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[In this .pdf file: NAN-JING Chapter Five, Questions Concerning Acupuncture Points (Questions 62-68); Chapter Six, Questions Concerning Techniques of Acupuncture (Questions 69-81) pp.1232-1250].

**NAN-JING CHAPTER FIVE (Questions 62-68)
QUESTIONS CONCERNING ACUPUNCTURE POINTS**

Question 62

CONCERNING THE DISTINCTION BETWEEN THE WELL POINTS AND OUTPOURING POINTS OF VISCERA AND BOWELS

The five viscera have their respective well points, outpouring points, lake points, flowing points, and terminal points, but the bowels have six points; why is that?

The answer may be presented as follows: The bowels are Yang and the triple burning space travels through the Yang region which is why there is an additional point for each bowel and it is called the starting point. Therefore, there are six bowels, because Yang meridians share the same Yang energy with the triple burning space.

Question 63

CONCERNING THE MEANING OF THE WELL POINTS AS THE BEGINNINGS

The Classic of Ten Changes stated: The commanding points of the five viscera and the six bowels, such as the outpouring points and the terminal points all have their beginnings at the well points; why is that?

The answer may be presented as follows: Well points are east and spring, it marks the beginning of everything, and all insects start walking and breathing, and all living creatures begin to move around; and so, all living things give birth in spring which means that spring is the beginning of a year, and Chia is the beginning of a day; and this is why well points are the beginnings.

Question 64

CONCERNING THE YIN-YANG AND FIVE ELEMENTS CLASSIFICATIONS OF WELL POINTS, OUTPOURING POINTS, LAKE POINTS, FLOWING POINTS, AND TERMINAL POINTS

The Classic of Ten Changes also stated: Well points on Yin meridians are wood; well points on Yang meridians are metal; outpouring points on Yin meridians are fire; outpouring points on Yang meridians are water; lake points on Yin meridians are earth, lake points on Yang meridians are wood; flowing points on Yin meridians are metal, flowing points on Yang meridians are fire; terminal points

on Yin meridians are water, terminal points on Yang meridians are earth. Points on Yin meridians and points on Yang meridians are classified differently, why is that?

The answer may be presented as follows: This has something to do with hardness and tenderness.

The well point which is Yin belongs to Yee-wood, the well point which is Yang belongs to Geng-metal; the Geng-metal of the Yang well point is the hardness of Yee; the Yee-wood of the Yin well point is the tenderness of Geng. Yee is wood, so that the well point that belongs to Yin is wood; Geng is metal, so that the well point that belongs to Yang is metal. The same applies to other commanding points.

Question 65

CONCERNING THE MEANING OF OUTWARD WELL POINTS AND INWARD TERMINAL POINTS

The Classic stated: Well points move outward, and terminal points move inward; what does it mean?

The answer may be presented as follows: A well is the place where water flows out; a well point may be compared to the east and the spring when everything begins to give birth which is why well points are outward. On the other hand, the terminal points move inward, because a terminal point is like the north and the winter when everything is stored and when Yang energy is stored, which is why the terminal points are inward points.

Question 66

CONCERNING THE STARTING POINTS OF THE TWELVE MASTER MERIDIANS

The Classic stated: The starting point of the lung meridian consists in the Taiyuan point (Lung 9), the starting point of the heart (which should be pericardium) consists in the Taling point (Pericardium 7), the starting point of the liver meridian consists in the Taichung point (Liver 3), the starting point of the spleen meridian consists in the Taipai point (Spleen 3), the starting point of the kidneys meridian consists in the Taihsi point (Kidney 3), the starting point of the little Yin of hand (heart) consists in the TuiKu point (namely, the Shenmen point, Heart 7), the starting point of the gall meridian consists in the Chiuhsu point (Gall 40), the starting point of the stomach meridian consists in the Chungyang point (Stomach 42), the starting point of the triple burning space meridian consists in the Yangchih point (Burning 4), the starting point of the bladder meridian consists in the Chingku point (Bladder 64), the starting point of the large intestine meridian consists in the Hoku point (Large Intestine 4), the starting point of the small intestine meridian consists in the Wanku point (Small Intestine 4).

The twelve master meridians all have the lake points as their starting points; why is that? (in fact, only the Yin meridians).

The answer may be presented as follows: The lake points on the five meridians of viscera are also the places where the energy of the triple burning space reside.

Why are the lake points called the starting points just because they are the places where the energy of the triple burning space resides?

