

**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 SIX**Chapter 60: On Joint Cavities****The Key Concepts in this Chapter**

This chapter discusses acupuncture treatment of diseases; it points out the methods of treatment and the methods of locating acupuncture points. In addition, symptoms related to the governing meridian and the conception meridian, etc. are listed.

The Yellow Emperor asked: I have heard that wind is the beginning of one hundred diseases. How to treat it by acupuncture ?

Chi-Po replied: Wind enters into the body from outside to cause shiverings and perspiration, headache, heaviness of the body, dislike of cold. Treatment should be directed to the Fengfu point (DU-16 feng fu) as well as the regulation of Yin and Yang; deficiency should be toned up while excess should be sedated. If the great wind causes pain in the back of neck, needle the Fengfu point which is located above the first cervical vertebra. If the great wind causes perspiration, apply moxibustion to the Yihsi point (BL-45 yi xi) which is located in the region on the back and below the shoulder and three osteo units lateral to the spinal column; when this point is pressed, the patient will exclaim, 'Alas', and the acupuncturist will feel throbbing at the tip of hand.

When a person is under the attack of wind, he will dislike wind which should be treated by needling the head of eyebrow (the Tsanchu point, {BL-2 zan zhu}). When the wind attacks while sleeping to cause the disease called loss of the pillow (neck pain), it should be treated by the point located in between the shoulder and the clavicle (the Chuehpen point, {ST-12 que pen}), and also the point which is located on a level with the tip of elbow with the patient shaking to bend the elbow (the Yangkuan point, {DU-3 yao yang guan}), and the Chichung point (DU-6 ji zhong) should be treated with moxibustion.

Pain extending from the false ribs region and affecting the lower abdomen with swelling should be treated by needling the Yihsi point (BL-45 yi xi). Lumbago that prevents the patient from turning around and acutely affects the testicles should be treated by needling the eight Liao points (namely, BL-31 shang liao, BL-32 ci liao, BL-33 zhong liao, BL-34 xia liao) for relief of pain, and the points in question are located in between the loins and the coccyx.

Cold and hot sensations in the disease named 'running sores' should be treated by needling the Hanfu point (namely, the Yangkuan point, GB-33 xi yang guan) located in the fissure of bones on the side of the knee-cap; in locating this point, let the patient assume the posture of bowing; in locating the point in the center of sole of foot, the patient should be on his knees (the Yungchuan point, {KID-1 yong quan}).

The conception meridian begins in the region below the Chungchi point (REN-3 zhong ji) and travels upward through the edge of pubic hair, along the central plane of the abdomen, upward to the Kuanyuan point (REN-4 guan yuan), and reaches the throat, and upward to the lower half of cheek and along the face to enter into the eyes.

The connective meridian begins at the Chicheh point (the Chichung point, {ST-30 qi chong}), travels upward through the side of navel along with the little Yang meridian (which could be an error, because it should be the bright Yang meridian according to some interpreters), reaches the middle of the chest and spreads. When the conception meridian is diseased, a man will suffer from seven kinds of hernia of internal coagulations, and a woman will suffer vaginal discharge and abdominal obstructions (a disease characterized by a big stomach). When the connective meridian is diseased, the patient will suffer from upsurging energy and internal acuteness in the abdomen (tenesmus).

When the governing meridian is diseased, the patient will suffer from stiffness of spine and curvature of spine.

The governing meridian begins from the region below the lower abdomen in the center of pubic bone. In women, it enters to be connected with the orifice of vestibule, namely, at the tip of the external urethral orifice. Its linking meridian travels along the sex organs to meet at the point in between the sex organs and the anus (namely, the perineum which is the Huiyin point, {REN-1 hui yin}), and a separating linking meridian turns around the hip region to reach the little Yin meridian where it meets with the middle linking meridian of the giant Yang (the bladder meridian); the little Yin travels upward through the medial-posterior region of thigh and cuts across the spine to be linked with the kidneys.

The governing meridian begins in the medial angle of eye along with the great Yang, travels upward to the forehead to meet at the top of head and enter into the brain; and then, it moves outward to travel downward to the back of neck, along the shoulder and the posterior angle of armpit, clipping the spine to reach the middle of the loins, and then, it enters along the sacrospinalis m. to be linked with the kidneys. In men, it travels along the penis downward to reach the midpoint between the sex organs and the anus, just like in women. One of its branches travels upward from the lower abdomen to cut right across the center of navel and moves still upward to cut across the heart and enter into the throat; it then continues to travel upward to the lower cheek and circle the lips and to be connected upward with the central region below the two eyes. When such branches are diseased, pain will occur in the lower abdomen moving upward to apply pressure on the heart, with difficulty in urination and bowel movement which is called pressure pain of hernia. In women, it will cause sterility in addition to the following symptoms both in men and women: retention of urine, piles, and enuresis and dry throat. When the governing meridian is diseased, the governing meridian should be treated; the point above the pubic bone should be treated (namely, the Chuku point, {REN-2 qu gu}), and in severe cases, the point below the navel should be treated (the Yinchiao point, {REN-7 yin jiao}). When the upsurging energy of the governing meridian causes breathing sound, the point in the middle of the throat should be treated which is located in between the supraclavicular fossae (the Tientu point, {REN-22 tian tu}). When the upsurging energy causes pressure to the throat, the Chien should be treated; and the Chien is a point that is in the upper region and on the side of cheek; (namely, the Taying point, {ST-5 da ying}).

If the patient has pain in the knee and difficulty in bending the knee, the Pikuan point (ST-31 bi guan) should be treated; if the patient has pain in the knee while sitting down, the point on the hip joint should be treated (the Huantiao point, {GB-30 huan tiao}); if the patient feels as if the bones were about to dissolve and with hot sensations while standing up, the knee joint should be treated (the Yangkuan point, {GB-33 xi yang guan}); if pain in the knee affects pain in the big toe, the popliteal fossa should be treated (the Weichung point, {BL-40 wei zhong}); if pain in the knee while sitting down bears a resemblance to something hidden inside, the gate should be treated (in the region above the popliteal fossa and behind the tendons); if pain in the knee causes inability to bend and extend, the point on the posterior-central side should be treated (the Tachu point, {BL-11 da zhu}); if pain in the knee affects the tibia as if about to break up, the Shu-Liao point on the bright Yang meridian should be treated (the Tsusanli point, {ST-36 zu san li}); if pain causes sensations as if the knee were about to separate, treat outpouring point of the great Yang meridian of foot (BL-66 tong gu) and the outpouring point of the little Yin (KID-2 ran gu); if sore pain with weakness involving the tibia occurs, along with inability to stand for long the link of the little Yang should be treated which is located five osteo units above the lateral ankle (the Kuangming point, {GB-37 guang ming}).

The Chien (referred to as the Pikuan point in the last paragraph) is located above the fibula and below the pubic bone; the Chi (translated as the hip joint in the last paragraph) clips the thigh bone; the Haikuan (translated as the knee joint in the last paragraph) refers to the knee joint; the Lienhai refers to the connecting region of the high bone of the knee with tibia; the fibula is below the Hai; the popliteal fossa is above tibia; the Kuan (translated as the gate in the last paragraph) is above the popliteal fossa; inion is the bone on the back of head.

Fifty-seven points are located in the joint cavities and good for the water diseases, including: there are five planes upward from the coccyx with five points on each plane; there are two planes from the Futu point (ST-32 fu tu) upward with five points on each plane; there is one plane on each side (above the lateral ankle) with six points on each plane.

The marrow cavity (referring to the Fengfu point, {DU-16 feng fu}) is located three osteo fen (namely, 0.3 osteo unit) behind the brain and below the posterior hairline and inion; another point is located below the lower base of gum (the Chengchiang point, {REN-24 cheng jiang}); another point is located in the middle of the back of neck and below the atlas (the Yamen point, {DU-15 ya men}); another point is located in the bone cavity above inion and above the Fengfu point (referring to the Naohu point, {DU-17 nao hu}); another point is located below the cavity of spinal column and below the coccyx (the Changchiang point, DU-1 chang qiang); a number of marrow cavities are located in the face and on the side of nose; and some bone cavities are below the mouth and on the shoulders. Bone cavities in the posterior angle of armpit on both side are located in the lateral Yang region of the angle. Bone cavities of the upper arm are located in the Yang region of the upper arm four osteo units away from the lateral ankle and in between the two bones. Upper cavities of thigh bone are located in the Yang region of the thigh, four osteo units above the knee (the Futu point, {ST-32 fu tu}). Bone cavities of tibia are located at the upper tip of fibula (the Tupi point, {ST-35 du bi}).

Bone cavities of the edge of thigh are located in the region below the artery in the hair. Bone cavities of coccyx are located behind the thigh bone and four osteo units away (referring to the eight Liao

points). Flat bones have blood travelling through them but without orifices of marrow, because the marrow is replaced by the blood.

The method of applying moxibustion to treat cold-hot symptoms is such that the Tachui point (DU-14 da zhui) in the back of neck should be treated first, and the number of moxa sticks to be applied should be determined by the patient's age; then, the coccyx point should be treated by moxibustion and the number of moxa sticks to be applied should also be determined by the patient's age. Apply moxibustion to the depressed spots at the edge of clavicle; apply moxibustion to the depression while the patient is lifting up his arm and shoulder (namely, the Chienyu point, {LI-15 jian yu}); apply moxibustion to the points between the two ribs regions (the Chingmen point, {GB-25 jing men}); apply moxibustion to the tip of the depression just above lateral malleolus (the Yangfu point, {GB-38 yang fu}); apply moxibustion to the point in between the little toe and the fourth toe (line Hsiahsi point, {GB-43 xia xi}); apply moxibustion to the depression below the calf (the Chengchin point, {BL-56 cheng jin}); apply moxibustion to the region behind lateral malleolus (the Kunlun point, {BL-60 kun lun}); apply moxibustion to the region above supraclavicular fossa where pain and hardness occur like tendons; apply moxibustion to the depression in the pectoralis major region (the Tientu point, {REN-22 tian tu}); apply moxibustion to the region below the head of ulna (the Yangchih point, {SJ-4 yang chi}); apply moxibustion to the Kuanyuan point (REN-4 guan yuan) three osteo units below the navel; apply moxibustion to the artery at the edge of hair (the Chichung point, {ST-30 qi chong}); apply moxibustion to the region in between tendons and three osteo units below the knee (the Tsusanli point, ST-36 zu san li); apply moxibustion to the artery on the back of foot on the bright Yang of foot meridian (the Chungyang point, {ST-42 chong yang}); apply moxibustion to the top of head (the Paihui point, {DU-20 bai hui}); apply moxibustion in the amount of three sticks of moxa to the dog bite, because dog bite will also cause cold and hot sensations, thus, there are a total of twenty-nine places where moxibustion may be applied. Injuries caused by consumption of foods may also be treated by moxibustion, but if it does not recover by moxibustion, apply acupuncture for many times to the points on the meridian displaying Yang excess which has become visible (namely, the diseased Yang meridians) and then apply herbal therapy.*

[Henry Lu's Commentary: *When cold and hot sensations are caused by injuries of foods, it may be treated by moxibustion; but, if moxibustion fails to heal the disease, frequent needling may be applied to the diseased Yang meridians to be supplemented by herbal therapy which should heal the cold and hot sensations, and the points to be used may involve the points on the large intestine meridian, such as the Sanchien point (LI-3 san jian).]

