

HENRY C. LU (TRANS.) SU WEN: BOOK 1 ORIENTAL HERITAGE
**A COMPLETE TRANSLATION OF YELLOW
EMPEROR'S CLASSICS OF INTERNAL MEDICINE
(NEI-JING AND NAN-JING) #301 Volume One [su-wen]**
By Henry C. Lu, Ph.D.

This translation is dedicated to:

WORLDWIDE EDUCATION CENTRE FOR TRADITIONAL CHINESE MEDICINE.

An educational institution to serve the Western world in the field of traditional Chinese medicine.

The author proudly acknowledges that this translation is specifically designed for the **Chinese College of Acupuncture and Herbology** both in Vancouver and Victoria, B. C. Canada — a college of traditional Chinese medicine to prepare its students to become Doctor of Traditional Chinese Medicine, the only college of its kind in the western world dedicated to this specific goal and devoted totally to the teaching of authentic traditional medicine as a whole; including traditional philosophy, medical classics, diagnosis, herbology, acupuncture, and clinical training. **Henry C. Lu.**

The full title of Nei Jing is called Huang Di Nei Jing, which may be translated as the Yellow Emperor's Classics of Internal Medicine. Two separate books named Su Wen and Ling Shu respectively make up the Nei Jing, both contain eighty-one chapters, with two chapters of Su Wen missing (72 and 73) and subsequently added to it.

The book called Ling Shu means "the Axis of the Divine Soul", it was intended to be a fully comprehensive discussion on traditional Chinese medicine. Su Wen may be translated as "the Classics of Dialogues Concerning Internal Medicine".

The position of Nei Jing in traditional Chinese medicine may be compared to that of Plato's Republic in Western philosophy and that of Shakespeare in English literature, for the good reason that the classics in question had, since its first publication, become the most authoritative guidance for the practice of traditional Chinese medicine.

Why is Nei Jing such an important classic in traditional Chinese medicine and how to describe its importance in traditional Chinese medicine? From the standpoint of this translator, a single sentence may suffice:

"The whole history of traditional Chinese medicine is but a series of footnotes on Nei Jing!"

About the Academy

The Academy of Oriental Heritage was established in 1971 for the purpose of promoting traditional Chinese medicine; the Academy currently offers many correspondence courses, including Chinese herbology, acupuncture, Chinese manipulative therapy in clinical practice, astrology, and human sexuality; it has also published many dozens of books in Chinese medicine, including philosophy, diagnosis, acupuncture, and herbology.

Among the many dozens of books available now are: A Comprehensive Textbook of Chinese Herbology; Clinical Manual of Acupuncture - Diagnosis and Treatment; A Complete Translation of Nei Jing and Nan Jing (Yellow Emperor's Classics); Diagnosis and Treatment of Disease in Chinese Acupuncture and Herbology; Chinese Classics of Tongue Diagnosis.

Among the books in progress are: A Comprehensive Textbook of Chinese Herbal Formulas; 5,000 Chinese Herbal Formulas with Ingredients; An advanced textbook of Chinese Acupuncture.

For further information please write to:

The Academy of Oriental Heritage

P.O. Box 8066, Blaine WA 98230, U.S.A.

P.O. Box 35057, Station "E", Vancouver, B.C. V6M 4G1, Canada.

About the Author

Dr. Henry C. Lu received his Ph.D. from the University of Alberta, Edmonton, Canada. He taught at the University of Alberta and the University of Calgary between 1968 and 1971, and has practiced traditional Chinese medicine since 1972. Dr. Lu now teaches traditional Chinese medicine by correspondence. His students live in many countries, including the United States, Canada, England, Australia, Sweden, Italy, Germany, France, New Zealand, Switzerland, Mexico and Japan.

The author is best known for his translation of Yellow Emperor's Classics of Internal Medicine from Chinese into English, and for the Chinese College of Acupuncture and Herbology he established in Vancouver and Victoria, British Columbia, Canada, for the instruction of traditional Chinese medicine. The Chinese College of Acupuncture and Herbology offers three-year programs leading to Doctor of Traditional Chinese Medicine. Dr. Lu has been principal of the College since its establishment in 1988.

Table of Contents

Preface, Introduction

BOOK ONE

Chapter 1 On the heavenly truth of ancient times

Chapter 2 Great treatise on regulation of spirit in harmony with the climates of four seasons

Chapter 3 On the correspondence of life energy with energy of heaven

Chapter 4 On the ultimate truth in the Emperor's golden bookcase

Chapter 5 Great treatise on yin-yang classifications of natural phenomena

Chapter 6 Parting and meeting of yin and yang

Chapter 7 On the distinction between yin and yang

Chapter 8 On the secret treatises stored in the Emperor's treasure-house of books

Chapter 9 On the six cycles and organic manifestations

BOOK TWO

Chapter 10 Growth of five viscera

Chapter 11 A further treatise on five viscera

Chapter 12 On different methods of treatment for people from different geographical regions

Chapter 13 On diverting patient's attention and thought

Chapter 14 On cooking cereal soups and manufacturing wine delicacies

Chapter 15 Inscriptions on bamboo slabs concerning the most important principles

Chapter 16 On the principle of pulse diagnosis and exhaustion of energy of meridians

Chapter 17 On the delicate and refined fundamental principles of pulse diagnosis

Chapter 18 On manifestations of pulse in normal person

Chapter 19 On life principles and pulse manifestations of true energy

BOOK THREE

Chapter 20 On three regions and nine symptoms

Chapter 21 On different pulses of meridians

Chapter 22 On energies of viscera responding to four seasons

Chapter 23 Expositions on energies of five viscera

Chapter 24 Blood, energy, and mental-physical conditions

Chapter 25 On loving natural life for the sake of total health

Chapter 26 On eight seasonal dates, the sun, the moon, and the stars

Chapter 27 On parting and meeting of true and vicious energies

Chapter 28 Comments on deficiency and excess

Chapter 29 On great yin and bright yang

Chapter 30 On bright yang meridian

Chapter 31 On hot disease

BOOK FOUR

Chapter 32 On acupuncture treatment of hot disease

Chapter 33 Comments on hot disease

Chapter 34 On lost balance

Chapter 35 On malaria

Chapter 36 Acupuncture treatment of malaria

Chapter 37 On upstream energy

Chapter 38 On cough

Chapter 39 On pain of various kinds

Chapter 40 On abdominal diseases

Chapter 41 On acupuncture treatment of lumbago

Chapter 42 On wind

Chapter 43 On rheumatism

BOOK FIVE

Chapter 44 On paralysis of four limbs

Chapter 45 On upstream diseases

Chapter 46 On symptoms of disease

Chapter 47 On odd diseases

Chapter 48 On odder diseases

Chapter 49 Expositions on pulse

Chapter 50 On essential techniques of inserting needle

Chapter 51 Prescribed depth of needle insertion

Chapter 52 On forbidden points of acupuncture

Chapter 53 On concentration in needle insertion

Chapter 54 Expositions on techniques of needling

Chapter 55 Supplement to types of needling

Chapter 56 On skin zones

Chapter 57 On meridians

Chapter 58 On energy points

Chapter 59 On meeting points of energy

BOOK SIX

Chapter 60 On joint cavities

Chapter 61 On acupuncture points for edema and hot disease

Chapter 62 On regulating the meridians

Chapter 63 On reverse technique of needling

Chapter 64 On needling in accord with or in disaccord with the four seasons

Chapter 65 On primary and secondary conditions and transmission of diseases

Chapter 66 On the outline of heavenly energies circulation

Chapter 67 On the outline of five elements circulation

BOOK SEVEN

Chapter 68 On the outline of subtle six energies circulation

Chapter 69 On the outline of changes in meetings of energies

Chapter 70 On the outline of constant order of five elements

BOOK EIGHT

Chapter 71 On the formal outline of six original energies

Chapter 72 On the methods of needle insertion (missing chapter)

Chapter 73 On the origins of diseases (missing chapter)

Chapter 74 Great treatise on the importance of ultimate true energies

Chapter 75 On books of highest teaching

Chapter 76 On teaching of naturally established truth

Chapter 77 On five kinds of careless faulty diagnosis

Chapter 78 On committing four faults

Chapter 79 On natural groupings of yin and yang

Chapter 80 On thriving and declining of energies

Chapter 81 On subtle topic

Preface

1. A Complete Translation of Nei Ching and Nan Ching which is also known as A Complete Translation of the Yellow Emperor's Classic of Internal Medicine and the Difficult Classic is divided into five volumes as follows: Volume I contains Su Wen, from Chapter 1 to Chapter 40; Volume II

contains Su Wen, from Chapter 41 to Chapter 81; Volume III contains Ling Shu, from Chapter 1 to Chapter 40; Volume IV contains Ling Shu, from Chapter 41 to Chapter 81; Volume V contains Nan Ching Illustrations, and Index.

2. The translation of the Chinese text is conventional in that it follows the conventional interpretations of the original Chinese text already established in the course of Chinese history; in case of ambiguities of the text or disagreements among the Chinese scholars, however, two principles are followed in translating the text which include the principle of consistency throughout the text and conformity to the modern theory of Chinese medicine.
3. The statements inside brackets are the translator's notes which are intended to facilitate the reader's understanding of the text; when the passages need more explanations which are too long to be included in the brackets without interrupting the reader's perusal of the text, the explanations are written under the heading 'Translator's Commentary'.
4. The column called Your Commentary is designed for the reader to jot down his comments, questions, and notes for future references.

Henry C. Lu, Vancouver, B. C. Canada, August 1978

Introduction

According to the Chinese people, acupuncture therapy was originally discovered in the Stone Age (500,000 - 2,000 B.C.) which marked the beginning of Chinese culture. It is, however, impossible to name any individual as the inventor of acupuncture therapy in China. The initial discovery of acupuncture therapy was believed to have originated from a series of accidents in which people involved had recovered from their wounds by means of a stone or a bone which accidentally pricked at them on the skin. As time went on, similar wounds had been healed by similar events, and so, the Chinese people began to realize by sheer instincts that wounds could be healed by pricking at the body on the skin. It was such primitive experiences of daily life that led the Chinese people to accumulate the spots on the skin which could produce therapeutic effects and which are known today as the acupuncture points.

Another theory advanced by the Chinese scholars to account for the initial discovery of acupuncture therapy is that in the course of everyday living, the Chinese people had discovered that whenever they suffered from pain in the body, they could help themselves by applying massage to certain parts of the body in order to relieve their pain. The regions of the body that had proven effective had been identified and become the therapeutic spots known as the acupuncture points today. It is apparent that the foregoing two theories are equally sensible in accounting for the discovery of acupuncture therapy in China, and also, they are not logically in conflict with each other.

It makes good sense to assume that at the beginning, acupuncture therapy in China involved only one or a few points in the skin. As time went on, however, the number of points had gradually increased until a considerable number of points were found to form a line on the skin, and so, various groups of points formed distinct lines, which are today known as the meridians in Chinese acupuncture. Thus, the concept of acupuncture points and that of meridians have become two of the most important concepts in Chinese acupuncture.

The earliest practice of acupuncture therapy in China as a profession was recorded in a Chinese classic entitled, A Commentary on the Spring and Autumn Annals by a Chinese scholar by the name of Tso Chiu-Ming around 400 B.C. in which a story about a physician in China was said to have practiced acupuncture therapy as far back as 581 B.C.. The story in question turned out to be the first story on Chinese historical record about acupuncture therapy being practiced as a profession; and it also turned out to be the first historical record on which the word 'acupuncture' was mentioned for the first time in Chinese history.

