

**A COMPLETE TRANSLATION OF YELLOW
EMPEROR'S CLASSICS OF INTERNAL MEDICINE
(NEI-JING AND NAN-JING)**

#301 Volume One [su-wen]

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BOOK THREE**Chapter 20: On Three Regions and Nine Symptoms****The Key Concepts in this Chapter**

This chapter points out that there are three regions for taking the pulse, namely, the upper regions the middle regions and the lower regions; and each region is further divided into three types of pulse, namely, upper pulse, middle pulse and lower pulse, each pulse is symptomatic of one particular part of the body with a total of nine symptoms. This is the reason why the Chapter is entitled three regions and nine symptoms.

The Yellow Emperor asked: I have heard something from you concerning the nine needles which I believe contains a great deal of comprehensive knowledge and which is virtually without limits. I wish to hear the essentials so that I can pass on to my children and grandchildren, and further to posterity, so that they would store such essentials in places as deep as their bones and marrow, as important as their liver and lungs, and they would receive them with dignity and respect without any slightest intention of abusing them. The nine needles must correspond to the Heaven and the Earth, and they must have beginning and the end; the nine needles must also correspond to the sun, the moon, the stars, and the records of their circulation above, and they must also correspond to the four seasons, the five elements, the alteration of the ruling and the ruled elements (such as Earth as the ruler of the Chia and Yee years, etc. with other elements as the ruled elements), and the winter as Yin and the summer as Yang below. Could you tell me how man can also correspond to such natural phenomena ?

Chi-Po replied: How subtle the question is. It refers to the ultimate numbers of the Heaven and the Earth.

The Yellow Emperor asked: Could you tell me how the ultimate numbers of the Heaven and the Earth are in tune with the physical shape of the human body, the blood, the energy, and how they are in communication with and in determination of life and death ?

Chi-Po replied: The ultimate numbers of the Heaven and the Earth begin with one and end with nine. The Heaven is one, the Earth is two, the Man is three, and three times three is nine which corresponds to the nine distant areas of China. Therefore, there are three regions in man and each region is symptomatic of three parts of the body, in determination of life and death, in order to deal with one hundred diseases and to strike a balance between deficiency and excess, and finally, to get rid of the disease.

The Yellow Emperor asked: What is meant by the three regions ?

Chi-Po replied: They refer to the lower region, the middle region, and the upper region, With each region indicating three symptoms, and the three symptoms refer to the Heaven, the Earth, and the Man, which should be properly taught face-to-face in order to have the true knowledge (of acupuncture).

The Heaven of the upper region refers to the arteries on both sides of the forehead; the Earth of the upper region refers to the arteries on both sides of the cheek; the Man of the upper region refers to the arteries in front of the ears.

The Heaven of the middle region refers to the great Yin of hand (the acupuncture point called Chungchu or Lung 8, {LU-8 jing qu}); the Earth of the middle region refers to the bright Yang of hand (the acupuncture point called Ho-Ku or large Intestine 4, {LI-4 he gu}); the Man of the middle region refers to the little Yin of hand (Shenmen or Heart 7, {HT-7 shen men}).

The Heaven of the lower region refers to the decreasing Yin of foot (Wu-li point or Liver 10, {LIV-10 zu wu li}), the Earth of the lower region refers to the little Yin of foot (Taihsi point or Kidneys 3, {KID-3 tai xi}); the Man of the lower region refers to the great Yin of foot (Chimen or Spleen 11, {SP-11 ji men}). Therefore the Heaven of the lower region is symptomatic of the liver, the Earth is symptomatic of the kidneys and the Man is symptomatic of the energy of spleen and stomach.

The Yellow Emperor asked: What is the middle region symptomatic of?

Chi-Po replied: It is also divided into the Heaven, the Earth, and the Man. The Heaven is symptomatic of the lungs, the Earth is symptomatic of the energy in the chest, and the Man is symptomatic of the heart.

The Yellow Emperor asked: What is the upper region symptomatic of?

Chi-Po replied: It is also divided into the Heaven, the Earth, and the Man. The Heaven is symptomatic of the energy of parietal eminence, the Earth is symptomatic of the energy of the mouth and the teeth, the Man is symptomatic of the energy of ears and eyes. Therefore, each of the three regions has the Heaven, the Earth, and the Man. And all in all, there are three symptoms of the Heaven, three symptoms of the Earth, and three symptoms of the Man. Three times three equals nine, and nine symptoms correspond to the nine distant areas of China which, in turn, correspond to the nine organs. Therefore, the spirits of viscera (referring to the soul, physical strength, will, sentiment, thought, contemplation, and wisdom) are stored in the five viscera, and there are four hollow organs (the stomach, the large intestine, the small intestine, and the bladder) bringing about a total of nine. After the five viscera have been decayed, the complexion will be withered, and after the complexion has become withered, the patient will die.

The Yellow Emperor asked: How to take the pulse in the three regions for diagnosis of nine symptoms ?

Chi-Po replied: First of all, the size of the patient's body should be taken into consideration, and the deficiency or excess of energy should be regulated by sedating the excess and toning up the deficiency. Blood coagulations, if any, should be removed first before any regulation of energy is administered, and normalization of the patient's pulse should be the standard of treatment, whatever disease the patient is suffering from.

The Yellow Emperor asked: How to foretell the course and end of disease by pulse diagnosis ?

Chi-Po replied: When the patient shows a strong physical shape and a fine pulse, with scanty energy and weak breath, the disease is critical. If the patient looks skinny and has a big pulse, with abundant energy in the chest, he will die. When the physical shape of a patient is in harmony with his energy conditions, the patient will live. When the pulse appears big, or small, or hurried, or slow singly, it is

symptomatic of disease. When the pulses in the three regions all fail to correspond to each other, the patient will die (see below for further explanation). When the pulse in the upper region, in the lower region, on the left, on the right, corresponds to each other in such a manner that it appears as irregular as the rice-pounding machine, then the disease is critical. When the pulse in the upper region, in the lower region, on the left, on the right, fails to correspond to each other in such a manner that it is as chaotic as countless, then the patient will die. When the pulse in the middle region alone appears harmonious, but it fails to correspond to the pulses of other viscera, then the patient will die. When the pulse in the middle region declines to such an extent that it cannot remain harmonious, the patient will die. When the eyes become depressed, the patient will die (because the energy of five viscera and six bowels enters into the eyes).

The Yellow Emperor asked: How do we know the region of disease ?

Chi-Po replied: In examining the nine areas of the three regions, if the pulse in one area is singly small, or singly big, or singly hurried, or singly slow, or the skin in one area is singly hot or singly cold, or singly depressed, then it is symptomatic of disease.

Press the patient's foot in the region five osteological units (chun) above the ankle with the left hand (below the Chengshan point or Bladder 57, {BL-57 cheng shan}) and then use the right hand to snap at the ankle. If the patient's reactions (or the energy response of the great Yang of foot which is bladder meridian) reach upward over five osteological units (namely, reaching the Chengshan point), or even higher, with a light and harmonious sensation, then the patient is not ill; if the reactions are hurried, and the hand feels a sense of acuteness and quickness, then the patient is ill; if the hand feels a sense of slow reactions, then the patient is also ill; if the reactions fail to reach as high as five osteological units, or if no reactions evoked by the snapping, then it is symptomatic of death. If the patient is already weak and skinny, and on top of that, vicious energies stay put in the body, then it is symptomatic of death. If the pulse in the middle region appears suddenly slow and suddenly rapid, then it is symptomatic of death (referring to the middle region of foot below the Chengshan point, and the same applies to the next sentence); when the pulse appears slowing and hooky, it is symptomatic of disorders in the reticular meridians.

The pulses in the nine areas should correspond to each other in such a manner that the pulses in the three regions should be the same and should not fail to respond to each other (for example, the pulse of the Heaven in the upper region and the pulse of the Heaven in the middle region, and the pulse of the Heaven in the lower region should be identical). When the pulse in one area (a total of nine areas in three regions) fails to respond, then the disease occurs, when the pulse in two areas fails to respond, the disease becomes more severe, when the pulse in three areas fails to respond, then the disease becomes critical.

To examine the conditions of the viscera and the bowels in order to identify the causes of disease and the time of death; one should know about the normal pulses of meridians before one can expect to know the diseased pulses of meridians; when the pulse of true organic energy occurs, the patient will die on the subduing days. When the energy of the great Yang of foot is exhausted, the patient will be unable to bend or extend his legs, and he will die with eyes looking upward.

The Yellow Emperor asked: How about the winter which is Yin and the summer which is Yang?

Chi-Po replied: When the pulse of the nine areas is all deep, fine, suspending, and exhausting, it is Yin and in control of winter, and the patient will die at midnight; when the pulse is strong, hasty, and rapid, it is Yang and in control of summer, and the patient will die at noon. Therefore, in cold and hot diseases, the patient will die at dawn (because cold-hot disease is in between Yin and Yang which is at dawn); in sunstroke and hot diseases, the patient will die at noon; in wind diseases, the patient will die at sunset; in water diseases the patient will die at midnight. When the pulse appears suddenly slow, suddenly rapid, suddenly hurried, the patient will die at four different times (namely, Chen, Shu, Chou, Wei) in one single day.

When the physical shape and muscles conditions have fallen apart, the patient will die despite the balance of the pulse in nine areas. The patient will not die when the pulse in nine areas follows the four seasons, even though the seven phenomena of disease are manifest.* The reason for saying the patient will not die is that the disease in question is either a disease of the energy of Wind or the disease of menstruation, which bear a resemblance to the seven phenomena of disease, but in point of fact, they are not the same disease. If the patient displays the seven pheomena of disease and on top of that, his pulse in the nine areas is also decaying, the patient will die, and at the time of death, he will display the symptom of belching (due to upsurging of the stomach energy).

[Henry Lu's Commentary: *Two different meanings have been assigned to the expression 'seven phenomena of disease' in this chapter. The first meaning is as follows: the pulse in one area is singly small, or singly big, or singly hurried, or singly slow, or the skin in one area is singly hot or singly cold, or singly depressed. The second meaning is as follows: the pulse in nine areas is all deep, fine, suspending and exhausting; cold-hot disease; sunstroke and hot disease; wind disease; water disease; spleen disease (dying in four different times in one single day).]

In making diagnosis, it is necessary to ask the patient concerning the beginning symptoms of the disease and the present conditions, and then take the pulse to see if the disease is affecting the meridians or the organs and to see if the pulse is deep or superficial, and also to determine whether to treat the upper region or the lower region and whether to treat it with the counter-acting method or the head-on method. If the pulse appears hurried, then the patient is not ill; when the pulse appears slow, then the patient is ill; when the pulse fails to travel back and forth, the patient will die (because his spirits are gone); if the skin appears extremely withered with very poor muscles conditions (due to prolonged illness), then the patient will die.

