

Chapter Five: Transportation Holes (Difficult Issues 62-68)

THE SIXTY-SECOND DIFFICULT ISSUE

Overview: Explanation of why the conduits associated with the palaces have six transportation holes, while those associated with the depots have only five.

Unschuld's Translated & Collated Commentaries

(1) Li Chiung: "Wells," "rapids," "brooks,"² "streams," and "confluences" are the five [holes on the conduits associated with] the five depots. Now, the [conduits associated with the] six palaces have, in addition to the holes called] "well," "rapids," "brook," "stream," and "confluence," one [hole] where [the influences] cross over, and that is the "origin." How is that?

Hsü Ta-ch'un: For details on these holes, see the treatise "Pen shu" of the Ling[-shu].

Liao P'ing: The twelve conduits are grounded in the depots and palaces, of which there are six each. This is most evident and does not wait for questions! To omit one depot as not worth counting because heaven [is associated with the number] six and because earth [is associated with the number] five—these are all erroneous doctrines which have been arrived at because [someone] was completely ignorant of the meaning conveyed by the classic.

(2) Hsü Ta-ch'un: Yü ("transportation hole") stands for hsüeh ("hole"). The "Pen shu" treatise of the Ling[-shu] calls the hole where [the influences of the Triple Burner) cross over "origin." The distance to be passed by the [influences of the] Triple Burner is long. Five holes would not suffice to cover all the locations where these influences flow and accumulate. Hence an additional hole was established, called "origin."

Liao P'ing: To add the Triple Burner as the sixth palace is the same as to add the heart-master³ as the sixth depot. Here attention focuses on the Triple Burner, and where is the heart-master to be left?

(3) Hsü Ta-ch'un: Kung i ch'i ("the influences are identical") means that [the influences of the Triple Burner] also pass through all the yang [conduits]; it does not mean that all the [influences passing through the yang conduits and palaces] originate from the Triple Burner. This is discussed in detail in difficult issue 66.

Yeh Lin: The Triple Burner is the source of the yang influences. The six palaces are all yang, and all their influences originate from the Triple Burner. Hence [the text says] kung i ch'i ("the influences are identical").

(1)-(3) Ting Te-yung: The Triple Burner serves as messenger-official; its position corresponds to that of the minister-fire. As such, it carries out the orders of the ruler-fire. [Hence] an [additional] transportation [hole] was established [for it] and it was given the designation "origin." "The [vessels associated with the] palaces have six [holes each]" because the Triple Burner, [although consisting of three sections, is considered to emit only] one influence. Hence [the text] states: "The [three sections of the] Triple Burner have one common influence."

Yang: Where the vessels [associated with] the five depots emerge, these locations are always [called] "wells"; where [their contents] flow are the "brooks"; where [their contents] rush are the "rapids"; where their contents pass are the "streams"; where they disappear are the "confluences." These [locations together] are called "five transportation [holes]"; they correspond to metal, wood, water, fire, and soil. The same applies to the [vessels associated with the] six palaces. The locations where they emerge are the "wells"; where [their contents] flow are the "brooks"; where [their contents] rush are the "rapids"; where [their contents] cross over are the "origins"; where [their contents] pass are the "streams"; where [their contents] disappear are the "confluences." These transportation [holes of the palaces] also correspond to the Five Phases. The only exception are the "origin" [holes], which do not correspond to the Five Phases. Yüan ("origin") stands for yüan ("origin"). The "original influences" (yüan-ch'i) are the influences of the Triple Burner. These influences are eminent and strong; hence they do not correspond to the Five Phases. The six palaces have six transportation [holes] so that they correspond to the six ho [i.e., the four cardinal directions, as well as above and below] of the way of heaven. However, the [vessels associated with the] five depots also have an origin [hole. Here] the third hole is considered to be the origin [hole]. A separate hole was not established [on the conduits associated with the five depots] because the five depots reflect the earth. The earth is less important. Hence the influences of the Triple Burner simply cross over it. For this reason no separate hole exists [on the vessels associated with the five depots to account for the influences of the Triple Burner]. The six palaces represent the yang. The Triple Burner represents the yang, too. Hence [the text] states: kung i ch'i ("all their influences move together").

Yü Shu: Heaven governs what is below it with the six influences; the earth provides what is above it with the Five Phases. Wind, cold, heat, dryness, humidity, and fire are the six influences; metal, wood, water, fire, and soil are the Five Phases. [Altogether, these] eleven influences interact with each other and constitute [all phenomena]. Man corresponds to that. His six palaces reflect the six influences; his five depots reflect the Five Phases. These too are eleven influences which interact with each other and constitute [man]. Heaven gets six. That is to say, heaven belongs to yang; it is matched with a yin number.⁴ The earth gets five. That is to say, the earth belongs to yin; it is matched with a yang number. In this way, [the dual combination of] yin and yang is generated. The same applies to man's palaces and depots. The six palaces match the six influences. That is to say, the gall [corresponds to] wood and is matched with wind. The bladder [corresponds to] water and is matched with cold. The small intestine [corresponds to] fire and is matched with heat. The large intestine [corresponds to] metal and is matched with dryness. The stomach [corresponds to] soil and is matched with humidity. The Triple Burner [corresponds to] minor-yang and is matched with fire. The Triple Burner is responsible for the original influences. It has [a hole of] its own among the [holes on the] yang vessels [associated with the] six palaces. [This hole is called] "origin." The five depots are matched with the Five Phases. [That is to say,] the liver [is matched with the] wood. The heart [is matched with the] fire. The spleen [is matched with the] soil. The lung [is matched with the] metal. The kidneys [are matched with the] water. The five depots reflect the yin; the [vessels associated with them] have no "origin" as a separate hole. That is to say, the Five Phases rule the original influences secretly among the holes on the yin vessels. Hence [on these vessels] "origin" and "rapids" constitute

one and the same hole. Hence [when the text] states: "The influences of the Triple Burner [and of the remaining five palaces] are identical," the underlying principle has become clear now. If one looks closely at the meaning of [this paragraph of the Nan-]ching, and at the questions and answers preceding and following it, [it appears] that some [passages have been] omitted from the text here. Hua Shou: Mr. Yü states: "I suspect that [some passages are] missing from this paragraph; it should be checked against difficult issue 66."

Chang Shih-hsien: The five [holes on the conduits associated with the depots] are the "wells," "brooks," "rapids," "streams," and "confluences." The six [holes on the conduits associated with the palaces] are the "wells," "brooks," "rapids," "origins," "streams," and "confluences." The Triple Burner controls all influences, hence the conduits [associated with] the six palaces have one additional transportation [hole], which is called "origin." [The text states] "the palaces have six" because the influences of the six palaces and the influences of the Triple Burner are all yang [influences].

Kato Bankei: The question in this paragraph [asks the following]. Each of the five conduits associated with the depots has [holes called] "well," "brook," "rapids," "stream," and "confluence." Each of the six conduits associated with the palaces has one additional [hole called] "origin." [Hence] they have six [holes altogether]. Why is that? The answer states that the "origin" is the place where the influences of the Triple Burner cross over. Whenever one pricks the holes on the twelve conduits at the extremities [beyond] the four joints of hands and feet, one must add to the transportation [holes] the "origin" if one wishes to regulate the transformation of influences by the Triple Burner. However, on the yin conduits the transportation [hole] is the origin; only the yang conduits have a separate origin [hole]. This is so because the Triple Burner is counted among the six palaces. Although it has no form, how could the [remaining] five palaces manage to move and transform water and grains, if it were not for the influences [of the Triple Burner]? Thus, the functioning of the palaces relies on the utilization of these influences. Hence [the text] states: "The palaces have six because their influences are identical with those of the Triple Burner."

