

"And afterwards there is a beginning of other disease, cure its roots."

Wu's Notes

1. This refers to stool and urine.

26. ASSORTED DISEASES

"When there is a perverse disease with pain which goes along both sides of the backbone to reach the top of head, and the head nods with heaviness, the eyes are blurred, and loins and spine are stiff and rigid, treat the Leg Major Yang at the point in the middle of the crease of the knee. Use the blood luo channels.

"When there is a perverse disease with congestion in the chest, facial swelling, the lips wet and dribbling with saliva, abruptly speech becomes difficult, and if it is extreme, one cannot speak at all, then treat the Leg Bright Yang.

"When perverse qi travels to the throat and there is an inability to speak the hands and feet are cold, and there is constipation, then treat the Leg Minor Yin.

"When there is a perverse disease and the abdomen is drumming and grumbling, there is much cold qi, or the center of the abdomen is awash with sound, and bowel movements and urination are difficult, treat the Leg Major Yin.

"When the throat is dry and the mouth hot and feeling like glue, treat the Leg Minor Yin.

"When there is pain in the knee, treat Calf's Nose. Use the round and sharp needle every other day for treatment. With this needle with a body as big as a tuft of hair, needle the knee without doubts.

"When there is rheumatism of the throat and an inability to make speech, treat the Leg Bright Yang. If one can speak, treat the Arm Bright Yang.

"When fever attacks every other day but no thirst, treat the Leg Bright Yang.¹ When fever attacks every day and there is thirst, treat the Arm Bright Yang.

"When there are pains in the teeth but no fear of cold drinks, treat the Leg Bright Yang. On the other hand, if there is fear of cold drinks, treat the Arm Bright Yang.

"When there is deafness, but no pain, treat the Leg Minor Yang. For deafness with pain, treat the Arm Bright Yang.

"When a nosebleed does not stop and the blood is flowing, treat the Leg Major Yang. To clot the blood flow, treat the Arm Major Yang. If it does not stop, treat the point below the wristbone, the Wrist Bone point. If it still does not stop, needle the middle of the crease of the knee to draw blood.

"When the lower back is painful, and the pain goes up, and the body is cold, treat the Leg Major Yang and Bright Yang. If the pain goes up, and the body is hot at that location, treat the Leg Shrinking Yin. If one cannot bend over or raise up, treat the Leg Minor Yang. If the center is hot, and there is panting, treat the Leg Minor Yin and the blood luo channels at the middle of the crease of the knee.

"When there is frequent anger, and no desire for food, and speech is less and less, needle the Leg Major Yin. If there is anger with many words, needle the Leg Minor Yang.

"When the lower part of the face is painful, needle the Arm Bright Yang and draw blood from full channels on the lower part of the face.

SCROLL SIX

29. TEACHING AND TRANSMITTING

Huang Di said, "I have heard that the first teachers had encyclopedic hearts and minds, but did not compose standard literature. I wish to hear what was in the storehouses of their minds in order to act, first to cure the people, and second to cure the body, and how to let the Hundred Families be without disease. We must harmonize and relate high and low. Virtue must seep below and flow. Little children must be without grief. We must transmit this to future generations without there being a limit to time. I would hear how this may be obtained."

Qi Bo said, "How far reaching is this question, for to cure the people is to cure the self. To cure that is to cure this. To cure the small is to cure the great. To cure the state is to cure the household. When we are without rebellion, then we are able to cure, for when things are smooth and flowing, they are complete. To flow smoothly is not unique to the yin and yang channels. Discuss how qi can be in counterflow or smooth flowing. The Hundred Families and the general population all desire to flow smoothly in their wills."

Huang Di said, "What is to flow smoothly?"

Qi Bo said, "Enter a country and question the customs. Enter a household and question the taboos. Go up to the court and question the proprieties. When examining a sick man, question what is advantageous."

Huang Di said, "What is advantageous to a sick man?"

Qi Bo said, "When the center is fevered and melting, it is advantageous to cool it. If cold subordinates the center, it is advantageous to warm it. When the middle of the stomach is hot, it causes a melting of the valley qi. This person's heart feels suspended and has frequent hunger. When the skin above the navel is hot, the middle of the intestines is hot, and will cause stools which are yellowish like porridge. When the skin below the navel is cold, the middle of the stomach is cold, and will cause swelling of the abdomen. When the middle of the intestines is cold it will result in noises in the intestines and diarrhea. When the middle of the stomach is cold and the middle of the intestines is hot, it will result in swelling together with diarrhea. If the middle of the stomach is hot and the middle of the intestines is cold, it will result in pangs of hunger, but the abdomen will be painful and swollen."