Contrary to the thinking of many contemporary Western people, herbal therapy, not acupuncture, is the main branch of Chinese medicine. Like acupuncture, Chinese herbs had been used for treatment of disease for thousands of years in China; it dates back to the very ancient period of Chinese history when the Chinese people were living in the Stone Ages. The use of natural plants for the treatment of disease was originated from the necessity of life, because the Chinese people, while living in the primitive environments had to cope with many problems of life, including the attack of disease, such as cold, stomach-ache, and burns or injuries, etc.

At the beginning, the use of plants in coping with disease was an instinctive reaction to the environment. For example, when a person gets burned, it is his instinct to do something immediately. And under such circumstances, one of the things he could do was to grab some plants and squeeze their juice for application to the affected regions; and when a person had fever, he might develop thirst and try to relieve it by eating juicy plants.

It goes without saying that some instinctive reactions will fail to produce any useful results, but on the other hand, other reactions may serve the useful purpose of relieving their sufferings. As time went on, successful reactions will be memorized while unsuccessful ones soon forgotten. And when the successful experiences are recorded in written words, it becomes the history of Chinese herbalism.

The third branch of Chinese medicine is manipulative therapy which includes techniques of manipulation by hands and fingers, such as massage, acupressure and also physical exercises. Like acupuncture and herbalism, the Chinese systems of manipulative therapy were developed from time immemorial, and there can be no doubt that the application of manipulative techniques is an indispensable procedure in clinical practice among the Chinese physicians.

The period between the 8th century and the 3rd century B.C. in China was regarded as a period of cultural renaissance by the Chinese historians; it was a period in which all philosophers talked out enthusiastically, and one hundred schools of thought contended vigorously. As it was, voluminous books have been either written or compiled in this favourable cultural climate, including books in philosophy, arts, literature, as well as in many other fields of inquiry. It is not surprising, therefore, that some medical books of great significance should come into existence in this historic period of Chinese history. The Nei Ching was compiled by the Chinese scholars during this period which turned out to be the first medical book ever written in China.

Most Chinese historians are of the opinion that the Nei Ching was accomplished through the cooperative efforts of a group of most outstanding scholars around the 3rd century B.C.. This invaluable and first Chinese medical work stood for an excellent presentation of past experience that had been accumulated from the days Chinese medicine began to be practiced in ancient China. The

Chinese believe that the practice of Chinese medicine in China dates back to the time of the Yellow Emperor around 2,600 B.C., primarily on the ground that this gigantic work was attributed to the Yellow Emperor himself. This implies that Chinese medicine had already been practiced in China for over two thousand years before the Nei Ching was first published.

The position of the Nei Ching in Chinese medicine may be compared to that of Plato's Republic in Western philosophy and that of Shakespeare in English literature, for the good reason that the classic in question had, since its first publication, become the most authoritative guidance for the practice of Chinese medicine. It had become the foundations of Chinese medicine in the same way as the thought of Confucius had become the foundations of Chinese philosophy. Very few, if any, Chinese physicians would dare to challenge the basic contents of this celebrated classic to this day.

Two separate books named Ling Shu and Su Wen; respectively make up the Nei Ching, and both contain eighty-one chapters, with two chapters of Su Wen missing and subsequently added to it. The full title of the Nei Ching is called, Huang Ti Nei Ching which may be translated as The Yellow Emperor's Classics of Internal Medicine. The book called Ling Shu was so named because it was intended to be a fully comprehensive discussion on Chinese medicine in depth. The title of Ling Shu contains two separate Chinese ideographs Ling and Shu. The first ideograph Ling means divine soul, and the second ideograph Shu means axis. Hence, Ling Shu means the axis of the divine soul which conveys the implications that the subject matter of the book should be the primary center from which any medical question should develop or in which its answer should be found.

Ling Shu was in the past referred to by the Chinese scholars as 'the Classic of Acupuncture' which was not intended to imply that the book in question deals exclusively with acupuncture; rather, it was merely meant to be distinguished from the other book called, Su Wen, which also contains two Chinese ideographs, Su and Wen. Su means 'in the past' or 'as usual' in Chinese literature, and Wen means questions or questioning or dialogue. Taken together as an expression, Su Wen may be translated as The Classic of Dialogues Concerning Internal Medicine .

On the whole, Su Wen and Ling Shu have two basic differences. First of all, Su Wen covers a wide range of subjects in internal medicine, as distinguished from Ling Shu which deals with internal medicine in general and acupuncture in particular. In the second place, the subject matter of Su Wen takes, in many cases, the form of a dialogue between the Yellow Emperor and his court physicians, as distinguished from Ling Shu whose subject matter often takes the form of a direct presentation.

As to the Nan Ching or the Difficult Classic, two questions still remain to be answered: first, who wrote the difficult Classic? and second, when was it written? No definite answers have been given to the above two questions up to this day. Historians, however, are in general agreement that the difficult Classic was written prior to the Han Dynasty (206 B.C. to 220 A.D.), simply because a celebrated Chinese physician by the name of Chang Chung Zing (150 A.D. to ?) mentioned the name of the Difficult Classic in his own writings.

There are three hypotheses regarding the authorship of the Difficult Classic: First, it is maintained by some historians that the Difficult Classic could have been written by the Yellow Emperor; second, the Difficult Classic could have been written by some anonymous person who tried to attribute it to the Yellow Emperor; third, some historians and scholars have held, on the basis of historical evidence, that

the Difficult Classic was written by Chin Yueh Zen who was regarded as a great physician in Chinese history.

The meaning of the title of this classic also poses a problem for Chinese historians and scholars alike. The title of this classic is pronounced as Nan Ching where Ching means classic, but Nan has a few meanings, and there have been controversies regarding which meaning should apply to the title of the classic. It seems agreeable that Nan means difficult, but the question is: What is difficult? One group of scholars hold that difficult is an adjective which describes the nature of the questions raised, namely, the questions raised in this classic are all difficult questions; another group of scholars contend that difficult is an adjective which describes the nature of the contents of the Nei Ching namely, the classic covers the difficult points contained in the Nei Ching; still another group of scholars maintain that difficult means the subject matter is difficult. However, all Chinese historians agree that the Difficult Classic is an exposition of the theory and philosophy of the Nei Ching.

At a time like the present when Chinese medicine is making its way into Western culture, the task of translating the Nei Ching and the Nan Ching into English for the benefit of Western readers has more than ever become the necessity of the times. It is my duty as well as privilege, as a multi-disciplinary student of an international background, to take on the responsibility of keeping Western readers in touch with the invaluable information contained in the Nei Ching and the Nan Ching, particularly in view of the fact that the classics in question are a great deal more than just ordinary books of medical history that no reliable translation of the two classics has been made available to the readers in the Western world. I sincerely hope that the readers of this translation will find it sufficiently interesting and reasonably accurate in the course of their reading.

BOOK ONE

Chapter 1: On the Heavenly Truth of Ancient Times

The Key Concepts in this Chapter

This chapter covers three essential aspects, namely, first, the importance of nourishing life according to the four seasons; second, stages of development of the human body; third, there are four different types of people following four different styles of living.

In ancient times, the Yellow Emperor was born with divine talents; he was good at speech in his childhood, with a quick and perfect apprehension in his boyhood, and developed a polite manner and good character in his youth, and he finally became the emperor after growing up.

The Yellow Emperor asked the heavenly teacher: I have heard that people of ancient times had lived as long as one hundred and twenty years with no signs of weakening or movements, but people nowadays become weakened in their movements at the age of less than sixty years old. Is this due to a change in natural environments or due to man's faults ?

[**Henry Lu's Commentary:** The man is part of the universe, constantly in contact with the natural environments surrounding him, and for that reason, the man is inseparable from the natural environments surrounding him.

The close relationship between the man and his surrounding environments is called 'the correspondence between man and the Heaven and the Earth' in the Nei Ching; the Heaven and the Earth stand for the natural environments, and the word 'correspondence' refers to the fact that change in the natural environments will necessarily affect the man and that in order to remain in good health, the human body should be able to adjust itself to change in the natural environments.]

Chi-Po replied: The ancient people who knew the proper way to live had followed the pattern of Yin and Yang which is the regular pattern of heaven and earth, remained in harmony with numerical symbols which are the great principles of human life, eaten and drunken with moderation, lived their daily lives in a regular pattern with neither excess nor abuse. For this reason, their spirits and bodies had remained in perfect harmony with each other, and consequently, they could live out their natural life span and die at the age of over one hundred and twenty years.

On the other hand, people nowadays are quite different, because they intoxicate themselves exorbitantly, replace a normal life with a life of abuse, have sexual intercourse while intoxicated, exhaust their pure energy through gratification of their desires, waste their true energy through careless and prolonged consumption, fail to retain their energy in abundance and to guard their spirits constantly, rush to the gratification of their hearts to the contrary of the true happiness of life, live their daily lives in an irregular pattern. It is for this reason that they can only live half of their life span. The teaching of the ancient sage was such that one should avoid the deficiency vicious energies and stealing wind constantly, that one should live a quiet life with few desires so that he could retain his true energy and his internal spirits which are the effective weapons to head off the attack of disease. Consequently, one should be able to maintain easy-going attitude with few desires, to maintain a peaceful mind without fear, to work hard without fatigue, to retain a smooth energy circulation, to satisfy his desires naturally, and to obtain the satisfaction, of every need.

Therefore, the people should be content with whatever delicious foods as available to them, with whatever customs in their society, with whatever class they belonged to. This is what we call the truly satisfied people.

[**Henry Lu's Commentary:** In reading the Nei Ching, the reader should always keep two most essential things or concepts in mind, namely, the four laws of the five elements and the concept of 'correspondence', because the above two concepts play such an important role in the contents of the Nei Ching that anyone who fails to understand the two concepts in question will, without doubt, fail to understand the basic contents of the Nei Ching. So much so that logically speaking, the contents of the Nei Ching are built upon the Five Elements and their correspondence to others, such as the viscera and the bowels the four seasons, the flavours, the colors, the atmospheric energies, the five senses, the five emotions, the five directions, the five sounds and so on and so forth.]

Therefore, his eyes will not be attracted by his unwarranted desires, his mind will not be fooled by vicious objects, and he is not worried about material gains or losses, whether he be foolish, or intelligent, or capable or dumb. This is the way of good life. The reason that such, people can live over one hundred and twenty years with no signs of weakening is due to the fact that they have never been exposed to dangers and thus have managed to retain a perfect virtue.

The Yellow Emperor asked: When a man grows old, he cannot have children. Is it because his energy has already been exhausted or because it is a natural phenomenon?

Chi-Po replied; The kidneys energy of a woman becomes in abundance at the age of 7, her baby teeth begin to be replaced by permanent ones and her hair begins to grow longer. At the age of 14, a woman will begin to have menstruation, her conception meridian begins to flow, and the energy in her connective meridian begins to grow in abundance, and she begins to have menstruation which is the reason why she is capable of becoming pregnant. At the age of 21, the kidneys energy of a woman becomes equal to an average adult, and for that reason, her last tooth begins to grow with all other teeth completed.

At the age of 28, tendons and bones become hard, the hair grows to the longest, and the body is in the top conditions. At the age of 35, the bright Yang meridians begin to weaken with the result that her complexion starts to look withered, and her hair begins to fall off. At the age of 42, the three Yang meridians begin to weaken with the result that her complexion starts to look even more withered and her hair begins to turn gray. At the age of 49, the energy of the conception meridian becomes in deficiency, the energy of the connective meridian becomes weakened and scanty, the sex energy becomes exhausted and menstruation stops with the result that her body becomes old and she cannot become pregnant any longer.

