

NAN-CHING Paul U. Unschuld

(Translated & Collated Commentaries)

Chapter One: Vessel Movements & its Diagnostic Significance, cont'd. (Difficult Issues 1-22, here, 17-22).

THE SEVENTEENTH DIFFICULT ISSUE

Overview: How to predict a patient's impending death or survival by comparing the movement in his vessels with other manifestations of his illness.

Unschuld's Translated & Collated Commentaries

(1) Hua Shou: In this paragraph three questions are raised, and the [initial] response indicates that [the answers to them] "can be known entirely." However, the response is then limited to [an outline of] the symptoms of [imminent] death; [answers to] the remaining [points at issue] do not appear. Something must be missing here.

Hsü Ta-ch'un: This is another erroneous quotation of a statement from the [Nei-]ching. The [Nei-]ching does not contain such a passage in full.

Ting Chin: Here [the text] says "one may die." This [issue is dealt with] below [on the basis of the movement in] the vessels [indicating] mutual destruction. [The statement] "or a cure will occur by itself without any treatment" refers to the thirteenth difficult issue [where this topic is discussed on the basis of movements in] the vessels [indicating] mutual generation. [The final statement] "or it will continue for years and months without remission" refers to the fifty-fifth difficult issue [where it is discussed on the basis of] the mutual correspondence between accumulations and illnesses. Hence, [the text here] says: "This can be known entirely."

Yeh Lin: This [paragraph] quotes statements from the Su-wen [treatises], "Mai-yao ching-wei lun" and "P'ing-jen ch'i hsiang lun" mistakenly confusing them in its discussion here. The [Nei-]ching does not contain such a passage in full.

Kato Bankei: This does not appear in the Nei-ching.

Liao P'ing: The [Nei-]ching says: "Live or die." That is all. This difficult issue adds a useless repetition.

(2) Ting Te-yung: These are symptoms of an illness in the liver. Hence, the [movement in the] vessels [to be expected] is vigorous, tense, and extended.

Yang: "Vigorous and tense" is the same as "stringy and tense".³

Hua Shou: The orifices kept open by the liver are the eyes. If someone has his eyes closed and does not wish to look at anybody, he has an illness in his liver. In case of an illness in the liver, a lung [movement in the] vessels appears because metal subdues wood.

Hsü Ta-ch'un: These are manifestations of an illness in the liver. The liver and the gall represent one unit. In case of an illness in the liver, the gall suffers from depletion. Hence, [the patient] keeps his eyes closed and does not wish to look at anybody.

Liao P'ing: When the [Nei-]ching speaks of kan mai ("liver movement in the vessels"), these two characters linked together often refer to [the movement of the] influences [in the vessels] and to the color [that appears in the face].... The creation of designations for the [movement in the] vessels is one of the great crimes of this book.

(3) Ting Te-yung: "At the surface, short, and rough" are the [characteristics of a movement in the] vessels [associated with the] lung. In this situation here the metal must have overcome the wood. Hence, one knows that death [is imminent].

Yang: The liver is wood; the lung is metal. If in case of an illness in the liver one feels a lung [movement in the] vessels, that is really [as if] a demon had come to cause destruction. Metal overcomes wood. Hence, death is inevitable.

(4) Ting Te-yung: These are symptoms of an illness in the heart. Here now, however, in contrast [to what one should expect], a kidney [movement in the] vessels appears. The heart is fire; the kidneys are water. Water has come to destroy fire. Hence, one knows that death [is imminent].

Yang: If one perceives a short, replete, and frequent [movement in the vessels], as if one felt a [moving] rope, that is called "tight." If one feels a short and weak [movement], lacking any agitated motion, [and if this movement] is sometimes present, sometimes absent, [and if it] can be felt by a light hand, but not by a heavy hand, that is called "slight."

Yü Shu: If an illness [is associated] with open eyes, thirst, and a firm [area] below the heart, and if the [movement in the] vessels is tight, replete, and frequent, that would be called "feeling a yang [movement in the] vessels in case of a yang illness." [In such a case the illness and the movement in the vessels are not in contrast to each other. Here now, one perceives a soft and slight [movement] in the depth. That is called "feeling a yin [movement in the] vessels in case of a yang illness." Hence, [the text] speaks of [imminent] death.

Hua Shou: The illness is repletion but the [movement in the] vessels [signals] depletion.

Hsü Ta-ch'un: These are manifestations of an illness in the heart. The heart controls the heat. If the heat is extreme, [the patient] will keep his eyes open and be thirsty.

(5) Ting Te-yung: These are symptoms of an illness in the lung. Here now, however, in contrast [to what one should expect], a heart [movement in the] vessels appears. The heart is fire; the lung is metal. Fire has come to overpower the metal. Hence, one knows that death [must follow].

Yü Shu: The blood is associated with yin. If in case of spitting blood and nose-bleeding the [movement in the] vessels is in the depth and fine, this is called "mutual correspondence between [movement in the] vessels and illness." Here now, [the movement in the vessels] is at the surface, strong, and firm. These [are symptoms] in contrast to the illness. Hence, death [must follow].

Hua Shou: Loss of blood and a replete [movement in the] vessels are [symptoms] in mutual contrast.

Hsü Ta-ch'un: The meaning implied here differs [from that of the preceding instances]. "The illness is depletion but the [movement in the] vessels is replete, hence death [must follow] syndrome" is not discussed here in terms of the [mutual] generation or destruction [orders of the Five Phases]. The treatise "Yü-pan" of the Ling[-shu] states: "If in case of unceasing nose-bleeding the [movement in the] vessels is strong, this is the third contrary." This is the meaning implied here.⁴

Yeh Lin: These are manifestations of a depletion of blood. The [movement in the] vessels should be in the depth and fine, but a replete [movement in the] vessels appears which is, on the contrary, at the surface, strong, and firm. This is the case of a yin illness where one feels a yang [movement in the] vessels. The illness is depletion while the [movement in the] vessels [signals] repletion. Hence, death must follow.

Liao P'ing: The use of [the term] "firm" as a designation for a [movement in the] vessels originated with the Nan-ching.

(6) Ting Te-yung: These are symptoms of an illness in the heart. Here, however, in contrast [to what one would expect,] hands and feet are marked by reversed [moving influences, and the movement in the] vessels is fine, slight, and in the depth. This means that water has overcome fire. Hence, one knows that death [must follow].

Yang: If one feels a slow but weak [movement], that is called "fine."

Yü Shu: The lung controls the sounds; the heart masters the [way of] speaking. [In case of the illness indicated] here, the [movement in the] vessels should be vast and strong. If this were so, one would know that heat has seized the heart, and that evil [influences from the] lung have been received here. Hence, [the patient] would speak incoherently and utter nonsense. The lung controls the skin [and its] hair. [In case of the illness indicated] here, evil [influences] have taken residence among the protective influences. [The latter] are no longer able to proceed, and the body is hot. Hence, if it were like that, illness and [movement in the] vessels would correspond. Here, [however, the influences in the patient's] hands and feet move contrary to their proper course; the movement is in the depth, fine, and slight. In case of a yang illness one perceives a yin [movement in the] vessels. Hence, [the text] says death is inevitable.

Hua Shou: If in case of a yang illness a yin [movement in the] vessels appears, [illness and symptoms] are in mutual contrast.

Yeh Lin: Incoherent talk and [the uttering of] nonsense are manifestations of heat. The body should be hot and the [movement in the] vessels should be vast and strong. Here, on the contrary, hands and feet appear cold because of reversed [moving influences]. The [movement in the] vessels comes in the depth, is fine and slight. This is a case where the illness is repletion while the [movement in the] vessels [signals] depletion. Hence, death [must follow].

(7) Ting Te-yung: These are symptoms of an illness in the spleen, that is, earth. A tight, strong, and smooth [movement is associated with] the liver. The wood has come to overpower the earth. Hence, one knows that death [must follow]. The [Nan-]ching does not discuss here symptoms of [an illness in the] kidneys, that is, [the phase of] water. This particular depot is omitted here.

Yang: In all these five cases, the illness and the [movement in the] vessels are in contrast to each other. Hence, death is inevitable. The [Nei-]ching states: "The five contraries are fatal."⁵ That is meant here.

Yü Shu: Wherever humid influences gain the upper hand, swellings occur. The spleen has lost its inhibitive [function]; hence, diarrhea occurs. If the [movement in the] vessels were slight, fine, and rough, [the movement in] the vessels and the illness would correspond to each other. Since it is tight,

strong, and smooth, [the text] speaks of mutual contrast. It should be clear that death must follow if such symptoms occur.

Unschuld's Footnotes

3. Yang may have implied here that ch'iang ("vigorous") is a mistake for hsien ("stringy") because the two characters resemble each other closely.

4. The entire passage alluded to here reads: "The Yellow Emperor said: 'In case of any illness [symptoms may occur] which are in contrast to or in accordance with [each other]. May I hear about this?' Ch'i Po said: 'If in case of a swollen abdomen and of a hot body the [movement in the] vessels is strong, this is the first contrary. If in case of sounds and fullness in the abdomen, and of coolness in the four extremities, as well as of diarrhea, the [movement in the] vessels is strong, this is the second contrary. If in case of unceasing nose-bleeding the [movement in the] vessels is strong, this is the third contrary. If in case of coughing, bloody stools, and emaciation, the [movement in the] vessels is weak and stiff, this is the fourth contrary. If in case of coughing, emaciation, and a hot body, the [movement in the] vessels is weak and swift, this is the fifth contrary. If any of these [five contraries] are present, death will occur within fifteen days!'"