Chapter 61: On Acupuncture Points for Edema and Hot Disease

The Key Concepts in this Chapter

In this chapter, the acupuncture points good for the treatment of edema and hot diseases are listed; it also discusses the origins of edema and hot diseases, pointing out the fact that edema is primarily associated with the kidneys and the lungs and that hot diseases are due to attack of external cold energy that penetrates into the internal region to apply pressure on the Yang energy.

The Yellow Emperor asked: How is the little Yin capable of controlling the kidneys? How are the kidneys capable of controlling water?

Chi-Po replied: The kidneys are the extreme Yin (because the kidneys are located in the lower region of the human body), and the extreme Yin is full-of water; the lungs are the great Yin, and the little Yin is the meridian in control of winter water; therefore, the root of disease is in the kidneys, and its far end is in the lungs, both of which display the symptom of edema.*

[Henry Lu's Commentary: *The root of disease refers to the primary condition and the far end refers to the secondary condition of disease; the little Yin meridian of foot travels from the kidneys upward to cut across the lungs. The lungs are located in the upper region which accounts for the fact that they are considered as the great Yin of hand.]

The Yellow Emperor asked: How do you account for the fact that the kidneys are capable of accumulating water to cause disease?

Chi-Po replied: The kidneys are the gate of stomach*; when the gate is not functioning normally, water will gather together like one of a kind to cause disease. The water will overflow into the skin in the upper and lower regions to cause edema all over the body. Edema all over the body is a disease caused by an accumulation of water.

[Henry Lu's Commentary: *Why are the kidneys considered as the gate of stomach? This is due to the fact that the kidneys are in control of the lower burning space, and when the kidneys are functioning normally, the lower burning space will function normally also which will facilitate urination and bowel movements. On the other hand, when the kidneys fail to function normally, both urination and bowel movements will be obstructed which will, in turn, lead to fullness of the stomach.]

The Yellow Emperor asked: Do all symptoms of edema originate from the kidneys?

Chi-Po replied: The kidneys are female organs (Yin organs); the energy of earth that moves upward belongs to the kidneys and produces water, which is the reason that the kidneys are considered as the extreme Yin. When a person takes courage to labor excessively, he will perspire from the kidneys; if perspiration of the kidneys meets with wind, it will get dammed up incapable of entering into the viscera and bowels or moving outward through the skin, with the result that the sweats reside in the somber palace and travels through the superficial region of the skin to cause edema all over the body which has its root in the kidneys, and it is called water of wind. The so-called somber palace means the pore for perspiration.

The Yellow Emperor asked: What particular organ do the fifty-seven points for water disease belong to?

Chi-Po replied: The fifty-seven kidneys points (not necessarily on the kidneys meridian) are the places where accumulated water gathers together and through which water flows in and out. There are five planes above the coccyx with five points on each plane all of which are kidneys points. Therefore, when water disease attacks, it will cause edema in the foot and enlarged abdomen in the lower part of the body and also asthma in the upper part of the body, with an inability to lie down, due to simultaneous occurrence of both the primary and secondary conditions. Therefore, the lungs are

responsible for asthma and difficulty in breathing while the kidneys are responsible for edema; when the upsurging energy occurs from the lungs, the patient is unable to lie down. The two meridians (the lungs and the kidneys) are mutually responding to each other two meridians (the lungs and the kidneys) are mutually responding to each other, and both of them are diseased due to an accumulation of water.

There are two planes above the Futu point (ST-32 fu tu) with five points on each plane which are the streets of kidneys. In addition, there is another point in the leg where the three Yin meridians of foot meet together (the Sanyinchiao point, {SP-6 san yin jiao}). There is one plane above each ankle with six points on each plane through which the kidneys meridian travels downward and it is called Taichung (the great thoroughfare due to the great meeting between the kidneys meridian and the connective meridian). The fifty-seven points in question are, all of them the Yin links of viscera and the places where water resides as guest.

The Yellow Emperor asked: How do you account for the fact that the linking meridians and dividing muscles should be needled in spring ?

Chi-Po replied: Spring is the time when Wood begins to rule and the energy of liver begins to generate; the energy of liver is acute and the wind is swift and also, the meridians (the master meridians) are in the deep region but still with scanty energy (because energy is deep in the internal organs in winter) and that makes deep insertion not advisable. This is why linking meridians and dividing muscles should be needled in spring.

The Yellow Emperor asked: How do you account for the fact that the superficial meridians full of Yang energy and the dividing pores should be needled in summer?

Chi-Po replied: Summer is the time when fire begins to reign and the energy of the heart begins to grow; the energy of meridians still remains skinny and weak with Yang energy overflowing and heat steaming the dividing pores; and the Yang energy is extending internally into the meridians. Therefore, the superficial meridians full of Yang energy and the dividing pores should be needled in order to extinguish the vicious energy in the skin for the treatment of disease, because the vicious energy is still in the superficial regions. The superficial meridians full of Yang energy refer to Yang meridians.

The Yellow Emperor asked: How do you account for the fact that the flowing points and the lake points should be needled in autumn?

Chi-Po replied: Autumn is the time when metal begins to reign and the lungs are ready to harvest and kill; metal is just preparing to win a victory over fire, Yang energy moves inside to return to its respective tuning bowl, Yin energy is beginning to win a first round of victory, and damp energy and Yin energy of the body still remain not fully strong incapable of penetrating into the deep region. Therefore, the flowing points are needled for sedation to get rid of Yin vicious energy and the terminal points are needled to weaken Yang vicious energy; the terminal points are needled, because Yang energy is beginning to become weak and terminates at its respective bowl.

The Yellow Emperor asked: How do you account for the fact that the well points and the outpouring points should be needled in winter ?

Chi-Po replied: Winter is the time when water begins to reign, and the kidneys begin to close up, with weakening and scanty Yang energy and hardening and strong Yin energy; the giant Yang is hidden in

the deep region, the Yang meridians are departing. Therefore, the well points should be needed to bring down Yin upsurging energy; the outpouring points should be needed to solidify Yang energy. Therefore, it is said that ‘no nasal discharge and nosebleed will occur when the well points and the outpouring points are needed in winter.’

The Yellow Emperor said: You have mentioned fifty-nine points for the treatment of hot disease, but I only understand their general aspect without knowing their actual locations. I wish to hear about their locations as well as the theory underlying their therapeutic effects.

Chi-Po replied: There are five planes on the head with five points on each plane which are good for upsurging heat of various Yang meridians. The eight points, including the Tachu point (BL-11 da zhu), the Yinshu point (namely, the Chungfu point, {LU-1 zhong fu}), the Cheuhpen point (ST-12 que pen), the Peishu point (the Fengmen point, {BL-12 feng men}), are good for sedating the heat inside the chest. The eight points, including the Chicheh point (the Chichung point, {ST-30 qi chong}), the Sanli point (ST-36 zu san li), the Shangchusuo point (ST-37 shang ju xu), the Hsiachuhsu point, (ST-39 xia ju xu), are good for sedating heat of the stomach. The eight points, including the Yunmen point (LU-2 yun men), the Yuku point (the Chienyu point, {LI-15 jian yu}), the Weichung point (BL-40 wei zhong), the Sueikung point (the Yaoshu point, {DU-2 yao shu}), are good for sedating the heat of the four extremities. Ten points, including five organic points on the side of, and one and half osteo units away from the spinal column, are good for sedating the heat of five viscera. The above fifty-nine points on the right and on the left are good for hot diseases.

The Yellow Emperor asked: When a person is under the attack of cold, it will change into heat (fever). How do you account for that ?

Chi-Po replied: This is because extreme cold will generate heat (fever).

Chapter 62: On Regulating the Meridians

The Key Concepts in this Chapter

The basic concept of this chapter is that there are two types of disease, namely, excess and deficiency, which should be treated by regulating the meridians. This chapter also discusses treatment of energy, blood, physical shape, will, and spirit by acupuncture.

The Yellow Emperor asked: I have heard that in acupuncture, excess should be sedated and deficiency should be toned up. But, what is meant by excess and what is meant by deficiency ?

Chi-Po replied: There are five kinds of excess and there are also five kinds of deficiency. What particular kind are you inquiring about ?

The Yellow Emperor said: I wish to inquire about all of them.

Chi-Po replied: The spirit may be in excess or in deficiency; the energy may be in excess or in deficiency; the blood may be in excess or in deficiency, the physical shape may be in excess or in deficiency; the will may be in excess or in deficiency. Thus, there are ten different kinds each of which has a different set of symptoms.*

[Henry Lu's Commentary: *The original Chinese text reads: The above ten kinds are different in energy. The Chinese passage in question is subject to interpretations: one interpreter holds the view

that it means that the five kinds of substances, namely, spirit, energy, blood, physical shape, and will belong to five different internal organs which means that the spirit belongs to the heart, the blood belongs to the liver, the physical shape belongs to the spleen, and the will belongs to the kidneys. Another interpreter maintains that the passage in question should be interpreted as meaning that each of the five substances has excess and deficiency in different ways.]

The Yellow Emperor asked: The human body contains pure energy, four limbs, nine orifices, five viscera and sixteen zones*, three-hundred-sixty-five articulations, all of which could suffer from one hundred diseases, and when one hundred diseases attack, all of them may take the form of excess or deficiency. Now you said that there are five kinds of excess and there are also five kinds of deficiency, how do they occur ?

[Henry Lu's Commentary: *The sixteen zones include the following: two arms, two elbows, two popliteal fossae, two thighs, four sides of the body (namely, front, back, left, right), four sides of the head (namely, front, back, left, right); another interpreter relates that the sixteen zones refer to the following: the twelve master meridians, the two heel meridians, the governing meridian, and the conception meridian.]

Chi-Po replied: All of them have originated from the five viscera. The heart is in store of the spirit; the lungs are in store of the energy; the liver is in store of the blood, the spleen is in store of the flesh; the kidneys are in store of the will, they form the physical shape together. The functions of the physical shape and those of the five viscera are possible only when the will and the sentiment are in communication and are connected internally with the bones and marrow. The passages of the five viscera are all originated from the tunnels of meridians for transmission of blood and energy. When energy and blood are in disharmony, one hundred diseases will occur as a result of such change; thus, the tunnels of meridians should be guarded.

The Yellow Emperor asked: What symptoms are caused by the excess and deficiency of the spirit?

Chi-Po replied: When the spirit is in excess, the patient will laugh incessantly; when the spirit is in deficiency, the patient will be in sorrow. As the energy and the blood are not yet involved in the struggle with the vicious energy, the five viscera are still secure; the vicious energy has only come to reside in the superficial region which causes shiverings in the hair region without entering into the meridians. Therefore, the disease is called 'a minor disturbance of the spirit'.