Unschuld's Footnotes

2. The sequence should be "brooks", "rapids".
3. The "Heart-master" is the heart-enclosing network.
4. Yin numbers are even, yang numbers are odd.

THE SIXTY-THIRD DIFFICULT ISSUE

Overview: Explanation of why each conduit has a "well" as its first transportation hole.

Unschuld's Translated & Collated Commentaries

- (1) Ting Chin: Shih pien ("Ten Changes") is the title of an ancient book.
- (2) Yü Shu: The [Nan-]ching states: "The 'wells' are [associated with] the eastern regions and with spring." Spring bestows on [all things] its transforming and nourishing [influences], without asking for anything in return. "Spring" stands for "benevolence." Among the five constant [relationships], benevolence reflects water. The water that has benevolence is the water in a well. The water in a well

supports the people too without asking for anything in return. Hence the [Nan-]ching states: "The 'wells' are [associated with] the eastern regions and with spring." The I-[ching] states: "Wells nourish and cannot be exhausted." They reflect, indeed, spring and benevolence. All things come to life because of the transforming and nourishing [qualities] of the influences of spring. Similar benevolence is practiced by the wells. Hence, when the sages selected spring [as the season when all] things are nourished [again], they had the image of a well in mind. That is, when the ash of the reed is flying,³ the hibernating insects begin to be excited. The ch'i insects [start to] move, the chui insects [start to] breathe, the chüan insects [start to] fly, and the juan insects [start to] wriggle. They all come to life because of the influences of spring. Chüan are insects living in wells.

Hsü Ta-ch'un: According to the treatise "Pen-shu" of the Ling[-shu], the wells of all the [streams associated with the] depots belong to [the phase of] wood, while the wells of all the [streams associated with the] palaces belong to [the phase of] metal. That is also clearly outlined in the text of the following [difficult issue]. Here, however, a general classification is given of all the wells of the [streams associated with the] depots and palaces as belonging to [the phase of] wood. That contradicts the text of the [Nei-]ching; it also contradicts the text below. If it had said [here] that only the wells of the [streams associated with the] depots belong to [the phase or wood, but not those of the [streams associated with the] palaces, [that would have implied that the streams associated with] the palaces start from wells, too, but that [these wells] do not belong to [the phase on wood. What is the meaning of this? [The author of the Nan-ching] was extremely careless in writing down his words.

(3) Yü Shu: Spring represents wood. The [Celestial Stem] chia—mentioned further below—also [represents] wood. Wells have benevolence. Benevolence also [represents] wood. If, here, the wells are said to precede everything else, that is to say that the principle of benevolence is most important. Hence, in the course of a year, spring comes first. In the course of the days, chia comes first. On the conduit-vessels, the "wells" come first.

Yang: All [the streams associated with] the depots and palaces have a "well" as their first [hole]. Ching ("well") refers to "valley spring"; it does not mean a well dug up [by man]. The places in mountain valleys where spring water appears first are called "well." "Well" carries the meaning of "ruling the appearance." After water has come to light in a spring, it stays near [its source]. It winds around and does not yet constitute a major stream. Hence it is called jung ("brook"). A brook appears as a small water. Where it stands without moving, it develops depth and there are places where it rushes and shoots, turning here and there like a line. Hence one speaks here of yü ("rapids"). The rapids are responsible for the accumulation and subsequent moving away [of the water]. Over time, they generate huge tracks. Ching ("stream," "conduit") stands for ching ("track"). Another meaning is ching-ying ("transaction"). The movement in the streams finally reaches its destination; it meets with the sea. Hence [this place] is called ho ("confluence"). Ho stands for hui ("to meet"). The meaning implied here is that of water flowing and moving on. [The contents of] man's conduit-vessels reflect this [image], hence the designations ["well," "brook," etc.] were chosen. The "wells" constitute "beginning" and [they reflect the season of] spring because of their inherent meaning of "generating life." "The counting of the [seasons of the] year begins with spring" means that the first month is the

beginning of the year. "The counting of the days begins with chia" means that the East is represented by [the dual combination of Celestial Stems] chia-i. The first month and [the combination] chia-i are both associated with spring.

Chang Shih-hsien: Spring is the first of the four seasons. Chia-i represents [the phase of] wood. Both the first month and [the dual combination] chia-i are associated with spring. Hence [each of] the twelve months begins with chia; it is not so that the [counting of the twelve] months begins with chia. Some [texts] say "day" instead of "month." That is wrong.

Unschuld's Footnotes

3. A metaphor for winter.

THE SIXTY-FOURTH DIFFICULT ISSUE

Overview: Introduction of a systematic categorization of the transportation holes according to yin and yang and the Five Phases.

Unschuld's Translated & Collated Commentaries

(1) Yang: All the five depots are [categorized as] yin. The yin wells represent the [phase of] wood; the [yin] brooks represent the [phase of] fire; the [yin] rapids represent the [phase of] soil; the [yin] streams represent the [phase of] metal; the [yin] confluences represent the [phase of] water. The six palaces are [categorized as] yang. The yang wells represent the [phase of] metal; the [yang] brooks represent the [phase of] water; the [yang] rapids represent the [phase of] wood; the [yang] streams represent the [phase of] fire; the [yang] confluences represent the [phase of] soil. The wood of the yin wells is matched with the metal of the yang wells. The meaning implied here is that yin and yang [match each other like] husband and wife. Hence [the text] states: "I is the softness of keng; keng is the hardness of i." All the other [holes] follow the same pattern.

Hua Shou: The twelve conduits start from the well holes. The yin wells represent the wood. Hence the wood of the yin wells generates the fire of the yin brooks. The fire of the yin brooks generates the soil of the yin rapids. The soil of the yin rapids generates the metal of the yin streams. The metal of the yin streams generates the water of the yin confluences. The yang wells represent the metal. Hence the metal of the yang wells generates the water of the yang brooks. The water of the yang brooks generates the wood of the yang rapids. The wood of the yang rapids generates the fire of the yang streams. The fire of the yang streams generates the soil of the yang confluences.

Hsü Ta-ch'un: In the treatise "Pen-shu" of the Ling[-shu], the text states clearly that the wells of the [conduits associated with the] depots belong to the [phase of] wood, while the wells of the [conduits associated with the] palaces belong to the [phase of] metal. The [Ling-shu] text does not elucidate the associations of the remaining brooks, rapids, and so on. I do not know on which book the [categorizations in the] Nan-ching are based.... Furthermore, the [conduits associated with the] six palaces have an additional hole, the "origin" (or "plain"). The [association of the] origin hole with one of the Five Phases can be concluded from the associations of the [remaining] five [holes with the Five Phases]. Needling and cauterization experts have henceforth relied on the data provided [here]....

[The origin holes] are located near the rapids [holes]. They should both be associated with [the phase of] wood. Also, where [the contents] rush down, these are the rapids; where they cross over, these are the "origins" (or "plains"). The meanings [of these two images] are close to each other, too.

(2) Hua Shou: "Hardness" and "softness" refers to the matching of i and keng. The Ten Celestial Stems are [counted] here starting with i and keng because of the following. All the holes [on the conduits associated with the] depots and palaces start with a "well." The wells on the yin vessels start with [the Celestial Stem] i, and with [the phase of] wood, while the wells on the yang vessels start with keng and metal. Hence the matching of hardness and softness is outlined beginning with i and keng. The matching of all the remaining Five Phases follows this example.

