

### THE FIFTY-SIXTH DIFFICULT ISSUE

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

五十六難曰(一)五藏之積各有名乎(二)以何月何日得之(三)然肝之積名曰肥氣(四)在左脇下如覆杯(五)有頭足久不愈(六)令人發咳逆瘡癢(七)連歲不已(八)以季夏戊己日得之(九)何以言之肺病傳於肝肝當傳脾脾季夏適王王者不受邪肝復欲還肺肺不肯受故留結為積故知肥氣以季夏戊己日得之(十)心之積名曰伏梁(十一)起齊上大如臂(十二)上至心久不愈(十三)令人病煩心(十四)以秋庚辛日得之(十五)何以言之腎病傳心心當傳肺肺以秋適王王者不受邪心復欲還腎腎不肯受故留結為積故知伏梁以秋庚辛日得之(十六)脾之積名曰痞氣(十七)在胃脘覆大如盤久不愈(十八)令人四肢不收發黃疸(十九)飲食不為肌膚(二十)以冬壬癸日得之(二十一)何以言之肝病傳脾脾當傳腎腎以冬適王王者不受邪脾復欲還肝肝不肯受故留結為積故知痞氣以冬壬癸日得之(二十二)肺之積名曰息賁(二十三)在右脇下覆大如杯久不已(二十四)令人洒淅寒熱喘咳發肺壅(二十五)以春甲乙日得之(二十六)何以言之心病傳肺肺當傳肝肝以春適王王者不受邪肺復欲還心心不肯受故留結為積故知息賁以春甲乙日得之(二十七)腎之積名曰賁豚(二十八)發於少腹上至心下(二十九)若豚狀或上或下無時久不已(三十)令人喘逆(三十一)骨痿少氣(三十二)以夏丙丁日得之(三十三)何以言之脾病傳腎腎當傳心心以夏適王王者不受邪腎復欲還脾脾不肯受故留結為積故知賁豚以夏丙丁日得之(三十四)此是五積之要法也

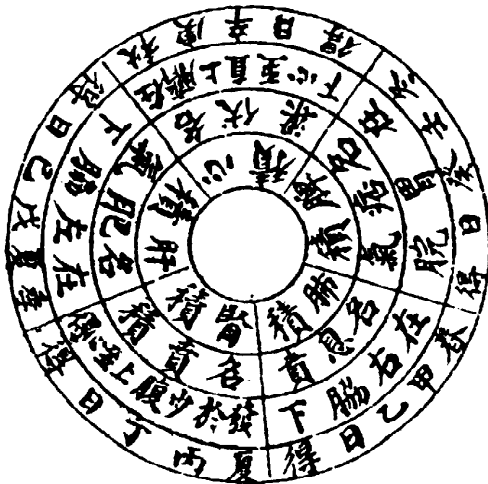
The fifty-sixth difficult issue: (1) What are the names of all the accumulations in the five depots? (2) In what month and on what day does one contract them?

(3) It is like this. Accumulations in the liver are called "fat influences." (4) They are located below the ribs on the left side and resemble a cup turned upside down. (5) They have head and foot, and they last a long time without healing. (6) They let the [afflicted] person develop a cough [with influences] moving contrary to their proper direction, and they [cause] chieh and yao [fevers]. (7) Even after a year, [such accumulations] do not yet come to an end. (8) [Such illnesses] are contracted in late summer on a wu-chi day. (9) Why do I say so? When the lung is ill, it will transmit [evil influences] to the liver, and the liver should transmit them to the spleen. In the last month of summer, however, the spleen acts as king. A king does not accept evil. Therefore, the liver wishes to return [the evil influences] to the lung, but the lung is unwilling to accept them. Hence [the evil influences] stay [in

the liver] and conglomerate, causing accumulations. Hence one knows that "fat influences" are acquired in late summer on a wu-chi day. (10) Accumulations in the heart are called "hidden beams."

