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[In this .pdf file, Scrolls Seven & Eight, pp.149-188.]

SCROLL SEVEN

41. YIN AND YANG AND THEIR CONNECTIONS TO THE SUN AND MOON

Huang Di said, "I hear that heaven is yang, earth is yin. The sun is yang, the moon is yin. How are these joined in man?"

Qi Bo said, "Above the waist is heaven. Below the waist is earth. For heaven is yang and earth is yin. Therefore, the twelve major channels of the leg make a correspondence to the twelve months. The moon begins in water. Consequently, that which is below is yin. The ten fingers of the hand make a correspondence to the ten days of the Chinese week. The sun controls fire. Consequently, that which is above is yang."

Huang Di said, "How do they join in the channels?"

Qi Bo said, "Of the twelve earthly branches:[1]

"Yin and the first month gives birth to yang and controls the Left Leg Minor Yang Channel.

"Wei and the sixth month control the Right Leg Minor Yang.

"Mao and the second month control the Left Leg Major Yang.

"Wu and the fifth month control the Right Leg Major Yang.

"Chen and the third month control the Left Leg Bright Yang.

"Si and the fourth month control the Right Leg Bright Yang. The two yang, major and minor, join to their front; therefore, it is called the Bright Yang.

"Shen and the seventh month give birth to yin and control the Right Leg Minor Yin.

"Chou and the twelfth month control the Left Leg Minor Yin.

"You and the eighth month control the Right Leg Major Yin.

"Zi and the eleventh month control the Left Leg Major Yin.

"Xu and the ninth month control the Right Leg Shrinking Yin.

"Hai and the tenth month control the Left Leg Shrinking Yin. The two yin, major and minor, intersect and exhaust, therefore it is called the Shrinking Yin.

"Of the ten celestial stems:[2]

"Jia controls the Left Arm Minor Yang.

"Ji controls the Right Arm Minor Yang.

"Yi controls the Left Arm Major Yang.

"Wu controls the Right Arm Major Yang.

"Bing controls the Left Arm Bright Yang.

"Ding controls the Right Arm Bright Yang.

"The two fires combine resulting in the Bright Yang.

"Geng controls the Right Arm Minor Yin.

"Gui controls the Left Arm Minor Yin.

"Xin controls the Right Arm Major Yin.

"Ren controls the Left Arm Major Yin.

"Thus the leg's yang, from the yin includes the minor yang, and the leg's yin, from the yin, includes the major yin. The arm's yang, from the yang, includes the major yang, and the arm's yin, from the yang, includes the minor yin. Above the waist is yang. Below the waist is yin.

"These are manifest in the five viscera. The heart at the center of yang proceeding to Major Yang. The lungs at the center of yin proceeding to Minor Yin. The liver at the center of yin proceeding to Minor Yang. The spleen at the center of yin proceeding to the Extreme Yin. The kidneys at the center of yin proceeding to the Major Yin."

Huang Di said, "What use is this in therapy?"

Qi Bo said, "In the first, second, and third months, man's qi is positioned to the left. Do not needle the yang of the left leg. In the fourth, fifth, and sixth months, man's qi is positioned on the right. Do not needle the yang of the right leg. In the seventh, eighth, and ninth months, man's qi is on the right. Do not needle the yin of the right leg. In the tenth, eleventh, and twelfth months, man's qi is on the left. Do not needle the yin of the left leg."

Huang Di said, "For the five dynamic elements, the eastern quarter has resonance with the celestial stems, Jia, Yi. In addition, wood is the emperor in spring. Spring has the color of green, which controls the liver. The liver is the Leg Shrinking Yin Channel. This in accord with Jia and the Left Arm Minor Yang. Why was this not used in the tally?"[3]

Qi Bo said, "Heaven and earth and yin and yang are not without the four seasons or five dynamic elements in their successive motions. Moreover, yin and yang may have names without physical appearance. Consequently, the arithmetic and tally makes ten, which separated makes a hundred, which divided makes a thousand, which enlarged makes ten thousand. This is the axiom."

Wu's Notes

1. Various calendric notations were used by the ancient Chinese to create a system for counting with names rather than numbers. This was especially useful in the creation of cycles - the primary one of sixty which incorporated a sliding rotation of the twelve earthly branches and ten celestial stems. See appendix B for further discussion of the twelve earthly branches and ten celestial stems.
2. The ten celestial stems, like the above, were notations for numerical change. Each stem corresponds to the name of a day in the ancient Chinese week of ten days.
3. The Triple Heater Channel is in the numerical sequence of six instead of five. Before the Wu Xing, the five dynamic elements, there may well have been a system based on the number six.

42. THE PROPAGATION OF DISEASE

Huang Di said, "I have received the theory of the nine needles from the sages and a secret survey of the methods. Thus these will lead to the conduct of the movement of qi, by massage, moxibustion, ironing out, needling, fire needling or drinking medicines. If one method alone can protect, why use all of them?"

Qi Bo said, "All the methods are for all people but one cannot be moved by all."

Huang Di said, "This is what is meant by protecting one without loss for all the myriad beings. These things I have already heard, the attributes of yin and yang, the principles of hollow and solid, the inclination to shift into the excessive, and subsequently, what can cure. Now I would like to hear about the changes and transformations of disease. How debauchery propagates, cuts off and spoils so there is no cure. How can I hear about this?"

Qi Bo said, "These questions are of vital importance. Like the Dao, how bright it is when they are like the sun waking up. How distressing it is when they are like the night with closed eyes. If possible one should wear the Dao as clothes. The spirit completes, and all will fit. All should be taken willingly. Then the spirit will be obtained naturally. The birth of the spirit is the basic principle. So compose these items on silk and bamboo so that they are not only transmitted to sons and grandsons."

Huang Di said, "What is meant by the sun waking up?"

Qi Bo said, "Brightness in yin and yang is like doubts being unravelled, like waking up from being drunk."

Huang Di said, "What is meant by the night with closed eyes?"

Qi Bo said, "It is muteness, that is, without sound. It is a desert that is without shape. Shear the hair to reveal the base. If the primary qi excessively pours out, the debauched evil will flow and amplify. The blood channels will propagate the flow and great evil qi will enter the viscera. The abdomen will become painful and the lower parts debauched. All these can cause death. If this does not happen, it means life.

Huang Di said, "What is it when the great evil qi enters the viscera?"

Qi Bo said, "If disease first appears in the heart, with one day it possesses the lungs, three days the liver, five days the spleen, and three days more not completed, death in winter at midnight, in summer at noon.

"If disease first appears in the lung, three days and it possesses the liver, another day the spleen, in five days the stomach. Before ten days are completed, death in winter at sunset, or in summer at sunrise.

"If disease first appears in the liver, three days and it possesses the spleen, in five days the stomach, three days more the kidneys, and before three more days are completed, death in winter at sunset, or in summer at early morning.

"If disease first appears in the spleen, in one day it possesses the stomach, in two days the kidneys, in three days the buttocks and bladder. Ten days not completed, death in winter when man is fixed in sleep, or in summer after a quiet evening meal.

"If disease first appears in the stomach, in five days it possesses the kidneys. In three days more the buttocks and bladder; in five days more up to the heart; and before two days more are completed, death in winter at midnight, or in summer at sunset.

"If disease first appears in the kidneys, in three days it possesses the buttocks and bladder. Three days more up to the heart, again three days and it possesses the small intestine. Three days more not completed, death in winter at daybreak, or in summer late at sunset.

"If disease first appears in the bladder, in five days it possesses the kidneys, one day more the small intestine, yet another day the heart. Before two more days are completed, death in winter at cock crow, or in summer before sunset.

"All diseases are in accord with the arrangement of mutual propagation.[1] Like reality, all have a period before death when acupuncture cannot be done. But when it is in between one viscera and the second, third or fourth viscera, then acupuncture can be done."

Wu's Notes

1. For commentary on mutual propagation, see appendix A

43. THE DEBAUCHED EVIL AND THE DEVELOPMENT OF DREAMS

Huang Di said, "I have heard that the debauched qi swirls and flows, how is that?"

Qi Bo said, "The primary evil travels from the outside and raids the inside without having a fixed abode. It disorients and debauches the viscera, and by not obtaining a fixed dwelling, it travels together with the nourishing and protective qi and flies about with the animal spirit and human soul and sends dreams constantly to man so his sleep cannot be peaceful. If the qi debauches the bowels, it results in an excess in the externals and an insufficiency in the innards. If the qi debauches the viscera, it results in an excess in the innards and an insufficiency in the externals."

Huang Di said, "What forms do excess and insufficiency take?"