The Yellow Emperor asked: How to treat such diseases ?

Chi-Po replied: When the meridian is diseased, treat the meridian; when the reticular meridians and their branches are diseased, treat such meridians by needling in order to remove blood clottings; when the patient is suffering from blood disease with pain in the body, then treat the meridians and reticular meridians to promote blood and energy circulation; if the vicious energies have not entered into the meridians but instead they spread all over the great reticular meridians to cause strange diseases, then the reverse technique of needling should be applied to needle the reticular meridians (namely, needling the right side when the left side is affected); if the vicious energies continue to reside in the body and

gradually penetrate into the deep regions (bones and marrow), then the joints should be needled; if the upper region is in excess while the lower region is in deficiency, then determine the meridian involved by pulse diagnosis and treat it accordingly, and look for coagulations in the reticular meridians so that bloodletting may be used to reopen the passage of such meridians. If the pupils move upward and become enlarged, it is symptomatic of great Yang in deficiency, and the eyes looking upward is symptomatic of great Yang already exhausted, all of which are the essentials of passing judgments on life and death and should be examined.

Chapter 21: On Different Pulses of Meridians

The Key Concepts in this Chapter

The pulse should appear peaceful under normal circumstances, but it will undergo change just as soon as change in environments occurs that affects the human body. This chapter outlines the factors that cause change in the pulses of internal organs, and it points out that grains and water are first digested in the stomach, and then transformed in the spleen, and then distributed by the lungs in order to nourish the whole body.

The Yellow Emperor asked: Do such factors as a person's residence and activities, his courage and cowardice cause change in pulse ?

Chi-Po replied: All factors such as shock, fear, anger, and activities cause change in pulse. Therefore, walking at night will cause panting from the kidneys (because the kidneys reign at night); the upsurging energy of the kidneys will cause disease to the lungs; when a person is in fear of falling, panting will come from the liver (because the liver is in control of tendons); the upsurging energy of the liver will cause harm to the spleen; when a person is in fear of shock, panting will come from the lungs; the upsurging energy of the lungs will cause harm to the heart.

When one slips and falls into water, panting will come from the kidneys and the bones (because dampness is in communication with the kidneys which are in control of the bones), and a brave person will recover from the disturbed energy conditions when the moments are over, but a coward will become ill due to the persistence of the disturbed energy conditions. Therefore, it is said: The principles of diagnosis dictate that the physician should observe the patient's courage and cowardice, the conditions of his bones and muscles and skin, in order to understand all the details about the patient; this is the proper method of diagnosis.

Therefore, when one overeats, perspiration will come from the stomach; when one is in shock that deprives him of pure energy, perspiration will come from the heart; when one carries a heavy load and on a long journey, perspiration will come from the kidneys; when one walks in a hurry and in fear, perspiration will come from the liver; when one moves a lot and works hard, perspiration will come from the spleen (because it causes a huge consumption of grains and water which rely on the spleen for supply).

Therefore, disease is caused by excess, whether in spring or in summer, in autumn or in winter, in the four seasons or in relation to Yin and Yang, and this is the way of nature. After foods are digested by the stomach, the pure energy is then distributed to the liver which, in turn, spreads the energy to

nourish the tendons. After foods are digested by the stomach, the muddy energy is then returned to the heart which, in turn, distributes the pure energy to nourish the blood vessels. The energy of the blood vessels flows into the meridians, and the energy of the meridians flows into the lungs, and thus, one hundred vessels gather together around the lungs, and the lungs transmit pure energy to nourish the skin and hair. The hair (which stands for energy) and the vessels (which contains blood) meet together to combine forces (namely, a combination of energy and blood), and then, the energy is transmitted to the six bowels which, in turn, transmit energy to nourish the spirits of the heart as well as to nourish the other four viscera, so that the energy returns to balance. And when the energy is in balance and becomes peaceful, the mouth of energy is divided into the distal pulse and proximal pulse which can determine life and death. After foods enter the stomach, the pure energy is transmitted upward to the spleen, and the spleen, in turn, spreads the pure energy for flowing upward to the lungs, and the lungs which correspond to the energy of the Heaven reopen and regulate the passage of waterway in order to transmit energy of water to the bladder below (the energy of the Earth will move upward to become clouds, and the energy of the Heaven will move downward to become rains). The pure energy of water then spreads in four directions (to nourish the skin and hair) and travels to irrigate the meridians of the five viscera, so that the energy of meridians will remain in tune with the four seasons, with the five viscera, and with Yin and Yang, which is the normal manifestation of meridians.

When the energy of great Yang organ (bladder) arrives all by itself (without the company of Yin energy which is the kidneys), the patient will display cold feet and upsurging deficiency energy of Yin causing panting, which is symptomatic of Yin deficiency and Yang excess and should be treated by sedating both the superficial and deep regions at the points on the foot (points on the bladder meridian in the foot region).

When the energy of bright Yang organ arrives all by itself, it is symptomatic of a double excess (namely, the great Yang and the little Yang are both in excess) which should be treated by sedating the Yang and toning up the Yin at the foot points.

When the energy of little Yang organ arrives all by itself, it is symptomatic of upsurging energy, with the region in front of the heel meridian of Yang enlarged (the little Yang of foot travels in front of the heel meridian of Yang, and the enlarged spot in question should refer to the region in front of the Shenmo point or bladder 62, namely, {BL-62 shen mai}, because the heel meridian of Yang belongs to the Shenmo point of the bladder meridian) which should be treated by the lower points (points in the foot region). When the energy (or pulse) of little Yang arrives all by itself, it means that the Yang organ in question is in excess.

When the pulse of great Yin organ appears striking, care should be taken to see if it belongs to the great Yin of hand or the great Yin of foot*, but when there is a shortage of energy in the five viscera with unbalanced stomach energy, then it is symptomatic of the disease of the spleen (which is the great Yin of foot), and it should be treated by lower points and by toning up the Yang and sedating the Yin.

[Henry Lu's Commentary: *This sentence literally should read: care should be taken to examine the truth which is subject to interpretations. The first interpretation is as follows: care should be taken

to determine if the pulse of true organic energy is present (in which case no treatment should be administered because the pulse of true organic energy is symptomatic of death). The second interpretation is as follows: care should be taken to see if there is any change in the true organic energy. The third interpretation is presented in the text and considered more consistent by this translator.]

When the first Yang (referring to the little Yang) is ringing all by itself (namely ringing in the ears, because both meridians of little Yang enter into the ears including the gall bladder meridian and the triple burning space meridian), it is symptomatic of upsurging energy of little Yang; with two remaining Yangs (namely, second Yang which is bright Yang and third Yang which is great Yang) combining forces to move upward, leading to a flourishing of four pulses (referring to the pulses of four Yang organs, including bright Yang organs and great Yang organs) on the one hand, and Yin energy travelling downward to the kidneys on the other (because there is a lack of communication between Yin and Yang leading to a separation of Yin and Yang moving in two separate directions), which should be treated by the meridians and by sedating Yang and toning up Yin.

When the energy of first Yin arrives all by itself (referring to decreasing Yin), it is a reflection on the conditions of decreasing Yin; with true energy in deficiency and heart pain, upsurging energy accumulated below the heart to apply pressure on the lungs in the upper region causing white sweats, which should be treated by a proper diet and medicinal herbs (for treatment of true energy in deficiency and heart pain which are internal diseases) and by needling the lower point (namely, the Taichung point or Liver 3, {LIV-3 tai chong} for the treatment of external disease).

The Yellow Emperor asked: What is the pulse of great Yang organs ?

Chi-Po replied: It appears as strong as the third Yang and superficial.

The Yellow Emperor asked: What is the pulse of little Yang organs ?

Chi-Po replied: It appears as strong as the first Yang, and the pulse of the first Yang organs appears sliding but not solid (because it moves upward to be superficial).

The Yellow Emperor asked: What is the pulse of bright Yang organs ?

Chi-Po replied: It appears big and superficial. When the pulses of the great Yin meridians are striking against each other, they appear hidden and yet drumming; when the pulses of the energy of second Yin are striking against each other on arrival, they appear deep and not superficial which is characteristic of the kidneys.

Chapter 22: On Energies of Viscera Responding to the Four Seasons

The Key Concepts in this Chapter

The five viscera are in tune with the four seasons, with the five elements, so that the disease of a given viscus may recover in a given season while another organ may become diseased in the same season according to the theory of five elements. The diseases of five viscera may be treated by five flavours, including herbs, grains, domestic animals, fruits, vegetables, etc. Finally, this chapter also introduces some aspects of acupuncture therapy.

The Yellow Emperor asked: The human body should be in accord with Yin and Yang, and treatment of disease should be in line with the four seasons and the five elements. But how do we know that the method of treatment is in line with this principle or against it? I would like to know the advantages (of following the four seasons, etc.) and disadvantages (of disobeying the four seasons, etc.) in regard to this matter.

Chi-Po replied: The five elements are: metal, wood, water, fire, earth. When an element reigns the season, that element occupies a position of nobility with other elements remaining in the position of humility, by which life and death may be known and success and failure may be judged, and by which one may determine the energy of the five viscera, the degree of the severity of disease, and the time of death.

The Yellow Emperor said: I would like to know all the details about it.

Chi-Po replied: The liver is in control of spring, during which, the decreasing Yin of foot and little Yang should be treated, its corresponding days are Chia and Yee; the liver is most susceptible to the attack of acute anger, and when the attack takes place, sweet flavour should be used to relax it.

The heart is in control of summer, during which the little Yin of hand and the great Yang should be treated; the heart corresponds to the Ping and Ding days, and it is most susceptible to the attack of relaxation of energy, and when the attack takes place, use sour flavour to constrict it right away.

The spleen is in control of prolonged summer during which the great Yin of foot and bright Yang should be treated (namely, spleen and stomach which form a superficial-deep relationship with each other and also correspond to prolonged summer); the spleen corresponds to the Wo and Ji days, and it is most susceptible to the attack of dampness, and when the attack takes place, use bitter flavours to dry it up instantly.

The lungs are in control of autumn during which the great Yin of hand and bright Yang should be treated; the lungs correspond to the Geng and Shin days, and they are most susceptible to the attack of upsurging energy, but when the attack takes place, use bitter flavour right away in order to sedate it (because upsurging energy in this case is caused by an excess of energy).

The kidneys are in control of winter during which the little Yin of foot and the great Yang should be treated; the kidneys correspond to the Ren and Gui days and they are most susceptible to the attack of dryness, but if the attack takes place, use acrid flavour right away in order to moisten it, and acrid flavour can also open up the pores, cause the flow of fluids, and facilitate the passage of energy (between the lungs and the kidneys).