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(11) They rise above the navel and are as large as a lower arm. (12) They extend upward to below the heart and last a long time without healing. (13) They let the [afflicted] person suffer from a feeling of uneasiness in his heart. (14) [Such illnesses] are contracted in autumn on a keng-hsin day. (15) Why do I say so? When the kidneys are ill, they will transmit [evil influences] to the heart, and the heart should transmit them to the lung. In autumn, however, the lung acts as king, and a king does not accept evil. Therefore, the heart wishes to return [the evil influences] to the kidneys, but the kidneys are unwilling to accept them. Hence they stay [in the heart] and conglomerate, causing accumulations. Hence one knows that "hidden beams" are contracted in autumn on a keng-hsin day.

(16) Accumulations in the spleen are called "blocked influences." (17) They are located in the stomach-duct<sup>1</sup> and are several times the size of a bowl.<sup>2</sup> They last a long time without healing. (18) They cause the [afflicted] person to be unable to pull in his four limbs, and they cause jaundice. (19) They prevent the generation of flesh and skin from food and drink. (20) [Such illnesses] are contracted in winter on a jen-kuei day. (21) Why do I say so? When the liver is ill, it will transmit [evil influences] to the spleen, and the spleen should transmit them to the kidneys. In winter, however, the kidneys act as king, and a king does not accept evil. Therefore, the spleen wishes to return [the evil influences] to the liver, but the liver is unwilling to accept them. Hence they stay [in the spleen] and conglomerate, causing accumulations. Hence one knows that "blocked influences" are contracted in winter on a jen-kuei day. (22) Accumulations in the lung are called "rest and run." (23) They are located below the ribs on the right side and are several times the size of a cup. They last a long time without healing. (24) They let the [afflicted] person shiver due to [alternating perceptions of] cold and heat, and [they let him] cough and develop blockages in his lung. (25) [Such illnesses] are contracted in spring on a chia-i day. (26) Why do I say so? When the heart is ill, it will transmit [evil influences] to the lung, and the lung should transmit them to the liver. In spring, however, the liver acts as king, and kings do not accept evil. Therefore, the lung wishes to return [the evil influences] to the heart, but the heart is unwilling to accept them. Hence they stay [in the lung] and conglomerate, causing accumulations. Hence one knows that "rest and run" is contracted in spring on a chia-i day. (27) Accumulations related to the kidneys are called "running piglets." (28) They develop in the lower abdomen and extend upward to below the heart. (29) Like a piglet, they move up or down unexpectedly. They last a long time without ending. (30) They let the [afflicted] person pant due to [influences] moving contrary to their proper direction. (31) [They cause] the bones to weaken

and to have few influences. (32) [Such illnesses] are contracted in summer on a ping-ting day. (33) Why do I say so? When the spleen is sick, it will transmit [evil influences] to the kidneys, and the kidneys should transmit them to the heart. In summer, however, the heart acts as king, and a king does not accept evil. Therefore, the kidneys wish to return [the evil influences] to the spleen, but the spleen is not willing to accept them. Hence they stay [in the kidneys] and conglomerate, causing accumulations. Hence one knows that "running piglets" are contracted in summer on a ping-ting day. (34) These are the important patterns of the five accumulations.<sup>3</sup>

### *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 legitimise 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".

## **THE FIFTY-SEVENTH DIFFICULT ISSUE**

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

五十七難曰(一)泄凡有幾皆有名不(二)然泄凡有五其名不同有胃泄有脾泄有大腸泄有小腸泄有大瘕泄名曰後重(三)胃泄者飲食不化色黃(四)脾泄者腹脹滿泄注食即嘔吐逆(五)大腸泄者食已窘迫大便色白腸鳴切痛(六)小腸泄者溲而便膿血少腹痛(七)大瘕泄者裏急後重數至圜而不能便莖中痛(八)此五泄之要法也

The fifty-seventh difficult issue: (1) How many kinds of diarrhea exist; do they all have names?