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

Chi-Po replied: When the spirit is in excess, sedate the tiny meridians for blood-letting to a lesser degree only and the needle should not be pushed inward too deeply, and also, the major meridians should not be inserted into; such measures should be sufficient to calm down the energy of the spirit. When the spirit is in deficiency, apply pressing technique of hand to the deficient linking meridians in order to bring in energy, and apply needling to facilitate passages of energy and blood, without bloodletting or sedating the energy, for the purpose of reopening the passages of meridians; such measures should be sufficient to calm down the energy of the spirit.

The Yellow Emperor asked: How to apply needling to treat the minor disturbance of the spirit?

Chi-Po replied: Apply pressing technique of hand persistently without a break, insert the needle without pushing too deeply, transmit the energy to the deficient region; such measures should be sufficient to restore the energy of the spirit.

The Yellow Emperor asked: Good. What symptoms are caused by the excess and deficiency of energy?

Chi-Po replied: When the energy is in excess, the patient will display the symptoms of coughing, panting, and upsurging energy; when the energy is in deficiency, the patient will have difficulty in breathing with scanty energy. As the energy and the blood are not yet involved in the struggle with the vicious energy, the five viscera are still secure with a minor illness of the skin, and thus, it is called 'minor excretion of white energy' (because the lungs correspond to white).

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

Chi-Po replied: When the energy is in excess, sedate the tunnels of meridians without causing harm to the meridians or bloodletting or energy excretion. When the energy is in deficiency, tone up the tunnels of meridians without excreting their energy.

The Yellow, Emperor asked: How to apply needling to treat minor excretion of white energy ?

Chi-Po replied: Apply pressing technique of hand persistently without a break; take out the needle and tell the patient that you are about to insert the needle deeply to make him nervous so that his pure energy will hide in the deep region automatically and so that the vicious energy will disperse chaotically without rest, at which moment, administration of needling will sedate the vicious energy and remove it from the pores so that the true energy will recover.

The Yellow Emperor asked: Good. What symptoms are caused by the excess and deficiency of the blood ?

Chi-Po replied: An excess of blood will cause anger, while a deficiency of blood will cause fear. As the energy and the blood are not yet involved in the struggle with the vicious energy, the five viscera are still secure. The vicious energy has only caused an overflowing of water in the tiny meridians which gives rise to an accumulation of blood in the meridians.

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

Chi-Po replied: An excess of blood should be treated by sedating the reticular meridians full of vicious energy with bloodletting. On the other hand, a deficiency of blood should be treated by discerning the deficient meridians and inserting the needle into them; withdrawal of needle should be suspended for a prolonged period of time so that the acupuncturist can wait and see until the reticular meridians become enlarged at which moment the needle should be drawn out quickly without excreting the blood (namely, without bloodletting).

The Yellow Emperor asked: How to apply needling to treat an accumulation of blood in the meridians?

Chi-Po replied: Spot the reticular meridians with an accumulation of blood and then insert a needle for bloodletting; the acupuncturist should see to it that the vicious blood will not flow into the meridians to cause disease.

The Yellow Emperor asked: Good. What symptoms are caused by excess and deficiency of the physical shape?

Chi-Po replied: An excess of physical shape will cause abdominal distention, and difficulty in urination; a deficiency will cause uselessness of the four limbs. As the energy and the blood are not yet involved in the struggle with the vicious energy, the five viscera are still secure; the vicious energy has only attacked the muscles to cause twitching which is called 'light wind'.

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

Chi-Po replied: An excess of physical shape should be treated by sedating Yang meridians; a deficiency should be treated by toning up Yang reticular meridians.

The Yellow Emperor asked: How to apply needling to treat light wind ?

Chi-Po replied: Needle the dividing muscles without inserting into the meridians or causing harm to the reticular meridians, so that the defence energy will recover and the vicious energy will become exhausted.

The Yellow Emperor asked: Good. What are the symptoms caused by the excess and deficiency of the will ?

Chi-Po replied: An excess of the will gives rise to abdominal distention and diarrhea with completely undigested foods, a deficiency will cause cold limbs. As the energy and the blood are not yet involved in the struggle with the vicious energy, the five viscera are still secure; the vicious energy has only caused swollen disturbances to the bones and joints.

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

Chi-Po replied: An excess of the will should be treated by sedating the Janku point (KID-2 ran gu) for bloodletting; a deficiency should be treated by toning up the Fuliu point (KID-7 fu liu).

The Yellow Emperor asked: How to apply needling while the energy and the blood are not yet involved in the struggle with the vicious energy?

Chi-Po replied: Needle the spots affected by the vicious energy without inserting into the meridians which should send the vicious energy away instantly.

The Yellow Emperor asked: Good. I have heard about the symptoms of excess and deficiency, but how are they caused ?

Chi-Po replied: When the energy and the blood are involved in the struggle with the vicious energy, it will cause Yin and Yang to attack each other, a disturbance of defence energy, an upsurging of blood in the meridians, a departure of blood and energy from their regular residence, with the result that excess or deficiency will come into existence.

When the blood is involved in the Yin region, it will cause shock; when the energy is involved in the Yang region, it will cause insanity; when the blood is involved in the Yang region, it will cause hot sensations in the superficial region; when the energy is involved in the Yin region, it will cause hot sensations in the internal region; when the blood is involved in the upper region, it will cause mental depression; when the energy is involved in the lower region, it will cause jumpiness; when the blood is involved in the lower region, it will cause forgetfulness; when the energy is involved in the upper region, it will cause a chaotic mind.

The Yellow Emperor asked: When the blood is involved in the Yin region and the energy is involved in the Yang region, the blood and the energy will depart from their regular residence; but, which is excess and which is deficiency?

Chi-Po replied: The nature of blood and energy is such that they like warm and dislike cold; they become coagulated and incapable of flowing when it is cold, and they disperse and flow when it is warm. Therefore, when the energy is involved (in the Yang region), it will cause blood deficiency; and when the blood is involved (in the Yin region), it will cause energy deficiency.

The Yellow Emperor asked: The most important substances in the human body are energy and blood. Now, you have said that when the blood is involved in the Yin region, it will cause energy deficiency and that when the energy is involved in the Yang region, it will cause blood deficiency. Do you mean that there is no excess?

Chi-Po replied: Something that exists is called excess and something that does not exist is called deficiency. When the energy is involved, there will be no blood; when the blood is involved, there will be no energy. Now, as both the energy and the blood are lost, we have deficiency. Both the linking meridians and the tiny meridians are connected with the master meridians, and when the blood and the energy are involved in the meridians, they will cause excess. When the blood travels to the upper region along with the energy, there will be great upsurging which will cause instant death; the patient may live provided the energy will return, but if the energy fails to return, the patient will die.

The Yellow Emperor asked: Where does excess come from? Where does deficiency come from? I wish to hear about the essentials of excess and deficiency.

Chi-Po replied: Both Yin and Yang have their acupuncture points and meeting points; Yang enters into Yin, and when Yin is full, it overflows into the superficial region (the skin), so that Yin and Yang will remain equal to fill up the physical shape and to unify the pulse in the nine regions which exist in normal person. The vicious energy may be derived from the Yin or it may be derived from the Yang. When the vicious energy is derived from the Yang, it is due to wind, rain, cold, and summer heat; when it is derived from the Yin, it is due to consumptions of foods and places of residence, an imbalance of Yin and Yang or joy and anger.

The Yellow Emperor asked: How do wind and rain cause harm to the human body ?

Chi-Po replied: When wind and rain cause harm to the human body, they come to reside in the skin as guests first, and then, they transmit to the tiny and reticular meridians; when the tiny meridians are full, they move on to enter into the reticular meridians; when the reticular meridians are full, they transmit to the big meridians; if the blood and the energy are involved in the struggle with the vicious energy, the latter may come to reside in between the pores and the dividing muscles as guest so that the meridians become enlarged which is called excess. The so-called excess means that the affected region is hard on the surface and full and cannot stand the pressure of hand which will cause pain.

The Yellow Emperor asked: How do cold and dampness cause harm to the human body?

Chi-Po replied: When cold and dampness cause harm to the human body, the skin will be numb, the muscles will be hard and tight, the nutritive energy and the blood will be coagulated, the defence energy will be gone, which is why the patient is suffering from deficiency. The so-called deficiency means that there is an insufficient amount of energy in the region and that the patient will be fond of pressure of hand which will bring in sufficient energy to warm up the affected region, and that is why pressure of hand will increase comfort and relieve pain.

The Yellow Emperor asked: Good. How does Yin generate excess ?

Chi-Po replied: An irregular joy and anger will cause upsurging of Yin energy; and when upsurging toward the upper region occurs, the lower region will be in deficiency; when the lower region is in deficiency, Yang energy will attack and move into the lower region which is why the patient is suffering from excess.

The Yellow Emperor asked: How does Yin generate deficiency?

Chi-Po replied: Joy will cause energy to move downward, sorrow will cause energy to decrease which will bring about a deficiency and an emptiness of meridians. And, on top of that, if a person also consumes cold foods, cold energy will fill up the body with the result that the blood will be coagulated and the Yang energy will be gone, and this is why the patient is suffering from deficiency.

The Yellow Emperor said: According to the Classics, Yang deficiency will cause cold sensations in the superficial region, Yin deficiency will cause hot sensations in the internal region, an excess of Yang will cause hot sensations in the superficial region, an excess of Yin will cause cold sensations in the internal region. I have already heard about such things, but I do not know the theory underlying them.

Chi-Po replied: Yang receives its energy from the upper burning space to warm up the skin and the dividing muscles and the regions in between them; if cold energy resides in the external region, it will cause a blockage of the upper burning space; when the upper burning space is blocked up, cold energy alone will reside in the external region (the skin) which accounts for shivering sensations.

The Yellow Emperor asked: How does Yin deficiency generate internal hot sensations?

Chi-Po replied: When a person labors excessively, it will cause a decline of physical shape and energy as well as a decrease in appetite; consequently, the upper burning space will be blocked up on the one hand, and on the other hand, the lower burning space will also suffer from blockage with the result that the energy of stomach will heat up, and the heated energy will fill up the chest, which accounts for internal hot sensations.

The Yellow Emperor asked: How do you account for the fact that Yang excess will generate hot sensations in the external region?

Chi-Po replied: When the upper burning space fails to flow smoothly, the skin will be dense, the muscles will be closed, the pores will be blocked up, and the defence energy will be unable to excrete, which accounts for hot sensations in the external region.

The Yellow Emperor asked: How do you account for the fact that Yin excess generates cold sensations in the internal region?

Chi-Po replied: When cold energy upsurges, it will get accumulated in the middle of chest without excretion; when cold energy fails to excrete, the warm energy will be gone with cold energy alone remaining; consequently, the blood will be coagulated, and when the blood is coagulated, the meridians will be blocked up, with the patient displaying a strong and big and retarded pulse, which accounts for cold sensations in the internal region.

