. From the knee down to the lateral malleolus is one chi six cun. From the lateral malleolus down to the Level Bone, the tuberosity of the fifth metatarsal bone, is a length of three cun. From the Level Bone down to the ground is one cun.

“The width is nine cun between the points on the Final Bone[4] and the mastoid process which is behind the ears. In front of the ears, between the points called Ear Door is a width of one chi three cun. The width between the cheekbones, zygomas, is seven cun. Between the two nipples is a width of nine and one-half cun. Between the two thighs, the medial edges, is a width of six and one-half cun. The length of the foot is one chi two cun, the width is four and one-half cun. The shoulder to the elbow is a length of one chi seven cun. The elbow to the wrist is a length of one chi and one-half cun. The wrist to the base joint of the middle finger (metacarpo-phalangeal joint) is a length of four cun. From the base joint of the middle finger to the tip is a length of four and one-half cun.

"From the nape of the neck at the lower edge of the hairline to the backbone is a length of two and one-half cun.[5] The backbone, from beginning to the tail bone, which includes twenty-one vertebrae, is a length of three chi. Each upper vertebrae is 1.41 cun long. The remainder are divided among those beneath, therefore, the upper cervical seven vertebrae from the backbone is a distance of 9.87 cun.

“These are the measurements of the bones of the average man, which allow the establishment of whether the major channels are long or short. This may be used to visualize the major channels in the

human body, to see if one is floating or solid, bright and large with much blood, or thin and sinking with much qi."

Wu's Notes

1. Chi, the Chinese foot equals ten cun.
2. The great bones are from eyebrow to inion to eyebrow.
3. I believe this to be the measurement from the corner of the eye to the seventh cervical vertebra, the Support Bone.
4. Here it means the protrusion of the occipital bone.
5. Kiln Path (Governing Vessel 13).

15. THE FIFTY REGULATORS

Huang Di said, "I wish to hear about the fifty regulators. What are they?"

Qi Bo replied, "Heaven revolves around the twenty-eight constellations. A constellational unit is divided into thirty-six divisions. Man's qi travels in one revolutionary cycle, one thousand and eight divisions, while the sun moves through the twenty-eight constellations. For man, the major channels on top and bottom, to left and right, to front and back, total twenty-eight channels.[1]

"The water clock drippings are divided into one hundred quarters in accordance with divisions of day and night. Consequently, for man, for each exhalation, there is a repeating movement in the channels, wherein the qi travels three cun. For each inhalation, there is also a repetitive movement in the channels, and the qi travels three cun. For one complete breath there is a travelling motion of the qi of six cun.[2] In ten breaths, the qi travels six chi, the sun travels two divisions. In two hundred and seventy breaths, the qi travels one hundred and sixty-two chi. The qi travels, crosses and penetrates in the center within one revolution through the body. The dripping water measures two quarter intervals, the sun moves twenty-five divisions. In five hundred and forty breaths, the qi makes two revolutions through the body. The dripping water measures four quarter intervals, the sun moves forty divisions. In two thousand seven hundred breaths, the qi makes ten revolutions through the body. The dripping water measures twenty quarter intervals. The sun travels five constellations and twenty divisions. In thirteen thousand five hundred breaths, the qi travels the fifty regulators, fifty revolutions through the body. Water dripping measures one hundred quarter intervals. The sun travels twenty-eight constellations. With this, the water clock is exhausted, and the channels are complete, so it is said to cross and to penetrate the travel one full count. Consequently fifty revolutions is a completion, and is a long life completely from heaven and earth. Within the total movement is eight hundred and ten times ten chi."

Wu's Notes

1. Twelve major channels times two, for being bilateral, equal twenty-four. In addition, the Conception Vessel, the Governing Vessel, and the Ankle-bone Mobility Channels, which are bilateral, equal twenty-eight.
2. One complete breath is one exhalation and inhalation.