(2) It is like this. Altogether, there are five kinds of diarrhea, and all are named differently. They include the "diarrhea of the stomach," the "diarrhea of the spleen," the "diarrhea of the large intestine," the "diarrhea of the small intestine," and the "diarrhea of large concentrations." [Another] designation [for the latter] is "heavy behind." (3) In case of a diarrhea of the stomach, food and drink are not transformed, and the color [of the stools] is yellow. (4) In case of a diarrhea of the spleen, the abdomen is swollen and full. Liquid diarrhea rushes down; solid food is vomited, proceeding contrary to its proper course.

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(5) In case of a diarrhea of the large intestine, one has cramps [in the abdomen] after having consumed food. The stools are white. One hears sounds in the intestines and feels a cutting pain. (6) In case of a diarrhea of the small intestines, one passes pus and blood with the urine and with the stools, and one feels pain in the lower abdomen. (7) In case of a diarrhea of large concentrations, one feels tensions inside [the abdomen] and heaviness at the behind. One goes to the latrine frequently and is still unable to pass any stools. Pain is felt in one's stalk. (8) These are the important patterns of the five kinds of diarrhea.

**THE FIFTY-EIGHTH DIFFICULT ISSUE**

*Overview:* Introduction of a fivefold 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.

五十八難曰(一)傷寒有幾其脈有變不(二)然傷寒有五有中風有傷寒有濕溫有熱病有溫病其所苦各不同(三)中風之脈陽浮而滑陰濡而弱(四)濕溫之脈陽濡而弱陰小而急(五)傷寒之脈陰陽俱盛而緊濇(六)熱病之脈陰陽俱浮浮之而滑沉之散濇(七)溫病之脈行在諸經不知何經之動也各隨其經所在而取之(八)傷寒有汗出而愈下之而死者有汗出而死下之而愈者何也(九)然陽虛陰盛汗出而愈下之即死(十)陽盛陰虛汗出而死下之而愈(十一)寒熱之病候之如何也(十二)然皮寒熱者皮不可近席毛髮焦鼻槁不得汗(十三)肌寒熱者皮膚痛脣舌槁無汗(十四)骨寒熱者病無所安汗注不休齒本槁痛

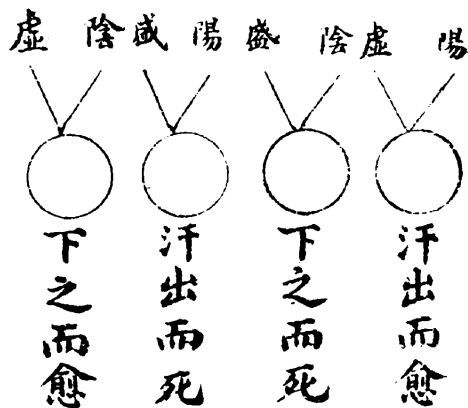
The fifty-eighth difficult issue: (1) How many kinds of "harm caused by cold" exist; are they accompanied by any changes in the [movement of the influences in the] vessels?

(2) It is like this. There are five kinds of harm caused by cold. These include to be hit by wind, to have been harmed by cold, moisture and warmth, the heat illness, and the warmth illness. In each

case the complaints are different. (3) In case one was hit by wind, the [movement in the] vessels is at the surface and smooth at the yang [section] while it is soft and weak at the yin [section].

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# 五十難八傷有五之圖



(4) [The movement in the] vessels in case of moisture and warmth is soft and weak at the yang [section] while it is minor and tense at the yin [section]. (5) [The movement that can be felt in the] vessels in case of harm caused by cold is full, tight, and rough at both the yin and yang [sections]. (6) [The movement that can be felt in the] vessels in case of a heat illness is at the surface at both the yin and yang [sections]. If one touches the surface, [one perceives a] smooth [movement; if one presses one's fingers to] the depth, [the movement perceived there is] dispersed and rough. (7) [The movement in] the vessels in case of a warmth illness [is characterized by the fact that this illness] proceeds through all conduits. It is impossible to know to which [specific] conduit a movement is related. In this case one takes [the evil influences] away from the specific conduit where they just happen to be.