Qi Bo said, "If the yin qi is abundant, it causes dreams of fording great waters and fear and fright. If the yang qi is abundant it causes dreams of great fires and roasting sacrificial beasts. When yin and yang are both abundant it causes dreams of mutual killing. If the top of the body is full it causes dreams of flying. If the lower part of the body is full it causes dreams of falling. Extreme hunger causes dreams of seizing things. Extreme fullness causes dreams of walking. Abundant liver qi causes dreams of anger. Abundant lung qi causes dreams of anxiety and fear, weeping or silent tears, and flying about. Abundant heart qi causes dreams of easy laughter, fear and awe. The spleen qi abundant causes dreams of songs and happiness. The body is heavy and unable to rise. Abundant kidney qi causes dreams of the loins and the spine being loose and unconnected. For all the above twelve abundances, disperse to fix and finish.

"When a perverse and deficient qi is a guest in the heart, it results in dreams of seeing mounds and mountains, smoke and fire. As a guest in the lungs, it results in dreams of flying about, seeing extraordinary creatures of gold and iron. As a guest in the liver, it results in dreams of mountains, forests, trees and wood. As a guest in the spleen, it results in dreams of mounds and hillocks and large swamps, ruined houses, wind and rain. As a guest in the kidneys, it results in dreams of weeping and whirlpools and dwelling in water. As a guest in the bladder it results in dreams of wandering. As a guest in the stomach, it results in dreams of drink and food. As a guest in the large intestine it results in dreams of fields and wild lands. As a guest in the small intestine, it results in dreams of crowds in cities and rushing highways. As a guest in the gallbladder, it results in dreams of quarrels, lawsuits, and self-inflicted wounds. As a guest in the yin organs, it results in dreams of sexual intercourse. As a guest in the neck, it results in dreams of beheading. As a guest in the legs, it results in dreams of walking but being unable to move forward and dwelling in deep vaults, cellars,

and gardens. As a guest in the elbow and arm, it results in dreams of propriety, regulations worshiping, and rising. As a guest in the bladder and rectum, it results in dreams of urination and bowel movements. All above fifteen deficiencies may be reached by tonification to fix and to finish."

44. THE SMOOTH FLOWING QI DIVIDES ONE DAY INTO FOUR SEASONS

Huang Di said, "The hundred diseases have that which gives them beginning and birth. Each must arise from dryness or humidity, winter's cold or summer's heat, wind or rain, yin or yang, joy or anger, drink or food, in a place or dwelling. The evil qi joins the body and makes an appearance. When it is received by the viscera, then it has a name. I understand these things positively. But as for the hundred diseases, why are they so often clever in the morning, quiet in daytime, increased in the evening, and extreme at night?"

Qi Bo said, "It is the qi sent by the four seasons."

Huang Di said, "I would like to hear about the qi of the four seasons."

Qi Bo said, "Spring gives birth Summer grows. Autumn harvests. Winter stores. This is the constant of the qi. Man also responds to this so that one day can be divided into four seasons. Dawn thus is spring. Midday is summer. Sunset is autumn. Midnight is winter. Dawn causes man's qi to begin life. The disease qi diminishes and it causes the morning's lucidity. At midday man's qi grows and can overcome the evil so it causes quietude. Evening causes man's qi to begin to lessen while the evil qi begins to grow, resulting in an increase. At midnight man's qi has entered the storehouses and the evil qi is alone dwelling in the body in general, which results in a worsening."

Huang Di said, "How can these time cycles be disoriented?"

Qi Bo said, "When a person is not in resonance with the qi of the four seasons, each viscera suffers its disease. When a person begins to be dissonant to the seasons, one must make an accord so that the viscera's qi is not overcome by the season and worsened. When the viscera's qi is in accordance with the seasons, harmony begins.

Huang Di said, "What are the cures?"

Qi Bo said, "Flow smoothly with heaven's seasons and disease will be limited. Smooth flowing is the good doctor's technique. Unruly and counter-flowing is the coarse doctor's practice."

Huang Di said, "Excellent! I have heard acupuncture has five transformations, which are in accord with control of the five shu points. I would like to hear the explanation."

Qi Bo said, "Man has five viscera. The five viscera have five transformations. The five transformations have five shu transporting points. Consequently, there are five times five or twenty-five shu points which are in resonance with the five seasons."

Huang Di said, "I would like to hear about the five transformations." Qi Bo said, "The liver is a male viscera: its color is green, its time is spring, its tone is jiao, its taste is sour, its days are Jia and Yi. The heart is a male viscera: its color is red, its time is summer, its days are Bing and Ding, its tone is zhan, its taste is bitter. The spleen is a female viscera: its color is yellow, its time is the long summer, its days are Wu and Ji, its tone is gung, its taste is sweet. The lungs are female viscera: their color is white, their tone is shang, their time is autumn, their days are Ceng and Xin, their taste is pungent.

The kidneys are female viscera, their color is black, their season is winter, their days are Ren and Guei, their tone is yu, their taste is salty. These make the five transformations."
Huang Di said, "What are the controls of the five shu points?"
Qi Bo said, "The viscera, or storehouses, control winter's qi. For winter, needle the well shu point. Colors control the spring qi. For spring, needle the spring shu point. Time periods control summer. For summer, needle the stream shu points. The tones control the long summer. For the long summer, needle the confluence shu points. These are spoken of as the five transformations controlling the five shu points."
Huang Di said, "When all of the source points are tranquil and tuned, they reach the six acupuncture points of the six yang channels."
Qi Bo said, "The source points do not correspond to the five seasons, but take their harmonies from the channels so it responds to this count, which makes six times six is thirty-six points."
Huang Di said, "What are the meanings of: the viscera control winter, time periods control summer, tones control the long summer, tastes control autumn, colors control spring? I would like to hear the reasons."
Qi Bo said, "When disease is located in the viscera, treat the well shu points. When disease changes in color, treat the spring shu points. When disease is extreme intermittently, treat the stream shu points. When disease changes in tone, treat the jing river points. When the channels are full with blood, disease is located in the stomach. For when drink and food are not partitioned, it will result in this disease. Treat with the confluence shu points, for it is said the flavors control the confluence points. This is what is meant by the five transformations."

45. EXTERNAL MEASUREMENTS

Huang Di said, "I have heard about the nine needles and the nine essays. I personally have been receptive to these harmonics and I am inclined to these ideas. For the nine needles, begin with one and end with nine, yet this does not necessarily obtain the reality of the Dao. For the nine needles, can small be without an interior, can big be without an exterior? How can there be depth below the nadir, or a cover to the apex? Can there be haziness and obscurity without extremes? Can there be a current or flow without a pivot? I know there are harmonics between the Dao of heaven and the affairs of men and the transformations of the four seasons, yet I would hear about the finest detail and minutiae of these mixtures. How can this chaos be bound into the one unity?"
Qi Bo said, "How illustrious are your questions. Not only for the Dao of a single needle, also the ways to control the state."
Huang Di said, "I wish to hear about the Dao of acupuncture, not about the affairs of state!"
Qi Bo said, "To control the state means to be with the Dao. Without the Dao, how could small and big, deep and shallow, mix and combine to make one unity?"
Huang Di said, "I would like to hear all about this."
Qi Bo said, "The sun resonates with the moon, the water with mirrors, the drum with drumming sounds. For the sun and moon are bright and do not lose their shadows, water and mirrors reflect and

do not lose their images, drums and drumming sounds resonate in time to their sounds. Moving and shaking causes an additional resonance. To obtain this is to get to the heart of the matter."
Huang Di said, "How embarrassingly difficult. Bright and shining, this brilliance cannot be covered up. Why it cannot be covered up is because yin and yang cannot be lost. Make a complete examination and feel the pulse to understand. Seek and you will receive, like clear still water and bright mirrors which do not lose their images. If the five tones are not distinct, the five colors not bright, the five viscera are like unsettled waves, for it must be that the internal and external are mutually supportive. Like the drum resonating to the drumstick, the drumming sounds resonating to tunes, the shadow reflects the physical appearance. Consequently, the distant administers the external and measures the internal. This is spoken of as the pivot of yin and yang, which covers heaven and earth. Please store them in the spiritual fragrant chambers without spoilage or leaking."[1]

Wu's Notes

1. The spiritual fragrant chamber is the king's library.

46. THE FIVE TRANSFORMATIONS

Huang Di questioned Shao Yu, saying, "I have heard of the hundred diseases' beginning periods, that they must start in wind or rain, winter's cold or summer's heat, and following the fine hairs, enter into the foundations between skin and flesh. Either they return and repeat or detain and stop. Either they make wind swellings with sweating or a melting from overwork. Either they make chills and fever, or detain with rheumatism, or accumulate. Each evil qi debauches and flows. They are numerous and beyond counting. I would like to hear about the causes. How are diseases subject to similar times when they are this disease or that disease? Does heaven give birth to wind disease for each man? How do diseases differ?"
Shao Yu said, "When heaven gives birth to wind, it is not because of a hundred secret natures. These actions and workings are equal, just, and straight. To violate will mean disease, to evade will mean no danger. When wind does not disturb man, yet there is disease, then he himself is the violator."
Huang Di said, "Each time there is an encounter with the wind, at the same time there is disease. Yet the diseases each are different. I would like to hear about the causes."
Shao Yu said, "How excellent are these questions! If you please, an analogy may be made with a craftsman. A craftsman sharpens his axe and blade, whets his knife, peels and cuts his material into pieces. Wood is yin and yang. Moreover it is strong or fragile. When strong it cannot be penetrated. When fragile it can lose its skin. When reaching joints or nodes, the axe and blade can be broken. Each piece of wood has strong and fragile parts which are different. Strong results in hardness. Fragile is easily injured. Moreover the structure of the wood is dissimilar. The skin can be thick or thin, the sap may be plentiful or sparse, for each is different. Wood's insects and flowers begin with the birth of leaves. When encountering spring frost and strong winds, it causes the flowers to fall and the leaves to wither. Long exposure and great drought results in weak wood and thin skin. In the branches and twigs the sap is sparse and the leaves withered. A long period of darkness and debauchery of rain will result in thin skin and much sap. The skin decays and oozes. When there are sudden arisings of violent winds, it results in both strong and fragile wood having broken branches

and injury to the tops. When there is autumn frost and quick winds it results in both strong and fragile wood having their roots shaken and leaves withered. All of this is five. Each has that which injures. How can man avoid these?"

