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SU WEN: BOOK 4

ORIENTAL HERITAGE

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

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BOOK FOUR

Chapter 32: On Acupuncture Treatment of Hot Disease

The Key Concepts in this Chapter

This chapter presents a discussion of the hot disease of five viscera and their acupuncture treatment; it analyzes the beginning symptoms, subsequent development, and the final stage of each disease as well as the method of diagnosis by a variety of methods, including observation of the patient's complexion.

The hot disease of the liver will give rise to yellowish urination, abdominal pain, lying down frequently, and hot sensations in the body; when the heat struggles within, it will cause talking like crazy and easily scared, congestion and pain in the ribs region, troubled hand and foot (shaking), with an inability to lie down peacefully, and the disease will deteriorate on the Geng and Shin days, the patient will perspire profusely on the Chia and Yee days (due to the fact that the liver is in the reign on the Chia and Yee days), the patient will die on the Geng and Shin days in case of upsurging energy, needling the decreasing Yin of foot (liver meridian) and the gall bladder meridian which is the little Yang of foot, the patient will suffer from whirling headache in case of upsurging energy which is due to the fact that the liver meridian brings energy upward to the head (because the liver meridian and the governing meridian meet each other at the top of the head).

The hot disease of the heart will give rise to feeling discomfort, but fever will not occur until several days later; and when heat (fever) begins to struggle, the patient will experience sudden heart pain with depression and a desire to vomit, headache and reddish complexion but without perspiration; the disease will deteriorate on the Ren and Gui days, the patient will perspire profusely on the Ping and Ding days, and he will die on the Ren and Gui days in case of upsurging energy, and it may be treated by needling the little Yin of hand (heart meridian) and the great Yang of hand (small intestine meridian).

The hot disease of the spleen will give rise to heavy sensations in the head and pain in the cheek, depressed feeling with azure complexion, a desire for vomiting with hot sensations in the body; when heat begins to struggle, the patient will experience lumbago which prevents him from bending forward and backward, abdominal fullness and diarrhea, pain on both sides of chin (namely, the submaxillary regions); the disease will deteriorate on the Chia and Yee days, the patient will perspire profusely on the Wo and Ji days, and the patient will die on the Chia and Yee days in case of upsurging energy, and the disease should be treated by needling the great Yin of foot (the spleen meridian) and the bright Yang (stomach meridian).

The hot disease of the lungs will give rise to cold sensations with tiny hair standing up, fear of wind and cold, yellowish appearance of tongue and hot sensations in the body; when the heat begins to struggle, the patient will experience panting and cough, pain wandering through chest, the regions of

pectoralis major, and the back, which prevent him from sighing loudly, with unbearable headache, perspiration and cold sensations; the disease will deteriorate on the Ping and Ding days, the patient will perspire profusely on the Geng and Shin days; and the patient will die on the Ping and Din days in case of upsurging energy, it should be treated by needling the great Yin of hand (lungs meridian) and the bright Yang (large intestine meridian) for bloodletting to remove blood clots as big as a soy bean which should cure the disease instantly.

The hot disease of the kidneys will give rise to lumbago and sore pain in the tibia first, and then, it will give rise to thirst, frequent consumption of liquids, and hot sensations in the body; when the heat begins to struggle, the patient will experience pain and stiffness of the back of neck, with cold tibia and sore pain in tibia, hot sensations in the underside of foot, with no desire to talk; when upsurging comes about, the patient will experience whirling pain in the back of neck with poor spirits; the disease will deteriorate on the Wo and Ji days, the patient will perspire profusely on the Ren and Gui days, and the patient will die on the Wo and Ji days in case of upsurging energy, and it should be treated by needling the little Yin of foot (kidneys meridian) and the great Yang (bladder meridian); profuse perspiration will occur on the days when that particular organ is in the reign.

When the hot disease of the liver occurs, the patient will display reddish complexion on the left side of cheek first; when the hot disease of the heart occurs, the patient will display reddish complexion in the forehead first; when the hot disease of the spleen occurs, the patient will display reddish complexion in the nose first; when the hot disease of the lungs occurs, the patient will display reddish complexion on the right side of cheek first; when the hot disease of the kidneys occurs, the patient will display reddish complexion in the lower half of cheek first. Although the disease may not have occurred, nevertheless, needling should be administered as soon as the reddish complexion as described above is observed, which is called prevention of disease.

When a hot disease begins in the region of the face as described above, it will recover on the days of reign*; if the treatment by acupuncture is administered in the wrong and opposite way**, then the disease will recover only after the completion of the third reign***; but if the treatment by acupuncture is administered in the wrong and opposite way for the second time, the patient will die which is called a double reversal of treatment. If treatment is to involve perspiration, the patient will recover on the days when the diseased organ is in the reign due to profuse perspiration on those days.

[Henry Lu's Commentary: *For example, the hot disease of the liver will recover on the Chia and Yee days; the hot disease of the spleen will recover on the Wo and Ji days; the hot disease of the heart will recover on the Ping and Ding days; the hot disease of the lungs will recover on the Geng and Shin days; the hot disease of the kidneys will recover on the Ren and Gui days; thus the disease recovers on the days of reign.

** To administer acupuncture in the wrong and opposite way here means the following: needling the spleen for liver disease; needling the kidneys for spleen disease; needling the heart for kidneys disease; needling the lungs for heart disease; needling the liver for lungs disease.

*** Completion of the third reign means that the diseased organ has reigned for the third time in a cycle of ten days divided into five periods during which one organ is in the reign.]

In treating hot disease the patient should drink some cold water before acupuncture treatment; he should also wear cold clothes, and stay in the cool place; needling should stop as soon as the patient feels cold. If pain in chest and ribs with troubled hands and feet (shaking) occurs first in a hot disease needling the little Yang of foot and toning up the little Yin of foot; when the disease is severe, needling fifty-nine points.

If hot disease begins with pain in the arms, needling the bright Yang of hand and the great Yin of hand namely the Shangyang point {LI-1 shang yang} and the Liehchueh point {LU-7 lie que} respectively) to cause perspiration which should cure the disease. If a hot disease begins with the symptoms in the head region, needling the great Yang (of foot namely, the Tienchu point {BL-10 tian zhu}, and the Tachu point {BL-11 da zhu}) to cause perspiration which should cure the disease. If a hot disease begins from the tibia, needling the bright Yang of foot (the Tsusanli point {ST-36 zu san li}) to cause perspiration which should cure the disease. If a hot disease begins with heavy sensations in the body and pain in bones, deafness and without desire to open eyes (sleepy), needling the little Yin of foot and needling the fifty-nine points in severe cases. If a hot disease begins with dizziness and fever, full sensations in chest and ribs regions, needling the little Yin of foot and little Yang (namely, kidneys and gall bladder meridians, because the two meridians in question are connected with the eyes).

When the reddish complexion of the great Yang meridian appears in the zygomatic region, it is a hot disease but the vicious energy resides at the defence energy level and has not entered into the nutritive energy level, and the patient may be treated by inducing perspiration which will make the disease recover on the days of reign. But when the symptom of the decreasing Yin meridian is also displayed at the same time the patient will die within three days (because the generating number of the liver is 3). When a hot disease affects the kidneys it must involve the color of the little Yang meridian which appears in the frontal region of cheek to indicate a hot disease, but the vicious energy has not yet established contact with the nutritive energy with the result that the disease may be cured by causing perspiration; when the symptom of the little Yin meridian is also displayed, the patient will die within three days.

The acupuncture points for the treatment of hot disease are as follows: Point below the third vertebra is in charge of (good for) heat in the chest; point below the fourth vertebra is good for heat in the diaphragm; point below the fifth vertebra is good for the heat of liver; point below the sixth vertebra is good for the heat of spleen; point below the seventh vertebra is good for the heat of kidneys; points good for reaching the nutritive level are located in the sacrum region; the uppermost point on the back of neck is located in the depression below the third vertebra (the Tachui point {DU-14 da zhui}).

When the diseased color extends from below the cheek upward to the zygomatic region, it is symptomatic of great intestinal diarrhea (dysentery); when the diseased color appears in the angle of jaw, it is symptomatic of abdominal fullness; when the diseased color appears behind the zygomatic region it is symptomatic of ribs pain; when the diseased color appears in the region above the cheek, it is symptomatic of the disease of the region above the diaphragm (dividing region between the heart and the lungs).

Chapter 33: Comments on Hot Disease**The Key Concepts in this Chapter**

In the first section of this chapter, the topic of hot disease is discussed which accounts for the title of this chapter; but in the second section fatigue wind and kidneys wind are discussed; it is also pointed out that a distinction should be drawn between hot disease which recovers after perspiration and hot disease which does not recover after perspiration.

The Yellow Emperor asked: In some warm diseases, the patient's fever recurs after perspiration, with a hasty and hurried pulse and the symptoms do not decline along with perspiration, the patient displays insane talking with an inability to eat. What is the name of such diseases ?

Chi-Po replied: It is called 'tangling of Yin and Yang' and when the tangling takes place, the patient will die.

The Yellow Emperor said: I wish to hear about the theory behind it.

Chi-Po replied: The reason that a person can perspire is due to the energy of grains and production of the energy of grains also depends upon pure energy. When the vicious energy and righteous energy struggle in between the bones and the flesh, perspiration will come about as a result of the pure energy (the righteous energy) winning a victory over the vicious energy, and consequently, the patient can eat and fever does not recur. On the other hand, however, if the fever recurs, it is due to the vicious energy winning a victory over the pure energy and consequently, perspiration becomes a waste of the pure energy which accounts for the fact that the patient is incapable of eating and the pure energy has become too exhausted to cause perspiration. When the disease continues to stay, the patient will not live long.

The 'Treatise on Hot Disease' (an ancient medical work) contains this statement: 'If the pulse remains hasty and strong after perspiration the patient will die'. Since there is a discrepancy between pulse and perspiration it means that the righteous energy has failed to overcome the vicious energy and the patient will die. Insane talking indicates a loss of will, and a loss of will indicates death. Such are three symptoms of death with no sign of life which means that the patient will eventually die although the disease may recover for a while.

The Yellow Emperor asked: Some diseases display the symptoms of hot sensations in the body perspiration, and feeling depressed and congested and the patient still feels depressed and congested even after perspiration. What is the name of such diseases ?

Chi-Po replied: The symptoms of perspiration and hot sensations indicate a disease of wind, and perspiration with depressed and congested feeling indicate upsurging; and thus the disease in question is called upsurging wind.

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

Chi-Po replied: The giant Yang is in control of energy so that it is under attack first; the little Yin and the giant Yang form a superficial-deep relationship with each other so that the energy of the little Yin (the kidneys) begins to upsurge after having been affected by the heat of the giant Yang resulting in upsurging energy.

The Yellow Emperor asked: How to treat it ?