(8) In case of harm caused by cold, one may induce sweating and a cure will be achieved, but if one induced purging [the patient would] die. There are other cases where sweating causes death while purging would lead to a cure. Why is that?

(9) It is like this. 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. (10) 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.

(11) How can the [different] cold-heat illnesses be diagnosed?

(12) It is like this. When cold and heat have affected the skin, the skin will not approach the mat, the hair will be scorched, and the nose will be dry. One must not induce sweating. (13) When cold and heat have affected the flesh, pain will be felt in the skin. The lips and the tongue will dry out, and there will be nothing that could be sweated. (14) When cold and heat have affected the bones, one suffers from unrest all over [the body]. Sweat will flow ceaselessly; the roots of the teeth will dry out and be in pain.

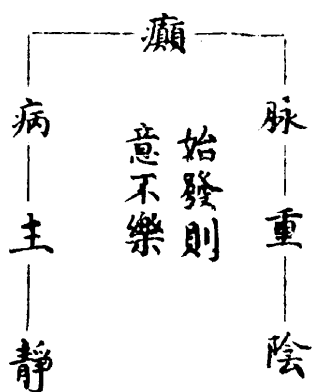
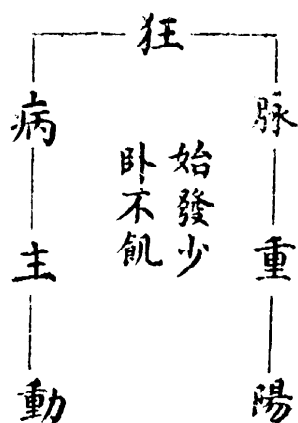
THE FIFTY-NINTH DIFFICULT ISSUE

Overview: How to distinguish falling sickness from madness.

五十九難曰(一)狂癲之病何以別之(二)然狂之始發少臥而不饑自高賢也自辨智也自貴倨也妄笑好歌樂妄行不休是也(三)癲疾始發意不樂直視僵仆(四)其脈三部陰陽俱盛是也

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The fifty-ninth difficult issue: (1) By what [criteria] can the illnesses of madness and falling sickness be distinguished?

(2) It is like this. During the initial development of madness, one rests only rarely and does not feel hungry. One will [speak of] oneself as occupying a lofty, exemplary position. One will point out one's special wisdom, and one will behave in an arrogant and haughty way. One will laugh—and find joy in singing and making music—without reason, and one will walk around heedlessly without break. (3) During the initial development of falling sickness, one's thoughts are unhappy. One lies down and stares straight ahead. (4) The yin and the yang [movements in the] vessels are full in all three sections.

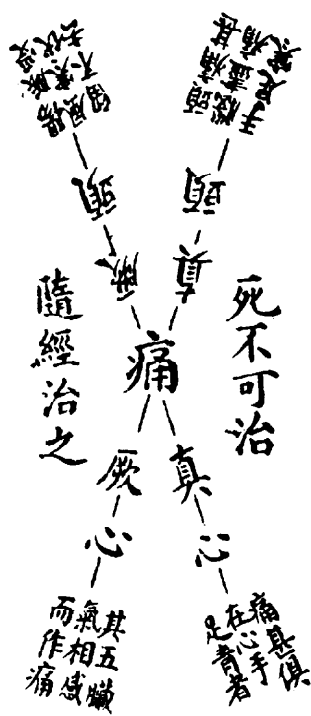
THE SIXTIETH DIFFICULT ISSUE

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

六十難曰(一)頭心之病有厥痛有眞痛何謂也(二)然手三陽之脈受風寒伏留而不去者則名厥頭痛(三)入連在腦者名眞頭痛(四)其五藏氣相干名厥心痛(五)其痛甚但在心手足青者即名眞心痛(六)其眞心痛者旦發夕死夕發旦死

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六十難頭心之病圖



The sixtieth difficult issue: (1) Among the illnesses of head and heart are "recurrent pain" and "true pain." What does that mean?