5. See note 4.

THE EIGHTEENTH DIFFICULT ISSUE

Overview: Systematized presentation of the correspondences of the yin and yang conduits with the inch-, gate-, and foot-sections near the wrist where the movement in the vessels can be felt, on the basis of the mutual generation order of the Five Phases. Also, discussion of methods for recognizing internal accumulations and chronic illnesses through the movement in the vessels.

Unschuld's Translated & Collated Commentaries

(1) Ting Te-yung: "The [movement in the] vessels appears in three sections": These are the inch-, the gate-, and the foot[-sections]. Speaking of both hands together, these are six sections. Within each section there are two conduits; within the six sections this adds up to a total of twelve conduits. When this paragraph here speaks of "four conduits," it refers to the hand-great-yin and [hand-]yang-brilliance, as well as to the foot-great-yang and [foot-]minor-yin [conduits]. These four conduits reflect the nature of water and fire. Each of them is controlled by a specific principle; they cannot change [their whereabouts] and penetrate higher or lower [sections at will]. The remaining eight conduits are situated in the hands where they generate [those in] the feet, or in the feet where they generate [those in] the hands. This is why the [Nan-]ching states "has four conduits." That is [to say], at the inch-opening of the right hand the [conduits of the] lung and of the large intestine, both corresponding to metal, generate the water of the left foot[-section]. The foot-great-yang and the [foot-]minor-yin [conduits correspond to the] water. Its nature is to moisten that what is below. Hence, they cannot move upwards to generate the [conduits in the] hands; rather, they generate the ceasing-yin and minor-yang [conduits associated with the] wood of the left foot. Both these two

sections regulate the transactions in the feet. Hence, [the text] speaks of a "lower section." That is, the water of the left foot[-section] generates the wood of the left gate[-section].

Hua Shou: The "three sections" are the upper, central, and lower [sections] which are distinguished according to the [differentiation between] inch-, gate-, and foot[-sections]. As to the "four conduits," if the two [corresponding inch-, gate-, and foot-sections of the two hands] are collated respectively, then each [pair] has four conduits. As to "the great-yin and the yang-brilliance [conduits] of the hands and the great-yang and the minor-yin [conduits] of the feet constitute the upper and the lower [sections, respectively]," the lung [vessel] is located at the inch[-section] of the right [hand, while] the kidney [vessel] is located at the foot[-section] of the left [hand]. In a circular movement they nourish each other. The lung is on high, the kidneys are below; they look at each other like mother and child. This is [what is] meant when the scripture states: "The depots are truly on high with the lung; they are truly below with the kidneys."

Chang Shih-hsien: The "three sections" are the inch-, the gate-, and the foot[-sections] in both hands. In each [pair of these] sections there are four conduits. Thus, for example, the inch[-section] of the left [hand] contains the [conduits associated with the] heart and with the small intestine, [while the inch-section of] the right [hand] contains [the conduits of the] lung and of the large intestine. [With all three sections] this adds up to twelve conduits. The upper section is the "inch"; the lower section is the "foot."

Liao P'ing: The [Nei-]ching does not distinguish between an upper and a lower [section] according to hands and feet.

(2) Yang: The hand-great-yin [conduit] is the vessel of the lung. The lung constitutes the cover above all the remaining depots; its place of rule is in the right side [of the body]. Hence, [its vessel movement appears] in the upper section of the right hand. The hand-yang-brilliance [conduit] is the vessel of the large intestine which, in turn, constitutes the palace associated with the lung. Like the lung, it is located in the upper section. The foot-minor-yin [conduit] is the vessel of the kidneys. The kidneys represent the water. This is the child of the [metal of the] lung. The water flows quickly to the kidneys, and [the latter] are located at the lowest position [in the body]. Hence, [the vessel movement associated with the kidneys appears] in the lower section of the left hand. The foot-great-yang [conduit is the vessel of the] bladder, [the latter] constituting the palace of the kidneys. Hence, like the kidneys, it resides in the lower section [of the body]. The [Nan-]ching states: "The [movement in the] vessels appears in three sections and each section has four conduits." This is an all-encompassing reference to both hands. Each of the two hands has three sections and each section has two conduits. Thus, both hands together have four [conduits] in the upper section. The same applies to the central and to the lower sections. Three times four is twelve. Hence, these are the twelve conduits. The metal of the lung resides above and generates the water of the kidneys below. Hence, lung and kidney [vessels appear] in the upper and lower sections of the right and left hands, respectively.

Liao P'ing: The [Nei-]ching contains no statements to the effect that the hand-metal [conduits] constitute the upper [section], while the foot-water [conduits] constitute the lower [section]. The [respective] question was posed simply because [the author of this difficult issue] wished to develop

his personal doctrine of the upper and lower [location] of metal and water.... If these locations are above and below in the first place, why should one discuss them in terms of the Five Phases?

(3) Ting Te-yung: The hand-great-yang and the [hand-]minor-yin [conduits] correspond to the inch[-section] of the left [hand] and to the ruler fire. The nature of fire is to flame upward. It cannot descend to generate [the water in] the feet; rather, it generates the fire of the hand-heart-master and of the [hand-]minor-yang [conduits associated with the heart-enclosing network and with the Triple Burner, respectively]. That is [to say], it generates the minister fire in the foot[-section] of the right [hand].

Yang: The foot-ceasing-yin [conduit] is the vessel of the liver. The liver rules in the left side [of the body]. Hence, [its vessel movement appears] in the lower section of the left hand.³ The foot-minor-yang [conduit is associated with the] gall, [the latter] constituting the palace of the liver. Hence, like the liver, [the gall] is located in the lower section. The hand-great-yang [conduit] is the vessel of the small intestine, which is the palace of the heart. Hence, like the heart, it is located in the upper section.

Liao P'ing: [The statements in the] Nei-ching concerning yinyang and the Five Phases represent classic doctrines of the realm of medicine; among the nine streams,⁴ they constitute the specialty of the yinyang and Five Phases schools. When they are employed to discuss the therapy of illnesses, the examination of depots and palaces is considered [to reveal] solid evidence; [the Nei-ching] does not value empty talk. The lofty and inappropriate [application] of the Five Phases originated from this book. [It resulted from] a mistaken reading of the Nei-ching which was combined with the [doctrine of the] Five Phases. Consequently, the medical community of subsequent times believed that anybody who could utter empty talk was a competent person. The [actual] structure of the depots and palaces, as well as the [actual] holes and passageways of the [main] conduits and of the network[-vessels] were discarded and were no longer taken into consideration. Rather, "generation" and "overcoming," "control" and "changes" were discussed exclusively. This led to an entanglement of medicine with speculations, resembling the teachings of the astrologers. [The former] created "complexions" and "tastes"; [the latter] drew pictures of dogs and horses. It is hard [to imagine that this could] be more appropriate than [a belief in] demons and spirits! But everybody followed these [trends].... How can liver and gall generate the heart? The generation and destruction among the Five Phases [refers to] influences not to form.

(4) Ting Te-yung: This is the minister-fire; it corresponds to the ruler-fire. The central section is the gate of the right [hand]. It generates the inch of the right [hand, which] is [associated with] metal.

Yang: The hand-heart-master [conduit] is the vessel of the heart-enclosing [network]. The hand-minor-yang [conduit] is the vessel of the Triple Burner. Hence, the two together represent the central section of the left hand. The foot-great-yin [conduit] is the vessel of the spleen. The foot-yang-brilliance [conduit] is the vessel of the stomach. Hence, the two together represent the central section of the right hand. The way in which the [Nan-]ching distinguishes [the three sections and their respective vessels] here is different from the grouping [of the vessels in but] two sections, as outlined by the Mai-ching.

Yü Shu: The [Nan-]ching states: "The hand-heart-master and ... situated in the central section" of the right hand. This is a discourse on the meaning of the generation of soil by fire only, it is not a discourse on the hand-heart-master and [hand-]minor-yang [conduits] in the central section of the left hand. The only item discussed here is the mutual generation [of two of the Five Phases]. Now, the meaning of the mutual generation of the [vessels associated with the] three sections has been elucidated here as follows. The fire of the minor-yang [conduit] in the foot[-section] of the right hand generates the soil of the yang-brilliance [conduit] of the gate[-section]. The soil of the yang-brilliance [conduit] from above the gate⁵ then generates the metal of the great-yin [conduit] in the inch-opening. The metal of the great-yin [conduit] in the inch-opening generates the water of the minor-yin [conduit] in the foot[-section] of the left hand. The water of the minor-yin [conduit] in the foot[-section] of the left hand generates the wood of the ceasing-yin [conduit] above the gate of the left hand. The wood of the ceasing-yin [conduit] above the gate generates the fire of the minor-yin [conduit] in the inch-opening of the left hand. [The text] further distinguishes a fire of the heart-master [conduit]. Hence, the [fire of the] heart-master [conduit] generates the soil of the yang-brilliance and of the great-yin [conduits] of the feet. This then is the meaning of the "mutual generation of the Five Phases." Furthermore, why are the foot-ceasing-yin and the foot-great-yin [conduits] located in the gate-sections of the left and right hand, respectively? Stomach and spleen are both great-yin. The vessel associated with the spleen is located in the central section. This is above the gate of the right hand. Also, the foot-ceasing-yin [conduit] is associated with the phase of wood. The roots of wood grow into the earth; branches and leaves extend toward heaven. Thus, both yin and yang are also represented here. Hence, [the respective conduit] is located in the central section too.