The Yellow Emperor asked: When Yin and Yang are involved in struggle against each other, the energy and the blood will also be involved in struggle against each other with the result that disease comes into existence; how to treat it by acupuncture?

Chi-Po replied: Acupuncture treatment should be directed to the tunnels of meridians; the blood may be treated by regulating the nutritive energy, while the energy may be treated by regulating the defence

energy. In addition, the frequency of needling and the depth of needle insertion should be determined by reference to the patient's physical shape and the four seasons.

The Yellow Emperor asked: When the energy and the blood are struggling against each other to form the disease with Yin and Yang causing harm to each other, how do we treat such disease by tonification and sedation ?

Chi-Po replied: In order to apply sedation, one should insert the needle while the patient inhales so that the needle and the energy will enter side by side; and then, the door should be opened (by twirling the needle in order to make the hole of the tip of needle wider) and the needle withdrawn while the patient exhales so that the vicious energy and the needle will be moving outward side by side without causing any harm to the righteous energy. After the needle has been withdrawn, the hole of needle should not be closed (by pressing of hand) to let the vicious energy move outward. To withdraw the needle quickly and to shake the needle in order to enlarge the hole of needle (namely, the hole in the skin made by the tip of needle on insertion) for facilitating the passages of the vicious energy is called 'sedation on a grand scale'. The acupuncturist should use the fingernail to press the muscles on withdrawing the needle, so that the grand vicious energy will retreat.

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

Chi-Po replied: The acupuncturist should hold the needle without inserting it right away, and he should insert the needle while the patient exhales so that the energy will move outward while the needle is being inserted; the hole of needle should be closed on four sides so that the pure energy will have no chance to move outward; the needle should be drawn out quickly as soon as excess has been brought about, so that the energy will move in (inhale) while the needle is being withdrawn, and the hole of needle should be closed so that the vicious energy of heat will have no chance to return and consequently, the vicious energy will spread and disperse with the pure energy retaining its strength. The acupuncturist should mobilize the energy of meridians and act at the right moment so that the energy that has already arrived will not be lost and the energy that has not yet arrived will arrive in due course, which is called tonification.

The Yellow Emperor asked: You have said that there are ten kinds of excess and deficiency all of which are originated from the five viscera. Now, the five viscera have only five meridians, but all the twelve meridians are subject to the attack of disease, and I do not understand why you have mentioned only the five viscera. The twelve master meridians are all linked to the three-hundred-sixty-five articulations, and when the articulations are diseased, it will cause the disorder of the meridians involved, and the disorder of the meridians may be due to deficiency or due to excess. How is it possible that deficiency and excess are confined to the five viscera ?

Chi-Po replied: The five viscera form a superficial-deep relationship with the six bowels (which means that to treat a given viscus is the same as treating its corresponding bowel). The disorder of meridians and articulations may be due to deficiency or excess which should be regulated according to the region of disease. When the meridians are diseased, the blood should be regulated; when the blood is diseased, the reticular meridians should be regulated; when the energy is diseased, the defence energy should be regulated when the flesh is diseased, the dividing muscles should be regulated; when the

tendons are diseased, the tendons should be regulated; when the bones are diseased, the bones should be regulated.

Moxibusted needling (namely, use moxa to heat up the needle after it has been inserted) may be applied to the region affected by rheumatism and tendons cramps (which is the acupuncture technique for treatment of tendons). When the bones are diseased, apply hot needling to be supplemented by warm herbs to warm up the Yang energy (namely, to heat up the needle until it is red before it is inserted). Numbness should be treated by needling the heel meridian of Yin and the heel meridian of Yang. Pain in the body with a normal pulse in the nine regions should be treated by reverse technique of needling (namely, apply needling to the left side when pain occurs on the right side). Apply opposite needling when pain occurs on the left due to the diseased pulse on the right side (namely, needling the right side if pain occurs on the left side, to be applied to the perpendicular meridians as distinguished from reverse technique of needling which is to be applied to the reticular meridians). In short, one would master the techniques of acupuncture if he could examine the nine regions with great care.

Chapter 63: On Reverse Technique of Needling

The Key Concepts in this Chapter

When the vicious energy resides in various reticular meridians, needling the right side when pain occurs on the left side which makes up the basic contents of this chapter.

The Yellow Emperor asked: I have heard about reverse technique of needling, but I have failed to understand its meaning. What is reverse technique of needling ?

Chi-Po replied: When the vicious energy comes to reside in the human body as guest, it must come to reside in the skin and the hair at first; if the vicious energy persists to stay without leaving, it will enter into the body and reside in the tiny meridians; if the vicious energy persists to stay without leaving, it will enter further into the body and reside in the reticular meridians; if the vicious energy persists to stay without leaving, it will enter further into the body and reside in the master meridians, internally affecting the five viscera and spreading in the stomach and intestines, causing harm to both Yin and Yang as well as the five viscera; such are the sequences of attack by the vicious energy, from the skin and hair toward the five viscera, which should be treated by the meridians. If, however, the vicious energy resides in the skin and the hair as guest and then enters into the tiny meridians to stay there without leaving, blocking up the passages of the reticular meridians, unable to flow into the master meridians, it will overflow in the great links to cause strange diseases. When the vicious energy resides in the great links as guest, it often causes disease on the right side with symptom on the left side or disease on the left side with symptom on the right side. Although the reticular meridians are associated with the master meridians in the upper or lower or the left or the right regions, their energy spreads in the four extremities with no regular residence nor entering into the points on the meridians. This is why the reverse needling should be applied.

The Yellow Emperor asked: Could you tell me about the reverse technique of needling in which the affected left side should be treated by the right side, and the affected right side should be treated by the left side? How do you distinguish this type of needling from the opposite technique of needling?

Chi-Po replied: When the vicious energy comes to reside in the meridians as guest, it may cause disease on the right side while the left side is in excess or it may cause disease on the left side while the right side is in excess; it may cause disease on the right side while the pain on the left side has not yet recovered, due to the shifting of Yin from Yang and vice versa; under such circumstances, the patient should be treated by the opposite technique of needling, because the vicious energy attacks the master meridians, not the reticular meridians. Therefore, the diseases of the reticular meridians as distinguished from the diseases of the master meridians should be treated by the reverse technique of needling.

The Yellow Emperor asked: Could I hear something about the reverse technique of needling? How to administer it?

Chi-Po replied: When the vicious energy resides in the link of the little Yin of foot (the kidneys), it will cause sudden heart pain, sudden swelling, fullness of chest and ribs regions; if the above symptoms occur without accumulations, they may be treated by needling the Janku point (KID-2 ran gu) for bloodletting which should cure the disease within one-meal time; but, if the disease does not recover, it may be treated by the right side if the disease occurs on the left side, and by the left side if it occurs on the right side (the reverse technique of needling). A new disease may be recovered by five days of treatment.

When the vicious energy resides in the link of the little Yang of hand (triple burning space) as guest, it will cause sore throat, curling up of tongue, dry mouth, mental depression, pain on the lateral side of arm, inability to lift up the hand to reach the head. Treatment should be administered by needling the point at the fingernail of the middle finger (the Chungchung point, {PC-9 zhong chong}) and the point at the fingernail of the ring finger (the Kuanchung point, {SJ-1 guan chong}); the points in question are away from the tip of fingernail at a distance of one leaf of leek, and each of them should be needled once which should cure the middle-aged patient instantly, and cure the elderly for a slightly longer period of time; when the disease occurs on the left side, it should be treated by the right side, and when the disease occurs on the right side, it should be treated by the left side, (which is the reverse technique of needling); new diseases may recover within a few days.

When the vicious energy resides in the link of the decreasing Yin of foot as guest, it will cause sudden hernial pain. Needle the point located in between the dividing muscles and the tip of the nail of the big toe with one point on each foot. The disease in men may recover instantly, while the disease in women may take slightly longer; when the disease occurs on the left side, it should be treated by the right side, and when the disease occurs on the right side, it should be treated by the left side.

When the vicious energy resides in the link of the great Yang of foot, it will cause pain in the head, the back of neck, and the shoulder. Needle the point located in between the dividing muscles and the tip of the nail of the little toe (referring to the Chiyin point, {BL-67 zhi yin}), while the point mentioned in the last paragraph refers to the Tatun point, {LIV-1 da dun}) with one point on each foot which should cure the disease instantly. If the disease is not cured, needle the point below the outer ankle for

three times*; treat the right side when the disease occurs on the left side, and treat the left side when the disease occurs on the right side, which should cure the disease within one-meal time (referring to the Chinmen point, {BL-63 jin men}).

[Henry Lu's Commentary: *There is a Chinese expression which has appeared in this chapter frequently and which could mean two things: first of all, the expression could be translated as 'needling once at each point', and secondly, the same expression could also be translated as 'one point on each side'. If the Chinese expression is translated in the first way, it could contradict the statement that it is necessary to treat the right side when the disease occurs on the left side, simply because there is one point only on each side and thus, it makes no sense to say that treatment should take place by needling once at each point. However, in some context, the contradiction does not occur as may be seen from the last paragraph where the similar expression is translated as 'needle the point below the outer ankle for three times'.]

When the vicious energy resides in the link of the bright Yang of hand, it will cause congested chest, asthma with swelling below the ribs, and hot sensations in the chest. Needle the point above the fingernail of the thumb and that of the forefinger (namely, the Shaoshang point, {LU-11 shao shang}, and the Shangyang point, {LI-1 shang yang} respectively) which are away from the tip of fingernail at a distance of one leaf of leek, with one insertion at each point; when the symptom occurs on the left side, the right side should be treated, and when the symptom occurs on the right side, the left side should be treated, which should cure the disease within one-meal time.

When the vicious energy resides in between the arm and the palm as guest, it will cause inability to bend. Needle the point behind the head of ulna; use the finger to press the pressure point first, and then insert the needle. The number of needling is to be determined by the life and death of the moon (namely, full moon and waning moon), so that one insertion should be administered on the first of the month, needling should be done twice on the second of the month, and needling should be done fifteen times on the fifteenth of the month, and needling should be done fourteen times on the sixteenth of the month.

When the vicious energy resides in the Yang heel meridian of foot as guest, it will cause pain in eyes, beginning from the medial angle of eyes. Needle the point located half osteo unit below the outer ankle twice (the Shenmo point, {BL-62 shen mai}, which gives birth to the heel meridian of Yang); when the symptom occurs on the left side, the right side should be needled, and when the symptom occurs on the right side, the left side should be needled. The disease will be cured within the limit of walking about ten Chinese miles (about 1890 feet per Chinese mile).

When a person falls from a high place, it may cause internal blood coagulations, abdominal fullness and swelling, inability to have bowel movements or to urinate. It should be treated by medicinal herbs first. However, it is most likely that the patient's decreasing Yin meridian (the liver meridian) has been harmed in the upper region, and the link of his little Yin meridian (the kidneys meridian) has been harmed in the lower region. Needle the point below the inner ankle and in front of the Janku point (KID-2 ran gu) for bloodletting (referring to the Chungfeng point, {LIV-4 zhong feng}, and the linking meridian of the little Yin); and also, needle the artery on the back of foot (the Chungyang point,

ST-42 chong yang). If the disease is not cured, needle the point on the hair on the big toe once (the Tatum point, LIV-1 da dun) and the disease will be cured at the sight of blood. When the symptom occurs on the left side, the right side should be needled; when the symptom occurs on the right side, the left side should be needled. The same method also applies to the patient who feels sad easily, is in shock easily, and feels miserable.