Huang Di said, "Man resonates with wood, but how?"

Shao Yu replied, "Of those things which injure wood, all injure the branches. The branches, whether strong or fragile, if firm will not be injured. When man often has disease, it may also originate in his bones and joints, or skin, or the foundation between skin and flesh when they are not firm and solid. The evil takes residence there and is the cause of these frequent diseases."

Huang Di said, "When man often has disease of wind, and perverse sweat pours out, what are the symptoms?"

Shao Yu replied, "The flesh is without firmness. The foundation between skin and flesh is sparse. These result in vulnerability to wind disease."

Huang Di said, "What are the reasons and the symptoms of the flesh not being firm?"

Shao Yu replied, "When the flesh at the major joints is not firm, the foundations are not properly separated. These foundations are coarse and thick. Thick foundations will not convey to the skin, causing the foundations and pores of the skin to be sparse. This is said to be chaos."

Huang Di said, "When man often has the disease of melting from overwork, what are the symptoms?"

Shao Yu replied, "The five viscera all are weak and febrile, then there is often the disease of melting from overwork."

Huang Di said, "What is in accord with the knowledge that the five viscera are weak and febrile?.

Shao Yu replied, "When the viscera are weak and febrile, the qi is hard and strong. Hard and strong causes much anger, while weakness is easily injured."

Huang Di said, "What are the symptoms of weak and febrile viscera and hard and strong qi?"

Shao Yu replied, "These men have thin skin, their eyes are firm and solid and deep. Their upper eyebrow, the long streamer, is straight and raised, the heart is hard. This hardness causes much anger. Anger causes the qi to flow upwards in rebellion and accumulate in the chest. Blood and qi are in counterflow and detained. The skin swells and the flow is to the muscles. The blood pulses do not move but change into fever. Fever results in a melting and fatigue of overwork. This is what meant by this type of man being violent and hard, yet the muscles and flesh are weak."

Huang Di said, "When man often has the disease of chills and fever, what are the symptoms?"

Shao Yu replied, "The bones being small and the flesh weak are symptoms of often having the disease of chills and fever."

Huang Di said, "What are these symptoms, where the bones are small or large, and the flesh is firm or weak? Is this not in accord with one color?"

Shao Yu replied, "The cheekbones are the root of the bones. When the cheekbones are large, it means the bones are large. When the cheekbones are small, it means the bones are small. When the skin is thin, the flesh is lacking at the joints, so the shoulder and upper arm are weak and soft. The color of earth (the chin) is a positive danger if it is not the same color as heaven (the forehead). When they are

muddy and each is different with these signs, after this, the arm thins and the marrow lessens, causing disease of chills and fever to be frequent."

Huang Di said, "What are the symptoms of a man who has constant rheumatism?"

Shao Yu replied, "The man whose foundations are coarse and whose flesh is not firm has frequent rheumatism."

Huang Di said, "Why does rheumatism have a high or low dwelling?"

Shao Yu replied, "To know high or low, each disease must be examined for its location."

Huang Di said, "When man often has disease of accumulation in the intestines, what are the symptoms?"

Shao Yu replied, "The skin is thin and without gloss. The flesh is not firm and is slippery and marshy. Things like this cause ills of the intestines and stomach. These ills cause the evil qi to detain and stop so the accumulation injures the area between the spleen and stomach. The cold and the warm are out of order, the evil qi reaches in slightly, stores, increases, detains, and stops, so that a great accumulation begins."

Huang Di said, "I have heard about the appearances of disease, and that is already known. Now I desire to hear about the seasons."

Shao Yu replied, "First establish the year in accord with knowledge of its seasons. When the time cycle is high, it causes a beginning. When the time cycle is low, it causes peril, although it does not sink lower at that point of the year when there is a rushing penetration, disease will begin. This is spoken of as the original appearance and birth of disease. This is the record of the five transformations."

47. THE BODY AND THE VISCERA

Huang Di questioned Qi Bo, saying, "Man has blood, qi, seminal essence, and spirit which nourish life and complete the nature of life's destiny. The major channels are those where movement of blood and qi nourishes yin and yang, moistens the muscles and bones, and benefit the gates and joints. The protective qi is that which warms the divisions of the flesh, flows to the skin, fertilizes the foundation between the flesh and skin, and administers the gates and covers. Will and thought can manage the seminal essence and spirit, can hold in the animal spirits and human soul, can adapt to cold and warmth, and can harmonize joy and anger. Thus when blood harmonizes, the major channels flow and move. The nourishing qi repeatedly penetrates the yin and yang. The muscles and bones become good and strong. The gates and joints are clear and benefit. When the protective qi harmonizes, then the divisions of the flesh relax and benefit. The skin is in tune and is tender. The foundation between flesh and skin is dense. When will and thought are in harmony, then the seminal essence and spirit can focus and be true, the animal spirit and human soul do not scatter, regrets and anger do not begin. The five viscera do not receive evil. When cold and warmth harmonize, then the six bowels transform the valley energy, wind rheumatism has no effect, the major channels penetrate and benefit, the limbs and joints obtain tranquility. These men are constantly peaceful. The five viscera store the seminal essence, spirit, blood, qi, animal spirit, and human soul. The six bowels transform water and food and move the body fluids. These men receive from heaven, without stupidity, which knowledge and

wisdom do not resemble, without leaning against one another. They have and possess, each to the utmost, the benefit of heaven, longevity, and are without evil and can avoid disease. A hundred years with no weakening. Although they encounter wind and rain, sudden cold and great summer heat, they cannot be injured. There are others who use screens to cover up the inner room. They are without anxiety and fear even when they are not spared by disease. Why is this? I would like to hear the reasons?"

Qi Bo replied, "How embarrassingly difficult are these questions. The five viscera, because they correspond to heaven and earth, are subsidiary to yin and yang, moved by the four seasons, and metamorphosed by the five divisions.[1] The five viscera are small or large, high or low, firm or fragile, correct and upright, or to the side and inclined. The six bowels also are large or small long or short, thick or thin, knotted or straight, slow or quick. For all of these twenty-five changes, each is different, for good or for ill, whether fortunate or unfortunate. If you please, these are the rules.

"The heart being small results in tranquility that external evil is unable to injure. However, it is easily injured because of worry. The heart being large is not injured by worry, but is easily injured by external evil. When the heart is high, it causes congestion in the middle of the lungs, palpitations and frequent forgetfulness, and difficulty in opening a conversation. When the heart is low, it results in the organ being more to the outside so that it is easily injured by cold, and easily frightened by words. When the heart is firm, the organ is tranquil and maintains strength. When the heart is weak, it results in frequent disease from fatigue and overwork with fever in the center. When the heart is correct and upright, it results in harmony and profit and is difficult to injure. When the heart is to the side and inclined, its management and support are not unified so that it cannot administer.

"The lungs being small results in a small intake of water so there are no diseases of gasping or inhalation. The lungs being large results in much drinking, so there often are diseases like rheumatism of the chest, rheumatism of the throat, and qi in counterflow. When the lungs are high it results in ascending qi, so the shoulder is involved in breathing and coughing. When the lungs are low, they sit on the cardiac orifice and are oppressed. The lower ribs are frequently painful. When the lungs are firm, it results in no disease of coughing from ascending qi. When the lungs are weak, it results in a withering disease, fatigue from overwork, and they are easily injured. When the lungs are correct and upright, it results in harmony and profit, and they are difficult to injure. When the lungs are leaning to the side, it results in the side of the chest being painful.