(5) Ting Te-yung: When [the text] here states that "all of this is [in accordance with] the mutual generation and nourishment of the Five Phases [as in a] child-mother [relationship]," that is to say that the metal of the right inch generates the water of the left foot; that water generates the wood of the left gate; that wood generates the ruler fire of the left inch; that ruler-fire generates the minister-fire of the right foot; that minister-fire generates the soil of the right gate; and [that soil] finally generates the metal of the right inch. Hence, [the text] speaks of "mutual generation and nourishment [as in a] child-mother [relationship]."

(2)-(5) Hua Shou: Because the great-yin and the yang-brilliance [conduits] of the hands and the great-yang and minor-yin [conduits] of the feet constitute the passageways of the upper and lower sections, respectively, [the author] has extrapolated on the general [system] of mutual generation of the Five Phases. Yüeh-jen also drew his conclusions on the basis of the high or low position of the respective sections, where the five depots are located after [a person's birth]. This does not mean that this is so already before [a person] is born; it is so after birth. [Yüeh-jen also] lectured on the three sections. The meaning referred to here is found in the discussion of the fourth difficult issue, where it is said that [the movements in the vessels associated with the] heart and [with the] lung are both at the surface, that [the movement in the vessels associated with the] kidneys and [with the] liver are both in the depth, and that the spleen represents the central region. However, there [in the fourth difficult issue] this was discussed with reference to the depots only. Here it is discussed on the basis of the conduits, which are then related to the depots and palaces. The question-and-answer dialogue above

elucidates the [relations among the] conduits. The following two paragraphs are both irrelevant here. I suspect that they constitute mistaken abridgments from other [sections of this] scripture.

(1)-(5) Kato Bankei: Each of the three sections is matched with [one of] the depots and palaces, respectively. But in their discussions of this matching, all authors [of the past] have been utterly confused. Apparently, [their interpretations] did not coincide with the meaning of the [Nan-]ching. I have extensively studied the diagnosis of the three sections inch, gate, and foot [as it is related in the Nan-ching]. Among all the eighty-one discourses, it says only "feel at the left" or "feel at the right." These then are references to the vessels of the right hand, and so on. But I have found nowhere a word on the matching of the depots and palaces with the foot- and inch[-sections] of the left and right [hand], respectively. Statements such as "the heart [corresponds to] the inch[-section] of the left [hand] and the lung [corresponds to] the inch[-section] of the right [hand]" were first released like a whirring dart by Wang Shu-ho from the Western Chin. All the authors of the T'ang, Sung, Yüan, and Ming [eras] followed his signal flag. Increasingly, they acted contrary to all reason; increasingly, [their ideas] became more numerous and confused. Finally, they even took the Su-wen paragraph—which explains that the two sides of the foot-interior [section correspond to] the tender ribs, and so on—and began to believe that it contains the meaning of matching [the depots and palaces, or their respective conduits] with the three sections of the left and right [hand]. Here they greatly missed the meaning of the ancients. But why was it that it was not just a single dog who barked in the void? Why were there tens of thousands of dogs who transmitted his voice? Finally, in the middle of the Ming [era], Chao Chi-tsung⁶ and Li Shih-chen crushed what had become too numerous and disorderly, with the intention to devise a concise [system of diagnosis]. But Mr. Chao took over only the information that "the soil masters the central palace," and Mr. Li grasped only the meaning of "[each] section has four levels." Wang Ch'eng-shu⁷ of the Sung said that the only thing he considered to be correct was that [movements corresponding to] the heart and the lung are at the surface, that [those corresponding to] the kidneys and to the liver are in the depth, while the [movement associated with the] spleen is in the central region. But when he distinguished between sections in both hands and [when he outlined] that the vessels of the depots and palaces at times appear differently in the foot- and inch[-sections], he, like all the others, believed that the mistakes of Mr. Wang's Mai-ching could be called exalted views from high antiquity! How regrettable that the mouths of the many, which [are supposed to] melt metal, cause one but to have the talent to drop an awl!⁸

(6) Ting Te-yung: Above, [mutual] generation and nourishment [resulting from a movement of influences through the conduits] in accordance with the Five Phases were discussed. Here [the issue of] a reverse [movement] in the three sections and of an arrival [of influences contrary to their proper course is discussed]. Therefore, the [Nan-]ching asks in an additional question: "By which [illnesses] are the [movements in the three sections and on the nine indicator-levels] governed, respectively?" Yang: The inch-opening is yang. The gate is the central section. The foot-interior is yin. Each of these three sections has surface, center, and depth as its three indicator[-levels]. Three times three is nine. Hence, it is said: "[Of the influences on the] nine indicator[-levels], those at the surface are yang [influences], those in the depth are yin [influences], and those in the center are stomach influences."

Yü Shu: In each section there are three indicator[-levels]. Those at the surface represent the palaces. Those in the depth represent the depots. Those in the center represent the [movement in the] vessels of the central burner. Take, for example, the inch-opening. The surface represents a palace, the depth represents a depot, and the center represents the central burner. All the others are used accordingly. Hsü Ta-ch'un: According to the Su[-wen treatise], "San pu chiu hou lun", the "three sections" point to an upper section, a central section, and a lower section [of the entire body]. The "nine indicators" include the vessel movements at the two [sides of the] forehead as "heaven of the upper section," the vessel movements at the two [sides of the] jaws as "earth of the upper section," and the vessel movements in front of the ears as "man of the upper section"; the hand-great-yin [conduit] as "heaven of the central section," the hand-yang-brilliance [conduit] as "earth of the central section," and the hand-minor-yin [conduit] as "man of the central section"; and the foot-ceasing-yin [conduit] as "heaven of the lower section," the foot-minor-yin [conduit] as "earth of the lower section," and the foot-great-yin [conduit] as "man of the lower section." Here [in the Nan-ching], the inch, the gate, and the foot constitute the three sections, and the surface, center, and depth [of each of them] represent the nine indicator[-levels]. That is entirely different. Obviously, in the Nei-ching various methods [are discussed] to examine the [movement in the] vessels. But the Nan-ching focuses on the inch-opening exclusively. Here then seems to be an attempt to completely integrate the [diversity of] the diagnostic methods of the [Nei-]ching. There must have been a separate tradition which cannot be criticized as entirely wrong.⁹ Thus, [the author] has taken over the text of the [Nei-]ching in order to elucidate the meaning of that [separate tradition], because everything is supposed to have its origin in the [Nei-]ching.

Liao P'ing: The following text is identical with that of the [Nei-]ching. But by employing the [idea of the] three sections of the [Nei-]ching and by changing it [to indicate] inch, gate, and foot, and by employing the [idea of the] nine indicators and interpreting them as referring to the images of the [movement in the] vessels, the ancient methods have been discarded entirely. The discussion focuses exclusively on examinations to be carried out at both hands. This is one of the great crimes of this book.

(8) Ting Te-yung: The inch-openings of both hands constitute the upper section. The inch-exterior [section] masters the head; the inch-interior [section] masters the central part of the chest. All [the afflictions of] the head [can be felt] under the first finger [with] the front and the back [half of the finger] revealing the [same] illnesses.¹⁰ The pattern is the same for the left and right [hands of the patient].

Yang: The so-called [region] above the diaphragm is the upper burner.

(9) Ting Te-yung: [That] refers to the two gates of the left and right [hands]. The front half of the second finger tells about [the region] below the diaphragm. The back half masters [the region] above the navel. The [pattern] is the same for the left and right [hands of the patient].

Yang: The so-called [region] below the diaphragm is the central burner.

(10) Ting Te-yung: The lower sections are the two foot[-sections] of the left and right [hand]. The front half of the third finger masters the illnesses below the navel; the back half indicates illnesses down to the feet.

Yang: The so-called [region] below the navel to the feet is the lower burner.

(11) Ting Te-yung: The character tz'u ("apply the needles") should be the character tz'u like in tz'u-ti ("sequence", "series"). This [line here speaks of] an examination of the three sections, each of which has an interior and an exterior [subsection]. They master the presence of illnesses from head to feet. Hence, one knows that the character tz'u represents a mistaken transmission.

Yang: Anybody who uses needles must carefully examine the nine indicator[-levels] in the three sections for the whereabouts of an illness. Only then should he apply the needles according to the origin of the respective [ailment].

(6)-(11) Hsieh Chin-sun: This paragraph must be a mistaken abridgment of the words given as an answer to the sixteenth difficult issue. They are superfluous here. The ten characters mai yu san pu chiu hou ko ho chu chih can be omitted. With regard to [the phrased shen erh tz'u chih, Mr. Chi T'ien-hsi has said: If one is about to investigate the movement in the vessels and [discovers] that it has been hit by an illness, one must conduct a careful examination. Hence, [the Nan-ching] states shen erh tz'u chih. Tz'u means that the movement has been hit.