When the liver is diseased, it will recover in summer, but if it does not recover in summer, it will get worse in autumn; if the patient does not die in autumn, he will live through the winter, but the disease will recur in spring, and the patient should not expose himself to the wind. The disease of liver will recover on the Ping and Ding days, but if it does not recover on the Ping and Ding days, it will get worse on the Geng and Shin days; if the patient does not die on the Geng and Shin days, he will live through the Ren and Gui days, but the disease will recur on the Chia and Yee days. The patient suffering from liver disease will feel better at dawn, feel worse at sunset, and become quiet at midnight. When the liver has a desire to disperse (due to liver congestion caused by vicious energy), let the

patient eat acrid flavour right away to disperse the congested energy of liver and to tone up the liver, and let him eat sour flavour to sedate its acute energy.*

[Henry Lu's Commentary: *This paragraph is a typical example to show how the Nei Ching should be read and understood. On the surface, the whole paragraph seems nothing but a series of dogmatic statements without theoretical foundations underlying them. As an example, why does the disease of liver recover in summer and deteriorate in autumn ? There must be a reason behind it which can only be understood in terms of the laws of five elements. The liver corresponds to spring, and the heart corresponds to summer; and according to the law of generating, the liver generates the heart which means that the liver is the mother of the heart. As the child of the liver, the heart will do whatever it can to make the mother recover from illness, and when the summer comes, the heart is capable of exercising control over the season and thus it contributes to the recovery of the liver which is called 'the child overcoming the vicious energies in order to tone up the mother' in Chinese theory. Again, why does the disease of liver deteriorates in autumn ? The reason is that according to the second law of the five elements, the lungs subdue the liver, and in autumn, the lungs exercise control over the season, so that they can subdue the liver in a more effective way which is called, 'the thief is in control of the season' in Chinese theory and as far as the liver is concerned, the lungs is the thief.]

When the heart is diseased, it will recover in prolonged summer, but if it does not recover in prolonged summer, it will deteriorate in winter; if the patient does not die in winter, he will live through the spring, but the disease will recur in summer, and the patient should not eat warm foods nor wear heavy clothes (literally, hot clothes). The disease of heart will recover on Wo and Ji days, it will deteriorate on the Ren and Gui days; if the patient does not die on the Ren and Gui days, he will live through the Chia and Yee days, but the disease will recur on the Ping and Ding days. The patient suffering from heart disease will feel better at noon, feel worse at midnight, and become quiet at dawn. When the heart has a desire to become softened, let the patient eat salted foods right away for softening it and to tone up the heart in the meantime, and also let the patient eat sweet flavous in order to sedate the heart.

When the spleen is diseased, it will recover in autumn, but if it does not recover in autumn, it will deteriorate in spring; if the patient does not die in spring, he will live through summer, but the disease will recur in prolonged summer, and the patient should not eat warm foods or overeat, nor lie on damp floor or wear damp clothes (the word 'warm' could be an error, or it could mean that the patient is tempted to overeat in eating warm foods). The disease of spleen will recover on the Geng and Shin days, it will deteriorate on the Chia and Yee days if it does not recover on the Geng and Shin days; if the patient does not die on the Chia and Yee days, he will live through the Ping and Ding days, but the disease will recur on the Wo and Ji days. The patient suffering from spleen disease will feel better in the early afternoon, and feel worse at dawn, and become quiet at sunset. When the spleen has a desire to relax, let the patient eat sweet flavour to relax it right away, and eat bitter flavour to sedate it, and sweet flavour to tone it up.

When the lungs are diseased, they will recover in winter, but if it does not recover in winter, it will deteriorate in summer; if the patient does not die in summer, he will live through prolonged summer,

but the disease will recur in autumn, and the patient should refrain from eating cold foods or wearing cold clothes (which means to keep warm). The disease of lungs will recover on the Ren and Gui days, but if it does not recover on the Ren and Gui days, it will deteriorate on the Ping and Ding days; if the patient does not die on the Ping and Ding days, he will live through the Wo and Ji days, but the disease will recur on the Geng and Shin days. The patient suffering from lungs disease will feel better at sunset, feel worse at noon, and become quiet at midnight. When the lungs have a desire to constrict, let the patient eat sour flavour to constrict them right away and to tone them up in the meantime, and let him eat acrid flavour to sedate the lungs.

When the kidneys are diseased, they will recover in spring, but if they do not recover in spring, they will deteriorate in prolonged summer; if the patient does not die in prolonged summer, he will live through autumn, but the disease will recur in winter, and the patient should refrain from eating fried and hot foods or wearing hot clothes (because the kidneys are most susceptible to the attack of dryness). The kidneys disease will recover on the Chia and Yee days, but if it does not recover on the Chia and Yee days, it will deteriorate on the Wo and Ji days; if the patients does not die on the Wo and Ji days, he will live through the Geng and Shin days, but the disease will recur on the Ren and Gui days. The patient suffering from kidneys disease will feel better at midnight, feel worse at noon, and become quiet at sunset. When the kidneys have a desire to become hardened, let the patient eat bitter flavour for hardening them right away and for toning then up in the meantime, and also, let the patient eat salted flavour to sedate the kidneys.

When the external vicious energies attack the organs, the diseased organ will deteriorate in the reign of its subduing organ (such as liver disease deteriorating in the reign of the lungs which falls on the autumn and the Geng and Shin days, etc.), it will recover in the reign of its child organ, it will deteriorate in the reign of its subduing organ, it will sustain in the reign of its mother organ (such as liver disease sustaining in the reign of its mother organ, namely, the kidneys), and the disease will recur when the diseased organ itself is in the reign. However, the pulse of the five viscera should be taken in order to determine the improvements and deterioration of the disease and the time of life and death.

When the liver is diseased, it will give rise to pain below the ribs on both sides affecting the lower abdomen, and jumpiness also; and when the liver is suffering from deficiency, it will give rise to blurred vision and deafness, and also fear as if being tracked down, and the two meridians should be treated including the decreasing Yin meridian (the liver meridian) and the little Yang meridian (the gall bladder meridian), and inverse energy will cause headache, deafness, and decreased hearing and swelling of cheek (treatment of liver meridian for regulating liver energy, and treatment of gall bladder meridian for smoothing out inverse energy). Blood-letting of meridians may be applied for sedation. When the heart is diseased, it will give rise to chest pain, congested sensations in the branches of ribs, pain below the ribs region, pain in between pectoralis major, back, scapula, and internal pain inside both arms; when the heart is suffering from deficiency, it will give rise to swelling of chest and abdomen, pain below the ribs and across the loins affecting each other; they should be treated by meridians, namely, the little Yin and great Yang meridians, with bloodletting applied to the region below the root of tongue and the meridians. If the disorder does not involve the meridians, use the

fissural point for bloodletting (the point in question refers to the fissural point of the heart meridian, namely, the Yinhsi point, {HT-6 yin xi}, but another interpretation relates that the point in question refers to the original point of the small intestine meridian which is the Wanku point or {SI-4 wan gu}).

When the spleen is diseased, it will give rise to heavy sensations in the body, morbid hunger, weakened muscles with walking difficulty, twitching of hands and feet, pain in the underside of feet; when the spleen is suffering from deficiency, it will give rise to abdominal fullness and intestinal rumbling, diarrhea containing undigested foods; they should be treated by the meridians, namely, the great Yin meridian (the spleen) and the bright Yang meridian (the stomach), and also the little Yin meridian (kidneys meridian) for bloodletting (to treat pain in the underside of foot).

When the lungs are diseased, it will give rise to panting, cough, inverse energy, pain in shoulder and back, and perspiration. And when the inverse energy runs downward, it will cause the following symptoms --- pain along the hip, medial side of thigh, upper thigh, calf, tibia, and foot. When the lungs are suffering from deficiency, it will cause scanty energy that interrupts respiration, deafness, dry throat which should be treated by the meridians, namely, the great Yin (lungs) and the region on the outside of the great Yang of foot and on the inside of the decreasing Yin (referring to the kidneys meridian) for bloodletting.

When the kidneys are diseased, it will give rise to the following symptoms --abdominal swelling, swelling of tibia region, panting, cough, heavy sensations in the body, night-sweat, fear of wind; when the kidneys are suffering from deficiency, it will cause the following symptoms --- pain in upper abdomen and lower abdomen, cold sensations, inverse energy, and feeling of discomfort; they should be treated by meridians, including the little Yin (the kidneys meridian) and the great Yang (the bladder meridian) for bloodletting.

The liver corresponds to azure, and the patient should eat sweet flavour to slow it down, and the following are sweet foods: non-glutinous rice, beef, dates, and marrows.

The heart corresponds to red, and the patient should eat sour flavour to constrict it; the following foods are sour foods: small beans (the beans that appear small, such as green beans and mung beans), dog meat, plums, leeks.

The lungs correspond to white, and the patient should eat bitter flavour to sedate the energy of lungs; and the following are bitter foods: wheat and barley, mutton, almonds, scallions.

The spleen corresponds to yellow, and the patient should eat salted flavour; the following foods are salted foods: soybeans, pork, chestnuts, coarse beans.*

[Henry Lu's Commentary: *The text states earlier that sweet flavour should be used to relax the liver; sour flavour should be used to constrict the heart; bitter flavour should be used to dry up the spleen; acrid flavour should be used to sedate the lungs; salted flavour should be used to sedate the kidneys.

But now, the text states that the patient of spleen disease should eat salted flavour and the patient of kidneys disease should eat acrid flavour, why is that ? This is due to the fact that the kidneys are the gate to stomach, and the stomach and spleen form a deep-superficial relationship with each other; by

eating salted flavour which can soften the gate and facilitates communication between the stomach and the spleen. On the other hand, the kidneys are most susceptible to attack of dryness, and acrid flavour can open up the pores and facilitate flow of fluids to moisten the kidneys.]

The kidneys correspond to black, and the patient should eat acrid flavour; the following are acrid foods: yellow millet, chicken meat, peaches, and onions.

Acrid flavour can disperse, sour flavour can constrict, sweet flavour can relax, bitter flavour can harden, and salted flavour can soften. Medicinal herbs can attack diseases, five grains can nourish the five viscera, five fruits can assist the five grains in nourishing the righteous energies of five viscera, five domestic animals can tone up (benefit) the five viscera, five vegetables can fill up the energy of five viscera; thus, energies and flavours can combine forces to tone up pure energy.

The five flavours --- acrid, sour, sweet, bitter, and salted --- have their respective functions, either to disperse or to constrict, to relax or to tighten up, to harden or to soften; they should be applied in accord with the four seasons and the five viscera and the functions of each flavour.

Chapter 23: Expositions on Energies of Five Viscera

The Key Concepts in this Chapter

This chapter outlines the likings and dislikes of the five viscera, their symptoms, pulses, etc. it presents a physiological theory and pathological theory concerning the human body and from the point of view of the theory of five elements.

Travels of five flavours: sour travels to the liver, acrid travels to the lungs, bitter travels to the heart, salt travels to the kidneys, sweet travels to the spleen, and they are called the five entering routes.