The answer may be presented as follows: The moving energy of kidneys below the navel is the root of human life, and it is also the root of the twelve master meridians, and that is why, it is called the starting (original) energy. The triple burning space is a separate channel of the original energy, and it is in charge of the flow of three energies (namely, nutritive energy, defence energy, and assorted energy) for distribution among the five viscera and six bowels. The word "starting" (or original) is an honorary name of the triple burning space; and this is why the places where the energy of the triple burning space resides are called starting points. When the five viscera and the six bowels are diseased, the starting points may be used for treatment.

Question 67

CONCERNING YIN GATHERING POINTS AND YANG POSTERIOR POINTS OF THE FIVE VISCERA

All the gathering points of the five viscera are located in the Yin region, while the posterior points of the five viscera are located in the Yang region; why is that?

The answer may be presented as follows: Yin disease will travel through the Yang region and Yang disease will travel through the Yin region. Thus, when the gathering points are situated in the Yin region, they may be used to treat Yang disease; and when the posterior points are situated in the Yang region, they may be used to treat Yin disease.

Question 68

CONCERNING THE MEANING AND THE PRIMARY FUNCTION OF WELL POINTS, OUTPOURING POINTS, LAKE POINTS, FLOWING POINTS, AND TERMINAL POINTS

The five viscera and the six bowels have their respective well points, outpouring points, lake points, flowing points, and terminal points; what diseases can such points treat?

The answer may be presented as follows: According to medical classics, the meridian energy springs up from the well point, becomes stronger at the outpouring point, enters into the lake point, flows through the flowing point, and terminates at the terminal point. The well point is in charge of fullness below the heart; the outpouring point is in charge of hot sensations in the body; the lake point is in charge of heaviness of the body and pain in the joints; the flowing point is in charge of the symptoms of panting, cough, cold-hot sensations; the terminal point is in charge of upsurging energy and diarrhea. The foregoing diseases are treated by the well points, the outpouring points, the lake points, the flowing points, the terminal points of the five viscera and the six bowels.

NAN-JING CHAPTER SIX (Questions 69-81)**QUESTIONS CONCERNING TECHNIQUES OF ACUPUNCTURE****Question 69****CONCERNING THE TREATMENT PRINCIPLE OF TONING UP THE MOTHER POINTS AND SEDATING THE CHILD POINTS**

The Classics stated: A deficiency disease should be toned up, an excess disease should be sedated, a disease which is neither deficiency nor excess should be treated by the points on the meridian involved; what does it mean?

The answer may be presented as follows: In applying the principle of toning up the mother in case of deficiency and sedating the child in case of excess, it is necessary to tone up first followed by sedation. A disease which is neither deficiency nor excess should be treated by the points on the meridian involved, because the disease is generated from that meridian itself, it is not caused by the vicious energy from other meridians.

Question 70**CONCERNING THE MECHANISM OF INSERTING NEEDLE ACCORDING TO THE FOUR SEASONS**

Shallow insertion should be administered in spring and summer while deep insertion should be administered in autumn and winter; why is that?

The answer may be presented as follows: In spring and summer, Yang energy is in the upper region, and so is the energy in the human body (in the superficial region), which is why shallow insertion of needle should be administered in spring and summer. On the other hand in autumn and winter, Yang energy is in the lower region and so is the energy in the human body (in the deep region), which is why deep insertion should be administered in autumn and winter.

In spring and summer, needle must reach one Yin while in autumn and winter, needle must reach one Yang; what does it mean?

The answer may be presented as follows: It is warm in spring and summer, and the statement that needle must reach one Yin means that the needle should be pushed in to reach as deep as the kidneys and the liver, and as soon as the energy of the patient begins to respond, the needle should be withdrawn to the superficial region which is called to nourish the Yang by absorbing the Yin. In autumn and winter, the weather is cold, and the statement that needle must reach one Yang means that initially, the needle should be pushed only to the level of the heart and the lungs, and as soon as the energy of the patient responds, it should be pushed further inside to reach the deeper region which is called to nourish the Yin by absorbing the Yang.

Question 71**CONCERNING THE DEPTHS OF NEEDLE INSERTION INTO NUTRITIVE AND DEFENCE ENERGIES**

The Classics stated: In inserting a needle into the nutritive energy, the defence energy should not be harmed; in inserting a needle into the defence energy, the nutritive energy should not be harmed; what does it mean?

The answer may be presented as follows: In needling the Yang, shallow insertion should be done, and in needling the Yin, use the left hand to press the nutritive point to be needled in order to disperse the Yang energy and then push the needle inside. This is what is meant by the statement that in inserting a needle into the nutritive energy, the defence energy should not be harmed and that in inserting a needle into the defence energy, the nutritive energy should not be harmed.