Tamba Genkan: Ever since Yang's commentary [was written], the meaning of this paragraph was interpreted as a matching of the three sections of the left and right [hand] with the palaces and depots. However, such a doctrine does appear neither in the Nan-ching nor in the Nei-ching. It originated, in fact, from the treatise "Liang shou liu mai so chu tsang fu yin yang ni shun" of the Mai-ching.

(12)-(15) Ting Te-yung: As to [the question,] "when [a person] suffers from long-term accumulations, can this be known by feeling the vessels," all the five depots and six palaces [may] have accumulations. Here, [the text] says that "an accumulation of influences is present in the right side of the body." [In that case] a vessel [movement associated with the] lung should appear. If in that case such a vessel [movement] does not appear, it is nevertheless present, but in the depth and subdued. Let us take a closer look at the meaning of the [Nan-]ching here. [When the movement in] the vessels is at the surface, it proceeds above the flesh. [When the movement in] the vessels is in the depth, it proceeds below the muscles. When it is at the surface and proceeds above the flesh with irregular frequency and [occasional] stops, that is called "knotty." When it is in the depth and proceeds below the muscles, at times coming up, that is called "subdued." A subdued [movement indicates] that the depots suffer from a chi accumulation of [influences; a movement that is] at the surface and knotty indicates that the palaces suffer from a chü accumulation. The three sections of both hands have [vessel movements] appearing at the surface or in the depth, knotty or subdued. Here, the [Nan-]ching refers to the vessel [movement associated with the] lung to discuss this issue. Yang: [A movement that] is relaxed and repeats its arrival with occasional stops is called "knotty." Yü Shu: A "knotty" [movement in the] vessels indicates lumpy accumulations. The respective vessel movement stops occasionally; it occurs with low frequency and may return to move backward. Hence, it is called "knotty."

(12) Hua Shou: It is not clear where the following questions and answers belong. Some have said they are part of the seventeenth difficult issue. Some have [interpreted them as] answers to the [question] "will continue for years and months without remission."

(20) Ting Te-yung: If the heart has some [reason to] ponder, [the movement in its] vessel will also be knotty. If the heart has no [reason to] ponder, if no illness is present internally or externally, and if [the movement in] the respective vessel is still subdued and knotty, in that case the form has no illness, but the vessels display an illness. Hence, one knows that death [must follow].

(19)-(20) Yeh Lin: In case of a specific illness there must be a specific [movement in the] vessels. If accumulations are present internally, the [movement in the] vessels must be subdued and knotty. If a chronic illness is located in the external [sections of the body, the movement in the] vessels must be at the surface and knotty. If one observes a subdued and knotty [movement in the] vessels or one that is at the surface and knotty, while no symptoms [are present corresponding to movements in the vessels that are] subdued and knotty or at the surface and knotty, respectively—or if one observes symptoms [associated with movements in the vessels that are] subdued and knotty or at the surface and knotty, respectively, while no [movement in the] vessels is present that is subdued and knotty or at the surface and knotty—these are so-called [situations where] the [movement in the] vessels does not correspond to the illness, or where the illness does not correspond to the [movement in the] vessels. Now, if the illness and the [movement in the] vessels do not correspond, the true influences have left [the depots and conduits] already; the blood vessels are no longer linked up with each other. Hence, [the text] speaks of "death." Whenever illness and [movement in the] vessels do not correspond to each other, these are always indications of [imminent] death. One need not wait for accumulations to draw this [conclusion].

Unschuld's Footnotes

3. This statement contradicts the same author's commentary on sentence 2.
4. These are the nine classes of ancient Chinese literature or philosophy.
5. "Above the gate" does not refer here to the inch-section but to the gate itself. Kuan shang could also be rendered here as "on the gate."
6. Chao Chi-tsung's dates are unknown. He is the author of a medical treatise entitled Ju-i ching-yao.
7. Ch'eng-shu is the tzu name of Wang Tsung-cheng, the author of the Nan-ching shu-i.
8. In the Confucian classic Kuo-yü, chapter "Chou-yü hsia", it is said: "The hearts of the many may erect city walls; the mouths of the many may melt metal."
9. Liao P'ing commented on this assumption: "[Diagnosis] was transferred to the two inch-openings because head and feet of females cannot be examined. There was no ancient book [relating such a tradition]. This is self-evident from an analysis of the [Pei-chi] ch'ien-chin [yao-fang] and from the Wai-t'ai [pi-yao]."
10. Here and below, Ting Te-yung introduces a concept which further complicates vessel diagnosis at the wrist by subdividing each of the three sections into one "front" and one "back" sub-section, respectively, the movements in which can be felt under the front half and back half of each of the three fingers used for diagnosis. "Front" indicates the sub-section facing the palm; "back" indicates the sub-section facing the elbow.

Overview: Introduction of the concept of differences in the movement in the vessels in males and females.

Unschuld's Translated & Collated Commentaries

(1) Hua Shou: Heng ("regular") stands for ching ("constant"). Ni shun ("contrary to or in accordance with [the proper course of influences]") means that [a movement in the vessels] that is proper in males is contrary to what is proper in females, and that [a movement] that is proper in females is different from that [which is proper] in males. Still, this [difference] is the normal condition of males and females. Fan ("in contrast") means "in contrast to what is normal."

Hsü Ta-ch'un: If one can feel a [movement in the] vessels, that is shun ("in accordance with what is regular"). If one cannot feel a [movement in the] vessels, that is ni ("contrary to what is regular").

Heng ("regular") stands for ch'ang ("regular"). That is to say, [the movement in the vessels follows] constantly a specific pattern. "In contrast" means that strength and weakness of the [movement in the vessels in the] upper and lower sections are mutually reversed, as is outlined by the text below. No [corresponding passage] exists in the [Nei-]ching that could be examined [for comparison].

Kato Bankei: The [movement in the] vessels of females is contrary to [the proper course of influences]; the [movement in the] vessels of males is in accordance with [the proper course of influences]. "In accordance with [the proper course of influences]" implies that the influences are generated in spring and summer, and that they move upward from below. "Contrary to [the proper course of influences]" implies that the influences are generated in autumn and winter, and that they move downward from above. This is meant by "in males and females [the movement in the vessels] may be regular." In his commentary, Hua [Shou] does not distinguish between the meanings of ni shun ("contrary to or in accordance with [the proper course of influences]") and of fan ("in contrast to [the regular condition of males and females]"). Thus, he missed the meaning of this dialogue. How is that? In the question of this difficult issue, ni shun and fan carry two [different] meanings. The answers repeat this differentiation. Students should consider that.

Liao P'ing: This difficult issue discusses differences in the [movement in the] vessels of males and females. All the five apocryphal writings have followed its [argumentation]. The [movement in the] vessels of males and females are not contrary to each other. This is an erroneous statement.

(2)-(3) Hua Shou: This is an investigation of the beginning of living beings which is clad in a discussion of male and female, of yin and yang. Mr. Chi [T'ien-hsi] has said: "All living beings originate in the tzu [month]."³ The tzu [month] is the beginning of all things. From the tzu [date, the process of generation] is carried on for males to the left for thirty [years] in the [calendrical] cycle, until it reaches the ssu [date]. For females it is carried on to the right for twenty [years] until it too reaches the ssu [date]. That is the number [of years] at which males and females marry. When pregnancy [begins] in a ssu [month], for males it takes ten months in the cycle to the left; birth occurs in the yin [month]. The yin [month is associated with the phase of] wood and with yang. For females, [pregnancy] takes ten months in the cycle to the right. Birth occurs in the shen [month]. The shen [month is associated with the phase of] metal and with yin. Mr. Hsieh [Chin-sun] has said that

the yin [month] is wood, and wood generates fire. Fire, then, is generated in the yin [month] and its nature is to send its flames upward. Hence, in males [a strong movement in] the vessels appears above the gate. The shen [month] is metal, and metal generates water. Water, then, is generated in the shen [month] and its nature is to flow downward. Hence, in females [a strong movement in] the vessels appears below the gate. My own opinion is that yang bodies are light and clear and that they ascend to the way of heaven. Hence, in males [a strong movement in] the vessels appears above the gate. Yin bodies are heavy and turbid; they descend to the ways of earth. Hence, in females [a strong movement in] the vessels appears below the gate. That is the normal situation in males and females.

Kato Bankei: This is the answer to the first of the two issues raised. It says that it is natural for males and females to be distinguished by [movements in the vessels that are, in the case of females,] contrary to and, [in the case of males,] in accordance with [the proper course of influences]. The yin [month] is wood; it is yang. That is to say, with the beginning of the yin month, all the influences start to rise from the earth, and the vital influences of all things are in the upper realm. The six branches from yin to wei match [the six months of] spring and summer; they are all yang. The shen [month] is metal; it is yin. With the beginning of the shen [month], the yang influences descend and the yin influences begin to dominate. All the vital influences of the many kinds [of beings] now enter the earth. The six branches from shen to ch'ou match [the six months of] autumn and winter; they are all yin. All [earlier] authors have too closely adhered to the statements [in the Nan-ching referring to] the yin and shen [months only]. One should not follow them.