(2) It is like this. When the three hand-yang vessels have received [influences of] wind-cold—which remain hidden where they are and do not move away—that is called "recurrent headache." (3) When [these influences] enter and join with the brain, that is called "true headache." (4) When the influences of [any of] the five depots turn against [the heart], that is called "recurrent heartache." (5) When the pain is extreme, and when it is limited to the heart, while the hands and the feet are virid,<sup>1</sup> that is called "true heartache." (6) When the onset of true heartache is in the morning, death will occur at night; when the onset is at night, death will occur in the morning.

Unschuld's Footnotes

1. The character ch'ing ("virid") may be a mistake for ch'ing ("cool"), as some commentators have assumed, because the corresponding passage in the Nei-ching (see Ling-shu treatise 24, "Chüeh-ping") says: "In case of true heartache, hands and feet are cool." However, one should be cautious in interpreting changes in the Nan-ching on the basis of the Nei-ching. Interestingly enough, Hsü Ta-ch'un accepted the reading of ch'ing as "virid."

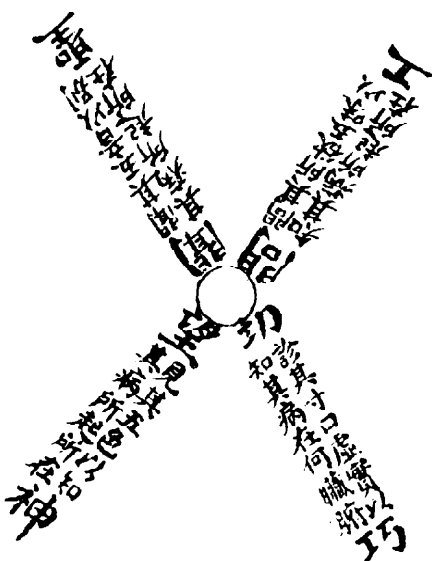
THE SIXTY-FIRST DIFFICULT ISSUE

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

六十一難曰(一)經言望而知之謂之神聞而知之謂之聖問而知之謂之工切脈而知之謂之巧何謂也(二)然望而知之者望見其五色以知其病(三)聞而知之者聞其五音以別其病(四)問而知之者問其所欲五味以知其病所起所在也(五)切脈而知之者診其寸口視其虛實以知其病病在何藏府也(六)經言以外知之曰聖以內知之曰神此之謂也

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六十一難之四圖



The sixty-first difficult issue: (1) The scripture states: Anybody who looks and knows it is to be called a spirit; anybody who listens and knows it is to be called a sage; anybody who asks and knows it is to be called an artisan; anybody who feels the vessels and knows it is to be called a skilled workman. What does that mean?

(2) It is like this. Those who "look and know it" are those who look for the five colors [in a person's complexion] in order to know his illness. (3) Those who "listen and know it" are those who listen to the five notes [in a person's voice] in order to distinguish his illness. (4) Those who "ask and know it" are those who ask [the patient which of] the five tastes he longs for in order to know where his illness has emerged and where it is located now. (5) Those who "feel the vessels and know it" are those who examine the [patient's] inch-opening and see whether he is marked by depletion or repletion in order to know in which depot or palace his illness is located.<sup>1</sup>

(6) That is [what is] meant when the scripture states: Those who know the [illness] from its external [manifestations] are called sages; those who know the [illness] from its internal [manifestations] are called spirits.

Unschuld's Footnotes

1. Most later editions have omitted one of the two consecutive characters ping ("illness") in this sentence. I have retained both in the text, but have disregarded one in my translation.