As to man, his kidneys energy becomes in abundance, his hair begins to grow longer, and his teeth begin to change at the age of 8. At the age of 16 his kidneys energy becomes even more abundant, his sex energy begins to arrive, he is full of semen that he can ejaculate. When he has a sexual intercourse with woman, he can have children.

At the age of 24 the kidneys energy of a man becomes equal to an average adult with strong tendons and bones, his last tooth begins to grow with all other teeth completed. At the age of 32 all tendons, bones and muscles are already fully grown. At the age of 40 the kidneys energy begins to weaken, hair begins to fall off and teeth begin to wither. At the age of 48 a weakening and exhaustion of Yang energy begins to take place in the upper region, with the result that his complexion begins to look withered and his hair begins to turn gray.

At the age of 56, the liver energy begins to weaken, the tendons become inactive, the sex energy begins to run out, the semen becomes scanty, the kidneys become weakened with the result that all parts of the body begin to grow old. At the age of 64, hair and teeth are gone.

The kidneys are in charge of water, and they receive pure energy from the five viscera and the six bowels and store it. For this reason, it is only when the five viscera are full of energy that ejaculation is possible. Now the five viscera have already weakened, the tendons and bones have already become relaxed and powerless, it is quite natural that the sex energy is also exhausted. This is the reason that

hair on the head and at the temples turns gray, that the body becomes heavy and his steps become inaccurate and that he cannot have children any longer.

The Yellow Emperor asked: Some people are old and yet they can still have children, why is that ?

Chi-Po replied: This is because they have inherited more energy with the energy of meridians always flowing and with an excess of kidneys energy. Although they can still have children when they are old, their age cannot exceed 64 in men and 49 in women beyond which the pure energy of heaven and earth will be exhausted.

The Yellow Emperor asked: Taoists live over one hundred and twenty years, but can they still have children at that age?

Chi-Po replied: They can have children even though they are so old because they keep their bodies in perfect conditions.

The Yellow Emperor asked: I have heard that in ancient times there were true men who could pick out important essence from heaven and earth, grasp the principles of Yin and Yang, undertake breathing exercises of pure energy, guard their spirits with great care, retain their muscles as strong as ever. The longevity of such true men could wear out heaven and earth because their lives seemed endless which may be attributed to their adherence to the principles of Taoism. In medieval times, there were ultimate men who endeavoured to master the Tao by their pure and honest virtues so that they could stay in harmony with Yin and Yang, adjust to the four seasons, stay away from the mundane world and customs, accumulate their pure energy and perfect their spirits, travel in between Heaven and Earth, see things and hear sounds in far-off places from eight directions. Such things contribute to the longevity and strength of the ultimate men and like true men, they are dedicated to the Tao.

Subsequently there were sages who managed to live in harmony with Heaven and Earth, adjust to trends of eight winds, satisfy their moderate desires in the mundane world, have no mind of anger, act as if they were parts of the mundane world, wear ordinary clothes. However the sages conducted themselves differently from the rest of the mundane world; instead, they did not labor excessively, nor did they exercise too much thought, they took simple enjoyment as their task and self satisfaction as their achievements, with the result that their bodies were not worn out and their spirits not dissipated so that they were able to live over one hundred and twenty years. And then, there were virtuous men who capitalized on the principles of Heaven and Earth, derived their life principles from sunrise and sunset, from the waxing and waning moon, from the arrangements of stars, from contradictions and harmony of Yin and Yang, from differentiation of the four seasons, endeavouring to arrive at the principles of life which are in harmony with their ancestors of ancient times. And, by this way, they were able to live as long as possible.

Chapter 2: Great Treatise on Regulation of Spirit in Harmony with the Climates of Four Seasons

The Key Concepts in this Chapter

In this chapter, the patterns of change in the four seasons are discussed, namely, warm spring, hot summer, cool autumn, and cold winter. In order to adjust to such change in favour of health, it is

necessary and desirable to nourish Yang in spring and summer and to nourish Yin in autumn and winter.

The three months of spring are the period in which things begin to grow and display. Heaven begins to generate warm energy and Earth begins to develop, so that everything flourishes. It is desirable to sleep at night, get up early in the morning, take a walk in the yard, to loosen up hair and relax the body. The spring possesses the will to grow, and after things have grown, do not destroy them. In spring, one should assist instead of taking it away one should praise instead of punishing. This is the way of nourishing life in response to the spring. To act to the contrary will cause injuries to the liver and one will suffer a cold disease in summer. The three months of summer are the period in which things become flourishing and beautiful. The energy of Heaven and that of Earth, begin to interact with each other so that everything begins to blossom and bear fruits. It is desirable to sleep at night and get up early in the morning, to have no dislike of sunlight, possess no will of anger, so that things will be blooming beautifully and so that energy will move outward through perspiration as if in love with the outside world. This is the way of nourishing life in response to the summer. To act to the contrary will cause injuries to the heart and one will suffer malaria that attacks every other day in the autumn, because he is bound to be short of energy to cope with the autumn.

The three months of autumn are the period in which the shapes of everything are formed. The energy of Heaven begins to blow swiftly, the energy of Earth begins to change color. It is desirable to sleep early and get up early with the crowing of the rooster, to maintain a peaceful will in order to slow down the killing effects of autumn, to constrict the energy of spirits in order to calm down the energy of autumn, to refrain from moving outward in order to clean up the energy of lungs. This is the way of nourishing life in response to the energy of autumn. To act to the contrary will cause injuries to the lungs and one will suffer diarrhea with undigested foods in winter, because one will be bound to be short of energy to cope with the winter.

The three months of winter are the period in which everything is closed and stored. Water freezes and the earth cracks, so that Yang remains dormant not to be disturbed. It is desirable to sleep early and get up late, to await the arrival of sunlight, so that the will remains dormant as if hiding or pretending, not unlike someone with private intentions, not unlike someone with all his desires already fulfilled. In winter, one should avoid cold and remain warm and refrain from perspiring so that Yang energy will not be frequently attacked by cold energy. This is the way of nourishing life in response to the energy of winter. To act to the contrary will cause injuries to the kidneys and one will suffer weakened limbs in spring, because he is bound to be short of energy to cope with the spring.

The energy of Heaven is clear and bright, it contains indefinite sources of virtues and it will never descend (so is true energy in man which contains indefinite sources of power and it is never used up). When Heaven gives away its brightness it will outmatch the brightness of the sun and the moon, and man's openings will suffer as a result, because the energy of Heaven (namely, wind and heat) will block up the nine openings of man and the energy of Earth including dampness, clouds and fog) will block up man's vision; moreover, the purity of the clouds and fog will not come about with the result that they will fail to bring down white dew from Heaven. Under such circumstances, interaction

between Heaven and Earth (between Yin and Yang) does not take shape, and everything will lose its source of life leading to the death of most famous fruits and precious trees. As the vicious energy fails to disperse, wind and rain become excessive and unchecked, white dew fails to descend, withering trees will pile up and the spring will not flourish. Stealing wind will blow frequently, heavy rain will fall constantly, and the four seasons will lose their protection. This is contrary to the Tao that has been lost, and everything will soon be destroyed.

Only the sages are able to live in harmony with the Tao, so that they will not be under the attack of strange diseases, they do not lose anything in their possession, and their life energy is never exhausted. To live against the trends of spring energy will block up the birth of little Yang which moves inward to cause the disease of liver. To live against the trends of summer energy will obstruct the growth of great Yang which moves inward to deprive the heart of its energy. To live against the trends of autumn energy will lead to an inability of great Yin to constrict which brings about energy congestion of lungs in the upper burning space. To live against the trends of winter energy will lead to an inability of little Yin to store which brings about a descending of kidneys energy.

The four seasons and Yin and Yang are the fundamentals of everything, and for that reason, the sages nourish Yang in spring and summer, and they nourish Yin in autumn and winter, in order to act upon the fundamentals (the roots). This is why the sages are capable of living in harmony with everything surrounding them. To live against the roots means to deprive oneself of the source of life and to destroy one's true energy.

Therefore, Yin, Yang, and the four seasons are the beginnings and the ends of everything, they are the roots of life and death; to live against them will bring about destruction of life, and to live in harmony with them will prevent disease which is called accomplishing the way of nourishing life (accomplishment of Tao). A sage will act upon Tao, but a fool will only admire it. To live in harmony with Yin and Yang means life and to live against Yin and Yang means death; to live in harmony with Yin and Yang will bring about peace, and to live against Yin and Yang will bring about chaos. To live against Yin and Yang which should be obeyed results from the internal resistance to the way of Heaven. Therefore, the sages will prevent disease rather than cure it, maintain order rather than correcting disorder, which is the ultimate principle of wisdom. To cure a disease with medicines or to correct a disorder is like digging a well when one already feels thirsty or making weapons when the war has already broken out which is too late to do much good.

Chapter 3: On the Correspondence of Life Energy with the Energy of Heaven

The Key Concepts in this Chapter

This chapter discusses the close relationships between human life and the natural environments; it points out that many atmospheric factors are damaging to the Yang energy of man and decrease the latter's resistance to disease. The balance of internal Yin and external Yang is the important factor of human health; energy of foods will nourish Yang and flavours of foods will nourish Yin.

The Yellow Emperor said: From the ancient times, the roots of life are in correspondence with Heaven, and such roots are Yin and Yang. Everything that exists in between Heaven and Earth and within the

six directions is in correspondence with the energy of Heaven, such as the nine divisions of China in correspondence with nine openings in the human body, five sounds in correspondence with five viscera, twelve climatic occasions in correspondence with twelve meridians. Life is based upon the energies of Five Elements and three original energies (namely, energy of Heaven, the energy of Earth, and energy transaction according to the laws of Five Elements); when the vicious energies invade the energies of life frequently, they will cause harm to man. Therefore, Yin and Yang are the roots of life. The energy of the blue sky is clear and clean; if man's will and intentions remain in order and stay in harmony with the blue sky, his Yang energy will be hard which can repel the invasion of stealing vicious energies and protect himself without harm. This is the order of four seasons. Therefore, the Sages are capable of transmitting their spirits in the direction of the energies of Heaven to achieve the divine brightness (of Yin and Yang). Failure to do so will cause a blockage of the nine openings in the human body on the one hand, and it will cause congested muscles on the other, and also, defence energy will be dissipated as a result. This is called 'injuries caused by onself' as a result of true energy being cut short. That a person has Yang energy (defence energy) is like the sun in the Heaven; just as there will be no light without the sun in its proper place, so there will be no life without Yang energy situated in the proper place of the human body; again, just as the movements of Heaven rely upon sunlight so the life of man relies on Yang energy moving upward and situated in the superficial regions to take up the task of defence.

In cold climate, one should move around quietly not unlike a pivot turning, but if one moves as if in shock, his spiritual energy (defence energy) will be floating as a result. In hot climate of summer heat, one should perspire a great deal; and when a person is depressed, he may display the symptoms of panting and talking with loudness, but when he feels peaceful, he may talk a lot. If the body feels as hot as burning charcoal, the heat may be dispersed through perspiration. In damp climate, people may feel heavy sensations in the head as if being wrapped up; if damp heat persists, it may give rise to a shortening of great tendons and an extension of small tendons; when the tendons are shortened, spasms will come about, and when the tendons are extended, they are relaxed and weakened. In case a disorder is caused by the conditions of energy, edema will come about, and the four limbs are all affected, Yang energy (defence energy) is exhausted. The nature of Yang energy is such that when one is at hard labor, it will move outward and lose its strength, causing an internal exhaustion of pure energy (due to the failure of Yang energy to guard pure energy) which may cause a disease in summer called, 'upsurging energy of hot compression'. The symptoms are blindness and deafness, and at this stage, the disease has become as disastrous as the floods that wash away the city and cannot be halted. The nature of Yang energy is such that when in anger, it will rush upward and cause blood coagulation in the chest region. This is called, 'close upsurging energy'. When the tendons are injured, they become relaxed and look as if they cannot support the body. When one perspires on one side of the body for long, he will likely suffer from hemiplegia. Taking a cold bath right after perspiration while the skin is still wet will cause acne and prickly heat. Those consuming greasy and rich-flavoured foods are more likely to suffer from carbuncle on the foot because of their internal heat, almost as easily as filling an empty bowl. Staying at a windy place right after perspiration at labor will cause acne in light cases and it will cause boil when congestion takes place.