Diseases of five energies: The heart causes belching, the lungs cause cough, the liver causes excessive talking, the spleen causes acid swallowing, the kidneys cause yawning and sneezing, the stomach causes inverse energy leading to belching and fear, the large and small intestines cause diarrhea, the lower burning space causes an overflowing of water (edema), the bladder causes complete urinary suppression in case of malfunctioning and it will cause enuresis in case of loss of control, the gall bladder causes anger; such are the five diseases (namely, disorders of the five viscera).

Five jams of pure energy: When pure energy jams into the heart, it will give rise to joy; when pure energy jams into the lungs, it will give rise to sorrow; when pure energy jams into the liver, it will give rise to worry; when pure energy jams into the spleen, it will give rise to dread; when pure energy jams into the kidneys, it will give rise to fear; such are the five jams of pure energy, which are the jams caused by deficiency.

Dislikes of five viscera: the heart dislikes heat, the lungs dislike cold, the liver dislikes wind, the spleen dislikes dampness, the kidneys dislike dryness; such are the dislikes of five viscera.

Transformed fluids of five viscera: The heart is in control of sweats; the lungs are in control of nasal discharge; the liver is in control of tears; the spleen is in control of mouth water; the kidneys are in control of saliva from underside of the tongue; such are the five fluids.

The five things to avoid regarding the five flavours: Acrid travels to energy level, and a person suffering from energy disease should avoid eating too much acrid food; salt travels to blood level, and a person suffering from blood disease should avoid eating too much salted food; bitter travels to the bones, and a person suffering from bone disease should avoid eating too much bitter food; sweet travels to the flesh, and a person suffering from flesh disease should avoid eating too much sweet food; sour travels to the tendons, and a person suffering from disease of tendons should avoid eating too much sour food. Such are the five things to avoid, and one should avoid eating too much food with a certain flavour.

Five attacks of disease: Yin disease attacks the bone; Yang disease attacks the blood; Yin disease attacks the flesh; Yang disease attacks in winter; Yin disease attacks in summer; such are the five attacks.

Five attacks of vicious energies: When the vicious energy attacks Yang, it will give rise to insanity; when the vicious energy attacks Yin, it will give rise to blood rheumatism; when the vicious energy struggles with Yang causing the latter to move upward, it will give rise to disease of the head; when the vicious energy struggles with Yin causing Yin deficiency, it will give rise to hoarseness; when the vicious energy moves from Yang to Yin, the disease becomes quiet; when the vicious energy moves from Yin to Yang, the disease will be characterized by anger.

Manifestations of five vicious energies: Appearance of autumn pulse in spring, appearance of winter pulse in summer, appearance of spring pulse in prolonged summer; appearance of summer pulse in autumn; appearance of such pulses is called Yin moving outward to appear in the Yang region (because the Yin energy of viscera is manifest through the external pulse which is Yang), and the patient will display anger suffering from an incurable disease. Such are called manifestations of five vicious energies.

Five storerooms of viscera: The heart is in store of the spirit; the lungs are in store of the physical strength; the liver is in store of the soul; the spleen is in store of the sentiment; the kidneys are in store of the will; such are the five storerooms of viscera.

Five viscera as five masters: The heart is the master of the blood vessels; the lungs is the master of the skin; the liver is the master of tendons; the spleen is the master of flesh; the kidneys is the master of bones; such are the five masters.

Five kinds of harmful fatigue: prolonged use of vision is harmful to the blood; prolonged lie-down is harmful to the energy; prolonged sitting is harmful to the flesh; prolonged standing is harmful to the bone; prolonged walking is harmful to the tendons; such are the five kinds of harmful fatigue.

The pulse of five-viscera corresponds to the phenomena of the four seasons and the five elements: wiry pulse of liver; hooky pulse of bears; slowing pulse of spleen; hairy pulse of lungs; stony pulse of kidneys; such are called the pulse of five viscera.

Chapter 24: Blood, Energy, and Mental-Physical Conditions

The Key Concepts in this Chapter

Two important topics have been discussed in this chapter: one, the quantity of energy and blood in each meridian which is the reason why this chapter has blood and energy as parts of its title; two,

patients have different mental-physical conditions which should be treated in different ways which is the reason why the three words, mental, physical, conditions, appear as parts of the title of this chapter.

The constant state of the human body is such that there is abundant blood and scanty energy in the great Yang meridians, there is scanty blood and abundant energy in the little Yang meridians, there is abundant energy and abundant blood in the bright Yang meridians, there is scanty blood and abundant energy in the little Yin meridians, there is abundant blood and scanty energy in the decreasing Yin meridians, there is abundant energy and scanty blood in the great Yin meridians which is the constant state of the Heaven.

The great Yang of foot and the little Yin form a superficial-deep relationship with each other; the little Yang and the decreasing Yin form a superficial-deep relationship with each other; the bright Yang and the great Yin form a superficial-deep relationship with each other; such are the relationships between the Yin of foot and the Yang of foot.

The great Yang of hand and the little Yin form a superficial-deep relationship with each other; the little Yang and the decreasing Yin form a superficial-deep relationship with each other; the bright Yang and the little Yin form a superficial-deep relationship with each other; such are the relationships between the Yin of hand and the Yang of hand.

It is necessary for a physician to know what attack a given organ is most susceptible to (such as the heart most susceptible to the attack of sour, etc.) as well as the desire of each organ (such as the liver having a desire to disperse), and in treating disease, blood clots should be removed first, and then, the attack should be relieved, and then the desire should be satisfied, and then, sedation should be administered in case of excess, and tonification should be administered in case of deficiency.

In order to locate the posterior points of the five viscera, measure the distance between nipples with a stem of grass and then break it in two halves, and then pick another stem of grass equivalent to the half of the original stem for making an equilateral triangle with the three stems as three sides; place the top angle on the Tachui point (on the governing meridian, {DU-14 da zhui}), and the positions of the other two angles are the locations of the two posterior points of lungs (the Feishu points, Bladder 13 {BL-13 fei shu}); and then, lower the top angle of the triangle to the midpoint between the two posterior points of lungs, and the positions of the other two angles are the locations of the posterior points of heart (the Hsinshu point or Bladder 15, {BL-15 xin shu}); and then, lower the top angle of the triangle to the midpoint between the two posterior points of heart, and the positions of the other two angles are the locations of the posterior point of the liver on the left and the posterior point of the spleen on the right respectively (namely, the Kanshu point or Bladder 18, {BL-18 gan shu} on the left, and the Pishu point or Bladder 20, {BL-20 pi shu} on the right, which is an error, because the two points should be the posterior points of pericardium {BL-17 ge shu}); and then, lower the top angle one further step, and the position of the other two angles are the locations of the posterior points of kidneys (namely, the Shenshu points or Bladder 23, {BL-23 shen shu}), which is an error, because the two points in question should be the posterior points of liver, namely, {BL-18 gan shu}). They are the posterior points of the five viscera which may be located in the manner just described in moxibustion and acupuncture.

When a person leads a life of leisure but suffers mentally, disease attacks him mostly in the meridians, and it should be treated by acupuncture and moxibustion. When a person leads a life of leisure and remains happy mentally, disease attacks him mostly in the flesh, and it should be treated by needling and with a stone probe. When a person leads a life of hard work but remains happy mentally, disease attacks him mostly in the tendons, and it should be treated by warming up and by energy and physical exercises. When a person leads a life of hard work and suffers mentally, disease attacks him mostly in the throat, and it should be treated by one hundred herbs. When a person is in frequent shock, blocking up the passages of master and reticular meridians, disease attacks him mostly in the form of numbness of muscles, and it should be treated by massage and medicated wine. Such are called the five forms of mental-physical conditions.

One may let blood and energy in needling the meridians of bright Yang; one may let blood without causing harm to energy in needling the meridians of great Yang; one may let energy without causing harm to the blood in needling the meridians of little Yang; one may let energy without causing harm to the blood in needling the meridians of great Yin; one may let energy without causing harm to the blood in needling the meridians of little Yin; one may let blood without causing harm to the energy in needling the meridians of decreasing Yin (there is a discrepancy between the Su Wen and the Ling Shu regarding this paragraph).

Chapter 25: On Loving Natural Life for the Sake of Total Health

The Key Concepts in this Chapter

In clinical practice, a physician should always keep in mind the correspondence between the Heaven and the Man which should serve as the guiding principle of medicine; on the other hand, professional skills and professional ethics should be considered as equally important in looking after the patient.

The Yellow Emperor asked: The Heaven is a cover and the Earth is a carrier, but among the ten thousand things being in perfect conditions, the Man stands out as the most precious creature; the Man comes into existence through the energy of the Heaven and that of the Earth, and grows through the four seasons. The monarch and the common people all desire good health, but when the disease attacks them, they are not aware of it at the beginning until the vicious energies residing in the body penetrate into the bones and the marrow which causes a grave worry to them. I wish to heal their disease by acupuncture, but how can it be done ?

Chi-Po replied: Salt which tastes salted can overflow the edge of a container; when the string of a musical instrument is about to break, it will make rotten sounds; when the energy of a tree is dispersing, its leaves will fall (which means that change in the internal region will be manifest in the external region, and the same applies to the human body); when a deep disease occurs, one will make a belching sound. When the three symptoms occur in man which bear a resemblance to the three external manifestations just described, it means that stomach energy is decaying which can not be treated by medicinal herbs nor by short needles by virtue of the fact that the skin has been exhausted and the flesh has been harmed externally, and internally, the blood and the energy are struggling which causes black coagulations.

The Yellow Emperor asked: I am deeply concerned about the pain they are suffering and I feel very perplexed in my mind. If I am unable to treat their disease, my people will think of me as a merciless thief. What should I do ?

Chi-Po replied: The Man lives on earth and relies on the heaven for existence, and it is for this reason that a combination of the energy of the Heaven and that of the Earth is named the Man. The Man can live according to the four seasons, because the Heaven and the Earth are the parents of Man; as the son of the Heaven, Man should be able to know about the ten thousand things. There are Yin and Yang in the Heaven, and there are twelve large articulations in the four limbs (to correspond to twelve months); there are cold and summer heat in the Heaven, and there are deficiency and excess in the brain. Those who have mastered the transformation of Yin and Yang in between the Heaven and the Earth will not fail to live in harmony with the four seasons; those who have mastered the mechanism of the twelve meridians are on the same footing as the Sages and the wise men and cannot be deceived; they are capable of grasping the change in the eight blowing winds as well as the alteration of the five elements in the reign; those who fully understand the state of deficiency and excess can pass judgments with insight, capable of drawing a distinction between yawning voice (which indicates the state of deficiency) and groaning voice (which indicates the state of excess) and observing the slightest symptoms which may otherwise remain invisible to the eyes.