When the vicious energy resides in the link of the bright Yang of hand as guest, it will cause deafness, with occasional presence of hearing. Needle the point above the fingernail of the thumb and that of the forefinger (namely, LU-11 shao shang, and LI-1 shang yang) which are away from the tip of fingernail at a distance of one leaf of leek, with one insertion at each point, which should bring back hearing instantly. If not, needle the point in between the fingernail of the middle finger and the dividing muscles (namely, the Chungchung point, {PC-9 zhong chong}), which should restore hearing instantly. If hearing is still not recovered, needling should not be administered any longer. In case of ringing in ears not unlike the sound of wind, needling should be administered in the same way. When the symptom occurs on the left side, needling should take place on the right side; when the symptom occurs on the right side, needling should take place on the left side.

When a patient suffers from wandering rheumatism that causes pain here and there without a fixed region, needle the pressure points in between the dividing muscles, and the number of needling should be determined by the life and death of the moon. The way of needling is such that the number of needling should be determined by the excess and decline of energy; when the number of needling exceeds the number of day, it will cause a prolapse of energy; when the number of needling falls below the number of day, it will fail to sedate the energy. When the symptom occurs on the left side, the right side should be needled; when the symptom occurs on the right side, the left side should be needled, and needling should stop as soon as the disease is cured. If, however, the disease is not cured, apply needling as follows: needle once on the first of the month, twice on the second of the month, with the number of needling gradually increased, and fifteen times of needling should be done on the fifteenth of the month, fourteen times of needling should be done on the sixteenth of the month, with the number of needling gradually decreased.

When the vicious energy resides in the bright Yang meridian of foot, it will cause nosebleed and nasal discharge with cold sensations in the upper teeth. Needle the point in between the nail of the middle finger and that of the forefinger and the dividing muscles (namely, the Neiting point, ST-44 nei ting, and the Litui point, ST-45 li dui) with one insertion at each point; when the symptom occurs on the left side, the right side should be needled; when the symptom occurs on the right side, the left side should be needled.

When the vicious energy resides in the link of the little Yang of foot as guest, it will cause pain in the ribs region, inability to breathe, cough with perspiration. Needle the point in between the fourth toe nail and the dividing muscles with one point on each side which should relieve breath difficulty instantly and also relieve perspiration instantly. In case of cough, the patient should wear warm clothes and eat warm foods and he should recover in one day. When the symptom occurs on the left side, needle the right side; when the symptom occurs on the right side, needle the left side; and the disease should recover instantly; if not, apply the same method of needling all over again.

When the vicious energy resides in the link of the little Yin of foot, it will cause sore throat, unable to eat, losing temper with no reason, upsurging energy travelling toward the cardiac orifice. Needle the meridian in the middle of the sole of foot (the Yungchuan point, KID-1 yong quan) with three times of needling on each side, bringing about a total of six times which should cure the disease instantly.

When the symptom occurs on the left side, needle the right side; when the symptom occurs on the right side, needle the left side. If the patient suffers from sore throat which prevents vomiting or swallowing of mouth water, needle the linking meridian in front of the Janku point (KID-2 ran gu) for bloodletting which should cure the disease instantly. When the symptom occurs on the left side, needle the right side; when the symptom occurs on the right side, needle the left side.

When the vicious energy resides in the link of the great Yin of foot as guest, it will cause lumbago, affecting the lower abdomen and the region below the ribs, with an inability to breathe while facing upward. Needle the joint across the loins and the coccyx (the Yaoshu point, DU-2 yao shu) and above the two lumbar sections of sacrospinalis which is called Yaoshu. The number of needling should be determined by the life and death of the moon, and needling should cure the disease instantly. When the symptom occurs on the left side, needle the right side; when the symptom occurs on the right side, needle the left side.

When the vicious energy resides in the link of the great Yang of foot as guest, it will cause cramps and spasms, twitching of back, affecting the ribs and causing pain. Needling should start at the back of neck (the Tachui point, DU-14 da zhui); use hand to press along both sides of the spinal column and needle the pressure points on both sides for three times each side which should cure the disease instantly.

When the vicious energy resides in the link of the little Yang of foot, it will cause pain in the greater trochanter, inability of the greater trochanter to lift up. Needle the greater trochanter (namely, the Huantiao point, {GB-30 huan tiao}) with a minute needle with withdrawal of needle suspended for a longer time in case of cold. The number of needling should be determined by the life and death of the moon which should cure the disease instantly.

Apply the opposite technique of needling to treat diseases on the meridians, apply the reverse technique of needling when the diseases are not on the meridians.

Deafness should be treated by needling the bright Yang of hand (such as the Shangyang point, LI-1 shang yang, and the Hoku point, LI-4 he gu); if it fails to cure the disease, needle the passing meridian (namely, the meridian passing through the region in front of the ear which refers to the Tingkung point, {SI-19 ting gong}) that moves outward in front of the ear.

Dental cavities should be treated by needling the bright Yang of hand; if it fails to cure the disease, needle the meridian that enters into the teeth which should cure the disease instantly.*

[Henry Lu's Commentary: *There are, at least, seven points good for toothache, including LI-1 shang yang, LI-2 er jian, LI-10 shou san li, LI-4 he gu, LI-5 yang xi, LI-6 pian li, LI-7 wen liu; and the large intestine meridian enters into the lower teeth while the stomach meridian enters into the upper teeth.]

When the vicious energy resides in between the five viscera as guest, it will cause the following diseases: pain affecting the meridians which occurs on and off with no fixed patterns; apply the reverse technique of needling to the diseased meridians at the points located above the nail of fingers or the nail of toes (namely, the well points); needle the affected linking meridians for bloodletting; needling should take place every other day; if the disease is not recovered by needling once, it will recover within five times of needling.

If the disease of the lower teeth is transmitted to the upper teeth causing cold pain in the lips and the teeth, observe the blood clots in the meridian on back of hand and needle it for bloodletting, and then, needle the bright Yang of foot once in the region above the toenail (the Neiting point, ST-44 nei ting), and then, needle once at each point located above the nail of the thumb and the nail of the forefinger respectively (the Shaoshang point, LU-11 shao shang, and the Shangyang point, LI-1 shang yang) which should cure the disease instantly. Needle the right side when the symptom occurs on the left side, and needle the left side when the symptom occurs on the right side.

When the vicious energy resides in the five links, namely, the link of the little Yin and the great Yin of hand and foot and the link of the bright Yang of foot, it will cause a disturbance of the body and all the meridians leading to a loss of consciousness that bears a resemblance to a corpse which is called 'upsurging corpse'; this is due to the fact that the five links in question meet together in the middle of the ear, connected with the left angle of the frontal hairline, and when the five links are all exhausted, the symptoms mentioned above will come about. Needle the region above the nail of the big toe on the medial side and away from the tip of nail at a distance of a leaf of leek; and then, needle the center of the sole of foot; and then, needle once at each of the two points located in the region above the nail of the middle toe on both sides; and then, needle the point on the medial side of thumb away from the tip of nail at a distance of a leaf of leek; and then, needle the master of the palm of hand once on each side which is located on the little Yin of hand and behind the head of ulna which should cure the disease instantly*. If, however, the disease is not cured, use a hollow bamboo stick to blow into both ears (in order to reopen the passages of the five meridians involved); if, however, the disease is still not cured, cut the hair at the angle of the left hairline as wide as one Chinese square osteo units and burn it for making ashes to be drunk with delicious wine; and if the patient is unable to drink it, it should be forced into his mouth which should cure the disease instantly.

The method of needling is such that one should examine the meridians, take the pulse, in order to determine the deficiency and excess so that they may be regulated accordingly. If, however, regulation fails to cure the disease, apply the opposite technique of needling to needle the master meridians; if there is pain but the master meridians are not diseased, apply the reverse technique of needling (to needle the linking meridians); when the skin zones display symptoms of blood clots, they should be removed completely which is the method of the reverse technique of needling.

[Henry Lu's Commentary: *The points involved include the following: the Yinpai point (SP-1 yin bai), the Yungchuan point (KID-1 yong quan), the Litui point (ST-45 li dui), the Shaoshang point (LU-11 shao shang), the Shenmen point (HT-7 shen men).]

Chapter 64: On Needling in Accord with, or in Disaccord with, the Four Seasons**The Key Concepts in this Chapter**

In this chapter, it is pointed out that one important criterion for judging the adequacy of acupuncture treatment is by reference to the four seasons, namely, when the treatment takes place according to the four seasons, then, it is adequate, and if it is not, then it is inadequate.

When the decreasing Yin is in excess, it will cause Yin rheumatism; when it is in deficiency, it will cause hot rheumatism; a sliding pulse indicates hernia wind of fox*; a retarded pulse indicates an accumulation of energy in the lower abdomen.

[Henry Lu's Commentary: *The disease called 'hernia wind of fox' bears a resemblance to a fox that is unable to pass urine at night; another interpretation is that the Chinese ideogram should mean that hernia affects the triple burning space alone.]

When the little Yin is in excess, it will cause skin rheumatism and hidden measles; when it is in deficiency, it will cause rheumatism of lungs; a sliding pulse indicates wind hernia of lungs; a retarded pulse indicates urination containing blood due to energy accumulation.

When the great Yin is in excess, it will cause rheumatism of flesh and internal cold sensations; when it is in deficiency, it will cause rheumatism of spleen; a sliding pulse indicates wind hernia of spleen; a retarded pulse indicates accumulated energy with abdominal swelling.

When the bright Yang is in excess, it will cause rheumatism of meridians with hot sensations in the body; when it is in deficiency, it will cause rheumatism of the heart; a sliding pulse indicates wind hernia of heart; a retarded pulse indicates coagulations and in frequent shock.

When the great Yang is in excess, it will cause rheumatism of bones and heaviness of the body: when it is in deficiency, it will cause rheumatism of kidneys; a sliding pulse indicates wind hernia of kidneys; a retarded pulse indicates energy coagulations and disease of vertex.

When the little Yang is in excess, it will cause rheumatism of tendons and congested sensations in the ribs region; when it is in deficiency, it will cause rheumatism of liver; a sliding pulse indicates wind hernia of liver; a retarded pulse indicates coagulations with cramps of tendons and pain in the eyes.

Therefore, the energy of spring consists in the meridians; the energy of summer consists in the tiny meridians; the energy of prolonged summer consists in the muscles; the energy of autumn consists in the skin; the energy of winter consists in the bones and marrow.

The Yellow Emperor said: I wish to know why.

Chi-Po replied: In spring, the energy of heaven is just beginning to open up, the energy of earth is just beginning to excrete, the freezing ice is being resolved, the water begins to flow, which is why the energy of a person consists in the meridians.