Hsü Ta-ch'un: This section outlines the principles of the matching of yin and yang. The meaning [expressed] is both sophisticated and correct.

(1)-(2) Ting Chin: This quotation from the ancient scripture Shih pien ("Ten Changes") refers to the matching of the wells, brooks, rapids, streams, and confluences with both the Five Phases and yinyang. But the particular yin and yang [associations selected are those that] control each other. What does that mean? That is to say, in the matching of yin and yang, the image of hardness and softness has been drawn upon. For instance, the yin wells are wood; the yang wells are metal. That is a matching of i and keng. I represents the yin [aspect of the phase of] wood; it is matched with keng—that is, with the yang [aspect of the phase of] metal. Hence [the text] states: "Keng is the hardness of i; i is the softness of keng." Similarly, the yin brooks are fire, and the yang brooks are water. That is a matching of ting and jen. Ting represents the yin [aspect of the phase of] fire; jen represents the yang [aspect of the phase of] water. The yang rapids are wood, and the yin rapids are soil. That is a matching of chia and chi. Chia represents the yang [aspect of the phase of] wood; chi represents the yin [aspect of the phase of] soil. The yin streams are metal; the yang streams are fire. That is a matching of ping and hsin. Hsin represents the yin [aspect of the phase of] metal; ping represents the yang [aspect of the phase of] fire. The yin confluences are water, and the yang confluences are soil. That is a matching of wu and kuei. Kuei represents the yin [aspect of the phase of] water; wu represents the yang [aspect of the phase of] soil. With this kind of matching, hardness and softness support each other. As a consequence, the ch'i influences and the blood can flow without break. It is obvious, then, that the conduits and the holes, as well as the depots and the palaces of the human body are all matched with [either the yin or yang aspects of] the Five Phases. [Hence] their mutual interaction never comes to an end.

Liao P'ing: Mr. Huang [Yüan-yü], hao name K'un-tsai,² has said: The great physicians rank this book together with the Ling-shu, the Su-wen, and [the work of Chang] Chung-ching among the four [scriptures] written by the sages. But by substituting Celestial Stems for the names of the depots and palaces, [the author of the Nan-ching] has integrated [medicine] into astrology. That was his great mistake.

Unschuld's Footnotes

2. An author of numerous medical works of the mid-eighteenth century.

THE SIXTY-FIFTH DIFFICULT ISSUE

Overview: Remarks concerning the "well" and "confluence" transportation holes.

Unschuld's Translated & Collated Commentaries

(1)-(3) Ting Te-yung: Man's yang influences appear and disappear in accordance with the four seasons. Hence, in spring the influences are in the wells, in summer they are in the brooks, in autumn they are in the streams, and in winter they are in the confluences. For pricking, the influence holes are always selected in accordance with the four seasons.

Yang: Spring and summer rule generation and nourishment. Hence the yang influences are present outside. Autumn and winter rule intake and storage. Hence the yang influences are present inside. Man also reflects this pattern.

Li Chiung: The East is the first of the four regions. Spring is the first of the four seasons. A well is the source of any river. Hence wells are [associated with] the eastern region and with spring. The North is the final of the four regions. Winter is the final of the four seasons. A confluence marks the end of any river. Hence confluences are [associated with] the northern region and with winter.

Chang Shih-hsien: Wells are springs where [water] comes out [of the ground. The water] bubbles forth without interruption; there is never "too much" or "not enough." Confluences are places where [waters] come together. For instance, when a water flows toward the sea it starts from a shallow [spring and ends when] it enters the depth [of the ocean]. The eastern region represents the first of the four regions; spring is the first of the four seasons. The wells are the first [holes on the conduits, preceding] the brooks, rapids, streams, and confluences. Hence [the text] states: "The wells are [associated with] the eastern region and with spring." Spring is the season when all things come to life. Hence places where the water of the streams comes out [of the ground] first are called wells. The northern region is the final of the four regions; winter is the final of the four seasons. The confluences are the last [holes, following the] wells, brooks, rapids, and streams. Hence [the text] states: "The confluences are [associated with] the northern region and with winter." In winter the yang influences hide in the depth. Hence places where the water of the streams enters [a larger reservoir] are called "confluences."

Liao P'ing: This was outlined quite clearly by the [Nei-]ching. Why should such a question be posed again? Ch'u ("appear," "come out") and ju ("disappear," "enter") stand for nei ("inside") and wai ("outside"). [In the Nei-ching], these [terms] denote the paths of the [main] conduits and of the network[-vessels]. It is impossible to match the four seasons with the Five Phases. Similarly, if one were to associate the Five Phases with the six [holes on each conduit, including the] "origin" (or "plain"), one transportation [hole] would be left over. Whenever someone displays such ignorance, demonstrates such absurd behavior, and is so confused in what he sees and hears, one should no longer communicate with him!

THE SIXTY-SIXTH DIFFICULT ISSUE

Overview: Discussion of the "origin" transportation holes as outlets of the "original influences" of the six depots and six palaces.

Unschuld's Translated & Collated Commentaries

(1) Ting Te-yung: Behind the palm of the right hand, below the fish-line, is the great meeting-point of the [movement passing through the] vessels.² Hence [the text] states: "The original influences of the lung appear at the t'ai-yüan [hole]."

(2) Ting Te-yung: Behind the palm, in the hollow between the two muscles, is the origin [hole of the conduit associated with] the heart-enclosing network.

Yü Shu: Behind the palm between the two bones.

Liao P'ing: "Heart" should be "heart-master."

(3) Yü Shu: It is located two inches behind the basic joint of the big toe. It is also said to be located two inches or one and a half inches behind the basic joint of the big toe.

(4) Ting Te-yung: At the inner side of the foot below the heh bone.

(5) Ting Te-yung: It is located between the inner ankle and the heel bone.

(6) Ting Te-yung: That is the shen-men hole. It is [located on] the vessel of the true heart.

(1)-(6) Yang: In each case these [origin holes] are the rapids [holes on the conduits associated with] the five depots because [on the conduits associated with] the five depots the rapids [holes] are always considered as origin [holes]. The minor-yin [vessel] is the vessel of the true heart. It too has an origin [hole], located behind the palm in the hollow at the end of the tui bone. Other names [for this hole] are shen-men and chung-tou. Earlier, [the text] had stated: "The original [influences] of the heart appear at the ta-ling [hole]." That, however, was a reference to the vessel of the heart-enclosing network.

Whenever it is stated "the heart has an illness," this refers to the vessel of the heart-enclosing network. The true heart itself cannot be ill. Hence it has no rapids [hole associated with it]. Here, an origin [hole] is listed for the [treatment of illnesses in the] conduit outside [of the heart], not for a treatment of the inner depot [itself].

Hua Shou: Someone [could] say: "According to the Ling-shu, the t'ai-ling [hole] is the origin [hole associated with] the heart. The Nan-ching writes the same but, in addition, it distinguishes the tui-ku [hole] as the origin [hole associated with] the minor-yin [depot, i.e., the heart]. The authors of all the books on needling and cauterization [from subsequent times] agree that the t'ai-ling [hole] is the rapids [hole] on the [conduit associated with the] hand-ceasing-yin heart-master, while the shen-men [hole] behind the palm at the end of the tui bone [i.e., the tui-ku hole] is the rapids [hole] where the [contents of the] conduit [associated with] the heart rush down. There seems to be a discrepancy here [between the contents of the Ling-shu and those of all the later books on needling and cauterization].