Chi-Po replied: Treatment should be done by needling the superficial meridian (to sedate Yang heat of wind) and the deep meridian (to bring down the upsurging energy by tonification) and by administering medicinal soups.

The Yellow Emperor asked: What are the symptoms displayed in fatigued wind?

Chi-Po replied: When the fatigued wind (namely, the wind generated by fatigued kidneys) is generated, it will reach the region below the lungs (because the kidneys meridian enters into the lungs); the symptoms include stiff neck and blurred vision, spitting of substance like nasal discharge, dislike of wind with shivering which are the symptoms of fatigued wind.

The Yellow Emperor asked: How to treat it ?

Chi-Po replied: The first step should be helping the patient overcome difficulty in bending forward and backward (by bringing down the upsurging energy of water); if the giant Yang is capable of directing the water of kidneys to discharge through urination, the disease will recover within three days; the middle-aged patient with a decline in energy will recover within five days; the elderly patient with exhausting energy will recover within seven days (the numbers three, five, and seven are Yang numerals indicating discharge of Yin water through the transformation of Yang energy). The patient should cough out azure-yellow substances like nasal discharge, with a pus-like shape, and as big as a pill; the discharge may be through the mouth or the nose; otherwise, the lungs will be harmed by absence of discharge, and when the lungs are harmed, the patient will die.

The Yellow Emperor asked: The patient suffering from kidneys wind (namely, the wind that disturbs the water of kidneys) may display the symptoms of swollen foot and face with speech difficulty. Can it be treated by acupuncture?

Chi-Po replied: It is a disease of deficiency and should not be needled; but if it is needled unduly, the disease will attack the patient five days after needling (because there are five viscera and it takes five days to reach the kidneys).

The Yellow Emperor asked: What will happen when the disease comes to attack ?

Chi-Po replied: When the disease comes to attack, it will cause the following symptoms --- scanty energy with frequent fever which extends from chest and back upward to the head, perspiration with hot hands, dry mouth and bitter thirst, discharge of yellowish urine, swelling below the eyes, abdominal rumbling, heavy sensations in the body causing difficulty in walking, suppression of menstruation, feeling depressed with an inability to eat and an inability to sit up straight which will cause severe cough; the disease is called 'wind-water' and it is discussed in the 'Methods of Acupuncture' (an ancient medical classic already lost).

The Yellow Emperor said: I would like to hear about the theory behind it.

Chi-Po replied: When the vicious energy (of wind) attacks (the kidneys), the energy will be in deficiency; and when the Yin energy is in deficiency, the Yang energy will come to attack it which will bring about scanty energy and frequent fever with perspiration. And discharge of yellowish urine is caused by the heat in the lower abdomen; inability to sit up straight is due to disharmony of the stomach; severe cough while sitting up straight is due to the lungs being pressed from below; light swelling that appears below the eyes first indicates presence of the energy of water.

The Yellow Emperor asked: How do you account for it ?

Chi-Po replied: Water is Yin and the region below the eyes is also Yin, the abdomen is the place where the extreme Yin is located (namely the great Yin of foot which is the spleen); and thus when water resides in the abdomen (due to the inability of the spleen to transform it) it will cause swelling below the eyes. Upsurging true energy causes bitter mouth and dry tongue as well as inability to sit up straight which will cause severe coughing out of clear water.

The patient is unable to lie down in various types of water diseases, because when he lies down it will make him feel in shock*, and when he is in shock, he will begin to cough severely. Abdominal rumbling is derived from the stomach; when the spleen is invaded by the vicious energy of water, it will cause depression and inability to eat; inability to swallow foods is due to a blockage of the stomach by the vicious energy of water; heavy sensations in the body causing difficulty in walking is due to the vicious energy of water flowing downward to the feet along with the stomach meridian. Suppression of menstruation is due to a blockage of meridian within the womb which belongs to the heart and is linked with the internal region of the womb; when the upsurging energy applies pressure on the lungs, the energy of the heart will be able to communicate downward which accounts for suppression of menstruation.

The Yellow Emperor said: Good.

[Henry Lu's Commentary: *When the stomach is under attack from the vicious energy of water, the patient becomes incapable of lying down; the stomach is linked with the heart, and the disturbed energy of the stomach which is Yang enters into the heart to struggle with the energy of the heart which is Yin, it is called a struggle between Yang energy and Yin energy resulting in shock.]

Chapter 34: On Lost Balance

The Key Concepts in this Chapter

To be in balance means the energy and blood circulating smoothly in the human body. A healthy person's Yin and Yang, water and fire, nutritive energy and defence energy, energy and blood, superficial region and deep region, upper region and lower region, should, all of them, remain in balance. The balance that has been lost will cause disease and the lost balance may include victorious Yin or victorious Yang, deficiency of nutritive energy or deficiency of defence energy, etc.

The Yellow Emperor asked: Sometimes, the human body suffers from a superficial warm disease or a deep hot disease, with depressed and congested feelings. What causes such diseases ?

Chi-Po replied: Fever and depressed and congested feelings are caused by a scarcity of Yin energy and a victorious Yang energy.

The Yellow Emperor asked: Sometimes, a person feels cold, not because he is inadequately clothed, nor because there is cold energy inside his body. Where does cold energy come from?

Chi-Po replied: Such people normally have abundant rheumatic energies (referring to poor energy circulation), a scarcity of Yang energy, and an abundance of Yin energy, so that he feels shivering as if just rising out of water.

The Yellow Emperor asked: Some people feel hot sensations in the four limbs, and the heat will reach to the level of moxibustion and fire on attack by wind and cold. How do you account for that ?

Chi-Po replied: Such people have a deficiency of Yin energy and an abundance of Yang energy; the four limbs are Yang (and the heat in the four limbs is Yang too), and when two Yangs combine forces, it will cause a further deficiency of Yin energy; a scarcity of water (in the kidneys) is insufficient to extinguish abundant fire (caused by the two Yangs) with the result that Yang alone will be predominant which will prevent any possibility of growth (because growth is possible only with a combination of Yin and Yang); when Yang alone remains predominant for long, it will come to a stop; when the heat (of four limbs) is brought to the level of moxibustion and fire by wind, the patient will become skinny. The Yellow Emperor asked: Some people feel cold in the body, and heat of fire will not make them hot, and warm clothes will not make them warm, but they are not shivering. What is the name of such diseases ?

Chi-Po replied: Such people normally have a victorious energy of kidneys which wantonly control water with the result that the great Yang (bladder) will be in decline, and thus, the fat of kidneys becomes withered incapable of growing as an isolated organ; consequently, the water of kidneys alone cannot win victory over the fire of two organs (namely, the liver and the heart); the kidneys are the organs in control of water that generates bones, and when the kidneys are incapable of generating marrow to capacity, cold sensations will reach the bones. The reason that the patient is not shivering is due to the fact that one single source of water in the isolated organs of kidneys cannot win victory over the fire produced by the first Yang organ of the liver and the second Yang organ of the heart. The name of the disease is called bone rheumatism which is responsible for cramps of joints.

The Yellow Emperor asked: Some people suffer from numbness of flesh and they feel no sensations at all when in contact with clothes. What disease is this ?

Chi-Po replied: Such people have a deficiency of nutritive energy and an excess of defence energy; when nutritive energy is in deficiency, numbness will come about; when defence energy is in deficiency, paralysis will come about; when both nutritive energy and defence energy are in deficiency, numbness and paralysis will come about as a result. Although the patient's physical shape remains unchanged, his body and his will are not in possession of each other and the patient is bound to die.

The Yellow Emperor asked: When upsurging energy occurs, some people cannot lie down with noisy breathing; others cannot lie down but breathing is not noisy; still others behave as usual but with noisy breathing; still others can lie down but with panting on walking; still others can neither lie down nor walk and with panting; still others cannot lie down which will cause panting. What organs cause those symptoms ?

Chi-Po replied: Inability to lie down and with noisy breathing is due to upsurging energy of the bright Yang (stomach), because the energy in the three Yang meridians of foot is supposed to flow downward; and when such energy flows upward, it will cause noisy breathing. The bright Yang is the stomach meridian, and the stomach is the sea of the six bowels; the energy of the stomach meridian should also flow downward, but when its energy upsurges, it fails to follow its regular route with the result that the patient is unable to lie down. The Shia Ching (an ancient Chinese classic) contains this statement: When the stomach is in disharmony, the patient cannot lie down peacefully. This passage expresses the meaning identical with what I have just said.

As to the people who behave as usual but with noisy breathing, it is due to the upsurging energy of the linking meridian of the lungs; the energy of the linking meridian stays in the meridian of lungs without travelling within the linking meridian; as the linking meridian is situated in the superficial region, the symptoms will be light which accounts for the fact that the patient behaves as usual but with noisy breathing. When the people cannot lie down because it will cause panting, it is due to the energy of water residing as guest (in the kidneys); water has a tendency to flow, and the kidneys are in store of water and in control of fluids, and they are responsible for inability to lie down and panting also.*
The Yellow Emperor said: Good.

[**Henry Lu's Commentary:** *Why does the Nei Ching say that the kidneys are also responsible for inability to lie down and panting ? The reason is that under normal circumstances, water should flow from the stomach to the kidneys, but when upsurging energy occurs, it will flow from the kidneys to the stomach causing a disharmony of the stomach.]

Chapter 35: On Malaria

The Key Concepts in this Chapter

The causes symptoms and other aspects of malaria are discussed in this chapter. It is pointed out that the primary causes of malaria include wind, cold, and summer heat and that malaria will strike as soon as the defence energy and the vicious energy meet each other. Chapter 79 of Ling Shu may be consulted also.

The Yellow Emperor asked: Malaria is initially caused by wind and it attacks according to a fixed schedule of time. How do you account for this ?

Chi-Po replied: Malaria starts from tiny hair, and it will cause yawning by stretching the body, shivering, shaking of lower jaw, pain in both loins and spine; when cold is gone heat will step in both internally and externally, with headache as if about to break, thirst with a desire for cold drinks.

The Yellow Emperor asked: What energy causes it ? I wish to hear about the theory underlying it.

