

**NAN-CHING Paul U. Unschuld****(Translated & Collated Commentaries)****Chapter Four: On Illnesses, cont'd. (Difficult Issues 48-61, here 56-61)****THE FIFTY-SIXTH DIFFICULT ISSUE**

*Overview:* Re-interpretation of terms and concepts related to accumulation illnesses, and introduction of a systematic theory of the generation of the five accumulation illnesses.

**Unschuld's Translated & Collated Commentaries**

(2) Liao P'ing: All these [passages] stick closely to the Five Phases [doctrine]. Modern scholars say that this is not a correct paradigm of medicine. It should be thrown out as soon as possible in order to eliminate this screen of errors.

(4) Chang Shih-hsien: The position of the liver is below the left flank. Hence an accumulation [in the liver] is located at the same place.

Hsü Ta-ch'un: "A cup turned upside down" means that its base is large while its top is small.

Liao P'ing: The character tso ("left") should be deleted.

(5) Hua Shou: "They have head and foot" means that they are specific in their size, that they have origin and end.

(6) Hua Shou: "A cough [with influences] moving contrary to their proper direction" refers to a separate connection [between the lung and] the foot-ceasing-yin [conduit through which the influences] move from the diaphragm upward and flow into the lung. Hence in case of an illness in the liver, there is coughing in the chest with [influences] moving contrary to their proper direction. One outbreak occurs every second day; these are chieh and yao [fevers]. In the Nei-ching, each of the five depots is [associated with a particular] yao [fever].<sup>4</sup> The one in the liver is the "wind yao". One could also identify these yao [fevers] as illnesses of cold and heat. They belong mostly to the minor-yang [conduit], which is related to the liver like outside to inside. Hence [the text] states: "The left flank is the section of the liver." Chang Shih-hsien: Those [fevers] breaking out every other day are called chieh; those breaking out every consecutive day are called yao.

Liao P'ing: Later generations have created false [diagnostic] patterns on the basis of these [statements]. To treat illnesses by relying on the [Celestial] Stems and [Earth] Branches, on yin and yang [associations], and on the [mutual] generation and destruction [of the Five Phases]—without taking recourse to the four diagnostic [methods]—means to cause great harm. These are all wooden figurines made by this book.<sup>5</sup>

(8) Li Chiung: The sixth month in late summer is exactly the month when the soil of the spleen serves as king. [The constellation] wu-chi represents the soil. Hence the influences of the spleen contract this illness on the wu-chi day.

Chang Shih-hsien: "Late summer" refers to the sixth month. The soil acts as king during this month; wu-chi is the day when it is king. Both the entire month and [that specific] day represent the period

during which the soil flourishes. Hence the liver is not able to overcome the spleen [during this time], and one contracts an accumulation of fat influences during that month and day.

(3)-(9) Yang: Chi ("accumulation") stands for hsü ("collection"). That is to say, when the blood vessels are not passable, accumulations occur causing illnesses. All accumulations originate in the five depots. If the constructive influences proceed continuously [through the body] and do not miss the proper amount of circulation, one speaks of a normal person. A normal person is without illness. If one depot contracts an illness, [the course of] the constructive influences is obstructed. Hence the illness will be located in that [depot]. Now, if any of the five depots contracts an illness, it transmits it to the [depot] which it can overcome. When the one [depot] that it can overcome happens to act as king at that moment, it will not be willing to accept the transmission. Because it is not willing to accept [the illness] it will return it, transmitting it to the one [depot] by which it can be overcome. But the [depot] by which it can be overcome will not take it. Therefore, [the influences] stay where they are and conglomerate, forming accumulations. Gradually they grow large. As a consequence, the illness takes shape. As to fei-chi ("fat influences"), fei ("fat") stands for sheng ("rich"). That is to say, fat influences concentrate below the left flank, protruding like a cup turned upside down and resembling fat, rich flesh. Small children have this illness often.

Ting Chin: Yüeh-jen's description of the principle behind the formation of accumulations is quite off the point. Obviously, locations suffering from a depletion accept evil [influences], while locations flourishing [with contents] will not take them. In treating accumulations, today's people consider attacking as their duty. That means that they greatly miss the message of the [Nei-]ching. That is truly sad!

(9) Liao P'ing: This kind of talk is really nothing but child's play! When the spleen does not accept the evil [influences], that should be the end of the illness. How could it return them to the lung?!

(10) Yang: "Hidden beams" means that an accumulation extends from above the navel to below the heart. Its size is that of an arm. It resembles the ridgepole of a house.

Hua Shou: [The fu in] fu-liang ("hidden beams") means "lying hidden without movement," like a wooden beam.

(14) Li Chiung: In autumn one's vessels [display a] stringy [movement]. These are exactly the months when the metal acts as king. [The constellation] keng-hsin represents the metal. A "hidden beam" is contracted on a keng-hsin day.

(1)-(14) Hsü Ta-ch'un: The treatise "Ching-chin" of the Ling[-shu states for] the hand-minor-yin muscle:<sup>6</sup> "In case of its illness internal tensions [develop]. Hidden beams extend upward from the heart. In case such hidden beams are generated, those [patients] spitting blood and pus will die; they cannot be cured." A look at these words shows that they too refer to an illness related to the heart, but the actual appearance of that [illness] is not elucidated clearly. In the [treatise] "Fu-chung lun" of the Su[-wen], it is stated: "[The Yellow Emperor asked]: 'If an illness consists of a fullness in the lower abdomen [with that fullness being] rooted in the upper and lower, left and right [sections of the lower abdomen, what kind of an illness is that? Can it be cured?]' Ch'i Po replied:] 'It is named hidden beams. [In such a case the lower abdomen] holds large amounts of pus and blood which are located outside' the intestines and the stomach. [This illness] cannot be treated by massage. Such a treatment

will result in cutting pains; it will cause death. If it is located below [the navel], one must purge the pus and the blood downward because that is a yin [region]. If it is located above [the navel], it presses against the stomach-duct and causes the emergence of swellings inside the [membrane] screen enclosing the stomach-duct. This is a chronic illness. It is difficult to cure. If it is located above the navel, it runs counter [to the requirements of a successful treatment]; if it is located below the navel, it follows them." The [text] says further: "If swellings occur in the human body in the buttocks and in the thighs, and if pain develops around the navel, [what illness is that?] Ch'i Po replied:] "This illness is called hidden beams; it is [also called] feng-ken ("rooted in wind"). The influences [of the wind] pour into the large intestine and attach themselves to the kao and huang "origin" [holes].<sup>8</sup> These are locations below the navel. Hence pain develops around the navel. One cannot move this [illness somewhere else]. If one moves it, it develops into an illness associated with difficulties in passing one's water." If one looks at these [passages], hidden beams are not associated with the heart. [Hidden beams are described] there as major swellings, as are intestinal or stomach ulcers. They are called "rooted in wind" because they consist of conglomerations of wind-poison. Also, one does not necessarily contract them during a day in autumn. What Yüeh-jen has referred to here carries the same name but is an entirely different illness [from the ailment described in the Ling-sku].

(15) Liao P'ing: This is what [Chang] Chung-ching calls: "If it is not transmitted further, the illness will come to an end." . . . If neither the lung nor the kidneys accept the evil [influences] why should one fall ill in autumn? ... The apocryphal Mai-ching discusses illnesses in terms of days and [Celestial] Stems. Such errors are based on these [statements here].

(18) Li Chiung: In case of huang-tan ("jaundice"), the body, the arms, the hands, and the feet all turn yellow.

Hua Shou: Tan ("jaundice") means that one develops a yellow [color]; it is caused by humidity and heat.

Hsü Ta-ch'un: In case of jaundice one's skin, nails and eyes develop a yellow color

(16)-(21) Yang: P'i ("blocked") stands for p'i ("clogged"). That is to say, [the passage] is clogged and conglomerations develop forming accumulations. When the spleen influences are depleted, the stomach will be hot, drawing food [to the stomach]. Now, if the spleen has an illness, it cannot send its influences [through the body] and it cannot pass on the bodily liquids. Hence, although food is present in large amounts, one will become emaciated.

(21) Liao P'ing: To match the ten days [associated with the Ten Celestial Stems] with the five depots is a symbolism of correspondence [used] by the astrologers and diviners.... Each of the earlier [difficult issues] discussed one conduit; the [circumstances of the] remaining [conduits] could be inferred from this [one example]. Here all the five depots are dealt with exhaustively, but the edifice constructed is superficial—it has no basis. To eliminate it would be the right thing to do.

(22) Li Chiung: Hsi ("to rest") stands for piao ("external");<sup>9</sup> pen ("to run") stands for ke (here, "diaphragm"). That is to say, the lung is located above the diaphragm. When its influences do not proceed, it gradually grows larger, pressing against the diaphragm. Hence accumulations in the lung are called "rest and run."

Hua Shou: Hsi pen ("rest and run") means "sometimes they rest, sometimes they run." The right flank is the section of the lung. The lung rules the skin [and its] hair. Hence one shivers from [perceptions of] cold and heat. Somewhere else it is said that illnesses in the depots are static and do not move. Here, an accumulation in the lung sometimes rests, sometimes runs. Why is that? It is like this. That it either rests or runs does not imply that it does not reside at a permanent location, like the illnesses of the palaces. Because it is especially the lung which rules the influences, its influences have certain times when they move or rest. The kidneys also rule influences. Hence the same applies to the "running piglets."

Chang Shih-hsien: Hsi ("to rest") stands for an-ching ("quiet"). Pen ("to run") is identical with pen; they both mean tsou-tung ("to move around"). An accumulation in the lung is sometimes quiet, sometimes it moves around. Hence it is called "rest and run."