Question 72**CONCERNING NEEDLE INSERTION AGAINST THE ENERGY STREAM FOR SEDATION AND IN THE DIRECTION OF THE ENERGY STREAM FOR TONIFICATION**

The Classics stated: When one knows about the upstream and downstream of energy, one can regulate it accordingly; and the method of regulating energy consists in Yin and Yang; what does it mean?

The answer may be presented as follows: The so-called upstream and downstream of energy means to know about the flow of nutritive energy and defence energy in the meridians. Upstream needling and downstream needling mean to needle against the energy stream and to needle in the direction of energy stream respectively. The method of regulating energy consists in Yin and Yang, because it is necessary to know about the internal and external as well as deep and superficial regions of the body and regulate the states of Yin and Yang accordingly; this is why the method of regulating energy consists in Yin and Yang.

Question 73**CONCERNING THE APPLICATION OF NEEDLING WELL POINTS AND SEDATING OUTPOURING POINTS**

All well points are situated in the superficial regions with shallow and thin muscles and their energy is too scanty to be sedated; how to needle such points?

The answer may be presented as follows: Well points are wood while outpouring points are fire. Fire is the child of wood, and in lieu of the well points, one may sedate the outpouring points instead. For this reason, the Classics stated that a tonification point may not be sedated and a sedation point may not be toned up.

Question 74**CONCERNING THE NECESSITY OF FLEXIBILITY ACCORDING TO INDIVIDUAL CIRCUMSTANCES IN APPLYING ACUPUNCTURE TECHNIQUES**

The Classics stated: In spring, well points should be needled, in summer, outpouring points should be needled, in prolonged summer, lake points should be needled, in autumn, flowing points should be needled; in winter, terminal points should be needled; what does it mean ?

The answer may be presented as follows: In spring, well points should be needled, because the vicious energy resides in the liver; in summer, outpouring points should be needled, because the vicious energy resides in the heart; in prolonged summer, lake points should be needled, because the vicious energy resides in the spleen; in autumn, the flowing points should be needled, because the vicious energy resides in the lungs; in winter, terminal points should be needled because the vicious energy resides in the kidneys.

How are the liver, the heart, the spleen, the lungs, and the kidneys related to the spring, the summer, the autumn, and the winter ?

The answer may be presented as follows: When a single viscus among the five viscera is diseased, it may involve five different colors. Take the disease of liver as an example. The liver may give rise to green symptoms, it may give rise to offensive smell of perspiration, it may give rise to love of sour, it may give rise to love of calling, it may give rise to love of crying, with so many different symptoms that they cannot be counted one by one. There is a numerical pattern of the four seasons which is connected with the spring, the summer, the autumn, and the winter. The secrets of needling consist in subtle complexities.

Question 75**CONCERNING THE MECHANISM OF TONING UP WATER SEDATING FIRE FOR THE TREATMENT OF LIVER EXCESS LUNGS DEFICIENCY**

The Classics stated: When the east is in excess and the west is in deficiency, sedate the south and tone up the north; what does it mean?

The answer may be presented as follows: Metal, wood, water, fire, and earth, should exercise mutual control in order to maintain a balance. East is wood, and west is metal. When wood has a desire to become in excess, metal should overcome it; when fire has a desire to become in excess, water should overcome it; when earth has a desire to become in excess, wood should overcome it; when metal has a desire to become in excess, fire should overcome it; when water has a desire to become in excess, earth should overcome it.

East is liver, and when east is in excess, we know that the liver is in excess; west is lungs, and when west is in deficiency, we know that the lungs are in deficiency; so that fire of south should be sedated and water of north should be toned up. South is fire and fire is the child of wood; north is water, and water is the mother of wood; water wins a victory over fire, so that child can bring about the excessive state of mother, and mother can bring about the deficiency state of child, and it is necessary to sedate the fire and tone up the water so that metal will not overcome wood.

Thus, the Classics stated: When the principles of treating deficiency are not clearly understood, one cannot expect to treat any other disease.

Question 76

CONCERNING METHODS AND STEPS OF TONIFICATION AND SEDATION

What is meant by tonification and sedation? How to absorb energy in tonification? How to excrete energy in sedation?