Chi-Po replied: Yin and Yang struggle in the upper and lower regions, deficiency and excess occur alternately, and Yin (which is cold) and Yang (which is hot) are shifting their grounds. When Yang is absorbed by Yin, Yin will be in excess while Yang will be in deficiency; when the bright Yang (stomach meridian) is in deficiency, it will cause shivering and shaking of lower jaw; when the giant Yang (bladder meridian) is in deficiency, pain across the loins, in the back, the head and back of neck will come about; when the meridians of three Yangs are all in deficiency, the Yin energy will be victorious; when the Yin energy is victorious, it will cause cold and pain in the bones; when cold is generated within, both internal region and external region will be cold; when Yang is in abundance, it will cause heat in the external region; when Yin is in deficiency, it will cause internal heat; when both internal and external regions are hot, panting and thirst will occur, so that the patient has a desire for cold drink. The above are caused by summer heat in summer, because the abundant energy of heat hides below the skin and outside the stomach and intestines where the nutritive energy resides. In summer a person will perspire a lot with the pores wide open (which does not cause disease right away because sweats move from inside to outside that makes it easier for defence energy to guard against

outside invasion); on the arrival of autumn energy a person may expose himself to the wind while perspiring or he may take a bath so that the energy of water penetrates into the skin to reside with defence energy. Defence energy travels in the Yang portion during the daytime and it travels in the Yin portion during the night-time so that the vicious energy travels outward with the defence energy and it travels inward through the Yin portion which causes an internal-external struggle. This is why malaria attacks once a day.

The Yellow Emperor asked: Sometimes, malaria attacks every other day. How do you account for that? Chi-Po replied: When the vicious energy has penetrated into the deeper region, it struggles with Yin energy while Yang energy travels alone in the superficial region; and when the Yin vicious energy stays in the deeper region it becomes more difficult for it to move into the superficial region in the course of its struggle with Yang energy. This accounts for the fact that sometimes, malaria attacks every other day.

The Yellow Emperor asked: Good. Sometimes the attack takes place later and later day by day, and sometimes, it takes place earlier and earlier day by day. What energy causes that ?

Chi-Po replied: The vicious energy resides at the Fengfu point {DU-16 feng fu} and travels downward along the sacrospinalis (a large muscle on either side of vertebral column); defence energy travels one day and one night to meet with the vicious energy at the Fengfu point the next day; and they meet together again on the following day one segment below the Fengfu point which accounts for the fact that the attack is later than the previous one, because the vicious energy already resided in the back of spine. Whenever the defence energy travels to the Fengfu point the pores will be open and the vicious energy will enter which causes disease to attack. This is why the attack is slightly later than previous one.

After the energy moves out of the Fengfu point (DU-16, located one osteo unit above the middle of the natural line of hair at the back of the head, in the depression below the occipital protuberance), it moves one segment downward each day so that on the 25th day, it will reach the sacrum (one segment means one vertebra, and there are twenty-four vertebrae from atlas to the 5th lumbar vertebra which takes twenty-four days to travel), and it will enter into the spine on the 26th day to flow into the meridian hidden in the sacrospinalis (the hidden route of kidneys meridian or the hidden connective meridian both of which are considered by different interpreters as a possibility). As the energy travels upward, it takes only nine days to reach the region in between the supraclavicular fossae (namely the Tientu point on the conception meridian, REN-22 tian tu) since the energy moves higher and higher day by day the attack will take place earlier and earlier day by day.

When the attack takes place every other day, it is because the vicious energy has entered into the deeper region to struggle with the five viscera and gets entangled in the membranes, in the far-off place in the deep region, travelling at a slower speed, unable to travel with the defence energy, incapable of moving outward, and consequently, the attack takes place every other day.

The Yellow Emperor asked: You have mentioned that whenever the defence energy arrives at the Fengfu point, the pores will open, and when the pores are open, the vicious energy will enter so that the disease will attack. However you have also mentioned that the defence energy moves one segment

downward each day, with the result that when the vicious energy attacks, the defence energy is not at the fengfu point {DU-16}. How do you account for this ?

Chi-Po replied: I have been talking about the vicious energy attacking the back of head and moving downward along the sacrospinalis, but this is just an example; the vicious energy may attack a different region, depending upon the conditions of deficiency and excess and thus, the Fengfu point may not be the region under attack. In short, when the vicious energy attacks the back of head the disease will occur as soon as the defence energy arrives at the back of head; when the vicious energy attacks the back, the disease will occur as soon as the defence energy arrives at the back; when the vicious energy attacks the back of the loins the disease will occur as soon as the defence energy arrives at the back of the loins; when the vicious energy attacks the hand and foot the disease will occur as soon as the defence energy arrives at the hand and foot. Hence, the disease will occur as soon as the defence energy and the vicious energy meet each other. Therefore, the wind has no regular residence, wherever the defence energy goes the pores will open; the place where the defence energy and the vicious energy meet is the residence of the vicious energy.

The Yellow Emperor asked: Good. Wind and malaria are alike in being a vicious energy, but the Wind is always present but malaria is intermittent. How do you account for this ?

Chi-Po replied: The energy of wind resides in the fixed place, but the energy of malaria moves into the deeper region along with the meridians and reticular meridian energies to attack the internal organs; and when it meets with the defence energy the disease will occur.

The Yellow Emperor asked: Sometimes, cold sensations precede hot sensations (fever) in malaria, how do you account for that ?

Chi-Po replied: When a person is harmed by grand summer heat in summer, he may have abundant perspiration with the pores wide open; and also, in summer, when a person is confronted with the energies of cold-wind and damp-cold (either by exposing oneself to the wind while perspiration or taking a bath), the energies may hide in between the pores and the skin; and so, the disease will come into existence in autumn when he is harmed by the wind. Cold is Yin energy, wind is Yang energy; the person is harmed by cold first, and then he is harmed by wind, and this accounts for the fact that cold sensations precede hot sensations; the disease attacks according a fixed schedule, and it is called cold malaria.

The Yellow Emperor asked: Sometimes, hot sensations precede cold sensations, how do you account for that ?

Chi-Po replied: Hot sensations precede cold sensations, because the patient is harmed by wind first, and then, he is harmed by cold; the disease also attacks according a fixed schedule, and it is called warm malaria. However, in some cases, hot sensations are experienced by the patient without cold sensations, and this is due to the fact that Yin energy has already been exhausted with Yang energy acting alone with the result that the patient experiences scanty energy with hot and depressed feelings, hot sensations in hands and feet, and a desire to vomit, which is called hot malaria.

The Yellow Emperor asked: The Classic (referring to Chapter 55 of Ling Shu) says: excess should be sedated and deficiency should be toned up. Now, we have come to know that hot is excess and cold is deficiency. In malaria, when the patient feels cold, hot bath and fire will fail to warm him up; and when

he feels hot, ice and cold water will fail to cool him down; both of which fall within the category of excess and deficiency. However in such cases even a good physician cannot stop the disease except to wait until the disease declines by itself, and then, he can apply acupuncture treatment. Can you explain why? I wish to hear about the theory behind it.

Chi-Po replied: The Classic says that when a patient is experiencing high fever he should not be needled; when a patient is displaying a chaotic pulse he should not be needled; when a patient is perspiring profusely he should not be needled; this is because needling while the vicious energy and upsurging energy are going strong will reinforce their strength and decrease the strength of the patient. At the beginning stage of malaria, Yang energy is absorbed by Yin energy, and consequently, Yang is in deficiency and Yin in excess with no Yang energy travelling in the superficial region, and thus, the patient begins to experience cold shivering. When the upsurging energy of Yin reaches its peak it will move outward to the Yang region, so that both Yin and Yang are situated in the superficial region leading to Yang excess and Yin deficiency, and thus, the patient begins to experience fever and thirst first.

When the energy of malaria is absorbed by Yang, Yang will become victorious; and when the energy of malaria is absorbed by Yin, Yin will become victorious. A victorious Yin will cause cold, and a victorious Yang will cause fever. Malaria is caused by irregular change in the energies of wind and cold and when cold reaches its peak it will give way to hot, and vice versa.

When malaria attacks it is as hot as fire, and as irresistible as the forces of wind and rains. Thus the Classic says: When the vicious energy is going strong to resist it will cause a destruction of the righteous energy; when the vicious energy is in decline, treatment will cure the disease.

Prior to the attack of malaria Yin is not yet absorbed by Yang and Yang is not yet absorbed by Yin, so that to strike a balance between the two will make the true energy secure and cause a destruction to the vicious energy. Therefore even a physician of higher class will not be able to treat a disease that has already occurred due to its upsurging energy.

The Yellow Emperor asked: Good. How to treat it? What measures should be taken prior to its attack and when it is in decline?

Chi-Po replied: When malaria is about to attack Yin and Yang will be shifting around, beginning at the tips of four limbs; and when Yang is harmed, Yin will be affected; and thus, it is necessary to block up the entrance of the vicious energy by tightening up the tips of four limbs which will also prevent Yin energy from flowing outward; and then, examine the tiny and reticular meridians to look for hard and blood-clotting spots for bloodletting in order to remove vicious energies; this is the way to insure a free passage of true energy and prevent Yin and Yang from absorbing each other.

The Yellow Emperor asked: What are the symptoms of malaria prior to its attack?

Chi-Po replied: The energy of malaria is such that it will cause deficiency and excess (of Yin and Yang), and it will attack the place where it is located. When Yang is diseased the symptoms will include fever with a hasty pulse; when Yin is diseased, the symptoms will include cold with a quiet pulse; when the struggle reaches its peak, both Yin and Yang will be in decline and at which time, defence energy will separate from the vicious energy so that the disease will recover; but it will recur as soon as defence energy amasses.

The Yellow Emperor asked: Sometimes, the disease attacks every other day and sometimes it pauses for several days without attack; sometimes the patient has thirst but sometimes, there is no thirst. How do you account for that ?

Chi-Po replied: The disease attacks every other day, because the vicious energy and the defence energy both reside in the six bowels, and sometimes, they miss each other without meeting each other, which accounts for several days of non-attack. Malaria will cause an alternating victory of Yin and Yang and when Yang wins a big victory over Yin it will cause thirst, but when Yin wins a small victory over Yang, no thirst will display.

The Yellow Emperor asked: It was pointed out that when a person is harmed by summer heat in summer he will suffer from malaria in autumn. However this is not always the case. How do you account for that ?

Chi-Po replied: That refers to the disease in accord with the sequences of the four seasons, but disease may also attack against such sequences under different circumstances when no hidden vicious energy is involved.

When malaria attacks in autumn due to the energy of the season, it will cause severe cold sensations; when malaria attacks in winter due to the energy of the season it will cause mild cold sensations; when malaria attacks in spring due to the energy of the season it will cause dislike of wind; when malaria attacks in summer due to the energy of the season, it will cause profuse perspiration.

The Yellow Emperor asked: What regions do warm malaria and cold malaria attack ? And what organs do they attack ?

Chi-Po replied: In case of warm malaria a person may be under the precise attack of wind in winter, so that cold energy hides within the bones and marrow; and when the spring arrives, Yang energy begins to initiate on a large scale and the vicious energy is incapable of moving outward by itself; subsequently, great summer heat comes on, the brain and marrow are heated up the muscles decreased the pores begin to excrete and the vicious energy moves outward along with the sweats when one works hard. This disease hides in the kidneys and its energy moves from inside toward outside. Under such circumstances, Yin becomes in deficiency and Yang in excess and when Yang is in excess it will generate fever when the disease begins to decline (after having reached its peak) the energy begins to move inward so that Yang becomes in deficiency and when Yang is in deficiency, it will cause cold sensations. This is why the patient experiences hot sensations first and then cold sensations, which is called warm malaria.