16. THE NOURISHING QI

Huang Di said, "The way of the nourishing qi is the treasure of the Inner Valley. The valley qi enters the stomach, then transmits to the lungs, flows to fill up the center, covers and spreads to the externals. The seminal essence propagates and travels in the tunnels of the channels. The nourishing never completes, it ends and then retums to the beginning. This is spoken of as the contract of heaven and earth. The qi goes from the Major Yin, the lung, to come out and flow into the Arm Bright Yang, which then ascends to travel and to flow into the Leg Bright Yang. Then the qi travels down to reach the upper surface of the foot and flows to the gap of the big toe to join the Major Yin. Up it travels to go through the buttocks to the spleen and flows to the center of the heart, which goes with the Arm Minor Yin. It comes out at the armpit, descends the arm, and flows to the little finger to join the Arm Major Yang. It then ascends to move and to ride the armpit to come out in the inner cheekbone and flows to the inner point of the eye, mounts to the top of the head, descends to the nape of the neck, and joins with the Leg Major Yang which follows the backbone and goes down to the buttocks and continues to flow down to the tip of the little toe. Then the qi goes to the sole of the foot to flow in the Leg Minor Yin and travels up to flow into the kidney. From the kidney, it flows to the exterior of the heart and spreads in the middle of the breast to follow the Pericardium Channel, which comes out at the armpit, descends the amm, and comes out between the two tendons. Then it enters the middle of the palm and comes out at the tip of the middle finger. The qi then turns around and flows to the tip of the ring finger to join the Arm Minor Yang. Up it travels to flow into the middle of the sternum and spread into the Triple Heater. It goes from the Triple Heater and flows to the gallbladder, to come out at the ribs and flow to the Leg Minor Yang. It descends, travels until it reaches the top of the foot, then turns on the foot to flow to the gap of the big toe, where it joins the Leg Shrinking Yin. It travels up to reach the liver, goes through the liver, and ascends and flows to the lungs. There it goes up to the throat, enters the cavities of the cheekbones and forehead and the apertures of the Nourishing Doors (nasal passages). A branch separates to ascend to the forehead, goes to the top of the head, descends to the middle at the nape of the neck, then follows the spine to enter the coccyx. This is the Governing Vessel. A road goes to the yin organs, then goes up, passes through the middle of the pubic hair to enter the middle of the navel, continues up through the abdomen, enters the Broken Dish, then descends to flow to the center of the lungs, and returns to come out in the Major Yin. "These are the travels of the nourishing qi and its constant flow and counter-flow."

17. THE LIMITS OF THE CHANNELS

Huang Di said, "I wish to hear about the limits of the channels."

Qi Bo replied, "The hands have six yang channels which go from the hands to the head. Each is five chi in length.[1] Five times six is a total of thirty chi. The hands have six yin channels which go from the hands to the middle of the chest. Each is three chi five cun in length. Three times six is eighteen chi. Five cun times six is three chi, which combined equals twenty-one chi.

"The feet have six yang channels which go from the feet up to the head. Each is eight chi. Six times eight is forty-eight chi. The feet have six yin channels which go from the feet to the middle of the

chest. Each is six chi five cun. Six times six is thirty-six chi. Fve cun times six is three chi, which, combined, equals thirty-nine chi.

"The Anklebone Channels go from the foot to the eye. Each is seven chi five cun. Two times seven is fourteen chi. Two times five cun is one chi, which combined, equals fifteen chi.

"The Governing Vessel and the Conception Vessel each is four chi five cun. Two times four is eight chi. Two times five cun is one chi, which combined, equals nine chi. The total of the combinations equals one hundred sixty-two chi. This is the great channel and tunnel for the qi. The major channels make the foundation. The branches are horizontal and make the luo channels. These channels divide and make tiny channels, which when abundant with blood, quickly drain them. When the qi is abundant, disperse; when hollow, drink medicines in order to tonify.

"The five viscera internally constantly pass through and ascend to the seven orifices. Thus, the lung qi penetrates into the nose. The lung in balance allows the nose to savor smells and fragrances. The heart in balance allows the tongue to savor the five flavors. The liver qi penetrates the eyes. The liver in balance allows the eyes to distinguish the five colors. The spleen qi penetrates into the mouth. The spleen in balance allows the mouth to savor the five valleys. The kidney qi penetrates into the ears. The kidney in balance allows the ears to hear the five tones.

"The five viscera not in balance cause the seven orifices to be impassable. The six bowels not in balance cause a detaining, which will make swellings. Consequently, when the evil qi rests in the bowels, it results in the yang channels being unbalanced. The yang channels being unbalanced causes the qi to detain. The qi detained results in the yang qi being abundant. The yang qi excessively abundant results in the yin not prospering. The yin channels not prospering result in the blood being detained. The blood detained results in the yin qi being abundant. The yin qi excessively abundant results in the yang qi not being able to nourish and prosper. Therefore, these are spoken of as barriers. The yang qi excessively abundant results in the yin qi being unable to nourish and prosper. Therefore, these are spoken of as limits. Yin and yang both abundant and neither being able to prosper is therefore called barriers and limits. Barriers and limits mean one does not receive full term of life so there is death."