The nature of Yang energy is such that its pure substance can nourish the spiritual energy internally, and its soft substance can nourish the tendons externally. When the pores do not open and close at the right time, cold energy may attack the body through the pores which will give rise to hunchback (due to the inability of the Yang energy to nourish the tendons). When cold energy invades the body and causes a depression to the meridians, running sores may come about as a result of its residing in between the muscles and pores.

If the energy of meridians becomes thin and deficient, the cold energy may pass through it to attack the viscera and bowels and cause fear and shock. If the nutritive energy becomes disordered and flows upstream in between the flesh and muscles, swelling of carbuncle may come about as a result.

If the wind and cold attack the person while he is still perspiring, all the points on the skin are shut up with the result that energy of heat is locked inside the body which will cause a disease called wind malaria in autumn.

Therefore, the wind is the origin of one hundred diseases, but when a person remains calm and quiet, the pores will be closed and he will be able to resist any attack of vicious wind even if the attack takes place on a large scale. This is called 'following the orders of seasons'.

Thus, when the disease has become chronic and deep, it may transmit into all parts of the body and block up the channels of communication among them; when this occurs, even a good physician can do nothing about it.

Therefore, when Yang energy gets jammed up, it will cause death, unless it is sedated in order to break up the blockage which is normally neglected by careless physicians and that accounts for their failure to treat the patients.

Therefore, Yang energy is in charge of the superficial region in the daytime; it begins to circulate at sunrise flourishes at noon, and declines at sunset with the doors of energy beginning to close.

Therefore, evening is the time when one should retire, neither to disturb the tendons and bones nor to expose oneself to fog and dew; and to run counter to the three segments of time means to expose oneself to the invasion of vicious energies.

Chi-Po said: Yin energy performs the task of storing pure energy and activating the meridians frequently; Yang energy performs the task of defending the external (superficial) region and hardening it. When Yin energy fails to overcome its Yang counterpart, the flow of meridians will become weak and rapid with Yang energy becoming in excess which will cause such maniac behaviour as wandering around like crazy or climbing up the mountain in the nude.

When Yang energy fails to overcome its Yin counterpart the energies of five viscera will start lighting one another leading to a blockage of nine openings.

Therefore, the Sages will follow Yin and Yang so that their tendons and meridians will remain in harmony, their bones and marrow will remain in solid state, and their energy and blood will circulate smoothly. This, in turn, will result in a harmony between the deep Yin and superficial Yang, in the immunity of the body from the attack of vicious energy, in sharp hearing and clear vision and in the true energy as solid as ever.

When wind resides in the body as a vicious guest it will deprive the body of its pure energy and cause harm to the liver. When a person over-eats too frequently, his stomach and intestines will become too

relaxed which may give rise to dysentery or discharge of blood from the anus causing bleeding piles.

When a person gets intoxicated too frequently, the energy of his lungs may run upstream. When a person has excessive sex the energy of his kidneys will be harmed, and his high bone on the side of the waist will be damaged.

The essentials of Yin and Yang are such that Yang energy should remain in solid state and close; a disharmony between Yin and Yang is comparable to spring without autumn or winter without summer; and to strike a balance between Yin and Yang is the way of the Sages.

When Yang is strong but fails to remain close, it will lead to an emission of Yin and cause an exhaustion of pure energy; when Yin is peaceful and Yang close, the spirits will remain in proper order; separation of Yin and Yang will cause an exhaustion of pure energy and if, on top of that, the person exposes himself to the wind, he may suffer from cold and hot sensations.

Therefore, wind is harmful in the spring and when the wind resides in the body persistently it will cause diarrhea; summer heat is harmful in the summer, and when the summer heat resides in the body persistently, it will cause malaria that attacks every other day in the following autumn; dampness is harmful in the autumn, and when it moves upward, it will cause the lungs to cough, but when it spreads in the tendons and meridians, it will weaken the limbs; cold is harmful in the winter, and when cold resides in the body persistently, it will cause warm disease in the following spring. The energies of four seasons (cold, summer heat, warmth, coolness) may cause harm to respective viscera.

The energies of Yin (namely, the five viscera which are Yin organs) come from the five flavours of foods, but they can also be harmed by the five flavours of foods. An excessive consumption of sour foods will produce excessive fluids in the energy of the liver which will, in turn, cause an exhaustion of spleen energy. An excessive consumption of salted foods will cause a great deal of burden to the bones and a shrinkage of muscles on the one hand and on the other hand, it will cause a sluggishness of heart energy (because salt travels through the heart). An excessive consumption of sweet foods will cause panting and fullness in the energy of heart, making the skin appear dark and causing a loss of balance in the kidneys energy. An excessive consumption of bitter foods will make the spleen dry, and when the spleen is not sufficiently damp, it will make the stomach dry resulting in the swelling of stomach energy (because both the spleen and the stomach are earth organs with the spleen being damp earth and stomach dry earth). An excessive consumption of acrid foods will damage and relax the tendons and meridians and cause harm to the spirits.

Therefore, if people can select the five flavours of foods with great care, their bones will be straight, their tendons soft, their energies and blood flowing, their pores close, and they will be in possession of adequate bone energy and pure energy. This is why those who follow Tao carefully will enjoy longevity.

Chapter 4: On the Ultimate Truth in the Emperor's Golden Bookcase

The Key Concepts in this Chapter

To stay in good health, it is necessary to nourish pure energy and to adapt to change in climates of the four seasons. This chapter applies the theory of five Elements to explain natural phenomena and human physiology and pathology.

The Yellow Emperor asked: It is said that there are eight winds in the Heaven and there are five winds in the meridians. What is meant by that ?

Chi-Po replied: When the eight winds become vicious, they will attack the meridians and become the winds of meridians; when the winds of meridians move on to attack the five viscera, they will cause disease and become the winds of five viscera. Among the four seasons, there is a law to the effect that the spring subdues the prolonged summer, the prolonged summer subdues the winter, the winter subdues the summer, the summer subdues the autumn, the autumn subdues the spring. [this paragraph reappears in Chapter 9 where more explanations are given].

The east wind blows in spring, and it will attack the liver to cause disorders in the neck, because the energy of the liver meridian enters into the neck; the south wind blows in summer, and it will attack the heart to cause disorders in the chest and ribs, because the energy of the heart meridian enters into the chest and the ribs; the west wind blows in autumn, and it will attack the lungs to cause disorders in the shoulder and the back, because the energy of the lungs meridian enters into the shoulder and the back; the north wind blows in winter, and it will attack the kidneys and cause disorders across the loins and the thigh, because the energy of the kidneys meridian enters into the loins and the thigh. The center belongs to Earth which corresponds to the spleen, and when the spleen is disordered, the disorders will occur in the spine, because the energy of the spleen meridian enters into the spine.

Therefore, when the energy of spring attacks, it will cause disease to the head; when the energy of summer attacks, it will cause disease to the viscera; when the energy of autumn attacks, it will cause disease to the shoulder and back; when the energy of winter attacks, it will cause disease to the four limbs. Therefore, runny nose and nosebleed are the most likely symptoms in spring; chest and ribs are the most likely symptoms in summer; diarrhea of dampness and internal cold are the most likely symptoms in prolonged summer; malaria of wind is the most likely symptom in autumn; rheumatism and cold limbs are the most likely symptoms in winter.

Therefore, in winter it is wise to refrain from undergoing massage and exercises (energy exercises or breathing exercises and physical exercises of a therapeutic nature) so that there will be no runny nose and nosebleed in spring, no diseases of the neck and the back of neck in spring, no diseases of chest and ribs in summer, no diarrhea of dampness and internal cold in prolonged summer, no wind malaria in autumn, no rheumatism and cold limbs in winter or diarrhea containing undigested foods and perspiration in winter.

Pure energy is the root of the human body; and one will be free from warm disease in spring if one can store pure energy in winter. Absence of perspiration in the middle of summer heat may bring about wind malaria in autumn. Thus, pulse diagnosis should be used to treat patients.

Therefore, it is maintained that there is Yin within Yin and there is Yang within Yang. From dawn until noon is the period of Yang of Heaven and it is Yang within Yang; from noon until sunset is the period of Yin of Heaven and it is Yin within Yin; from sunset until crowing of the cock is the period of Yin of Heaven and it is Yang within Yin; from crowing of the cock until dawn is the period of Yang of Heaven and it is Yin within Yin. The same applies to the human body. When Yin and Yang are applied to man, the external regions belong to Yang, and the internal regions belong to Yin. When Yin

and Yang are applied to the human body, the back belongs to Yang, and the abdomen belongs to Yin. When Yin and Yang are applied to the viscera and bowels, the viscera belong to Yin and the bowels belong to Yang. The liver, the heart, the spleen, the lungs, and the kidneys are the five viscera and they all belong to Yin; the gall bladder, the stomach, the large intestine, the small intestine, the bladder, and the triple burning space are the six bowels, and they all belong to Yang. Why do we need to know Yin within Yin and Yang within Yang? Disease attacks Yin in winter, disease attacks Yang in summer, disease attacks Yin in spring, disease attacks Yang in autumn, and acupuncture treatment should be administered according to the affected regions. Thus, the back belongs to Yang, and the heart is Yang within Yang; the back belongs to Yang, and the lungs are Yin within Yang; the abdomen belongs to Yin, and the kidneys are Yin within Yin; the abdomen belongs to Yin, and the liver is Yang within Yin, the abdomen belongs to Yin, and the spleen is the extreme Yin within Yin. The foregoing are the descriptions of the correspondence between Yin-Yang, internal-external, male-female, and the correspondence between Yin-Yang of the human body and Yin-Yang of the heaven.

The Yellow Emperor asked: As the five viscera correspond to the four seasons, does each of them receive something from the four seasons?

Chi-Po replied: Yes. Like the liver, the East corresponds to the green color, and thus, the energy of the East is in communication with the liver; the eyes are the outlets for the liver, and the liver is in store of pure energy (and the soul); when the liver is diseased, it will give rise to the symptom of shock (because it is in store of the soul); the liver corresponds to sour in flavour and it belongs to the class of grass and trees (because the liver corresponds to Wood in the Five Elements); among the domestic animals, the liver corresponds to the cock (because a cock crows at dawn which is a symbol of the East); among the cereals the liver corresponds to wheat (because wheat grows in spring). As to its correspondence to the four seasons the liver corresponds to the planet Jupiter. The energy of spring moves upward, and so, in man, the energy also moves upward to the head in spring. Among the five sounds, the liver corresponds to Ziau (namely, the middle sound); the accomplished numeral of the liver is 8 (and its generating numeral is 3); the disease of liver is manifest in the tendons because the liver is in control of tendons). The liver corresponds to the smell of perspiration in the five offensive smells (namely, fishy smell, burning smell, aromatic smell, smell of perspiration and rotten smell)

The South corresponds to red, and the energy of the South is in communication with the heart; the ears are the outlets for the heart, and the heart is in store of pure energy; when the heart is diseased it will affect the five viscera (because the heart is in control of the five viscera); the heart corresponds to bitter and it belongs to the class of fire. Among the domestic animals, the heart corresponds to the sheep, and among the cereals, it corresponds to millet. As to its correspondence to the four seasons, the heart corresponds to the planet Mars. The disease of the heart is manifest in the blood vessels. The heart corresponds to the Zeng in the five sounds; the accomplished numeral of the heart is 7, and it corresponds to the burning smell among the five offensive smells.