Why is that?" Well, the seventy-first treatise of the Ling-shu states: "[The Yellow Emperor said:] 'The minor-yin [conduit] has no rapids [hole. Does that mean that] the heart cannot have an illness?' Ch'i Po replied: 'The conduit outside [of the heart] can be ill but the depot [itself] cannot be ill. Hence one can eliminate [the illness] only at the [shen-men hole on] the conduit behind the palm at the end of the tui bone. In all other respects—that is, as far as their appearance and disappearance, their courses and

the speed of the movement [of their contents] are concerned—the vessels of the hand-minor-yin conduit, [which is associated with the heart, and of the hand-ceasing-yin conduit, which is associated with] the heart-master, are identical'." Furthermore, the second treatise [of the Ling-shu] states: "The [conduit associated with the] heart appears at the chung-ch'ung [hole; its influences] begin their flow at the lao-kung [hole]; they rush down at the t'ai-ling [hole]; they pass at the chien-shih [hole]; they disappear at the ch'ü-che [hole]. That is the [course of the] hand-minor-yin [conduit]." Furthermore, in the treatise "Miu-tz'u" of the Su-wen it is stated: "Prick the hand-heart-master [conduit] and the [hand-]minor-yin [conduit] at the end of the tui bone [i.e., at the tui-ku hole; the illness] will come to an end after one insertion." Also, the treatise "Ch'i-hsüeh" states: "The [conduits associated with the] depots have fifty transportation holes." In his comment, Mr. Wang referred, in his list of transportation [holes associated with] the five depots, only to a "well" transportation hole on the conduit [associated with the] heart-enclosing [network], but he did not mention a "well" transportation hole on the conduit [associated with the] heart. Furthermore, the seventy-ninth difficult issue [of the Nan-ching] states: "In case of an illness in the heart, drain at the rapids [hole] of the hand-heart-master [conduit] and fill at the well [hole] of the hand-heart-master [conduit]." A close look at the meaning of all these passages from scriptures [like the Su-wen, the Ling-shu, and the Nan-ching] makes one realize that the treatment applied to the hand-minor-yin [conduit] is identical to [the treatment applied to] the heart-master [conduit].

Liao P'ing: Earlier, the five depots have been discussed in terms of the Five Phases. Here, the heart-master is named as an additional depot, which brings about a total of six depots. Really, [right and wrong] are turned upside down here in day-dreams beyond conception!

(7) Ting Te-yung: [This hole] is located below the external ankle slightly to the front.

(8) Ting Te-yung: This refers to the vessel movement [that can be felt] between the bones five inches above the instep.

(9) Ting Te-yung: [This hole] is located in the hollow behind the basic joint of the finger next to the small finger.

(10) Ting Te-yung: [This hole is located] on the line between the red and white flesh below the large bone at the outside of the foot.

(11) Ting Te-yung: [This hole] is located in the "tiger-mouth" between the thumb and the next finger.

(12) Ting Te-yung: [This hole] is located inside of the wrist bone of the small finger.

Yang: [This hole] is located in the hollow of the wrist of the hand. [Ting Te-yung's wording] "wrist of the finger" is a mistake.

(1)-(12) Yü Shu: All the twelve conduits mentioned above are matched with the Five Phases.

Whenever, in the course of a year, one of the Five Phases reaches a position where it dominates [the others], one should first drain the respective origin [holes] before that [particular phase has assumed its] ruling position. In a year when [any of the Five Phases is represented] insufficiently, one must fill first at the origin [hole]. The origin [holes] are those referred to here.

Hsü Ta-ch'un: The ta-ling [hole] is a hole on the hand-ceasing-yin [conduit which is associated with the] heart-master. Why is it called here the "origin" [hole of the conduit associated with the] heart? In the treatise "Chiu chen shih-erh yüan" of the Ling[-shu], it is stated: "The great-yang within the yang,

that is the heart. Its original [influences] appear at the ta-ling [hole]." The treatise "Hsieh-k'o" of the Ling[-shu] states: "[The Yellow Emperor asked:] 'Why is the minor-yin [conduit] the only one without a 'rapids' [hole]?' [Ch'i Po] responded: 'The heart is the great ruler of the five depots and six palaces. It is the shelter of the essence and of the spirit. As long as its storage is strong and firm, evil [influences] will not be able to enter it. Hence, whenever evil [influences] are present in the heart, they are, in fact, always in the heart-enclosing network.'" For this reason, the ta-ling [hole] is named here as the origin [hole] of the heart. There is also an explanation for the fact that the shen-men [hole] was selected [as an origin hole]. The treatise "Hsieh-k'o" states: "Only the minor-yin [conduit] has no rapids [hole. Does that mean that the heart] cannot be ill?" [Ch'i Po] replied: "The conduit outside [of the heart] can be ill, but the depot [itself] cannot be ill. Hence one can remove [its illnesses] only at the [hole located on the] conduit at the end of the tui bone behind the palm." That is [a hole which is] called tui-ku here [in the Nan-ching]. However, the present [statement in the Nan-ching was written to outline] a pattern for the selection of holes in the treatment of illnesses but the tui-ku [hole] is by no means the origin [hole] of the minor-yin [conduit]. Here, the ta-ling [hole] is presented as the origin [hole] of the heart and, in addition, the tui-ku [hole] is named as the origin [hole] of the minor-yin [conduit]. The heart, though, is the minor-yin [depot]. Consequently, the minor-yin [conduit] not only has [one] rapids [hole] but has two rapids [holes]! Why didn't [the author of the Nan-ching] give [this issue] some deep thought? Furthermore, the treatise "Pen-shu" of the Ling[-shu] states: "The [conduit associated with the] heart appears at the chung-ch'ung [hole]; that is the well [hole which represents the phase of] wood. [Its influences] start flowing at the lao-kung [hole]; that is the brook [hole]. They rush down at the ta-ling [hole]; that is the rapids [hole]. They pass at the chien-shih [hole]; that is the stream [hole]. They disappear at the ch'ü-che [hole]; that is the confluence [hole]." All of these are holes of the hand-ceasing-yin [conduit, which is associated with the heart-enclosing network], but the [Nei-]ching refers to them as locations where the [influences of the] heart appear and disappear. The [Nei-]ching text does not outline any [separate] wells, brooks, and other holes situated on the ceasing-yin conduit itself. It is obvious, then, that the rapids [hole] of the hand-minor-yin [conduit] is the rapids [hole] of the hand-ceasing-yin [conduit]. The Chia-i ching was the first to consider, for the [hand-]minor-yin conduit itself, the shao-ch'ung [hole] as "well," the shao-fu [hole] as "brook," the shen-men [hole] as "rapids," the ling-tao [hole] as "stream," and the shao-hai [hole] as "confluence." With this [innovation, the list of] wells, brooks, [etc.] was completed for all the twelve conduits. That, however, was achieved solely through inductive reasoning. The two scriptures [Su-wen and Ling-shu] in fact contained no such data. The reference here [in the Nan-ching] to the tui-ku [hole] as the origin [hole] of the minor-yin [conduit] provided the basis for the statement in the Chia-i ching.