Huang Di said, "The Anklebone Channels, how do they begin and how do they stop? What qi nourishes and prospers their waters?"

Qi Bo replied, "The Yin Anklebone Channel separates from the Minor Yin and begins behind Blazing Valley, goes up to the top of the medial anklebone, then goes straight up to the yin surface of the leg and enters the yin part of the body.[2] It continues up into the inside of the breast to enter the Broken Dish, goes up and comes out in front of the Man's Receptor point. It enters the cheekbones, subordinates the inner comer of the eye, and joins with the Major Yang, Bladder Channel, and the Yang Anklebone Channel and travels up. When the qi moves mutually and together, it will result in nourishing the eyes. When the qi does not prosper, it will result in the eyes not closing."

Huang Di said, "When the qi moves uniquely in the five viscera but does not nourish the six bowels, what then?"

Qi Bo replied, "Qi can never be not moving. It is like water flowing, like the sun and moon travelling without rest. Consequently, the yin channels nourish the viscera, the yang channels nourish the

bowels. Like a ball without corners, without knowledge of its starting point, the qi finishes and retums to the beginning. The qi flows and spreads. Internally it irrigates the viscera and bowels, externally it moistens the body between the skin and flesh."

Huang Di said, "The Anklebone Channels have a yin and a yang. How do you measure these when including them in the total length of the channels?"

Qi Bo said, "The male measure includes the yang. The female measure includes the yin at the point of measuring the channels. The luo channels are not to be measured or included."

Wu's Notes

1. Chi is a unit of measurement of length in China. In modern times it equals 1/3 meter. It is also called a Chinese foot. It equals 10 cun or 100 fen.

2. In modem descriptions it starts at the Shining Sea point (Kidney 6).

18. THE BIRTH AND ASSEMBLING OF THE NOURISHING QI AND PROTECTIVE QI

Huang Di questioned Qi Bo, saying, "How does man receive qi? How do yin and yang meet? Which qi nourishes? Which qi protects? How does nourishing qi follow birth? How and where does the protective qi assemble? The dissimilar qi of the aged and the strong, the different positions of yin and yang, I would like to hear of these and how they meet."

Qi Bo replied, "Man receives qi from the valleys. The valleys enter into the stomach and qi is then transmitted into the lungs. Then the five viscera and the six bowels all receive qi. The clear qi is the nourishing qi; the muddy qi is the protective qi. The nourishing qi is located in the middle of the channels; the protective qi is located outside of the channels. The nourishing qi circulates without stop through the fifty revolutions, then repeats this great assembling. Yin and yang are mutually strung together like a ball without corners. The protective qi travels in the yin for twenty-five stages, and travels in the yang for twenty-five stages which are the divisions of day and night. Therefore, when the qi reaches the yang it begins, when it reaches the yin it stops. So it is said that at midday the yang is heavily yang, while at midnight the yin is heavily yin. Consequently, the Major Yin controls the inside, and the Major Yang controls the outside, and each moves twenty-five stages, divided between day and night.[1]

"At midnight is the abundant yin; after midnight, yin decreases. At dawn, yin is exhausted and yang receives the qi. At midday is the abundant yang, but as the sun goes west, yang decreases. As the sun sets, the yang is exhausted and yin receives the qi. At midnight occurs the great assembly, and the multitudes all sleep. This is proclaimed the closing of yin. At dawn, yin is depleted, and yang receives the qi. This goes without completion, for heaven and earth are bound together."

Huang Di said, "Old men do not close their eyes at night. What manner of qi sends this force? Youngsters do not close their eyes during day time. What manner of qi sends this force?"

Qi Bo replied, "The strong have abundant qi and blood. Their muscles and flesh are smooth. The qi penetrates its way, the nourishing and protective qi move and do not lose their constancy. Thus, the seminal essence is there during the day, and sleeps during the night. The aged have decreased qi and blood, for their muscles and flesh wither and the qi passage is rough. When the five viscera's qi is

unbalanced, their nourishing qi is lessened and their protective qi is cut internally. Thus, there is no seminal essence during the day, and no rest at night.

Huang Di said, "I wish to hear about the movement of the nourishing and protective qi, all about how and where their paths lead."