The Yellow Emperor asked: That man has physical shape is inseparable from Yin and Yang; the combination of the energy of the Heaven and that of the Earth is further separated into the nine distant areas of China, divided into the four seasons, with long and short months, long and short days, so that ten thousand things have come into existence which are virtually countless, but the state of deficiency and excess may be judged according to the symptoms as slight as the yawning voice and the groaning voice; may I ask how to give treatment in accord with the Heaven and the Earth ?

Chi-Po replied: Wood may be cut by Metal, Fire may be extinguished by Water, Earth may be deprived by Wood, Metal may be burned into pieces by Fire, and Water may be exhausted by Earth; they (the laws of five elements) may apply to ten thousand things which are virtually countless. Thus, there are only five essential aspects of acupuncture that have been made known under the Heaven, but the ordinary people who are preoccupied with supplying foods cannot be expected to know about them. The five aspects are as follows: first, to treat the spirits; second, to acquire the knowledge of nourishing life; third, to acquire the true knowledge of medicinal herbs; fourth, to manufacture stone-needles, big or small, and keep them handy; fifth, to learn how to make diagnosis regarding the bowels, the viscera, the blood, and the energy. The five aspects have been established to be applied according to priority. But physicians at present know nothing more than toning up the deficiency and sedating the excess which is common knowledge among physicians of the lower class. As to the methods of treatment in accord with the Heaven and the Earth, the methods of treatment according to individual conditions, to be applied as smoothly and as naturally as an echo of a sound or a shadow of an object, based neither on the ghost nor on the divine Being, but only on the Tao which enables the physician to administer treatment freely, they are virtually unknown to the physicians of today.

The Yellow Emperor asked: May I hear from you concerning the way of treatment ?

Chi-Po replied: The truth of acupuncture consists in the treatment of the spirits, and it is only after the conditions of the five viscera and the nine symptoms have been determined that the physician can begin to contemplate about the method of treatment by needling. And in the absence of the pulses of true organic energy and other deadly symptoms, the physician should also determine the correspondence between the patient's physical shape and his energy conditions while avoiding diagnosis solely by physical appearance; after the physician has become fully acquainted with the way of nature, he can administer treatment to the patient.

There are deficiency and excess in Man, but the five viscera should be treated with great care when they are in deficiency, and they should be treated quickly when they are in excess; when the moments of treatment arrive, the physician should act quickly without slightest delay. The hand holding the needle should be maneuvered with great concentration, and the needle should be shiny and applied evenly, and then, the physician should quietly watch the effects of needling and any change caused by the arrival of energy which is so invisible and shapeless that the arrival of energy is like gathering of crows, that abundance in energy is like a full bunch of panicked millet, and that the flowing back and forth of energy stream is like the crows flying back and forth, and no one seems to know who pulls the strings. The physician should await the arrival of energy like a hunter waiting quietly with the upper part of the body bent and holding a bow horizontally, and when the energy arrives, the physician should act as quickly as the hunter shooting his arrows as soon as his quarry shows up.

The Yellow Emperor asked: How to treat deficiency and how to treat excess ?

Chi-Po replied: In treating excess, it is sufficient to make it deficient (namely, the needle should not be drawn out until Yin energy has been brought in which will cause cold sensations); and in treating deficiency, it is sufficient to make it solid (namely, the needle should not be drawn out until Yang energy has been brought in which will cause hot sensations). When the energy of meridians arrives, the physician should guard it with care and without missing it; the depth of needle insertion depends upon the physician's judgments which is also related to the regions in which energy is originally initiated, either far-off or nearby. In the course of needling, the acupuncturist should remain as alert as if being at the point of an abyss; and his hand should hold the needle as persistently as if holding a tiger; and he should concentrate on what he is doing without distraction.

Chapter 26: On Eight Seasonal Dates, the Sun, the Moon, and the Stars

The Key Concepts in this Chapter

Acupuncture treatment must vary with change in climate, because the energy and blood of the human body undergo change as a result of change in climate; blood circulation is more sliding and quick and defence energy appears in the superficial region when the weather is fine and warm, so that it becomes easier for physicians to promote the flow of energy and sedate the blood; on the other hand, on rainy days and the weather is cold, the energy and blood are more obstructive; in addition, the sun, the moon, and the stars, and also the eight seasonal dates which are related to weather should also be taken into consideration in acupuncture treatment.

The Yellow Emperor asked: There must be methods and standards of acupuncture, what are such methods and standards ?

Chi-Po replied: The methods and standards of acupuncture are consistent with the patterns of the Heaven and the Earth, they are in tune with the lights of the Heaven.

The Yellow Emperor said: I would like to hear about it in detail.

Chi-Po replied: The method of acupuncture is such that the physician should await the right moments regarding the movements of the sun the moon the stars and the energy of the four seasons and the eight seasonal dates and as soon as right moments arrive relative to the stable state of energy acupuncture treatment should begin. Therefore, when the weather is warm and the sun is bright the blood in the human body will be harmonious and glossy and the defence energy will be floating, which makes sedation of blood much easier and the flow of energy much smoother; on the other hand, when the weather is cold and the sun is covered with cloud the blood in the human body will be sticky and the defence energy will be sinking. When the moon begins to generate (namely the 1st quarter of the moon) the blood and energy begin to purify and the defence energy begins to flow; when there is a full moon, the blood and energy will become solid and the muscles will become hardened; when the moon is crescent (the last quarter of the moon) the muscles will be decreased, the master and reticular meridians will be in deficiency, the defence energy will be gone with the physical shape left alone. Therefore, the blood and energy should be regulated according to the time of the Heaven.

Therefore when the weather is cold acupuncture treatment should not be administered and when the weather is warm it should be administered without doubt. When the moon generates (new moon), sedation should not be done; when the moon is full, tonification should not be done; when the moon is crescent, acupuncture treatment should not be administered; such are called timely regulation of blood and energy. Excess and deficiency are in accord with the sequential order of the Heaven and sedation and tonification are to be applied in accord with the phases of the moon, and the physician should wait quietly and seriously for the right moments to arrive.

Therefore, when sedation is done while the moon begins to generate it is called intensifying the deficiency of the viscera; when tonification is done while the moon is full it will promote the overflowing of blood and energy causing blood coagulations in the reticular meridians which is called producing double excess; when acupuncture treatment is administered while the moon is crescent (in the last quarter) it is called disturbing the meridians. A physician who has done the wrong things described above will confuse Yin and Yang, fail to draw a distinction between true energy and vicious energy, leading to retention of vicious energy in the deep region with Yang energy in deficiency and Yin energy in chaos with the result that the vicious energies will begin to rise up.

The Yellow Emperor asked: What do the stars and the eight seasonal dates indicate ?

Chi-Po replied: The positions of the stars will enable us to understand the working system of the sun and the moon; the eight seasonal dates will enable us to understand the arrival of the deficiency vicious energies of the eight winds; the four seasons will enable us to spot the location of the energy of each season and regulate it accordingly, preventing the attack by the deficiency vicious energies (namely the vicious energies that attack the body in deficiency).*

[Henry Lu's Commentary: *The location of the energy of each season is as follows: the energy of spring resides in the master meridians; the energy of summer resides in the tiny meridians; the energy of autumn resides in the skin; the energy of winter resides in the bone and the marrow.]

When the deficiency of the body is compounded by the deficiency of the Heaven, they will affect each other so that the vicious energy will penetrate into the bone, and enter into the internal region to cause harm to the five viscera which can only be rescued by the skilful physician who will head off the invasion. Therefore, it is said: the prohibitions of the Heaven should of necessity be understood. The Yellow Emperor said: Good. I have heard from you concerning the methods of treatment in accord with the stars; now, I wish to hear something about the methods of treatment practiced in ancient times.

Chi-Po replied: To learn about the methods of treatment practiced in ancient times, it is necessary to study acupuncture classics first (referring to the Ling Shu). But contemporary experiences have prove that it is effective to regulate the energy and blood of the body by reference to cold and warm climates, full and crescent moon, and floating and sinking energies. To see what is invisible means that the energy, nutritive energy, and defence energy have no external physical shape, but a skilful physician knows about them, because he can administer treatment on the basis of comprehensive observations about cold and hot days, crescent and full moon, floating and sinking energies of the four seasons which enable him to see something with no external physical shape; this is what is meant by seeing what is invisible.

That which has unlimited applications may be passed on to posterity and this is what makes a skilful physician, because he can see something which remains invisible to those who are physicians of lower class. The reason that we call something invisible or unreal is that it has neither physical shape nor taste. The deficiency vicious energies refer to the deficiency vicious energies of the eight seasonal dates; the orthodox vicious energy refers to the deficiency wind that attacks the body while the person is perspiring after labor with the pores remaining in the open; but the attack is so slight that its form is unknown and its shape invisible at the moment of attack.

A physician of higher class will act while a disease is still in the making, because he knows how to take the pulse in three regions for diagnosis of nine symptoms and thoroughly adjusts the energy and rescues the patient before the collapse of energy occurs, which is the reason that he is entitled to be called the physician of higher class.

A physician of lower class will treat a disease only after it has occurred, and he will rescue the patient only after the patient's energy has already collapsed. To treat a disease only after it has already occurred betrays the fact that the physician knows nothing about the incompatible pulses among the nine areas of the three regions with the result that when the treatment takes place, the patient's energy has already collapsed due to illness. Those who know the locations of disease know how to take pulse in three regions for diagnosis of nine symptoms and treat the disease accordingly, and thus, they may be said to guard the gates (namely three regions and nine areas) and to see the shape of vicious energies without knowing the form of their attacks which are so slight.

The Yellow Emperor said: You have told me about tonification and sedation but I have not grasped their meanings.

Chi-Po replied: Sedation makes use of moments, and moments mean that it should be done the moment energy becomes in abundance, the moment the moon becomes full, the moment the day becomes warm, the moment the patient calms down, the needle should be inserted the moment the patient inhales, the needle should be turned the moment the patient inhales for the second time, the needle should be withdrawn slowly the moment the patient exhales. Thus sedation makes use of moments and alter the vicious energy has been drawn out, the righteous energy begins to circulate. Tonification makes use of circle, and by circle is meant flow of energy, and flow of energy means to transfer the righteous energy from one place to another; insertion of needle must be aimed at the nutritive energy (in the blood level), and the needle should be drawn out when it is being pulled (when the spirits respond or occurrence of needling sensations). Thus, the shape of needle is not involved here.

Therefore, in nourishing the spirits, one should know about the patient's being skinny or fat, and the abundance and decline of his nutritive energy, defence energy, blood, and energy. The blood and the energy are the spirits of man and they should be nourished with great care.

The Yellow Emperor asked: How wonderful it is. The physical shape of the human body is in tune with Yin and Yang, and with the four seasons to which deficiency and excess are related and which seems as abstract as it is invisible; a wonderful theory like this can be understood fully by no one else but you. However you have often talked about physical shape and spirits, what is physical shape ? and what is called spirits ? I would like to hear about this in detail.