In summer, the meridians of the human body are full of energy overflowing into the tiny meridians and the linking meridians so that they have plenty of blood with solid skin. In prolonged summer, the perpendicular and reticular meridians are all strong with energy overflowing into the muscles internally.

In autumn, the energy of heaven begins to constrict, with the pores closing and the skin becoming tightened up. In winter, the blood and the energy are stored deep down in the human body, attached internally to the bones and marrow and in communication with the five viscera.

Therefore, the vicious energy often enters into the human body to reside as guest in accord with the energy and blood during the four seasons. Although change in the manner of attack by the vicious energy may be unpredictable in some cases, nevertheless, it is always necessary to remove the vicious energy from the meridians, and when it is removed, the energy will not be disordered.

The Yellow Emperor asked: How does needling in disaccord with the four seasons cause disordered energy?

Chi-Po replied: In spring, needling the reticular meridians will cause an external overflowing of blood and energy leading to scanty energy; in spring, needling the muscles will cause a circular upsurging of blood and energy leading to upward movement of energy; in spring, needling the tendons and bones will cause internal attachment of blood and energy leading to abdominal distention.

In summer, needling the meridians will cause an exhaustion of blood and energy leading to relaxation and laziness; in summer, needling the muscles will cause an internal deficiency of blood and energy leading to susceptibility to fear; in summer, needling the tendons and bones will cause an upsurging of blood and energy leading to hot temper.

In autumn, needling the meridians will cause an upsurging of blood and energy leading to forgetfulness; in autumn, needling the reticular meridians will cause an inability of energy to flow outward leading to love of lying down without desire to move around; in autumn, needling the tendons and bones will cause an internal dispersion of blood and energy leading to shiverings with cold.

In winter, needling the meridians will cause a simultaneous prolapse of blood and energy leading to blurred vision; in winter, needling the reticular meridians will cause an external excretion of internal energy leading to great rheumatism; in winter, needling the muscles will cause an exhaustion of Yang energy leading to forgetfulness.

Needling in disaccord with the four seasons could cause great upsurging diseases, and for that reason, it is imperative to needle in accord with the four seasons. Otherwise, to needle against the four seasons will generate disordered energy which falls a prey to the vicious energy so that the disease will come into existence. Therefore, needling without knowledge of the meridians in the four seasons, disobeying the four seasons, will cause an internal disorder of the righteous energy that may invite the vicious energy to fish in troubled waters. For this reason, it is a must to examine the nine regions with great care in order that the righteous energy will not be disordered and pure energy will not be turned the wrong direction.

The Yellow Emperor said: Good. In the course of needling, insertion into the heart will cause death within one day, and the symptom will be belching; insertion into the liver will cause death within five days, and the symptom will be talking; insertion into the lungs will cause death within three days, and the symptom will be cough; insertion into the kidneys will cause death within six days, and the symptom will be sneezing and yawning; insertion into the spleen will cause death within ten days, and the symptom will be swallowing. In short, insertion into the five viscera will cause death without doubt,

and the physician may judge the organ affected by reference to the related symptom in order to make predictions on the occurrence of death.

Chapter 65: On Primary and Secondary Conditions and Transmission of Diseases

The Key Concepts in this Chapter

The first part of this chapter devotes to a discussion of the primary and secondary conditions, while the second part devotes to a discussion of transmission of diseases; it is pointed out that treatment should be based upon the distinction between the primary and secondary conditions, etc.

The Yellow Emperor asked: There are primary and secondary conditions, and there are direct and indirect methods of needling;* how do you explain that ?

[Henry Lu's Commentary: *The direct and indirect methods of needling may also be translated as the downstream and upstream methods of needling; however, it seems that in this context, the first translation will make better sense as may be seen from the passages that follow.]

Chi-Po replied: The method of needling is such that a distinction must be made between Yin and Yang, and there is a correspondence between the primary and the secondary which should be taken into consideration in applying the direct and the indirect methods of acupuncture, and in addition, the mutual transmission of the primary and secondary conditions should be recognized. Therefore, it is said that when the secondary conditions occur, treatment may be directed to the secondary conditions; when the primary conditions occur, treatment may be directed to the primary conditions; when the primary conditions occur, treatment may sometimes be directed to the secondary conditions; when the secondary conditions occur, treatment may sometimes be directed to the primary conditions.

Therefore, sometimes, treatment of the secondary conditions may take effect; sometimes, treatment of the primary conditions may take effect; sometimes, treatment by the indirect method may take effect; sometimes, treatment by the direct method may take effect. Therefore, when an acupuncturist knows how to apply the direct and the indirect methods of needling, he can practice acupuncture straightforwardly without consulting others; and when he knows about the primary and secondary conditions, he can practice acupuncture smoothly; to practice acupuncture without a knowledge of the primary and secondary conditions is a malpractice of acupuncture.

The theory of Yin and Yang, direct and indirect methods of needling, and the distinction between the primary and the secondary conditions, are most essential in understanding disease, light or severe, one or one hundred, from superficial understanding toward comprehensive knowledge, from the unity of one toward the diversity of one hundred. One can understand something more difficult (literally deep) from an understanding of something easier (literally shallow); one can understand something more remote from an understanding of something nearer; nevertheless, the theory of the primary and the secondary conditions may not be as easy as it sounds.

The indirect method means the counteracting method (namely, to treat cold disease with hot herbs and hot disease with cold herbs, etc.); the direct method means the head-on method (namely, to confront

the disease as in a collision, such as taking hot herbs with cold water or treating hot disease with hot herbs, etc.). When a disease causes a disorder and upsurging of energy, the primary conditions should be treated; when a disease comes after occurrence of disordered energy, the primary conditions should be treated. When a disease is preceded by cold sensations, the primary conditions should be treated; when a disease is followed by cold sensations, the primary conditions should be treated. When a disease is preceded by hot sensations, the primary conditions should be treated; when abdominal fullness is preceded by hot sensations, the secondary conditions should be treated. When diarrhea is preceded by the disease, the primary conditions should be treated; when a disease is preceded by diarrhea, the primary conditions should be treated, and the spleen should be regulated first to be followed by treatment of other diseases. When a disease is followed by abdominal fullness, the secondary conditions should be treated; when abdominal fullness is followed by mental depression, the primary conditions should be treated.

There is something called guest energy (the vicious energy that resides in the body as guest) and there is something called host energy (the vicious energy that resides in the body by mixing up with the energy of the six meridians, such as the wind entering into the decreasing Yin, etc.).

The secondary conditions should be treated in diminished urination and difficulty in bowel movements; but when urination and bowel movements are not disordered, the primary conditions should be treated. The vicious energy should be dealt with first to be followed by regulating the righteous energy in excess disease; the righteous energy should be regulated first to be followed by treatment the vicious energy.

One should examine the patient very carefully in order to determine whether the disease is light or severe; and then regulate it accordingly. The righteous energy may be regulated simultaneously with the treatment of the vicious energy if the disease is a light one; but if the disease is severe, the vicious energy and the righteous energy should be treated singly. If a disease is preceded by diminished urination and difficulty in bowel movements, the primary conditions should be treated (namely, diminished urination and difficulty in bowel movements).

Transmission of disease follows the law of subduing in the theory of five elements so that when the heart is diseased, it causes heart pain first; and then, it will pass on to (the lungs) and cause coughing within one day; and then, it will cause pain in the ribs within three days (the liver); and then it will cause blockage with pain in the body and heaviness of the body (the spleen) within five days; if the disease does not recover within the next three days, it will cause death. The patient will die at midnight in winter or at noon in summer.

When the lungs are diseased, it will cause panting and cough; and then, it will cause full sensations and pain in the ribs (the liver) within three days; and then, it will cause heaviness of the body and pain in the body (the spleen) within one day; and then, it will cause swelling in the stomach within five days, and then, the patient will die if the disease fails to recover within five days. Death will take place at sunset in winter or at sunrise in summer.

When the liver is diseased, it will cause dizziness of head and eyes and also full sensations in the ribs region; and then, it will cause heaviness of the body and pain in the body within three days; and then, it will cause swelling of the stomach within five days; and then, it will cause pain in the lower back and

the lower abdomen and also soreness in the tibia (the kidneys) within three days; and the patient will die if the disease fails to recover in the next three days. Death will take place at sunset in winter or at breakfast in summer.

When the spleen is diseased, it will cause pain in the body and heaviness of the body; and then, it will cause swelling of stomach within one day; and then, it will cause pain in the lower abdomen and lower back within two days with soreness in tibia; and then, it will cause pain in the tendons along both sides of the vertebral column (the bladder) and suppression of urination and constipation within three days; the patient will die if the disease fails to recover in the next ten days. Death will take place at sleeping time (around 9 p.m.) in winter or at supper in summer.

When the kidneys are diseased, it will cause pain in the lower abdomen and in the lower back; with soreness in tibia; and then, it will cause pain in tendons along both sides of the vertebral column within three days with suppression of urination and constipation; and then, it will cause abdominal swelling within three days (stomach); and then, it will cause pain on both sides of ribs within three days; and the patient will die if the disease fails to recover within the next three days. Death will take place after sunrise in winter or after sunset in summer.

When the stomach is diseased, it will cause swelling and fullness; and then, it will cause pain in the lower abdomen and the lower back with soreness in tibia within five days; and then, it will cause pain in the tendons along both sides of the vertebral column with suppression of urination and constipation within three days; and then, it will cause heaviness of the body within five days; and the patient will die if the disease fails to recover within the next six days. Death will take place after midnight in winter or at around 3 p.m. in summer.

When the bladder is diseased, it will cause suppression of urination and constipation; and then, it will cause swelling in the lower abdomen, pain in the lower back, and soreness in tibia within five days; and then, it will cause abdominal swelling within one day; and then, it will cause pain in the body within one day and the patient will die if the disease fails to recover within the next two days. Death will take place at crowing of the cock in winter or around 5 p.m. in summer.

Such are the patterns of transmissions of diseases which will cause death in different periods of time and which cannot be treated by acupuncture. They can be treated by acupuncture only when transmissions involve one or three or four organs.

Chapter 66: On the Outline of Heavenly Energies Circulation

The Key Concepts in this Chapter

This chapter asserts that the Yin and Yang and the Five Elements circulation are the fundamental laws governing the six energies of the heaven and the five energies of the earth; it also points out that there are excess and decline in the five elements and there are changes in quantity among the six energies.

The Yellow Emperor asked: There are Five Elements in the heaven to take charge of five directions in generating cold, summer heat, dryness, dampness, and wind. The human body has five viscera for transforming five energies to generate joy, anger, contemplation, grief, and fear. Chapter 9 entitled, On the Six Cycles and Organic Manifestations, contains the statement that there are five elements taking

turns at reign in one year without a stop which I have understood fully. Could you explain how to perceive the way in which they are in tune with the three Yins and the three Yangs ?

Kwei-Yee-Chu bowed his head and replied: The question your Majesty puts forward is indeed a difficult one. The five elements circulations and Yin and Yang are the way of heaven and earth; they are the great outlines of everything, the parents of change, the root and beginning of birth and destruction the palace of gods. Who could afford to fail to understand such things?