Qi Bo replied, "The nourishing qi comes out in the middle heater, the protective qi comes out in the lower heater."

Huang Di said, "I would like to hear about the Triple Heater and that which comes out."

Qi Bo replied, "The upper heater comes out in the upper mouth of the stomach, with the throat as an upper pass through to the diaphragm, where it extends and spreads to the middle of the chest, travels to the armpit, and follows the branches of the Major Yin as it travels. It turns to reach the Bright Yang, ascends to the tongue, then descends the Leg Bright Yang. It is consistent in nourishing all, in travelling the twenty-five stages of yang, and also in travelling the twenty-five stages of yin, which complete one revolution. Therefore there are fifty stages and a return to the great assembly of the Arm Major Yin."

Huang Di said, "When man has eaten the hot food and drink, they descend to the stomach and the qi is unsettled, and so sweat comes out. Perhaps it comes out in the face, or in the back, or in half the body. It does not follow the way of the protective qi in coming out. Why is that?"

Qi Bo said, "When the exterior is injured by the wind, the interior is opened at the pores, the hair is steamed, and the body fluids leak from the interior. The protective qi travels, but is blocked and cannot obtain and follow its path. The qi is fierce, slippery, and urgent. It sees openings and comes out, because it cannot obtain and follow its path. Thus, this is called a leaking funnel"

Huang Di said, "I wish to hear about the middle heater and that which comes out."

Qi Bo replied, "The middle heater is also together with the middle of the stomach. It comes out behind the upper heater. This is what receives the qi, secretes the dregs, and steams the body fluids. It transforms the fine essence. It goes up and flows into the Lung Channel, then transforms and makes blood in accord with serving the growth of the body. But there is nothing costly in this. Therefore, this qi alone is obtained and travels in the tunnels of the channels. This is called nourishing qi."

Huang Di said, "There is blood and there is qi, different names yet the same species. What can be said about this?"

Qi Bo replied, "The nourishing qi and the protective qi are the essences of the valley qi. There is blood and spirit qi. For blood and qi, there are different names for similar species. Thus, when blood is exhausted, there is no sweat. When sweat is exhausted, there is no blood. Therefore, man can have two types of death, by yin or yang, but not two births.

Huang Di said, "I wish to hear about the lower heater and that which comes out."

Qi Bo replied, "The lower heater separates around the intestine, then flows to the bladder, where it seeps and enters. Therefore the water and food constantly dwell together in the middle of the stomach, some of which become dregs, and all descend into the large intestine and complete the lower heater. When all this descends, the process of seepage takes place. The sap separates from the dregs to follow the lower heater, some of the sap seeps into the bladder."

Huang Di said, "When man drinks wine, the wine also enters the stomach, and the valleys are not heated, the urine begins to descend alone. Why is this?"
Qi Bo replied, "When wine heats the valleys and the body fluids, its qi is fierce and clearing. Therefore, when it enters after food, the former food and body fluids will flow out."
Huang Di said, "Excellent, I have heard it said that the upper heater is like vapors, the middle heater like bubbles, and the lower heater like sluices."

Wu's Notes

1. Major yin is a poetic reference to the moon. Major yang is for the sun. The water clock's fifty periods of time are divided equally between light and dark.

19. THE QI OF THE FOUR SEASONS

Huang Di requested of Qi Bo, saying, "The qi of the four seasons, each has a different form. The hundred diseases' beginnings, they all have that from which they grow. Moxibustion and acupuncture have their Dao. What are the certainties?"
Qi Bo replied, "The qi of the four seasons, each has its position. Moxibustion and acupuncture's way are to obtain qi at the acupuncture holes. Therefore, in the spring treat the channels, the blood channels, and the divisions in between the flesh.[1] When the disease is extreme, needle deeply; when moderate, needle shallowly. In summer, treat the abundant channels and the tiny luo channels. Treat the divisions in between the flesh. Stop the needle just under the skin. In autumn, treat the shu stream points on the channels. When evil qi is located in the bowels, treat the he confluence or sea points. In winter, treat the jing well points and the ying spring points. One must needle deeply and detain.
"If there are warm fevers and lack of sweat, it can be treated with fifty-nine possible acupuncture sites. When wind and water swell the skin, there are fifty-seven possibilities for the needle. Treat the skin when the luo channels have blood. Treat until the disease is exhausted.
"When there is diarrhea, tonify the three yin as they ascend at Three Yin Junction. Tonify Yin Mound Spring, and detain all the needles for a long time. When there is warm activity, then stop.
"When there are cramped muscles in the yang, treat the yang. When there are cramped muscles in the yin, treat the yin. For all these, heated needling can be used.
"For edema, first treat the point three cun below the Round Valley, Wind Market. Use the sword needle to needle. When finished, needle with a tubular needle and insert. Enter repeatedly so that it will drain the edema until the area is solid. When the edema goes slowly, it will cause annoyance and melancholy. When it goes quickly, it will cause peace and quiet. Needle every other day until the edema is exhausted, then stop.
"Drink medicines for obstructions.[2] Properly needle according to the season, following the drinking. To take the medicine properly, drink it without eating food. To dine properly, do not take the medicine. Do not eat the food which would be injurious for a total of one hundred thirty-five days.[3]
"For chronic rheumatism which does not go away, and chronic coldness, treat both by using Three Distances. When the bones are like wooden stems, or the middle of the intestines is not easy, treat with the Three Distances point. If abundant, disperse; if hollow, tonify.