(25) Li Chiung: The spring months are the time when the wood of the liver acts as king. [The constellation] chia-i represents the wood. A "rest and run" is contracted on a chia-i day.

(22)-(26) Yang: Hsi ("to rest") stands for chang ("to grow"); pen ("to run") stands for ke (here, "diaphragm"). That is to say, the lung is located above the diaphragm. When its influences do not proceed, it gradually grows larger, pressing against the diaphragm. Hence this is called hsi-pen. Another [explanation] says pen stands for chu ("concentration"). That is to say, [the accumulation of blocked influences] gradually grows larger, turning into a concentration. The lung constitutes the upper cover [of the depots]. Among the depots, it represents the yang. When yang influences are present in abundance, they cause man to develop obstructions in the lung.

(15)-(26) Hsü Ta-ch'un: The treatise "Ching-chin" of the Ling[-shu states for] the hand-great-yin muscle: "In case of its illness, the muscles of all the sections passed by it will be twisted; an extreme pain develops, and hsi pen is generated. One has tensions in one's flanks and one spits blood." Here, too, hsi pen is referred to as an illness related to the lung. The [Ling-shu] states further concerning the hand-heart-master muscle: "In case of its illness, the muscles of all the sections passed by it will be twisted; in the front, the pain reaches the chest and hsi pen [is generated]." Here, then, hsi pen is an illness related to the [heart-]enclosing network. The [treatise] "Yin yang pieh lun" of the Su-wen states: "When the second yang [conduit]<sup>10</sup> has an illness, this [illness] will develop in heart and spleen, and one will miss the most private and concealed [affairs].<sup>11</sup> If the illness [is transmitted [to the spleen], wind-emaciation results. [If the illness is] transmitted [to the lung],<sup>12</sup> hsi pen results. [The patient] will die and cannot be cured." This [passage] regards hsi pen as an illness that is transmitted by the heart. It corresponds to the meaning [expressed in the Nan-ching—namely, that it is an illness] transmitted from the heart to the lung.

(26) Liao P'ing: Other sections point out that a depot must fall ill during a [season associated with a phase] that it cannot overcome. For instance, [the lung, which is associated with] metal, will fall ill in summer, [which is associated with fire]. Here, [a depot] falls ill during a season [associated with the phase] that it can overcome. That is strange.

(27) Hua Shou: "Running piglets" [means that this illness] resembles a piglet that runs around and never settles down. The nature of piglets is [characterized by] quick temper. Hence one has named this [illness accordingly].

(30) Hua Shou: "They let the [afflicted] person pant due to [influences] moving contrary to their proper direction" [refers to the fact that] a branch of the foot-minor-yin [conduit] leaves the lung and ties up with the heart, pouring [influences] into the chest.

(32) Li Chiung: The summer months are the time when the fire of the heart acts as king. [The constellation] ping-ting represents the fire. A "running piglet" is contracted on a ping-ting day.

(27)-(34) Yang: This illness resembles a piglet moving upward against the heart. Also, there are "running piglet" influences.<sup>13</sup> They have nothing to do with this accumulation illness. The names are identical but the illnesses are different.

Hsü Ta-ch'un: In its treatises on the t'ai-yang illnesses, the Shang-han lun states: "If perturbations occur below the navel after sweating, a tendency exists to develop a running piglet." It states further: "The burning needle<sup>14</sup> lets [the patient] sweat. A cold lump arises at the location where the needle was inserted, and a reddening occurs. Running piglet will inevitably develop." These [statements] seem to refer to a sudden illness. That is different from [what is outlined in the Nan-ching] here. The Chin-knei yao-lüeh states: "The illness 'running piglet' rises from the lower abdomen and pushes upward against the throat. When it develops, one wishes to die, but it may also turn [downward] again and stop. One contracts this [illness] because of fright or fear." This statement comes close to the one here [in the Nan-ching]. Among the prescriptions recorded, [the Chin-kuei yao-lüeh] quotes also a passage from the text of the Shang-han lun. The illness, then, [as it is described] here [in the Nan-ching, develops over] a long time once it is acquired, and does not come to an end. It develops because of an accumulation in the kidneys, and it is difficult to cure. However, if it is caused by an external affection that—due to a mistaken treatment—has resulted in a concentration [of influences], this is not an accumulation in the kidneys, and it is easy to cure. Thus, the appearances of these illnesses are similar but their causes are different.

### *Unschuld's footnotes*

1. The entire stomach is understood here as a duct.
2. The wording of this last phrase may not reflect the original sequence of the characters. I suspect that it corresponds to sentence 4 and should be read ju fu ta p'an ("they resemble a large bowl turned upside down"). The same applies to sentence 3.
3. This difficult issue is another example of the consistent application of the Five Phases doctrine to pathology. Once again, terms and concepts originating from the Nei-ching are systematically redefined, a fact which irritated later conservative commentators, who considered the contents of the Nei-ching—heterogeneous and inconsistent as they are—to be binding. Also, in the absence of any tangible evidence, the author(s) of the Nan-ching again resorted to social symbolism to legitimate their ideas. For some of the illness terms mentioned here, see Ling-shu treatise 13, "Ching Chin" and Su-wen treatise 40, "Fu-chung lun".
4. See Su-wen treatise 35, "Yao-lun."
5. Wooden figurines of men and women were buried with the dead in Chinese antiquity. Confucius believed that this practice gave rise to burying living persons with the dead and condemned it as evil.

Liao P'ing appears to have resorted to this metaphor because he considered the Nan-ching to be a source of "false" ideas and practices that killed many patients later on.

6. In correspondence to the concept of the twelve major conduits, the Ling-shu espouses the idea that the body contains twelve major muscles. They are supposed to run basically parallel to the conduits and are named accordingly. As with the twelve conduits, they may have specific illnesses with specific symptoms.

7. The text has hsia ("below"). I have changed this to wai ("outside") in accordance with the wording in the Su-wen.

8. See Ling-shu treatise 1, "Chiu chen shih-erh yüan", for the Nei-ching definition of "origin" holes. See also difficult issue 66 and its commentaries for the Nan-ching definition and a comparison with the definition in the Nei-ching.

9. Piao is probably a mistake for chang ("to grow"). See Yang's otherwise identical commentary on sentences 22 through 26.

10. This is the yang-brilliance conduit, which is associated with the large intestine.

11. Wang Ping commented on this passage: "When the [large] intestine and the stomach develop an illness, it will be taken over by heart and spleen. When the heart takes it over, the blood will cease flowing. When the spleen takes it over, the [food carrying the] tastes will not be transformed. When the blood does not flow, the females do not have their monthly period; when the [food carrying the] tastes is not transformed, the males have little essence [i.e., semen]. Hence the most private and concealed matters cannot occur."

12. I have followed here the interpretation of Wang Ping.

13. See Ling-shu treatise 4, "Hsieh-ch'i tsang fu ping-hsing".

14. Another name for the shao-chen ("burning needle") treatment technique is huo-chen ("fire needle"). A needle with heated tip is quickly inserted into the sub-cutaneous tissue at a specific location and is then with-drawn again.

## THE FIFTY-SEVENTH DIFFICULT ISSUE

*Overview:* Introduction of a five-fold classification of different diarrheas.

### Unschuld's Translated & Collated Commentaries

(1) Yang: Hsieh ("diarrhea") stands for li ("to pass through").

(2) Kato Bankei: If any of the five kinds of diarrhea turns very serious, it will cause a "heavy behind." "Heavy behind" stands for li ("dysentery"). Hua commented that a "heavy behind" occurs [only] in case of a diarrhea of large concentrations. That is incorrect.

(3) Yang: The stomach belongs to the soil; hence its diarrhea is of a yellow color. Food and drink are not transformed. Hua ("transformed") stands for pien ("changed") or hsiao ("digested"). That is to say, all items eaten do leave the body complete and undigested.

Yü Shu: This [condition results] from wind entering the intestines and moving up against the stomach. As a consequence, food is not digested. In the [treatise] "Feng lun" [of the Su-wen], it is

stated: "If wind enters one's center over an extended period of time, this causes intestinal-wind diarrhea." Diarrhea means that food [passes through the body] without being digested.

Chang Shih-hsien: When evil [influences] reside in the stomach, the lower opening of the stomach does not close firmly. Food and drink enter the interior [of the stomach] and do not wait there until [they are digested by] the rubbings of the spleen. Instead, they are transmitted directly to the large intestine, from which they leave [the body]. Hence the color of that diarrhea is the color of the stomach. Hence it is yellow.

Ting Chin: When the stomach has received evil [influences], it cannot move and transform food and drink. Yellow is the color of the soil. The evil [influences] are evil [influences] either of humidity or of cold.

(4) Yang: Chu ("to rush") means wu chieh-tu ("excessive"). That is to say, the diarrhea passes down like rushing waters; it cannot be stopped. When the spleen has an illness, it cannot transform the grains. Hence when one eats one will vomit—that is, [the food] moves contrary to its proper direction.

Yü Shu: The center generates humidity. Humidity generates soil. The soil generates the spleen. The spleen dislikes humidity. If it is overcome by humid influences, the abdomen will be swollen and liquid diarrhea rushes out. The nature of soil is responsible for confidence and for the tastes. Here, the soil has an illness related to the tastes and there is no confidence. Hence as soon as one eats one will vomit—that is, [the food] moves contrary to its proper direction. The [treatise] "Yin yang ying-hsiang [ta]-lun" [of the Su-wen] states: "If humidity prevails, soft diarrhea results." That is to say, when humid influences enter [the abdomen], attacking spleen and stomach, water and grains will not be separated. Hence liquid diarrhea rushes down.

