

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

#301 Volume One [su-wen]

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BOOK FIVE**Chapter 44: On Paralysis of Four Limbs****The Key Concepts in this Chapter**

Paralysis of four limbs refer to weakened limbs of various types, such as weakened legs, paralysis of muscles, etc. In this chapter, the causes of paralysis as well as its treatment are discussed; it is pointed out that the paralysis of five viscera begins with the lungs and that the bright Yang may be treated in dealing with paralysis.

The Yellow Emperor asked: The five viscera can cause paralysis, how do you account for that?

Chi-Po replied: The lungs are in charge of the skin and hair, the heart is in charge of the blood vessels, the liver is in charge of the tendons and membranes, the spleen is in charge of the muscles and flesh, the kidneys are in charge of the bones and marrow.

When the lungs are hot with lobes becoming scorching, the skin and hair will become in deficiency and weak with acuteness and thinness (dry and withering) that will cause weakness of legs with an inability to walk.

When the energy of the heart is hot, the energy of blood vessels in the lower region will upsurge, and when the energy of the lower region upsurges, it will cause a deficiency of energy in the lower region, resulting in the weakness of blood vessels in the lower region, so that the joints are unable to coordinate with each other as if breaking down and the legs are so relaxed that they cannot touch the ground (namely, stand on the ground)*.

[Henry Lu's Commentary: *Why does the hot energy of the heart cause inability to stand on the ground ? The answer seems to be that when the energy of the heart is hot, the energy in the lower region will upsurge, particularly the Yin energy of the kidneys which will move upward to compensate for the heat in the upper region not unlike the fire engine pumping water to extinguish the fire. As the kidneys are in charge of bones and legs, a scarcity of energy in the kidneys will cause weakness of the bones and legs in the lower region.]

When the energy of the liver is hot, it will cause an excretion of one resulting in bitter taste in the mouth. The tendons and membranes will be dry, and when the tendons and membranes are dry, cramps and spasms of tendons will occur, leading to paralysis of tendons.

When the energy of the spleen is hot, the stomach will be dry and thirst will occur with the muscles and flesh becoming numb, leading to the paralysis of flesh. When the energy of the kidneys is hot, the lumbar section of the spinal column will be unable to extend straight, the bones will be withering and the marrow decreased, leading to paralysis of the bones.

The Yellow Emperor asked: How do they come about ?

Chi-Po replied: The lungs are the eldest of all organs and they are the covers of the heart. When a person is worried about gains and loss, or when he is unable to satisfy his desires, ringing of the lungs will occur, and when the ringing of the lungs occurs, it will give rise to hot lungs and scorching lobes. Therefore, it is said: the five viscera may cause weakness of legs with an inability to walk due to hot lungs and scorching lobes.*

[Henry Lu's Commentary: *When a person is disappointed and unable to satisfy his desires, his heart will be hot which will cause upsurging energy of the heart; and when upsurging energy of the heart occurs, the hot energy of the heart will give rise to hot lungs and scorching lobes with the result that the lungs become incapable of supplying energy to the five viscera leading to weakness of the legs with an inability to walk.]

When a person is extremely sad, the linking meridian of pericardium will be exhausted; when the linking meridian of pericardium is exhausted, Yang energy will be in turmoil within which will force the blood to flow downward causing frequent discharge of urine containing blood. Therefore, Chapter 73, On the Origins of Diseases, contains the following statements: 'When the great meridian is empty and in deficiency, it will cause rheumatism of muscles leading to weakened blood vessels.*

[Henry Lu's Commentary: *The great meridian here may refer to the master meridian of pericardium, but a different interpretation is possible and equally feasible according to which the linking meridian of pericardium should mean the connective meridian which is one of the eight extraordinary meridians, and the great meridian should refer to the great link of the connective meridian.]

When a person is preoccupied with unlimited desires without satisfaction, attracted to unwarranted objects of the outside world and indulged in excessive sexual intercourse, his sex organs will become weak and relaxed causing impotence and seminal emission. Therefore, the Lower Classic says: 'Weakness of sex organs and impotence are due to crippled liver and excessive sexual intercourse'*

[Henry Lu's Commentary: *The crucial expression here is 'Chung-Zin' in the Chinese text which literally means the original tendons and is interpreted as the tendons related to the sex organs by this translator. However, the same expression could also refer to tendons in general with special attention to the tendons of the sex organs, as this passage makes reference to sexual intercourse.]

When the air is very moist that gradually penetrates into the body, and if, on top of that, the person is already full of dampness in his body, the moisture from the air will come to reside in his body; and if the person is also living in a damp place, his muscles will be further invaded by dampness, and consequently, he will suffer from paralysis and numbness which eventually leads to paralysis of flesh. Therefore, the Lower Classic says: 'Paralysis of flesh is caused by the damp ground.'

When a person undertakes a long journey and encounters extremely hot weather which causes thirst, Yang energy will begin to cause harm in the internal region that produces heat to invade into the kidneys which are the storage rooms of water. When the water fails to win a victory over the fire, the bones will become withered and the marrow in deficiency. Consequently, the legs become incapable of

supporting the body which will develop into paralysis (weakness) of the bones. Therefore, the Lower Classic says: 'Paralysis of the bones is caused by extreme heat.'

The Yellow Emperor asked: How do we draw a distinction among different types of paralysis?

Chi-Po replied: When the lungs are hot, it will give rise to white color and decayed hair; when the heart is hot, it will give rise to red color and blood visible in the superficial and tiny meridians; when the liver is hot, it will give rise to grey color and withered nails; when the spleen is hot, it will give rise to yellow color and jerking muscles; when the kidneys are hot, it will give rise to black color and withered teeth.

The Yellow Emperor asked: What you have just said is quite right. But why is it maintained that only the bright Yang should be treated in the treatment of paralysis ?

Chi-Po replied: The bright Yang is the sea of the five viscera and the six bowels, it is in charge of moistening the original tendons which, in turn, are in charge of the lumbar bones and the actions of the lumbar joints (namely, the bones and joints in the lumbar region). The connective meridian is the sea of meridians, it is in charge of irrigating the rivers and the valleys (namely, the great meeting places of muscles which are valleys and the small meeting places of muscles which are rivers), and it meets with the bright Yang (the stomach meridian) in the original tendons (on both sides of the sex organ and the lower sides of umbilicus); thus, the Yin and Yang meridians (including the great Yin, the little Yin, the bright Yang, the connective meridian, the conception meridian, and the governing meridian) meet together in the original tendons, and travel upward along the abdomen to meet again in the energy street (on the arteries on both sides of umbilicus) where the bright Yang is the master (because the meeting place is located at the Chichung point, {ST-30 qi chong}, which is on the stomach meridian). All the twelve master meridians and the extraordinary meridians (referring to the two fastener meridians and the connective meridian) belong to the belt meridian and linked with the governing meridian. For this reason, when the bright Yang is in deficiency, the original tendons will be relaxed and the belt meridian will fail to pull them together, with the result that the person will suffer from paralysis of legs with an inability to walk.

The Yellow Emperor asked: How to treat it ?

Chi-Po replied: (In addition to treating the bright Yang meridian), the outpouring point of the affected meridian should be toned up and its point of lake should be reopened. In addition, it is necessary to adjust deficiency and excess on the one hand and to smooth out upstream and downstream energies on the other. The conditions of tendons and meridians as well as bones and flesh should be taken into consideration and the treatment should be administered during the months in which the affected organ will receive the greatest amount of seasonal energy (namely, the liver in January and February, etc.), so that the disease will be cured.

The Yellow Emperor said: Good.

Chapter 45: On Upstream Diseases

The Key Concepts in this Chapter

There are two different kinds of upstream diseases, namely, cold upstream diseases and hot upstream diseases; and the twelve master meridians have their respective upstream diseases. the symptoms of

each upstream disease is also described in this chapter and it is also pointed out that a loss of balance in the bright Yang plays a key role in the formation of upstream diseases.

The Yellow Emperor asked: There are cold and hot upstream diseases, how do you account for that?

Chi-Po replied: When Yang energy in the lower region is in decline, it will cause cold upstream disease; when Yin energy in the lower region is in decline it will cause hot upstream disease.

The Yellow Emperor asked: Hot sensations in a hot upstream disease will begin at the sole of foot, how do you account for that ?

Chi-Po replied: Yang energy begins in the superficial region of the five toes; Yin meridians gather together in the sole of foot and this is why Yang energy wins a victory leading to hot sensations in the sole of foot*.

[Henry Lu's Commentary: *Generally speaking, the great Yang meridian of foot begins on the lateral side of the tip of the little toe; the little Yang meridian of foot begins at the tip of the fourth toe; the bright Yang meridian of foot begins at the tip of the second toe; the liver spleen and kidneys meridians gather together in the sole of foot.]

The Yellow Emperor asked: Cold sensations in a cold upstream disease begin from the five toes and extend upward to the knee, how do you account for that ?

Chi-Po replied: Yin energy begins in the inside of the five toes, meets each other in the region below the knee, and gathers together in the region above the knee. Therefore, when Yin energy wins a victory, cold sensations will extend from the five toes to the region above the knee; cold sensations in a cold upstream disease are derived from within not from outside.

The Yellow Emperor asked: What imbalance causes cold upstream disease?

Chi-Po replied: The sex organs (which belong to the kidneys) are the gathering places of the original tendons and they are the meeting places of the great Yin and the bright Yang. In spring and summer there will be abundant Yang energy with scanty Yin energy, but in winter, Yin energy will be in excess and Yang energy in decline. A man may be strong but if he indulges in sexual intercourse in autumn and winter excessively it will deprive him of Yang energy so that the lower-energy (Yin energy in the lower region) rushes to the upper region in a struggle and unable to return to the normal state, with pure energy overflowing to the lower region and vicious energy moving upward in pursuit.

Consequently pure energy gets trapped and struggles in the middle region while Yang energy becomes in decline incapable of moistening and nourishing the meridians, so that Yang energy becomes weaker and weaker day by day while Yin energy exists all by itself which accounts for cold sensations in the hands and the feet.

The Yellow Emperor asked: What causes hot upstream disease?

Chi-Po replied: When wine enters into the stomach, it will bring about a fullness of reticular meridians and deficiency of perpendicular meridians, the task of the spleen is that of transmitting fluids for the stomach. When Yin energy is in deficiency Yang energy will move in; and when Yang energy moves in, it will cause a disharmony of the stomach; when the stomach is in disharmony, pure energy will be exhausted; when pure energy is exhausted, it will fail to nourish the four limbs. If a person is

intoxicated (which will cause fierce energy to gather in the spleen) and if he has sexual intercourse while his stomach is full, the energy will gather in the spleen with an inability to disperse, and the energy of wine will struggle against the energy of grains so that heat will become in excess in the middle region spreading throughout the whole body to cause internal heat and reddish urine. As the energy of wine is in abundance and becomes fierce with the energy of kidneys in decline and Yang energy winning a victory all the way, hot sensations in the hands and the feet will come about.

The Yellow Emperor asked: Upstream disease may cause abdominal fullness or it may cause a sudden loss of consciousness; sometimes the patient will regain consciousness in half day or in one day; how do you account for that?