The Yellow Emperor asked: How about the symptoms displayed in hot malaria ?

Chi-Po replied: In the case of hot malaria, the patient has accumulated hot energy in the lungs and it spreads throughout the whole body; the energy upsurges to push upward, and the middle region becomes solid with no external excretion; and when the patient works hard the pores will open, so that wind and cold come to reside in the skin and in between the dividing muscles to initiate disturbances; when the disturbances occur, Yang energy becomes in excess and when Yang energy is in excess without decline, the patient is diseased. As the energy does not reach Yin, it causes only fever, but without cold; the vicious energy in this case hides in the heart internally, and it resides in between the

dividing muscles externally, so that the patient feels hot and becomes skinny, which is called hot malaria.

The Yellow Emperor said: Good.

Chapter 36: Acupuncture Treatment of Malaria

The Key Concepts in this Chapter

There are twelve types of malaria, including malaria associated with six meridians, malaria associated with five viscera, and stomach malaria. Each type of malaria may be treated by different acupuncture points. And also a number of important techniques of treating malaria are discussed in this chapter.

The malaria of the great Yang will cause lumbago, heavy sensations in the head, cold starting from the back; cold precedes fever, and the fever comes on severe and strong; when fever stops with perspiration, the disease is difficult to treat*; treatment should be administered by needling the fissural center** for bloodletting.

[Henry Lu's Commentary: *Fever will cause energy deficiency, and when fever stops, energy will begin to recover; the patient begins to perspire while his energy is just beginning to recover which points to an abundance of vicious energy and a decline of the true energy which makes the disease difficult to treat.

** The expression 'fissural center' is subject to a number of interpretations: one interpretation maintains that the fissural center here refers to the Bending Center point (BL-40 wei zhong); another interpretation maintains that it refers to the Yin fissural point (HT-6 yin xi); still another interpretation maintains that the point in question should be the golden door point (BL-63 jin men) which is the fissural point of the great Yang meridian.]

The malaria of little Yang of foot will cause laziness, light cold and light fever, dislike of meeting people, and fear of meeting people; fever will increase as the vicious energy becomes more abundant and perspiration will become more profuse as Yang energy becomes in deficiency, and treatment should be administered by needling the little Yang of foot (the Hsiahsi point {GB-43 xia xi})

The malaria of the bright Yang of foot will cause cold sensations first, and after cold sensations have persisted for a very long time fever will come about; after fever is gone and perspiration takes place the patient will enjoy seeing the brightness of the sun and the moon as well as the energy of fire (due to the fact that after perspiration, Yin remains strong internally and Yang needs brightness to overcome Yin). Treatment should be administered by needling the back of foot on the bright Yang of foot (the Chungyang point, {ST-42 chong yang}).

The malaria of the great Yin of foot (the spleen) will give rise to miserable feelings and love of sighing, poor appetite, excessive cold and hot sensations with perspiration, vomiting while the disease is striking, and when vomiting stops which is an indication of a decline of the vicious energy, needling should be administered (at the points of this meridian).

The malaria of the little Yin of foot will give rise to severe vomiting, excessive cold and hot sensations, with more heat than cold; and the patient has a desire to stay home alone with doors and windows closed, and the disease is difficult to recover.

The malaria of the decreasing Yin of foot will give rise to lumbago, fullness of the lower abdomen, diminished urination close to suppression of urination but not as severe, frequent urination, fear with shortage of energy (in the liver), feeling of discomfort in the abdomen; needling the decreasing Yin of foot (at the Taichung point {LIV-3 tai chong}).

The malaria of the lungs will give rise to cold sensations in the heart and when cold reaches its peak, it will give way to hot sensations; and the patient will be in shock while hot sensations are being experienced as if seeing something scary; needling the great Yin meridian of hand (at the Liehchueh point {LU-7 lie que}) and the bright Yang of hand (at the Ho-Ku point {LI-4 he gu}).

The malaria of the heart will give rise to extreme mental depression with a desire for cold water (to cool off the heat); there will be more cold sensations with hot sensations of a light degree; needling the little Yin of hand (the Shenmen point {HT-7 shen men}).

The malaria of the liver will give rise to azure color (which is the color of the liver) and love of sighing (due to the gall bladder affected by the liver); the patient appears as if dying; needling the decreasing Yin of foot for bloodletting (the Chungfeng point {LIV-4 zhong feng}).

The malaria of the spleen will give rise to cold sensations and abdominal pain; and when heat strikes intestinal rumbling will occur; after intestinal rumbling stops, perspiration will occur; needling the great Yin of foot (the Taipai point {SP-3 tai bai} the Kungsun point {SP-4 gong sun}, and the Shangchiu point {SP-5 shang qiu}).

The malaria of the kidneys will give rise to shivering with cold pain in the lower back, difficulty in turning the body and in bowel movement, dizziness and blurred vision, cold hands and feet; needling the great Yang of foot and the little Yin of foot (at the Weichung point {BL-40 wei zhong}; the Tachung point {KID-4 da zhong}, the Taihsi point {KID-3 tai xi}).

The malaria of the stomach will give rise to such beginning symptoms of illness as morbid hunger with no appetite, abdominal swelling after meals; needling the bright Yang of foot (the Litui point {ST-45 li dui}, the Chiehhsi point {ST-41 jie xi}, and the Tsusanli point {ST-36 zu san li}), and then, needling the transversal meridian of the great Yin of foot (namely, the slanting meridian in front of the inner ankle) for bloodletting.

When the malaria is striking that causes fever, needling the artery on the back of foot (the Chungyang point {ST-42 chong yang}) for bloodletting by opening up the point which should bring in cold sensations instantly (needling with great care to prevent excessive bleeding which could cause death).

When malaria is beginning to bring in cold sensations, needling the bright Yang of hand (the well point and point of lake), the greaa Yin of hand (the well point and point of lake) the bright Yang of foot (the well point and point of lake), and the great Yin of foot (the well point and point of lake). When malaria is causing fullness and acuteness of meridians, needling the posterior points of five viscera, and then, use a median needle to needle the points on the side of the posterior points of five viscera (referring to BL-42 po hu, BL-44 shen tang, BL-47 hun men, BL-49 yi she, BL-52 zhi shi); but needling should be administered in accord with the size of the patient (namely, superficial insertion on

skinny patients and deep insertion on fat patients) for bloodletting. When malaria is causing a decrease in the size of meridians solidness and acuteness of meridians (indicating cold and deficiency of meridians), apply moxibusaion to the little Yin meridian of foot on the tibia (the Fulu Point {KID-7 fu liu}, and the Taihsi point {KID-3 tai xi}), and needle the well point of the little toe (the Chihyin point {BL-67 zhi yin}). When malaria is causing fullness and acuteness of meridians, needling the posterior points of five viscera and then the points on the side of the posterior points of five viscera; but needling should be administered in accord with the size of patients for bloodletting (this sentence is a repetition of the previous one)

When the malaria is causing relaxed, large, and deficient meridians (which is the symptoms of both energy and blood deficiency), it should be treated by herbs not by acupuncture. Malaria should be treated one meal time prior to its occurrence; and treatment time is lost after it has already occurred. When malaria of various types is not causing any visible symptoms of meridians it should be treated by needling the well points on the ten fingers for bloodletting; the disease will recover after bloodletting. The red spots in the skin as big as the size of a small bean should all be eliminated first. The twelve types of malaria strike during different periods of time which should be taken into consideration along with the physical shape of the patient in order to pinpoint the meridian involved. Malaria should be treated by needling one meal time prior to its attack; needling once will cause a decline in the vicious energy; needling for the second time will produce some effects; needling for the third time will cure the disease. If the disease is not cured, needling the two meridians below the tongue (referring to the Lienchuan point {REN-23 lian quan}) for bloodletting; if the disease is still not cured needling the Weichung point (BL-40 wei zhong) of the abundant meridian (so called due to presence of abundant energy at this point) for bloodletting, and also needling the points below the back of neck and on the sides of the spine which should cure the disease (referring to the two points {BL-11 da zhu, BL-12 feng men}). The two meridians below the tongue refer to the Lienchuan point, REN-23.

The temporal sequence of attack should be followed by the same sequence of treatment in malaria which means that a given region that has been attacked first should also be treated first. Thus, when the patient feels headache and heavy sensations first, the points on the head and in the forehead, and in between the eyebrows should be needled first (including the following points --- DU-20 bai hui, DU-23 shangxing, GB-5 xuan lu, BL-2 zan zhu); when the patient feels pain in the back of neck first, the points in that region should be needled first; when the patient feels pain in the lower back first, the Weichung point should be needled for bloodletting (namely BL-40 wei zhong); when the patient feels pain in the arms first, needling the well points of the little Yin of hand and the bright Yang of hand on the ten fingers; when the patient feels sore pain in the tibia first, needling the well point of the bright Yang of foot first for bloodletting.

In wind malaria the patient will perspire and display dislike of wind while it is striking it should be treated by needling the posterior point of the third Yang (great Yang) for blood letting (referring to the Litui point {ST-45 li dui} which is the well point).

If severe pain occurs in the tibia region which cannot stand the pressure of hand, the disease is called 'the disease associated with back of foot and marrow'; it should be treated by a scooping needle at the

Chueku point (namely the Hsuanchung point {GB-39 xuan zhong}) for bloodletting which should cure the disease instantly.

If wind malaria causes pain in the body, needling the meridian of extreme Yin (the spleen meridian due to its control of four limbs and muscles); bloodletting should not be done in needling the Yin meridian well points, and needling should take place every other day. If malaria does not cause thirst and attacks every other day, needling the great Yang of foot; but if it causes thirst and attacks every other day, needling the little Yang of foot.

Warm malaria without perspiration (which indicates inability of the vicious energy to move into the Yang region) should be treated by needling the points selected from the fifty-nine points (the fifty-nine points in question are discussed in Chapter 23 of Ling Shu).

Chapter 37: On Upstream Energy

The Key Concepts in this Chapter

The first part of this chapter discusses the transmission of cold and the symptoms displayed; the second part discusses the transmission of heat and the symptoms displayed; and it is pointed out that the transmission of cold and heat is caused by the upstream energy.

The Yellow Emperor asked: How are cold and heat transmitted in relation to the five viscera and the six bowels ?

Chi-Po replied: When cold is transmitted from the kidneys to the liver (most interpreters maintain that the liver here should be the spleen), it will cause swelling of carbuncles and scanty energy. When cold is transmitted from the spleen to the liver, it will cause swelling of carbuncles and cramps of tendons. When cold is transmitted from the liver to the heart, it will cause insanity and a blockage of the diaphragm (the middle burning space). When cold is transmitted from the heart to the lungs, it will cause a decline in the lungs energy; and when the lungs energy is in decline, the patient will urinate twice as much as he drinks, which is incurable and the patient will die.