Tamba Genkan: "The [movement in the] vessels may be contrary to or in accordance with [the proper course of influences]" means that there are [movements in the] vessels which are in accordance with [what is proper for] males and contrary to [what is proper for] females, and that there are [movements in the] vessels which are in accordance with [what is proper for] females and contrary to [what is proper for] males.... The [chapter] "Fan lun hsün" of the Huai-nan tzu⁴ says: "According to the rites [a man] marries with thirty." And the commentary adds: "[A man] marries at the age of thirty because both [males and females] are born in the tzu [period] when yin and yang are not yet differentiated. Beginning with the tzu [period], males count leftward [in the calendrical cycle] and proceed through thirty [years] to reach the ssu [period]. Females [also] begin with the tzu [period], count rightward, and proceed until age twenty when they, too, reach the ssu [period]. Then they enter a union as husband and wife. Hence, the sages followed this [pattern] when they established the rites. They let males become thirty before they marry, and they let females become twenty before they enter matrimony. For a male child [resulting from their union,] counting starts from the ssu [month] to the left and proceeds through ten [months] until the yin [month]. Hence, a [male] person is born, after ten months, in a yin [month], and the counting of a male's [years of life] starts from yin. For a female child, counting starts from the ssu [month] to the right until the shen [month] is reached. [A female person,] too, is born after ten months, but in a shen [month]. Hence, the counting of a female's [years of life] starts from shen." The Shuo-wen states: "Pao reflects pregnancy. It has [the character] ssu in its center. This is the image of a still formless child. The original influences begin to emerge at the tzu [month]. Tzu is when man is born. Males proceed to the left for thirty, females proceed to the right for twenty [years]. Both then arrive at ssu. They become husband and wife. Pregnancy begins

in a ssu [month]. In the ssu [month] a child [is conceived which] is born after ten months. For males [this process of birth] begins at the ssu [month] and ends at the yin [month]; for females it begins at the ssu [month] and ends at the shen [month]. Hence, the years of life of males begin with yin; the years of life of females begin with shen."

Liao P'ing: These statements originate from the [chapter] "Fan lun hsün" of the Huai-nan[tzu]. The Nei-ching has no such text. From the fact that [the Nan-ching] quotes many statements from Han Confucians, the Huai-nan[-tzu], master Tung [Chung-shu], Hsü [Shen], and Cheng [Hsüan], Tamba [Genkan] concluded that it appeared rather late.⁵ That is correct.

(4)-(5) Ting Te-yung: When the [text here] speaks of the [movement in the] vessels in the foot[-section] of males and females, it [refers to] root and basis of yin and yang. "Contrary to or in accordance with [the proper course of influences]" means that yang [influences] are held while yin [influences] come to life, and that yin [influences] are held while yang [influences] come to life. The three yang start their existence at "spring begins." That is [the date] when the yin [period] commences. Hence, [the text] states: "A male is born in the yin [period], which is wood and yang." The three yin are generated at "autumn begins." In the seventh [month] the shen [period] commences. Hence, [the text] states: "A female is born in the shen [period], which is metal and yin." The influences of a male child begin [their existence] in the minor-yang [period]; they peak in the greatyang [period]. That is why in males the [movement in the] vessels in the foot[-section] is constantly weak, while the [movement in the] vessels in the inch[-section] is strong.⁶ The influences of a female child begin [their existence] in the great-yin [period]; they peak in the ceasing-yin [period]. In females the [movement in the] vessels in the foot[-section] is at the surface, while it is in the depth in the inch[-section]. Hence, [the text] states: "In males [a strong movement in] the vessels appears above the gate; in females [a strong movement in] the vessels appears below the gate."

Yang: In males yang influences abound; hence, the [movement in the] foot[-section of the] vessels is weak. In females yin influences abound; hence, the [movement in the] foot[-section of their] vessels is strong. That is a normal condition.

Li Chiang: The influences of a male child begin [their existence] in the minor-yang [period]; they peak in the great-yang [period]. The arrival of minor-yang [influences] is at times strong, at times minor, at times short, at times extended. That is [reflected by] the hexagram fu ("return") of the I[-ching]. The first yang resides in the foot-section.⁷ The arrival of the yang-brilliance [influences] is at the surface, strong, and short. That is [reflected by] the hexagram lin ("approach") of the I[-ching]. The second yang resides in the gate-section. The arrival of the great-yang [influences] is vast, strong, and extended. That is [reflected by] the hexagram t'ai ("extreme") of the I[-ching]. The third yang resides in the inch-section. The three yang grow from the earth; hence, the [movement in the] vessels of a male is [marked by] abundance in the inch[-section] and by weakness in the foot[-section]. The influences of a female child begin [their existence] in the great-yin [period]; they peak in the ceasing-yin [period]. The arrival of the great-yin [influences] is tight, strong, and extended. That is [reflected by] the hexagram kou ("meeting") of the I[-ching]. The first yin resides in the inch-section. The arrival of the minor-yin [influences] is tight, fine, and slight. That is [reflected by] the hexagram tun ("retreat") of the I[-ching]. The second yin resides in the gate-section. The arrival of the

ceasing-yin [influences] is in the depth, short, and generous. That is [reflected by] the hexagram pi ("stoppage") of the I[-ching]. The third yin resides in the foot-section. The three yin are generated by heaven; hence, the [movement in the] vessels of a female is [marked by] depth in the inch[-section] and by abundance in the foot[-section].

(6)-(11) Ting Te-yung: When [the text] states that if a male's vessels display a female [movement], that is "not enough," it means that the yin [influences] are not enough. Hence, yang [influences] enter and seize [their location]. Hence, the yang [influences] do not appear at the inch-opening but, in contrast [to what is proper], they appear in the foot-interior [section]. The yin influences master the interior; [here] they are not enough. Hence, one knows that the illness is situated in the internal [parts of the body]. When a female's vessels display a male [movement,] that indicates a [movement] greatly exceeding [its normal limits]. When the illness is situated in the four extremities, the [movement in the] vessels in the foot[-section,] which originally is at the surface, is now, in addition, apparent in the inch[-section]. That is called "greatly exceeding [its normal limits]." The yang [influences] control the exterior; hence, the illness is situated in the four extremities. If one determines [the location of an illness] according to the [movement in the] vessels [felt] in the left or right [hand], the illness is in the left [side of the body] when one feels the [respective movement] in the left [hand]; the illness is in the right [side of the body] when one feels [the respective movement] in the right [hand].

Chang Shih-hsien: From the yin [month] to the wu [month] is the time of spring and summer, when water generates wood. Then, in a normal situation, the inch[-section] of males abounds [with influences] while their foot[-section is marked by] weakness. From the shen [month] to the tzu [month] is the time of autumn and winter, when metal generates water. Then, in a normal situation, the foot[-section] of females abounds [with influences] while their inch[-section is marked by] weakness. Thus, if one does not neglect [a lifestyle in] accordance with the ascend and descend of yin and yang, that would be a normal course. If one acts contrary [to the requirements of the seasons], a male's vessels will display a female [movement, that is to say,] in spring and summer a [movement appears in the] vessels that [should appear only] in autumn and winter. Or, a female's vessels will display a male [movement, that is to say,] in autumn and winter [a movement appears in] the vessels that [should appear only] in spring and summer. If a male's vessels display a female [movement, this indicates that the yang influences are] not enough. That is, in spring and summer [one feels a movement in the] vessels [which is characteristic] of autumn and winter. In spring and summer all things come to life and grow. Hence, the [movement in the vessels of the] inch[-section] should be [marked by] abundance while the [movement in the vessels of the] foot[-section should be marked by] weakness. Here, in contrast, abundance marks the foot[-section] and weakness marks the inch [-section]. This indicates that the water of the kidneys [has become] evil [in that it] has overcome the fire of the heart. The yang influences are not enough. They cannot [stimulate] birth and growth. The illness is in the internal [parts of the body]. If a female's vessels display a male [movement], this means that in autumn and winter one feels [a movement in] the vessels [which is characteristic] of spring and summer. In autumn and winter all things are collected and stored away. Hence, the [movement in the vessels in the] foot[-section] should be [marked by] abundance, while the

inch[-section should be marked by] weakness. Here, in contrast, abundance marks the inch[-section] and weakness marks the foot[-section]. This indicates that the depletion fire⁸ abounds while the water of the kidneys is exhausted. The yang [influences have turned] evil [in that they] greatly exceed [their normal limits]; they cannot be collected and stored away. The illness is in the external [parts of the body].

Liao P'ing: A difference in the manifestation of illness in males and females appears only at their reproductive openings. In every other aspect they are identical. The Nei-ching does not discuss different diagnostic patterns for males and females. With such a theory this book can no longer honor the ancient [diagnostic] patterns. If the examination is to be carried out with but one finger, why should there be the difference between foot- and inch-section? The overall fabrication intended here is an absorption of the three sections into the two inch[- sections of the two hands]; the differences between males and females is used as illustrative material. But if the skin exists no longer, how could the hair remain at its place? The best remedy would be to delete all this with a single stroke of one's pen!