Kato Bankei: The first treatise of the Ling-shu adds up the five rapids [holes]—t'ai-yüan, t'ai-ling, t'ai-pai, t'ai-ch'ung, and t'ai-hsi³—as well as the chiu-wei and the po-ang [holes], and reaches a total of twelve origin [holes]. The second treatise [of the Ling-shu] discusses the origin [holes on the conduits associated with] the five depots and six palaces and refers to only eleven origin [holes]. The second treatise consistently lists the rapids [hole on the hand-]ceasing-yin [conduit] as the origin [hole of the] hand-minor-yin [conduit] because whenever evil influences are present in the heart, they are,

in fact, always situated in the heart-enclosing network. Therefore one knows that the treatments applied to these two conduits are identical. Hence one origin [hole] could be omitted. Pien Ch'io, now, started from the text of the second treatise and added a rapids [hole] on the [hand-]minor-yin [conduit, which is associated with] the true heart. [Consequently,] he reached a total of twelve. In the first treatise of the Ling-shu, one reaches a sum of twelve if one counts the number of holes [mentioned]; one reaches a number of five if one counts only the rapids [holes] on the [main] conduits. The two holes chiu-wei and po-ang belong to the controller vessel. To add these [two holes] to the origin [holes] is an old pattern, too, but still, they are not origin [holes] on the proper conduits. Hence [the Nan-ching] has added, in the present difficult issue, the sentence, "the [original influences of the] minor-yin appear at the tui-ku [hole]," in order to point out [all] the origin [holes] of the twelve proper conduits.

(13) Li Chiung: Yü refers here to [the rapids hole in the sequence of] well, brook, rapids, stream, and confluence. It is not used here in reference to all the transportation [holes] (yü).

Hsü Ta-ch'ung: This is a double error. According to the treatise "Pen-shu" of the Ling[-shu], the [conduits associated with the] five depots have only wells, brooks, rapids, streams, and confluences. The [conduits associated with the] six palaces have, in addition, one origin hole. [On the conduits of] the five depots, the rapids [holes] constitute the origin [holes], while [on the conduits of] the six palaces, the rapids [holes] represent the rapids [holes] and the origin [holes] represent the origin [holes]. Why was the word "all" added here [in the Nan-ching]? As far as the statement that the rapids [holes] constitute the origin [holes on the conduits associated with the five depots] is concerned, the treatise "Chiu chen shih-erh yüan" of the Ling[-shu] originally said: "When the five depots have an illness, one must remove it from the twelve origin [holes]. The minor-yin in the yang is the lung. Its original [influences] appear at the t'ai-yüan [hole]. There are two t'ai-yüan [holes]. The great-yang in the yang is the heart. Its original [influences] appear at the ta-ling [hole]. There are two ta-ling [holes]. The minor-yang in the yin is the liver. Its original [influences] appear at the t'ai-ch'ung [hole]. There are two t'ai-ch'ung [holes]. The extreme-yin in the yin is the spleen. Its original [influences] appear at the t'ai-pai [holes]. There are two t'ai-pai [holes]. The great-yin in the yin are the kidneys. Their original [influences] appear at the t'ai-hsi [hole]. There are two t'ai-hsi [holes]. The original [influences] of the kao [region] appear at the chiu-wei [hole]. There is but one chiu-wei [hole]. The original [influences] of the huang [region] appear at the po-ang [hole]. There is but one po-ang [hole]. All these twelve origin [holes] are most important for the treatment of illnesses in the five depots and six palaces." The names of these twelve origin [holes] refer to [conduits associated with] the palaces. There are altogether twelve [origin] holes, but that does not mean that there are origin [holes located] on all the twelve conduits! The ten holes from the t'ai-yüan through the t'ai-hsi mentioned above are the so-called rapids holes of the treatise "Pen-shu" in the Ling[-shu]. Because the [conduits associated with the] five depots have rapids [holes] but do not have origin [holes], the [Nei-ching] refers to the rapids [holes] as origin [holes]. How was it possible that [the author of the Nan-ching] included the [conduits associated with the] six palaces [in his statements]? Why didn't he give [this issue] some profound thought?

Liao P'ing: [This sentence] should read: "All the twelve conduits have transportation holes (yü); on the [conduits associated with the] five depots, the rapids [holes] (yü) represent the origin [holes]. Why is that?"

(14) Li Chiung: The Triple Burner sends its influences from this rapids [hole] to penetrate [the entire organism]; also, this rapids [hole] is the place where [the influences of the Triple Burner] stop and rest.⁴

(13)-(14) Hua Shou: "On all the twelve conduits the rapids [holes] constitute the origin [holes]" means the following. The rapids [holes] of all the twelve conduits are tied to the Triple Burner. They are the locations where [the Triple Burner] passes its influences and also where these influences stop and rest.

(14) Kato Bankei: The character yû here is not the yü of [all] the twenty-five yü ("transportation holes") of the conduits [associated with] the depots. Rather it is the yü of yü ("rapids") and yüan ("origins"). From this one can see that only on the conduits [associated with] the depots the yü ("rapids") [holes] are the yüan ("origin") [holes].

(16) Yang: The influences moving below the navel and between the kidneys are [called] "cinnabar field" (tan-t'ien). The cinnabar field is man's source and root. It is the depot of the essence and the spirit; it is the origin of the five influences. It is the mansion of the Imperial Prince. In males the essence is stored here; in females [the cinnabar field] regulates the monthly period. It constitutes the gate where yin and yang [influences] unite to create posterity. It is located three inches below the navel; its circumference measures four inches. It is attached to the vessels of the spine and to the root of the kidneys. It has a yellow color in its center; it is virid on the left, white on the right, red on top and black on its bottom. The three inches reflect the three powers; the four inches reflect the four seasons; the five colors reflect the Five Phases. The [location] between the two kidneys is called "great sea" (ta-hai); another name is "submerged in water" (ni-shui). Inside of it is the spirit-turtle. It exhales and inhales the original influences. When [the original influences] flow [out of the cinnabar field], they penetrate the four extremities as wind and rain; they reach everywhere. The [two] kidneys are distinguished by [their storing] the essence of the sun and of the moon, [respectively. This essence] consists of immaterial influences; it constitutes man's source and root.... Hence it is obvious that the cinnabar field is the basis of life. When the Taoists contemplate the spiritual, when the Buddhist monks meditate, they all cause the influences of their heart to move below the navel. That corresponds exactly to what is meant here. Hence [the text] states "'origin' is an honorable designation for the Triple Burner" because the Triple Burner's influences are accumulated in the kidneys.

Li Chiung: For comments, see the eighth difficult issue.

(17) Li Chiung: For comments, see the thirty-eighth difficult issue.

(18) Li Chiung: Man's Triple Burner reflects the influences of the three primordial [forces]—heaven, earth, [and man]. Therefore [the text states: "It is responsible for] the passage of the three influences." The upper [section of the Triple] Burner encompasses heart and lung. The central [section of the Triple] Burner encompasses spleen and stomach. The lower [section of the Triple] Burner

encompasses liver and kidneys. [This explains why] the passage [of the influences of the Triple Burner] affects the entire [organism].

Liao P'ing: This book emphasizes the [importance of the] kidneys. Here, in addition, it emphasizes the [importance of the] Triple Burner. Nothing of this appears in the Nei-ching. These are all doctrines fabricated by [the author of] this book.

Nanking 1962: "Three influences" [refers to] tsung-ch'i ("ancestral influences"), ying-ch'i ("constructive influences"), and wei-ch'i ("protective influences"). They constitute the "true influences."

(19) Li Chiung: Yüan ("origin") stands for yüan ("origin"). The original influences are the Triple Burner's influences. These influences are honorable and great. Hence [the text states]: "'Origin' is an honorable designation [for the Triple Burner]".