Therefore, the birth of thing is called transformation, the extreme level of thing is called change; the unpredictable phenomenon of Yin and Yang is called divine; the unlimited application of the divine is called the sages. The application of change is such that there is infinity in the heaven and there is the way of man, and it is called transformation on earth, and transformation generates five flavours, the way generates wisdom, the infinity generates divine.

The divine is such that it is called the wind in the heaven or the wood on earth; it is called heat in the heaven and fire on earth; it is called dampness in the heaven and earth on earth; it is called dryness in the heaven and metal on earth; it is called cold in the heaven and water on earth. Therefore, (the divine) becomes energy in the heaven and physical shape on earth; an interaction of physical shape and energy will be transformed to generate everything.

However, the heaven and the earth are the top and the bottom of everything. Left and right are the streets of Yin and Yang. Water and fire are the symbols of Yin and Yang. Metal and wood are the ending and beginning of growth. Energy may be plenty or scanty, physical shape may be strong or in decline, so that when the upper and the lower respond to each other, the implications to man become self-evident in regard to excess and deficiency.

The Yellow Emperor asked: Could you tell me about how the five elements take turns at reign in the four seasons ?

Kwei-Yee-Chu replied: The five elements take turns at reign not only in the four seasons, but also in one year and in one day and in one hour.

The Yellow Emperor asked: How do they take turns at reign?

Kwei-Yee-Chu replied: I have checked into the Ancient Classic of Heavenly Energies Circulation which contains the following statements ---The skies are the infinity which had originated from the original energy which accounts for the beginning of everything. The five elements take turns at reign throughout the whole year, spreading out the energy of heaven into the true soul and governing the great earth as the rulers. The nine stars are sparkling and the seven sources of brightness (the sun, the moon, and the five planets) are circulating. Consequently, there is Yin and there is Yang, there is softness and there is hardness; so that the man and the divine have their respective positions, and cold and summer heat have their relaxing and expanding nature; so that generation and transformation continue indefinitely that accounts for the life of everything. Such theory has been passed on for ten generations.

The Yellow Emperor asked: Good. What do you mean when you say that the energy may be plenty or scanty and physical shape may be strong or in decline?

Kwei-Yee-Chu replied: The energy of Yin and Yang may be plenty or scanty which is why there are three Yins and there are three Yangs. The statement that physical shape may be strong or in decline

means that the reign of the five elements may be in excess or in deficiency in each case. At the beginning, it may be in excess, but the excess will be followed by deficiency, and after a while, deficiency will be replaced by excess. When the patterns of change between excess and deficiency are understood, the energy can be predicted with accuracy. When the five elements circulations are in correspondence to the heaven, it is called in harmony with the heaven, and when the five elements circulations are in correspondence to the earth it is called in line with the earth. And peace will come into existence when all the three aspects are in harmony (namely, the energy of the heaven, the circulating energies, and the periods of the terrestrial branches).

The Yellow Emperor asked: How do the upper and the lower respond to each other ?

Kwei-Yee-Chu replied: Cold, summer heat, dryness, dampness, wind, and fire are Yin and Yang of the heaven to which the three Yins and the three Yangs of the human body correspond.* Wood, fire, earth, metal, and water are Yin and Yang of the earth to which birth, growth, transformation, harvest, and storage correspond.**

[Henry Lu's Commentary: *The great Yang corresponds to cold, the bright Yang corresponds to dryness, the little Yang corresponds to fire, the great Yin corresponds to dampness, the little Yin corresponds to heat, the decreasing Yin corresponds to wind.

**Birth corresponds to wood, growth corresponds to fire, harvest corresponds to metal, storage corresponds to water.]

In the heaven, Yang is in charge of birth while Yin is in charge of growth; on earth, Yang is in charge of killing while Yin is in charge of storage.

The heaven has Yin and Yang, and so does the earth. Wood, fire, earth, Metal, water, and fire are Yin and Yang of the earth, in charge of birth, growth, transformation, harvest, and storage; hence, there is Yin within Yang and there is Yang within Yin. Therefore, in order to understand Yin and Yang of the heaven and those of the earth, one must realize that the energy of the heaven is in constant motion without a stop, and consequently, the motion will be repeated all over within five years. On the other hand, one must also realize that the energy of the earth is quiet and static (relatively speaking), and the five elements circulations will be repeated all over within six years. The active and the quiet respond to each other, the upper and the lower meet each other face to face, and the Yin and the Yang interact with each other, to generate change that accounts for birth.

The Yellow Emperor asked: Can the circulations in the upper and lower regions be numbered?

Kwei-Yee-Chu replied: The heaven takes six energies as its seasons the earth takes five elements as its systems. A complete circulation of the energy of the heaven in six years is called one full completion; a complete circulation of the five elements on earth in five years is called one full circle. The brightness of monarch fire is in the heaven while that of minister fire is on earth. The five elements circulations and the six energies are in tune with each other to make up seven-hundred-twenty seasonal energies which is called one unit (namely, twenty-four seasonal energies to a year) containing thirty years, and sixty years to a full circle, so that deficiency and excess may be understood.

The Yellow Emperor asked: You have talked about the energies of the heaven at the top and the outline of the earth at bottom which is so complete indeed. I wish to hear more about it so that I can keep it

and use it to govern my people on the one hand and to cultivate my own character on the other, and hopefully, my people will use it to develop good character, to remain in harmony with each other, so that the virtues will be passed down to posterity to benefit our children and grandchildren without end. Could you elaborate further?

Kwei-Yee-Chu replied: The mechanism of the ultimate number (referring to the fixed number of excess and deficiency) is subtle indeed, but one can predict its future performance by reference to its past; when one has a respect for the working of such mechanism, one will be in good health, but when one has contempt for the working of such mechanism, one will die as a result. Those who neglect the way of life and pursue their selfish desires will of necessity meet with disaster imposed upon them by the heaven. The essential truth on this matter is that one should obey the way of the heaven with great respect.

The Yellow Emperor said: Those who know about the beginning well will also have a thorough knowledge of the end; those who know something near very well will also have a thorough knowledge of something remote; to have a thorough knowledge of the extreme number means to master the way of life which is Tao which is called 'brightness'. I wish you could infer step by step in a systematic manner, making the theory simple without complexity, long-lasting, easy to apply but not easy to forget, and also summarizing it in the form of an outline. In short, I wish to hear the theory governing the essentials of extreme number thoroughly and completely.

Kwei-Yee-Chu replied: What an enlightening question it is, and what a bright question it is, just like a drum producing a good sound when struck with a good stick. I have heard that the year of Chia and Ji is governed by the element of earth, the year of Yee and Geng is governed by the element of metal, the year of Ping and Shin is governed by the element of water, the year of Ding and Ren is governed by the element of wood, the year of Wo and Gui is governed by the element of fire.

The Yellow Emperor asked: How are they in tune with the three Yins and the three Yangs ?

Kwei-Yee-Chu replied: During the year of Tzu and Wu, the little Yin makes its appearance in the upper region (the heaven); during the year of Chou and Wei, the great Yin makes its appearance in the upper region; during the year of Yin and Shen, the little Yang makes its appearance in the upper region; during the year of Mao and You, the bright Yang makes its appearance in the upper region; during the year of Chen and Shu, the great Yang makes its appearance in the upper region; during the year of Si and Hai, the decreasing Yin makes its appearance in the upper region. Thus, the little Yin is the top while the decreasing Yin is the end.

On top of the decreasing Yin, the energy of wind is the master; on top of the little Yin, the energy of heat is the master; on top of the great Yin, the energy of dampness is the master; on top of the little Yang, minister fire is the master; on top of the bright Yang, the energy of dryness is the master; on top of the great Yang, the energy of cold is the master. The so-called roots are the six original energies.

The Yellow Emperor said: What a shining way and what a bright theory. Please let me record them on the jade plate to be stored in the golden bookcase entitled, Heavenly Energies Circulation.

Chapter 67: On the Outline of Five Elements Circulation**The Key Concepts in this Chapter**

This chapter discusses the five energies of the heaven and the earth and the five elements which spread out the orders of administration in the five directions, transforming and generating five viscera and five bodies, all of which are governed by the five elements circulation.

The Yellow Emperor sat in the administration hall, beginning to make corrections on the outlines of astronomy and inspect the geography of the eight most remote regions, examine and figure out the regular patterns of the five elements circulation. The Yellow Emperor invited the heavenly teacher to come and asked him: Some treatises relate that the movement and quietude are outlined by the divine brightness (the sun and the moon) and that the upward and downward movements of Yin and Yang are expressed by cold and summer heat. I have heard about the number of the five elements circulation from you to the effect that the five circulating energies are in charge of different years with Chia as the beginning. I have discussed it with Kwei-Yee-Chu who said: Earth is the master of Chia-Ji, metal is the master of Yee-Geng, water is the master of Ping-Shin, wood is the master of Ding-Ren, fire is the master of Ren-Gui; on top of Tzu-Wu, the little Yin is the master, on top of Chou-Wei, the great Yin is the master, on top of the Yin-Shen, the little Yang is the master, on top of the Mao-You, the bright Yang is the master, on top of the Chen-Shu, the great Yang is the master, on top of the Si-Hai, the decreasing Yin is the master. They are not in tune with Yin and Yang, how do you account for that ? Chi-Po replied: It represents his clear awareness of Tao which is Yin and Yang of the heaven and the earth. The number that can be counted is the Yin and Yang within the human body (such as Yin blood and Yang energy, etc.). The number of Yin and Yang may be ten, or they may be extended to one hundred, or the number may be one thousand, or they may be extended to ten thousand. Yin and Yang of the heaven and the earth cannot be counted by number, they can only be expressed in symbols. The Yellow Emperor said: I wish to hear about the beginning (of the five elements circulation). Chi-Po replied: That is indeed a brilliant question. I have read the articles in the Classic of Heavenly Energies Circulation of the Ancient Times which contains the following statements --- The energy of red heaven (fire) passes through the two stars called Chienniu and Chuni respectively situated in the north at the Gui degree moving toward the Wo degree so that Gui and Wo join forces to produce fire; the energy of the yellow heaven (earth) passes through the two stars called Shin and Wei respectively at the Chia degree (east) and moving toward the Ji degree (south-east) so that Chia and Ji join forces to produce earth; the energy of the grey heaven (wood) passes through the four stars called Wei and Shu (at the Ren degree), Liu and Gue (at the Ding degree); the energy of the white heaven passes through the four stars called Geng and Ti (at the Yee degree) and Ang and Pi (at the Geng degree); the energy of the black heaven (water) passes through the four stars called Chang and Yee (at the Ping degree) and Rei and Wei (at the Shin degree); the two stars called Kuei and Pi are situated at the Wo degree (the northwest) and another two stars called Ziao and Chen are situated at the Ji degree (south-east); they are considered as the gates of the heaven and the earth (because the heaven is short of energy in the north-west, while the earth is short of energy in the south-east).