Chi-Po replied: When there is an abundance of Yin energy in the upper region, deficiency will occur in the lower region; when there is deficiency in the lower region, abdominal distention and fullness will occur. When there is an abundance of Yang energy in the upper region, the lower energy will move upward to be followed by the vicious energy to cause a disturbance of Yang energy; and when Yang energy is in disturbance the person will lose his consciousness.*

[Henry Lu's Commentary: *When Yang energy is in abundance in the upper region, Yin energy will move upward, why is that? Yang energy here refers to the energy of the stomach which becomes in abundance when one is intoxicated and when this occurs Yin energy of the kidneys will rush up for the purpose of striking a balance between Yin and Yang; since the vicious energy also moves upward along with Yin energy, a disturbance of Yang energy is created.]

The Yellow Emperor said: Good. I wish to hear about the symptoms of upstream disease involving the six meridians.

Chi-Po replied: The upstream disease of the giant Yang (the great Yang) will give rise to the following symptoms --- swelling and heaviness of the heart, inability to walk, and even fainting.

The upstream disease of the bright Yang meridian will give rise to the following symptoms -- - mania with a desire to call and yell and walk, abdominal fullness with an inability to lie down, reddish complexion and hot, with phantom vision and abnormal behaviour.

The upstream disease of the little Yang meridian will give rise to the following symptoms --acute deafness, swelling in the cheek region, fever, pain in the ribs, immobility of tibia.

The upstream disease of the great Yin meridian will give rise to the following symptoms --abdominal fullness and distention, constipation, poor appetite, vomiting on eating, inability to lie down.

The upstream disease of the little Yin meridian will give rise to the following symptoms --dry mouth, discharge of reddish urine, abdominal fullness, heart pain.

The upstream disease of the decreasing Yin meridian will give rise to the following symptoms --- swollen lower abdomen with pain, abdominal pain, diminished urination, love of lying down, with bent knees, shrinking and swelling of the sex organs, hot sensations inside the tibia (the six meridians of foot have been discussed so far).

An excess disease should be sedated, and a deficiency disease should be toned up; when the disease is neither an excess disease nor a deficiency one (both of which are caused by the external vicious

energies), but due to a disturbance of the energy of the meridian involved, it should be treated by adjusting the energy conditions of that meridian.

The symptoms of the upstream disease of the great Yin include: acute sensations and spasms in the tibia, heart pain affecting the abdomen, which should be treated by the points on this meridian (the spleen meridian).

The symptoms of the upstream disease of the little Yin include: deficiency fullness, vomiting, cold diarrhea, which should be treated by the points on this meridian (the kidneys meridian).

The symptoms of the upstream disease of the decreasing Yin include: cramps of tendons, lumbago, deficiency fullness, suppression of urination, delirium, which should be treated by the points on this meridian (the liver meridian).

The symptoms of the upstream disease involving all the three Yin meridians include: constipation and suppression of urination, cold hands and feet, and occurrence of death within three days.

The symptoms of the upstream disease of the great Yang include: sudden fainting, vomiting of blood, with a tendency to nosebleed, which should be treated by the points on this meridian (the bladder meridian).

The symptoms of the upstream disease of the little Yang include: a malfunctioning of the machinery (referring to joints) which means that the loins are unable to move, the patient cannot turn his neck to look back, intestinal carbuncle which should not be treated by this meridian (the gall meridian) nor by acupuncture; and the patient will die when he is also in shock.

The symptoms of the upstream disease of the bright Yang include: asthma, cough, and fever, being in shock easily, nosebleed, vomiting of blood.*

[Henry Lu's Commentary: *The symptoms of the upstream disease of the six foot meridians have already been discussed earlier, why are they repeated here ? No explanations have been given but it seems most logical to assume that this section is supplemental to the previous one.]

The symptoms of the upstream disease of the great Yin of hand include: deficiency fullness with cough, frequent vomiting of bubbles which should be treated by the points on this meridian (the lungs meridian).

The symptoms of the upstream disease of the heart master little Yin of hand include: heart pain affecting the throat, body fever that is deadly and incurable (because when the heart is diseased, it will affect all other organs).

The symptoms of the upstream disease of the great Yang of hand include: deafness with watering of eyes, inability to turn the neck in order to look back, inability to bend forward or backward from the waist, which should be treated by the points on this meridian (the small intestine meridian).

The symptoms of the upstream disease of the bright Yang of hand and the little Yang of hand include: sore throat swollen throat stiffness of neck which should be treated by the points on such meridians (the large intestine and the triple burning space meridians).

Chapter 46: On Symptoms of Disease**The Key Concepts in this Chapter**

This chapter introduces four essential types of disease, namely, carbuncle of the stomach, carbuncle of the neck, Yang upsurging, and wind of alcohol, regarding their causes, pulse, diagnosis, and treatment. In addition, two herbal prescriptions are introduced in this chapter.

The Yellow Emperor asked: When a patient is suffering from carbuncle of the stomach, how to make diagnosis?

Chi-Po replied: Diagnosis may be made by reference to the pulse of the stomach which should appear deep and fine, because a deep and fine pulse of the stomach points to upstream energy; when energy flows upstream, the pulse at the Jenying point (ST-9 ren ying) will be very strong, and when the pulse is very strong, it will cause fever. The Jenying point is the location of the pulse of the stomach, and when the energy flows upstream with a strong pulse, heat will gather around the pylorus and come to rest there which accounts for the formation of stomach carbuncle.

The Yellow Emperor asked: Good. Some people feel insecure at sleep, how do you account for that ?

Chi-Po replied: When the viscera are harmed, pure energy must flow into the viscera which will make the person feel secure, because a person will feel insecure when his illness has no place to rest on, as if way up in the sky.

The Yellow Emperor asked: Some people cannot lie on their backs, how do you account for that?

Chi-Po replied: The lungs is the cover of organs; when the energy of the lungs is strong, the pulse will be big; when the pulse is big, the person will be unable to lie on the back. This is discussed in the chapter called the Odd and Constant Yin and Yang.

The Yellow Emperor asked: Some patients of upstream disease display a deep and tight pulse on the right side and a superficial and slow pulse on the left side. Where is the location of the disease?

Chi-Po replied: When the pulse is taken in winter, the pulse on the right side should be deep and tight which is in accord with the four seasons; but the superficial and slow pulse on the left side is against the four seasons. As the slow pulse corresponds to the kidneys, the slow pulse on the left side points to a kidneys disease, and it also involves the lungs because the superficial pulse corresponds to the lungs; the patient will suffer from lumbago.

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

Chi-Po replied: The little Yin meridian cuts across the kidneys and it is linked with the lungs. Now, the pulse of the lungs appears in the kidneys region, it points to a kidneys disease, and this is why the patient is suffering from lumbago caused by the diseased kidneys.

The Yellow Emperor said: Good. Some people suffer from carbuncle of the neck which may be cured by stone-needle or by acupuncture-moxibustion. Which method of treatment is better?

Chi-Po replied: They are suffering from two different diseases with the same name. When the energy of carbuncle is at rest, it should be removed by a needle; but when the energy is strong with blood clotting, it should be sedated by a stone-needle. This is called 'different diseases with the same name treated differently'.

The Yellow Emperor asked: What causes insanity?

Chi-Po replied: It is caused by Yang energy.

The Yellow Emperor asked: How does Yang energy cause insanity?

Chi-Po replied: Yang energy can make a person lose his temper easily because of its acute nature and insusceptibility to dispersion, and the name of the disease is called 'Yang upsurging' (upstream Yang).

The Yellow Emperor asked: How do we know about it ?

Chi-Po replied: The bright Yang is in constant motion, but the giant Yang and the little Yang are static; when the giant Yang and the little Yang which should be static are in quick motion, it is the symptom of (upsurging Yang).

The Yellow Emperor asked: How to treat it ?

Chi-Po replied: It can be treated simply by stopping eating. This is due to the fact that when foods enter into the Yin portion, it will add energy to the Yang portion, which is the reason why to stop eating will cure the disease. Let the patient take Pulvis Ferri (which is a mineral herb), because it can bring down the energy very quickly.

The Yellow Emperor asked: Good. Some people suffer from fever in the whole body, fatigue and weakness, dislike of wind, scanty energy; what disease is it?

Chi-Po replied: The name of the disease is called 'wind of alcohol'. The Yellow Emperor asked: How to treat it?

Chi-Po replied: Use the following prescription --- 10 fens of Rhizoma Alismatis (which can promote urination, absorb dampness, and sedate minister fire), 10 fens of Rhizoma Atractylodis Macrocephalae (which can tone up the spleen, strengthen the stomach, harmonize the middle region, dry up dampness, transform sputum, check perspiration), 5 fens of Pyrola rotundifolia L. (which is good for rheumatism and weakened tendons), and the quantity to be taken each time before meal should be equivalent to the amount that can be taken up with three fingers. A deep and fine pulse is like a needle when taken by the finger; the physician should press hard in order to find the pulse; when the energy gathers together (such as stomach energy gathering in the stomach, and spleen energy gathering in the spleen), the pulse should be hard; when the energy is rushing upward (such as kidneys energy rushing to the liver and liver energy rushing to the heart), the pulse should be big. The Upper Classic discusses the correspondence between energy and the heaven, while the Lower Classic discusses change in disease, the Golden Wardrobe discusses things concerning life and death, the Estimate Classic discusses the depth of disease, and the Odd and Constant Classic discusses the odd diseases. An odd disease does not cause death according to the law governing the four seasons (namely the law of five elements as applied to the four seasons), but a constant disease will cause death according to the law governing the four seasons (so that the patient suffering from liver disease will die during a particular season, etc.) The word 'estimate' means to determine the region of disease by taking the pulse and it also means to predict the time of death in terms of the laws governing the four seasons.

The Key Concepts in this Chapter

This chapter discusses a number of odd diseases, regarding their causes, symptoms, diagnosis, pathology, and treatment, etc. such as hoarseness during pregnancy, pain surrounding the navel, bitter taste in the mouth, etc.

The Yellow Emperor asked: On the 9th month of pregnancy, some women display the symptom of hoarseness, how do you account for that ?

Chi-Po replied: It is because the reticular meridian of womb has been cut off.

The Yellow Emperor asked: How do you explain that?

Chi-Po replied: The reticular meridian of womb is connected with the kidneys, and the little Yin meridian (the kidneys meridian) cuts across the kidneys and connected with the root of tongue, which explains why the patient cannot talk.

The Yellow Emperor asked: How to treat it?

Chi-Po replied: No treatment is necessary, because it will recover on the 10th month after childbirth.

On the Methods of Needle Insertion (Chapter 72 of the Su Wen) contains this statement: 'Do not cause harm to the deficient symptom, nor benefit the excessive symptom, because it will cause disease which has to be treated subsequently.'

The sentence 'do not cause harm to the deficient symptom' means that when the patient is weak and skinny, she should not be treated by a scooping needle nor by a stone-needle; and 'do not benefit the excessive symptom' means that the shaped object in the abdomen should not be sedated which will sedate pure energy to cause the sole existence of disease within and form the disease.

The Yellow Emperor asked: Some people suffer from fullness below the ribs with upsurging energy that last for two or three years without recovery. What disease is that ?