When cold is transmitted from the lungs to the kidneys, it will cause upstream flow of water; and when upstream flow of water occurs, the abdomen will fail to appear hard on pressure by hand, and the energy of water will reside in the large intestine as guest; and when the water flows fast, it will cause intestinal rumbling like the noise of running water; but when the water stays put in the intestine, it will appear like a sack of water causing disease.

When heat is transmitted from the spleen to the liver, it will cause shock and nosebleed (due to the fact that the liver is in store of the blood and in charge of shock). When heat is transmitted from the liver to the heart, it will cause death. When heat is transmitted from the heart to the lungs, it will heat up the diaphragm and cause morbid hunger and thirst. When heat is transmitted from the lungs to the kidneys, it will cause a softening of tendons and a weakening of bones. When heat is transmitted from the kidneys to the spleen, it will cause a deficiency of spleen energy and diarrhea containing blood and pus; it is an incurable disease and the patient will die.

When heat is transmitted from the perineal region (the room of blood in women, and the room of semen in men) to the bladder, it will cause suppression of urination and discharge of urine containing

blood. When heat is transmitted from the bladder to the small intestine it will cause a blockage of the small intestine and canker in the mouth. When heat is transmitted from the small intestine to the large intestine, it will cause hidden obstructions in the bowels or obstructions in the flow of energy and blood (such as suppression of menses in women). When heat is transmitted from the large intestine to the stomach, it will cause morbid hunger and skinniness which is called 'capable of eating and yet feeling lazy' (due to the fact that the stomach is hot and short of fluids). When heat is transmitted from the stomach to the gall bladder, it will cause the symptom called 'capable of eating and yet feeling lazy' (due to the fact that like the heat of the stomach, the heat of the gall bladder will also cause laziness). When heat is transmitted from the gall bladder to the brain, it will cause acrid sensations in the nose bridge and muddy nasal discharge that continues without stop; and as time goes on, it may change into nosebleed containing muddy blood and blurred vision. Such symptoms are caused by upstream energy.

Chapter 38: On Cough

The Key Concepts in this Chapter

In this chapter it is pointed out that although cough is directly linked to the lungs, it may be caused by the five viscera and the six bowels and for that reason cough should be treated according to its causes. This chapter also presents a description of the symptoms of cough according to its causes.

The Yellow Emperor asked: How is cough caused by the lungs ?

Chi-Po replied: Cough may be caused by the five viscera and the six bowels, not by the lungs only.

The Yellow Emperor said: I would like to hear about the symptoms of cough.

Chi-Po replied: The skin and hair are in tune with the lungs. The vicious energy may attack the skin and hair first, but it will progress to their tuning organs which are the lungs. When cold foods enter into the stomach, they may move upward to reach the lungs by way of the lungs meridian, and the lungs will be under the attack of cold; and when the lungs become cold, internal vicious energy of cold and external vicious energy of cold will combine forces to reside in the body as guests, causing the cough of lungs.

The five viscera are diseased during their respective seasons (such as the liver in the spring, and the heart in the summer etc.), and the disease of the viscera may be transmitted to the lungs and give rise to cough in different seasons except the autumn (in which the lungs may be diseased).

The man is in tune with the heaven and the earth, and for that reason, the five viscera may be subject to the attack of cold during the seasons in which they are in the reign (such as the liver in the reign in spring etc.); when the attack is light, it will cause cough but when the attack is severe, it will cause diarrhea or pain.

In autumn, the vicious energy will attack the lungs first; in spring, the vicious energy will attack the liver first; in summer, the vicious energy will attack the heart first; in prolonged summer, the vicious energy will attack the spleen first; in winter, the vicious energy will attack the kidneys first.

The Yellow Emperor asked: How do we distinguish the symptoms caused by respective viscera?

Chi-Po replied: Cough of lungs include the following symptoms --- cough with noisy panting; spitting of blood in severe cases. Cough of heart includes the following symptoms --pain in the heart on coughing; obstructions in the throat; sore throat with pain and swelling in severe cases. Cough of liver includes the following symptoms --- pain below the ribs on both sides; inability to turn around in severe cases, and sensations of swelling and fullness in the region below the ribs on both sides when the body is turned.

Cough of spleen includes the following symptoms --- pain below the ribs on the right side on coughing, affecting the back of shoulder in a hidden manner; inability to move in severe cases and cough becoming more severe on movement.

Cough of kidneys includes the following symptoms --- pain across the loins and backache on coughing which affect each other; coughing out mouth water in severe cases.

The Yellow Emperor asked: What are the symptoms of cough caused by the six bowels? And how is it caused ?

Chi-Po replied: When the cough of the five viscera persists for a prolonged period of time, it will pass on to the six bowels. If the cough of spleen continues for a prolonged period of time, it will pass on to the stomach; the symptoms of cough of stomach are vomiting on coughing, and vomiting of roundworms in severe cases of vomiting.

If the cough of liver persists for a prolonged period of time it will pass on to the gall bladder; the symptom of the cough of the gall bladder consists in coughing out bile.

If the cough of lungs persists for a prolonged period of time, it will pass on to the large intestine; the symptom of cough of large intestine consists in coughing with loss of control in bowel movement.

If the cough of heart persists for a prolonged period of time, it will pass on to the small intestine; the symptoms of cough of the small intestine are cough with escape of wind, and simultaneous disappearance of cough and escape of wind.

If the cough of kidneys persists for a prolonged period of time, it will pass on to the bladder; the symptom of cough of bladder consists in coughing with enuresis.

If the cough persists for a prolonged period of time it will pass on to the triple burning space; the symptoms of cough of triple burning space are cough with abdominal fullness and with no desire to eat or drink.

The different types of cough listed above are focussed on the stomach and related to the lungs; when cough occurs, energy will upsurge which accounts for the fact that the patient displays abundant nasal discharge and spitting with edema in the face.

The Yellow Emperor asked: How to treat it ?

Chi-Po replied: Cough of the five viscera should be treated by the point of lake of the viscus involved; cough of the six bowels should be treated by the terminal point of the bowel involved; cough with edema should be treated by the flowing point of the organ involved.

The Yellow Emperor said: Good.

Chapter 39: On Pain of Various Kinds**The Key Concepts in this Chapter**

In this chapter, it is pointed out that when cold vicious energy comes to reside in the meridians, it will cause a blockage of energy flow leading to the sensation of pain; as the cold vicious energy may come to reside in different regions, pain of various kinds will occur. In addition, methods of diagnosis of pain are also discussed in this chapter.

The Yellow Emperor asked: I have heard that those who are good at talking about the Heaven should have their theories verified in the human affairs, that those who are good at talking about the past should have their theories applied to the present, and that those who are good at criticizing others should be able to detect their own errors. It is only when the above conditions are satisfied that they can be regarded as having achieved the level of Taoism without ignorance and with an understanding of essential principles which is called 'brightness'. Now, I wish to ask you concerning how to make diagnosis by questioning the patient, how to make diagnosis by observing the patient, how to make diagnosis by touching the patient. May I hear about your own enlightening clinical experiences ? Chi-Po bowed his head once again and asked: What particular symptom is your Majesty asking about?

The Yellow Emperor asked: What energy causes sudden pain in the five viscera of the human body ? Chi-Po replied: The energy of meridians flows without stop, it circulates in the meridians continually; when the cold energy penetrates into the meridians, it will cause obstructions and slow down the circulation. If the vicious energy resides in the external region of meridians as guest, it will cause a scarcity of blood; if it resides in the internal region of meridians as guest, it will cause a stoppage of energy circulation which results in sudden pain.

The Yellow Emperor asked: There are a wide variety of pain sensations; pain that stops suddenly, pain that continues without stop, pain that is severe and gets worse on pressure of hand, pain that can be relieved by pressure of hand, pain that remains the same on pressure of hand, pain that causes panting and shaking of hands, pain that affects the heart and the back as if pulling each other, pain that affects the ribs and the lower abdomen as if pulling each other, pain in the abdomen affecting the thigh, pain that persists day by day to cause coagulations, pain that causes death suddenly in a coma, pain that disappears for a while only to recur later on, pain that is accompanied by vomiting, pain in the abdomen followed by diarrhea, pain that is accompanied by constipation. Thus, there are a wide variety of pain sensations with diverse symptoms, but how do we distinguish among them ?

Chi-Po replied: When cold energy resides in the external region of meridians as guest, the meridians will be cold; when the meridians are cold, it will cause contraction and difficulty in extending; contraction will cause cramps and difficulty in flexion and extension which will affect the reticular meridians and result in sudden pain. Such pain may be relieved by the energy of sunlight (heat) instantly; but when the cold energy attacks once again, pain will persist for a prolonged period of time. When cold energy resides in the internal region of meridians as guest to struggle with the energy of sunlight (heat), it will cause fullness of meridians; and when the meridians are full, pain will occur that gets worse on pressure of hand. When the cold energy stays persistently, the energy of sunlight will

move upward to struggle with it which will cause an expansion of the meridians and a disorder of the energy and the blood, so that the patient will experience severe pain that gets worse on pressure of hand.

When cold energy resides in between the stomach and intestines as guest, it will cause an inability of the blood below membranes to disperse, so that the tiny reticular meridians will become cramped and pulled that cause pain. Pressure of hand will give rise to a dispersion of energy and blood which is why pain may be relieved by pressure of hand.

When cold energy resides in the deeper regions of the meridians that clip the spinal column, it cannot be reached by pressure of hand, and this is why pain remains unchanged on pressure of hand.

The connective meridian begins at the Kuanyuan point (Conception 4 {REN-4 guan yuan}) and travels straight upward along the abdomen; when cold energy resides in the connective meridian, it will cause a stoppage of energy flow in the meridian; and when the energy flow is stopped, it will flow upstream, which is the reason why pain will cause panting and shaking of hands.

When cold energy resides in the meridian of posterior points (the bladder meridian), it will cause a coagulation of the energy of meridian; when the coagulation of the energy of meridian occurs, blood deficiency will come about which will cause pain. As the posterior points flow into the heart, the heart is affected as if being pulled that causes heart pain. Pressure of hand will bring in heat, and when the energy of heat arrives, pain will stop.

When cold energy resides in the decreasing Yin meridian (of foot which is liver meridian) which is linked with the sex organs and connected with the liver, blood coagulation and cramped meridian will come about which will cause pulling pain to the ribs and the lower abdomen. When the cold energy that resides in the decreasing Yin meridian comes to reside in the thigh, it will move upward to the lower abdomen, so that the cold energies in two different regions will combine to cause pulling pain which is why abdominal pain will affect the thigh of Yin.