"The liver being small results in the organ being tranquil and no disease in the lower ribs. The liver being large causes and compels the stomach to oppress the throat and larynx. This oppression causes suffering in the middle of the diaphragm and moreover, the lower ribs are painful. When the liver is high, it elevates the cardiac orifice. The ribs are annoyed and breathing strenuous. When the liver is low, it causes and compels the stomach and the area of the lower ribs to be hollow. The area of the lower ribs being hollow makes it easily receptive to evil. When the liver is firm, it results in the organ being tranquil and difficult to injure. When the liver is weak, it results in frequent disease of fatigue and overwork, and is easily injured. When the liver is correct and upright, it results in harmony and profit and it is difficult to injure. When the liver leans to the side it causes the lower ribs to be painful.

"The spleen being small results in the organ being tranquil. It is difficult to injure by external evil. The spleen being large results in suffering from an accumulation of pain in the area of the ribs. There is an inability to walk quickly. When the spleen is high, it causes the area of the ribs to induce pain in the lowest rib. When the spleen is low, it descends and imposes on the large intestine which causes this viscera to suffer and to receive evil. When the spleen is firm, the viscera are tranquil and difficult to injure. When the spleen is fragile, it causes frequent illness from fatigue and overwork, and is easily injured. When the spleen is correct and upright, it results in harmony and profit and is difficult to injure. When the spleen leans to the side, there is frequent congestion and swelling.

"The kidneys being small results in the organ being tranquil and difficult to injure. The kidneys being big causes frequent disease with painful loins, and not being able to bend forward or backward. They are easily injured by external evil. The kidneys being high results in suffering from the back and the buttocks being painful, and one cannot bend forward or backward. When the kidneys are low, it causes the pain in the loins and sacral area. One cannot bend forward or backward and there is a fox (hernia). When the kidneys are firm, one does not suffer from loin and back pain. When the kidneys are weak, it results in the frequent disease of fatigue from overwork and they are easily injured. When the kidneys are correct and upright, it results in harmony and profit and they are difficult to injure. When the kidneys lean to the side, it causes suffering and pain in the loins and sacral area.

"All of these above are the twenty-five transformations which in man can cause suffering and disease."

Huang Di said, "What is in accord with the above knowledge?"

Qi Bo said, "A red color and small lines on the skin when the heart is small, thick creases or lines when the heart is large. When there is barely a breastbone, the heart is high. When the breastbone is short and raised, the heart is low. When the breastbone is long, the heart is low and firm. When the breastbone is weak, small and thin, the heart is weak. When the breastbone is straight, low, and not raised, the heart is correct and upright. The breastbone leaning to one corner means the heart is leaning to the side.

"A white color and small lines mean the lungs are small. Thick lines mean the lungs are large. A square shoulder, a prominent chest and a deep throat means the lungs are high. When the closure of the armpits and the ribs is extensive, the lungs are low. Good and thick shoulders and back means the lungs are firm. If the shoulders and back are thin, the lungs are weak. When back and chest are thick, the lungs are correct and updght. If the ribs are lean and sparse, the lungs are leaning to the side.

"A green color and small lines mean the liver is small; thick lines, the liver is large. A wide chest and prominent ribs mean the liver is high. If the box of the ribs is like a rabbit that is hidden, the liver is low. When the chest and ribs are good, the liver is firm. When the rib bones are fragile, the liver is weak. When the chest and abdomen are good and mutually receptive, the liver is correct and upright. If the rib bones are raised to the side, the liver is leaning to the side.

"A yellow color and small lines mean the spleen is small. Thick lines mean the spleen is large. Raised and exposed lips mean the spleen is high. Low and relaxed lips mean the spleen is low. When the lips are firm, the spleen is firm. When the lips are large, but not firm, the spleen is weak. When the lips are raised to the side, the spleen is leaning to the side.

"A black color and small lines mean the kidneys are small; thick lines, the kidneys are large. When the ears are high, the kidneys are high. When there is a depression behind the ears, the kidneys are low. The ears firm mean the kidneys are firm. When the ears are thin and not firm, the kidneys are weak When the ears are good and dwell to the front of the teeth's carriage, the kidneys are correct and upright. If the ears are leaning and high, the kidneys are leaning to the side. For all of these transformations, support will cause peace; diminishing will cause illness."

Huang Di said, "Excellent. Yet those are not my questions. I would like to hear about how man has or does not have disease, how he reaches to complete the life span indicated by heaven, even though there are deep fears and great apprehensions, or a fearful and cautious will. Cannot fear diminish this span? Cannot extreme cold and great heat injure the life span? For there is no separation between the screens and covers and the interior of a room. Also, even though there is no fear and apprehension and terror, yet one cannot avoid disease. Why? I would like to hear about the causes."

Qi Bo said, "If you please, I will speak about the causes when evil is resident in the five viscera and six bowels. When the five viscera all are small and the disease is small, the heart will suffer from heat and there is great sorrow and worry. When the five viscera all are large, there will be a slowness in affairs and difficulty in causing worry. When the five viscera all are high, there is fondness to arrange and to elevate actions to heights. When the five viscera all are low, there is a fondness in a person to bend low. When the viscera all are firm, there is no disease. When the viscera all are weak, there is no separation from disease. When the five viscera all are correct, harmony and profit are obtained in man's heart and mind. When the five viscera all are leaning to the side, there is evil in the heart and mind and a tendency to criminality. This man cannot be made balanced; he has no consistency in his words and speech."

Huang Di said, "I would like to hear the resonance of the six bowels."

Qi Bo replied, "The lungs are in tune with the large intestine. The large intestine resonates with the skin. The heart is in tune with the small intestine. The small intestine resonates with the blood channels. The liver is in tune with the gallbladder. The gallbladder is in tune with the muscles. The spleen is in tune with the stomach. The stomach is in tune with the flesh. The kidneys are in tune with the Triple Heater and bladder. The Triple Heater and bladder resonate with the foundations between flesh and skin, pores, and the fine body hairs.

Huang Di said, "What are the resonances?"

Qi Bo said, "The lungs resonate with the skin. When the skin is thick, the large intestine is thick; when the skin is thin, the large intestine is thin. When skin is slow, and the area of the abdomen is large, the large intestine is large and long. When the skin is anxious, the large intestine is anxious and short. When the skin is slippery, the large intestine is straight, while when the skin and flesh cannot be separated, the large intestine is knotted.

"The heart resonates with the blood channels. When the skin is thick, the channels are thick and the small intestine is thick. When the skin is thin, the channels are thin. When the channels are thin, the small intestine is thin. When the skin is slow, the channels are slow. When the channels are slow, the small intestine is large and long. When the skin is thin and the channels are rushing and small, the

small intestine is small and short. When all of the yang channels meander and bend, the small intestine is knotted."

"The spleen resonates with the flesh. When the flesh of the major joints is firm and abundant, the stomach is thick. When the flesh of the major joints is weak, the stomach is thin. When the flesh of the major joints is not appropriate to the body, the stomach is low. When the stomach is low, the lower ducts are restrained and do not benefit. When the flesh of the major joints is not firm, the stomach is slow. When the flesh of the major joints is tied up except for small areas, the stomach is anxious. When the flesh of the major joints is plentiful with small areas tied up, the stomach is knotted. When the stomach is knotted, the upper ducts are restrained and do not benefit.

"The liver resonates with the nails. When the nails are thick and the color yellow, the gallbladder is thick. When the nails are thin and the color red, the gallbladder is thin. When the nails are firm and the color greenish blue, the gallbladder is anxious. When the nails are glossy and the color red, the gallbladder is slow. When the nails are straight and the color white without streaks, the gallbladder is straight. When the nails are sick, and colored black with many streaks, the gallbladder is tied up.

"The kidneys resonate with the bones. When the skin is thick with hidden lines, the Triple Heater and bladder are thick. When the skin is thin with wide lines, the Triple Heater and bladder are thin. When the pores are far apart, the Triple Heater and bladder are slow. When the skin is tense and without the fine body hair, the Triple Heater and bladder are tense. When the hair is beautiful and thick, the Triple Heater and bladder are correct. Scattered fine body hairs mean the Triple Heater and bladder are tied up."

Huang Di said, "Thick, thin, beautiful, or sick, all have their form. I wish to hear about that which is disease."

Qi Bo said, "Examine the external resonances of the body in order to know the body's inner viscera. Thus you will know that which is diseased."