The beginning of climates stands for the birth of Tao which should be fully understood (by every physician).*

[Henry Lu's Commentary: *The five heavens including the red heaven, the yellow heaven, the grey heaven, the white heaven, and the black heaven together with the five energies, including fire, earth, wood, metal, and water mark the beginning of climates.]

The Yellow Emperor asked: Good. In Chapter 66 entitled, On the Outline of Heavenly Energies Circulation, it is maintained that the heaven and the earth are the top and the bottom of everything and that left and right are the streets of Yin and Yang. How do you account for that?

Chi-Po replied: The top and the bottom refer to the presence of Yin and Yang at the top and at the bottom in a year.* The left and the right refer to the presence of the decreasing Yin at the top, for example, with the little Yin on the left and the great Yang on the right; presence of the little Yin with the great Yin on the left and the decreasing on the right; presence of the great Yin with the little Yang on the left and the little Yin on the right; presence of the little Yang with the bright Yang on the left and the great Yin on the right; presence of the bright Yang with the great Yang on the left and the little Yang on the right; presence of the great Yang with the decreasing Yin on the left and the bright Yang on the right. Draw a picture and face the north so that one can identify the proper directions.

[Henry Lu's Commentary: *As an example, in the Tzu-Wu year, the little Yin is in charge of the Heaven while the bright Yang is in charge of the earth; in the Chou-Wei year, the great Yin is in charge of the heaven while the great Yang is in charge of the earth.

The Yellow Emperor asked: What is meant by the bottom?

Chi-Po replied: When the decreasing Yin is at the top, the little Yang will be at the bottom with the bright Yang on the left and the great Yin on the right; when the little Yin is at the top, the bright Yang will be at the bottom with the great Yang on the left and the little Yang on the right; when the great Yin is at the top, the great Yang will be at the bottom with the decreasing Yin on the left and the bright Yang on the right; when the little Yang is at the top, the decreasing Yin will be at the bottom with the little Yin on the left and the great Yang on the right; when the bright Yang is at the top, the little Yin will be at the bottom with the great Yin on the left and the decreasing Yin on the right; when the great Yang is at the top, the great Yin will be at the bottom with the little Yang on the left and the little Yin on the right. Draw a picture and face the south in order to identify the proper directions.

The top and the bottom should be in contact and the cold and the summer heat should confront each other face to face so that the energies will benefit from each other and remain in harmony with each other; otherwise, disease will come into existence.

The Yellow Emperor asked: Sometimes, the energies benefit from each other, but disease still exists; how do you account for that?

Chi-Po replied: When the bottom takes charge of the top and the top takes charge of the bottom, they are in the wrong positions and this is why disease comes into existence.

The Yellow Emperor asked: How about the movement and the quietude?

Chi-Po replied: The energy that takes charge of the top should turn toward the right, and the energy that takes charge of the bottom should turn toward the left, so that they meet with each other in a circle and within (three-hundred-sixty-five days and six hours) which is called one year.

The Yellow Emperor asked: I have heard Kwei-Yee-Chu say that the energy that responds to the earth is quiet; but now you are saying that the energy that takes charge of the bottom should turn toward the left. How do you account for that ? How is the movement generated ?

Chi-Po replied: The movement and quietude of the heaven and the earth as well as the recurrent circulations of the five elements is something that Kwei-Yee-Chu cannot fully understand in spite of his extensive research in this area. The manifestations of change consist in the perpendicular phenomena of the heaven and the physical shape of the earth, so that the seven planets are moving according to the longitude and latitude of the universe and the five elements are manifesting themselves on earth. The earth is a carrier of the categories of objects with physical shape; the universe is displaying pure energy of the heaven. The movements of physical objects and pure energy bear a resemblance to those of the roots and the leaves. The universe may be unlimited, but it can be known through the observations of its phenomena.

The Yellow Emperor asked: Is it correct to say that the earth is at the bottom?

Chi-Po replied: The earth is at the bottom of man, and the man is within the universe.

The Yellow Emperor asked: Is the earth supported by anything ?

Chi-Po replied: The earth is supported by the great atmosphere. The energy of dryness is to dry up everything; the energy of summer heat is to steam everything; the energy of wind is to move everything; the energy of dampness is to gloss everything; the energy of cold is to harden everything; the energy of fire is to warm up everything. Therefore, wind and cold are at the bottom, dryness and heat are at the top, the energy of dampness is in the middle, fire is travelling in between, with alternating cold and summer heat, making up the six energies that work on the earth, so that the universe takes charge of birth and transformation.

For this reason, when dryness wins a victory, the earth will be dry; when summer heat wins a victory, the earth will be hot; when wind wins a victory, the earth will be in motion; when dampness wins a victory, the earth will be muddy; when cold wins a victory, the earth will be split; when fire wins a victory, the earth will be solid.

The Yellow Emperor asked: How do we know about the energy of the heaven and the earth by way of pulse diagnosis?

Chi-Po replied: The recurrent and victorious manifestations of the energy of the heaven and the earth do not express themselves in the pulse. The Method of Pulse Diagnosis said ---Change in the heaven and the earth cannot be observed through pulse diagnosis.

The Yellow Emperor asked: How about the energies in between (namely, the six energies) ?

Chi-Po replied: That depends upon the locations of such energies, and when they are located on the left, they may be manifest in the pulse on the left, and when they are located on the right, they may be manifest in the pulse on the right.

The Yellow Emperor asked: How to make predictions?

Chi-Po replied: When the pulse follows the energy, the pulse and the energy are in harmony; when the pulse fails to follow the energy, the pulse and the energy are in disharmony and disease will come into existence.

Moreover, when the energy and the pulse appear in different regions, it will cause disease; when they are constantly shifting, it will cause disease; when they fail to reside in their own places, it will cause disease; a reversal of the proximal pulse and the distal pulse will cause death; an exchange of Yin and Yang will cause death (the pulse should appear on the right side in a Yin year). One should determine what energy takes charge of the year first, and then, determine what energy takes charge of the heaven and what energy takes charge of the earth, and then, determine what energy should appear on the left and what energy should appear on the right, so that one will be able to know about the methods of needling, direct or indirect, in determination of life and death.

The Yellow Emperor asked: How do cold, summer heat, dryness, dampness, wind, fire, create a harmony between the internal and the external in regard to the human body? And how do they give birth to and transform everything?

Chi-Po replied: The east generates wind, wind generates wood, wood generates sour, sour generates liver, liver generates tendons, tendons generate heart. There are secrets of phenomena in the heaven, there is Tao of man and there is transformation on earth; transformation generates five flavours, Tao generates wisdom, secrets of phenomena generate divine, transformation generates energy.

The divine is wind in the heaven, wood on earth, tendons in the body, softness of energy, and the liver among the viscera. Its nature is warmth, its virtue is harmony, its utility is movement, its color is gray, its transformation is beautiful color, its creature is animal, its function is dispersing, its season is spreading and developing, its change is pulling and pushing, its disaster is falling, its flavour is sour, its will is anger (referring to the heaven).

Anger will cause harm to the liver, sorrow wins a victory over anger; wind will cause harm to the liver, dryness wins a victory over wind; sour will cause harm to the tendons, acrid wins a victory over sour. The south generates heat, heat generates fire, fire generates bitter, bitter generates the heart, the heart generates the blood, the blood generates the spleen. The South is heat in the heaven, it is fire on earth, it is meridians in the body, it is continual growth in energy, it is the heart among the viscera. The nature of the south is summer heat, its virtue is dampness, its utility is dryness, its color is red, its transformation is abundance, its creature is animal with feathers, its function is brightness, its season is glory and heat, its change is flame and extreme heat, its disaster is on fire, its flavour is bitter, its will is joy.

Joy will cause harm to the heart, fear wins a victory over joy; heat is harmful to energy, cold wins a victory over heat; bitter will cause harm to the energy, salt wins a victory over bitter.

The center generates dampness, dampness generates earth, earth generates sweet, sweet generates spleen, spleen generates flesh, flesh generates lungs. The center is dampness in the heaven, it is earth on earth, it is flesh in the human body, it is fullness in energy, it is spleen among the viscera. The nature of the center is quietude with a mixture of four energies cold, heat, warm, and cool), its virtue is glossing, its utility is transformation, its color is yellow, its transformation is fullness, its creature is animal with skin but without hair or shell (such as the human being), its function is quietude, its

season is clouds and rain, its change is flowing and irrigating, its disaster is flood, its flavour is sweet, its will is contemplation.

Contemplation will cause harm to the spleen, anger wins a victory over contemplation; dampness will cause harm to the flesh, wind wins a victory over dampness; sweet will cause harm to the spleen, sour wins a victory over sweet.

The west generates dryness, dryness generates metal, metal generates acrid, acrid generates lungs, lungs generate skin and hair, skin and hair generate kidneys. The west is dryness in the heaven, it is metal on earth, it is skin and hair in the human body, it is harvest in energy, and it is lungs among the viscera. The nature of the west is cool, its virtue is clean, its utility is solidness, its color is white, its transformation is constriction, its creature is animal with shell its function is toughness, its season is fog and dew, its change is killing, its disaster is withering and falling, its flavour is acrid, its will is worry.

Worry will cause harm to the lungs, joy wins a victory over worry, heat will cause harm to the skin and hair, cold wins a victory over heat; acrid will cause harm to the skin and hair, bitter wins a victory over acrid.

The north generates cold, cold generates water, water generates salt, salt generates kidneys, kidneys generate bones and marrow, the marrow generates the liver. The north is cold in the heaven, it is water on earth, it is bones in the body, it is hardness in the energy, it is kidneys among the viscera. The nature of the north is cruelty, its virtue is cold, its utility is ? (the Chinese ideogram is missing), its color is black, its transformation (or change) is seriousness, its creature is fish, its function (or administration) is quietude, its season is ? (the two Chinese ideograms are missing), its change is freezing, its disaster is hail, its flavour is salt, its will is fear.

Fear will cause harm to the kidneys, contemplation wins a victory over fear; cold will cause harm to the blood, dryness wins a victory over cold; salt will cause harm to the blood, sweet wins a victory over salt.

The five energies are alternating in the proper order, and when they fail to follow the proper order, they are vicious, but when they follow the proper order, they are righteous.

The Yellow Emperor asked: How about the change in disease?

Chi-Po replied: When the energies are situated in their respective proper positions, the disease will be light; but when they are situated in the wrong positions, the disease will be severe (in proper positions means wood situated in the fire position, fire situated in the earth position, etc.).

The Yellow Emperor asked: How about the five elements taking turns at reign?

Chi-Po replied: When the energy of a given element is in excess (due to its early arrival), it will subdue the subdued element (such as wood subduing earth) and insult the subduing element (such as wood insulting metal); when the energy of a given element is in deficiency (due to its late arrival), it will be attacked by the subduing element (such as wood attacked by metal) and insulted by the subdued element (such as wood insulted by earth). The element that insults other elements in a revolt will be subject to the attack of the vicious energy due to its fear arising from exhaustion of its own energy.

The Yellow Emperor said: Good.