When cold energy resides in between the membranes connected with the small intestines and in the blood of reticular meridians, it will cause blood coagulations so that the blood will not be able to flow into the master meridians with the result that the energy and blood will come to a stop; when this persists for a prolonged period of time, it will cause coagulations.

When cold energy resides in the five viscera as guest, it will force the energy of the five viscera to flow upstream which will sedate the energy of the five viscera; and the moment will arrive when Yin energy has become exhausted and Yang energy is not yet ready to move in, which accounts for sudden pain that causes death in a coma; but as soon as the Yin and Yang energies return, the patient will regain consciousness.

When cold energy resides in the stomach and intestines, it will force the energy to flow upstream which is the reason why pain is accompanied by vomiting.

When cold energy resides in the small intestine, the small intestine will fail to gather together its energy (namely, the foods in the intestine will not gather together) with the result that the patient will experience diarrhea and abdominal pain.

When the hot energy resides in the small intestine as guest, it will cause intestinal pain; as the heat will absorb the fluids to cause burning sensations and thirst, the stool becomes dry and hard that is difficult to excrete; and thus, pain is accompanied by constipation.

The Yellow Emperor asked: You have been talking about diagnosis by verbal communication, but how to make diagnosis by observation?

Chi-Po replied: The energy colors of the five viscera and the six bowels all show up in their respective regions of the face (complexion), so that diagnosis may be made by observing the five colors.

Yellowish-reddish indicates heat; white indicates cold; azure-black indicates pain; such are the methods of diagnosis by observation.

The Yellow Emperor asked: How to make diagnosis by touching the patient ?

Chi-Po replied: The hardness of affected meridians and the depressed blood vessels may be detected by touching the patient (with hardness indicating excess and depression indicating deficiency).

The Yellow Emperor asked: Good. I have come to know that one hundred diseases are caused by the conditions of energy. Anger will force energy to move upward; joy will cause energy to relax; grief will cause energy to disperse; fear will cause energy to move downward; cold will cause energy to constrict; heat will cause a sedation of energy; shock will cause a disorder of energy; labor will consume energy; contemplation will cause energy to coagulate. What diseases are caused by the above five kinds of changes in energy conditions ?

Chi-Po replied: Anger will cause upsurging energy; and in severe cases, the patient will display the symptoms of vomiting of blood and diarrhea containing undigested foods. Thus, anger will cause energy to move upward.

When one is joyful, the energy will remain in harmony and the will is fulfilled so that nutritive and defence energies will flow smoothly. Thus, joy will cause energy to relax.

When one is in grief, the heart connectives will become cramped, the lungs will be expanded with lobes lifted up, and the upper burning space will be blocked up, and the nutritive and defence energies will be unable to disperse; as the hot energy is in the internal region, it will extinguish energy.

Fear will cause a decline of pure energy; when pure energy is in decline, it will cause a blockage of the upper burning space; when the upper burning space is blocked up, the energy will move downward; when the energy moves downward, the lower burning space will be distended; thus, the energy stream stops.

Cold energy will close the pores, so that pure energy ceases to flow; thus, cold will cause energy to constrict.

Hot energy will open up the pores, so that nutritive and defence energies will flow, causing profuse perspiration; thus, pure energy is sedated (along with perspiration).

When one is in shock, his heart has nothing to rely on, his spirits have no place to return to, and his thought has nothing to focus on; thus, the energy becomes disordered.

Labor will cause panting and perspiration; as both internal region and external region have exceeded normal limits (namely, internal panting and external perspiration), the energy will be consumed.

In contemplation, the heart focusses on something, the spirits have a place to return to, and the righteous energy stays put; thus, the energy becomes coagulated.

Chapter 40: On Abdominal Diseases**The Key Concepts in this Chapter**

This chapter focuses on various types of abdominal diseases; five specific abdominal diseases are discussed regarding their symptoms, causes, and treatment. In addition, two specific herbal prescriptions used in ancient times are listed.

The Yellow Emperor asked: Some people suffer from swelling of stomach and abdomen, and they can eat breakfast but not dinner. What disease is it ?

Chi-Po replied: It is called "drummed distension".

The Yellow Emperor asked: How to treat it ?

Chi-Po replied: It should be treated by Chicken feces wine; one dosage will produce effects, the second dosage will cure the disease.

The Yellow Emperor asked: Sometimes, the disease recurs. How do you account for that ?

Chi-Po replied: The disease recurs, because the patient eats irregularly; but another reason is that although the disease has recovered, some accumulated energies remain in the abdomen which cause recurrence of disease.

The Yellow Emperor asked: Some people suffer from swelling in the chest and ribs region which prevents them from eating; and when the disease strikes, they display the symptoms of smelling fishy and rotten smells first, clear nasal discharge, spitting of blood, cold limbs, dizziness, discharge of urine and stool containing blood. What is the name of such disease and how is it caused ?

Chi-Po replied: It is called 'withering of blood'. One cause is the severe loss of blood that occurred when the patient was young; another cause is that the patient had sexual intercourse while intoxicated which will lead to an exhaustion of middle energy, and cause injuries to the liver with the result that the patient will have scanty menstruation or even suppression of menstruation.

The Yellow Emperor asked: How to treat it ? How to make it recover?

Chi-Po replied: Use four cuttle-bones, one madder plant, and mix them up with the egg of a bird to make pills in the size of a bean; take five pills before meal, and then, drink shell-fish soup, which are good for facilitating the intestinal functions and counteracting liver injuries.

The Yellow Emperor asked: some people suffer from fullness in the lower abdomen, with roots on the four sides. What is the name of such disease? Can it be treated ?

Chi-Po replied: It is called 'hidden beam'.

The Yellow Emperor asked: What causes hidden beam ?

Chi-Po replied: Pus and blood are wrapped like packages lying outside the stomach and the intestine which should not be treated by manipulative therapy (because the pus and blood wrapped up are not easy to disperse); when treated by manipulative therapy, it may cause deadly pain to patient.

The Yellow Emperor asked: Why is that ?

Chi-Po replied: When it occurs in the lower abdomen, it will be excreted through urination and bowel movement in the form of pus and blood; but when it occurs in the upper region, it will apply pressure on the stomach and cause carbuncle in between the diaphragm and the stomach which normally exists

for a long time unknown to the patient himself and which is difficult to cure. When the hidden beam occurs in the region above navel, it is an upstream disease; when it occurs below the navel, it is a downstream disease; it should not be treated by manipulative therapy to remove it, but it can be treated by acupuncture for head-on sedation. The treatment of this disease is discussed in 'On the Methods of Needle Insertion' (referring to Chapter 72 of Su Wen which was {temporarily} lost in the course of Chinese history).

The Yellow Emperor asked: Some people suffer from swelling along greater trochanter, thigh, and tibia with pain surrounding the navel. What is the name of such disease ?

Chi-Po replied: It is also called 'hidden beam' caused by wind and referred to as the roots of wind (because root-like symptoms are caused by wind). The energy (of wind) overflows in the regions surrounding the large intestine and stays put in the region below the heart and above the diaphragm which is linked to the region below the navel, and that is why pain occurs in the regions surrounding the navel. Such disease should not be disturbed, because when it is disturbed, it will cause a disturbance of wind that will, in turn, disturb the water to move upward which will lead to diminished urination.

The Yellow Emperor said: You have repeatedly mentioned that when a person suffers from morbid hunger with frequent urination or morbid thirst with frequent urination, he should refrain from eating rice and greasy foods or taking aromatic plants and minerals; minerals will cause madness, and aromatic plants will cause insanity. However, in my opinion, those suffering from morbid hunger with frequent urination or morbid thirst with frequent urination are, most of them, rich people. They will feel uneasy about not being able to eat rich and greasy foods, and their disease will not be cured without the use of aromatic plants and minerals. I wish to hear about your opinion.

Chi-Po replied: The energy of the aromatic plants is quick and dispersing; the energy of minerals is rather fierce (which have a tendency to sink down). People should refrain from using the above two kinds of herbs, unless they are harmonious and relaxed in the internal region.

The Yellow Emperor asked: Why can't they take the above two kinds of herbs ?

Chi-Po replied: Hot energy is fierce, and so is the energy of herbs. When the two encounter each other, their meeting may cause harm to the spleen. The spleen corresponds to Earth and it has a dislike of Wood; when people do take the above two kinds of herbs, the effects should be determined on the Chia and Yee days to see if there is any change in the conditions of the spleen (because the Chia and Yee days are in correspondence with Wood).

The Yellow Emperor asked: Good. Some people suffer from swelling on both sides of chest, headache, congested chest, and abdominal distension. What is the name of such disease ? How is it caused ?

Chi-Po replied: It is called 'upsurging disease'.

The Yellow Emperor asked: How to treat it ?

Chi-Po replied: It should not be treated by moxibustion which will cause hoarseness, nor should it be treated by stone-needle (acupuncture) which will cause insanity. The disease can be treated only when Yin energy and Yang energy meet together.

The Yellow Emperor asked: Why is that ?

Chi-Po replied: When two Yang energies are situated in the upper region (because Yang energy has a tendency to move upward which will be joined by the upsurging energy), there will be an excess of Yang energy in that region; application of moxibustion will cause Yang energy to enter into the Yin territory which will cause hoarseness (due to Yin deficiency); when the disease is treated by stone-needle, it will cause a deficiency of Yang energy which will lead to insanity; the disease can be treated only when Yin energy and Yang energy meet together in order to strike a balance.

The Yellow Emperor asked: Good. How to identify the signs of pregnancy ?

Chi-Po replied: When a woman is ill but with a normal pulse, it is the sign of pregnancy.

The Yellow Emperor asked: Some people suffer from hot disease with pain, what causes it ?

Chi-Po replied: Hot disease is a function of Yang meridians; it indicates a disturbance of three Yang meridians. When the pulse at the Jenying point (Stomach 9 {ST-9 ren ying}) is twice as big as that at the wrist, it is the disease of the little Yang; when the pulse at the Jenying point is three times as big as that at the wrist, it is the disease of the great Yang; when the pulse at the Jenying point is four times as big as that at the wrist, it is the disease of the bright Yang; after the three Yangs have all been affected, the disease will move on to attack the Yin regions. When the disease moves from Yang into Yin, it will cause the disease of the head and the abdomen (headache due to affected Yang and abdominal swelling due to affected Yin); abdominal swelling and headache point to the fact that both Yin and Yang are affected.

The Yellow Emperor said: Good.

Chapter 41: On Acupuncture Treatment of Lumbago

The Key Concepts in this Chapter

This chapter devotes to the symptoms and treatment of lumbago involving various meridians which is the reason why the present title is used; and it is pointed out that treatment of lumbago should make use of acupuncture points of the meridians involved.