(8)-(11) Kato Bankei: This is the second answer. This section discusses how greatly excessive or insufficient [influences] are responsible for [illnesses in] heart and lung, as well as in kidneys and liver; it refers to unilateral depletion or repletion of the [protective] influences or of the blood. When [the text] says: "A male's vessels display a female [movement]," with a weak [movement appearing] in the inch[-section] while the foot[-section] is full, that can be compared to the failure of yang influences to rise in spring and summer when they remain, instead, down in the earth. In this case the yin has a surplus while the yang does not have enough. Hence, the illness is located in the internal [section of the body]. This is to say that the yin section is stronger [than the yang section]. "If a female's vessels display a male [movement, this indicates that the yang influences] greatly exceed [their normal limits]"—[in this case] the inch[-section] is full while the [movement in the] foot[-section] is weak. That is to say, the yin does not have enough and the yang has a surplus. This can be compared to the failure of the yang [influences] to descend in autumn and winter when they stay above the earth. Hence, the sections of heart and lung dominate. The first "left" and "right" refer to the position of the [movement in the] vessels; the second "left" and "right" refer to the depot sections.

(10) Liao P'ing: This kind of talk is not even worth a contradiction.

(11) Liao P'ing: If such differences did in fact exist between males and females, not a single medical pattern could be [applied to both sexes] alike.

Unschuld's Footnotes

3. Tzu is the month of winter solstice. These calculations {refer to footnote 3 & diagram with Difficult Issue Nineteen} are based on the pattern of the cycle of the Twelve Earth Branches.

4. The Huai-nan-tzu is supposed to have been compiled in the second century B.C. by Liu An (d. 122 B.C.) or scholars close to him.

5. Tung Chung-shu (second century B.C.); Hsü Shen (d. A.D. 120?); Cheng Hsüan (127-200).

6. The text has yang instead of ch'iang.

7. Unbroken lines are categorized as yang; broken lines as yin. The three bottom lines of the hexagrams are considered here to reflect the three sections (i.e., foot, gate, and inch).

8. Hsü-huo ("depletion fire") is the term used to indicate a condition in which heat in the body results from a depletion of yin influences.

THE TWENTIETH DIFFICULT ISSUE

Overview: Introduction of the concepts of hidden and concealed movements in the vessels, of doubled influences and of lost influences.

Unschuld's Translated & Collated Commentaries

(1) Hsü Ta-ch'un: No [corresponding text exists in the Nei-ching that could be] examined [for comparison with] the "statement from the scripture" quoted here. "Hidden and concealed" means that [a specific movement in the] vessels cannot be perceived at its proper location but is, in contrast, stored away in another section and can be perceived there.

(2)-(3) Ting Te-yung: The [yin and yang] sections referred to here are not simply the inch[-section] as yang and the foot[-section] as yin. Speaking in terms of "in front" and "behind," the inch represents the yang section while the foot represents the yin section. But speaking in terms of "above" and "below," the [section] above the flesh constitutes the yang section while the [section] below the flesh constitutes the yin section. Here, [an example is given of] a depletion of yin influences, [that is to say, a situation in which yin influences] are not enough, [so that] yang [influences] enter and seize [their section]. Hence, a yang [movement in the] vessels appears in the yin section. When this [movement in the] vessels is at times deep, rough, and short, this indicates that yin [influences] lie hidden among the yang [influences].

Yang: That is to say, the [movement to be felt in the] foot[-section] is at the surface, smooth, and extended.

Hua Shou: "To seize" is used here in the sense of "to climb on and ride in a car." "To lie hidden" is used here in the sense of "soldiers lying in ambush."

Liao P'ing: Here, [on the one hand,] the appearance of the [movement in the] vessels is differentiated according to yin and yang, and [on the other hand,] the sections [where these movements appear] are differentiated according to yin and yang. When a yang [movement in the] vessels appears in the yin section, that is considered to be "hidden and concealed." That is, the yin section has a yin [movement in the] vessels as its resident, and the yang [movement in the] vessels of the yang section is considered as a separate item. When [the latter] leaves the yang section and arrives at the yin section, the yin [movement in the] vessels fears it and retreats. This kind of talk is, indeed, completely ignorant of the principles of the [movement in the] vessels!

(4)-(5) Ting Te-yung: In the inch-opening and above the flesh, [a movement of influences] occurs from time to time that is in the depth, rough, and short.

Yang: [The movement of the influences] in the foot[-section] is entirely at the surface, smooth, and extended. However, from time to time it appears in the depth, rough, and short. Hence, [the text]

states: "Yin [influences] lie hidden among the yang [influences]." [The movement that appears in the] inch-opening and in the gate[-section is permanently] in the depth, short, and rough.

Hsü Ta-ch'un: That is to say, even though the yang influences have seized the yin [section], still yin [influences] lie hidden among the yang [influences].

(6) Ting Te-yung: If the [movement in the] vessels in the inch-opening and below the flesh appears occasionally at the surface, smooth, and extended, this indicates that yang [influences] lie hidden among the yin [influences].

Yang: The [movement in the] inch- and gate[-sections appears] entirely in the depth, short, and rough. But from time to time it is at the surface, smooth, and extended. Hence, [the text] states: "Yang [influences] lie hidden among the yin [influences]."

(7)-(8) Ting Te-yung: "A doubling of the yang [influences results in] madness"—that is to say, if the [movement in the] vessels is at the surface, smooth, and extended—and if it is, in addition, replete and frequent—[the patient] will talk madly of great affairs. He will perceive himself to be in a high position and to have wisdom like a sage. He will madly overstep [propriety] and he will take off his clothes. The [statement,] "when the yin [influences] are lost, one's eyes turn blind," [means] that suddenly one loses one's ability to see something. Hence, [the text] speaks of "blindness." Here mang ("blind") equals huang ("empty", "barren"). "A doubling of the yin [influences results in] falling sickness": Here tien ("falling sickness") stands for chüeh ("to fall"). "When the yang [influences] are lost," the patient will see demons in the dark. That is why the [Nan-]ching says: "A doubling of the yang [influences results in] madness; a doubling of the yin [influences results in] falling sickness. When the yang [influences] are lost, one sees demons; when the yin [influences] are lost, one's eyes turn blind."

Yang: "A doubling of the yang [influences]" indicates a concentration of yang influences in the upper [section]. That is to say, [the movement in the vessels] in front of the gate is at the surface, smooth, and extended. At the same time it is replete and vigorous. In addition, it is panting and frequent. That is called "a doubling of the yang [influences]." "A doubling of the yin [influences]" refers to a [movement] in the foot[-section] that is in the depth, short, and rough, and, furthermore, full and replete. That is called "a doubling of the yin [influences]." "When the yang [influences] are lost" [refers to an] absence of yang influences. That is to say, [the movement in the vessels] in front of the gate is very fine and slight. Hence, one's vision is blurred and one sees demonic beings. "When the yin [influences] are lost" refers to a very slight and fine [movement] in the foot[-section]. The yin [influences] are the essential influences. When the essential influences are lost, blindness results. The expressions mang ("blind") and t'o ("lost") stand for shih ("to lose"). That is to say, one has lost yin or yang influences.

Yü Shu: The inch-opening is termed yang. Here, a yang [movement in the] vessels appears that is [increased] more than threefold. Hence, [the text] speaks of a "doubling of yang." The resulting illness is madness and delusion. [The patient] perceives himself to be in a high position and to have wisdom like a sage. He will climb on high locations and start singing. He will take off his clothes and run around [in this condition]. He will use insulting language regardless of whether he meets relatives or strangers. Hence, [the text] speaks of "madness." The foot[-section] is termed yin. [Here] a double

yin [movement] appears in the foot[-section of the] vessels. Hence, [the text] speaks of a "doubling of yin." The resulting illness is called "falling sickness." That is to say, [the patient] falls down on the earth, has his eyes closed, and does not wake up. When the yin peaks, the yang returns. Hence, after a long time [the respective person] will wake up again. Hence, one speaks of tien. This [term] corresponds to contemporary expressions like t'ien-tiao ("visitations by heaven"). Man is endowed with yin and yang [influences]. When the yin and yang [influences] are balanced, [his entire organism] is adjusted. Here, the yin influences are lost and only the yang influences are present in abundance. The five depots belong to the yin. The five depots transmit the [protective] influences and the blood to pour them [wherever they are needed]. Above, they provide nourishment to the eyes. Here, the yin influences are lost. The influences of the five depots cannot provide nourishment to the eyes. Hence, the eyes turn blind and cannot see anything. Hence, [the text] states: "When the yin [influences] are lost, the eyes turn blind."

Hua Shou: This is a mistaken abridgment of the text of the fifty-ninth difficult issue that has been placed here.

Chang Shih-hsien: When yang [movements appear] in both the foot- and the inch[-sections], that is a "double yang [movement]." When yin [movements appear] in both the foot- and the inch[-sections], that is a "double yin [movement]." Madness is a yang illness; falling sickness is a yin illness. Demons belong to the yin. One sees them when the yang [influences] are lost. The eyes are the essence of yin; they turn blind when the yin [influences] are lost.

Kato Bankei: Hua [Shou] has stated that this text on madness and falling sickness has been mistakenly abridged from the fifty-ninth difficult issue. In my view that is not so. The discussion there is concerned with illnesses that originate internally, in that an unbalanced repletion of the influences in the depots emerges. Here, yang and yin symptoms occur because one suffers from harm due to cold or heat. These illnesses originate externally. Hence, one sees demons or becomes blind and dies afterwards. Madness and falling sickness as discussed there, [in the fifty-ninth difficult issue, refer to] a loss of the proper influences themselves. Essence and spirit are dispersed; they do not return to their original shelter. Such [a situation] may continue for years without end. How could it [be related to] such dangerous and acute situations as blind eyes or the perception of demons?