Chi-Po replied: The disease is called 'accumulated breath' which does not interfere with eating and should not be treated by moxibustion nor by acupuncture; it should be treated by breathing and physical exercises in combination with herbs, but the herbs alone will not cure the disease.

The Yellow Emperor asked: Some people suffer from swelling along the upper thigh, the thigh, and the tibia, as well as pain surrounding the navel. What disease is that ?

Chi-Po replied: The name of the disease is called 'hidden beam' and wind is the root of this disease.

The energy overflows into the regions surrounding the large intestine and gets dammed up in the region below the heart and above the diaphragm; as the starting point of the region below the heart and above the diaphragm is just below the navel (the Chihai point, {REN-6 qi hai}), pain in the region surrounding the navel occurs. The disease should not be disturbed which will cause diminished urination.

The Yellow Emperor asked: Some people suffer from very rapid pulse at the proximal section of the wrist (the proximal pulse at the wrist) with acute cramps of tendons. What is the name of that disease?

Chi-Po replied: It is a tendon disease with cramps of abdominal muscles. When the patient displays white and black complexion, the disease is a severe one.

The Yellow Emperor asked: Some people suffer from headache that lasts for years without recovery.

What causes it and what is the disease called?

Chi-Po replied: Such people must have been under the attack of severe cold that penetrates into the marrow of bone; the brain is the master of the marrow (the sea of the marrow), and when the cold energy upsurges to the brain, it will cause headache and toothache (because teeth are accessories to bones). The disease is called upstream disease.

The Yellow Emperor said: Good.

The Yellow Emperor asked: Some people suffer from sweet taste in the mouth, what is the name of this disease and what causes it?

Chi-Po replied: It is due to an overflow of five energies and the name of the disease is called 'hot spleen'. When the five flavours enter into the mouth, they are stored in the stomach. The task of the spleen is that of transmitting pure energy (to nourish the body from the stomach), but when fluids get dammed up in the spleen, it will cause sweet taste in the mouth (because the mouth is in communication with the spleen). The disease is caused by consumption of greasy foods, and the people suffering from this disease must have eaten sweet and greasy foods very frequently. Greasy foods will cause internal heat and sweet foods will cause fullness in the middle region; when the excess energy overflows into the upper region, it will cause diabetes. The disease should be treated by Herba Lycopi for removing accumulated energy.*

[Henry Lu's Commentary: *Consumption of greasy foods will cause a tightening of the pores and prevent Yang energy from excreting outside that will bring about internal heat. Consumption of sweet foods will cause fullness in the middle region, because sweetness has a harmonious and slow energy that is inclined to disperse and flow upstream. Internal heat will cause Yang energy to upsurge, and when Yang energy upsurges, it will cause thirst and a desire for drinks; on the other hand, fullness in the middle region will lead to an excess of accumulated energy which will cause spleen energy to overflow upward.]

The Yellow Emperor asked: Some people suffer from bitter taste in the mouth which is treated by the Yanglingchuan point (GB-34 yang ling quan), what is the name of disease that causes bitter taste in the mouth ? What causes the disease?

Chi-Po replied: The name of the disease is called 'hot gall bladder'. The liver is the general and receives judgments from the gall bladder. The throat is the servant of the liver and the gall bladder (because both the liver and the gall bladder meridians reach the throat); and if a person is frequently indecisive, his gall bladder will be in deficiency with the overflowing upstream that causes bitter taste in the mouth. It should be treated by the gall bladder gathering point and transport point (namely, the Jihyueh point, {GB-24 ri yue}, and the Tanshu point, {BL-19 dan shu}); but one interpreter maintains that the Tanshu point should be the Kanshu point, {BL-18 gan shu}, instead) The treatment is recorded in a chapter called, Yin-Yang Twelve Officials Mutual Services (which had been lost).

The Yellow Emperor asked: Some people suffer from suppression of urination, but they have to pass urine dozens of times a day which means that it is a deficiency disease; their bodies are as hot as charcoal and the neck and the chest are obstructed as if separating from each other, the pulse at the

Jenying Point (ST-9 ren ying) appears hasty and strong with asthma and energy upsurging which means that it is an excess disease. The pulse of the great Yin (the spleen) appears disappearing and fine like hair which means it is a deficiency disease. Where is the location of the disease? What is the name of the disease?

Chi-Po replied: The disease is located in the great Yin and the strong pulse is due to the stomach, also involving the lungs (so that the patient displays asthma and upsurging energy), and the name of the disease is called upsurging which will cause death and the patient cannot be cured. This is what is called the disease with five excesses and two deficiencies.*

[Henry Lu's Commentary: *According to this paragraph, the name of the disease is called 'upsurging energy' which is indication that the expression 'upsurging energy' has a wide variety of meanings. The five excesses refer to hot sensations of the body like charcoal (fever), separation of neck and chest, asthma and upsurging energy, hasty and strong pulse at the Jenying point; the two deficiencies refer to suppression of urination and disappearing and fine pulse in the great Yin meridian.]

The Yellow Emperor asked: What is meant by the five excesses? What is meant by the two deficiencies?

Chi-Po replied: The five excesses mean the excess of the energy of five diseases, and the two deficiencies mean the deficiency of the energy of diseases. Now, the patient displays five excesses in the superficial region and two deficiencies in the deep region which means that he is suffering from neither a simple superficial disease nor a simple deep disease, and that is why it is a clear symptom of death.

The Yellow Emperor asked: Some infants are born with a disease of the head, what is the name of the disease? How is it acquired?

Chi-Po replied: The name of the disease is called, 'disease of fetus', and it is acquired when the baby is still in the mother's stomach. The mother has had a great shock during pregnancy that causes energy to flow upward and unable to flow back downward with the result that the pure energy of Yang in the fetus also flows upward which causes head disease in the fetus.

The Yellow Emperor asked: Some people suffer from swelling with water (edema) with a big and tight pulse, no pain in the body, physically not skinny, inability to eat, poor appetite, what is the name of this disease?

Chi-Po replied: The disease is located in the kidneys, and the name of the disease is called 'wind of kidneys'. When a person suffers from the wind of kidneys, he will be unable to eat and in frequent shock; if, after shock is over, his heart energy is crippled, then, the patient will die.*

The Yellow Emperor said: Good.

[Henry Lu's Commentary: *The water wins a victory over fire which will cause inability to eat due to the fact that the water flows into the upper burning space; and when the water invades into the region below the heart, it will cause frequent shock. The heart, being the king of all organs, will not be diseased, but when its energy is crippled, the patient will die.]

kidneys appears small, striking, and deep; it is an indication of diarrhea with stool containing pus and blood and discharge of blood from anus, and the patient will die if the blood is warm and the body is hot; when both the heart and the liver point to diarrhea with stool containing pus and blood and discharge of blood from anus, and when both organs are involved simultaneously, the disease can be treated; when the pulse of the above two organs (liver and kidneys) appears small, deep, and retarded, pointing to diarrhea with stool containing pus and blood, the patient will die if his body is hot, and he will die on the seventh day of fever.

When the pulse of the stomach appears deep, striking, like a drum, and retarded, and when it appears striking like a drum and big when taken by pushing outward; when the pulse of the heart appears small, hard, and acute, they both indicate energy deficiency in the space surrounding by the chest, ribs, back and loins, and hemiplegia. If hemiplegia occurs on the left side in men and on the right side in women, which is against the normal pattern, and if the patient can still talk with turning of the tongue, the patient will recover within one month of treatment; if hemiplegia occurs according to the normal pattern (namely, on the right side in men and on the left side in women), and if the patient suffers from loss of voice, it takes three years of treatment in order to recover; and the patient will die within three years if he suffers from this disease while he is younger than twenty years old.

When the pulse appears striking with the symptoms of nosebleed and hot sensations in the body, the patient will die; when the pulse appears hanging (suspending), hooky, superficial, it is a normal pulse (after loss of blood); when the pulse appears as if panting, it is called 'rough upsurging', and when rough upsurging occurs, it will cause fainting and loss of speech; when the pulse appears like a rapid pulse, it will cause rough (acute) shock which will recover by itself in three or four days.

When the pulse appears superficial as if floating water without foundations that bears a resemblance to a rapid pulse with over ten beats in one respiration, it is an indication of the meridian energy in decline and in deficiency, and the patient will die within nine or ten days after the slight occurrence of this pulse.

When the pulse appears like burning firewood, it is an indication of the pure energy of the heart being deprived, and the patient will die when the grass begins to dry up (late autumn and early winter).

When the pulse appears like spreading leaves, it is an indication of the deficiency of liver energy, and the patient will die when the leaves of trees begin to fall (autumn).

When the pulse appears like a guest who comes for a very short visit, which comes on obstructing under the finger at first and only to depart striking, it is an indication of the deficiency of kidneys energy, and the patient will live out the season when the date palms begin to blossom (early summer) as a waste of time, because he will then die afterwards (in prolonged summer).

When the pulse appears like bullets of mud, it is an indication of deficiency of stomach energy, and the patient will die when the elm-seeds begin to fall (in spring or in between autumn and winter).

When the pulse appears like a piece of wood getting stuck transversally, it is an indication of the deficiency of gall bladder energy, and the patient will die in the cropping season (autumn).

When the pulse appears like the fine string of a musical instrument, it is an indication of the deficiency of the pure energy of womb, and the patient will display love of talking and then die when frost makes its appearance (in autumn); the disease can be cured if the patient dislikes talking.*

[Henry Lu's Commentary: *Under normal circumstances, the patient will not love talking when suffering from energy deficiency, but in this case, the patient displays love of talking due to the pure energy flowing from the kidneys into the tongue and this is why the patient will die.]

When the pulse appears like a mixture of paints which bears a resemblance to soft paints coming from the right and the left sides, the patient will die on the thirtieth day after the slight occurrence of this pulse.

When the pulse appears like a fountain of water which is floating and striking in between muscles, it is an indication of the deficiency of the great Yang with a scarcity of Yin flavour and Yang energy and the patient will die when leeks begin to blossom.

When the pulse appears like decayed earth, failing to respond to the pressure of fingers, it is an indication of the deficiency of the pure energy of muscles, with a visible blackening of five colors at first, and the patient will die when creepers begin to grow (in spring).

When the pulse appears like uvula which feels relatively small on light pressure but becomes big on heavy pressure of finger (not unlike the small head of uvula and its big body), it is an indication of the deficiency of all the twelve organic points, and the patient will die when water freezes (in winter).

When the pulse appears like a knife lying on back with the edge facing upward which feels small and acute when taken by light pressure and feels hard, big, and acute when taken by heavy pressure, it is an indication of accumulated heat in the five viscera with a mixture of cold and heat residing in the kidneys. If the patient is unable to sit down, he will die in the beginning of Spring.

When the pulse appears like a round tablet and sliding that fails to reach the hand which means that the pulse cannot be taken by the pressure of hand, it is an indication of energy deficiency of the large intestine, and the patient will die when the leaves of date palms begin to grow (in spring).

When the pulse appears like the flowers (light, superficial, deficiency, and weak), it is an indication of being in fear easily, with no desire to sit down or lie down, ringing in ears while standing or walking which are due to energy deficiency of the small intestine, and the patient will die in late autumn.