(15-19) Hua Shou: "The rapids [holes] where the Triple Burner passes [its influences] are the origin [holes]" means the following. The moving influences below the navel and between the kidneys constitute man's life; they are the source of the twelve conduits. Consequently, the Triple Burner is the special envoy [transmitting] the original influences. It is responsible for the passage of the upper, central, and lower influences through the body's five depots and six palaces. "[The Triple Burner is responsible for] the passage of the three influences" means, according to Mr. Chi, [the following]: The lower [section of the Triple] Burner is endowed with the true primordial influences; these are the original influences. They move upward and reach the central [section of the Triple] Burner. The central [section of the Triple] Burner receives the essential but unrefined influences of water and grains and transforms them into constructive and protective [influences]. The constructive and protective influences proceed upward together with the true primordial influences and reach the upper [section of the Triple] Burner. "Origin" represents an honorable designation for the Triple Burner, and all the locations where [its influences] stop represent origin [holes] because [the movement of the influences of the Triple Burner] resembles the arrival of the imperial herald, announcing the places where [the Emperor] will pass by and rest. When any of the five depots or six palaces has an illness, it is always appropriate to remove it from these [holes].

(19) Liao P'ing: Suddenly the Triple Burner is considered to be the master of the twelve origin [holes]; in addition, [the Triple Burner is said] to be tied to the gate of life. The Nei-ching definitely contains no such doctrine. The Nan-ching was the first to create such wooden figurines. Later people caused further confusion when they integrated these doctrines into the T'ai-su, thus inventing particularly fabulous stories!

(14)-(21) Hsü Ta-ch'un: The treatise "Pen-shu" of the Ling[-shu] states that the places where [the contents of the conduits associated with] the five depots rush down are the rapids [holes; at the same time] they constitute the origin [holes]. On the conduits associated with] the six palaces, the places where [the influences] cross over are the origin [holes]. There is no reference to the Triple Burner. Now, the places where the influences of all the conduits rest and stay in the depth are the origin [holes]. Hence the treatise "Chiu chen" states: "The twelve original [influences] appear at the four joints." These holes are all located where the muscles and the bones move and join each other. Hence illnesses also often stay there. When [the text] says, "the Triple Burner is responsible for the [passage

of the three] influences," the wells, brooks, and so on should also all be provided with influences by the Triple Burner. Why is only the place where [the influences] rush down called "origin"? Also, the Triple Burner has its own conduit as a passageway [of its influences]. Why does it have to be tied [to any other conduit]?

Unschuld's Footnotes

2. See the first difficult issue.
3. All of these exist twice, on the extremities of the left and right, respectively.
4. I read liu ("to flow") here as liu ("to rest").

THE SIXTY-SEVENTH DIFFICULT ISSUE

Overview: Explanation of the location of "concentration holes" on the front and of "accumulation holes" on the back of one's body.

Unschuld's Translated & Collated Commentaries

(1)-(3) Ting Te-yung: Man's back is yang; his abdomen is yin. When [the text] here states: "All the transportation [holes associated with the] five depots are located on the yang [side]," this refers to the transportation [holes] on the back. Hence the two transportation holes [associated with the] lung are located on both sides below the third vertebra at a mutual distance of one and a half individually standardized inches. The two transportation holes [associated with the] heart are located on both sides below the fifth vertebra at a mutual distance of one and a half individually standardized inches. The two transportation holes [associated with the] liver are located on both sides below the ninth vertebra at a mutual distance of one and a half individually standardized inches. The two transportation holes [associated with the] spleen are located on both sides below the eleventh vertebra at a mutual distance of one and a half individually standardized inches. The two transportation holes [associated with the] kidneys are located on both sides below the fourteenth vertebra at a mutual distance of one and a half individually standardized inches. The concentration [holes associated with the] lung are the two chung-fu holes; they are located one inch below the yün-men and three ribs above the breast nipples. The concentration [hole associated with the] heart is the one chü-ch'üeh hole; it is located one inch below the chiu-wei.² The concentration [holes associated with the] spleen are the two chang-men holes; they are located directly [on one level with the] navel below the youngest ribs. The concentration [holes associated with the] liver are the two ch'i-men holes. They are located in a distance of one and a half inches on both sides of the pu-jung [hole]. The concentration [holes associated with the] kidneys are the two ching-men holes. They are located in the hips at the basis of the youngest ribs.

Yang: The abdomen is yin. The concentration [holes] of the five depots are all located on the abdominal [side of the body]. Hence [the text] states: "All the concentration [holes] are located on the yin [side]." The back is yang. The transportation [holes] of the five depots are all located on the back. Hence [the text] states: "All the transportation [holes] are located on the yang [side]." When the depots inside [of the body] have an illness, [its influences] move out toward the yang [side]. The

yang transportation [holes] are on the back. When the external sections of the body have an illness, [its influences] move inward to the yin [section]. The yin concentration [holes] are on the abdominal [side of the body]. Therefore the patterns of needling demand: "From the yang draw the yin; from the yin draw the yang".³ That is [what is] meant here.

Hua Shou: Mu ("concentration") and yü ("transportation") are general designations for the holes [associated with the] five depots. On the abdominal [side of the body], which represents the yin, these [holes] are called mu; on the back, which represents the yang, these [holes] are called yü. Mu is the mu of mu-chieh ("to concentrate"). That is to say, the influences of the conduits concentrate here. In the Pien Ch'io biography [of the Shih- chi], the yü are called shu as in wei-shu ("to transport"). That is to say, the influences of the conduits are transported from these locations elsewhere. As to [the statement] "yin illnesses move to the yang [section]; yang illnesses move to the yin [section," that refers to the fact that] the influences of the yin and yang conduits and network[-vessels] are mutually interconnected and that the influences of the back and of the abdominal side, of the depots and of the palaces mutually penetrate and correspond to each other. For this reason, yin illnesses sometimes move into yang [regions] and yang illnesses sometimes move into yin [regions].

Chang Shih-hsien: "Yin illnesses move to the yang [section" refers to] the evil [influences] of wind and cold that come from outside and enter through man's back. "Yang illnesses move to the yin [section" means that] when the cold or the heat of water and grains affect a person, they will harm his six palaces, from which they will be transported to his five depots. Hence all the concentration holes are located on the abdominal [side], while all the transportation holes are located on the back. Since yin illnesses move to the yang [side], yin [illnesses] must be drawn away from the yang [side]. Their treatment is applied at the transportation [holes]. Since yang illnesses move to the yin [side], yang [illnesses] must be drawn away from the yin [side]. Their treatment is applied at the concentration [holes].

(1) Hsü Ta-ch'un: The concentration [holes associated with the] palaces are located on the yin [side of the body] too, and the transportation [holes associated with the palaces] are also located on the yang [side of the body]. It is not so that only the [concentration and the transportation holes associated with the] five depots [are located on the yin and yang sides, respectively]. Also, the next chapter discusses yin and yang together [too]. I suspect that below [the words] "five depots" should be the two characters "six palaces."

(2)-(3) Hsü Ta-ch'un: The [Nei-]ching contains no complete outline of all the concentration and transportation [holes]. I do not know on what source [the present difficult issue] is based. In the Su[-wen treatise] "T'ung p'ing hsü shih lun", [it is stated]: "In case the abdomen [suffers from] sudden fullness and does not yield to pressure, select [for treatment] the great yang-conduit [and its] network[-vessels]. The concentration [holes associated with the] stomach [are located on them]." It is not made clear exactly which holes are meant here.