Huang Di said, "If the stomach desires cold drinks, but the intestines desire hot drinks, and both are in mutual rebellion, what can be advantageous in this situation? Moreover, what will control kings, dukes, and other aristocrats who eat blood? Unbridled lusts follow the desires of frivolous men who are not able to stop. Prohibitions cause rebellion of their will, and leniency will add to their disease. To cure, how can one begin?"

Qi Bo said, "Man's desire is neither for sickness nor for death, but for joy and life. Announce the uses of these adversities. Speak about what is in accord with virtue. Instruct on what is in accord with that which is advantageous. Open that which is in accord with that which is suffering, for even though the person is not on the way of the Dao, how can one not listen?"

Huang Di said, "What is the cure?"

Huang Di said, "What in man corresponds to this?"

Qi Bo said, "Man has the sea of marrow, the sea of blood, the sea of qi, and the sea of the water and grains, for a total of four which correspond to the four seas."

Huang Di said, "How far reaching! The sages were in resonance with man, heaven, earth, and the four seas. I would like to hear about the correspondence."

Qi Bo said, "You must first understand clearly yin and yang, external and internal, the locations of nourishing acupuncture points, and the definition of the four seas."

Huang Di said, "What are their definitions?"

Qi Bo said, "The stomach is the Sea of Water and Grains. It transports up to the acupuncture point of Qi Rushing and it descends and reaches Three Distances. The Penetrating Vessel, is the Sea of the Twelve Channels. It transports up to Big Shuttle and going down it comes out at the Great Hollow points, both Upper and Lower Passage. The center of breathing is the Sea of Qi. It transports up to the pillar bone both above Mute Door and below Big Vertebra. To the front it is located at Man's Receptor. The brain is the Sea of Marrow. It transports up to be positioned at the cover of the head, Hundred Meetings and lower down at Wind Mansion."

Huang Di said, "The sum of the four seas, what profits? What injures? What makes for growth? What makes for defeat?"

Qi Bo said, "To obtain the smooth flow is growth. To obtain the rebellious counterflow is defeat. To understand harmony is profitable. Not to understand harmony is injurious."

Huang Di said, "How can the four seas be in rebellious counterflow or in smooth flow?"

Qi Bo said, "When the Sea of Qi is in excess, qi overflows in the middle of the chest. The breath is listless and the face red. When the Sea of Qi is insufficient, it results in the qi being too sparse and insufficient to make speech. When the Sea of Blood is in excess it causes constant thought; the body is large and puffy. There is no knowledge that it is disease. When the Sea of Blood is insufficient, there is also constant thought; the body is small and diminished. There is no knowledge that it is disease. When the Sea of Water and Grains is in excess, it causes fullness of the abdomen. The Sea of Water and Grains being insufficient, it results in hunger but not receiving food. When the Sea of Marrow is in excess, it results in a facile strength and much power; the self exceeds its limits. When the Sea of Marrow is insufficient, it results in the revolving of the brain, noises in the ear, weakness of the legs, dizziness with spots, and the eyes without vision. There is a languid idleness with desire to lay down calmly.

"Huang Di said, "I have completed the hearing of rebellious counter-flow and smooth flow, but what is to harmonize?"

Qi Bo said, "Investigate by manipulation of the acupuncture points which relate to the four seas, and harmonize the hollow and solid. But do not violate and injure the body. To obtain a return to smoothness, one must defeat the rebellious.

Huang Di said, "Excellent!"

1. Manipulation in this instance can mean depth of insertion or the number of needle thrusts.
2. "The three" refer to heaven, man, and earth.

36. THE FIVE SWELLINGS, THE FERRYING OF SECRETIONS AND THEIR DIVISIONS

Huang Di asked of Qi Bo, saying, "The water and grains enter the mouth. They transport to the intestines and stomach. Their secretions may be separated into five. When the weather is cold and clothes thin, they become urine and qi. When the weather is hot and clothes thick, they become sweat. The qi of grief and lament becomes tears. When the middle is hot and the stomach is slow, they become saliva.

"When evil qi is internally rebellious and in counter-flow, it results in the qi being blocked and obstructed so that it cannot move. If it does not move, it causes swelling from water. I know of these things, but do not know why they originate and begin. I would like to hear of their way."