Chapter 49: Expositions on Pulse

The Key Concepts in this Chapter

This chapter discusses the symptoms and causes of diseases in relation to the three Yin and three Yang meridians with specific reference to Chapter 10 of the Ling Shu entitled, The Master Meridians and Their Linking Meridians. For this reason, this chapter may be considered as expositions on some of the statements made in Chapter 10 of the Ling Shu.

Swelling related to the great Yang meridian as displayed in pain across the loins and in the thigh is due to the fact that the great Yang begins to generate in January which belongs to Yin in the twelve terrestrial branches which is the time when the energy of the great Yang begins to generate. In January, Yang energy begins to move outward with Yin energy still remaining strong in the upper region so that Yang fails to achieve the status of domination which accounts for swelling, pain across the loins and in the thigh.

Deficiency on one side that causes lameness is due to the fact that in January Yang energy is freezing and the energy of earth begins to move outward. Deficiency on one side means that Yang energy is in deficiency in winter that causes lameness.

Stiff neck affecting the back is due to the fact that Yang energy struggles on a large scale in the upper region that causes stiff neck.

ringing in ears is due to the fact that Yang energy and ten thousand things are strong and jumping round in the upper region that causes ringing in ears.

Insanity caused by an excess of Yang energy is due to the fact that Yang energy all rushes to the upper region while Yin energy alone remains in the lower region, leading to a deficiency in the lower region and an excess in the upper region that causes insanity

When Yang energy is floating, it will cause deafness; such symptoms are due to energy disease.

When Yang energy enters into the middle region, it will cause hoarseness, which is due to the fact that Yang energy has become in decline and incapable of nourishing the kidneys, causing hoarseness.

When the internal energy is deprived and upsurging energy occurs, it will cause hoarseness and weakness of limbs; this is due to kidneys deficiency and failure of the little Yin (kidneys energy) to arrive that causes energy upsurging.

Heart pain and pain in ribs related to the little Yang is due to an excess of little Yang. When the little Yang is in excess, it will be manifest in the heart. Yang energy is exhausted while Yin energy is strong in September which accounts for heart pain and pain in ribs.

Inability to turn around is due to the fact that Yin energy is in store of things, and when things are put in storage, they do not move around which is the cause of inability to turn around.

In severe cases, the patient may jump round, and it is because in September, ten thousand things become weakened, grass and trees and flowers have fallen, which means that they have been deprived of Yang energy and returned to Yin sphere, so that Yang energy moves downward under the pressure of strong Yin energy, which accounts for jumping round.

Shivering with cold as related to the bright Yang is due to the fact that the bright Yang belongs to Wu (in the twelve terrestrial branches) which is May when Yang is strong and Yin begins to generate with the latter gradually increasing in strength; this accounts for shivering with cold.

Swelling in the tibia region with inability to move the thigh as related to Yang is due to the fact that in May, Yang is strong and Yin begins to generate. Yang energy becomes in decline in May, and the first Yin begins to move upward to struggle with Yang, which accounts for swelling in the tibia region with inability to move the thigh.

Asthma in the upper region and edema are due to the fact that Yin energy travels downward and returns to the upper region; when it returns to the upper region, it comes to reside in the viscus (spleen) and the bowel (stomach) as a vicious guest that causes edema.

Chest pain with scanty energy is due to energy of water that resides in the viscus and the bowel; water is Yin energy, and when Yin energy resides in the middle region, it will cause chest pain with scanty energy.

Upsurging energy that occurs in severe cases with dislike of people and fire, being in shock on hearing wooden sound are due to the fact that there is a struggle between Yang energy and Yin energy and there is a mutual dislike of water (Yin) and fire (Yang) which causes shock.

The desire to be alone with doors and windows closed is due to a struggle between Yin and Yang, and when Yang has been exhausted with Yin remaining strong, the patient will develop a desire to be alone with doors and windows closed.

When the patient develops the behavior of singing on high mountain and staggering in the nude, it is due to a recurrent struggle between Yin and Yang that results in Yang winning a victory over Yin and absorbing Yin that makes the patient stagger in the nude.

It is said that when Yang energy resides in the tiny meridians as guest, the patient will display headache, clear nasal discharge, abdominal distension; this is because when the bright Yang is strong, it gathers in the upper region (in the tiny meridians); and when the bright Yang gathers in the upper region, it will intrude into the great Yin (which is spleen meridian) to cause headache, clear nasal discharge, and abdominal distension.

Abdominal distension related to the great Yin is due to the fact that the great Yin is in charge of November which is Tzu in the twelve terrestrial branches during which month, ten thousand things are put away in storage which accounts for abdominal distension.

To travel through the heart and cause belching means that strong Yin travels upward through the bright Yang, and as the bright Yang is linked to the heart, it travels through the heart and causes belching. Vomiting after eating is due to an overflow of things that travel upward to cause vomiting.

It is said that one will feel relieved as if in decline after bowel movements and escape of wind; this is due to the fact that in December, Yin energy becomes in decline in the lower region and Yang energy begins to move outward (so that the accumulated energy in the spleen will be relieved through bowel movements and escape of wind). This is why one will feel relieved as if in decline after bowel movement and escape of wind.

Lumbago as related to the little Yin is due to the fact that the little Yin is the kidneys and in October, the Yang energy of ten thousand things is in decline which causes lumbago.

Vomiting and cough with asthma are due to the fact that Yin energy resides in the lower region while Yang energy resides in the upper region, and as Yang energy of various kinds becomes floating without supporting roots, vomiting and cough with asthma come about.

Difficulty in and incapable of prolonged standing, dizziness and blurred vision while rising from a prolonged sitting position are due to the fact that ten thousand things are uncertain in regard to their Yin-Yang belongings and consequently, they are without a master (because in October Yang is exhausted while Yin is just beginning to generate, creating a Yin-Yang vacuum), the energy of autumn just begins with frost falling lightly at its initial stage, killing ten thousand things, and also, Yin and Yang are struggling with each other in the internal region which accounts for dizziness and blurred vision.

It is said that sometimes, people suffer from scanty energy and jumpiness; this is because of the inability of Yang energy to rule over the outside world; and when Yang energy is incapable of ruling over the outside world, it is incapable of moving outward; consequently, the energy of the liver cannot

rule either (because the liver is in tune with the little Yang) as it should, causing jumpiness, and jumpiness is called fried upsurging.

Fear as if being tracked down is due to the fact that neither the energy of autumn nor the ten thousand things have completely been gone, with scanty Yin energy and entrance of Yang energy resulting in a struggle between Yin and Yang that causes fear.

Dislike of rotten smell of foods is due to absence of stomach energy which causes dislike of rotten smell of foods.

Black complexion like the color of earth is due to internal deprivation of autumn energy that causes change in color.

Cough with nosebleed is due to the fact that Yang meridian is harmed so that the blood vessels are full of blood with Yang energy still remaining weak in the upper region, and when the blood vessels are full, it will cause cough and nosebleed.*

[Henry Lu's Commentary: *In Chinese medicine, energy should lead the blood; when Yang energy is still weak and blood remains strong and fills up the blood vessels (or meridians, for that matter), it will cause nosebleed which is the reason why nosebleed could be caused by energy deficiency.]

Swelling in the lower abdomen with difficulty in urination in women is due to the fact that the decreasing Yin belongs to Chen in the twelve terrestrial branches which is March, and March is Yin within Yang; when the vicious energy attacks the middle region, it will cause difficulty in urination and swelling of lower abdomen in women.

Low backache that prevents the patient from bending forward and backward is due to the fact that in March, Yang energy begins to flourish and ten thousand things begin to bend downward (bending down of leaves and branches of trees), so that they bend forward but not backward which applies to man as well.

Difficulty in urination with swelling of the skin (edema) is due to the fact that strong Yin with blocked meridians will cause difficulty in urination with swelling of the skin.

Dry throat with internal heat while Yang is extremely strong is due to the fact that when Yin and Yang are engaged in a struggle, it will cause heat leading to dry throat.

Chapter 50: On Essential Techniques of Inserting Needle

The Key Concepts in this Chapter

This chapter discusses the depth of needle insertion which should be taken into consideration in acupuncture treatment; it also discusses various symptoms that may occur as a result of improper needle insertion.

The Yellow Emperor asked: May I hear something about the essential techniques of inserting needle? Chi-Po replied: A disease may be superficial or deep, needle insertion may be shallow or deep, but the needle should be inserted at a proper depth in each case without exceeding the limits. When the needle is inserted too deeply, it will cause harm to internal organs; but when it is inserted too superficially (not deep enough), it will cause harm to the affected region and also induce the vicious energy to move

into that region. When the proper depth of needle insertion is not followed out, it will cause great harm to the body, disturbing the internal organs and making the patient ill at a later date. Therefore, it is said: a disease may occur in the hair and the pores, it may occur in the skin, it may occur in the muscles, it may occur in the meridians, it may occur in the tendons, it may occur in the bones, and it may occur in the marrow. In treating the disease of the hair and the pores, needle insertion should not cause harm to the skin; and when the skin is harmed, the lungs will be disturbed internally; when the lungs are disturbed, the patient will suffer from warm malaria in autumn (because the lungs rule in autumn) with shivering and cold.

In treating the disease of the skin, needle insertion should not cause harm to the muscles; when the muscles are harmed, the spleen will be disturbed internally; when the spleen is disturbed, the patient will suffer from abdominal swelling with depression and poor appetite during the seventy-two days in the four seasons when the spleen is in the reign.

In treating the disease of muscles, needle insertion should not cause harm to the meridians; when the meridians (which should include the blood vessels) are harmed, the heart will be disturbed internally; and when the heart is disturbed, it will cause heart pain in summer (when the heart is in the reign).

In treating the disease of meridians, needle insertion should not cause harm to the tendons; when the tendons are harmed, the liver will be disturbed internally; and when the liver is disturbed, the patient will have fever with relaxation of tendons in spring.

In treating the disease of tendons, needle insertion should not cause harm to the bones; when the bones are harmed, the kidneys will be disturbed internally; and when the kidneys are disturbed, the patient will suffer abdominal swelling and lumbago in winter. (Abdominal swelling here could also be interpreted as swelling in the chest region as the straight branch of the kidneys meridian travel through the liver and diaphragm region).

In treating the disease of the bones, needle insertion should not cause harm to the marrow; when the marrow is harmed, it will be wasted and pain in the tibia region will come about, and the patient will suffer from a general slackening and weakness of the whole body.

Chapter 51: Prescribed Depth of Needle Insertion

The Key Concepts in this Chapter

The depth of needle insertion should be determined by the region of disease. not unlike the dosages of herbs to be taken should be determined by the nature of disease.

The Yellow Emperor said: I wish to hear about the divided regions for superficial and deep needle insertion respectively.

Chi-Po replied: Needle insertion that should reach the bones should not cause harm to the tendons; needle insertion that should reach the tendons should not cause harm to the muscles; needle insertion that should reach the muscles (flesh) should not cause harm to the meridians (and blood vessels); needle insertion that should reach the meridians should not cause harm to the skin; needle insertion that should reach the skin only should not cause harm to the muscles; needle insertion that should

reach the muscles only should not cause harm to the tendons; needle insertion that should reach the tendons only should not cause harm to the bones.