Wu's Notes

1. The five divisions also means the five joints of time. Spring, summer, long or "Indian" summer, autumn and winter.

SCROLL EIGHT

48. RESTRICTIONS AND THE MAJOR CHANNELS

Lei Gong questioned Huang Di, saying, "This humble self, to acquire and to receive, will undertake to penetrate the text 'Sixty Chapters on the Nine Needles.'[1] Morning and evening with diligence and willingness I have recently unravelled the knots. For a long time these bamboo documents have been dusty, so honor or ridicule my recitation, I will not put it aside until the theories are completely understood. The 'External Estimates' chapter says, 'Binding chaos makes unity.'[2] I do not understand what this means, for largeness cannot be without an exterior, or smallness without an interior. For the concepts large or small without pivot, or high and low without a limit, how can they be bound? The scholar who has talent and strength perhaps may be thick or thin, but knowledge and consideration are narrow and shallow and cannot achieve the greatest profound depths. An individual

wishing strongly to study like my humble self dares to question the rules for I fear this knowledge could be scattered in coming generations, cut off from our sons and grandsons."
Huang Di said, "What excellent questions. These were the first teachers' restrictions. Present sacrificial offerings in the transmission of secrets. Cut the arm and draw blood to seal the contract. For if you wish, why not perform the rituals, fasting and ablutions to study and obtain these secrets?"
Lei Gong bowed again and rose to say, "Pleased am I to hear your commands and so be it." Then he performed the rituals for three days, then politely asked, "May I dare question if this day is Primary Yang, for this humble self desires to suffer the contract."
Then Huang Di and he both entered into the ritual chamber and cut their arms to draw blood. Huang Di personally made the congratulations and said, "This day of the Primary Yang is to draw blood and to transmit laws. For those who dare to turn their back on their word, may their contrariness suffer misfortune!"
Lei Gong bowed again and said, "I have received."
Huang Di then with his left hand grasped his hand and with the right passed on the book, saying, "Caution as caution is. I say to you, for all of acupuncture's principles, the major channels make the beginning, and nourishment is that which acts. Know the person's limits and measurements. When disease is internal, needle the five viscera. When external, needle the six bowels. Investigate and examine the protective qi and the mothers of the hundred diseases. Harmonize the hollow and the solid, so the hollow and solid then will end. Disperse the blood luo channels, so that when the blood is exhausted there will be no danger."
Lei Gong said, "All of this I can penetrate, but what is in contract with these rules I do not know."
Huang Di said, "These contracts and rules are like a purse to be tied. When the purse overflows, there is no restriction as a result of the movement and leakage. Rules that are completed without contracts cause the spirit to be without wholeness."
Lei Gong said, “I desire to be an apprentice, but is there no completeness without the contract?"
Huang Di said, "There is no completeness, but knowledge of the contracts are what makes medical technique, and this can be done only by the worldly teacher."
Lei Gong said, "I would like to hear about medical techniques."
Huang Di said, "The pulse at the Inch Mouth controls the center. The pulse at the Man's Receptor point controls the external. Both resonate mutually. Together they go forward and together they come, as if drawn by a string, large and small all in attendance. In spring and summer the Man's Receptor pulse is slightly large. In autumn and winter the Inch Mouth is slightly large. When it is like this, it is called the balanced man.
"When the Man's Receptor pulse is twice as large as the Inch Mouth pulse, disease is located in the Leg Minor Yang Channel. When twice as large and rough, disease is located in the Arm Minor Yang. When the Man's Receptor pulse is three times as large, disease is located in the Leg Major Yang. When three times as large and rough, disease is located in Arm Major Yang. When the Man's Receptor pulse is four times as large, disease is located in the Leg Bright Yang. When four times as large and rough, disease is located in the Arm Bright Yang. Fullness in the pulse causes and makes heat. Hollowness causes and makes cold. Tightness causes and makes pain and rheumatism.

Irregular pulses cause and make at times a worsening and at times a moderation. When full, disperse. When hollow, tonify. When tight with pain, treat the divisions of the flesh. When irregular, treat the blood luo channels and moreover, drink medicines. When the pulses are sinking and depressed, then use moxibustion. When neither full nor hollow, treat the channels; this is spoken of as needling the channels. When the Man's Receptor pulse is five times as large as the Inch Mouth, and is large and rapid, it is called overflowing yang. Overflowing yang means being locked out. Death, there is no cure. It is necessary to examine by pulse diagnosis the roots and branches, to examine whether the body is cold or hot, and to examine the viscera and bowels for disease.

"When the Inch Mouth pulse is twice as large as the Man's Receptor pulse, disease is located at the Master of the Heart. When the Inch Mouth is three times as large, disease is located at the Leg Minor Yin. When the Inch Mouth is three times as large as and rough, disease is located at the Arm Minor Yin. When the Inch Mouth is four times as large, disease is located at the Arm Major Yin. Fullness of the pulses causes swelling and congestion, coldness in the middle, and food not transforming. Hollow pulses cause the middle to be hot, the feces to appear like dissolved wastes; there is little qi, and a changeable color of urine. Tight pulses cause pain and rheumatism. Irregular pulses result in pain which stops intermittently. When the pulses are full, disperse. When hollow, tonify. When tight, needle first and afterwards use moxibustion. When irregular, treat the blood luo channels and afterwards harmonize. When the pulses are sinking and depressed, treat with moxibustion. For sinking and depressed means the blood channel is knotted in the middle; the middle has settled blood. The blood is cold. Consequently, it is appropriate to cauterize. When the pulses are neither full nor hollow, treat the channels. When the Inch Mouth pulse is five times as large as the Man's Receptor pulse, it is called locked in. Locked in and large and rapid means death, no cure. It is necessary to examine and investigate the body's roots and branches for heat and cold, and to examine the viscera and bowels for disease.

"Penetrate the nourishing acupuncture points which transport. Then one can transmit by the great axioms. The great axioms say 'When full, only disperse. When hollow, only tonify. When tight, cauterize and needle and drink medicine. When sinking and depressed, only use moxibustion. When neither full nor hollow, treat the channels.' This is what is meant by curing the channels, to drink medicine. Also it is said, for moxibustion and acupuncture, when the pulses are anxious, then guide with the therapy; the pulses large and weak, then the desire is for peace and quiet. Use strength without laboring."

Wu's Notes

1. "Sixty Chapters on the Nine Needles" is probably an ancient text which has been lost.
2. "External Estimates" is probably a lost ancient text.

49. THE FIVE COLORS

Lei Gong asked Huang Di, "How may the five colors each be distinguished at the area of the Bright Foyer? I humbly do not understand what is meant."

Huang Di said, "The Bright Foyer is the nose. The Watch Tower is between the eyebrows. The Court is the forehead. The Fence is the cheek. The Shield refers to the area around the Ear Door. For these

places and in between one would desire that they be correct and large, so that from ten paces all the externals can be seen. If they are like this it means long life and one must hit a hundred years."
Lei Gong said, "The five organs may be distinguished how?"
Huang Di said, "When the bone of the Bright Foyer is high and rises, and is balanced and straight, the five viscera are arranged in series in the very center and the six bowels clasp the two sides. On the upper head and face is the Watch Tower and Court. The King's Palace, the heart, is located at the Lower Pivot (between the eyebrows). When the five viscera are tranquil in the body cavity, honest colors result. With disease, color cannot be seen. When the Bright Foyer is moist, glossy, and clear, how may the diseases of the five organs be diagnosed since there are no distinguishable colors?"
Lei Gong said, "The colors indistinguishable? May I hear about this?"
Huang Di said, "The five colors are visible. Each appears at its color location. At the locations of bony depressions, the colors of disease cannot be concealed. If these locations of color may be taken advantage of and united, then even though the disease is severe, there will be no death."
Lei Gong said, "The quality of the five colors, what is it?"
Huang Di said, "Green and black make pain. Yellow and red make heat. White makes cold. This is the meaning of the five qualities."
Lei Gong said, "When disease is increasingly severe, or lessening, what are the colors like?"
Huang Di said, "Locate all disease positions that exist externally and internally. They may be connected with the Pulse Mouth. When the pulses are slippery, small, tight, and sinking, the disease is increasing in severity and the problem is located in the middle. When the pulse of the Man's Receptor point is great, tight, and floating, the disease is increasing in severity and the problem is in the exterior areas. When the Pulse Mouth is floating and slippery, disease will advance during the day. When the Man's Receptor pulse is sinking and slippery, the disease will be lessened during the day. When the Pulse Mouth is slippery and sinking, disease will advance during the day and is in the internal areas. When the Man's Receptor pulse is slippery and full and floating, disease will advance during the day and is in the exterior areas. When the pulse is floating, then sinking at the Man's Receptor pulse, while at the Inch Mouth pulse the qi is small, then large and waiting, this disease is difficult to cure. When disease is located in the viscera and the pulses are sinking and large, it is easily finished; small is a counterflow of qi. When disease is located in the bowels and the pulses are floating and large, this disease is easily finished. When the Man's Receptor pulse is full and firm, the injury is from cold. When the Qi Mouth pulse is full and firm, the injury is from food."
Lei Gong said, "How do the colors say whether disease is severe or moderate?"
Huang Di said, "When the colors are slightly bright, disease is moderate. When the colors are sinking and somber, disease is severe. When the colors are heightened in movement, the disease will increase in severity. When the colors are lowered in movement, like clouds retreating and scattering, the disease can be correctly finished. Each of the five colors has a location for the viscera, with exterior positions and interior positions. When the colors go from the exterior positions and travel to the interior positions, the disease goes from the exterior and travels to the interior. When the colors go from the interior and travel to the exterior, the disease goes from the interior and travels to the exterior.