Chi-Po replied: Let me explain to your majesty concerning physical shape. Physical shape refers to something that has a shape; the physician glances at the patient and sees nothing but obscure symptoms and he asks the patient about his illness, examines the meridians involved, and all of a sudden, everything seems clear in front of him which cannot be obtained from taking the pulse and thus, the details of the illness still remain unclear.

The Yellow Emperor asked: What is called the spirits ?

Chi-Po replied: Let me explain to your majesty concerning the spirits. The spirits refer to the arrival of energy at the spiritual level; the physician is in the middle of great concentration as if hard of hearing with bright eyes and open-minded and also a desire to move ahead in trying to understand something and all of a sudden, he envisions a breakthrough which cannot be expressed in words; all of the physicians present have seen it, but he is the only one who fully understands it; the arrival of energy is so subtle that no one else understands it clearly except him; to him it is like seeing the sun after the clouds have been blown away by the wind. This is what is meant by the spirits. The spirits are detected through taking pulses in three regions for diagnosis of nine symptoms which if fully understood, can safely replace the treatise on the nine needles (which deal only with physical shape).

Chapter 27: On Parting and Meeting of True and Vicious Energies**The Key Concepts in this Chapter**

The attack of external vicious energies is compared to the attack of flood and typhoon which may be manifest through the pulse in the wrist region; in this chapter sedation which should be applied to treat excess and tonification which should be applied to treat deficiency are discussed in detail.

The Yellow Emperor asked: I have heard from you concerning the nine needles contained in the eighty-one chapters of Ling Shu and I have understood them all. According to the acupuncture classic (Ling Shu), abundance and decline of energy are due to slanting tendency of energy toward the left and toward the right, and the acupuncturist should adjust the lower region through the upper region, adjust the right side through the left side, tone up the deficiency and sedate the excess through acupuncture points, all of which I have understood. However, they are merely related to the slanting tendency of nutritive energy and defence energy causing deficiency and excess, but not related to the attack of meridians by external vicious energies. I wish to learn about the attack of meridians by vicious energies. How do they cause disease? How to treat the disease?

Chi-Po replied: When the Sages invented the system of measurements in terms of degrees, they intended it to correspond to the Heaven and the Earth, and thus, there are twenty-eight constellations and three-hundred-sixty-five degrees in the Heaven, there are twelve meridian-like rivers on the Earth, and there are twelve meridians in Man. When the Heaven and the Earth are warm and harmonious, the meridian-like rivers will remain calm; when the Heaven is cold and the Earth frozen, the meridian-like rivers will be freezing as well; when the Heaven generates summer heat and the Earth generates heat, the meridian-like rivers will boil and overflow; when typhoon occurs all of a sudden the waves in the meridian-like rivers will be high and rough.

Vicious energies attack the meridians in such a way that cold vicious energies will cause obstructions to the blood, vicious energies of summer heat will cause the energy to boil and overflow, and when the deficiency vicious energies reside in the body as guests, the flow of energy in the meridians will be disturbed in the same way as the water in the meridian-like rivers is disturbed by the wind, with a rough stream of energy flowing through the meridians, which may be manifest in the pulse at the wrist, sometimes big, sometimes small, with the big pulse indicating the arrival of vicious energies and the small pulse indicating calmness of energy stream. The vicious energies may travel irregularly, sometimes in the Yin and sometimes in the Yang which becomes very difficult to detect, and for that reason the physician should examine the patient carefully by taking the pulse in three regions for diagnosis of nine symptoms; and when the physician spots the vicious energies at last, he should stop their journey as quickly as possible (by using the head-on method). The needle should be inserted while the patient begins to inhale so that the needle will not collide with the energy; withdrawal of needle should be suspended quietly and for a prolonged period so as not to spread vicious energies; the needle should be twirled when the patient begins to inhale in order to initiate the response of energy; when the patient begins to exhale the needle should be withdrawn slowly, and completely when the exhalation is completed so that the vicious energies may be removed from the body on a grand scale. This is called sedation.

The Yellow Emperor asked: How to tone up the deficiency ?

Chi-Po replied: The physician should lay the hand on the patient along the meridian to locate the point; and then, he should use his finger to touch the point in order to disperse the energy; and then he should push and press the point to make it smooth; and then he should snap at the point to elicit gathering of energy; and then, he should pinch the point with the fingernail of the left hand and insert the needle with the right hand; and then, he should make certain that the energy is flowing and gathering around the point and that withdrawal of needle should not cause harm to the skin in order to prevent the spirits from moving outward.

The needle should be inserted when the patient completes his exhalation, and withdrawal of needle should be suspended quietly and for a prolonged period until the energy arrives. The physician should remain calm and patient in the course of waiting for the energy to arrive not unlike someone waiting patiently for the guest of honor to arrive without knowing darkness is about to fall: and when the energy has arrived, it should be guarded with great care. The needle should be withdrawn while inhalation is taking place so the true energy will not be drawn out along with the needle so that the needle is on the outside and the true energy remains inside with both of them residing in the right place. After the needle has been withdrawn, the gate (point of insertion) should be closed so that the spiritual energy will remain inside; as the true energy stays inside on a grand scale, it is called tonification.

The Yellow Emperor asked: What do you mean by waiting for the arrival of vicious energy ?

Chi-Po replied: When the vicious energy attacks the body, it attacks the reticular meridians first, and then, it moves on to attack the master meridians, and then, it moves on to reside in the blood vessels; before the struggle between the vicious energy and the righteous energy takes place, the vicious energy will wander around with no fixed residence like the waves sometimes high and sometimes low, coming and going. Therefore, it is said that when the vicious energy has just arrived it should be stopped by pressing the region; when the vicious energy begins to stop, it should be removed, but the physician should never try to fight face-to-face with the vicious energy while the latter is going strong, and sedation should be done while the vicious energy is in decline. True energy means the energy of meridians, and when the vicious energy attacks the meridians, the energy of meridians will become in deficiency, which is the reason why the physician should not fight face-to-face with the vicious energy while the latter is going strong, because it will make the deficiency of the energy of meridians even more deficient.

Therefore, it is said: If a physician fails to examine the vicious energy and applies sedation after the vicious energy has already been gone, it will cause prolapse of the true energy, and when the true energy prolapses, the diseases will not recover and the vicious energy will return which may intensify the diseases. This is why the vicious energy should not be chased after it has already been gone.

Timing is the most important element which should not be missed even a few seconds; sedation by acupuncture should be administered upon the arrival of the vicious energy; to apply sedation too early or too late will contribute to nothing but the exhaustion of the blood and energy which will make the disease even more difficult to recover. Therefore it is said: those who know how to administer treatment at the right time may be compared to shooting an arrow quickly and as soon as the target

appears; those who do not know how to administer treatment at the right time may be compared to shooting a hammer which will not go. Therefore, it is said: those who know how to shoot an arrow will not miss the right moment those who do not know how to shoot an arrow will miss the target.

The Yellow Emperor asked: How to administer tonification and sedation ?

Chi-Po replied: The vicious energy should be attacked first by withdrawing the needle quickly in order to remove excess blood and to restore the true energy. This is because when the new vicious energy comes to reside in the body it wanders around with no fixed residence, and it will move forward on pushing by the needle and stay put on pulling by the needle which makes sedation easier. But, if tonification is applied with needling it is called warming up the blood (which will facilitate the growth of the vicious energy); on the other hand if blood-letting is applied it will heal the disease instantly.

The Yellow Emperor said: Good. The meeting of the true energy and the vicious energy will not cause a disturbance to the pulse, but how do we know about it by way of diagnosis?

Chi-Po replied: Examine the patient and take the pulse in the three regions for diagnosis of the symptoms, and then, regulate the excess and deficiency and then examine the pulses on the right and on the left, in the upper region and in the lower region, to see if they have missed each other or they are mutually decreasing; and then, examine the diseased organs and treat them at the right time.

Those who know nothing about the three regions understand only the dichotomy of Yin and Yang the dichotomy of the Heaven and the Earth without drawing further distinction within them (such as Yin within Yang, etc.); they understand only that the lower area is the Earth, the upper area is the Heaven and the middle area is the Man, without knowledge about their mutual relationships. And besides, they also fail to understand that the pulses in the three regions are dependent on the stomach energy for functioning. Thus, it is said that the physician without knowledge of the diseased pulses of the three regions for diagnosis of nine symptoms can not treat severe diseases.

Innocent malpractice of acupuncture due to lack of knowledge about the three regions will result in punishing those who are innocent which is called grand ignorance. The treatment administered by such ignorant physicians will cause great disturbances to the meridians and it will fail to recover the true energy because they take excess for deficiency and the vicious energy for true energy, and consequently, their practice of acupuncture not only becomes meaningless, but it also deprives the patient of his energy which is called thief of energy. Such physicians take direct energy for inverse energy, causing a dispersing and a disturbance of the nutritive and defence energies and a loss of the true energy with the result that the vicious energy alone resides in the body to cause death which is a human disaster. This is why the physicians without knowledge of the three regions and nine symptoms cannot practice acupuncture very long.

When a physician has no knowledge about giving treatment in accord with the four seasons and the five elements, he will reinforce the subduing elements and assist the vicious energy in attacking the righteous energy which will cause death. When the vicious energy has just begun to reside in the body as new guest, it wanders around without fixed residence; it will move forward upon pushing by needle, and it will stop upon pulling by needle, during which time, the disease will recover instantly if the vicious energy is sedated as it comes along.

Chapter 28: Comments on Deficiency and Excess**The Key Concepts in this Chapter**

Excess disease results from the vicious energy in abundance, and deficiency disease results from deprivation of pure energy; the causes and symptoms of excess and deficiency diseases are discussed in detail in this chapter.

The Yellow Emperor asked: What is meant by deficiency and excess ?

Chi-Po replied: When the vicious energy is in abundance, it will cause excess, when pure energy is deprived, it will cause deficiency.

The Yellow Emperor asked: What are manifestations of deficiency and excess ?

Chi-Po replied: Energy deficiency means deficiency of the lungs, energy upsurging means cold feet, and the patient will live when the disease occurs not in the season corresponding to the Fire (summer), but the patient will die in the disease occurs in the season corresponding to the Fire (because Fire subdues metal which corresponds to the lungs); the same applies to all other organs.

The Yellow Emperor asked: What is meant by double excess ?

Chi-Po replied: Double excess refers to such diseases as extremely hot disease in which the body is under the attack of hot vicious energy with a fullness of meridians (both hot vicious energy and fullness of meridians are excess diseases).

The Yellow Emperor asked: What will happen if both the master meridians and the reticular meridians are in excess? How to treat them ?

Chi-Po replied: When the master and reticular meridians are both in excess, it will be manifest in the form of acute distal pulse at the wrist and relaxed skin along the ulna which should be treated.