The center corresponds to yellow, and the energy of the center is in communication with the spleen; the mouth is the outlet for the spleen. The spleen is in store of pure energy and the disease of the spleen is manifest in the tongue. The spleen corresponds to sweet; it belongs to the class of earth and among the domestic animals, it corresponds to the ox; among the five grains, the spleen corresponds

to yellow and sweet millet. As to its correspondence to the four seasons, the spleen corresponds to the planet Saturn. The disease of the spleen is manifest in the flesh (because the spleen is in control of the flesh). The spleen corresponds to Kong in the five sounds, and its accomplished numeral is 5. The spleen corresponds to aroma in the five offensive smells.

The West corresponds to white, and the energy of the West is in communication with the lungs; the nose is the outlet for the lungs. The lungs are in store of pure energy, and the disease of the lungs is manifest in the back. The lungs correspond to acrid, and they belong to the class of metal. Among the domestic animals, the lungs correspond to the horse; among the five grains, the lungs correspond to rice.

As to their correspondence to the four seasons, the lungs correspond to the planet Venus. The disease of the lungs is manifest in the skin and hair, and among the five sounds, the lungs correspond to Shang and their accomplished numeral is 9 (and the generating numeral is 4). The lungs correspond to the fishy smell among the five offensive smells.

The North corresponds to black, and the energy of the North is in communication with the kidneys; the two Yins [the sex organs and anus] are outlets for the kidneys. The kidneys are in store of pure energy, and the disease of kidneys is manifest in the minor meeting places of flesh (bone cavities).

The kidneys correspond to salt, and they belong to the class of water. Among the domestic animals, the kidneys correspond to pigs; among the five grains, the kidneys correspond to black soya beans.

As to their corresponds to the four seasons, the kidneys correspond to the planet Mercury. The disease of the kidneys is manifest in the bones, and among the five sounds, the kidneys correspond to Yee (the most high-pitched and purest); the accomplished numeral of the kidneys is 6 (and the generating numeral is 1); and among the five offensive smells, the kidneys correspond to the rotten smell.

Therefore, those who are truly good at taking the pulse will examine the five viscera and the six bowels with great care in order to determine their manifestations regarding upstream and downstream, Yin and Yang, superficial and deep, male and female. The physicians should master such important things and commit them to memory without error, and then, they should teach such things to the right and capable persons only, and they should teach only the true knowledge. It is only when a physician has accomplished this objective that he can be called, 'the person who has accomplished the Tao'.

Chapter 5: Great Treatise of Yin-Yang Classifications of Natural Phenomena

The Key Concepts in this Chapter

This chapter covers three essential aspects: first, it applies Yin and Yang to classify all natural phenomena; second, it applies the principle of Yin and Yang to explain human physiology, pathology, and diagnosis; third, it points out the importance of the Five Elements in diagnosis and treatment.

The Yellow Emperor said: Yin and Yang are the way of Heaven and Earth, the great outlines of everything, the parents of change, the root and beginning of birth and destruction, the palace of gods. Treatment of disease should be based upon the roots (of Yin and Yang).

Yang energy will continue to move upward to the Heaven, and Yin energy will continue to move downward to the Earth. Yin is quiet and Yang is restless, Yang is in charge of growth (like spring) and Yin is in charge of nurturing (like summer); Yang is in charge of destruction (like autumn) and Yin is in charge of storage (like winter) Yang is in charge of energy transformation, and Yin is in charge of shape formation.

Extreme cold will give birth to heat, and extreme heat will give birth to cold. Cold energy will give birth to something muddy, hot energy will give birth to something clear. When clear energy stays below, it will cause diarrhea with undigested foods; when muddy energy stays above, it will cause congestion and discomfort in the chest region. Thus, disease is caused by a reversal of Yin and Yang and a reversal of energy streams in the human body.

Therefore, clear Yang is Heaven and muddy Yin is Earth; The energy of Earth moves upward to become clouds and the energy of heaven moves downward to become rain; rain is generated by the energy of Earth and clouds are generated by the energy of Heaven. Thus, clear Yang moves outward through the upper openings (the ears, eyes, nose, mouth), muddy Yin moves outward through the lower openings (the sex organs and anus); clear Yang initiates through the pores, muddy Yin travels to the five viscera; clear Yang gives solidness to the four limbs, muddy Yin returns to the six bowels.

Water is Yin, fire is Yang, Yang is energy, and Yin is flavour.

Flavours give rise to physical shape, physical shape gives rise to true energy, true energy gives rise to pure energy, pure energy gives rise to life activities; pure energy craves for true energy physical shape craves for flavours, life activities give birth to pure energy, true energy gives birth to physical shape.

Flavours (inadequate) cause harm to physical shape, true energy causes harm to pure energy; pure energy transforms into true energy; true energy can also be harmed by flavours. Flavours which are Yin are excreted through the lower openings; Yang energy is excreted through the upper openings.

Thick flavours are Yin, thin flavours are Yang of Yin. Thick energy is Yang, thin energy is Yin of Yang. Thick flavours give rise to glossy diarrhea; thin flavours give rise smooth passage. Thin energy gives rise to perspiration; Thick energy gives rise to fever. Strong fire will cause a decline of energy, moderate fire will bring about the strength of energy. Strong fire eats up energy but energy will be nourished by moderate fire. Strong fire disperses energy, but moderate fire generates energy.

With respect to energy and flavours, both acrid and sweet are Yang, because acrid will disperse and sweet will slow things down; both sour and bitter are Yin, because sour will constrict and bitter will sedate. When Yin predominates Yang will be diseased; when Yang predominates, Yin will be diseased.

Predominance of Yang will give rise to fever (heat), and predominance of Yin will give rise to cold.

Severe cold will produce heat, and severe heat will produce cold. Cold is harmful to physical shape, heat is harmful to energy. When energy is harmed, it will cause pain; when physical shape is harmed, it will cause swelling. Thus, when pain is followed by swelling, it means that energy is harmed first and then physical shape is harmed when swelling is followed by pain, it means that physical shape is harmed first and then energy is harmed.

When wind predominates, it will cause symptoms characterized by movements; when heat predominates, it will cause symptoms characterized by swelling; when dryness predominates, it will cause symptoms characterized by dry skin; when cold predominates, it will cause symptoms

characterized by edema; when dampness predominates, it will cause symptoms characterized by damp diarrhea.

The four seasons and Five Elements of the Heaven are in control of birth, growth, harvest, and storage on the one hand, and on the other hand, they are also in control of production of cold, summer heat, dryness, dampness, and wind. The five viscera in man are capable of producing five energies which, in turn, are responsible for the five emotions, namely, joy, anger, sadness, grief, and fear. Therefore, joy and anger are harmful to energy, and cold and summer heat are harmful to physical shape. Frenzy is harmful to Yin, and wild joy is harmful to Yang.

When the upsurging energy runs upward, it will fill up the meridians which results in floating of the spirits as if about to separate from physical shape. Irregular and excessive joy and anger, excessive cold and summer heat, are, all of which, capable of upsetting solid stability of life. Therefore, severe Yin will necessarily produce Yang, and severe Yang will necessarily produce Yin. This is why it is maintained that when one is harmed by cold in winter, he will suffer warm disease in spring, that when one is harmed by Wind in spring, he will suffer diarrhea of undigested foods in summer, that when one is harmed by summer heat in summer he will suffer skinny malaria in autumn, that when one is harmed by dampness in autumn, he will suffer cough in winter.

The Yellow Emperor asked: I have heard that in discussing the shape of the human body, the Sages of ancient times had separated the viscera from the bowels, examined the connections among the meridians, singled out six nodes of relationships between superficial and deep meridians as well as the travelling routes of meridians, named the acupuncture points, pointed out the beginnings of rivers and valleys of flesh as connected with the bones, mapped out skin zones and upstream and downstream routes of floating and reticular meridians, outlined the regular patterns of the four seasons and Yin and Yang with completeness, exposed the internal-external and superficial-deep relationships. Is this true? Chi-Po replied: The East generates wind, wind generates wood, wood generates sour, sour generates liver, liver generates tendons, tendons generate heart, and the liver is in control of the eyes. The East corresponds to the distant twilight before dawn in the Heaven, it corresponds to Tao in man, it corresponds to creation of things on the Earth.

The creation of things generates five flavours, Tao generates wisdom, twilight before dawn generates the divine Being; the divine Being corresponds to wind in the Heaven, it corresponds to wood on the Earth, it corresponds to tendons in the body, it corresponds to the liver among the five viscera, it corresponds to grey in color, it corresponds to Ziau in the five sounds, it corresponds to calling in the five human voices, it corresponds to twitching in movements (change), it corresponds to the eyes among the five openings, it corresponds to sour in the five flavours, it corresponds to anger in the five emotions. Anger is harmful to the liver, sorrow can overcome anger; Wind is harmful to the tendons, dryness can overcome wind; sour is harmful to the tendons, acrid can overcome 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 heart is in control of the tongue.

The South corresponds to heat in the Heaven, it corresponds to fire on earth, it corresponds to the meridians in the human body, it corresponds to the heart among the five viscera, it corresponds to red in color, it corresponds to Zeng in the five sounds, it corresponds to laughing in the five voices, it

corresponds to worry in change, it corresponds to the tongue among the openings it corresponds to bitter in flavours, it corresponds to joy in emotions. Joy is harmful to the heart, fear can overcome joy; heat is harmful to energy, cold can overcome heat; bitter is harmful to energy, salt can overcome bitter. The center generates dampness, dampness generates earth, earth generates sweet, sweet generates the spleen, the spleen generates flesh, flesh generates the lungs, the spleen is in control of the mouth.

The center corresponds to dampness in the heaven, it corresponds to earth on earth, it corresponds to flesh in the human body, it corresponds to the spleen among the five viscera, it corresponds to yellow in color, it corresponds to Kong in sounds, it corresponds to singing in voices, it corresponds to hiccup in change, it corresponds to the mouth among the openings, it corresponds to sweet in flavour, it corresponds to contemplation in emotions. Contemplation is harmful to the spleen, and anger can overcome contemplation; dampness is harmful to flesh, and wind can overcome dampness; sweet is harmful to flesh and sour can overcome sweet.

The West generates dryness, dryness generates metal, metal generates acrid, acrid generates the lungs, the lungs generate the skin and hair, the skin and hair generate the kidneys, and the lungs are in control of the nose.

The West corresponds to dryness in the Heaven, it corresponds to metal of earth, it corresponds to the skin and hair in the human body, it corresponds to the lungs among viscera, it corresponds to white in color, it corresponds to Shang in sounds, it corresponds to crying in voices it corresponds to cough in change, it corresponds to the nose among the openings, it corresponds to acrid in flavour, it corresponds to grief in emotion.

Grief is harmful to the lungs, and joy can overcome grief; heat is harmful to the skin and hair, and cold can overcome heat; acrid is harmful to the skin and hair, and bitter can overcome acrid.

The North generates cold, cold generates water, water generates salt, salt generates the kidneys, the kidneys generate marrow of bones, marrow generates the liver, and the kidneys are in control of the ears.