Chang Shih-hsien: Chu ("to rush") means that the diarrhea is violent. When the spleen is depleted [of proper influences] and receives evil [influences], it cannot digest the water and the grains [in the stomach] by rubbing [the latter, and it will not] disperse the essential influences of the stomach to the five depots and six palaces. Water and grains remain in the stomach. Hence the abdomen is swollen and full and violent diarrhea occurs. The food is vomited and does not move downward.

Ting Chin: All the six palaces are supplied with influences by the stomach. The five depots are supplied with influences by the spleen. When the spleen and the stomach receive evil [influences], all influences are blocked and no transformations occur. Hence the [abdomen is] swollen and full, and violent rushes of diarrhea occur. When the influences are not transformed, they move contrary to their proper course. Hence food is vomited.

(5) Yang: Chiung-p'o ("cramps") stands for chi ("tensions"). As soon as the meal is finished, one has a desire to pass [stools]. Cramps result that cannot be stopped. "White" is the color that comes from the lung. "One hears sounds in the intestines and feels a cutting pain" means that [the intestines and their contents are] cold. "Cutting" means that the pain cuts like a knife. That is [a description of] the condition of the intestines.

Yü Shu: [In this case] influences of the large intestine are depleted. After having finished one's meal, one must go to the latrine immediately. Because the [proper influences of the large intestine are]

depleted, evil [influences] are transmitted into it. The evil and the [remaining few] correct [influences] clash against each other; hence a cutting pain results.

(6) Yang: The small intestine belongs to the heart. The heart rules the blood vessels. Hence the stools carry pus and blood. The small intestine is located in the lower abdomen; hence one feels pain in the lower abdomen.

Li Chiung: The small intestine is the palace to the heart. The heart generates the blood. Hence the stools are bloody.

Hsü Ta-ch'un: The influences of the small intestine move downward into the bladder. The bladder is located close to the lower abdomen. Hence pain is felt in the lower abdomen.

(7) Yang: Chia ("concentration") stands for chieh ("conglomeration"). This is a condition in which conglomerations are present in the lower abdomen and one still [attempts to] pass [one's stools]. Another name is "heavy behind." That is to say, at the time of [passing one's] stools, one feels a heavy pain. Again and again one feels a desire to pass [the stools]; one goes to the [latrine] but then one does not pass anything. Also, the pain extends into the yin stalk. This is a diarrhea of the kidneys.

Yü Shu: The orifices kept open by the kidneys are the two yin [gates]. When the influences are depleted, one frequently thinks of going to the latrine. The behind [feels] heavy but one cannot relieve [one's nature]. Pain is felt in the stalk. When the influences in the kidneys are not sufficient, harm is caused to the through-way vessel. Hence internal tensions result.

Ting Te-yung: "Tensions inside" means intestinal pain. "Heaviness at the behind" means [a feeling of] extreme heaviness from the loins downward.

Hsü Ta-ch'un: The influences of the stools cannot pass. As a result, evil influences move into the urine. Hence pain is felt in one's stalk.

(1)-(8) Hsü Ta-ch'un: The characteristics of these illnesses are distinguished in this paragraph quite clearly and properly. The diarrhea of the small intestine as well as [the diarrhea] of large concentrations are the so-called li ("dysentery") illnesses of later times. The first three kinds are sun-hsieh ("meal diarrhea").

Kato Bankei: The Nei-ching mentions numerous kinds of hsieh and li diarrheas. These include the sun-hsieh ("meal diarrhea"), the tung-hsieh ("penetrating diarrhea"), the ju-hsieh ("soft diarrhea"), the mu-t'ang ("ducks' pool"), the chia-hsieh ("concentration diarrhea"), the pao-chu ("sudden rushes"), and the hsia-p'o ("downward pressure") [as hsieh kinds of diarrhea], as well as ch'ang-p'i pien hsüeh ("intestinal cleansing with bloody stools"), hsia pai-mo ("white foam passing down"), and hsia nung hsüeh ("pus and blood passing down") as so-called li kinds of diarrhea. Pien Ch'io has eliminated this excessive abundance [of terms and concepts] and has approached a simple [categorization]. Hence the three kinds of diarrhea associated with spleen, stomach, and large intestine are called hsieh diarrhea; the two diarrheas associated with the small intestine and with large concentrations are called li illnesses. Hsien [Yüan] and Ch'i [Po] called them ch'ang-p'i ("intestinal cleansing"); [Chang] Chung-ching called them chih-hsia ("blocked passage downward"). The meaning is always the same. Briefly speaking, there are five kinds of hsieh diarrhea. As soon as these hsieh diarrheas develop into a "heavy behind," they become li dysentery. Thus, diarrhea and

dysentery have the same origin but are two different [phenomena]. The Su-wen says: "When [the stools] move downwards, that is a sun-hsieh ('meal diarrhea'). When this continues over an extended period of time, it is ch'ang-p'i ('intestinal cleansing')." That is correct. Hsieh diarrhea is often associated with cold; li dysentery is often associated with heat.

## THE FIFTY-EIGHTH DIFFICULT ISSUE

*Overview:* Introduction of a five-fold classification of "harm caused by cold" illnesses and of the different movements in the vessels resulting from these illnesses. Also, a list of signs and symptoms allowing for a diagnosis of illnesses caused by heat and cold.

### Unschuld's Translated & Collated Commentaries

(1) Hua Shou: Pien ("changes") should be read as pien ("to distinguish"); that is to say, "[is it possible to] distinguish [them on the basis of different movement in the] vessels?"

Yeh Lin: This is discussed in great detail in the [treatises] "Feng-lun" ("On Wind") and "Je-lun" ("On Heat") of the Su-wen. But why was no separate section entitled "Han-lun" ("On Cold") included [in the Nei-ching]? Well, all the [illnesses] discussed at the beginning of the [treatise] "Je-lun", which are heat illnesses according to modern understanding, belong to the "harm caused by cold" category. That is to say, if they are categorized as harm caused by cold, [the Nei-ching] obviously contains a special discussion focusing on harm caused by cold! Unfortunately, the entire seventh chapter [of the Nei-ching] was lost due to military actions and fire. Yüeh-jen knew also that the ancient medical classics used the term "harm caused by cold" as an all-encompassing designation for affections caused by external [influences]. Hence he feared that later generations might not [be able to] distinguish between [illnesses due to] cold and heat, and wrote his discourse on the existence of five [kinds of] harm caused by cold in order to distinguish between their [respective movements in the] vessels and [other] symptoms. Mr. Hua has commented that pien ("changes") should be read pien ("to distinguish"). That is correct.

Liao P'ing: Here the character mai ("[movement in the] vessels") should refer inclusively to the appearance of the color, the voice, the skin, and the network[-vessels].

(2) Yang: When someone is ill because he was hit by wind-chill in the time between [the solar terms] shuang-chiang ("hoar-frost descends") and ch'un-fen ("vernal equinox"), that is called shang-han ("harm caused by cold"). If someone is ill because he received influences of cold during winter and then, during spring, was hit again by spring winds, that is called wen-ping ("warmth-illness").

Je-ping ("heat illnesses") develop frequently during summer; if someone has such an illness and suffers from frequent sweating, this is called shih-wen ("moisture and warmth"). If someone is harmed by a depletion evil at one of the eight seasonal terms,<sup>1</sup> that is called chung-feng ("to be hit by wind"). According to the words of the [Nan-]ching here, wen-ping ("warmth-illness") refers to an epidemic illness, not to a spring illness. "Epidemics" means that in one year both the old and the young of one entire province or district suffer from one [and the same] illness.

Chang Shih-hsien: When someone has been hit by wind-evil and suffers from a bad wind,<sup>2</sup> that is called chung-feng ("to be hit by wind"). When someone is affected, in the depth of winter, by cold

and, after a certain time, develops heat and has a bad cold, that is shang-han ("harm caused by cold"). If someone has already been harmed by moisture and is then hit by heat, the moisture and the heat will clash against each other, resulting in illness. The entire body will be in pain. That is called shih-wen ("moisture and warmth"). When someone has been harmed by cold in winter and develops heat only in summer, together with a bad cold, headache, and bodily pain, that is called je-ping ("heat illness"). If during the entire year cold and warmth do not appear at their proper times, and if man is thus affected by inappropriate influences, old and young alike will show the same effects. That is called wen-ping ("warmth illness"). A vernacular expression is t'ien-hsing ("epidemics"). These are the five different complaints from which one may suffer [in case of harm caused by cold] illnesses.

(3) Ting Te-yung: The yang vessels proceed above the flesh. If one presses them with a light hand and [the movement in them] appears greatly excessive, that is called "smooth." The yin vessels proceed below the flesh. If one presses them with a heavy hand and [the movement in them] appears insufficient, that is called "weak." This [kind of a condition is revealed through] an insufficient [movement in the vessels that is felt] by pressing [the vessels heavily, and through a] surplus [movement that is felt with slightly] lifted [fingers]. Hence one knows [the patient] was hit by wind. Yang: If one presses [the vessels] and perceives the presence of a movement, and if one lifts [the fingers slightly] and has a perception as if there were no [movement], that would be called a "weak" [movement]. That is [a movement which is] at the surface and smooth in front of the gate[-section] and soft and weak in the foot[-section].