"For swellings caused by wind, needle above the site of the swelling. After this needling is complete, then use the sharp needle to needle the site and press with the hand to push out this evil qi. When the swelling is exhausted, then stop. Be constant in eating the proper food. Do not eat strange food.
"When the center of the abdomen rumbles frequently, the qi is ascending and rushing into the chest. When for a long time it is not possible to settle a panting of breath, the evil qi is located in the large intestine. Needle Throat of the Umbilicus, the Great Hollow Upper Passage and Three Distances.
"From the small intestine, there is control of the marshes, testes, and a passage to the loins and backbone. Then it goes up on a road to the heart. When evil qi is located in the small intestine, the connection to the marshes and testes, is tied. Also, there are ties as it subordinates the backbone and goes through the liver, lungs, and the luo channel of the heart. When the evil qi is abundant, it results in a deficiency and a counter-flow which rises and rushes through intestines and stomach. It scorches the liver and spreads in the vitals, where it is connected to the navel. Therefore, treat Vital Origin to scatter it. Needle the Lung Channel of the Major Yin and tonify. Treat the Liver Channel of the Shrinking Yin in accord with lowering its energy. Treat the Great Hollow Lower Passage to get rid of excess. To harmonize, press and massage that qi which is excessive in the channels.
"When there is frequent vomiting, and the vomiting has a bitter taste, and the breaths are very long, and the heart center is shaking and shaking, and one has the fear of being apprehended, the evil qi is in the gallbladder. There is a rebellious counterflow in the stomach. The gallbladder leaks body fluids, which causes a bitter taste in the mouth. The stomach qi being in counterflow causes the bitter vomit; therefore, it is called vomiting from the gallbladder. Treat the Three Distances point when the lower stomach qi is in counter-flow. Needle the Minor Yang's blood luo channels in using them to block and to decrease the counterflow and rebellion in the gallbladder. Harmonize the hollow and the solid in order to put away the evil.
"When drink and food do not descend, the diaphragm is blocked and cannot be penetrated, the evil is located in the ducts of the stomach. When it is in the upper duct, needle to restrain the qi in counterflow and to make it descend. When it is in the lower duct, needle to scatter and to make the evil qi go away.
"When the abdomen is painful and swollen, and there is difficulty in urination, the evil qi is located in the Triple Heater. For this tie-up, treat the Great Luo point of the Major Yang, Yielding Yang. Inspect the luo channels of the Shrinking Yin, the Small Luo Channel connections, and the blood. If the swelling goes up to the ducts of the stomach, treat Three Distances.
"Inspect the patient's color. Examine this to see if it is in accord with the idea of the energies scattering or returning. Inspect the color of the eyes and use it to know whether the disease remains or is gone. For each individual body, listen for movement or stillness, take the pulse at the Qi Mouth at the wrist, and at Man's Receptor on the neck to investigate the pulses. If the pulse is solid and abundant and slippery, disease improves day by day. If the pulse is weak, disease will worsen. If all the channels are solid, the disease will be finished in three days. The Qi Mouth is the master of yin; the Man's Receptor pulse is the master of yang."

Wu's Notes

1. The "divisions in between the flesh" is the active locus of the acupuncture point where the needle point and qi energy meet.
2. This means difficult urination and constipation.
3. This seems to imply a knowledge of allergic foods.