(1)-(3) Ting Chin: The concentration and transportation holes are places where the [protective] influences and the blood may leave their normal course of circulation through the yin and yang [sections of the body]. Similarly, the evil [influences] of illnesses appear only through these [holes]. For instance, if someone has an illness in his yin section, [that illness] can move into the yang

[section] because of the transportation [holes]. If an illness is in the yang section, it can move into the yin [section] because of the concentration [holes]. If this [possibility] did not exist, [the yin and yang sections of the body] would be separated from each other and no mutual penetration could occur. For this reason, the concentration [holes] are located on the yin [side] while the transportation [holes] are located on the yang [side]. The meaning of this [pattern] can be best elucidated by the example of yao [fevers].⁴ All yao illnesses result from being affected by evil [influences] of external heat and humidity. These [evil influences] harm the vital cold influences inside [the body]. The evil [influences] gradually accumulate at the concentration holes.⁵ When the evil influences move into the yang [section], they will cause heat. When they move into the yin [section], they will cause cold. When the evil enters [the organism] only superficially, its way is short. Hence there are daily outbreaks. When the evil enters the depth [of the organism], its way is long. Hence outbreaks occur only every second day. The deeper [the evil] penetrates, the longer [the distance it has to travel]. Hence its outbreaks may occur only every third or fourth day. Is this not clear evidence of [the statement]: "Yin illnesses move to the yang and yang illnesses move to the yin [sections of the body]"?

(2)-(3) Yeh Lin: "Yin illnesses proceed to the yang [section]; yang illnesses proceed to the yin [section]" means the following: The back is yang; the abdomen is yin. The transportation [holes] are located on the back. "Transportation [holes]" refers to locations where the yin influences of the depots are transported. Therefore [the text states]: "Yin illnesses move to the yang [section of the body]." The concentration [holes] are located on the abdomen. "Concentration [holes]" refers to locations where the yang influences of the depots accumulate. Therefore [the text states]: "Yang illnesses move to the yin [section of the body]." [All this is said] in order to demonstrate that the yin and yang conduits and network[-vessels] are mutually interconnected and that the influences of the back and of the abdominal side, of the depots and of the palaces mutually penetrate and correspond to each other. Hence all the locations where illness-influences accumulate or move around are interconnected. When the [Nei-]ching states, "from the yang draw the yin; from the yin draw the yang," that is [what is] meant here.

(1)-(3) Kato Bankei: Because the previous chapter⁶ discussed all the wells, brooks, rapids, streams, and confluences, the present [difficult issue is concerned with] the meaning of the concentration and transportation holes located on the abdomen and on the back. Mu ("concentration") stands for chieh ("accumulation"); it is a designation for the yin holes, which are located on the abdomen. Yü ("transportation") stands for shu ("transportation"); it is a designation for the yang holes, which are located on the back. The concentration and transportation [holes] of the conduits are places where the influences of the depots stop and rest. But there is a difference between concentration and transportation [holes]. The transportation [holes] belong to the section of the back. The blood [and the protective] influences of the great-yang conduit are collected there to be transported somewhere else. The concentration [holes] are located in the chest and in the abdominal section; some of them belong to a basic conduit, some belong to other conduits. Blood [and protective] influences rest at these places, which reach into the depth and provide a link to the depots. Hence in case of an illness, yang illnesses move to the yin [section] and yin illnesses move to the yang [section]. All these [holes] are

selected [as places to apply treatment] for this reason. That is meant when the needling experts [say]: "From the yang draw the yin; from the yin draw the yang." . . . A general designation of the influence holes all over the body is yü ("transportation hole"). The yü referred to here are only the transportation [holes associated with the] five depots on the back. Readers should not confuse [the two meanings of this term].

Nanking 1962: The concentration and the transportation [holes] are holes of central importance in the circulation of [protective] influences and blood. Therefore, evil [influences causing] illnesses frequently enter and leave [the body] through these [holes] as well. Obviously, if "yang illnesses move to the yin [section, and if] yin illnesses move to the yang [section]," for treating the illnesses in the five depots by means of needling, one should employ the principal pattern "from the yang draw the yin; from the yin draw the yang." The yang and yin illnesses discussed in the present difficult issue include, in fact, [those caused by] evil influences belonging to the yin and yang [categories], as well as symptoms such as cold or heat, depletion or repletion. In case of yin illnesses, one can prick the transportation [holes] on the back in order to harmonize the influences in the conduits and draw out the evil [influences]. That is [what is meant by] "from the yang draw the yin." In case of yang illnesses, one can needle the concentration [holes] on the abdomen in order to harmonize the influences in the conduits and draw out the evil. That is [what is meant by] "from the yin draw the yang."

Unschuld's footnotes

2. Chiu-wei ("pigeon-tail") is a designation of a hole and of the sternum.
 3. A reference to Su-wen treatise 5, "Yin yang ying-hsiang ta-lun". The Chinese wording ts'ung yang yin yin ts'ung yin yin yang has been interpreted differently by various authors. In T'ai-su treatise 3, "Yin yang", Yang Shang-shan reads ts'ung ("from") as hsieh ("to drain") and yin ("to draw") as pu ("to fill"), assigning the following meaning to the phrase: "[In case of yang repletion and yin depletion], drain the yang in order to fill the yin, [and vice versa]."
 4. Yao fevers may have included malaria. See Miyashita Saburo, "Malaria (yao) in Chinese Medicine during the Chin and Yüan Periods," *Acta Asiatica* 36 (1979): 90-112.
 5. The text has mu-yüan. That may be a mistake for mu-hsüeh ("concentration hole"). The term mu-yüan is identical with mo-yüan, which appears in the Su-wen treatise "Chü-t'ung lun". Its meaning is not entirely clear. Tamba Genkan (alias Taki Mototane) interpreted it as "the origin of the diaphragm at the seventh vertebra of the spine."
 6. Kato Bankei's Nan-ching edition places the present difficult issue between issues 73 and 74.
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THE SIXTY-EIGHTH DIFFICULT ISSUE

Overview: Introduction of a list of illnesses that can be cured by needling the respective transportation holes associated with them.