(4) Ting Te-yung: As to "[the movement is] soft and weak at the yang [section]," the yang vessels proceed above the flesh; "soft and weak" indicates that influences of moisture have overcome the fire. The yin vessels proceed below the flesh. "Minor and tense" indicates that the moisture of the soil does not overcome the wood. Hence one perceives a "minor and tense" [movement]. For this reason [the text] states: "[The movement is] soft and weak at the yang [section], and minor and tense at the yin [section]."

Yang: Hsiao ("minor") stands for hsi ("fine"); chi ("tense") stands for chi ("urgent").

Yü Shu: In case of a "moisture and warmth" illness, the patient will sweat profusely on his head.

Why do I say so? [The text] says that the yang [movement in the] vessels at the inch-opening appears soft and weak. This indicates that the water has seized the [location of the] fire. The original [text in the Nei-]ching states: "The kidneys are responsible for the penetration of liquids into the heart and for the formation of sweat." That is [what is] meant here.

Liao P'ing: All these sentences speak of yin or yang repletion, but I do not know to what they refer.

(5) Ting Te-yung: "[The movement is] full at both the yin and yang [sections]" means that it is extreme. That is to say, [the movement that can be felt in both] the inch[-section] and the foot[-section] is extremely full and also tight and rough. Such [a condition results from one's] being hit by the cold of fog or dew. When water is subjected to the cold of wind it congeals. Hence one knows that if the kidneys are subjected to cold, this [kind of movement in the] vessels appears.

Yü Shu: If [the vessels] appear as if one touched a rope, that is called "tight"; if [the movement in the vessels] resembles knives cutting bamboo, that is called "rough."

Liao P'ing: In distinguishing between [illnesses caused by] wind, cold, moisture, and heat, the Shang-han [lun of Chang] Chung-ching considers the symptoms as most decisive, while it regards the movement in the vessels [as it is conditioned by the affected] conduits themselves as secondary. It is a false doctrine of the Nan-ching to determine illnesses on the basis of the [movements in the] vessels alone. One must also compare this with the text of the Shang-han [lun] and the mistakes here will become obvious by themselves.

(6) Ting Te-yung: "[The movement is] at the surface at both the yin and yang [sections]" means that [the movement that can be felt] in both the foot[-section] and inch[-section] is at the surface. "At the surface it is smooth" means that if one presses [the vessels] with a light hand, [one perceives a] smooth [movement]. That is a [movement in the] vessels [characteristic] of the heart being damaged by heat. "In the depth it is dispersed and rough" means that if one presses [the vessels] with one's hand to the depth, [one will perceive] a dispersed and rough [movement]. That is [a sign of] a depletion of bodily liquids.

Yang: To press with a light hand is called "at the surface"; to press with a heavy hand is called "in the depth."

Liao P'ing: The Nei-ching discusses the heat illnesses in several treatises. How could one identify them through the [movement in the vessels]? Also, how could anybody [describe heat illnesses] exhaustively with just the one word, "surface"?! This is nothing but fool's talk!

(7) Ting Te-yung: The lung represents the metal; it rules the influences and disperses them through all conduits. One does not know which conduit—due to its depletion—has received this particular evil [influence] in the first place before it was transmitted further.<sup>3</sup> Hence one takes the evil [influences causing] the illness away from the location where it just happens to be.

Yang: All demonic or li influences<sup>4</sup> disperse through all the conduits. Hence one cannot know in advance [where they may proceed]. One must diagnose the individual patient. As soon as one knows in which conduit [these influences] happen to move, one must apply the treatment there.

Chang Shih-hsien: "The [movement in the] vessels in case of a warmth illness" [means the following]. When [seasonally] inappropriate influences disperse through all conduits, it is difficult to distinguish which conduit has received them [first]. In this case one must examine to which conduit the illness belongs before one can apply a treatment.

Yeh Lin: Warmth (wen) illnesses are epidemic (wen-i) illnesses. In ancient times the character wen ("epidemic") did not exist. Hence [the characters] wen ("warmth") and wen ("epidemic") were used interchangeably [for some time after the latter was created]. I ("epidemic") stands for i ("military service"), as in yao-i ("compulsory service"). [Epidemics] occur often in the aftermath of ravages and burning committed by soldiers, or after such calamities of unbalanced [weather conditions that result] in floods and droughts. Large [epidemics affect] an entire city; small [epidemics affect] a market or a village. [Epidemics] are transmitted to everybody.

(1)-(7) Kato Bankei: The Nei-ching categorizes all heat illnesses as shang-han ("harm caused by cold"). Obviously, then, the meaning of "heat illness" is very broad. In discussing the respective illnesses, [the Nei-ching] talks only about the conduits through which they are transmitted, but it does not differentiate clearly among the five different symptom [clusters] related to affections caused by,

for instance, two [different] external agents. Also, it names only two illnesses—warmth and heat. Pien Ch'io was the first to discuss the five kinds of harm caused by cold because the Nei-ching, in its discussion of heat[-illnesses], did not talk about the appearances of the [movements in the] vessels [associated with the individual heat illnesses]. Hence he introduced the names and the [respective movement in the] vessels of the illnesses resulting from having been affected by an [external] evil [influence. Illness] names are quite important in human therapeutic efforts. When the naming [of an illness] is not correct, its discussion cannot be to the point. When the discussion [of an illness] is not to the point, the problem cannot be handled successfully. When medical problems cannot be handled successfully, the people have nobody to turn to in case of an illness. [This difficult issue asks] how many kinds of harm caused by cold exist, and [the answer] differentiates among [the five kinds of harm caused by cold] on the basis of the causation of the respective illnesses. These, then, are all the so-called heat illnesses of the Neiching. The "harm caused by cold" listed as one of the five illnesses [categorized broadly as harm caused by cold] is the true harm caused by cold. The remaining four illnesses—namely, [harm caused by] wind, heat, warmth, and moisture—fall in one category with [the true] harm caused by cold. This coincides with the statement [in the Nei-ching] that they all belong to the category of harm caused by cold. All these illnesses have heat as one of their symptoms. That is, the actual complaints are identical in all cases. But when [the Nan-ching] says that [the complaints] are different in each case, it says so because it distinguishes between [manifestations of the illnesses in] the yin or yang [section], in the external or internal [section], near the surface or in the depth. The Nei-ching emphasized the [differences between the respective manifestations of heat illnesses on the basis of the] symptoms related to the transmission [of the respective illnesses] through the conduits. That, too, was detailed and exhaustive. But it did not talk about the differences among the heat illnesses due to the [fact that they are caused by] five [different] evil [influences]. Therefore, Pien Ch'io set aside the question of the complaints; he did not differentiate among them. Instead, he pointed out the appearances of the [movements in the] vessels in order to distinguish the characteristics of the five illnesses concerned. Thus he provided proper targets and facilitated treatment. [When writing] the Shang-han lun, [Chang] Chung-ching relied on this treatise in all respects, proving [his remarks] by analogy. Hardly anything else [could be said about this issue]. Students should consult his [work].

(8)-(10) Ting Te-yung: Abundance or depletion of yin and yang [influences] does not refer to [a movement in the] vessels [that can be felt] at the surface or in the depth. It means that illnesses due to cold or heat are different; that dryness and moisture are not the same. Man's five depots and six palaces have twelve conduits. They all can be subjected to illnesses. The hand-great-yang and the [hand-]minor-yin [conduits] belong to the fire; it rules the warmth. The hand-yang-brilliance and the [hand-]great-yin [conduits] belong to the metal; it rules the dryness. The hand-minor-yang and the [hand-]ceasing-yin [conduits] belong to the minister-fire; it rules the heat. These are the six conduits of dryness, heat, and warmth; they are penetrated by the influences of heaven. When they have an illness, the body will not [feel] heavy and will not suffer from bad wind;<sup>5</sup> it will be affected by dryness. The Su-wen states: "Whenever [a movement] at the surface is accompanied by dryness, the illness is in the hand [conduits]." That is correct. If one purges [the illness] with a "supporting the

influences" [preparation, the patient] will be cured. If one asks him to consume kuei branch [preparations]<sup>6</sup> to take away [his illness through] sweating, he will die as soon as sweat leaves [his body]. The foot-great-yang and the [foot-]minor-yin [conduits] belong to the water, which rules the cold. The foot-yang-brilliance and the [foot-]great-yin [conduits] belong to the soil, which rules the moisture. The foot-ceasing-yin and the [foot-]minor-yang [conduits] belong to the wood, which rules the wind. These are the six conduits of wind, cold, and moisture; they are penetrated by the influences of the earth. When they have an illness, the body will feel heavy and [suffer from] bad cold. Hence the Su-wen states: "Whenever [a movement] is at the surface while no dryness is present, the illness is in the foot [conduits]." That is correct. If one takes away [the patient's illness by means of] sweating, using a kuei branch [preparation, the patient] will be cured as soon as the sweat leaves [the body]. If one purges him with a "supporting the influences" [preparation], he will die. This is the great pattern of the matching of the five depots and the six palaces with yin and yang. Thus, when the [Nan-]ching states: "In case of a depletion of yang [influences] and an abundance of yin [influences], sweating will lead to a cure and purging will lead to death. In case of an abundance of yang [influences] and a depletion of yin [influences] sweating will lead to death and purging will bring about a cure," the meaning [of this statement] is directly opposite [to what would be correct]. Yang: These explanations are contrary [to what is right]. They do not agree with the meaning [expressed in the Su-wen]. One cannot rely on them in one's practice. If one acted contrary to them, that would be appropriate.