"When the disease begins in the interior, first cure the yin, afterwards cure the yang. If the therapy is reversed, the disease will increase in severity. When disease begins in the yang, first cure the exterior, afterwards cure the interior. If the therapy is reversed, the disease will increase in severity. When the pulses are slippery and large, then irregular and long, the disease follows the exterior in coming. The disease may be seen in the eyes and the will is affected by the sickness. This is a condition of the yang in conflict; it can be changed and finished."

Lei Gong said, "Humbly I have heard that the wind is the beginning of a hundred diseases, that perverse and rebellious counter-flow of qi arises in cold and humidity. How can they be distinguished?"

Huang Di said, "The symptoms are usually at the Central Watchtower at the middle of the eyebrows. When thin and glossy, it is made by the wind. When sunken and muddy, it is made by rheumatism. When the symptoms are positioned at the Ground Point (the chin), it is made by perverse qi. These are the constants. Each is in accord with the color which relates to its disease."

Lei Gong said, "The person who is without disease but suddenly dies; what is known about this?"

Huang Di said, "A great qi enters into the viscera and bowels, so even though there is no disease, suddenly there is death."

Lei Gong said, "When there is disease, a little healing, and suddenly there is death, what is known about this?"

Huang Di said, "When a red color comes out on the cheekbones as large as a thumb, disease, although a little healed, will lead to sudden death. When a black color comes out at the Court in the middle of the forehead, and it is as large as a thumb, even though there is not necessarily disease, there will be sudden death."

Lei Gong bowed again and said, "How wonderful. Is there a fixed date for death?"

Huang Di said, "An examination of colors will tell the time."

Lei Gong said, "Amazing. I would like to hear about all of this."

Huang Di said, "The Court in the middle of the forehead relates to the head and face. Above the Watchtower relates to the throat. The Central Watchtower is the lungs. The Lower Pivot which is between the eyes relates to the heart. Straight below, the bridge of the nose relates to the liver. To the left of the liver location is the gallbladder. Lower on the nose is the spleen. Squared and above is the stomach.[1] Right in the middle below the cheekbones is the large intestine. Clasping the large intestine position on the face from the sides are the kidneys. At the point of the kidneys is the navel. Above the King of the Face, the tip of the nose, on the cheekbones is the small intestine. Below the King of the Face, on a level with the philtrum, on the sides, are the locations of the bladder and reproductive organs. The cheekbones relate to the shoulder. Behind the cheekbones relates to the upper arm. Below the position of the upper arm is the hand. The inner corner of the eye and above relates to the breasts and nipples. Holding the Cords and above (the margin of the ear) relates to the back. Following the teeth carriage (the mandible) and below relates to the thighs. Right in the middle (below the cheekbones) relates to the knees. Below this position for the knees is the area which relates to the lower leg. Below this point for the lower leg is the area which relates to the foot. The Great Divide (the area to the sides of the mouth) relates to the inner thigh The Great Bend (on the flesh below the

jaw) relates to the knee and knee caps. These are the locations for the five viscera and six bowels, the limbs and articulations. Each has its proper locations. Use the yin to harmonize the yang. Use the yang to harmonize the yin. At the point of understanding clearly the proper locations, ten thousand transformations can be effected and ten thousand will each be to the point. This ability to separate left from right is spoken of as the Great Dao. Man and woman have different positions, and therefore it is said there is yin and yang. Examine and investigate the glossy and somber. This is what is meant by superior technique.

"When the facial colors are sinking and muddy, disease is at the interior. When floating and glossy, disease is at the exterior. Yellow and red are made by the wind. Green and black are made by pain. White is made by cold. Yellow and oily and moist is made by pus. Extremely red is made by blood. Extreme pain is made by spasms. Extreme cold makes it so that the skin is numb.

"Each of the five colors may be seen in its location. Examine to see if it is floating or sinking, to know whether the disease is shallow or deep. Examine to see if it is glossy or somber in accord with the appearance of victory or defeat. Examine to see if it scatters or gathers to know whether the disease is distant or near. Look at the colors up and down, to know the dwelling place of disease. Focus the spirit in the heart and mind to know present and past. Therefore, if one examines the qi not minutely, one cannot know the distinction; subordinate the will so that it does not depart, then understand the new or the past.

"When the colors are clear, the person is not thick with disease. But sinking and somber colors are made by severe ills. When the colors are neither bright nor glossy, the disease is not severe. When the color is scattered and coltish, there is no accumulation. When the disease is scattered but the qi painful, it is an accumulation without completion.

"When the kidneys ride the heart, the heart begins to be diseased. The kidneys will resonate. The colors will reflect all of this.

"When a boy has a diseased color at the King of the Face, the abdomen will be painful. If lower down on the face, the testicles will be painful. When the diseased color is at the circular and straight (the philtrum), the penis is painful. When high (on the philtrum), it is the root; when low, it is the head, and fox hernias will follow.

"When a girl has a diseased color at the King of the Face, the bladder and reproductive organs will be ill. If the color is scattered it is pain. If it is gathering, it is an accumulation. Whether square or round, left or right, each will be like its color and form. If this diseased color goes lower, it relates to the bottom of the body being debauched and having an outflow with a greasy appearance from violent food which is not clean.

"For the diagnosis, left is left and right is right. For the colors which relate to the evil which accumulates and scatters without clues, the facial colors are the pointers. These colors: green, black, red, white, and yellow, all are clues to congestion having separate homelands. That homeland which is red in color, it is as large as an elm thistle. Its location is the tip of the nose, called the King of the Face, and there forever. If the diseased color is on the upper point of the nose, that is an indication by the upper orifices of the head. If on the lower point, it is the inclination by the lower orifices to disease. Positions on the left and right have similar rules.

"The colors command the viscera. Green is the liver. Red is the heart. White is the lungs. Yellow is the spleen. Black is the kidneys. The liver is in tune with the muscles. The heart is in tune with the blood channels. The lungs are in tune with the skin. The spleen is in tune with the flesh. The kidneys are in tune with the bones.

Wu's Notes

1. "Squared and above" means on both sides of the nostrils.

50. A DISCUSSION OF COURAGE

Huang Di questioned Shao Yu, "There are men who walk or stand in similar ways, whether their age is old or young, who are alike, whether their clothes are thick or thin, and whether encountering the violent wind or violent rain, some may but some may not become ill, or perhaps become totally ill or not ill at all. What are the reasons for this?"

Shao Yu said, "How urgent are the emperor's questions?"

Huang Di said, "I wish to hear all."

Shao Yu said, "Spring is the green wind. Summer is the yang wind. Autumn is the cool wind. Winter is the cold wind. This is the total of the winds of the four seasons. Each disease that comes from them has a different form."

Huang Di said, "The winds for the four seasons, what are the men like who are affected and get ill from them?"

Shao Yu said, "The person who is of yellow color, thin-skinned, and weak in flesh cannot compete with the hollow winds of spring. He who is of a white color, thin-skinned, and weak in flesh cannot compete with the hollow winds of summer. He who is of green color, thin- skinned, and weak in flesh cannot compete with the hollow winds of autumn. He who is of red color, thin-skinned, and weak in flesh cannot compete with the hollow winds of winter."

Huang Di said, "Does a person who is of a black color not have disease?"

Shao Yu said, "He who is of black color, whose skin is thick, and flesh firm, is solid and not injured by the winds of the four seasons. But if his skin is thin and the flesh not firm and his color is not of a oneness, the hollow winds of the long summer will reach him with disease. However, if his skin is thick and the muscles and flesh are firm, even though the long summer reaches with its hollow winds, there will be no disease.

"If a person has thick skin with firm muscles and flesh, and he has been affected repeatedly by cold, and both exterior and interior are affected, then there is illness."

Huang Di said, "Excellent."

Huang Di said, "There are persons who can endure pain and others who cannot endure pain, yet it is not a division of courage and timidity. The brave soldier who cannot endure pain, seeing difficulties will advance, seeing pain, will stop. The timid soldier who can endure pain, hearing of diffculties is fearful, yet encountering pain, is not agitated. The brave soldier who can endure pain, seeing difficulties is not frightened, encountering pain, is not agitated. The timid soldier who cannot endure pain, encountering difficulties and pain will roll his eyes and screw up his face. He is so frightened he cannot tallk. He loses his breath with fright and the colors of his forehead change and transform. He

is neither dead nor alive. I see this positively but do not understand its reasons nor why. I would like to hear the reasons."

Shao Yu said, "A person who can endure pain or not endure pain has skin which is thin or thick, muscles and flesh which are firm or weak and may be divided into slow or quick, but cannot be said to be brave or timid."

Huang Di said, "I would like to hear about the origins of bravery and timidity."

Shao Yu said, "The brave soldier, his eyes are deep and hard. His eyebrows are long, flowing, straight and raised. The Triple Heater is established and extensive. His heart and mind are correct and straight. His liver is large and firm. His gallbladder is full and plentiful. Anger causes the qi to be abundant, the chest to strengthen, the liver qi to be raised, the gallbladder qi to be extended, and the gap between the eyebrows and eyes to be raised. The hair rises and the face becomes green. These are the origins of a brave soldier."