Qi Bo said, "The water and grains all enter the mouth. Their flavors are five. Each flows to its sea. In the ferrying of secretions, each travels its own path. Thus the qi as it comes out from Triple Heater warms the muscles and flesh, flows to the skin, and makes a moistening. When it flows but is not active, it makes secretions. When there is summer's hot climate and one's clothes are thick, it causes the pores to open and sweat to come out. When cold is detained between the divisions of the flesh, there is an accumulation of foam which results in pain. When cold weather causes the pores to be blocked, the qi becomes sodden and does not move. Water descends to be detained in the bladder, and becomes urine and qi.

"Of the five viscera and six bowels, the heart is the master. The ears do the hearing. The eyes do the observing. The lungs work as manager. The liver commands. The spleen protects. The kidneys control the externals. Therefore, when the ferrying of the secretions of the five viscera and six bowels all rise and seep into eyes, the heart is grieved, and the qi results in the heart being tight and anxious. The heart being tight and anxious, the lungs are raised up. As the lungs are raised up, the secretions flow upwards. The heart is connected to the lungs and cannot be constantly elevated, so when the heart qi goes up suddenly then down suddenly it causes coughing and tears.

"When the middle is hot, it causes the stomach to melt the grains. Melting the grains causes worms to work up and down. When the intestines and stomach are full, it causes the stomach to slow. If the stomach slows, it results in the qi being rebellious and in counterflow so that saliva is spit out.

"The ferrying of secretions from the five grains harmonize and join in making the marrow. Internally they seep into the bone cavities to augment and fill up the brain and spinal column. While in descent, it flows to the yin area of the thighs.

"When yin and yang are not in harmony, the secretions are conveyed and flow down into the yin. The spinal fluid secretions are all reduced with the descent. If this descent trespasses certain limits, it results in hollowness. Hollowness causes pain in the loins and back, and disease of the legs. When the yin-yang path of the qi is impenetrable, the four seas become blocked and obstructed. The Triple Heater does not drain. The ferrying of secretions transforms not. The water and grains advance and

Huang Di said, "How can you observe this?"

Qi Bo said, "The blood's veins, arteries, and channels, when full, firm, and extensive are red. When they are up or down without a constant location, they may be small like a needle or large like a tendon. The result of draining even ten thousand times will not cause one loss. The loss of even one is contrary to curing, but each must be appropriate to its limits."

Huang Di said, "The needle enters and the flesh tightens, why?"

Qi Bo said, "Hot qi follows the needle and results in heating the needle. The heat causes the flesh to tighten on the needle resulting in firmness."

40. YIN AND YANG, CLEAR AND MUDDY

Huang Di said, "I have heard that the twelve major channels have correspondences to the twelve rivers, that each of the five colors is different, and that clear and muddy are not the same. Yet man's blood and qi are as one, what are the correspondences?"

Qi Bo said, "If man's blood and qi are as one, so men under heaven are as one, how is it sickness can have disorders?"

Huang Di said, "I am asking about one man, not asking about everyone under heaven."

Qi Bo said, "For one man may have disordered qi, while the multitudes under heaven also may have disordered men. These in conjunction make one."

Huang Di said, "I wish to hear about man's qi being clear or muddy."

Qi Bo said, "That qi which is received from food is muddy. That qi which is received from the atmosphere is clear. Clear flows to the yin organs. Muddy flows to the yang organs. Muddy then clear arises to come out in the throat. Clear then muddy results in lower movements. When clear and muddy are in mutual opposition it is called disordered qi."

Huang Di said, "Yin clear and yang muddy, yet muddy has clear and clear has muddy; how do you separate the clear and the muddy?"

Qi Bo said, "When the qi has a great separation, the clear flows up into the lungs. The muddy travels down into the stomach. The clear qi of the stomach arises to come out in the mouth. The muddy qi of the lungs flows down into the channels and accumulates internally in the seas."

Huang Di said, "All yang organs are muddy. Which yang organ is the most muddy?"

Qi Bo said, "The Arm Major Yang is unique in receiving the muddy qi of the yang. The Arm Major Yin is unique in receiving the clear qi of the yin. This clear qi arises up and travels to the apertures and orifices. This muddy qi descends and moves to all the channels. All yin is completely clear. The Leg Major Yin alone receives the muddy qi."

Huang Di said, "What cures are there?"

Qi Bo said, "Clear means its qi is slippery. Muddy means its qi is rough. These are constants. Consequently, needle yin deeply, and detain. Needle yang shallowly and rapidly. When clear and muddy are mutually opposed, use the proper number to harmonize."