When lumbago is caused by the great Yang meridian of foot (the bladder meridian), it will affect the back of neck, the spinal column, the low back as if feeling heavy sensations; treatment should be administering needle insertion at the Weichung point (BL-40 wei zhong) and the great Yang meridian proper should be needled for bloodletting (at the Kunlun point, BL-60 kun lun), but bloodletting should not be done in spring (because the great Yang is in tune with the kidneys which are in the reign in winter but become in decline in spring).

When lumbago is caused by the little Yang (of foot), it will give rise to sensations not unlike inserting a needle below the skin; and as it progresses, gradually the patient will be unable to bend forward or backward and also incapable of looking back. It should be treated by needling the tip of finished bone for bloodletting; the finished bone is located in the only protruding bone on the outer side of the knee (referring to the region of the Yanglingchun point, GB-34 yang ling quan); no bloodletting should be administered in summer (because the little Yang is in tune with the liver which reigns in spring and becomes in decline in summer).

When lumbago is caused by the bright Yang (of foot), the patient cannot look back; and if he does look back, he will see something strange and feel sad (due to Yang deficiency); needle the bright Yang in front of tibia for three times (namely, the Tsusanli point {ST-36 zu san li}) to strike a harmony between the upper and lower regions and for bloodletting; but bloodletting should not be done in autumn.

When lumbago is caused by the little Yin of foot, the pain will affect the inner side of thigh and the spine; needle the little Yin in the region above the inner ankle for two times (referring to the Fuliu point, KID-7 fu liu). Bloodletting should not be done in spring, and recovery of the kidneys energy will become impossible in case of excessive bleeding.

When lumbago is caused by the decreasing Yin (of foot), the patient will feel sensations across the loins as tight as the string of a bow from which the arrow is about to be shot. Needle the decreasing Yin meridian in the region on the lateral side of calf and above the heel (referring to the Likou point, {LIV-5 li gou}), and insert the needle in the region where numerous tiny blood vessels may be felt. The disease will make the patient talk a lot and yet in a quiet manner with feeling of misery; needling should be done for three times.

When lumbago is caused by the spreading meridian (referring to bladder meridian with spreading branches), pain will cause pulling sensations to the shoulders, and the patient will display blurred vision and frequent urination. Needle the spreading meridian at the transversal meridian in the dividing muscles and tendons of the knee and on the outer side of popliteal fossa for bloodletting (referring to the Weiyang point {BL-39 wei yang}), and needling should stop as soon as change in color of blood occurs.

When lumbago is caused by the spreading meridian (here referring to the branch of the bladder meridian travelling from the shoulder downward along the back and the spinal column to reach the loins and to meet the bladder meridian at the popliteal fossa), the patient will feel pain across the loins not unlike the belt being pulled and the waist about to break up with the tendency to become fearful. Needle the tiny spots in the popliteal fossa the Weichung point {BL-40 wei zhong}) as big as the grain of corn; the blood will spout if the right spots are needled, and needling should stop as soon as the blood changes from black to red.

When lumbago is caused by the identical Yin meridian*, the pain may be described as a small hammer placed inside the waist causing heavy sensations, and sudden swelling. Needle the identical Yin meridian at the tip of the depression just above lateral malleolus (referring to the region in which the Yangfu point {GB-38 yang fu} is located) for three times.

[Henry Lu's Commentary: *The expression 'the identical Yin meridian' is subject to two different interpretations: First of all, some interpreters take it to refer to the gall bladder meridian which is in tune with the decreasing Yin meridian of foot; secondly, the same expression may also refer to the branching meridian of the gall bladder meridian because the branching meridian in question departs from its master meridian to travel with the decreasing Yin meridian in the region above the outer ankle.]

When lumbago is caused by the fastener meridian of Yang, pain will cause sudden swelling. Needle the fastener meridian of Yang, and as this meridian is in tune with the great Yang (the bladder meridian), needle the point below the dividing muscles of calf and about ten osteo units above the ground (namely, the Chengshan point {BL-57 cheng shan}).

When lumbago is caused by the transversal meridian (referring to the belt meridian because it circles the loins transversally), the patient cannot bend forward or backward from waist, and when he tries to bend backward, fear of collapse will come upon him; it is due to lifting heavy objects that causes injuries to the loins; as the transversal meridian is completely blocked up in energy flow, the poisonous blood flows into the blocked spot. Needle the point in between the Weichung point (BL-40 wei zhong) and the Weiyang point (BL-39 wei yang), a few osteo units above the Weichung point (referring to the Yinmen point BL-37, yin men); needle the transversal points twice for bloodletting (referring to BL-39 according to one interpretation, and to BL-39 and BL-37 according to another interpretation because the points are situated transversally).

When the conception meridian is diseased, it will cause lumbago, and when pain occurs, the patient will perspire like running water; after sweats are gone, he will feel thirsty and with a desire for drinks; and after drinking, he will feel like walking (in order to disperse water). Needling three times the region above the straight Yang (either the governing meridian or the bladder meridian both of which are straight), and the point to be needled is located on the heel meridian of Yang and five osteo units below the popliteal fossa (the Weichung point BL-40, wei zhong). Apply bloodletting to the transversal point when its excess is visible.

When the Feiyaug meridian (the bladder meridian) is diseased, it will cause lumbago, and when pain occurs, the patient will feel rather depressed mentally, and when pain becomes more severe, he will feel sad and in fear. Needling the Feiyang meridian and the point to be needled is located in front of the little Yin meridian and it is a meeting place of the connective meridian of Yin (the Chupin point, KID-9 zhu bin).

When the Chung-Yang meridialn is diseased (referring to either the kidneys meridian or the heel meridian of Yin), it will cause lumbago; when pain occurs, it will affect the chest with fatigued vision; in severe cases, the patient will display the symptoms of bent spine, curled tongue with all inability to talk. Needling the internal tendons (referring to the Chung-Yang point, namely, the Fulu point KID-7 fu liu) twice. The point to be needled is located above the medial malleolus and in front of the big tendon and behind the great Yin, two osteo units above the medial malleolus.

When the spreading meridian is diseased (the kidney meridian), it will cause lumbago with hot sensations; and when hot sensations become more severe, the patient will feel rather depressed with a sensation described as if a transversal wood lying below the waist; in severe cases, the patient will display the symptom of incontinence of urination. Needling the spreading meridian in between the muscles and bones and in front of the knee, lateral to the linking meridian and the region to be needled is bound by muscles and bones which should be needled three times.

When the dividing muscles meridian is diseased, it will cause lumbago which prevents the patient from coughing; when the patient coughs, it will cause cramps of tendons. Needling the dividing muscles meridian twice, and the region to be needled is located lateral to the great Yang and behind the

Chuehku point of the little Yang (referring to the Hsuanchung point, GB-39 xuan zhong) which is the Yangfu point (namely, the point GB-38 yang fu).

If lumbago occurs along both sides of the spinal column and extending to the head with sensations of tightness and discomfort and blurred vision and a desire to lie down, it should be treated by needling the Weichung point (BL-40, wei zhong) of the bladder meridian for bloodletting.

If lumbago is accompanied by cold sensations in the upper half of the body, it should be treated by needling the great Yang and bright Yang meridians of foot; if hot sensations occur in the upper half of the body, it should be treated by needling the decreasing Yin of foot; if the patient is unable to bend forward or backward, needling the little Yang of foot; if hot sensations occur in the middle region, and with panting, needling the little Yin of foot and then needling the Weichung point (BL-40) for bloodletting .

If lumbago is accompanied by cold sensations in the upper half of the body and with an inability to look back, needling the bright Yang of foot; if hot sensations occur in the upper half of the body, needle the great Yin of foot; if hot sensations occur in the middle region and with panting, needle the little Yin of foot.

In case of difficulty in bowel movements, needle the little Yin of foot; in case of fullness in the lower abdomen, needle the decreasing Yin of foot; in case of pain as if the spine is about to break with an inability to bend forward or backward or lift up objects, needle the great Yang of foot; in case of the inner region of the spine affected, needle the little Yin of foot.

If lumbago affects the lower abdomen and the false ribs regions with an inability to bend backward, needle the intersection of the loins and the coccyx, namely, the solid muscles along both sides of the spine. The number of needling should be determined by the fullness of the moon (namely, needling once on the 1st of the month, needling twice on the 2nd of the month, needling fifteen times on the 15th of the month, needling fourteen times on the 16th of the month, etc.). The symptoms may be relieved right after needling, and when the symptoms occur on the left side, the points on the right side should be used, and when the symptoms occur on the right side, the points on the left side should be used.

Chapter 42: On Wind

The Key Concept in this Chapter

This chapter is entitled, On Wind, because it presents a discussion on the wind of the five viscera and the six bowels. This chapter is the basis for subsequent discussion on wind disease; the patient may display different symptoms depending upon the region of the body attacked by the vicious energy of wind.

The Yellow Emperor asked: When the wind causes harm to a person, the victim may feel cold or hot, hot sensations in the middle region or cold sensations in the middle region, or leprosy, or hemiplegia; indeed, the wind may cause different diseases with different names. Or, it may even penetrate into the five viscera and the six bowels. I do not quite comprehend such things and wish to hear your explanations.

Chi-Po replied: When wind is hiding in between the skin, it cannot penetrate toward inside nor excrete toward outside. The wind is good at travelling and undergoes change frequently. When a person's pores are in the open the wind will attack to cause shiverings with cold; when a person's pores are close, the wind will cause fever and discomfort (because the wind will get locked in to produce heat). Shivering with cold will decrease one's appetite, fever will decrease one's muscles. Thus, the wind will cause shivering with cold and inability to eat which is called cold-hot disease.

When the wind moves into the stomach along the bright Yang meridian and upward to the medial angle of eye along the meridian, and if the person is fat, the energy of the wind becomes incapable of being excreted and so, the patient will feel hot sensations in the middle region with yellowish eyes; if the person is skinny, the wind may be excreted and the patient will experience sensations of cold (because Yang energy is also excreted at the same time), and so, cold sensations in the middle region will give rise to tears.

When the wind moves into the human body along the great Yang meridian, it will travel through various points of the meridian and spread throughout the dividing muscles to struggle with defence energy with the result that the passways become obstructed. Consequently, the muscles may be swollen with ulcers and defence energy gets stuck without passage, resulting in the occurrence of numbness of muscles.

There is some kind of leprosy caused by wind in which nutritive energy mixed with heat to cause decaying to produce unclear energy so that the nose bridge becomes decayed with lost color and skin ulcers. When wind-cold reside in the meridians with no sign of departing, it is called wind of leprosy or cold-hot disease.