Huang Di said, "I would like to hear about the origins of the timid soldier."

Shao Yu said, The timid soldier has eyes that are large but do not shrink; yin and yang are mutually lost. The heater's foundations are unsecured. His breastbone is short and small. The liver is stringy and slow. His gallbladder is not full but relaxed. The intestines and stomach are unnaturally straight. There is a hollowness beneath the ribs. Although there may be a proper and great anger, qi is unable to fill the chest, and although the qi of the liver and lungs are raised, the qi is sparse and returns below. Therefore, anger cannot be sustained for a long period. These are the origins of a timid soldier."

Huang Di said, "When the timid soldier has obtained wine and is angry, he does not avoid the brave soldier. What viscera are responsible for this?"

Shao Yu said, "Wine is the essence of the water and grain. It heats the fluids of the valleys. Its qi is fierce and violent. As it enters the middle of the stomach, it causes the stomach to elongate, the qi rises in counterflow, and overflows into the chest. The liver qi floats, the gallbladder qi extends, and at this point in time of drunkenness he is as solid as the brave soldier. When the qi weakens, it will result in later regrets.

"This is of similar appearance in the brave soldier; this not understanding caution and avoidance is called the drunken perverseness."

51. THE BACK SHU ACUPUNCTURE POINTS

Huang Di asked Qi Bo, "I desire to hear about the shu acupuncture points of the five viscera which come out on the back."

Qi Bo said, "In the middle of the back are the great shu acupuncture points. At the tips of the shuttle bone are the Big Shuttle points. The lung shu points are located at the gaps of the third vertebra.[1] The heart shu points are located at the gaps of the fifth vertebra.[2] The diaphragm shu points are located at the gaps of the seventh vertebra. The liver shu points are located at the gaps of the ninth vertebra. The spleen shu points are located at the gaps of the eleventh vertebra. The kidney shu points are located at the gaps of fourteenth vertebra.[3] All of these points clasp the spine on both sides on lines which are three cun apart.[4] Therefore, when there is a desire to examine, place the hand at the point location. It

will resonate with pain which is located in the interior. To release, use these shu points. Moxibustion can be effective when needling is not effective. When the qi is full, disperse; when hollow, tonify. When using fire to tonify, do not blow on the fire. In a moment it will go out by itself. When using the fire to disperse, quickly blow on the fire to propagate the action of the Artemisia, then extinguish the fire."[5]

Wu's Notes

1. Due to a copyist error in Chinese, the word for "heat" is used six different times for "vertebra." Since the word occurs each time with a number which corresponds to the correct anatomical position of the acupuncture point refered to, it seems obviously a copyist error. This location is equal to the lower end of the spinous process of the third vertebra.
2. The spinous process of the fifth thoracic vertebra.
3. The second lumbar vertebra.
4. Three cun apart is one and one-half cun each from the midline of the spine.
5. Artemisia is the herb used in making moxa.

52. PROTECTIVE QI

Huang Di said, "The five viscera are the storehouse of the seminal essence, the spirit, the animal spirit, and the human soul. The six bowels are those which receive water and valley qi and act to transform food materials. The body's qi internally penetrates the five viscera and externally circulates in the limbs and articulations. That floating qi which does not follow the channels is the protective qi. The seminal essence qi moves in the channels and is the nourishing qi. When yin and yang follow together, outside and inside are connected together like a sphere without corners. It flows quick and slow like a pulse. How can this have an end? However, these divisions and separations of yin and yang all have branches and roots, hollowness and solidity, and that which is separate from the location. The ability to distinguish yin and yang and the twelve major channels is to know disease and what gives birth to it, by the symptoms of hollowness and solidity where they are located, and the ability to know whether the disease is located high or low. Understanding the six bowels' qi roads is the ability to understand what is released, tied up, contracted, or connected in the gates and doors. The ability to understand hollowness or solidity and what is firm or pliable is to know where to locate tonification or dispersing. The ability to understand the six channels' branches and roots is to act without doubt under heaven."

Qi Bo said, "What achievement! A sage emperor's words! This subject would like to complete the thought and comprehend the speech. The roots of the Leg Major Yang are located above the heel by five cun. The branches are located on the two channels to Life Doors. Life Doors are the eyes. The roots of the Leg Minor Yang are located at Cavity of Yin. The branches are located in front of the Window Basket, at Hearing Center. The Window Basket is the ear. The roots of the Leg Minor Yin are located three cun in total up and down from the center of the inner anklebone. The branches are located at the kidney shu points on the back and below the two channels of the tongue (at Angular Spring). The roots of the Leg Shrinking Yin are located at Walking in Between and the points five cun above. The branches are located at the liver shu points on the back. The roots of the Leg Bright

Yang are located at Tip Exchange and the branches at the Man's Receptor which clasp the neck under the jaw.

"The roots of Leg Major Yin are located four cun above Center Seal. The branches are located at the spleen shu points on the back and at the base of the tongue.

"The roots of the Arm Major Yang are located behind the outer wristbone. The branches are located one cun above Life's Doors. The roots of the Arm Minor Yang are located above the crack between the little finger and the next finger by two cun. The branches are located beyond the ear's top corner and below the external corner of the eye. The roots of the Arm Bright Yang are located in the middle of the elbow bone, then it goes up to reach the separation of the yang. The branches are located at the temples where, descending, they join above the pincers (the ears).

"The roots of the Arm Major Yin are located in the center of the Inch Mouth. The branches are located in the inside of the armpits where there is a moving pulse.

"The roots of the Arm Minor Yin are located at the edge of the Sharp Bone on the wrist. The branches are located at the heart shu points on the back.

"The roots of the Arm Pericardium Channel are located in the center of the inner arm between two tendons, two cun beyond the wrist. The branches are underneath the armpits by three cun.

"These are all of the symptoms. When the lower body is hollow, it causes a perverse flow and deficiency. When the lower body is full, it causes heat. When the upper body is hollow, it causes dizziness. When the upper body is full, it causes heat and pain. Therefore, when it is solid, cut off and stop. When hollow, induce the qi to arise.

"If you please, I will speak about the roads of qi. The chest qi has a road. The abdomen qi has a road. The head qi has a road. The leg qi has a road. Thus when qi is located and accumulates in the head, it stops in the brain. When qi is located in the chest, it stops and accumulates at the chest and the shu points on the back. When qi is located in the abdomen, it stops and accumulates at the shu points on the back, and in the Chong Penetrating Vessel Channel which goes left and right from the navel where there are moving pulses. When the qi is located in the lower leg, it stops and accumulates in the qi road at Supporting Mountain and above and below the ankle. To treat these problems, use the hair-fine needle. It is necessary to first massage the locations for as long a time as there is a resonance in hand. Then needle to give that which can be cured; headaches, dizziness and fainting, pain in the abdomen with the middle congested and cruelly swollen. These problems can be reached and freshly accumulated. Pain which shifts can be easily finished. Accumulations without pain are difficult to cure."

53. A DISCUSSION OF PAIN

Huang Di questioned Shao Yu, "The tendons and bones are strong or fragile. The muscles and flesh are firm or weak. The skin is thick or thin. The foundation between skin and flesh and pores is spaced or tight. Each is different. What do you say about the stone needle and cauterization and pain? The intestines and stomach are thick or thin, firm or weak, and thus not alike. What do you say about these and the poisons of medicine? I would like to hear about this in its entirety."

Shao Yu said, "When a man's bones are strong, tendons light, flesh slow, and skin thick, he can endure pain, the pain of the stone needles as well as the heat of cauterization."
Huang Di said, "How can you know who can endure the fire of cauterization?"
Shao Yu replied, "Additionally if his complexion is black and he has excellent bones, he can endure the fire of cauterization."
Huang Di said, "How do you know who cannot endure the pain of the stone needles?"
Shao Yu said, "Firm flesh but thin skin does not endure the pain of stone probes nor the heat of the fire of cauterization."
Huang Di said, "When man is ill, does injury come in the similar season? Perhaps it is easy to finish. Perhaps it is difficult to finish. What do you say are the reasons?"
Shao Yu said, "If injured in the similar season, the body with much heat is easily cured. If the body has much cold, it is difficult to cure."
Huang Di said, "How can you tell if a person will not be injured by the poisons of medicine?"
Shao Yu said, "If the stomach is thick, the complexion is black, the bones are large, and the body fat, all these will not be injured by the poisons of medicine. Therefore, he who is thin or with a thin stomach, all of these will be injured by the poisons of medicine."