Unschuld's Translated & Collated Commentaries

(1) Li Chiung: [On the conduit associated with] the liver, the ta-tui [hole] is the well; the hsing-chien [hole] is the brook; the ta-ch'ung [hole] is the rapids; the chung-feng [hole] is the stream; and the ch'ü-chüan [hole] is the confluence. [On the conduit associated with] the lung, the shao-shang [hole] is the well; the yü-chi [hole] is the brook; the ta-yüan [hole] is the rapids; the ching-ch'ü [hole] is the stream; and the ch'ih-che [hole] is the confluence. [On the conduit associated with] the heart, the shao-ch'ung [hole] is the well; the shao-fu [hole] is the brook; the shen-men [hole] is the rapids; the ling-tao [hole] is the stream; and the shao-hai [hole] is the confluence. [On the conduit associated with] the kidneys, the yung-ch'üan [hole] is the well; the li-ku [hole] is the brook; the ta-hsi [hole] is the rapids; the fu-liu [hole] is the stream; and the liu-ku [hole] is the confluence. [On the conduit associated with] the spleen, the yin-pai [hole] is the well; the ta-tou [hole] is the brook; the ta-pai [hole] is the rapids; the shang-ch'iu [hole] is the stream; and the yin-ling-ch'üan [hole] is the confluence. [On the conduit associated with] the heart-enclosing network, the chung-ch'ung [hole] is the well; the lao-kung [hole] is the brook; the ta-ling [hole] is the rapids; the chien-shih [hole] is the stream; and the ch'ü-che [hole] is the confluence. These are the wells, brooks, rapids, streams, and confluences of the [conduits associated with the] five depots. [On the conduit associated with] the gall, the ch'iao-yin [hole] is the well; the hsia-hsi [hole] is the brook; the lin-ch'i [hole] is the rapids; the yang-fu [hole] is the stream; the yang-ling-ch'üan [hole] is the confluence; and the ch'iu-hsü [hole] is the origin. [On the conduit associated with] the large intestine, the shang-yang [hole] is the well; the san-chien [hole] is the brook; the yang-hsi [hole] is the stream; the ch'ü-ch'ih [hole] is the confluence; and the ho-ku [hole] is the origin. [On the conduit associated with] the small intestine, the shao-che [hole] is the well; the ch'ien-ku [hole] is the brook; the hou-hsi [hole] is the rapids; the yang-ku [hole] is the stream; the shao-hai [hole] is the confluence; and the wan-ku [hole] is the origin. [On the conduit associated with] the stomach, the li-tui [hole] is the well; the nei-t'ing [hole] is the brook; the yin-ku [hole] is the rapids; the chieh-hsi [hole] is the stream; the san-li [hole] is the confluence; and the ch'ung-yang [hole] is the origin. [On the conduit associated with] the bladder, the chih-yin [hole] is the well; the t'ung-jung [hole] is the brook; the shu-ku [hole] is the rapids; the k'un-lun [hole] is the stream; the wei-chung [hole] is the confluence; and the ching-ku [hole] is the origin. [On the conduit associated with] the Triple Burner, the kuan-ch'ung [hole] is the well; the yeh-men [hole] is the brook; the chung-tou [hole] is the rapids; the chih-man [hole] is the stream; the t'ien-ching [hole] is the confluence; and the yang-ch'ih [hole] is the origin. These are the wells, brooks, rapids, streams, and confluences, as well as—in addition—the origins of the [conduits associated with the] six palaces, respectively.

Hua Shou: Chu ("to master") stands for chih ("to treat").... Yü (here, "rapids") stands for shu ("transportation") and chu ("to rush down"). Where a brook develops into rushing water, that [point] represents a yü.

Hsü Ta-ch'un: That is to say, what illnesses can be mastered by pricking all these holes.

(2) Yeh Lin: "The scripture states" refers to the text of the treatise "Chiu chen shih-erh yüan" of the Ling-shu.

(3) Lü Kuang: The "wells" are [associated with the phase of] wood. The wood is [associated with] the liver. The liver is responsible for fullness.

Yü Shu: The "wells" reflect the wood; they correspond to liver and spleen. The position [of liver and spleen] is below the heart. Here, evil [influences] are present in the liver. These [evil influences of the] liver seize the spleen. Hence there is "fullness below the heart." The treatment must be applied at the wells; one must not allow the wood to seize the soil.

(4) Lü Kuang: The "brooks" are [associated with the phase of] fire. The fire is [associated with] the heart. The heart is responsible for body heat.

Yü Shu: The "brooks" constitute the [phase of] fire; they reflect the heart. The lung belongs to the [phase of] metal; externally, it rules the skin [and its] hair. Here, the fire of the heart burns the metal of the lung. Hence body heat results. That is to say, evil [influences] are present in the heart. Hence the treatment must be applied at the brooks; one must not allow the fire to seize the metal. In this way, body heat will be cured.

(5) Lü Kuang: The "rapids" are [associated with the phase of] soil. The soil rules the spleen. The spleen is responsible for a heavy body.

Yü Shu: The "rapids" reflect the soil; they correspond to the spleen. Here, evil [influences] are present in the [depot associated with the] soil. The soil must punish the water. The water [represents] the kidneys. The kidneys rule the bones. Hence in case of an illness [in the kidneys] one has pain in one's joints. If the evil [influences] are present in the [depot associated with the] soil, the soil has the illness itself and a heavy body results. The treatment should be applied at the rapids holes.

(6) Lü Kuang: The "streams" are [associated with the phase of] metal. The metal rules the lung. The lung is responsible for [alternating spells of] cold and heat.

Yü Shu: The "streams" reflect [the phase of] metal; they correspond to the lung. Here, evil influences are present in the [depot associated with the phase of] metal.³ Hence the lung is ill. If it is affected by cold, coughing results; if it is affected by heat, panting results. Here, evil [influences] are present in the [depot associated with the phase of] metal. The metal must punish the wood. The wood [is associated with] the liver. The mental condition associated with the liver is anger. If one is angry, one's influences will proceed contrary to their proper direction and seize the lung. Hence panting results. Why is that so? The meaning is that the various branches of the liver start from the liver—where a ramification occurs—and are tied to [the area above] the diaphragm where [their contents] rush into the lung. The [treatise] "Mai-yao ching-wei lun" states: "Blood that is below the flanks lets a person pant because of a movement contrary to its proper course." That is [what is] meant here. The treatment must be applied at the streams lest the metal punish the wood.

(7) Lü Kuang: The "confluences" are [associated with the phase of] water. The [phase of] water rules the kidneys. The kidneys are responsible for diarrhea.

Yü Shu: The "confluences" reflect the [phase of] water; they correspond to the kidneys. If the influences of the kidneys are insufficient, the through-way vessel will be harmed. As a consequence,

the influences will proceed contrary to their proper direction and internal cramps result. The kidneys are responsible for the opening of the two yin orifices. If the influences of the kidneys do not prohibit it, diarrhea and the rushing out [of liquids from the body] will result. When evil [influences] are present in the [depot associated with the phase of] water, the water must seize the fire. The fire [corresponds to] the heart; it must not receive an illness. The wood of the liver represents the mother of the fire of the heart; it is the child of the water of the kidneys. As a first [result of] sadness, the mother will receive evil [influences from her child]; as a second [result of continuing] sadness, the child will be punished. The mental condition associated with the liver is anger. Sadness will result in anger. Anger is the reason for a movement of influences contrary to their proper direction. These are [examples] of the way in which the Five Phases mutually seize and overpower each other. Hence there are differences and parallels among the illnesses. Here, the treatment is to be applied at the streams lest one allow the water to seize the fire. As a result, the wood of the liver will not be affected by sadness and the influences will stop moving contrary to their proper course. If no evil [influences] are present in the kidneys, there will be no rushing and no diarrhea. The wells, brooks, rapids, streams, and confluences referred to above reflect the Five Phases and correspond to the five depots. When evil [influences] accumulate in [these depots, one can] master them as is described here. Those who are experts in diagnosis will examine [the patient] and recognize [the illness]. They will know whether an illness has emerged in the depot [where it is located now] itself, or whether it resulted from [the fact that evil influences from another depot] have seized [the depot which is ill now]. In case of a depletion one must fill; in case of a repletion one must drain.

(3)-(8) Hsü Ta-ch'un: According to the associations [of the wells, brooks, etc.] with the Five Phases, as listed in the sixty-fourth difficult issue, a fullness below the heart is an illness of the liver, [which is associated with] the wood. Body heat is an illness of the heart, [which is associated with] the fire, [etc. See Lü Kuang's and Yü Shu's comments on sentences 3 through 7]. However, this is but a reference to one single principle. The categorization of illnesses and the selection of holes [for treatment] in the two [books of the Nei-]ching follow a pattern that differs substantially from the one outlined here. One should not rely on but a single doctrine, and one must be familiar with possible modifications.

Unschuld's footnotes

3. The text has ching ("conduit," "stream"). This sentence appears again after the next sentence, with chin ("metal") instead of ching. The passage may be somewhat corrupt.