The North corresponds to cold in the heaven, it corresponds to water on earth, it corresponds to bones in the human body, it corresponds to the kidneys among the viscera, it corresponds to black in color, it corresponds to Yee in sounds, it corresponds to groaning in voices, it corresponds to shivering in change, it corresponds to the ears among the openings, it corresponds to salt in flavour, it corresponds to fear in emotions.

Fear is harmful to the kidneys, and comtemplation can overcome fear; cold is harmful to the blood, and dryness can overcome cold; salt is harmful to the blood, and sweet can overcome salt.

Therefore, it is said that Heaven and Earth are the top and bottom of everything, that Yin and Yang are male-female distinctions of energy and blood (with energy being male and blood being female), that right and left are two ways of Yin-Yang (with left being Yang and right being Yin), that water and fire are the symbols of Yin and Yang (with water being Yin and fire being Yang), that the nature of Yin and Yang is such that they are responsible for creation of everything.

Therefore, it is said that Yin stays inside to act as a housekeeper for Yang and Yang stays outside to act as a servant for Yin.

The Yellow Emperor asked: How do we follow the principle of Yin and Yang?

Chi-Po replied: When Yang predominates, the patient will feel hot sensations in the body, his pores will be closed, his breathing will be rough with the body moving forward and backward from waist, he will have no perspiration with hot sensations, his teeth will be dry and he will feel extraordinarily miserable and full sensations in the abdomen, and the patient can stand in winter but not in summer. When Yin predominates, the patient will feel cold sensation with perspiration cool in the body, frequent shivering with cold, and when cold causes upstream energy, it will give rise to abdominal fullness. The patient can stand it in summer but not in winter. Such are the symptoms of diseases caused by a change in predominance between Yin and Yang.

The Yellow Emperor asked: How to strike a balance between the two?

Chi-Po replied: In order to strike a balance between the two, it is necessary to know about menstruation in women and growth of sex energy in men; without such knowledge, one is bound to grow old early. When a man reaches the age of 40, the energy of his Yin Kidneys (sex energy) is reduced by half which results in the weakening of his movements. When he reaches the age of 50, he begins to feel heavy sensations in his body, with his ears unable to hear and his eyes to see clearly. When he reaches the age of 60, he becomes impotent, his energy becomes greatly weakened, his nine openings become very dull, his energy in the lower region becomes in deficiency and his energy in the upper region becomes in excess with the result that he begins to display the symptoms of runny nose and tears.

Therefore it is said: One will remain strong if he has the knowledge of nourishing life and one will grow old if he has no such knowledge which accounts for the fact that some are stronger than others although all of them are born with the same energy of Heaven and Earth. A man of wisdom will examine the common principles of nourishing life and obey them but a fool will not act until the symptoms of disease and weakness present themselves. As a result a fool will always be short of energy whereas a man of wisdom will always keep his energy in abundance and when his energy is in abundance his ears will hear and his eyes will see clearly, his body will be light and strong, an old man will retain his good health and a healthy person will become as strong as ever. This is the reason that the Sages will do nothing contrary to the right way of nourishing life; they enjoy a simple life as well as a quiet life with the result that their longevity becomes unlimited and their lives end with the Heaven and the Earth. This is the way of nourishing life as practiced by the Sages.

The Heaven is short of energy in the North-West and so, the North-West belongs to Yin (the Heaven itself is Yang and it is short of Yin energy which is a natural phenomenon); by the same token the right ears and eyes of the human body are not as sharp as the left ears and eyes (because the upper region of the human body is Yang and in the Yang region it is natural that there will be a shortage of Yin which is the right side). The Earth is short of energy in the South-East and so the South-East belongs to Yang (the Earth itself is Yin and it is short of Yang energy which is a natural phenomenon); by the same token the left hand and foot of the human body are not as strong as the right hand and foot.

The Yellow Emperor asked: Why is that ?

Chi-Po replied: The East is Yang, and since Yang energy gathers in the upper region, it follows that sight and hearing will be clear and the four extremities will be in deficiency which accounts for the fact

that the ears can hear and the eyes can see clearly but the hands and feet are handicapped. The West is Yin, and since Yin energy gathers in the lower region, it follows that energy will be abundant in the lower region and the upper region will suffer from deficiency which accounts for the fact that the hands and feet can move freely but the ears and eyes cannot function efficiently. Therefore, when vicious energies attack; the body, the right side in the upper region will suffer more severely and the left side in the lower region, will suffer more severely, and this is due to imperfections of the Heaven and the Earth, and imperfections of Yin and Yang which result in the attack of vicious energies. Therefore, there is pure energy in the Heaven, and there is physical shape on the Earth; there are eight seasonal dates in the Heaven, and there are Five Elements on the Earth. Hence the Heaven and the Earth are the parents of everything. Clear Yang moves upward to the Heaven, muddy Yin returns to the Earth, and this is why the movements and the immobility of the Heaven and the Earth follow the pattern of the divine Being, which accounts for birth, growth, harvest, storage, as a never-ending cycle. Only the virtuous man is capable of nourishing the head in conformity with the Heaven, nourishing the feet in conformity with the Earth, nourishing the five viscera in conformity with the energies in between the Heaven and the Earth and the standards of daily activities including foods and emotions). The energy of the Heaven is in communication with the lungs; the energy of the Earth is in communication with the upper orifice of esophagus; the energy of wind is in communication with the liver; the energy of thunder is in communication with the heart; the energy of grains is in communication with the spleen; the energy of rains is in communication with the kidneys. The six meridians are comparable to the rivers; the intestines and the stomach are comparable to the sea; the nine openings are comparable to entering points of the energy of water. Yin and Yang of the Heaven and the Earth may be applied to name the phenomena of the human body, and so, sweats of Yang may be called the rains of the Heaven and the Earth, energy of Yang may be called the gale of the Heaven and the Earth. The strong and quick energy of the human body may be compared to thunder, and its upsurging energy may be compared to the upward movement of Yang energy. Therefore, treatment will cause harm unless it is administered according to the pattern of Heaven and rationality of earth.

Therefore, when the vicious wind attacks the body, its force is as quick as Wind and rain; thus, a good physician will treat the skin and hair first, and then he will treat flesh and muscles, and then he will treat tendons and meridians, and then he will treat the six bowels, and then he will treat the five viscera (step by step as the disease progresses). When the physician has to treat the five viscera, it means that the patient is in the middle of life and death. Therefore, when vicious energies of the heaven attack the body, their targets are the five viscera; when cold and hot energies of water and grains attack the body, their targets are the six bowels; when the damp energy of earth attacks the body, its targets are the skin, flesh, tendons, and meridians. Therefore, a capable acupuncturist will know how to remove vicious energy in the Yang portion through the Yin portion and to remove vicious energy in the Yin portion through the Yang portion; he will know how to needle the right side for the treatment of disease on the left side, and how to needle the left side for the treatment of disease on the right side; how to detect the effects of needling on the patient through his own sensations; how to detect the conditions of the deep regions by observing the symptoms in the superficial regions; how to diagnose the excess and

deficiency; how to locate the spot of excess through very light symptoms; and then he will treat the patient accordingly which will never endanger the patient.

A good diagnostician will observe the patient's complexion, take his pulse, and take the first step of determining if it is a Yin disease or a Yang disease; he will examine the patient's complexion to see if it is clear or muddy (including the five colors, namely, green, red, yellow, white, black) in order to locate the internal organ affected; he will observe the patient's panting and breathing, hear his voice, in order to identify the patient's suffering; he will take the pulse focussing on the pulses of the four seasons, namely, falling pulse for winter, light and floating pulse for autumn, smooth pulse for spring, forceful pulse for summer, in order to determine which internal organ is affected (such as the smooth pulse of spring affecting the liver, etc.); he will take the pulse at the wrist to see if it is a superficial pulse, or a deep pulse, or a sliding pulse, or a retarded pulse in order to know the nature of disease and treat it accordingly; and when the diagnosis is not erroneous, treatment will not fail to produce effects.

Therefore, it is said that when disease is at its beginning stage, it may be treated by needling only; when the disease is at its peak, withdrawal of needle should be suspended until decline of vicious energies. Therefore, it is said that a light disease may be treated by removing vicious energy (simple sedation), that a severe disease may be treated by reducing the force of vicious energy, and that after vicious energy has declined, the patient may be treated by tonification. When the patient is in poor physical shape, his Yang energy should be warmed up with medicinal herbs; when the patient is short of pure energy, his five viscera should be toned up with five flavours. When the disease occurs in the upper region, the method of inducing vomiting should be used; when the disease occurs in the lower region, the method of inducing bowel movements should be used; when the disease occurs in the middle region, the method of promoting digestion should be used; when the patient is under the attack of vicious wind, he should take a hot bath to cause perspiration; when the disease involves the superficial region of the skin, the patient should be treated by the method of inducing perspiration; a quick and sharp disease should be treated by manipulative therapy in order to constrict it; an excess disease should be treated by dispersing it in case of Yang excess and by sedating it in case of Yin excess. Examine carefully whether it is a Yin disease or a Yang disease so that the disease will be identified earlier as a soft disease or a hard disease (a Yin disease is a soft disease and a Yang disease is a hard disease), and Yin should be treated in case of a Yang disease and Yang should be treated in case of a Yin disease; both energy and blood should be calmed down so that they will stay in their own places without chaos; blood excess should be treated by blood-letting, and energy deficiency should be treated by the energy induced from other regions.

Chapter 6: Parting and Meeting of Yin and Yang

The Key Concepts in this Chapter

In this chapter, it is pointed out that difficult and complicated as they may sound, Yin and Yang are two opposing and contradicting concepts, that at times, Yin meridians and Yang meridians will part company and at others, they will meet together as a unity.

The Yellow Emperor asked: I have heard that Heaven is Yang, Earth is Yin, days are Yang, nights are Yin, and there are three hundred sixty days to a year with long and short months [short months are months of 29 days in the lunar calendar, or 30 days in the solar calendar while long months are months of 30 days in the lunar calendar, or 31 days in the solar calendar] to which man also corresponds. Now, there are three Yins and three Yangs in the human body which do not correspond to Yin and Yang of Heaven and Earth, why is that?

Chi-Po replied: Yin and Yang could amount to ten in number, they could be extended to one hundred, to one thousand, to ten thousands, to infinite; but complicated as they may, Yin and Yang are based upon only one important principle (which is the principle of parting and meeting). The Heaven is a cover and the Earth is a carrier, and they give birth to everything. That which has not yet come forth from underneath the ground belongs to the sphere of Yin, and it is called Yin within Yin; that which has come forth from underneath the ground is called Yang within Yin.

Yang generates righteous energy and Yin supports it (which is why there are things in between the Heaven and the Earth). Therefore, birth is generated by the spring, growth is generated by the summer, harvest is generated by the autumn, storage is generated by the winter, and when disorders occur, the energies of the four seasons will be blocked up as a result. Change in Yin and Yang can be counted when it comes to deal with man.

The Yellow Emperor said: I wish to hear something about parting and meeting of Yin and Yang.

Chi-Po replied: The Sages stand and face the South, and in the front is called broad brightness, and in the back is called great connective, the earth of great connective is called little Yin, and above the little Yin is called great Yang, the root of great Yang begins at the acupuncture point called Chihyin [classified as {BL-67 zhi yin} throughout this translation] and its fruits are Mingmen (namely, the eyes), and it is called Yang within Yin (because great Yang resides on the earth of little Yin and two of them form a deep-superficial relationship with each other).

The upper half of the body is called broad brightness (as distinguished from the broad brightness stated above which refers to the chest, here referring to the upper half of the body) and below broad brightness is called great Yin (the spleen), and in front of great Yin is called bright Yang, and the root of bright Yang begins at the acupuncture point called Litui {ST-45 li dui}, and it is called Yang within Yin (because it resides in front of great Yin).