The Yellow Emperor said: I do not understand the reason behind it and I wish to hear your explanations.

Chi-Po replied: The statement that needle insertion that should reach the bones should not cause harm to the tendons means that the needle is withdrawn as soon as it inserts into the tendons without reaching the bones (which can only cause harm to the tendons, because the disease is in the bone which should be treated). The statement that needle insertion that should reach the tendons should not cause harm to the muscles means that the needle is withdrawn as soon as it inserts into the muscles without reaching the tendons. The statement that needle insertion that should reach the muscles should not cause harm to the meridians means that the needle is withdrawn after it inserts into the meridians without reaching the muscles. The statement that needle insertion that should reach the meridians should not cause harm to the skin means that the needle is withdrawn after it inserts into the skin without reaching the meridians.

The statement that needle insertion that should reach the skin only should not cause harm to the muscles means that the disease is in the skin which should be inserted without causing harm to the muscles (which should not be inserted). The statement that needle insertion that should reach the muscles only should not cause harm to the tendons means that the needle should not be inserted past the muscles to reach the tendons. The statement that needle insertion that should reach the tendons only should not cause harm to the bones means that the needle should not be inserted past the tendons to reach the bones. Such are contrary to the prescribed depth of needle insertion.

Chapter 52: On Forbidden Points of Acupuncture

The Key Concepts in this Chapter

This chapter lists the acupuncture points which should not be needled and they are called forbidden points of acupuncture; it also presents the symptoms arising from needling such points.

The Yellow Emperor asked: Could you tell me how many points should not be needled ?

Chi-Po replied: The fatal points of the five viscera should be examined with great care. The liver is generated on the left, the lungs are stored on the right, the heart region is superficial, the kidneys govern the internal region, the spleen acts as the servant (of the stomach), and the stomach acts as the market place of foods.

The region above the diaphragm is the residence of parents (with the heart as father and the lungs as mother); on the sides of the 7th vertebra are the fine spirits.* When the energy of the above organs is obeyed, one will have happiness; and when their energy is not obeyed, one will have misery.

[Henry Lu's Commentary: *There the 7th vertebra is subject to two interpretations: first of all some interpreters maintain that it refers to the 7th thoracic vertebra and the heart is located on the side of this thoracic vertebra, so that the fine spirits actually refer to the energy of the heart; other interpreters hold the view that the 7th vertebra in fact refers to the 21st vertebra, namely, the 2nd lumbar vertebra where the kidneys are located, so that the fine spirits in fact refer to the spirits of the kidneys.]

When the heart is inserted into, the patient will die within one day, and belching is symptomatic of death.

When the liver is inserted into, the patient will die within five days, and talking is symptomatic of death.

When the kidneys are inserted into, the patient will die within six days, and sneezing is symptomatic of death.

When the lungs are inserted into, the patient will die within three days, and cough is symptomatic of death.

When the spleen is inserted into, the patient will die within ten days, and swallowing is symptomatic of death.

When the gall bladder is inserted into, the patient will die within one and half days, and vomiting (of bile) is symptomatic of death.

Insertion into the great arteries on the back of foot that causes incessant bleeding will cause death (the Chungyang point, {ST-42 chong yang}).

Insertion into the smooth meridian (referring to the meeting place of the small intestine meridian and the conception meridian) in the face will cause unfortunate blindness.

Insertion into the Naohu point (DU-17 nao hu) on the head will cause instant death

Insertion into the meridian on the underside of tongue (the Lienchuan point, {REN-23 lian quan}) excessively will cause incessant bleeding that leads to hoarseness.

Insertion into the reticular meridian on the underside of foot that fails to induce bleeding will cause swelling.

Insertion into the Weichung point (BL-40 wei zhong) too deeply with excessive bleeding will cause fainting with complexion deprived of color as if dead.

Insertion into the energy street meridian (the Chichung point, {ST-30 qi chong}) that fails to induce bleeding will cause swelling around the anterior superior iliac spine.

Insertion into the points in between vertebrae that reaches the marrow will cause hunchback.

Insertion into the region above the nipples which accidentally pierces into the nipple (the breast) will cause swelling of ulcer in the root of nipple region as if worm-eaten.

Insertion into the supraclavicular fossa too deeply will bring about depressed meridians and excretion of energy that cause asthma, cough, and upsurging energy.

Insertion into the Yuchi point (LU-10 yu ji) that fails to induce bleeding and depresses the meridians will cause swelling of hand.

Do not administer acupuncture treatment while the patient is intoxicated, because it will cause a disorder of energy. Do not administer acupuncture treatment while the patient is in a frenzy, because it will cause upsurging energy. Do not administer acupuncture treatment while the patient performs heavy work, (because it will sedate his energy). Do not administer acupuncture treatment right after the patient has finished a full meal, (because the energy will not flow). Do not administer acupuncture treatment while the patient is extremely hungry, (because his energy is in deficiency which will get worse after acupuncture treatment). Do not administer acupuncture treatment while the patient is

extremely thirsty (because the blood is in the dry and withered conditions). Do not administer acupuncture treatment while the patient is in great shock, (because his energy is in chaotic conditions). Insertion into the great artery along the medial side of thigh (where the spleen meridian travels through) that causes bleeding without a stop will cause death. Insertion into the Ke-Chu-Jen point (also called the Shangkuan point {GB-3 shang guan}) depressing the middle meridian will cause pus at the base of ears and deafness. Insertion into the knee-cap excreting the fluids will cause lameness. Insertion into the upper arm of the great Yin meridian (the lungs meridian) inducing excessive bleeding will cause instant death. Insertion into the little Yin meridian of foot inducing bleeding while the meridian in question is already in deficiency will cause speech difficulty of the tongue. Insertion into the depressed regions of the chest damaging the lungs will cause asthma upsurging energy and breathing while lying on back. Insertion into the depressed region of the elbow (the Chihse point {LU-5 chi ze}) causing the vicious energy to get coagulated in the deep region will give rise to inability to extend and flex the arm. Insertion into the region three osteo units below the medial thigh causing energy to depress will give rise to enuresis (because to be effective, needling should act on the energy without depressing it). Insertion into the armpit and the ribs region depressing the energy will give rise to cough. Insertion into the lower abdomen penetrating into the bladder with urine excreting into the lower abdomen will cause fullness in the lower abdomen. Insertion into the calf region (the Chengshan {BL-57 cheng shan}) depressing the energy (which means too deeply) will cause swelling. Insertion into the depressed bone above the eye socket piercing into the meridian will cause watering of eyes and blindness. Insertion into the joints excreting fluids will cause inability to extend and flex.

Chapter 53: On Concentration in Needle Insertion

The Key Concepts in this Chapter

The meaning of the title of this chapter is two-fold: First of all, it means that the acupuncturist should commit to memory the essentials of deficiency and excess and the techniques for treating them; secondly, it means that the acupuncturist should concentrate on the techniques of needle insertion in clinical practice.

The Yellow Emperor asked: May I hear about the essentials of deficiency and excess ?

Chi-Po replied: The normal state of the human body is such that when one's energy is in excess, his physical shape will also be in excess, and when one's energy is in deficiency, his physical shape will also be in deficiency. Disease will occur when this normal state is disobeyed. The normal state of the human body is such that when grains energy (which one consumes) is strong, one's energy will be strong, and when grains energy is weak (or in deficiency), one's energy will be in deficiency. Disease will occur when this normal state is disobeyed. The normal state of the human body is such that when the meridian is in excess, one's blood will be in excess (because the meridians are the residence of blood), and when the meridian is in deficiency, one's blood will be in deficiency. Disease will occur when this normal state is disobeyed.

The Yellow Emperor asked: What do you mean by disobeying ?

Chi-Po replied: Energy deficiency with hot sensations in the body means disobeying (the normal state of the human body, because when one suffers from energy deficiency, he should feel cold sensations in the body); consumption of plenty of grains with scanty energy means disobeying; poor appetite with plenty of energy means disobeying; strong meridian with scanty blood means disobeying; scanty meridian (namely, weak meridian with a scarcity of energy) with plenty of blood means disobeying. Strong energy with cold sensations in the body is caused by injurious cold (typhoid fever); energy deficiency with hot sensations in the body is caused by injurious summer heat. Consumption of plenty of grains with scanty energy is caused by deprivation of blood (that causes blood deficiency) and dampness in the lower region; consumption of little grains with plenty of energy is due to the vicious energy residing in the stomach and the lungs. Small meridian with plenty of blood points to consumption of liquor with heat in the middle region; big meridian with scanty blood points to the presence of the energy of wind in the meridian preventing the water and pulp from entering. Excess means the entrance of the vicious energy; deficiency means exit of the righteous energy. Energy excess will give rise to hot sensations, while energy deficiency will give rise to cold sensations. In needling the excess symptoms, the acupuncturist should open up the acupuncture point with the left hand (namely, to hold the needle and insert it with the right hand and to knead the acupuncture point with the left hand in order to excrete the vicious energy); in needling the deficiency symptom, the acupuncturist should close up the acupuncture point with the left hand in order to prevent the righteous energy from excreting).

Chapter 54: Expositions on Techniques of Needling

The Key Concepts in this Chapter

The contents of this chapter are very similar to Chapter 3 of the Ling Shu entitled, On Minute Needle; it puts forward the various techniques of acupuncture based upon the principle of toning up the deficiency and sedating the excess.

The Yellow Emperor said: I wish to hear your expositions on the nine needles as well as the principles underlying their treatment of deficiency and excess.

Chi-Po replied: Deficiency symptoms should be treated by bringing about excess which means that the patient should feel hot sensations around the tip of needle, because when the energy is in excess, it will generate heat. A full symptom should be sedated which means that the patient should feel cold sensations in the region around the tip of needle due to energy deficiency brought about by needling. Decayed energy that has been accumulated should be removed by bloodletting with needle. When the vicious energy is victorious, it should be made deficient by with drawing the needle without pressing the acupuncture point (to let it be drawn out in the process).

Slow and quick in order to bring about excess means to withdraw the needle slowly and to press the acupuncture point quickly (so that the righteous energy will not be drawn out in the process which is the technique of treating deficiency symptoms). Quick and slow in order to bring about deficiency means to withdraw the needle quickly and to press the acupuncture point slowly.

The so-called excess and deficiency refers to the amount of cold and warm energy (which means that more cold energy indicating deficiency and more warm energy indicating excess). When the acupuncturist fails to feel the activity of energy in the patient, it means that the energy is running too fast to be felt.