Students must investigate all this.

(8) Hsü Ta-ch'un: When the eyes are supplied with blood, they can see. When the yin [influences] are lost, no blood is available to nourish the eyes. Hence, they will turn blind.

(1)-(8) Liao P'ing: In conclusion, the author(s) of this book did not understand the literature, they did not know the principles of the [movement in the] vessels, and when they added a quotation from the text of the [Nei-]ching, their explanations were all wrong and based on erroneous readings. This difficult issue is particularly meaningless.

Unschuld's Footnotes

1. Ch'ien Hsi-tso has commented that the character ch'eng ("seize") is a mistaken addition here. It seems to be superfluous and I have omitted it.

Overview: On the prognostic significance of situations where a patient's bodily appearance shows signs of illness while the movement in his vessels does not, and vice versa.

Unschuld's Translated & Collated Commentaries

(1) Ting Te-yung: This [question refers to the fact that] each of the five depots has [some other entity in the organism] which it controls. The lung controls the [breathing] influences; the heart controls the vessels; the spleen controls the flesh; the liver controls the muscles; the kidneys control the bones. Heart and lung master the breathing and the vessels; thus, they are responsible for the passage of the influences of heaven [through the body]. They must not be hit by evil [influences]. If they are hit by evil [influences], the [frequencies of the] breathing and of the [movement in the] vessels do no longer correspond to each other. Although the [bodily] form has no illness, one should know that death [is imminent]. Kidneys, liver, and spleen control [man's bodily] form; they all are responsible for the passage of the influences of the earth. If they are hit by evil [influences], the form will be injured. If the [movement in the] vessels does not yet display an illness, life [will continue]. Once both the [bodily] form and the [movement in the] vessels are affected by an illness, nothing can be done. That is [what is] meant by [the statement] that each of the five depots controls either the [bodily] form or the [movement in the] vessels. Hence, [the text below] speaks of a "pattern of great [importance]." Li Chiung: "If the [bodily] form has an illness," [means that] the body is thin and emaciated; hands and feet are numb. "If the [movement in the] vessels has no illness," [means that] the movement in the vessels corresponds to the up and down of exhalation and inhalation, neither greatly exceeding nor falling short [of its normal limits]. The [prognostic] judgment is [that the respective person will continue to] live. "If the [movement in the] vessels has an illness" [means that] an examination of the frequency of the arrival [of the influences will reveal a movement] either greatly exceeding or falling short [of its normal limits]. Thus, a person may not yet suffer from ailments such as fits of cold or heat. Even though he [appears] not to have an illness, he will nevertheless die.

(2) Lü Kuang: "The [bodily] form has an illness" means that the five depots are hurt. The bodily form is emaciated; the [movement of the] influences is slight. The [movement in the] vessels is reversed and slow; it does not correspond to the [frequency of the] breathing. Thus, when the [frequency of the breathing] does not correspond to the [movement in the] vessels, that is an illness of the [bodily] form. "The [movement in the] vessels has an illness" means that [the movement of the influences] arrives with [increased] frequency. When the [movement in the] vessels has an illness, the respective person may not yet suffer from headache or from fits of cold or heat. The illness has just [emerged]; it has not yet continued for long. When [the person begins to perceive his] illness, he will [soon] die. Li Chiung: By "[movement in the] vessels," the blood is meant here. By "breathing," the influences are meant here. The movement in the vessels [i.e., of the blood] does not occur by itself; it is caused by the influences. Here now, the breathing [frequency] of the influences does not correspond to the frequency of the [movement in the] vessels by the blood.

(1)-(2) Chang Shih-hsien: The [movement in the] vessels is most decisive for man. Hence, if [this movement in] the vessels is balanced, that means life. If the [movement in the] vessels has an illness,

that means death. The [movement in the] vessels and the [bodily] form [should] fit each other like the two halves of a tally. If the [movement in the] vessels has an illness while the [bodily] form does not, then the [movement in the] vessels has lost its normal status; it may, for instance, appear intermittent. Hence, one knows that the [respective person] will die. "The [movement in the] vessels has no illness" does not mean that the [movement in the] vessels has no illness; it means that the frequency of the breathing does not correspond to the frequency of the [movement in the] vessels. That is [what is] meant when [the text] says "no illness is present." The [movement in the] vessels may indeed have an illness. The frequency of human breathing through exhalation and inhalation, regardless of [whether one is] male or female, amounts in one day and one night to 13,500 breathing [periods]. In this time, the movement in the] vessels proceeds over 810 chang. In case of an illness, this is different, in that the frequency of the breathing and of the [movement in the] vessels either greatly exceed or fall short of [their normal limits]. Hence, it is customary to take [the condition of someone who has] no illness [as a standard] for regulating [the condition of] the person with the illness. "One's breathing frequency does not correspond to the [movement in the] vessels" means that the physician, in his examination, takes his own breathing frequency [as a standard for measuring the movement in] the vessels of the patient. [He may feel that] with each of his breathing [periods, the movement in the patient's vessels] has five arrivals, thus reaching 810 chang. Still, the patient's breathing frequency may not coincide with the amount of 13,500 [breathing periods per day and night]. Thus, the physician knows only that the frequency [of the arrival of the movement in the patient's] vessels corresponds to his own breathing, and he will tell the [patient] that he has no illness. But [the physician] does not know that the [patient's] breathing frequency does not correspond to his own. Hsü Ta-ch'un: In a case where "a person's [bodily] form has an illness while the [movement in the] vessels has no illness," [that person] has received, for instance, evil cold which has not penetrated deeply [into the body. The cold] is unable to cause changes and disturbances among the influences and the blood. Hence, life [will continue]. "If the [movement in the] vessels has an illness while the [bodily] form has no illness," then the evil influences have already penetrated deeply [into the body]; they lie hidden and will not come out. Blood and influences are disturbed first. Hence, death [results]. That is very straight-forward. The present answer, however, is quite beside the point [of the question]. I fear that something has been left out by mistake.

Also, in the treatise "Pien mai fa" of the Shang-han lun [it is said]: If the [movement in the] vessels has an illness while the person has no illness, that is called a "walking corpse" because no "governing influences" are present. [That person] will be dizzy, fall down, and recognize nobody. His life will be shortened and he will die. If the person has an illness while the [movement in the] vessels has no illness, that is called "inner depletion" because no influences from the grains are present. That may be a hardship, but it does not constitute suffering. The meaning of this is clear too.

Ting Chin: This chapter elucidates the meaning of [what happens when] the influences have contracted an illness first and the blood is affected afterward, and vice versa. Thus it introduces the issue raised in the following chapter. That is to say, when the [bodily] form has an illness while the [movement in the] vessels has no illness, that does not mean that the [movement in the] vessels is free from illness. It is just that the frequency of the patient's breathing does not correspond to the

frequency of the [movement in his] vessels. Consider, for instance, [a situation in which] evil [influences] have entered his [protective] influences. The [protective] influences belong to the yang and correspond to the external [parts of the organism]. Hence, the [bodily] form will be affected by the illness first, and the breathing, too, will be disturbed first. The [disturbance of the movement in the] vessels will follow later. It is not that the [movement in the] vessels will not be affected by the illness at all. This means that the [bodily] form contracts the illness first, and the breathing frequency no longer corresponds to the frequency of the [movement in the] vessels, [which remains normal for some time]. Consider, for example [a situation in which] evil [influences] have entered the blood. The blood belongs to the yin and corresponds to the internal [parts of the organism]. In this case the [bodily] form will be affected by the illness only later, and the breathing, too, will be disturbed later, although the [movement in the] vessels has been already affected by the illness. It is not that the form will not be affected by the illness at all. This means that the [movement in the] vessels is affected by the illness first, and the frequency of the [movement in the] vessels no longer corresponds to the breathing frequency, [which remains normal for some time]. This is a pattern of great [importance that elucidates the consequences of] whether the [protective] influences or the blood are affected by an illness first or later. [The text] speaks of "life" because the illness is in the external [parts of the organism, i.e., in the] palaces. [The text] speaks of "death" because the illness is in the internal [parts of the organism, i.e., in the] depots.

Liao P'ing: Both question and answer raise no [point] at all. Why was it necessary to establish this difficult issue? For no reason other than to expand the contents [of this book] in order to reach the number of eighty-one [treatises].

Nanking 1962: This difficult issue states "a [person's bodily] form has an illness while the [movement in the] vessels has no illness" and "the [movement in the] vessels has an illness while the [bodily] form has no illness" in order to elucidate—by comparing a [person's bodily] form and the [movement in his] vessels—the relationship between various courses an illness may take and prognostic [diagnosis]. The basic meaning of this [difficult issue is to focus attention on] whether the [movement in the] vessels and the [bodily] symptoms correspond to each other, and whether the [bodily] form and the [movement of the] influences coincide with each other. Furthermore, it emphasizes the importance of the appearances of the [movement in the] vessels because the appearances of the [movement in the] vessels accurately reflect the [conditions of the] true influences in the human body. For this reason they are of particular importance for prognostic diagnosis. Hence, the original text says: "If a person's [bodily] form has an illness while the [movement in the] vessels has no illness, that implies life" and "if the [movement in the] vessels has an illness while the [bodily] form has no illness, that implies death." This pattern coincides with a statement in the [treatise] "Fang sheng shuai lun" of the Su-wen: "When the influences of the [bodily] form have a surplus while the influences in the vessels are not enough, death [must follow]. When the influences in the vessels have a surplus while the influences of the [bodily] form are not enough, life [will continue]."