Therefore, it is said: A sliding pulse indicates downstream (abundance of energy and blood), a retarded pulse indicates upstream (energy and blood in decline). All kinds of things have excess and deficiency, and when the five viscera, the bones, the flesh, are sliding and smooth, the person will live a long life.

The Yellow Emperor asked: What will happen if the energy of reticular meridians is in deficiency and the energy of master meridians is in excess ?

Chi-Po replied: When the energy of reticular meridians is in deficiency and the energy of master meridians is in excess, it will be manifest in hot pulse at the wrist and cold skin along the ulna; autumn and winter are upstream, while spring and summer are downstream (because Yang energy is high in spring and summer), and the diseased meridians should be treated by appropriate points.

The Yellow Emperor asked: What will happen when the meridians are in deficiency and the reticular meridians are full ?

Chi-Po replied: When the meridians are in deficiency and the reticular meridians are full, it will be manifest in the hot and full sensations in the skin along the ulna and cold and obstructive sensations at the wrist; the patient will die if the disease occurs in spring and summer, and he will live if it occurs in autumn and winter.

The Yellow Emperor asked: How to treat it ?

Chi-Po replied: When the reticular meridians are full and master meridians are in deficiency, apply moxibustion to Yin and acupuncture to Yang; when the master meridians are full and the reticular meridians are in deficiency, apply acupuncture to Yin and moxibustion to Yang (because Yin portion is in charge of reticular meridians and Yang portion in charge of master meridians).

What is meant by double deficiency ?

Chi-Po replied: When both the distal pulse and the proximal pulse at the wrist are in deficiency, it is called double deficiency.

The Yellow Emperor asked: How to treat it ?

Chi-Po replied: Energy deficiency will give rise to intermittent speech, proximal deficiency pulse at the wrist will give rise to shaky steps, deficiency pulse, unlike Yin pulse which is deep, is superficial.

When the pulse appears sliding, the patient will live, when it appears retarded, the patient will die.

The Yellow Emperor asked: What will happen when acute cold energy suddenly moves upward with a full and solid pulse ?

Chi-Po replied: When the pulse appears solid but sliding, the patient will live, when the pulse appears solid and retarded, the patient will die.

The Yellow Emperor asked: What will happen if the pulse is solid and full, with cold limbs and hot sensations in the head ?

Chi-Po replied: The patient will live in spring and autumn, but will die in winter and summer. If the pulse appears superficial and retarded, and with hot sensations in the body, the patient will die.

The Yellow Emperor asked: What will happen if the whole body is full (swelling) ?

Chi-Po replied: When the whole body is full, it will be manifest in acute, big, and hard pulse to which the skin along the ulna which appears obstructive fails to correspond. In such cases, the patient will live in the presence of downstream energy, and he will die in the presence of upstream energy.

The Yellow Emperor asked: What do you mean by saying that the patient will live in the presence of downstream energy, and he will die in the presence of upstream energy?

Chi-Po replied: Downstream energy means warm hands and feet, and upstream energy means cold hands and feet.

The Yellow Emperor asked: When an infant suffers from a hot disease, with a hanging and small pulse (like the movements of a hanging object), what will happen?

Chi-Po replied: When the hands and feet are warm, the infant will live, but when the hands and feet are cold, he will die.

The Yellow Emperor asked: When an infant is under the attack of wind-heat, with panting and shaking of shoulders, what pulse will he display ?

Chi-Po replied: Panting and shaking of shoulders will be manifest in the solid and big pulse; when the pulse appears relaxed, the patient will live, but when the pulse appears acute, he will die.

The Yellow Emperor asked: When the patient suffers from intestinal disease (dysentery) with discharge of blood from anus, what will happen ?

Chi-Po replied: If hot sensations in the body occur, the patient will die, but if cold sensations in the body occur, the patient will live.

The Yellow Emperor asked: When the patient suffers from intestinal disease (dysentery) with discharge of white bubbles from anus, what will happen ?

Chi-Po replied: If the pulse appears deep, the patient will live, but if the pulse appears superficial, he will die.

The Yellow Emperor asked: When the patient suffers from intestinal disease (dysentery) with discharge of pus of blood from anus, what will happen ?

Chi-Po replied: If the pulse appears hanging and exhausting, the patient will die, but if the pulse appears sliding and big, the patient will live.

The Yellow Emperor asked: What will happen to someone who suffers from intestinal disease but with no hot sensations in the body nor suspending (hanging) or exhausting pulse ?

Chi-Po replied: If the pulse is sliding and big, the patient will live; if the pulse is suspending and retarded, the patient will die and death will take place on the subduing day of the diseased organ (such as liver disease to take place on the Geng and Shin days, etc.)

The Yellow Emperor asked: How about insanity ?

Chi-Po replied: If the pulse is striking, big, and sliding, the patient will gradually recover by himself; but if the pulse appears small, hard, and acute, the disease is incurable and the patient will die.

The Yellow Emperor asked: How about the solid pulse and hollow pulse in insanity ?

asked: How about the solid pulse and hollow pulse in insanity ?

Chi-Po replied: If the pulse appears hollow, the disease can be cured, but if it appears solid, the patient will die.

The Yellow Emperor asked: How about the solid pulse and the hollow pulse in morbid hunger (in diabetes) ?

Chi-Po replied: If the pulse appears solid and big, even a chronic disease can be cured; but if the pulse appears suspending, small, and hard, the patient will die following a long illness.

The Yellow Emperor asked: There are measurements of physical shape, there are osteological measurements, there are measurements of meridians, there are measurements of tendons; but how do we know about such measurements ? (the Nei Ching presents no answers to the question which could be an error).

The Yellow Emperor said; In spring, the superficial reticular meridians should be used for treatment; in summer, points of lake (Shu Points) should be used for treatment; in autumn, the terminal points of six bowels should be used for treatment; in winter, medicinal herbs rather than acupuncture should be used because energy remains shut up within in winter. However, when I say that medicinal herbs rather than acupuncture should be used in winter, I do not mean to include carbuncles, because the poisons of carbuncles invade into the body from outside very quickly and should be stopped promptly. The locations of carbuncles are quite difficult to determine and they do not show up in the pulse, moving around quickly, which should be treated by needling three times at the points on the side of the great Yin of hand (referring to points on the stomach meridian, such as the Chihu point {ST-13 qi hu}, and the Kufang point {ST-14 ku fang}) and needling twice at the points along the band of a hat (referring to such points as the Jenying point {ST-9 ren ying}, the Shuitu point {ST-10 shui tu}, and the Chishe point {ST-11 qi she}). If carbuncle under the armpit causes high fever, it

should be treated by needling the little Yang of foot (referring to the Yuanyeh point {GB-22 yuan ye}) for five times; and if fever is not reduced, needling the master of the palm of hand (referring to the Tienchuh point {PC-1 tian chi}) for three times, and also needling the meeting point of the great bones on the great Yin meridian of hand (referring to the Chihstse point {LU-5 chi ze}) for three times on each point. Acute carbuncle causing tendons cramps and pain in the dividing muscles with incessant perspiration should be treated by needling the flowing points. Acute abdominal fullness which exerts a strong resistance to the pressing of hand should be treated by needling the meridian of the great Yang of hand at the gathering point of the stomach, (namely, the Chungwan point {REN-12 zhong wan}), and also the little Yin transport three osteological units away from the spinal column (referring to the Shenshu point {BL-23 shen shu}) for five times with a round-sharp needle (three osteological units away from the spinal column here means 1.5 units plus 1.5 units equals three units). Cholera should be treated by needling the points on the side of the Shenshu point (referring to the Chihshih point {BL-52 zhi shi} which is located 1.5 osteological units from the Shenshu point) for five times, and also needling the point on the side of the bright Yang of foot (referring to the Weitsang point {BL-50 wei sang}). Convulsions may be treated in five different ways: needling the great Yin of hand for five times on each side (referring to the Chingchu point {LU-8 jing qu}); needling the great Yang meridian for five times on each side (referring to the Yangku point {SI-5 yang gu}); needling the side of the little Yin of hand meridian for one time (referring to the Chihcheng point {SI-7 zhi zheng}); needling the bright Yang of foot (referring to the Chiehhsi point {ST-41 jie xi}) once; needling the point five osteological units above the outer ankle for three times (referring to the Chupin point {KID-9 zhu bin}).

The symptoms such as morbid hunger, sudden fainting, hemiplegia, weakened and cold limbs, fullness of energy causing upward pressure are the symptoms of rich people who are in the habit of eating rich and heavy flavours of food. A blockage in the middle energy cutting off the communication between the upper and lower regions are symptoms caused by acute worry. Acute cold limbs with deafness, blockage of energy on one side are caused by an attenuating of internal energy. Skinniness is caused not by internal factors but by external wind which resides in the body persistently. Walking difficulty is caused by cold, wind, and dampness.

The Yellow Emperor said: Jaundice, acute pain, insanity due to victorious Yin and insanity due to victorious Yang, are caused by upsurging energy that has come into existence for a long time. A blockage in the six bowels will cause an imbalance of the five viscera; a blockage of the stomach and intestines will cause headache, ringing in the ears, obstructions in the nine openings.

Chapter 29: On Great Yin and Bright Yang

The Key Concepts in this Chapter

In this chapter, great Yin refers to the great Yin of foot which is the spleen, and bright Yang refers to the bright Yang of foot which is the stomach. The main theme of this chapter is to detail the different symptoms of the spleen and the stomach and the reasons underlying them.

The Yellow Emperor asked: The great Yin (spleen) and the bright Yang (stomach) form a superficial-deep relationship with each other, but they display different symptoms when they are diseased. Why is that ?

Chi-Po replied: Yin and Yang are located in different regions; they become excessive and deficient alternately (Yin is in deficiency while Yang in excess in spring and summer); they occupy a superior and inferior position alternately (Yin occupies a superior position in autumn and winter while Yang occupies a superior position in spring and summer); they are in charge of internal and external (deep and superficial) regions respectively. This is why they display different symptoms when they are diseased.

The Yellow Emperor said: I wish to hear about their different symptoms.

Chi-Po replied: Yang is the energy of the Heaven and in charge of the external region; Yin is the energy of the Earth and in charge of the internal region. Therefore, Yang has a tendency to become in excess, while Yin has a tendency to become in deficiency. For this reason, Yang is susceptible to the attack of stealing wind and deficiency vicious energy; Yin is susceptible to the attack of unrestrained eating and irregular habits of living. When Yang is under attack (stomach), it will affect the six bowels; when Yin is under attack (spleen), it will affect the five viscera.

When the six bowels are affected, it will give rise to hot sensations in the body with an inability to lie down (because of upsurging energy of the stomach) and panting; when the five viscera are affected, it will give rise to congested chest, diarrhea, and leading to intestinal disease finally. Therefore, the throat is in control of the energy of the Heaven and the larynx is in control of the energy of the Earth.