54. THE ALLOTTED YEAR OF A MAN'S LIFE

Huang Di asked Qi Bo, “I would like to hear of man's conception and birth, how qi builds and makes the foundations. What establishes and makes the parapets. What is lost in death. What is obtained in life?"
Qi Bo said, "The mother makes the foundations. The father makes the parapets. Losing the spirit is death. Obtaining the spirit is life."
Huang Di said, "What is the spirit?"
Qi Bo said, "When blood and qi are complete and harmonized, when the nourishing and protective qi are complete and penetrating, when the five viscera are complete and matured, the spirit qi is sheltered in the heart and mind, the animal spirit and human soul complete the organs, then man is complete."
Huang Di said, "Man can live a long time or die young; each man is different. Perhaps there is early death or old age, perhaps there is an abrupt death, perhaps there is long lasting illness, I would like to hear of their Dao."
Qi Bo said, "When the five viscera are firm and strong, the blood channels harmonize and are in tune. The muscles and flesh are relaxed and profitable. The skin creases are tight. The nourishing and protective qi move. There is no loss of the body's constants. Inhalation and exhalation are fine and slow; the qi travels to the boundaries of the body, the six bowels transform the valley qi, the body fluids are arranged and distributed; each is like its primary constant. Because of this there is the ability for a long life."
Huang Di said, "Long life for man means a hundred years until death. What is in accord with reaching that?"
Qi Bo said, "When the envoys and leads of the tunnels are long, when the foundations and the high walls are square, they will be penetrated and harmonized by the nourishing and protective qi.[1] When

the three places, forehead, nose and chin, arise from the three neighborhoods and the bones are high and the flesh abundant, there will be a hundred years before the end."
Huang Di said, "The body's qi waxes and wanes until death. Can I hear about this?"
Qi Bo said, "In the tenth year of man's life, the five viscera begin to be fixed, the blood and qi are complete and penetrating, and the body's qi is located below. Consequently, there is excellence in running. At twenty years, blood and qi begin to be abundant, the muscles and flesh have grown up. Consequently, there is excellence in striding swiftly. At thirty years, the five viscera are large and fixed. The muscles and flesh are firm and hard, the blood channels are full and abundant. Consequently, there is excellence in striding. At forty years, the five viscera, six bowels and twelve major channels are all large and abundant because they are balanced and established. The foundation between skin and flesh and the pores begin to be spaced, so that the glory of the countenance begins to descend and scatter. The hair on the temples becomes variegated and white. There is peace and abundance but no swinging. Consequently, there is excellence in sitting. At fifty years, the liver qi begins to decrease, the liver sap begins to thin, the gallbladder sap begins to lessen, the eyes begin to dim. At sixty years, the heart qi begins to decrease, there may be suffering from grief and laments, the blood and qi are indolent and languid. Consequently, there is excellence in lying down. At seventy years, the spleen qi is hollow, the skin withers. At eighty years, the lung qi decreases, the soul separates, causing words to be frequently mistaken. At ninety years, the kidney qi is scorched, the other major channels of the four viscera are empty and hollow. At one hundred years, the five viscera all are hollow, the spirit qi all has gone, the physical appearance and bones are orphaned dwellings. Then man's life is finished."
Huang Di said, "For those not able to complete the long life and die, what is it like?"
Qi Bo said, "In those persons, the five viscera all are infirm, the envoys and the leads are not long, the external holes of the nostrils are extended, the breath pants abruptly and quickly. In addition, the foundations of the face are low and the walls thin, there is little blood in the channels, the flesh is not firm. Time and again there are attacks by cold winds, the blood and qi are hollow, the channels are blocked, the genuine and evil qi attack each other, so the rebellion is mutually induced. Consequently, these attack long life through exhaustion..

Wu's Notes

1. The envoys and leads of the tunnels are the philtrum, the foundations are the chin, and the high walls are the facial structures.

55. COUNTERFLOW AND SMOOTH FLOWING

Huang Di asked Bo Gao, "I hear that qi can be in counterflow or smooth flowing, that the pulses can be abundant or sparse, and that acupuncture has great regulations. Can I hear about these things?"
Bo Gao said, "Qi may be in counterflow or smooth flowing because it is in resonance with heaven and earth, yin and yang, the four seasons, and five dynamic elements. The pulses may be abundant and sparse because they are symptomatic of blood and qi being hollow or solid and there being an excess or insufficiency. Acupuncture has great regulations, for one must clearly understand disease to

know when to perform acupuncture, when it is not the right time for it, and when it should never be done."

Huang Di said, "What are the symptoms?"

Bo Gao said, "The rules of war say do not welcome the roll of drums and do not strike with courtly dignity in battle. The rules of acupuncture say do not needle fever with fire, do not needle flowing sweat, do not needle turbid and disorganized pulses, do not needle the disease when the pulses are paradoxical."

Huang Di said, "What are the symptoms indicating acupuncture?"

Bo Gao said, "The superior technique is to needle when the disease is not yet born. A secondary technique is to needle when it is not yet abundant. Following this is the technique of needling when the disease is already diminished. The lowest technique needles when the disease is in full attack, or when its appearance is abundant or when the disease shows by the pulses being paradoxical. "Therefore it is said, when the disease is abundant do not presume to needle because it will injure, but needle once it has changed, then there will be great glory. Thus it is said, the superior technique is used to prevent disease not to cure when already diseased. This is the saying."

56. THE FIVE FLAVORS

Huang Di said, "I would like to hear about food and drink that is the valley qi possessing five flavors, how these enter the five viscera and are divided and separated."

Bo Gao said, "The stomach is the sea of the five viscera and six bowels. The water and valley qi all enter the stomach. The five viscera and six bowels all receive their qi from the stomach. Each of the five flavors travels to the place that it favors. The valley qi whose flavor is sour first travels to the liver. The valley flavor bitter first travels to the heart. The valley flavor sweet first travels to the spleen. The valley flavor pungent first travels to the lungs. The valley flavor salty first travels to the kidneys. When the valley qi and body fluids are complete and moving, the nourishing and protective qi penetrate greatly, transform the dregs and dross, then following, this transmits below.

Huang Di said, "How do the nourishing and protective qi move?"

Bo Gao said, "The valley qi begins by entering the stomach. It becomes fine and minute. First it comes out of the stomach to the second heater and seeps into the five viscera, separates, and comes out in two dynamics, the nourishing and the protective ways. The body's great qi gathers, but does not move. It accumulates in the chest and is named the sea of qi. It comes out in the lungs and follows the throat and is the reason exhalations come out, and inhalations go in. For the seminal and essential qi of heaven and earth the Great Mathematical Constant is: to exit is three, to enter is one.[2] Consequently, when valley qi does not enter in half a day, it will result in the body's qi decreasing; in one day, it will result in the body's qi being sparse."

Huang Di said, "The valley qi has flavors. May I hear about them?"

Bo Gao said, "I am pleased to explain some more. For the five valley qi, rice grains are sweet, hemp is sour, large beans are salty, wheat is bitter, yellow rice is pungent. Of the five fruits, jujubes are sweet, plums are sour, chestnuts are salty, almonds are bitter, peaches are pungent. Of the five meats, beef is sweet, dog is sour, pork is salty, mutton is bitter, chicken is pungent. Of the five vegetables,

sunflowers are sweet, leeks are sour, beans are salty, shallots are bitter, onions are pungent. Of the five colors, the yellow color is appropriately sweet. The green color is appropriately sour. The black color is appropriately salty. The red color is appropriately bitter. The white color is appropriately pungent. For all these five, each has that which is proper.

"The five proprieties which are mentioned with the five colors are as follows. When the spleen is ill it is appropriate to eat cooked rice, beef, jujubes and mallows. When the heart is ill, it is appropriate to eat wheat, mutton, apricots and shallots. When the kidneys are ill, it is appropriate to eat large beans such as soybean sprouts, pork, chestnuts, and coarse vegetables. When the liver is ill it is appropriate to eat hemp grains, dog meat, plum, and leeks. When the lungs are ill, it is appropriate to eat yellow rice, chicken, peaches, and onions.

"There are five prohibitions. For a disease of the liver, pungent foods are prohibited. For a disease of the heart, salty foods are prohibited. For a disease of the spleen, sour foods are prohibited. For a disease of the kidneys, sweet foods are prohibited. For a disease of the lungs, bitter foods are prohibited.

"The liver's color is green, it is appropriate to eat sweet foods: cooked rice, beef, jujubes, mallows, all of which are sweet. The heart's color is red, it is appropriate to eat sour foods: dog flesh, hemp, plum and leeks, all of which are sour. The spleen's color is yellow, it is appropriate to eat salty foods: large beans, pork, chestnuts, coarse vegetables, all of which are salty. The lungs' color is white, it is appropriate to eat bitter foods: wheat, mutton, apricots, shallots, all of which are bitter. The kidneys' color is black, it is appropriate to eat pungent foods: yellow rice, chicken, peaches and onions, all of which are pungent."[3]

Wu's Notes

1. "Dregs and dross" mean urination and defecation.
2. This seems to refer to the Triple Heater. Qi and foods must center the first heater, they are transformed in the second, and exit the body through the third.
3. This last paragraph does not conform neatly into any of the Wu Xing cycles but may be read as: earth nourishes wood, wood feeds fire, water moistens earth, fire forms metal, metal generates water.