Primary and secondary should be examined in order to determine the symptoms that occur first and the symptoms that occur later. That deficiency should be toned up and excess should be sedated is the principle which should be obeyed by any skilled physician. To tone up excess and sedate deficiency is to depart from the established method of practice. The essentials of toning up deficiency and sedating excess consist primarily in the most delicate applications of nine needles, because each of them has its specific application. The timing of tonification and sedation should remain in tune with the opening and closing of energy stream. The nine needles have their respective names and different shapes, and they are made differently in order to perform the proper functions of tonification and sedation. Needle withdrawal should be suspended in treating excess symptoms in order to bring about the conditions of deficiency, and the needle should be withdrawn when the Yin energy has arrived on a large scale; on the other hand, in treating deficiency, needle should not be withdrawn until Yang energy has arrived on a large scale and hot sensations are felt under the tip of needle in order to bring about the conditions of excess. When the energy of meridian arrives, it should be guarded with great care so that the conditions of the energy will remain unchanged. The depth of needle insertion may be determined by the acupuncturist who knows where the disease is located, either external or internal (deep or superficial). The energy may be located in the far-off regions or in the neighbourhood, but one thing remains unchanged, namely, the acupuncturist should await the arrival of energy, deep or superficial. The acupuncturist should remain as careful as if standing at the edge of abyss, in order not to fall into it; he should hold the needle as if holding a tiger with great strength; he should ignore all things surrounding him and concentrate on his observation of patient, without looking toward the left or toward the right. The needle should be inserted perpendicularly without slanting; he should try to calm down the patient's spirits by looking through the latter's eyes in order to control his spirits so that the energy can be manipulated more easily (because the energy will move along the spirits).

The so-called three miles (the Tsusanli point, {ST-36 zu san li}) is located three osteo units below the knee; the so-called back of foot (the artery at the Chung-yang point, {ST-42 chong yang}) may become more visible by lifting up the knee (because when the Tsusanli point is pressed hard enough, the artery at the Chung-yang point will stop beating). The Shangchuhsu point (namely, {ST-37 shang ju xu}) is located in the depression on the lateral side of tibia; the Hsiachuhsu point (ST-39 xia ju xu) is located below the same depression.

The Yellow Emperor said: I have heard that the nine needles are in upward correspondence with the heaven, the earth, the four seasons and Yin and Yang. I wish to hear about the theory so that I will be able to pass on to posterity as the orthodox principles of acupuncture.

Chi-Po replied: The first needle corresponds to the heaven; the second needle corresponds to the earth; the third needle corresponds to Man; the fourth needle corresponds to the four seasons; the fifth needle corresponds to the five sounds; the sixth needle corresponds to the six pitch pipes of Yang; the seventh needle corresponds to the seven stars; the eighth needle corresponds to the eight winds; the

ninth needle corresponds to the nine distant divisions of China. The human body also corresponds to the nine needles which have their respective uses, and that is why there are nine needles.

Human skin corresponds to the heaven (because the skin belongs to the lungs which are like the heaven in the human body); human flesh corresponds to the earth (the spleen); human meridians corresponds to men (because they exist in the same way as men exist in the universe); human tendons correspond to the four seasons (because tendons corresponds to the liver which is the spring, namely, the beginning of the four seasons); human voice corresponds to the sounds; Yin and Yang in the human body are in tune with the energy that runs through the six pitch pipes of Yang; human teeth and face and eyes correspond to the stars; human breath that moves in and out corresponds to the wind; the nine openings and three hundred sixty five reticular meridians in the human body correspond to distant divisions of China.

Therefore, the first needle is designed to needle the skin; the second needle is designed to needle the flesh; the third needle is designed to needle the meridians; the fourth needle is designed to needle the tendons; the fifth needle is designed to needle the bones; the sixth needle is designed to regulate Yin and Yang; the seventh needle is designed to benefit pure energy; the eighth needle is designed to remove wind; the ninth needle is designed to reopen the nine openings and remove the vicious energy in the three-hundred-sixty-five articulations. This is what is meant by the expression, 'each of them has their specific uses'.

The human mind and will correspond to the eight winds (because they are all subject to constant change); human energy corresponds to the Heaven; the teeth and ears and eyes and five voices of man correspond to the five sounds and the six pitch pipes of Yang; Yin and Yang and meridians and the blood and the energy of man correspond to the earth (because they bear a resemblance to the nourishing functions of the earth).

The liver and the eyes of the human body correspond to nine (because the liver corresponds to eyes, and its generating number is three, and three times three equals nine). There are nine openings and three-hundred-sixty-five articulations in the human body.

(The rest of this chapter, containing twenty-four Chinese ideograms are considered as fragmentary and incomplete, and thus, they are uncertain in meaning).

Chapter 55: Supplement to Types of Needling

The Key Concepts in this Chapter

This chapter is a supplement to Chapter 7 of the Ling Shu entitled, Needles in Formal Use; it points out that some disease may take a long time to treat.

An experienced acupuncturist may do away with diagnosis by simply listening to the patient; if the patient complains about headache, he may apply a deeper insertion to reach the bone which should cure the disease; but needle insertion should not cause harm to the bone or the flesh or the skin; the skin is nothing but the passway of needle.

Yin needling involves one middle insertion and insertion on four sides for the treatment of cold and hot sensations (most interpreters believe that Yin needling is an error which should read Yang needling

instead). To treat deep and organic diseases, it is necessary to needle the five viscera at the organic points on the back (such as spleen transport, etc.) which are close to the viscera, because they are the gathering places of viscera; and after cold and hot sensations in the abdomen are gone, needling should stop. The important thing to remember is that superficial bloodletting should be done on withdrawing the needle. To treat swelling with pus, it is necessary to needle the affected regions, depending upon the size of carbuncle for deep or superficial insertion. To treat the big size of carbuncle, it is necessary to cause more bleeding, and to treat the small size of carbuncle, it is necessary to administer a deep insertion perpendicularly.

When the disease occurs in the lower abdomen with accumulations, it is necessary to insert the needle past the skin and marrow until the lower abdomen (the text could be an error which should instead read: to insert the needle along the skin, namely, superficial insertion). And then, needle both sides of the spinal column in between the fourth vertebral bone (namely, the Kaohuang point, BL-43 gao huang shu); and then, needle the side of thigh bone (namely, the Chuliao point, {GB-29 ju liao}) and the regions in between ribs (the Chingmen point, {GB-25 jing men}) for inducing the heat of energy in the abdomen to move downward and stop.

When the disease occurs in the lower abdomen with abdominal pain and unable to pass urine or without bowel movements, it is called hernia which is caused by invasion of cold energy into the liver and the kidneys meridians. Needle the points around the lower abdomen and in between the two thighs, and then, needle the points in between the loins and the ankle; it should involve many points until occurrence of hot sensations in the abdomen that signifies the recovery of disease.

When the disease occurs in the tendons, with cramps of tendons and pain of joints, inability to walk, it is called rheumatism of tendons. Needle the tendons and the dividing muscles without inserting into the bones until the occurrence of hot sensations in the tendons and then stop, which should cure the disease.

When the disease occurs in the muscles and the skin with pain all over the muscles and skin, it is called rheumatism of muscles caused by the attack of cold and dampness. Needle the great and small dividing muscles with a deep insertion involving many points in order to produce heat without causing harm to the tendons and bones; when the tendons and bones are harmed, it could result in carbuncle as if the original disease undergoing change. When various dividing muscles become hot which signifies the recovery of illness, needling should stop.

When the disease occurs in the bones, with heavy sensations in the bones and inability to lift up, sore pain in the bones and marrow, caused by the arrival of cold, it is called rheumatism of bones. Treat this disease by a deep insertion without causing harm to meridians and flesh. Needle at the great and small dividing muscles to generate hot sensations in the bones and then stop which should cure the disease.

When the disease occurs in the Yang meridians with alternating cold and hot sensations and involves various dividing muscles, it is called mania. Needle the meridians to bring about the conditions of deficiency until the occurrence of hot sensations in all dividing muscles and the recovery of disease.

The disease may attack once a year at the beginning; it may attack once a month, if not treated; it may attack four or five times a month, if not treated the disease is called insanity. Needle various dividing

muscles and various meridians. If the patient displays no cold sensations, it is sufficient to adjust the energy and blood with a needle in order to cure disease.

When the disease is due to the vicious energy of wind with cold alternating with hot sensations, perspiration, several attacks in one day, needle the dividing muscles and reticular meridians first; if the patient perspires and displays the symptom of cold alternating with hot sensations, needling once every three days for one hundred days when the disease will recover.

When the disease is due to the attack of great wind and with heavy sensations in the bones and joints, with falling of hair on the eyebrows, it is called the great wind; needle the flesh and muscles to induce perspiration for one hundred days, and then, needle the bones and marrow to cause perspiration for one hundred days, with a total of two hundred days which should bring about the growth of hair on the eyebrows, and then, needling should stop.

Chapter 56: On Skin Zones

The Key Concepts in this Chapter

There are two key concepts in this chapter, namely, the skin is divided into different zones, belonging to the twelve reticular meridians, and the disease normally attacks the skin first, gradually penetrating into the internal region of the human body.

The Yellow Emperor asked: I have heard that there are dividing zones in the skin, there are perpendicular and transversal meridians in the system of meridians, there are knots and links in the tendons, there are measurements in the bones, and they suffer from respective diseases. Could you tell me concerning the divisions of different zones, the right, left, upper, and lower regions of the body, the residence of Yin and Yang, in relation to the beginning and the end of disease ?

Chi-Po replied: The skin zones are divided by reference to the meridians, and this is true of all meridians. The Yang of the bright Yang is called the killing of birth (and this is due to the fact that it overcomes Yin which is the power of birth, with the Yang of the bright Yang as the summer solstice). The visible floating and reticular meridians in the skin all belong to the reticular meridians of the bright Yang, whether in the upper or lower regions. When the color appears blue, pain exists; when the color appears black, rheumatism exists; when the color appears yellowish-red, heat exists; when the color appears white, cold exists; when the five colors appear at the same time, a mixture of cold and heat exists. When the vicious energy remains strong in the reticular meridians, it will enter into the body to reside in the meridians as guest. The Yang is in charge of the external region while the Yin is in charge of the internal region.

The Yang of the little Yang is called axial support. The visible floating and reticular meridians in this particular zone (namely, the zone of the little Yang) all belong to the reticular meridians of the little Yang. When the vicious energy remains strong in the reticular meridians, it will enter into the body to reside in the meridians as guest. Therefore, when the vicious energy attacks the Yang, it will move from the Yang into the internal region, and when the vicious energy attacks the Yin, it will move outward; whether the vicious energy is attacking Yin or Yang, it will eventually penetrate into the organs; this applies to all meridians.

The Yang of the great Yang is called the axial gate. The visible floating and reticular meridians in this particular zone all belong to the reticular meridians of the great Yang, whether in the upper or lower regions. When the vicious energy remains strong in the reticular meridians, it will enter into the (master) meridians as guest.

The Yin of the little Yin is called the axial smoothness (namely, smooth opening and closing of doors according to the principle of Yin and Yang). The visible floating and reticular meridians in this particular zone all belong to the reticular meridians of the little Yin, whether in the upper or lower regions. When the vicious energy remains strong in the reticular meridians, it will enter into the body to reside in the (master) meridians as guest. When the vicious energy enters into the master meridians, it will pass through the Yang regions (namely, the superficial regions which belong to Yang); and the vicious energy will move out of the Yang and enter into the bones through the Yin regions.

The Yin of the master of the heart (the pericardium) is called damaging shoulders (because the pericardium meridian enters into the region below the armpit, and a loss of energy harmony will cause damage to the movement of the shoulders). The visible floating and reticular meridians in this particular zone all belong to the reticular meridians of the master of heart. When the vicious energy remains strong in the reticular meridians, it will enter into the body to reside in the (master) meridian as guest.