Yü Shu: The meaning expressed in the [classic] scriptures cannot be wrong. The meaning outlined here in the [Nan-]ching must be the result of an error in writing in the course of the transmission [of this text through the ages]. Whenever someone is ill due to harm caused by cold, the [movement in his] vessels is at the surface, strong, and frequent. One can achieve a cure through causing [the patient] to sweat. [In this case] the illness is in the exterior [sections]. When the [movement in the] vessels is in the depth, fine, and frequent, one can achieve a cure through purging. [In this case] the illness is in the interior [sections]. If one acts according to these [standards], one will not miss one case out of ten thousand.

(8) Liao P'ing: The Shang-han [lun] ("On Harm Caused by Cold") is a very compact book, designed entirely to outline [the illnesses referred to by its title. The Nan-ching, in contrast,] discusses [these illnesses] with but a few sentences. Later people appreciated its simple and easily understandable [contents], and it is for this reason that it reached wider circulation than any other [book]. But is there any other [work] matching [the Nan-ching] in the confusion of principles? If everything is indeed as simple [as it is portrayed by the Nan-ching], then [Chang] Chung-ching and [Wang] Shu-ho must have pretended to write about a difficult subject!

(9) Li Chiung: A depletion of yang [influences] indicates external cold; an abundance of yin [influences also] indicates external cold. The cold-poison battles among the constructive and protective influences; heat must develop and a dislike for cold. [The movement in the vessels to be felt at] both the foot[-section] and the inch[-section] is near the surface and strong. Internally no annoyance occurs; if [the patient feels] a minor irritation, he will long for warm drinks and food, and

he will dislike anything chilled. This is a condition of yang depletion and yin abundance. Sweating the [patient] will bring about a cure; purging him is a mistake and results in death.

Chang Shih-hsien: A depletion of yang [influences] and an abundance of yin [influences] indicates external illness and internal well-being. In case of an external illness one should induce sweating. As soon as the sweat leaves [the body], the illness is cured. If, by mistake, one purges, that will result in death.

(10) Li Chiung: An abundance of yang [influences] indicates internal heat; a depletion of yin [influences also] indicates internal heat. The cold-poison clashes against the constructive and protective influences. When the yang is present in abundance, the yin is at its weakest. The yin then changes into yang. [Similarly,] when cold is present in abundance, it generates heat. [As a consequence] the influences of yang heat are abundant and enter the interior [sections of the body]. The heat-poison resides in the stomach. Water and other [liquids] dry up. The stool conglomerates. The respective person does not dislike external cold; he cannot avoid steaming. Steaming develops heat and causes extreme desiccation. This, then, results in incoherent talk. Purging will bring about a cure; sweating is a mistake and leads to death.

Chang Shih-hsien: A depletion of yin [influences] and an abundance of yang [influences] indicates internal illness and external well-being. In case of an internal illness one should purge. Hence, as soon as the illness is purged, it will be cured. If, by mistake, one induces sweating, this will result in death. If someone dies like this, one knows that medicine killed him because a crude practitioner did not know [how to distinguish] external and internal [illnesses].

Liao P'ing: Whether it is possible to induce sweating or whether it is not possible to induce sweating, whether it is possible to purge or whether it is not possible to purge—all of this cannot be discussed in detail exhaustively in two sentences.

(11)-(12) Ting Te-yung: The [condition of the] lung can be diagnosed through [the condition of] the body's skin [and its] hair. The large intestine [and the lung] constitute exterior and interior. When the depot [i.e., the lung] has an illness, one feels cold; when the palace [i.e., the large intestine] has an illness, one feels hot. Hence [the text] states: "[When] cold and heat have affected the skin." "The skin will not approach the mat" means that the three yin and the three yang [conduits] of the hands reflect heaven; heaven moves. Hence in case of an illness one does not wish to lie down and approach the mat. "The hair will be scorched; the nose will be dry; one must not induce sweating" means that the fire of the heart below [the hair and the nose causes] dryness and heat, resulting in illness. One must not cause sweating in the [patient]. If one causes him to sweat, he will die. If one purges him, he will be cured. This is so because the lung rules the dryness.

(11) Chang Shih-hsien: "Cold and heat" means that one is cold at night and hot in the morning.

Hsü Ta-ch'un: "Cold and heat" means that one is suddenly cold or hot.

(12) Hsü Ta-ch'un: If evil influences are present in the skin, one cannot touch anything.

(13) Ting Te-yung: The [condition] of the spleen can be diagnosed through the [condition of the] flesh. The stomach [and the spleen] constitute exterior and interior. When the depot [i.e., the spleen] has an illness, the body will be cold; when the palace [i.e., the stomach] has an illness, the body will be hot. Hence [the text] states: "[When] cold and heat have affected the flesh." "Pain will be felt in the

skin; the lips and the tongue will dry out" [means that] the spleen corresponds to the soil. The soil masters the moisture. Hence the bodily liquids leave through the skin and the body is heavy. When the bodily liquids are drained toward the outside, the lips and the tongue will dry out. This illness is called "dried up moisture." No [liquids are left in the body that could serve as a source for] sweating. If one induces sweating [anyway], the intestines and the stomach will be drained and become impassable. If one purges, a rushing diarrhea will be the result. This illness is caused by influences of moisture. One must provide warmth to the center and harmonize the influences.

(14) Ting Te-yung: The kidneys rule the bones; the bladder [and the kidneys] constitute exterior and interior. When the illness is in the yang [section, i.e., in the bladder], the body is hot and heavy and one [suffers from] a bad cold.<sup>8</sup> When [the illness] is in the yin [section, i.e., in the kidneys, the body is] cold. "One suffers from total unrest" means that the kidneys rule the water. Sweat rushes out without a break. The roots of the teeth dry out and ache. Sweating causes the cure; purging results in death. When the yin [influences] are abundant while the yang [influences] are depleted, one will die.

(11)-(14) Hsü Ta-ch'un: This paragraph should not be listed together with "harm caused by cold" in one difficult issue. Because cold-heat illnesses are manifestations of various illnesses which are not transmitted through the conduits, the Ling-shu has listed cold-heat illnesses as the heading of a separate treatise. There it outlines, in detail, the respective needling techniques. From this one can see that [cold-heat illnesses] do not belong to the "harm caused by cold" illnesses mentioned in the preceding [section of this] text. I do not know whether Yüeh-jen considered them to be related and, for this reason, joined them. If he considered the cold and heat [of the cold-heat illnesses] as due to harm caused by cold, that would be a grave mistake. Furthermore, this is [a quotation of an] original text in the treatise "Han je lun" of the Ling[-shu].<sup>9</sup> However, from the paragraph "Cold and Heat of Bones" [of the Ling-shu treatise], numerous words have been omitted [here in the Nan-ching]. As a result, the meaning is incomplete. The text of the [Nei-]ching states: "When cold and heat have affected the bones, one suffers from unrest all over [the body]. Sweat will flow ceaselessly. As long as the teeth have not yet dried out, one selects [for treatment] the network[-vessel] of the minor-yin [conduit] at the inner side of the upper thigh. If the teeth have already dried out, death will result and no treatment is possible." One can see that, originally, minor and serious symptoms were distinguished here. Now the [Nan-ching] states only: "The roots of the teeth will dry out and be in pain." Thus [the Nan-ching lists], for the case that cold and heat have affected the bones, only symptoms indicating death but no symptoms indicating survival. The [complete quotation] provided an important clue for [an understanding of] the relationships between death and survival. How could one make such omissions?

Ting Chin: Han je ping ("cold-heat illnesses") is an all-encompassing term for harm caused by cold and for being hit by wind.

### *Unschuld's footnotes*

1., 2. This is a reference to the ancient idea that illnesses are caused by winds originating from the cardinal direction opposite to the direction where T'ai-i happens to reside on the eight seasonal terms. See Unschuld, *Medicine in China: A History of Ideas*, pp.68-73. The term o-feng ("bad wind") can

also be read as *wu feng* ("to have an aversion against wind"). Both readings are possible. The same applies to the terms *o-han* ("bad cold") and *wu han* ("to have an aversion against cold"). Several commentators of the present difficult issue have used these terms but it is difficult to determine in each case which reading they had in mind. Hence one should remember, when reading these comments, that the concept of "suffering from a bad wind" (possibly referring to paralysis) could also include an "aversion against wind," and that a "bad cold" could be or could include an "aversion against cold."

3. I read the *ch'uan shou* of the text as *shou ch'uan*.

4. The term *li* has been used since ancient times to designate particularly evil influences responsible for epidemic illnesses.

5. See note 2.

6. These are preparations containing cinnamon bark (*kuei-chih*, *Cortex Cinnamomi*).

7. *Luan-tao* ("confused path") is, of course, a metaphor for the "confused principles" (*luan-tao*) borrowed, in the eyes of Liao P'ing, by Chang Chung-ching from the *Nan-ching*.

8. See note 2.

9. Cf. *Ling-shu* treatise 21, "Han je ping".

## THE FIFTY-NINTH DIFFICULT ISSUE

*Overview:* How to distinguish falling sickness from madness.

### Unschuld's Translated & Collated Commentaries

(1) Liao P'ing: This was discussed in the [Nei-]ching in great detail. Why should one ask about this again?

(2) Ting Te-yung: Illnesses of madness [originate as follows]: If one induces, in case of an illness in any of the three hand yang [conduits], sweating when this is contrary to what would be appropriate, an abundance of yang [influences] results and madness develops. If, in case of an illness of the three foot yin [conduits], one purges when this is contrary to what would be appropriate, an abundance of yin [influences] results and falling sickness develops.