The answer may be presented as follows: In tonification, defence energy should be absorbed; in sedation, nutritive energy should be excreted. If Yang energy is in deficiency while Yin energy is in excess, the Yang should be toned up first, and then the Yin should be sedated; when Yin energy is in deficiency while Yang energy is in excess, the Yin should be toned up first, and then the Yang should be sedated; so that nutritive and defence energies both flow in balance. Such are the essential methods.

Question 77

CONCERNING THE SKILLS OF UPPER-CLASS AND MIDDLE-CLASS PHYSICIANS IN TREATING DISEASES

The Classics stated: An upper-class physician will prevent disease before it occurs; a middle-class physician will treat disease after it has occurred; what does it mean?

The answer may be presented as follows: To prevent disease before it occurs means, for example, that when the liver is diseased, we know that the liver will pass on to the spleen, and so, one should tone up the energy of the spleen so that it will not be under the attack from the vicious energy of liver, which means to prevent the disease from occurring. A middle-class physician, being unaware of the pattern of disease transmissions, will concentrate on the treatment of liver which is called treating the disease after it has occurred.

Question 78

CONCERNING PRESSURE OF HAND IN NEEDLING AND METHODS OF TONIFICATION AND SEDATION

There are tonification and sedation in needling, what does it mean?

The answer may be presented as follows: The methods of tonification and sedation are not confined to drawing out or pushing in the needle while the patient exhales or inhales. A skilful physician will trust his left hand more which is used to press the region surrounding the point to be needled; an unskilful physician will trust his right hand more which is used to insert the needle. In needling, one should use the left hand to press and push up the nutritive point to be needled and then snap it to make the muscles tense, and then use one's nail to press it as if cutting, so that the energy may arrive as visibly as the blood vessels at which moment, the needle should be inserted along the nail-mark, and the needle should be pushed further in as soon as the energy of the patient responds which is called tonification. In sedation, the needle should be moved and pulled outward. If the energy of patient fails

to respond in the course of needling, the techniques of moving the needle upward and downward should be applied; if the energy of the patient still fails to respond, it is a dead symptom

Question 79

CONCERNING THE THEORY OF NEEDLE INSERTION AGAINST THE ENERGY STREAM FOR SEDATION AND IN THE DIRECTION OF THE ENERGY STREAM FOR TONIFICATION

The Classics stated: A state of deficiency will be brought about by sedation without doubt, a state of excess will be brought about by tonification without doubt; when a state of deficiency is being made into a state of excess, the patient will feel as if gaining something; when a state of excess is being made into a state of deficiency, the patient will feel as if losing something. What does it mean?

The answer may be presented as follows: To greet and deprive means to sedate the child; to go along and assist means to tone up the mother. Take heart disease as an example. To sedate the lake point on the pericardium meridian means to greet and deprive; to tone up the well point on the pericardium meridian means to go along and assist. To lose something or to gain something refer to the patient's soft and hard sensations; when the patient feels something hard is coming on, he is gaining something; when the patient feels something soft is coming on, he is losing something. Thus, we describe needling sensations by reference to "as if gaining something" or "as if losing something".

Question 80

CONCERNING THE METHODS OF INSERTING AND WITHDRAWING NEEDLE

The Classics stated: Inserting the needle when something becomes evident; drawing out the needle when something becomes evident. What does it mean?

The answer may be presented as follows: Inserting the needle when something becomes evident means the needle should be inserted when the left hand feels the arrival of energy becomes evident; and the needle should be withdrawn when the departure of energy becomes evident which is what is meant by drawing out the needle when something becomes evident.

Question 81

CONCERNING THE MISTAKES COMMITTED BY TONING UP THE EXCESS AND SEDATING THE DEFICIENCY

The Classics stated: An excess disease should not be toned up, a deficiency disease should not be sedated; otherwise, the deficiency disease will become even more deficient and the excess disease will become even more excessive. Are they referring to the deficiency and excess of pulse at the wrist? Or, are they referring to the deficiency and excess of disease itself? How about the methods of sedation and tonification?

The answer may be presented as follows: They refer to the disease itself, not to the pulse at the wrist, namely, the disease becomes in deficiency or in excess. Take liver excess and lungs deficiency as an example. Liver is wood and lungs are metal, and metal and wood should be in balance, namely, metal should overcome wood (when wood has a desire to become in excess). Take lungs excess and liver

deficiency as another example. When the patient is displaying scanty energy, if instead of toning up the liver which is in deficiency, the acupuncturist tones up the lungs which are already in excess, this is called toning up the excess and sedating the deficiency and making the deficiency more deficient and excess more excessive. This is the consequence of errors committed by a middle-class physician.