When the wind attacks in spring which is Chia and Yee stems, it will cause wind of the liver; when the wind attacks in summer which is Ping and Ding stems, it will cause wind of the heart; when the wind attacks in prolonged summer which is Wo and Ji stems, it will cause wind of the spleen; when the wind attacks in autumn which is Geng and Shin stems, it will cause wind of the lungs; when Wind attacks in winter which is Ren and Gui stems, it will cause wind of the kidneys. When the Wind attacks the points of the five viscera and the six bowels, it will cause the wind of the five viscera and the six bowels, leading to wind of hemiplegia depending upon the doors through which the wind enters.

When the Wind travels upward along the Fengfu point (DU-16 feng fu), it will cause wind of the chest; when the Wind enters into the connective of the head, it will cause wind of the eyes, with cold sensations in the eyes. When the wind attacks while the person is drinking liquor, it will cause the wind of perspiration (literally, the wind of leakage); when the wind attacks while the person is in the middle of sexual intercourse, it will cause internal wind; when the wind attacks while the person is washing his head, it will cause the wind of the head; when the wind attacks and resides for a prolonged period, it will cause wind of the intestines with diarrhea containing undigested foods; when the wind resides in the pores, it will cause excreting wind. Therefore, the wind is the beginning of one hundred diseases, and when it undergoes change, it will cause other diseases without fixed patterns; but, it is the energy of wind alone that causes the disease.

The Yellow Emperor asked: What are the different symptoms caused by the wind of the five viscera ? I wish to hear from you concerning its diagnosis and symptoms ?

Chi-Po replied: The symptoms of the wind of lungs include the following --- abundant perspiration, dislike of wind, light white color, frequent cough, shortness of breath, feeling better during the day but getting worse at night, appearance of whiteness in the region above the eyebrows which may be used in making diagnosis.

The symptoms of the wind of the heart include the following --- abundant perspiration, dislike of wind, scorching lips with mental depression and bad temper, red color, handicapped speech in severe cases, appearance of red color in the lips and tongue (which are outlets of the heart) which may be used in making diagnosis.

The symptoms of the wind of the liver include the following --- abundant perspiration, dislike of wind, feeling sad easily, slightly grey color, thirst in the throat (or dry throat), dislike of women, azure color below the eyes which may be used in making diagnosis.

The symptoms of the wind of the spleen include the following --- abundant perspiration, dislike of wind, fatigue of the body, with no desire to move the four limbs, thin and slightly yellowish color, no appetite, yellowish nose which may be used in making diagnosis.

The symptoms of the wind of the kidneys include the following --- abundant perspiration, dislike of wind, swelling of face with edema, pain in the spinal column with inability to stand straight, black color like coal, difficulty in bending forward and backward, the color of muscles being black which may be used in making diagnosis.

The symptoms of the wind of the stomach include the following --- abundant perspiration around the neck, dislike of Wind, unable to eat and swallow, abdominal swelling, swelling of energy when cold with light clothes on, diarrhea when eating cold foods, skinny body and enlarged abdomen which may be used in making diagnoses.

The symptoms of the wind of the head include the following --- abundant perspiration in the head and the face, dislike of wind, headache becoming more severe one day prior to the strike of wind with fear of going out, headache getting better on the day when the wind strikes.

The symptoms of the wind of leakage include the following --- abundant perspiration, dislike of wind when wearing light clothes, perspiration on eating, and perspiring heavily in severe cases, asthma with dislike of wind, clothes getting wet with sweats, dry mouth and frequent thirst, unable to do hard work.

The symptoms of the excreting wind include the following --- abundant perspiration, clothes getting all wet with sweats, dry mouth, the upper half of the body as wet as if having been in the water, inability to do hard work, pain all over the body, shiverings with cold.

The Yellow Emperor said: Good.

Chapter 43: On Rheumatism

The Key Concepts in this Chapter

This chapter focuses on the causes of rheumatism, pointing out three essential types of rheumatism including wandering rheumatism, caused by the wind, painful rheumatism caused by cold and fixed rheumatism caused by dampness; and also rheumatism may affect different parts of the human body such as the skin, the tendons, the bones, the muscles, etc.. This chapter should be read in combination with Chapter 27 of the Ling Shu entitled, Circular Rheumatic Pain.

The Yellow Emperor asked: How does rheumatism come about ?

Chi-Po replied: A mixture of three energies will cause rheumatism which include wind, cold, and dampness. When rheumatism is caused by the predominant energy of wind, it is called wandering rheumatism; when it is caused by the predominant energy of cold, it is called painful rheumatism; when it is caused by the predominant energy of dampness, it is called fixed rheumatism.

The Yellow Emperor asked: What are the five kinds of rheumatism ?

Chi-Po replied: Bone rheumatism occurs in winter, tendons rheumatism occurs in spring, blood vessels rheumatism occurs in summer, tendons rheumatism also occurs in extreme Yin (June), skin rheumatism occurs in autumn.

The Yellow Emperor asked: What energy causes rheumatism to attack the five viscera and six bowels ?

Chi-Po replied: The five viscera have their respective tuning parts, and when rheumatism persists for long in their respective tuning parts, it will come to attack the five viscera. Thus, when bone rheumatism persists for long, it will affect the kidneys if the vicious energies renew their attack; when tendons rheumatism persists for long, it will affect the liver, if the vicious energies renew their attack; blood vessels rheumatism will affect the heart when it persists for long and if the vicious energies renew their attack; when muscle rheumatism persists for long, it will affect the spleen if the vicious energies renew their attack; skin rheumatism will affect the lungs when it persists for long and if the vicious energies renew their attack; such are the forms of attack by wind, cold, dampness in rheumatism.

Rheumatism of five viscera may give rise to different symptoms. The symptoms of lungs rheumatism include the following --- feeling depressed and congested with vomiting. The symptoms of heart rheumatism include --- obstructions in the blood vessels, turmoil below the heart while feeling depressed, turmoil causing upsurging energy and asthma, dry throat with love of sighing, fear due to upsurging energy. The symptoms of liver rheumatism include --- shock at sleep at night, drinking plenty of liquids, frequent urination, abdominal swelling like being pregnant. The symptoms of kidneys rheumatism include the following --- abdominal swelling, walking on the coccyx instead of the heel (due to weakness of legs and feet), and with such bending posture as if using the spine in place of the head (due to weakness of neck bone).

The symptoms of spleen rheumatism include the following --- weakened and relaxed four limbs, cough with vomiting of fluids, severe congested chest. The symptoms of intestinal rheumatism include --- frequent drink with difficulty in urination, struggling asthma of middle energy, frequent diarrhea of undigested foods.

The symptoms of bladder rheumatism include the following --- internal pain on pressure of hand in the lower abdomen and the bladder, hot sensations in the skin as if washing with hot water, obstructed urination, nasal discharge in the upper region.

The Yin energy (of the five viscera) is such that it will store the spirits while the person remains in peace, and it will become disappearing and dead while the person is in frenzy. An excess of eating will cause harm to the intestines and the stomach.

When the vicious energies cause asthma, rheumatism will occur in the lungs; when the vicious energies cause worry and contemplation, rheumatism will occur in the heart; when the vicious energies cause enuresis, rheumatism will occur in the kidneys; when the vicious energies cause exhaustion of blood, rheumatism will occur in the liver; when the vicious energies cause exhaustion of muscles, rheumatism will occur in the spleen. When rheumatism of various types persist for a prolonged period of time, it will move into the internal region. Rheumatism caused by the predominant energy of wind is more easily recovered.

The Yellow Emperor asked: Sometimes, rheumatism may cause death, or it may cause prolonged pain, or it may be recovered easily; why is that ?

Chi-Po replied: When rheumatism attacks the organs, it will cause death; When it stays in between tendons and bones, it will cause prolonged pain; When it resides in the skin region, it may be recovered easily.

The Yellow Emperor asked: What if it resides in the six bowels as guest ?

Chi-Po replied: This type of rheumatism may be traced back to the habit of eating and place of residence as the root of disease. The six bowels also have their respective points, and when wind, cold, and dampness attack the points and at the same time, the person also has the wrong habit of eating, they will enter into the body along the points to reside in respective bowels.

The Yellow Emperor asked: How to treat it by acupuncture ?

Chi-Po replied: The five viscera have their respective points of lake, and the six bowels have their respective terminal points. Treatment can be effective by tracing back to the affected meridian and its beginning and travelling routes (treating the lake points in case of Yin meridians and the terminal points in case of Yang meridians).

The Yellow Emperor asked: Can nutritive energy and defence energy also cause rheumatism?

Chi-Po replied. Nutritive energy is the pure energy of water and grains, it is regulated in the five viscera and then spreads in the six bowels before it can flow into the meridians. Thus, it flows along the meridians upward and downward to cut across the five viscera and link the six bowels. Defence energy is the harsh energy of water and grains, it is harsh, travels fast and with a sliding nature without entering into the meridians. Therefore, they travel in between the skin, in between tile dividing muscles, vaporize in between membranes and spread in the chest and abdomen; when they travel upstream, the person will be sick, and when they travel downstream, he will recover; they cannot be mixed with the energies of wind, cold, and dampness, and for that reason, they do not cause rheumatism.

The Yellow Emperor said: Good. Rheumatism may cause pain, or numbness, or cold, or hot, or dryness, or dampness. How do you account for that ?

Chi-Po replied: When rheumatism causes pain, it is because the energy of cold is predominant; the energy of cold will cause pain. When rheumatism causes numbness without pain, it is because the disease has persisted for a long time and it has penetrated into the deeper region with the result that circulation of nutritive energy and defence energy has become obstructed and yet, the passages of meridians are still open which accounts for the absence of pain. As to the numbness, it is due to a loss of circulation of nutritive energy in the skin (the original Chinese text contains an expression which could mean closed passage but should mean absence of pain according to most interpreters).

When rheumatism causes cold, it is due to a scarcity of Yang energy and an abundance of Yin energy that cooperate with the attack of disease to cause cold sensations. When rheumatism causes hot sensations, it is due to an abundance of Yang energy and a scarcity of Yin energy with the result that when the disease wins a victory and Yang energy overcomes Yin energy, hot rheumatism will come about.

When rheumatism causes abundant perspiration with wet clothes, it is due to the attack of severe dampness. There is a scarcity of Yang energy and an abundance of Yin energy with the result that two Yin energies (namely, the vicious energy of dampness which is Yin energy and Yin energy of the body) combine forces to cause abundant perspiration with wet clothes.

The Yellow Emperor asked: Sometimes rheumatism does not cause pain, how do you account for that? Chi-Po replied: When rheumatism attacks the bones, it will cause heavy sensations; when it attacks the blood vessels, it will cause blood clots and poor blood circulation; when it attacks the tendons, it will cause handicapped mobility; when it attacks the muscles, it will cause numbness; when it attacks the skin, it will cause cold sensations. Such five types of rheumatism do not cause pain. The patient of rheumatism will feel muscular cramps when the weather is cold, and muscular relaxation when the weather is hot.

The Yellow Emperor said: Good.