Therefore, Yang may be under the attack of the energy of wind, and Yin may be under the attack of the energy of dampness. Therefore, Yin energy travels from foot upward toward the head and then it travels downward along the arm to the tip of finger; Yang energy travels upward along the hand toward the head, and then travels downward to the foot. Therefore, Yang disease occurs in the upper region, but it will come down along the energy stream; Yin disease occurs in the lower region, but it will go upward along the energy stream. Therefore, when Wind attacks, it will attack the upper region first; and when dampness attacks, it will attack the lower region first.

The Yellow Emperor asked: When a person suffers from spleen disease, his limbs will fail to function normally. Why is that ?

Chi-Po replied: The four limbs all depend upon the stomach for energy, but the stomach energy cannot reach the meridians in the four limbs except through the transmission of the spleen. When the spleen is diseased, it cannot transmit the fluids of the stomach with the result that the four limbs will be short of energy of water and grains, and as time goes on, their energy becomes in decline, the passage of meridian fails to function smoothly, the tendons and bones and muscles become in danger of dying due to shortage of energy. This is why the limbs fail to function normally.

The Yellow Emperor asked: Why doesn't the spleen correspond to any one of the four seasons?

Chi-Po replied: The spleen corresponds to the Earth, and the Earth corresponds to the center; the spleen supplies energies to the four viscera, and it corresponds to the eighteen days of each season, which is the reason that the spleen does not correspond to any one of the four seasons.*

[Henry Lu's Commentary: *The liver is in control of the spring (namely, the liver corresponds to the spring), the heart is in control of the summer, the lungs are in control of the autumn, and the kidneys are in control of the winter. However, being an earth organ, the spleen is situated in the center, and it is in control of 18 days in each season, namely, 18 days after the following seasonal dates: Beginning of Spring, Beginning of Summer, Beginning of autumn, and Beginning of Winter. Thus, all in all, the spleen is in control of 72 days and so are other organs, such as liver, kidneys, etc.]

The spleen is constantly in store of the pure energy of the earth organ, namely, the stomach, and the earth generates ten thousand things in accord with the Heaven and the Earth; therefore, the spleen supplies energy to the upper and lower regions, to the head and the feet, and for that reason, it cannot be in control of any particular season.

The Yellow Emperor asked: The spleen and the stomach are merely connected together by membrane, but it can transmit the fluids for the stomach. Why is that?

Chi-Po replied: The great Yin of foot is the third Yin, and it cuts across the stomach, belongs to the spleen, and is linked with the throat; thus, the great Yin is capable of transmitting stomach energy to the organs of three Yins; on the other hand, the bright Yang (stomach) is a superficial organ (as opposed to the spleen which is a deep organ), it is the sea of the five viscera and the six bowels, and it can also transmit spleen energy to the organs of three Yangs. The viscera and the bowels receive energy of water and grains from the stomach, and the spleen transmits the fluids of the stomach. Otherwise, the four limbs will be short of energy of water and grains, and as time goes on, their energy becomes in decline, the passage of meridian fails to function smoothly, the tendons and bones and muscles will be in danger of dying due to shortage of energy. This is why the limbs fail to function normally.

Chapter 30: On Bright Yang

The Key Concepts in this

This chapter presents a detailed discussion on the bright Yang meridian of foot which is the stomach meridian concerning its symptoms which is the reason it is called 'On bright Yang Meridian'.

The Yellow Emperor asked: When the bright Yang meridian of foot is diseased, the patient dislikes people and fire, and becomes fearful on hearing the sound of wood, but remains unmoved on hearing the sound of a bell or a drum. The patient becomes fearful on hearing the sound of wood, how does this come about? I would like to hear about the reason behind it.

Chi-Po replied: The bright Yang refers to the stomach meridian, and the stomach corresponds to the earth, which is the reason why the patient becomes fearful on hearing the sound of wood, because the earth dislikes the wood.

The Yellow Emperor asked: Good. Why does the patient dislike fire?

Chi-Po replied: The bright Yang is in charge of flesh, and its meridian has abundant blood and abundant energy, so that it will be heated up when it is under the attack of vicious energies; and when the meridian is heated up, the patient dislike fire.

The Yellow Emperor asked: Why does the patient dislike people ?

Chi-Po replied: When the energy of bright Yang upsurges, it will cause panting and jumpiness, and when the patient becomes jumpy, he dislikes people.

The Yellow Emperor asked: Some patients die of panting, but others live with it, how do you explain this ?

Chi-Po replied: When the energy upsurges and affects the viscera, the patient will die; but when it affects only the meridian, the patient will live.

The Yellow Emperor asked: Good. In severe cases, The patient will walk in the nude and sing on high mountain, or even stop eating for several days, climb up the roof by the wall which he is unable to do while in good health, but which he is capable of doing while sick. How do you account for this?

Chi-Po replied: The four limbs are the roots of Yang energy; when Yang energy is in abundance, the four limbs will be solid; and when the four limbs are solid, he can climb up to reach the high places.

The Yellow Emperor asked: Why does the patient walk in the nude ?

Chi-Po replied: The patient walks in the nude because of abundant heat in the body.

The Yellow Emperor asked: Why does the patient swear at relatives and strangers alike and sing ?

Chi-Po replied: Yang in abundance makes the patient swear at relatives and strangers alike and refuse to eat, and since the patient refuses to eat, he will walk around aimlessly.

Chapter 31: On Hot Disease

The Key Concepts in this Chapter

In this chapter, it is pointed out that most cases of hot disease are typhoid fever and it attacks the body step by step from superficial regions toward deep regions; the decisive factors of life and death in hot disease have also been singled out for discussion.

The Yellow Emperor asked: Most cases of hot disease are typhoid fever, but the patient may recover from it or die from it, and when the patient dies, death usually takes place between the sixth and seventh days; when the patient recovers from the disease, it will take more than ten days. How do you account for this ? I don't understand it and I wish to know the reason behind it.

Chi-Po replied: The giant Yang (great Yang) is the master of all Yangs (referring to the great Yang meridians), and their meridians meet at the Fengfu point (namely, {DU-15, feng fu}) and serve as the major Yang energy. When a person is harmed by cold it will cause hot disease, but the patient will not die, although heat may be extremely strong; but when both the viscus and the bowel are under the attack of cold, the patient will die.

The Yellow Emperor said: I wish to hear about its symptoms.

Chi-Po replied: When tile injurious cold (typhoid fever) attacks the body, the giant Yang will be the victim on the first day, and the symptoms include headache and pain in the back of neck, and stiffness of lumbar vertebrae; the bright Yang will be the victim on the second day, and the symptoms include hot sensations in the body, pain in the eyes, dry nose, with an inability to lie down, because the bright Yang is in charge of flesh, and its meridian clips the nose and linked with the eyes; on the third day, the little Yang will be the victim, and the little Yang is in control of the gall bladder, and its meridian

travels along the ribs to be linked with the ears, and for that reason, the symptoms include pain in the chest and ribs with deafness; as the meridians of three Yangs are diseased, but the disease has not entered into the viscera, so it can be cured by causing perspiration.

The great Yin will become the victim on the fourth day, and the symptoms include abdominal fullness with dry throat, because the meridian of great Yin spreads over the stomach to be linked with the throat; the little Yin will be the victim on the fifth day, and the little Yin meridian cuts across the kidneys to be linked with the lungs, connecting the root of tongue, and for that reason, the symptoms include dry mouth and tongue with thirst; the decreasing Yin will be the victim on the sixth day, and the decreasing Yin meridian travels along the sex organs to be linked with the liver, and for that reason, the symptoms include feeling miserable and congested with contraction of scrotum.

When the three Yins and three Yangs, the five viscera and the six bowels are all under attack, the nutritive energy and the defence energy are obstructed, the five viscera are blocked up, the patient will die.

When the viscus and the bowel are not under attack simultaneously, the giant Yang will begin to recover on the seventh day, and the headache will get better; the bright Yang will begin to recover on the eighth day, and hot sensations in the body will get better; the little Yang will begin to recover on the ninth day, and deafness will improve with slight hearing; the great Yin will begin to recover on the tenth day, and the abdomen will improve with thought of eating; the little Yin will begin to recover on the eleventh day, with relief of thirst and disappearance of congestion, recovery of dry tongue with sneezing; the decreasing Yin will begin to recover on the twelfth day with falling of scrotum and slight relief of the abdomen, and thus, the grand vicious energies have already gone and the disease is over.

The Yellow Emperor asked: How to treat it ?

Chi-Po replied: The treatment should be aimed at opening up the passage of meridians which will improve the disease. When the disease is less than three days old, the method of inducing perspiration should be sufficient; but if it is over three days old, the method of promoting bowel movements should be sufficient.

The Yellow Emperor asked: After hot disease has already recovered, some vicious energies are still left behind in the body. How do you account for that ?

Chi-Po replied: Those left behind may be attributed to compulsive eating due to the heat. After the disease is improved with some heat left behind to hide in the body and struggle with the energy of grains to cause some symptoms.

The Yellow Emperor asked: Good. How to treat such symptoms caused by the heat left behind

Chi-Po replied: It should be treated by toning up the deficiency and sedating the excess which will cure the disease.

The Yellow Emperor asked: How to prevent the symptoms caused by the heat left behind in hot disease ?

Chi-Po replied: When a hot disease is on its way to recovery, consumption of meat will bring it back, and overeating will give rise to the symptoms caused by the heat left behind; here is the way to prevent it.

The Yellow Emperor asked: What pulse and symptoms are displayed when both the viscus and the bowel are simultaneously under the attack of cold ?

Chi-Po replied: When the viscus and the bowel are simultaneously under the attack of cold, both the giant Yang and the little Yin will be diseased on the first day, and the symptoms include headache and dry mouth and feeling depressed and congested (with headache related to the giant Yang and the other two symptoms related to the little Yin); the bright Yang and the great Yin will both be diseased on the second day, with abdominal fullness, hot sensations in the body, lack of appetite, and talking nonsensically; the little Yang and the decreasing Yin will both be diseased on the third day, with deafness, contraction of scrotum and cold limbs, unable to drink or eat, or in a coma, and the patient will die within six days.

The Yellow Emperor asked: After the five viscera have been harmed, the six bowels have been blocked in their passages, the nutritive and defence energies have stopped their flowing, the patient will die within three days, how do you account for this ?

Chi-Po replied: The bright Yang (of foot) meridian is the head of the twelve master meridians, and it has abundant energy and blood which causes coma when under the attack of heat, and the energy will be exhausted within three days, which is the reason why the patient dies. When a person is under the attack of injurious cold and becomes ill before the summer solstice, the disease is a warm disease, but if the person does not become ill until after the summer solstice, it is a disease of summer heat which should be treated by causing perspiration to drive out the vicious energy along with the sweats.