The superficial counterpart of decreasing Yin is called little Yang (because when Yin is decreasing, Yang will begin to generate; the root of little Yang begins at the Chiaoyin point {GB-44} and it is called little Yang within Yin. The parting and meeting of the three Yang meridians are such that great Yang acts as the external gate, bright Yang acts as the internal gate, and little Yang acts as the axis. The three Yang meridians cannot function properly without each other, and their pulse should be fairly strong but not too floating (too superficial), which is the reason that they are called one single Yang.

The Yellow Emperor said: I would like to hear something about the Three Yin meridians.

Chi-Po replied: The external is Yang while the internal is Yin (the parting and meeting of Yang take place in the external or superficial regions while the parting and meeting of Yin meridians take place in the internal or deep regions). Therefore, the middle region belongs to Yin with the collective meridian

below it which is called great Yin, and the root of great Yin begins at the Yinpai point {SP-1} and it is called Yin within Yin.

That situated behind great Yin is called little Yin, the root of little Yin begins at the Yungchuan point {KID-1}, and it is called little Yin within Yin. That in front of little Yin is called decreasing Yin, the root of decreasing Yin begins at the Tatun point {LIV-1}. This meridian (namely, the liver meridian) is pure Yin with Yang exhausted, and it is called exhausted Yin of Yin (because Yin is exhausted right there).

Therefore, the parting and meeting of the three Yin meridians are such that the real Yin acts as the external gate, the decreasing Yin acts as the internal gate, and the little Yin acts as the axis. The three Yin meridians cannot function properly without each other, and their pulse should be fairly strong but not too sinking (too deep), which is the reason that they are called one single Yin. Yin and Yang flow continually, and they complete one circulation within one day and one night with energy stream circulating within and displaying through physical shape.

Chapter 7 On the Distinction between Yin and Yang

The Key Concepts in this Chapter

In this chapter, it is pointed out that the pulse that is derived from the true energy of internal viscera is Yin while the pulse that is derived from the stomach is Yang. The conditions of the stomach energy as displayed in the pulse enable the physician to predict the outcome or the course of disease. In addition, this chapter also covers the symptoms of the disease as related to the twelve meridians.

The Yellow Emperor asked: There are four pulses of meridians and twelve periods of time in all. What is meant by that ?

Chi-Po replied: The four pulses of meridians correspond to the four seasons (namely, wiry pulse in spring, big pulse in summer, superficial pulse in autumn, a deep pulse in winter), the twelve periods of time correspond to twelve months, and twelve months correspond to twelve pulses of meridians. There is a distinction between Yin pulse and Yang pulse, but from Yang pulse one will know Yin pulse, and from Yin pulse one will know Yang pulse. The five viscera have their respective Yang energy, and Yang energy of each viscus also contains Yang energies of five viscera, and thus, there are, all in all, twenty five Yang energies. Yin pulses refer to the pulses of the five viscera, and when they appear, it indicates that the energies of viscera are in decline, and when the energies of viscera are in decline, the patient is bound to die. Yang pulses refer to the pulses of the stomach. The regions of disease may be located by distinguishing Yang pulses; life and death may be anticipated by distinguishing Yin pulses.

Three Yang pulses are on the head (referring to the Jenying point on the stomach meridian), three Yin pulses are on the hand (referring to pulses taken at the wrist), and they should be in unity under normal conditions. The forbidden days of each viscus may be known by distinguishing Yang pulses, and life and death may be anticipated by distinguishing Yin pulses. Accurate diagnosis may be made by mastering Yin pulses and Yang pulses without consultation with others. The nature of Yin pulses and Yang pulses is such that that which is departing is Yin pulse; that which is arriving is Yang pulse; that which is quiet is Yin pulse; that which is in motion is Yang pulse; that which is slow is Yin pulse; that which is quick is Yang pulse. In taking the pulses of the viscera, if the energy of the liver is found

to be exhausting, the patient will die on the 18th day; if the energy of the heart is found to be exhausting, the patient will die on the 9th day; if the energy of the lungs is found to be exhausting, the patient will die on the 12th day; if the energy of the kidneys is found to be exhausting, the patient will die on the 7th day; if the energy of the spleen is found to be exhausting, the patient will die on the 4th day.

It is said: when the two Yang organs are diseased (namely, stomach and large intestine), it will affect the heart and the spleen, leading to impotence in man and absence of menstruation in woman. When the disease is prolonged to cause loss of weight and panting and inverse energy, the disease become incurable and the patient will die (stomach disease will affect the spleen that causes loss of weight, while the disease of large intestine will affect the lungs that cause panting and inverse energy).

It is said: When the great Yang meridians (small intestine and bladder meridians) are diseased, it will cause cold and hot sensations, leading to swelling of carbuncle, weakened legs, cold feet, and pain in calf in the lower regions, subsequently, causing dry skin and swelling of scrotum.

It is said: When the little Yang meridians (gall bladder and triple burning space meridians) are diseased, it will cause energy deficiency, cough, and diarrhea, subsequently, leading to pulling pain in the heart and constipation.

When the bright Yang meridians (stomach and large intestine meridians) and the decreasing Yin meridians (pericardium & liver meridians) are diseased, it will give rise to shock, backache, belching, and love of yawning which are called inverse energy of wind (because the energy of liver produces wind and the energy of the kidneys moves upward to attack the heart).

When the little Yin meridians (the heart and kidneys meridians) and the little Yang meridians are diseased, it will give rise to fullness of the heart and love of sighing. When the great Yang meridians and great Yin meridians are diseased, it will cause hemiplegia, abnormality and weakness of muscles, and handicapped four limbs. When Yang energy is disturbed, it will be manifest in the hooky pulse; When Yin energy is disturbed, it will be manifest in the hairy pulse; when Yang energy is disturbed and appears quick, it will be manifest in the wiry pulse; when Yang energy is disturbed and appears exhausting, it will be manifest in the stony pulse; when Yin and Yang energies are in harmony and pass each other slowly, it will be manifest in the flowing pulse.

When Yin is fighting within and Yang is making disturbances in the superficial region, it will give rise to perspiration without stop, cold limbs, hot lungs, and noisy panting. The Yin viscera are generated solely by the existence of harmony; when Yang energy acts up and departs from Yin within, it will generate more Yang energy and results in a destruction and dispersion of Yang energy itself, leading to the disappearance and death of Yin energy within. When Yin energy departs from Yang energy to be in harmony with Yin energy, it means that there is no harmony between hard Yang and soft Yin which will result in an exhaustion of the energy of meridians. Dead Yin will cause death within only three days; generating Yang will make the patient recover within only four days. The so-called generating Yang and dead Yin may be explained as follows: generating Yang refers to the fact that the liver generates the heart (Wood generates Fire in the theory of Five Elements), and dead Yin refers to the fact that the heart subdues the lungs (Fire subdues Metal), double Yin refers to the fact that the lungs generate the kidneys (Metal generates Water, here both organs are Yin organs which is the reason that

it is called double Yin), and insulting Yin refers to the fact that the kidneys insult the spleen (Water insults Earth, both are Yin organs) which will cause death.

Coagulation of vicious energies in the Yang meridians will cause swelling of the four limbs (because Yang meridians travel through the superficial regions of the four limbs). Clotting of blood will cause discharge of blood from the anus; further clotting of blood will double discharge of blood from the anus; still further clotting of blood will triple discharge of blood from the anus. Coagulation of vicious energies in Yin and Yang where there is more Yin than Yang will cause the symptom called stone water (a kind of ascites) and also swelling of the lower abdomen.

Coagulation of vicious energies in the bright Yang (stomach and large intestine meridians) will cause quick digestion and thirst (equivalent to diabetes); coagulation of vicious energies in the great Yang meridians will cause constipation; coagulation of vicious energies in the great Yin meridians will cause edema; coagulation of vicious energies in the decreasing Yin meridians (liver and pericardium meridians) and the little Yang meridians (gall bladder and triple burning space meridians) will cause sore throat.

When the Yin pulse (referring to the proximal pulse at the wrist) appears different from the Yang pulse (referring to the distal pulse at the wrist), it is symptomatic of pregnancy (because it indicates that there is Yang within Yin).

Deficiency of both Yin and Yang along with discharge of stools containing blood will cause death (because it is an indication of true energy being exhausted). When an excess of Yang applies pressure on Yin, it will cause perspiration; when Yin is in deficiency and Yang is in excess, it will cause excessive menstrual flow.

When the great Yin meridians are both striking, the patient will die at midnight on the 20th day; when the little Yin meridians are both striking, the patient will die in the evening (to die at midnight when Yin is at its peak, to die in the evening when Yin is not yet at its peak). When the decreasing Yin meridians are both striking, the patient will die on the 10th day (because 10 is the accomplished number of the liver). When the great Yang meridians are both striking and disturbed, the patient will die on the 3rd day. When the great Yin meridians and the great Yang meridians are all striking, the patient will experience fullness of heart and abdomen. When constipation continues, the patient will die on the 5th day. When the bright Yang meridians are both striking, the patient will suffer warm disease which is incurable, and he will die within ten days.

Chapter 8: On the Secret Treatises Stored in the Emperor's Treasure House of Books

The Key Concepts in this Chapter

This chapter focusses on the interrelated functions of the twelve internal organs with each organ performing a distinct duty not unlike the society; the heart is said to be the king of organs and it coordinates all other organs in the human body. It is also stressed that a person will have good health only when all internal organs are in perfect coordination and in harmony.

The Yellow Emperor asked: How are the twelve organs using one another and what are their respective nobility and humility?

Chi-Po replied: The question put forward by your majesty is rather complete. Please let me answer in detail. The heart is the monarch from whom the spirits are derived. The lungs are the ministers from whom policies are derived. The liver is the general from whom strategies are derived. The gall bladder is the impartial justice from whom judgments are derived. The pericardium is the messenger from whom joy is derived (this is due to the fact that situated in between the breasts, the pericardium is the sea of energy; thus, it acts as the messenger of the heart to spread the emotion of joy).

The spleen and the stomach are the officials in charge of foods storage and from whom the five flavours are derived. The large intestine is the official of transportation from whom change in the shape of things is derived. The small intestine is the receiving official from whom assimilable substances are derived. The kidneys are the health officials from whom the strength of the body and the healthy movements of the four limbs are derived. The triple burning space is the irrigation official who builds waterways. The bladder is the district official (because it is located distant from other organs) who stores fluids so that they can flow outward when energy transformation takes place. The twelve officials must not fail one another. Therefore, when the monarch is bright, the officials below him will feel secure, and when this principle is applied to nourish life, one will enjoy longevity without health hazards; when the same principle is applied to rule the world, the world will be in great prosperity. On the other hand, when the monarch is not bright, the twelve officials will all be in danger with the result that the pathways will be blocked up which will greatly harm the physical shape. When this principle is applied to nourishment of life, one will suffer from health hazards; and when it is applied to rule the world, it will cause great disaster. Beware of the danger. The ultimate principles of nourishing life are very subtle and subject to indefinite change too and they cannot be understood without careful reflection. The principles are so difficult that despite man's great efforts, they still can not be comprehended that causes a great deal of worry to those who wish to pursue them. Shapeless and obscure things may generate tiny things, and tiny things may grow and become measurable, and further become enlarged one thousand times or even ten thousand times, and more and more, ad infinitum; and finally, they will form into physical shapes.