Yang: To find out whether someone suffers from madness, one observes the respective person at the first outbreak [of his illness]. In case he does not wish to lie down and sleep or is not willing to drink and eat, and if he speaks of himself as an exemplary person and wise man, worthy of being honored and praised, or sings or laughs and runs around without break, all these [phenomena] are caused by an abundance of yang influences. Hence the [Nan-]ching states: "A doubling of the yang [influences results in] madness." That is [what is] meant here. Today's people believe [madness] to be identical with falling sickness. That is an error.

Hua Shou: Madness develops in the yang [vessels]; hence all its manifestations result from a surplus [of yang influences], which are responsible for the [continuous] moving around [of the patients].

(3) Yang: Tien ("falling sickness") stands for tien ("to fall"). During an outbreak [of falling sickness] one falls down. Hence one speaks of tien-chüeh ("to fall"). The yin influences are present in great abundance. Hence one cannot walk or stand and falls down. Today's people believe [the falling sickness] to be identical with *hsien* convulsions. That is a mistake.

Hua Shou: Falling sickness develops in the yin [vessels]. Hence all its manifestations result from an insufficiency [of yang influences, a condition which is] responsible for the quiet [attitude of the patients].

(4) Ting Te-yung: [Earlier,] the [Nan-]ching stated: "A doubling of the yang [influences results in] madness. A doubling of the yin [influences results in] falling sickness."<sup>1</sup> Here [the text says]: "The yin and yang [movements in the vessels] are full in all three sections." The inch[-section] constitutes the yang; the foot[-section] constitutes the yin. [In this case, then, the movements that can be felt in the] inch- and foot[-sections appear] full and in the depth.

Li Chiung: The inch-opening is the yang section; the foot[-section] is the yin section. The [movement in the] vessels is full in all three sections.

Hua Shou: "The yin and yang [movements in the] vessels are full in all three sections" means [the following]: Madness develops in the yang [vessels. In this case, the movement that can be felt in] all the yang vessels is full. Falling sickness develops in the yin [vessels. In this case the movement that can be felt in] all the yin vessels is full.

Chang Shih-hsien: The three sections are the inch, the gate, and the foot. In front of the gate[-section] is the yang [section]; behind the gate is the yin [section]. In case of madness, yang [influences] appear in the vessels in both the yin and yang sections. In case of falling sickness, both [sections are marked by a] yin [movement in the] vessels.

Liao P'ing: The two characters [san pu ("three sections")] must have been added later.

(1)-(4) Hua Shou: The four sentences of the twentieth difficult issue [which read,] "a doubling of the yang [influences results in] madness; a doubling of yin [influences results in] falling sickness; when the yang [influences] are gone one sees demons; when the yin [influences] are gone one's eyes turn blind" should be part of the present [paragraph]. Ch'ung ("doubling") is to be read like the ch'ung in tsai-ch'ung ("twice"). If one considers [the statement] "a doubling of yang [influences results in] madness; a doubling of yin [influences results in] falling sickness" on the basis of [ch'ung being read as] "twice," the meaning of the [statement] "the yin and the yang [movement in the vessels] are full in all [three sections]" in the text above becomes evident. If one traces such [a condition] to its extreme—namely to "when the yin [influences] are gone" and "when the yang [influences] are gone"—[it becomes obvious that] the process [of an increase in the unilateral presence of specific influences] does not end with the "doubling of yin [influences]" and with the "doubling of yang [influences]". An extreme abundance of yin [influences] represents [a situation where] the yang [influences] are gone. Demons are beings of the darkness and of yin. Hence they become visible [in such a situation]. An extreme abundance of yang [influences] represents [a situation where] the yin [influences] are gone. One water cannot overcome five fires. Hence the eyes turn blind.

Hsü Ta-ch'un: In the treatise "Tien k'uang" of the Ling[-shu], the symptoms of falling sickness and madness, the needling and cauterization techniques, and the application of a treatment in accordance with the symptoms are outlined both in detail and comprehensively. In this paragraph here, however, only one or two symptoms from the [Nei-]ching are pointed out. These are by no means two different illnesses; it is just that the appearance of this illness takes three or four shapes. If one examines the

text of the [Nei-]ching carefully, everything will become obvious by itself. This here is [an example of the saying]: "One item recorded, tens of thousands omitted!"

Ting Chin: This [difficult issue] has the same meaning as the twentieth difficult issue. However, the twentieth difficult issue discussed only the [movement in the] vessels; the present [paragraph] talks about the appearances of these illnesses. [Together, they] serve to impart the knowledge of how to treat [madness and falling sickness]. "During the initial development of madness, one rests only rarely and does not feel hungry" means that the stomach is replete with evil yang [influences] from the six palaces. When the stomach is marked by such repletion rather than by a balance [of yin and yang influences], one rests only rarely and does not feel hungry. The nature of yang is movement and excitement. Hence one will assume for oneself a lofty and exemplary position, one will point out one's special wisdom, and one will be arrogant and haughty. When the yang fire burns excessively and rushes against the heart, one will laugh and sing without reason, and one will walk around heedlessly without break. For treatment, one must drain the fire of the yang-brilliance [palace]<sup>2</sup> and harmonize its influences. "During the initial development of falling sickness, one's thoughts are unhappy" means that evil yin [influences] of the seven emotions have accumulated in the heart. The nature of yin is quietness and occlusion. When a fire burns internally and cannot find its way out, one will lie down and stare straight ahead. For treatment, one must drain the fire of the minor-yin [depot]<sup>3</sup> and harmonize its blood. "The yin and the yang [movements in the] vessels are full in all three sections" means that in case of madness, the yang [movement in the vessels] in the inch-, gate-, and foot[-sections] of both hands are full; this illness is associated with the palaces. In case of falling sickness, the yin [movements in the vessels] in the inch-, gate-, and foot[-sections] of both hands are full; this illness is associated with the depots. Yang [movements in the] vessels are at the surface, smooth, and extended; yin [movements in the] vessels are in the depth, rough, and short. "Full" has in both cases the meaning of "frequent and replete."

Kato Bankei: The Ling-shu refers to falling sickness and madness with many statements.... The present paragraph quotes only one or two points, thus eliminating verbosity and approaching a concise [discussion of these illnesses. The Nan-ching] allows one to understand the respective yin and yang associations [of madness and falling sickness]. On the whole, one may say that the statements and elucidations recorded in the Nan-ching always present the general meaning. P'ang An-ch'ang<sup>4</sup> stated: "[The Nan-ching] alludes but does not develop." That is correct. Also, if one compares, for instance, the present paragraph with the Ling-shu, what was [presented] without any order in the latter is [presented] concisely here. Hence one is able to recognize the basic [principles] of all illnesses. The development of the illnesses may proceed along many lines, but most fundamental is the [dichotomy between] repletions and depletions of yin and yang [influences]. For instance, if in case of madness or falling sickness one clearly distinguishes whether [the illness is associated with a repletion or depletion of] yin or yang [influences] and then applies the treatment, there will be no grief resulting from treading the wrong path or from sinking into marshy grounds. When Pien Ch'io disregarded here any further ramifications and selected only the yin and yang [manifestations of these illnesses] as their two [basic] symptoms, he did so in order to demonstrate to later students nothing but the final principles. That is the intention of the ancients.

***Unschuld's Footnotes***

1. See the twentieth difficult issue.
2. That is, the stomach; it is associated with the foot-yang-brilliance conduit.
3. That is, the heart; it is associated with the hand-minor-yin conduit.
4. P'ang An-shih, tzu name An-ch'ang (1042-1099), was a famous physician and medical author of the Sung dynasty. His works include a commentated Nan-ching edition (see appendix A) which is no longer extant.

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**THE SIXTIETH DIFFICULT ISSUE**

*Overview:* Discussion of the concepts of "stagnant pain" and "true pain" in head and heart.

**Unschuld's Translated & Collated Commentaries**

(1) Hua Shou: For details, see the twenty-fourth treatise of the Ling-shu, "Chüeh-ni"<sup>2</sup>.

Liao P'ing: The brain is considered [here] as "heart." "Heartache," then, is "headache." [The heart alluded to here] is not the heart attached to the lung.

(2) Ting Te-yung: The three hand-yang [conduits] represent the yang-in-yang. Here, they have received [influences] of wind-cold which remain hidden where they are and do not move away. As a consequence, the [influences in these] three yang [conduits] move upward, which is contrary to their proper direction. Hence [the text] speaks of "recurrent headache."

Yang: Ch'ü ("move away") stands for hsing ("to proceed"). Chueh ("recurrent") stands for ni ("to move contrary to a proper course"). [The text] says: "When the three hand-yang vessels [have received influences of wind-cold which] remain hidden where they are and do not move away." Because of such a blockade, [the yang influences] move contrary to their proper course and clash against the head. Hence one speaks of "recurrent headache." When [evil influences in the] three foot-yang [vessels] cause a blockade because they remain where they are, this, too, will lead to headache. The [Nan-]ching does not mention this here for reasons of space.

Yü Shu: Influences of wind-cold enter the three yang conduits. Hence recurrent headache results. This kind of pain comes to an end quickly.

Li Chiung: Chüeh ("recurrent") stands for leng ("cold").