The Yin of the great Yin is called the axial closure (because Yin is in charge of storage). The visible floating and reticular meridians in this particular zone all belong to the reticular meridians of the great Yin, whether in the upper or lower regions. When the vicious energy remains strong in the reticular meridians, it will enter into the body and reside in the (master) meridian as guest.

The reticular meridians of the twelve (master) meridians are the skin zones. Therefore, the beginnings of one hundred diseases are generated originally in the skin and hair. When the vicious energy attacks, the pores will open up; when the pores open up, the vicious energy will enter into the body to reside in the reticular meridians as guest; when the vicious energy continues to stay without leaving, it will gradually move into the (master) meridians; when the vicious energy continues to stay without leaving, it will gradually move into the bowels and stay put in the stomach and intestines.

The moment when the vicious energy enters the body through the skin, hair in the skin will stand up as if in shivering, and the pores will be open; when it enters into the reticular meridians, the meridians affected will be full with a change in color; when it enters into the meridians as guest, the meridians affected will become in deficiency and depressed; when it stays in between the tendons and bones, cramps of tendons and pain in bones will occur if there is plenty of cold energy, and relaxation of tendons and deprivation of bones will occur if there is plenty of hot energy with flesh burned, so to speak, and muscles in the shoulders and elbows and knees broken up, and hair standing up and decayed.

The Yellow Emperor asked: You have mentioned something concerning the twelve skin zones. What happens when they are diseased ?

Chi-Po-replied: The skin is the zones of meridians. When the vicious energy comes to reside in the skin as guest, the pores will be open; when the pores are open, the vicious energy will enter to reside in the reticular meridians as guest; when the reticular meridians become full, the vicious energy will move

into the master meridians; when the master meridians become full, the vicious energy will enter further to reside in the bowels and viscera. Therefore, there are various zones in the skin, but they are not responsible for severe diseases (which occur only when the vicious energy is not checked at the skin level).

The Yellow Emperor said: Good.

Chapter 57: On Meridians

The Key Concepts in this Chapter

This chapter discusses the colors of meridians which correspond to the five viscera; it points out that the colors of the reticular meridians will change during the four seasons.

The Yellow Emperor asked: The visible reticular meridians have five different colors, azure, yellow, red, white, and black. Why is that?

Chi-Po replied: The master meridians have their constant colors, but the reticular meridians have no constant colors, because their colors undergo change.

The Yellow Emperor asked: What are the constant colors of the master meridians ?

Chi-Po replied: The heart is red, the lungs are white, the liver is azure, the spleen is yellow, and the kidneys are black; all of which correspond to the colors of meridians.

The Yellow Emperor asked: Do the colors of Yin and Yang reticular meridians also correspond to those of master meridians ?

Chi-Po replied: The colors of Yin reticular meridians correspond to their master meridians, but the Yang reticular meridians have no constant colors, because their colors undergo change according to the tendency of the four seasons. When there is plenty of cold energy, the reticular meridians will be frozen; and when they are frozen, they will appear azure and black; when there is plenty of hot energy, the reticular meridians will be moistened; and when they are moistened, they will appear yellow and red; all of which are normal colors without disease. When all the five colors are present, it is due to the stimulations of excessive cold and heat.

The Yellow Emperor said: Good.

Chapter 58: On Energy Points

The Key Concepts in this Chapter

This chapter presents the distribution of three-hundred-sixty-five acupuncture points, and as each point is connected with the energy of internal organs, they are called energy points.

The Yellow Emperor asked: I have heard that there are three-hundred-sixty-five energy points which correspond to one year, but I don't know their locations. Could you tell me about it ?

Chi-Po bowed his head again and replied: The question your majesty puts forward is indeed a detailed one. It seems to me that no one can present a complete answer unless he is a most intelligent person.

Let me give an elaborate answer if I could.

The Yellow Emperor held up two hands together and stepped back in respect and then asked: There is something I have never seen and there is something I have never heard before; your remarks have already made me feel as if I had already seen it with my eyes and heard about it with my ears.

Chi-Po replied: This is what is meant by saying that it is easier to talk to an intelligent person or that a good horse is far easier to ride on.

The Yellow Emperor said: I am not an intelligent person to whom you can talk easily, but I understand what the popular saying means which is rather enlightening in the true number. What I am asking is the true number (of acupuncture points) which should clear up my ignorance but which is nothing delicate or difficult. However, I wish to hear your elaborate answer so that I can understand it fully and store it in the golden bookcase for transmitting to no one but the right person .

Chi-Po bowed his head again, rose, and then replied: I wish to explain to your Majesty as follows --- Pain in the back and in the heart affecting each other should be treated by the Tientu point (REN-22 tian tu), the ten vertebrae point (namely, the Chungshu point, {DU-7 zhong shu}), and the Shang-Chi point (namely, the Chungwan point, {REN-12 zhong wan}). The Shang-Chi point is the stomach, while the Shia-Chi point (namely, {REN-4 guan yuan}) is the Kuanyuan point.

Backache and chest pain mutually affect each other, because they are connected with Yin and Yang on the right and on the left. The symptoms include pain in the front and in the back with obstructing sensations; chest pain and pain in the ribs causing the patient to refrain from breathing, inability to lie down, upsurging energy, shortness of breath, pain on one side, fullness of meridian protruding slantingly toward the hip meridian (the governing meridian at the Changchiang point, {DU-1 chang qiang}). It (the governing meridian) is linked to the chest and the ribs, branching into the heart and cutting across the diaphragm, travelling upward to meet with the conception meridian at the Tientu point (REN-22 tian tu), and moving slantingly downward through the shoulder to meet again with the conception meridian in the region below the ten vertebrae point.

There are a total of fifty points of the five viscera (referring to well points, outpouring points, etc.); and there are seventy-two points of the six bowels (referring to the original points also). There are a total of fifty-nine points for treating hot diseases, and there are a total of fifty-seven points for treating water diseases; there are five planes on the head with five points on each plane, bringing about a total of twenty-five points (for hot diseases); there are five points on each side of the spinal column, bringing about a total of ten points (for hot diseases); there is one point on the upper side of the great vertebra, bringing about a total of two points (the points in question are uncertain according to many interpreters); and also, there are two points called the Mu-tungtzu (namely, {GB-1 tong zi liao}) and the Fupai (GB-10 fu bai) respectively, bringing about a total of four points; there are two points on the side of greater trochanter (namely, the Huantiao point, {GB-30 huan tiao}); there are two Tupi points (namely, {ST-35 du bi}); there are two increasing hearing points in the ears (namely, the Tingkung point, {SI-19 ting gong}); there are two points at the root of eyebrows (namely, the Tsanchu point, {BL-2 zan zhu}); there is one point in the center of vertex (namely, the Paihui point, {DU-20 bai hui}); there are two points called the inion points (namely, the Chiaoyin point, {GB-11 tou qiao yin}); there are two Shangkuan points (GB-3 shang guan); there are two Taying points (ST-5 da ying); there are two Hsiakuan points (namely, {ST-7 xia guan}); there are two Tienchu points (BL-10 tian zhu);

there are four Chuhsu points (namely, {ST-37 shang ju xu, ST-39 xia ju xu}); there are two Chu-Ya points (namely, the Chiache points, ST-6 jia che); there is a point called the Tientu point (REN-22 tian tu); there are two Tienfu points (LU-3 tian fu); there are two Tienyu points (SJ-16 tian you); there are two Futu points (LI-18 fu tu); there are two Tienchuang points (SI-16 tian chuang); there are two Chienhsia points (namely, the Chienchin points, {GB-21 jian jing}); there is one Kuanyuan point (REN-4 guan yuan); there are two Weiyang points (BL-39 wei yang); there are two Chienchin points (SI-9 jian zhen); there is one Yinmen point (namely, the Yamen point, {DU-15 ya men}); there is one umbilicus point (the Chichung point, {REN-8 shen que}); there are twelve chest points; there are two back points (the Tachu point, {BL-11 da zhu}); there are twelve points on the sides of chest; there are two points called the dividing muscles points (namely, the Yangfu points, {GB-38 yang fu}); there are two transversal points above the ankles (KID-8 jiao xin, and BL-59 fu yang); there are four points on the heel meridians of Yin and Yang (KID-6 zhao hai, and BL-62 shen mai).

As to the points for water diseases, they are situated in the dividing muscles, whereas the points for hot diseases are energy points (namely, they are meeting-points of master meridians). Two points in the depression on the side below the knee are for treating cold and hot diseases (namely, the Yangkuan point, GB-33 xi yang guan). There is a great forbidden point located five osteo units below the Tienfu point (LU-3 tian fu), and this point cannot be needled as many as twenty-five times (referring to the Wuli point, {LI-13 shou wu li}). We have been discussing the three-hundred-sixty-five points, all of which are acupuncture points.

The Yellow Emperor asked: I have come to grasp the locations of acupuncture points and the regions of needling; now, could you tell me if the reticular and tiny points as well as the points called valleys and rivers also correspond to the heaven?

Chi-Po replied: The reticular and tiny points also meet with the three-hundred-sixty-five points to correspond to one year; when they are full of extraordinary vicious energy, it will obstruct the free passage of nutritive and defence energies. When the nutritive and defence energies become obstructed and stay put, the defence energy will disperse and the nutritive energy will overflow, causing an exhaustion of energy and blood clots. The patient may experience external fever and internal shortage of energy. When this occurs, sedation should be done without delay in order to reopen the passage of nutritive and defence energies; needling the regions where symptoms are visible by sedation, without reference to acupuncture points.

The Yellow Emperor asked: Yes. Could you tell me something concerning the meetings of rivers and valleys ?

Chi-Po replied: The great meetings of muscles are valleys, while the small meetings of muscles are rivers. The boundaries of dividing muscles are the meetings of rivers and valleys, which are the places nutritive and defence energies pass through and where great energies meet together. When the vicious energy remains strong causing accumulated obstructions of energy, the meridians will become hot and muscles decayed with a stoppage of nutritive and defence energies; as a result, pustulation will come about along with a deprivation of muscles and bones and marrow, leading to external destruction of the knee bend. When the vicious energy stays put in the joints, it will certainly cause destruction. An accumulation of cold energy will cause an instability of nutritive and defence energies, with flesh

curled up and tendons shrunk, and inability of ribs and elbow to extend, giving rise to internal bone rheumatism and external numbness of muscles, which is called deficiency due to great cold energy residing in the rivers and valleys. Rivers and valleys also correspond to one year along with the three-hundred-sixty-five meetings of points, and minor rheumatism with overflowing vicious energies often travels back and forth along the meridians which can be reached by tiny needles, not unlike treating tiny and reticular meridians.

The Yellow Emperor ordered the guards to retire and then rose, and then he bowed his head and said: Today, you have clearly answered my questions and made me understand the theories; I shall store it in the golden bookcase without teaching it to anyone but the right person.

And so, the Yellow Emperor placed the documents in the royal library with the title, Locations of Energy Points.

Chi-Po replied: When the tiny and reticular meridians that belong to the separate meridians are full of blood and should be sedated, they may be regarded in the same way as the three-hundred-sixty-five meridians. After the vicious energy enters into the reticular meridians, it may move on to the twelve master meridians and then to all parts of the body, not merely confined to the fourteen master meridians. After the vicious energy has penetrated into the internal region of the body, sedation should be administered by way of the ten meridians (namely, the meridians of the five viscera).