The Yellow Emperor said: That is wonderful. I have heard that to understate the pure and bright principles is the task of great Sages and that the great principles that are comprehensive and bright can only be accepted with purity of the heart and great caution and on gracious days. Thus, the Yellow Emperor then selected a gracious day with signs of good fortune to store the secret treatises in the treasure-house of books in order to pass on to posterity.

Chapter 9: On the Six Cycles and Organic Manifestations

The Key Concepts in this Chapter

The theme of this chapter is the correspondence between man on the one hand and the Heaven and the earth on the other. The three hundred sixty five days to a year corresponds to three hundred sixty five joints in the human body; abnormal change in the four seasons will necessarily affect the health of man who lives in between the Heaven and the Earth.

The Yellow Emperor asked: I have heard that there are six cycles and each cycle consists of sixty days (namely, a combination of the ten celestial stems and twelve terrestrial branches) with a total of three hundred sixty days which make up one year; and there are nine divisions of China and nine distant areas of China to which man's nine organs (including, heart, liver, spleen, lungs, kidneys, large intestine, stomach, small intestine, bladder) and nine openings (orifices) correspond; and also, there are three hundred sixty five joints in man to correspond to the number of days in six cycles. Such correspondence had existed from time immemorial. What does such correspondence mean?

Chi-Po replied: The question put forward by your Majesty is rather bright. Please allow me to answer it in detail. Three hundred sixty days to a year are the right measurements of the heavens (namely, one circle of the Heaven consists of three hundred sixty degrees), and nine divisions and nine distant areas of China are the numbers of energies. The measurements of the Heaven are used to govern the circulation of the sun and the moon; the numbers of energies are used to record the transformation of life. The Heaven is Yang, the Earth is Yin; the sun is Yang, and the moon is Yin; there are recorded standards of circulation, and there are fixed patterns of speed. The sun circulates one degree per day, and the moon circulates thirteen-odd degrees per day. Thus, there are three hundred sixty five days to a year with long and short months, as there are accumulated extra energies to be incorporated into the intercalary month (an extra month inserted seven times in nineteen years to incorporate the accumulated extra energies).

Take the winter solstice as the starting point and measure the shadow of the sun with an instrument, figuring out the extra degrees and add them all up, by which the heavens may be measured completely.

The Yellow Emperor asked: I have heard from you concerning the measurements of the Heavens.

Could you tell me how the numbers of energies corresponds to the measurements of the Heaven?

Chi-Po replied: In the Heaven there are six cycles and each cycle consists of sixty days with a total of three hundred sixty days to a year; on the Earth, there are nine divisions of China and nine distant areas of China. The Heaven has ten celestial stems which make up sixty days in a cycle, and six cycles amount to a year, so that a year has three hundred sixty days which is the fixed law. Since ancient times, the root of life consists in communication with the Heaven and that root is Yin and Yang; the number of energies which is the nine divisions of China on earth and nine openings in man is also in communication with the energy of the Heaven.

Therefore, the ten celestial stems generate the five elements which, in turn, generate three Yin energies and three Yang energies; the three Yin energies and the three Yang energies combine to generate six energies of the Heaven (wind, cold, summer heat, dampness, dryness, fire) and six energies of the earth (metal, wood, water, earth, monarch fire, minister fire) and six energies of man (three Yins and three Yangs). Three times three equals nine, and nine separates into nine distant areas of China to which the nine organs of man correspond. Therefore, there are four organs containing physical substances (the stomach, large intestine, small intestine, and bladder) and there are five organs containing spiritual substances (the liver contains the soul, the heart contains the spirits, the spleen contains the sentiment, the lungs contain physical strength, the kidneys contain the will), bringing about a total of nine organs to correspond to the nine distant areas of China.

The Yellow Emperor asked: I have heard from you concerning the six cycles and sixty days and also the nine divisions and nine openings, but when you said that there are accumulated extra energies to be incorporated into the intercalary month, what do you mean by the word energies here? Could you please explain to me in this respect ?

Chi-Po replied: Such are the secrets of God and they were taught to me by my teacher.

The Yellow Emperor asked: Could you explain to me in detail?

Chi-Po replied: Five days make up a quinate period, three quinate periods make up a seasonal energy (there are twenty four seasonal energies to a year with six seasonal energies in each season), six seasonal energies make up a season, four seasons make up one year, and each year is ruled by one of the five elements (for example, the year 1978 is ruled by Fire). The five elements take turns and each element will have ruled once toward the end of the fifth year, and so, the process will start from the very beginning like a cycle. Within one year, the five elements also take turns at ruling like a ring with neither beginning nor end. The same applies to each quinate period.

Therefore, it is said: One cannot be regarded as a skillful physician without knowing the arrival of six energies thoroughly, without knowing the excess and decline of energies (referring to the energies of five elements), Without knowing how deficiency and excess have come about.

The Yellow Emperor asked: Once started, the five elements take turns with neither beginning nor end like a ring, but what would happen when they were in excess; or in deficiency?

Chi-Po replied: The five elements take turns, and each of them may become victorious to cause change in excess as deficiency which is a natural phenomenon.

The Yellow Emperor asked: What is called the peaceful energy ?

Chi-Po replied: The peaceful energy refers to the energy that is not in excess.

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

Chi-Po replied: The subject is discussed in other chapters (such as Chapters 66, 67 and 69).

The Yellow Emperor asked: What is meant by victorious ?

Chi-Po replied: The spring wins victory over the prolonged summer, the prolonged summer wins victory over the winter, the winter wins victory over the summer, the summer wins victory over the autumn, the autumn wins victory over the spring. The same modes of victory among the five elements (and five seasons) are also applied to the five viscera (namely, spring corresponds to wood and liver, and the liver wins victory over the spleen which corresponds to earth and prolonged summer).

The Yellow Emperor asked: How do we know that they are victorious ?

Chi-Po replied: It may be known from the arrivals of the seasonal energies with the Beginning of Spring as the first seasonal energy in a year. When the energy of the spring (namely, the first seasonal energy) arrives too early, it means that the energy in question is in excess that results in attacking and insulting among the five elements (such as wood attacking earth and wood insulting metal). This is called energy indulgence. When the seasonal energy arrives too late, it means that the energy in question is in deficiency that results in misconduct of the subdued element and the disease of the generating element (when the energy of wood is in deficiency, the energy of earth will fail to conduct itself properly, because in the theory of the five elements, wood subdues earth, and since wood is in deficiency, it fails to subdue earth, and on the other hand, water generates wood, and when wood is in

deficiency, water will be diseased) and also in insulting among the five elements; This is called energy pressure. The seasonal energies should arrive on time so that one can expect the warm spring, the hot summer, the cool autumn, and the cold winter; but which they are not on schedule, it is a reflection of the chaotic ruling conditions among the five elements, and when this happens, disease will attack which cannot be stopped even by a skilful physician.

The Yellow Emperor asked: Do the five elements sometimes fail to take turns at ruling?

Chi-Po replied: The energies of the divine Being will of necessity follow regular patterns. When the five elements fail to take turns at ruling, it means abnormality, and when abnormality occurs, it will give rise to abnormal change in climate causing a disaster.

The Yellow Emperor asked: What can be done when abnormality occurs that causes abnormal change in climate and disaster?

Chi-Po replied: When abnormal change occurs, it will cause disease; if the change is due to the abnormal change in the subdued element, the disease will be light; but if it is due to the abnormal change in the subduing element, the disease will be severe (for example, in the year ruled by wood, the disease will be light if abnormal change occurs in earth, because wood can subdue earth according to the theory of five elements; but the disease will be severe if change occurs in metal, because metal subdues wood); and death will occur if the patient is also under the attack from other vicious energies. Therefore, disease will be light when abnormal change occurs in the subdued element, but disease will be severe when it occurs in the subduing element.

The Yellow Emperor asked: Very well. I have heard that physical shape is produced by a meeting of energies, and physical shape is given an adequate name despite its change. Can you tell me which factor exercises more influence on everything, the ruling of the Heaven and the Earth or the transforming of Yin and Yang?

Chi-Po replied: The question put forward by your Majesty is complete indeed. The Heaven is so boundless that it cannot be measured and the Earth is so large that it cannot be measured either; the comprehensive question put forward by your majesty can only be answered in outline. There are five colors of grass, but the five colors have so many variations that no one can expect to see them all; there are five flavours of grass, but the five flavours have so many delicious combinations that no one can expect to taste them all. However, each individual has different desires, and the flavours they eat have their respective passage to viscera. Man is nourished by the five energies of the Heaven and the five flavours of the Earth. The five energies travel into the body through the nose to be stored in the heart and the lungs so that the five colors will be vividly manifest in the face (because of the heart) and so that the voice will be loud and clear (because of the lungs). The five flavours enter through the mouth to be stored in the intestine and the stomach, and the five flavours travel toward respective viscera to nourish the energies of five viscera, and when the energies of five viscera are nourished, Yin and Yang will be in harmony and fluids will be produced with the result that the spirits will be generated as natural product.

The Yellow Emperor asked: What are the visible manifestations of viscera?

Chi-Po replied: The heart is the root of life, it is in control of the changing spirits, its glory is manifest in the face, it fills up the blood vessels, it is the great Yang within Yang, and it is in communication

with the summer energy. The lungs are the roofs of energy, they are the residence of physical strength, their glory is manifest in the hair, their energy fills up the skin, they are the great Yin within Yang, and they are in communication with the autumn energy.

The kidneys are the roots of sealed storage, they are the residence of pure energy, their glory is manifest in the hair on the head, they fill up the bones, they are little Yin within Yin, and they are in communication with the winter energy. The liver is the root of tendons fortitude, it is the residence of the soul, its glory is manifest in the nails, it fills up the tendons, it generates the energy of blood, it corresponds to sour in flavour, it corresponds to azure in colors, it is little Yang within Yang (one source says the liver is little Yang within Yin), it is in communication with the spring energy. The spleen, the stomach, the large intestine, the small intestine, the triple burning space, and the bladder are the roots of foods storage, they are the residences of nutritive energy, they are called containers, they can transform waste matter and transmit incoming and outgoing flavours; the glory of the spleen is manifest in the white flesh at the four edges of lips, it fills up like muscles, it corresponds to sweet in flavours, it corresponds to yellow in color, it is extreme Yin within Yin, and it is in communication with the earth energy.

The eleven organs all derive their judgments from the gall bladder (because the gall bladder is the impartial justice and also it belongs to Chia-Tzu which is the first day in the 60-day cycle).

Therefore, if the pulse in the neck (taken at Jenying point or Stomach 9 or greetings of man) is twice as big as that at the wrist, the little Yang is diseased; if the pulse in the neck is three times as big as that at the wrist the bright Yang is diseased; if the pulse in the neck is four times as big as that at the wrist, the bright Yang is diseased; if the pulse in the neck is five times as big as that at the wrist or even bigger, it is an indication of Yang being locked out (incapable of communicating with Yin).

If the pulse at the wrist is twice as big as that in the neck, the decreasing Yin is diseased; if the pulse at the wrist is three times as big as that in the neck, the little Yin is diseased; if the pulse at the wrist is four times as big as that in the neck, the great Yin is diseased; if the pulse at the wrist is five times as big as that in the neck or even bigger, it is an indication of Yin being locked in (incapable of communicating with Yang, namely, Yin in the extreme).

If the pulse in the neck and that at the wrist are both over five times as big as the normal pulse, it is an indication of Yin being locked in and Yang being locked out. When this pulse occurs, it means that both Yin and Yang are at the highest pitch but incapable of communicating with each other which will cause death, because life is possible only when pure energy of the heaven and pure energy of the Earth are in communication with each other (that is, when the Yang energy of the Heaven is at the highest pitch, it should be absorbed by the Yin energy of the Earth, and vice versa).