Chang Shih-hsien: Chüeh ("recurrent") stands for ni ("to move contrary to a proper course"). Chen ("true") means wu t'a-tsa ("nothing else involved"). The three yang [conduits] of the hands move from the hands to the head. When wind-cold settles down in the head, an obstruction [of these conduits] results. [The respective influences] move contrary to their proper course and cannot continue their flow through [the entire organism]. Therefore, they cause pain which is called "recurrent headache." There are six kinds of recurrent headache. If one has a headache and a perception as if [one's head] were swelling, and if one feels distressed in one's heart, that is the first [kind of recurrent headache]. If the vessels on one's head ache and if one's heart is sad, and if one has a tendency to cry, that is the second [kind of recurrent headache]. If one's head feels really heavy and aches, that is the third [kind of recurrent headache]. If one's head aches, if one's intellect tends to

be forgetful, and if one cannot stand it being touched, that is the fourth [kind of recurrent headache]. If the head aches first, and if the loins and the back follow, that is the fifth [kind of recurrent headache]. If one has [a feeling as if the movement in] the vessels in front and behind the ears was rushing with great vigor, and if one is hot, that is the sixth [kind of recurrent headache]. For details, see the Ling-shu.<sup>3</sup>

Hsü Ta-ch'un: The three hand-yang [conduits] are those of the small intestine, the large intestine, and the Triple Burner. According to the Su[-wen], the three hand-yang [conduits] extend from the hands to the head. Hence, if they are blocked by [influences of] wind-cold residing in them, headache results.

(3) Ting Te-yung: When [these influences] enter and join with the brain, that is called "true headache." The brain is the sea of marrow. If [influences of] wind-cold enter here, death will follow. Yü Shu: "True headache" means that the influences of wind-chill have entered the ni-wan mansion<sup>3</sup> which constitutes the sea of marrow. When evil [influences] enter there, true headache results. Severe pain develops in one's brain, and hands and feet turn cold up to the elbows and knees. This is called true headache because the influences of cold enter the depth [of the head]. The influences of wind-cold enter the brain by way of the wind palace. Hence [the text] says: "Enter and join with the brain."

Hua Shou: In case of true headache, the pain is severe. The entire brain aches. Hands and feet are cool up to the joints [of elbows and knees]. Death will occur; no treatment [is possible]. The brain, as the sea of marrow, is the place where the true influences are accumulated. It must not receive evil [influences]. If it receives evil [influences], death will occur.

Hsü Ta-ch'un: When the evil [influences] have entered the brain, they are no longer present in the conduits but reside in the brain. Hence this is called "true [headache]."

Liao P'ing: If [the words "enter and join with the brain"] were omitted, and if [the remaining words] were joined to form one statement, that would be correct.

(4) Yang: All conduits and network[-vessels] are tied to the heart. If one single conduit has an illness, [the contents of] this vessel proceed contrary to their proper course. When they move contrary to their proper course, they will seize the heart. When they have seized the heart, the heart will ache. Hence this is called "recurrent heartache." This is [a condition in which] the influences of [any of] the five depots move contrary to their proper course, clashing [with the heart] and causing pain. It is not a pain [developed] by the heart itself.

Hua Shou: The Ling-shu lists five kinds of recurrent heartache, including "stomach heartache," "kidneys heartache," "spleen heartache," "liver heartache," and "lung heartache." In all [these cases] evil influences from one of the five depots have turned against [the heart].

Chang Shih-hsien: The heart is the lord-ruler official; it governs the entire body. If any conduit has received evil [influences, its contents] will move contrary to their proper course and turn against [the heart], which results in pain. That is called "recurrent heartache."

Yeh Lin: All conduits and network[-vessels] are tied to the heart; the heart rules [the movement in] all the vessels. The constructive [influences moving in the latter—i.e.,] the blood—originate from the heart and penetrate the twelve conduits and network[-vessels]. If one conduit is affected by an illness,

[the contents of] this vessel will move contrary to their proper course. When they move contrary to their proper course, they will seize the heart. When they seize the heart, the heart will ache. Hence that is called "recurrent heartache." This is [a situation where] the influences of [any of] the five depots clash [against the heart, because they] move contrary to their proper course, with pain being the result. This is not an illness of the heart itself.

Liao P'ing: [The term kan ("to attack"; here, "to turn against")] is a mistake for hsi ("to invade"). It was appropriate during the time of Huai-nan [tzu].<sup>5</sup> It is an expression [borrowed] from the political doctrine of the Five Phases school.

(5) Ting Te-yung: The true heart cannot have an illness. When the external conduits<sup>6</sup> are affected by an onslaught of any of the five evil [influences], that is called "recurrent heartache." When the pain is severe, hands and feet are cool and chilled. If the [influences at the] "spirit gate" hole<sup>7</sup> are cut off, death will occur. This illness is called "true heartache."

(5)-(6) Yang: The heart is the ruler of the five depots and six palaces. According to the law, it should not receive any illness. If it is affected by an illness, its spirit will move away and its influences will vanish. As a consequence, hands and feet will be cool and chilled. If in case of heartache hands and feet are chilled, it is true heartache. If [in case of heartache], the hands and the feet are warm, that is recurrent heartache. The same applies to headache. From this morning to tomorrow morning is one day. Here [the text] says: "When the onset is in the morning, death will occur at night; when the onset is at night, death will occur in the morning." That is to say, death occurs exactly after one half day.

(5)-(6) Hua Shou: The Ling-shu states: "In case of true headache, hands and feet are cool up to the joints; when the heartache is severe, that is true heartache." Further, in the seventy-first treatise, it says: "The minor-yin [conduit] is the vessel associated with the heart. The heart is the great ruler of the five depots and six palaces. The heart is the lord-ruler; it is the lodging place of the essential spirit. As a depot it is firm and enduring; evil [influences] cannot settle down in it. If they settle down in it, they will harm the heart. When the heart is harmed, the spirit will move away; when the spirit has moved away, one dies." In the [phrase] "when the [onset of] true heartache," the character t'ou ("head") appears to be missing below the character hsin ("heart"). Obviously, the text is corrupt here. The [character] ch'ing ("virid") in "hands and feet are virid" should be ch'ing ("cool"). It stands for leng ("cold").

(6) Chang Shih-hsien: "In the morning" and "at night" means "early" and "late." That is to say, death occurs quickly. If the time of death lies within such a short period, one cannot apply a treatment. That is evident. Cases of true headache will also lead to death and cannot be treated.

(5) Hsü Ta-ch'un: "The hands and the feet are virid" [means that] when evil cold attacks the position of the ruler-fire, the color of the blood changes.

(1)-(6) Hsü Ta-ch'un: According to the treatise "Ch'ieh-ping" of the Ling[-shu], the illness of "recurrent headache" has several manifestations. For its treatment, one selects either yang conduits or yin conduits. From this one can see that it is not [a condition where] only the three yang [conduits] are affected by an illness. If [the text] had said that [the evil] was transmitted from the three yang [conduits] to the other conduits, that would have been correct. As to the "true headache," the text of the [Nei-]ching states: "Hands and feet are cold up to the joints; death will occur; no treatment can be

applied." Hence, there are symptoms also indicating death for headache. This parallels [the statement] that in case of [true] heartache, hands and feet are virid up to the joints, with death being imminent and no treatment applicable. As to the symptoms of "recurrent heartache," the text of the [Nei-]ching mentions five different kinds of manifestations of [recurrent] heartache, including kidneys [heartache], stomach [heartache], spleen [heartache], liver [heartache], and lung [heartache]. In each case the appearance of the illness differs. Hence one cannot say "the [influences of any of the] five depots turn against [the heart]," because the stomach is a palace and cannot be called "depot." It [influences from] the heart turn against the heart, this results in "true heartache." This should not be listed with recurrent heartache. [The author] should have written his statements as clearly as the text in the [Nei-]ching. Why did he put down his words so foolishly, causing the text of the [Nei-]ching to become obscured rather than [clarified]?!

Ting Chin: The intention of the present chapter is to make it very clear that illnesses in the depots are more serious than illnesses in the palaces. When the influences in the depots clash against each other, that is more serious than when wind-cold remains hidden [in some conduit]. Hence [the text] speaks of imminent death in case of heartache; it does not speak of imminent death in case of headache.

When, for instance, wind-cold remains hidden in [any of] the six palaces, the true influences of the three yang [conduits] move contrary to their proper course. Hence the evil [influences] will be able to proceed straight upward and one's head will ache. The brain is the sea of marrow; it is difficult for any evil [influence] to attack it. Only if essence or marrow suffer major harm can evil [influences] attack [the brain]. When they attack it, a cure is difficult to achieve. In case [any of] the influences of the five depots clashes against the heart, the yin influences will move upward—which is contrary to their proper direction—and [cause] severe pain. However, the heart is the lord-ruler; it is difficult for any evil [influence] to attack it. Only if any of the seven emotions has severely harmed its true influences can evil [influences] attack [the heart]. Such an attack is focused on the heart; pain [will result] and one must die immediately. "Hands and feet are virid" refers to the color associated with the liver. In this case the influences of the mother of the heart are cut off, and the color of the true depot becomes visible. In the development of illnesses due to the five evil [influences], only madness and the falling sickness—as well as headache and heartache—have special characteristics. For this reason they were mentioned here first, before the next chapter refers to the development of illnesses caused by the five evil [influences] in general.<sup>8</sup>

### *Unschuld's footnotes*

2. This should be "Chüeh-ping". Su-wen treatise 47, "Ch'i-ping", speaks of headache as "chüeh-ni".
3. This is another reference to Ling-shu treatise 24, "Chüeh-ping".
4. This term appears in reconstructed versions of Su-wen treatise 73, "Pen-ping lun". It is identified as referring to the "Upper Field of Cinnabar," a term denoting the head in the terminology of the Taoist Interior Gods hygiene school. See H. Welch, *Taoism: The Parting of the Way*, (Boston 1966), 106-107.
5. Liu An (died B.C. 122), grandson of the founder of the Han dynasty and Prince of Huai-nan.
6. "External conduits" may refer to the conduits associated with the heart-enclosing network.