Overview: Elaboration of the concepts of illnesses in the vessels that are "excited" and of those that are "generated."

Unschuld's Translated & Collated Commentaries

(1) Yü Shu: That is a movement which is in contrast to what is normal.

(2) Yü Shu: The movement in the vessels is in contrast to what is normal. Hence, [the text] says: "It may be marked by illnesses that are generated."

(3) Yü Shu: Illnesses of the influences are transmitted to the blood. That is [what is meant by] *i mai pien wei erh ping* (perhaps, "one single vessel may be affected by two illnesses").

(1)-(3) Hsü Ta-ch'un: This is not the complete text of the [Nei-]ching. This text here is an abridgment of statements in the [Nei-]ching. The term *mai* refers here to the conduit-vessels. For a discussion of the "excitement" and of the "illnesses that are generated," see the treatise "Ching-mai" of the Ling[-shu]. "Two kinds of illness" refers to the illnesses listed in the text of the [Nei-]ching under "excitement" and under "illnesses that are generated."

Liao P'ing: The treatise "Ching-mai" states for each of the twelve conduit-vessels: "In case of an excitement, the illnesses resulting are [etc., etc.]" Further down, [the Nei-ching] states that this [excitement] is responsible for illnesses generated in specific other areas [of the organism]. For example, [once the conduit of] the large intestine [is affected by an illness due to excitement, it] is responsible for the generation [of illnesses] among the body's liquids, and the [conduit of the] stomach is said to be responsible for the generation of illnesses of the blood. Thus, an initial summarization is followed by specific records [of various manifestations of an illness in the respective conduit-vessels]. Strangely enough, those men who have explained the [Nei-]ching up to now have considered [illnesses due to] "excitement" as one category and "illnesses that are generated" as another category. This is different from the meaning of the text. [These commentators] did not know that they followed the lead of the apocryphal Nan-ching. Whoever has compiled this apocryphal book used the name of Yüeh-jen as his pseudonym. That he was unable to read the ancient books is reflected by this [difficult issue,] which is most ridiculous.... Hsü [Ta-ch'un's] commentary distinguishes between two kinds [of illness] too. [Hsü] was not aware that the illnesses listed below the initial summarization are specific records [of various manifestations of an illness in the individual conduit-vessels]. Hence, his explanation is inadequate.

(4) Liao P'ing: This is in stark contrast to the original text [of the Nei-ching].

(5) Yü Shu: When the movement in the vessels is in contrast to what is normal, evil [influences] have entered the [proper] influences.

(6) Yü Shu: When the [proper] influences have received evil [influences], they transmit them to the blood. Hence, the blood is affected by illnesses that are generated [by the influences].

(1)-(6) Chang Shih-hsien: *i mai* ("one single vessel") refers to the vessel of one specific conduit. "Two kinds of illness" are the illnesses of the blood and of the [protective] influences. The [movement in the] vessels is tied to individual conduits; two kinds of illness may result from changes [in that movement]. In man's entire body, the blood constitutes the constructive [influences] while the

[proper] influences constitute the protective [influences]. The constructive [influences] move inside the vessels; the protective [influences] move outside of the vessels. Evil [influences] enter from outside; they affect the [protective] influences first and are then transmitted to the blood. The blood corresponds to the [proper] influences. The rise and the descent of the blood coincides with the rise and the descent of the [proper] influences. When the [proper] influences receive evil [influences], the [latter] must be transmitted to the blood. Hence, the illnesses of the blood are generated by the [proper] influences.

(7) Ting Te-yung: "The influences are responsible for providing the [body] with a warm flow."

Hsü-hsü reflects the image of the arrival of a genial breeze.

Yü Shu: Hsü chih ("provide the body with a warm flow") refers to the flow of the influences.

Hua Shou: Hsü stands for hsü ("warm"). "The influences are responsible for providing the [body] with a warm flow" means that man's true influences arrive like a genial breeze, steaming through the interspace between skin and flesh. "The blood is responsible for providing the [body] with moisture" means that man's blood vessels moisten his muscles and bones, soften his joints, and nourish his body's depots and palaces. The term mai here is not the mai ("movement in the vessels") of the foot-and-inch[- sections]; it is the mai ("vessel") of the twelve conduit-channels. That is to say, in each vessel of the twelve conduit vessels there may be two kinds of illness—namely, those affecting the division of the influences and those affecting the division of the blood. When evil [influences] reside among the [proper] influences, these influences will be excited as a result. When evil [influences] reside in the blood, the blood has an illness that is generated [as a result of the excitement of the proper influences]. When the [proper] influences stagnate and do not move, that is an illness of the influences; when the blood is obstructed [in its movement] and cannot moisten [the body any longer], that is an illness of the blood. Hence, first comes the excitement and then, afterward, come the illnesses generated [as a consequence of this excitement]. One speaks of "first" and "afterward" because the [protective] influences are in the external [parts of the body] while the blood is in the internal [parts of the body]. The external [parts] are affected by evil influences first; the internal [parts] follow and are affected by the illness afterward. However, evil [influences] may also remain among the [proper] influences [without affecting the blood later on], and they may reach the blood directly [without having affected the proper influences first]. One should not adhere to this [doctrine of] "first" and "afterward" too closely. "Scripture" refers to treatise 10 of the Ling-shu.

(8) Ting Te-yung: "The blood is responsible for providing the [body] with moisture." Ju means "to moisten," "to soften." When the influences move, the blood moves; when the influences stop, the blood stops too.

Yü Shu: Ju refers to "moistening." That is to say, the human body is endowed with the [protective] influences and with blood. The [protective] influences and the blood proceed through [the entire body]. Their illnesses are outlined below.

(9)-(10) Ting Te-yung: Man's conduit-vessels pass influences and blood through his entire body. It may occur that [the influences and the blood] settle in one specific conduit-vessel. When the influences stagnate and do not move, the blood will, as a result, also be obstructed [in its movement] and cannot moisten [the body any longer]. The [protective] influences are affected by an illness first;

that is called shih-tung ("excitement"). The obstruction [of the movement] of the blood and [the latter's] failure to moisten [the body] constitute a secondary illness. That is called so sheng ("generated"). That is [what is] meant by i mai ch'e pien wei erh ping (here, "one single vessel may develop two kinds of illness").

Yü Shu: The first section of the text states: "The [movement in the] vessels may be excited." Tung ("movement," "excitement") is yang. That is to say, at first the [protective] influences receive heat. The heat will also be transmitted to the blood. Then, [protective] influences and blood have both received heat. As a consequence, the body's liquids will move in a disorderly fashion. Thus, one knows that "the [movement in the] vessels is excited." Here, [the text] says: "The [influences] stagnate and do not move." This means that the influences and the blood as well as the body's liquids move in a disorderly fashion. [Then the] destroyer wind hits them. Hence, they do not move at all. The influences transmit [the destroyer wind] to the blood. Hence, the blood is obstructed [in its movement] and does not moisten [the body any longer]. It has also received the destroyer wind. Hence, the [movement of the] blood comes to a halt and has an illness.

Yang: Man has been endowed with the [protective] influences and with the blood to govern his existence. The influences are yang. Yang [influences] are the protective [influences]. The blood is yin. Yin [influences] are the constructive [influences]. Normally, these two kinds of influences [i.e., the protective influences and the blood] flow [through the organism]; under this condition no illness is present. Evil [influences] hit the yang [influences]. The yang [influences] are the [protective] influences. Hence, these influences are the first to be affected by an illness. That is because the yang influences are located in the external [parts of the organism]. If no cure is achieved while [the illness is still] in the yang [section], it will enter then the yin [section, i.e., the yin influences]. The yin [influences] are the blood. Hence, the blood is affected by an illness afterward. That is because the blood is located in the internal [section of the organism]. When the influences are replete, heat results. When the influences are depleted, cold results. When the blood is replete, cold results; when the blood is depleted, heat results. The reason for this lies in the principles of yin and yang. The illnesses of each depot include depletion and repletion, cold and heat, and they may be [located or caused] internally or externally. In each case one must know the location of the depots and palaces, and one must be familiar with the [course of the] flow of the [influences through the main] conduits and network [vessels]. Illnesses must be investigated beginning with their place of origin. Only then can the symptoms of the illnesses be differentiated properly so that the application of needles or drugs will not result in failure. If someone is not familiar with these principles, it would be difficult for him to cure illnesses even though he knew drugs or inserted needles.

(1)-(10) Hsü Ta-ch'un: In the treatise "Ching-mai" [of the Ling-shu], all illnesses due to "excitement" are those of the conduit where [a particular illness] has originated, while all "illnesses that are generated" are those that are transmitted, by analogy [to the patterns of the Five Phases, from the original conduit] to neighboring and other conduits. The text of the [Nei-]ching is very clear on this; there is no such statement that these [illnesses] correspond to the division between influences and blood.