Chapter 59: On Meeting Points of Energy

The Key Concepts in this Chapter

There is a significant difference between this chapter and Chapter 58 and the difference consists in the fact that in Chapter 58, energy points refer to the points on a given meridian, whereas in this chapter, meeting points refer to the points where the energy of one meridian meets with that of another meridian. Thus, this chapter focuses on the meeting points of two meridians, not only the points on a given meridian.

Seventy-eight points have their energy initiated from the energy of the great Yang meridian of foot (bladder meridian), including the following: one point on the head of each eyebrow (the Tsanchu point, {BL-2 zan zhu}); there are points located on the plane extending from this point to the frontal hairline and the back of neck with a distance of three and half osteo units, with five planes on the side as far as three osteo units away.*

[**Henry Lu's Commentary:** *There are some disagreements among the Chinese interpreters, and the disagreements focus on what points are involved. Some interpreters are of the opinion that the Chinese text reads that the points located on the plane extending from this point to the frontal hairline and the back of neck is an error committed by later acupuncturists, because the expression 'the back of neck' should read the top of head in which case, three points are involved, namely, DU-22 xin hui, DU-23 shang xing, and DU-24 shen ting; other interpreters insist that the original Chinese text does not contain any error, and the points involved are BL-11 da zhu and BL-12 feng men.]

The floating energies (the energies of Yang meridians) travelling in the skin are spread into five planes with five points on each plane, bringing about a total of twenty-five points. There is one point on each side of the great tendons in the middle of the back of neck (the Tienchu point, BL-10 tian zhu); there is one point on each side of the Fungfu (DU-16 feng fu) point (referring to the Fengchih point, {GB-20 feng chi}). In addition, there are twenty-one vertebrae situated in between the back and the coccyx with one point situated in each of the fifteen intervertebral spaces, including five organic points of each of the five viscera and six organic points of each of the six bowels. And also, there are six points on each leg in between the Weichung point (BL-40 wei zhong) and the little toe.

Sixty-two points have their energy initiated from the energy of the little Yang meridian of foot, including the following: Two points at the two angles of head (namely, the Tienchung point, {GB-9 tian chong}, and the Chupin point, {GB-7 qu bin}); five points on each side and in between the eye and the frontal hairline; one point on each side and above the frontal angle of ear; one point on each side and below the frontal angle of ear; one point on each side and below the lateral angle of hairline (the Holiao point, {SJ-22 he liao} there are two points called the Kerchujen (namely, the Shangkuan point, {GB-3 shang guan}); one point on each side and in the depression behind the ear (the Yifeng point, {SJ-17 yi feng}); one point on each side called the Hsiakuan point (ST-7 xia guan); one point on each side behind the angle of jaw and below the ear (the Chiache point, {ST-6 jia che}); one point on each side and in the supraclavicular fossa (namely, the Chuehpen point, {ST-12 que pen}); from the region three osteo units below the armpit (there are three points, namely, GB-22 yuan ye, GB-23 zhe jin, and PC-1 tian chi); from the ribs region downward to the false ribs region (there are six points, namely, GB-24 ri yue, LIV-13 zhang men, GB-26 dai mai, GB-27 wu shu, GB-28 wei dao, GB-29 ju liao); one point situated in each of the eight intercostal spaces from the region three osteo units below the armpit to the false ribs region (not clear as to the points involved); one point on each side and situated in the lateral region of the center of greater trochanter (namely, the Huantiao point, GB-30 huan tiao); there are six points on each side and situated from the knee downward to the little toe and the fourth toe.

Sixty-eight points have their energy initiated from the energy of the bright Yang meridian of foot, including the following: three points each on the side of the frontal hairline (namely, GB-5 xuan lu, GB-14 yang bai, ST-8 tou wei); one point each in the region below the cheek bone (namely, the Szupai point, {ST-2 si bai}); one point on each side and in the bony depression which is called the Taying point (ST-5 da ying); one point on each side called the Jenying point (ST-9 ren ying); one point on each side and in the bony depression lateral to supraclavicular fossa (the Tienliao point, {SJ-15 tian liao}); one point on each side and situated in between the chest bones (with a total of twelve points on both sides, including ST-13 qi hu, ST-14 ku fang, ST-15 wu yi, ST-16 ying chuang, ST-17 ru zhong, ST-18 ru gen); on the side of the Chiuwei point (REN-15 jiu wei) and three osteo units below the nipple, five points on each side of the stomach (namely, ST-19 bu rong, ST-20 cheng man, ST-21 liang men, ST-22 guan men, ST-23 tai yi); three points on each side of the umbilicus and two osteo units away from it (the text reads three osteo units which could be an error); two osteo units below the umbilicus, three points on each side; one point on each side responding to the artery called the Chichie point (namely, the Chichung point, {ST-30 qi chong}); one point on each side and situated above the

Futu point (ST-32 fu tu) called the Pikwan point (ST-31 bi guan); there are eight points on each side and situated from the Sanli point downward (namely, the Tsusanli point, {ST-36 zu san li}) to the middle toe of a parallel with the space of the middle toe (including ST-36 zu san li, ST-37 shang ju xu., ST-39 xia ju xu., ST-41 jie xi, ST-42 chong yang, ST-43 xian gu, ST-44 nei ting, ST-45 li dui).

Thirty-six points have their energy initiated from the energy of the great Yang meridian of hand, including the following: one point on each medial angle of eye; one point on each side lateral to the lateral angle of eye (the Tungtzuliao point, {GB-1 tong zi liao}); one point on each side below the cheek bone (Chuanliao point, {SI-18 quan liao}); one point on each side above the ear (the Chuehsun point, {SJ-20 jiao sun}); one point on each side and situated in the ear (the Tingkung point, {SI-19 ting gong}); one point on each side called the Chuku point, {LI-16 ju gu}); one point on each side above the armpit (SI-10 nao shu) one point on each side and above the atlas (GB-20 feng chi); one point on each side and four osteo units above the Tienchuang point (SI-16 tian chuang)); one point on each side in the shoulder joint region (SI-12 bing feng); one point on each side and three osteo units below the shoulder joint region (the Tientsung point, SI-11 tian zong); six points on each side and situated from the elbow downward to the tip of the little finger (including SI-8 xiao hai, SI-1 shao ze, SI-2 qian gu, SI-3 hou xi, SI-4 wan gu, SI-5 yang gu).

Twenty-two points have their energy initiated from the energy of the bright Yang meridian of hand, including: two points on each side lateral to the nostril (LI-19 he liao, LI-20 ying xiang); one point on each side and situated in the space between bones called the Taying point (ST-5 da ying); one point on each side and meeting with the atlas (the Tienting point, LI-17 tian ding); one point on each side and meeting with the acromial end of clavicle (the Chienyu point, LI-15 jian yu); six points on each side and situated from the elbow downward to the joints of the thumb and the forefinger (including LI-1 shang yang, LI-2 er jian, LI-3 san jian, LI-4 he gu, LI-5 yang xi, LI-10 shou san li).

Thirty-two points have their energy initiated from the energy of the little Yang meridian of hand, including the following: one point on each side and below the cheek bone (the Chuanliao point, {SI-18 quan liao}); one point on each side and behind the eyebrow (the Ssuchukung point, {SJ-23 si zhu kong}); one point on each side and above the angle (the Hsuanli point, GB-6 xuan li); one point on each side and situated behind the lower mastoid process (the Tienyu point, {SJ-16 tian you}); one point on each side and in the back of neck and in front of the great Yang of foot (the Fengchih point, (GB-20 feng chi); one point on each side clipping the Futu point (the Tienchuang point, {SI-16 tian chuang}); one point on each side called the Chienchen point (SI-9 jian zhen); one point on each side in the dividing muscles three osteo units below the Chienchen point (SI-9 jian zhen) (referring to a total of six points with three points on each side namely, SJ-12 xiao luo, SJ-14 jian liao, SI-10 nao shu); six points on each side and situated from the elbow downward to the joints of the little finger and the ring finger (including SJ-1 guan chong, SJ-2 ye men, SJ-3 zhong zhu, SJ-4 yang chi, SJ-6 zhi gou, SJ-10 tian jing, and also, the joints referred to could also be translated as the tips).

Twenty-eight points have their energy initiated from the energy of the governing meridian, including the following: two points on the back of neck (DU-15 ya men, DU-16 feng fu); eight points on the central plane on the back and behind the hairline; three points in the center of the face; fifteen points situated from the Tachui point (DU-14 da zhui) downward to the lower end of the spinal column and

on the side, with the plane reaching the sacrum divided into twenty-one vertebrae which is the spinal method.

Twenty-eight points have their energy initiated from the energy of the conception meridian, including the following: two points located in the center of the throat; one point on each space of bones in the chest region (with a total of six points, namely, REN-16 zhong ting, REN-17 dan zhong, REN-18 yu tang, REN-19 zi gong, REN-20 hua gai, REN-21 xuan ji); from the Chiuwei point (REN-15 jiu wei) downward extending three osteo units, there are three points (REN-12 zhong wan, REN-13 shang wan, REN-14 ju que); below the stomach, (there are four points); the distance between the anterior superior iliac spine and the navel measures six and half osteo units, containing six-points; this is the way of locating points in the abdominal region; one point in the lower Yin region (the Huiyin point, REN-1 hui yin); one point on each side below the eye (the Chengchi point, {ST-1 cheng qi}); one point below the lower lip (the Chengchiang point, {REN-24 cheng jiang}), one point called the Yinchiao point (DU-28 yin jiao).

Twenty-two points have their energy initiated from the energy of the connective meridian, including the following: (six points on each side, including KID-16 huang shu, KID-17 shang qu, KID-18 shi guan, KID-19 yin du, KID-20 tong gu, and KID-21 you men) on the side of the Chiuwei point (REN-15 jiu wei) and half osteo unit lateral to the central plane, with the distance extending to one osteo unit from the Yumen point (KID-21 you men) to the navel; (there are five points on each side of the navel) half osteo unit away from the navel with points situated one osteo unit away from each other in between the navel and the pubic bone; this is the way of locating points in the abdominal region.

(There are two points) of the little Yin of foot situated below the tongue*; there is one point on each side and situated in the pubic hair of the decreasing Yin (namely, the Chimo point, {LIV-12 ji mai}); there is one point of the little Yin of hand on each side (the Yinhsi point, {HT-6 yin xi}); there is one point on each side that belongs to the heel meridian of Yin (namely, the Chiaohsin point, {KID-8 jiao xin}); there is one point on each side that belongs to the heel meridian of Yang (the Fuyang point, BL-59 fu yang); and there are points whose energy initiated from the energy of meridians travelling through the various borders of thenar eminence of hand and foot**; thus, there are a total of three-hundred-sixty-five points.

[Henry Lu's Commentary: *There could be only one point called the Lienchuan point (REN-23 lian quan); or, the points involved could refer to two extraordinary points called Chinchinyuyeh {jinjin -on the left, yuye -on the right}.

**The interpretation of this particular passage involves some guesswork, as the Chinese text mentions no points at all.