7. This sentence is quoted from Su-wen treatise 74, "Chih-chen yao ta-lun". The "spirit gate" hole is located below the palm at the inner side of the wrist on the hand-minor-yin conduit, which is associated with the heart.
8. Ting Chin listed this difficult issue as the forty-seventh, followed by the tenth difficult issue of the version adopted here as the forty-eighth.

## THE SIXTY-FIRST DIFFICULT ISSUE

*Overview:* Introduction of a categorization of healers as "spirits" "sages," "artisans," and "workmen," based on their respective approaches to diagnosing an illness.

### Unschuld's Translated & Collated Commentaries

(1) Chang Shih-hsien: A spirit looks at the [patient] and knows [his illness]; he does not have to ask him, listen to him, or feel [his vessels]. A sage looks [at the patient] and listens to him and then knows [his illness]. An artisan looks [at the patient], listens to him and asks him, but he does not have to feel [his vessels]. The skilled workman, finally, feels the vessels and, in addition, must look [at the patient], listen to him, and ask him; only then does he know about his illness.

Hsü Ta-ch'un: The treatise "Hsieh-ch'i tsang fu ping hsing" of the Ling[-shu] states: "Those who see the color and recognize the illness are called enlightened. Those who press the vessels and recognize the illness are called spirits. Those who ask about the illness and then know its location are called artisans." This is different from [the statement] here [in the Nan-ching]. I do not know on what source Yüeh-jen has based [his classification].

Liao P'ing: This is yet another uninteresting and dull difficult issue.

(2) Yang: To look for the colors means that if, for instance, one sees in the [facial] region [associated with the] liver a virid color, the illness is in the liver itself. If one sees a red color [in the facial region associated with the liver, influences from] the heart have seized the liver and the liver has fallen ill too. Hence, from looking for the five colors [in a person's complexion] one knows which of the five [depots has an] illness.

Hua Shou: The Su-wen treatise "Wu tsang sheng ch'eng" states: "If one's color is virid like a straw mat, [that indicates] death. If one's color is yellow like dried oranges, [that indicates] death. If one's color is black like soot, [that indicates] death. If one's color is red like clotted blood, [that indicates] death. If one's color is white like withered bones, [that indicates] death. This is the manifestation of [impending] death through the five colors [of one's complexion]. If one is virid like the kingfisher's wings, [that indicates] life. If one is red like a cock's comb, [that indicates] life. If one is yellow like a crab's belly, [that indicates] life. If one is white like hog's lard, [that indicates] life. If one is black like the wings of the crow, [that indicates] life. This is the manifestation of [continuing] life through the five colors [of one's complexion]. Life in the heart [becomes obvious through a complexion appearing] like vermilion wrapped in white silk. Life in the lung [becomes obvious through a complexion appearing] like red wrapped in white silk. Life in the liver [becomes obvious through a complexion appearing] like purple wrapped in white silk. Life in the spleen [becomes obvious through a complexion appearing] like trichosanthes fruits wrapped in silk. Life in the kidneys

[becomes obvious through a complexion appearing] like violet wrapped in white silk. These are the external reflections of the vital [influences] in the depots through the colors [on the face]." The Ling-shu states in its treatise 49: "Virid and black indicate pain; yellow and red indicate heat; white indicates cold." It states further: "If on both cheeks red color appears in the size of a thumb, [the patient] must die even though it appears as though his condition had slightly improved. If black color appears in the size of a thumb on the forehead, [the patient] must die even though he does not suffer from an illness."

Chang Shih-hsien: The five colors are virid, yellow, red, white, and black.

(3) Yang: The five notes are kung, shang, chiao, chih, and yü; they are matched with the five depots. If the patient tends to cry, he has an illness in the lung; if he loves to sing, he has an illness in the spleen. Hence [the text] says: "They listen to the notes [in a person's voice] and know [his] illness."

Hua Shou: Mr. Ch'en from Ssu-ming says: "The five depots [develop specific] sounds and these sounds [reflect specific] notes. The sound [associated with the] liver is shouting; [shouting] corresponds to the note of chiao, which should be balanced and straight. If note and sound correspond to each other, no illness is present. If, however, the note chiao appears to be disorderly, an illness is in the liver. The sound [associated with the] heart is laughter. The corresponding note is chih, it should be harmonious and extended. If note and sound correspond to each other, no illness is present. If the [note] chih appears to be disorderly, an illness is present in the heart. The sound [associated with the] spleen is singing. The corresponding note is kung; it should be strong and harmonious. If note and sound correspond, no illness is present. If the [note] kung appears to be disorderly, an illness is present in the spleen. The sound [associated with the] lung is wailing. The corresponding note is shang; it should be light and unyielding. If note and sound correspond, no illness is present. If the [note] shang appears to be disorderly, an illness is present in the lung. The sound [associated with the] kidneys is groaning. The corresponding note is yü; it should be deep and heavy. If note and sound correspond to each other, no illness is present. If the [note] yü appears to be disorderly, an illness is present in the kidneys.

(4) Yang: To ask the patient means to inquire, [for instance,] whether he likes [food with] an acrid taste. [If so,] one knows that he has an illness in the lung. If someone loves chilled food, one knows that he has internal heat. Hence [the text] says: "To know where [his illness] has emerged and where it is located now."

Chang Shih-hsien: The five tastes are sour, sweet, bitter, acrid, and salty. "Where [an illness] is located now" refers to the conduit where the illness appears [at the moment of the examination]; "where it has emerged" refers to the conduit from which the illness started. For example, if an illness in the heart results from being hit by wind, "the illness is in the heart" refers to its present location, while "being hit by wind" refers to the place where it emerged.<sup>2</sup>

Hsü Ta-ch'un: "To ask" means to ask the patient where he suffers and what he loves or dislikes, what gives him pleasure and what makes him angry.

(5) Ting Te-yung: She ("to look") should be ch'ih ("to grasp")—that is to say, one grasps the [patient's] inch-opening with one's hand.

Yang: Ch'ieh ("to feel") stands for an ("to press")—that is to say, one presses the vessel at the inch-opening. If [the movement felt] is stringy and rapid, the liver is ill. If it is vast and rapid, the heart is ill. If it is at the surface and frequent, the illness is in the palaces; if it is in the depth and fine, the illness is in the depots. Hence [the text] says: "[In order to know] in which depot [or palace the illness] is located."

(6) Ting Te-yung: The [movement in the] vessels corresponds to the five colors; the colors correspond to the five tastes; the tastes correspond to the five notes. Hence these patterns of looking, listening, asking, and feeling exist. All these [patterns] have been discussed in the preceding chapters of the [Nan-]ching. Anybody who studies them will know [what is meant] here, he will be a good physician belonging to any of the classes of spirit, sage, artisan, or skilled workman.

Yang: To look for the color, to listen for the sounds, and to feel the vessels are [methods] to recognize internal illnesses by checking their external [manifestations].

Hua Shou: To know [about an illness] from its external [manifestation refers to] looking and listening. To know [about an illness] from its internal [manifestation refers to] asking and feeling [the vessels]. "Spirit" implies "subtlety" and "sophistication." "Sage" implies "penetration" and "understanding." Here [those who master these techniques are] summarily called "sages and spirits." This includes the "artisans and skilled workmen."

Chang Shih-hsien: "External [manifestations]" refers to a situation where symptoms are visible externally and can be examined. "Internal [manifestations]" refers to a situation where an illness is present that is not yet manifest externally. The examination of external [manifestations] makes it easy to know [what illness is present], but the interior is dark and difficult to inspect. Those who know about an internal illness because [they examine] symptoms that appear externally are called sages. Those who recognize an internal illness that has not yet resulted in external [symptoms] that could be examined are called spirits.

Hsü Ta-ch'un: The initial question called those who [recognize an illness] through looking and listening spirits and sages. Here, the [Nei-]ching is quoted as calling those who look and listen sages, and those who ask and feel [the vessels] spirits. Furthermore, the two categories of artisans and skilled workmen are omitted [here]. The [Nei-]ching contains no passage that could be checked against this quotation. The reason [for these differences] is not clear. Also, the patterns of listening and asking are discussed in both [sections of the Nei-]ching<sup>3</sup> under many aspects. Here the outline is limited to the five sounds and five tastes. The meaning [of these patterns as presented by the Nan-ching] remains incomplete.

Ting Chin: This paragraph combines the meaning of the entire text of the three volumes.<sup>4</sup> "External [manifestations]" means that one looks at [a patient's] complexion and listens to his voice. That is to say, one knows the illness before it becomes manifest. "Internal [manifestations]" means that one asks about [the patient's] preferences concerning any of the five tastes and feels his vessels in order to examine his illness, and then knows whether it is a depletion or a repletion. Yüeh-jen looked forward to the physicians of later generations who had to attain this level [of proficiency] in order to join the path of Hsien [Yüan] and Ch'i [Po]. If they did not [attain this level of proficiency], they were bound to remain crude artisans and nothing else!

*Unschuld's footnotes*

2. See difficult issue 49, note 2. Wind-evil affects the organism by hitting the liver first.
  3. "Both [sections of the Nei-]ching" may refer to Su-wen and Ling-shu.
  4. The meaning of san chüan ("three volumes") is not clear. The term could refer to the present and to the preceding two chapters in the Nan-ching (difficult issues 59 and 60 of Ting Chin's edition correspond to issues 42 and 43 of the present edition). "Three volumes" might also refer to the Su-wen, the Ling-shu, and the Nan-ching.
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