

- 22 Our interpretation of this line is based on Katsuda Masayasu, *ibid.*, p. 177.
- 23 The 36th Difficult Issue of the *Classic of Difficulties* refers to the “moving qi between the kidneys below the umbilicus” as “the root of the 12 channels.” Daoist meditators also refer to the “root of heaven and earth” as the “gate of the Mysterious Female.” This place opens to the foot *jue yin* channel below, to the *du* vessel behind, to the *ren* vessel in front, and to the *chong* in the middle. If the qi is allowed to proceed in these channels in its normal direction, then the body matures and ages normally. However, if the flow of qi is reversed, then this promotes personal cultivation. The statement that the qi “ascends and reunites with *li* and is further enhanced to become *qian*” refers to the guiding of the heart-spirit to the head, the cultivation of the qi of pure yang and its “return to the origin.”

Chapter 14: Diseases of the Du Vessel

- 1 The original passage in Ch. 60 of *Basic Questions* contains the word “diseased” (*bing* 病) rather than “afflicted” (*ji* 疾). This paragraph is a paraphrase of the original passage as it appears in *Basic Questions*. In the original passage, arch-backed rigidity is mentioned prior to these other symptoms. Li Shi-Zhen has based his own annotation on the original annotation by Wang Bing. *Basic Questions*, 1980, vol. 2, p. 741.
- 2 For a more thorough discussion of bulging disorders, see Ch. 34, “Ye Tian-Shi’s Contributions to Extraordinary Vessel Therapeutics,” in the present text.
- 3 *Nu zi wei* (女子為) is *qi nu zi* (其女子) in *Basic Questions*. Their meaning is the same. *Basic Questions*, *ibid.*, p. 742.
- 4 Some commentaries identify the barracks (*ying* 營) below the umbilicus in a more general way as being any of the transport holes in the lower abdominal region. *The Yellow Emperor’s Inner Classic: Grand Essentials* states: “The barracks below the umbilicus is the root of the *du* vessel. The barracks are also an acupuncture hole location.” *Ibid.*
- 5 The original passage in Ch. 60 of *Basic Questions* reads “directly below both eyes,” indicating the intersection hole of the *ren* vessel and the yang brightness channel hole Support Tears (ST-1), and not the inner canthus. Li has confused the two locations. *Ibid.*, p. 741.
- 6 This is a synthesis of a number of passages from both *Basic Questions* and *Divine Pivot*. The original passage in Ch. 60 of *Basic Questions* reads: “When the *du* vessel becomes diseased, there will be arched-back rigidity.” A similar passage in Ch. 10 of *Divine Pivot* reads: “A diverging branch of the *du* vessel is called Long Strong. It ascends the nape and scatters in the head, then descends to pass through both scapulae where branches travel to the greater yang, re-entering the backbone. When excessive, it presents with arched-back rigidity, and when deficient, it presents with heavy-headedness such that one wobbles one’s head [in an attempt to hold it up]. For problems with the bone such as this, then select this diverging branch.” Li has attributed problems with the ‘bone’ (*gu* 骨) to problems with the spine (*ji* 脊). *Ibid.*; *Divine Pivot*, 1980, vol. 1, p. 278.
- 7 The original passage in the 29th Difficult Issue of the *Classic of Difficulties* begins, “Diseases produced by the *du*” (*du zhi wei bing* 督之為病). The meaning is the same. Wang Jiu-Si et al., eds., 1966, p. 58.

- 8 The original source of this quote is unknown.
- 9 This passage is from the *Pulse Classic*, Wang Shu-He, Fuzhou shi ren min yi yuan, eds., 1981, p. 92.
- 10 The original passage in the *Pulse Classic* contains the instruction to moxa the vertex with 三丸 (*san wan*) “three balls” of moxa. Ibid. Another edition adds “right at the top of the head” (*zheng dang ding shang* 正當頂上). Wang Shu-He, 1991b, Shen Yan-Nan et al., eds., p. 62.
- 11 According to Wang Luo-Zhen, in the original passage in Ch. 42 of *Basic Questions*, above Wind House (GV-16) is the Brain’s Door (GV-17): “Brain’s Door (GV-17) is the meeting of the *du* vessel and the foot greater yang, hence, [when wind] travels from the Wind House (GV-16) and ascends, it results in brain wind; and the vessel of the foot greater yang vessel arises in the inner corner of the eye, hence, when wind enters and links with the head, there will be eye wind and eye cold.” Wang Luo-Zhen and Li Ding, eds., 1985, p. 91.

Chapter 16: Diseases of the Dai

- 1 The 29th Difficult Issue of the *Classic of Difficulties* substitutes the word “if” (*ruo* 若) for “like” (*ru* 如). Wang Jiu-Si et al., eds., 1966, p. 55.
- 2 *Luminous Court* (*Ming tang* 明堂) is mentioned in Gao Wu’s (高武) *A Gathering of the Blossoms of Acupuncture*. Although both *An Acupuncture Hole Diagram Based on the Bronze Model* and *Comprehensive Recording of Sagely Beneficence* contain this passage, neither of these two sources contains the words “abdominal urgency” (*hou zhong* 後重). Wang Luo-Zhen and Li Ding, eds., 1985, p. 104.
- 3 The source of this quote is unclear. It may have originated as Zhang Jie-Gu’s annotation of the *Classic of Difficulties* that states: “The *dai* vessel runs through the foot greater yin spleen, and Camphorwood Gate (LR-13) is the alarm hole of the spleen, hence, one should moxa it.” The text from which this annotation derives is no longer extant. Ibid.
- 4 This passage is a quote from Ch. 63 of *Basic Questions*. In the original passage, the word “foot” (*zu* 足) precedes the words “greater yin,” and the word “smaller” (*xiao* 小) is replaced by the word “lesser” (*shao* 少). While the terms *xiao fu* (小腹) and *shao fu* (少腹) are often used interchangeably to mean the smaller, or lower, abdomen, they can denote very distinct regions of the lower quadrant. The part of the abdomen below the umbilicus is referred to as the smaller abdomen while the lateral aspects of the smaller abdomen are referred to as the lesser abdomen. In Ch. 63 of *Basic Questions*, “facing upward” (*yang xi* 仰息) is misprinted as “preserve one’s breath” (*yang xi* 養息). *Basic Questions*, vol. 2, p. 810. A similar passage also appears in Ch. 40 of *Basic Questions*, but it does not contain the first sentence or the word breath (*xi* 息). For that matter, the original passage does not mention the *dai* vessel. Li Shi-Zhen has included this citation simply because the etiology of the disease and the location of the pain resemble that of the *dai* vessel. The *dai* intersects the foot lesser yang on the lateral lumbar region and then the foot greater yin, thus moving in an anterior direction. Wang Luo-Zhen and Li Ding, *ibid.*, p. 105.

The Systematic Classic of Acupuncture and Moxibustion does not say that it intersects (*jiao he* 交合) at all, but notes that Ch. 63 of *Basic Questions* states: “It is a place where the foot greater yang, terminal yin, and lesser yang bind.” Huang-Fu Mi, Shandong zhong yi xue yuan, eds., 1981, vol. 1, p. 356. Wang Luo-Zhen observed

that greater yang had evidently been made into greater yin and that the eight lower bone holes pertain to the foot greater yin bladder channel. Wang Luo-Zhen and Li Ding, *ibid.*, p. 105.

- 5 This passage originates in the *Discussion of Cold Damage* in the chapter “Yin-Yang Exchange and Exhaustion Relapse” (*Bian yin yang yi cha hou lao fu bing mai zheng bing zhi* 變陰陽易差後勞復病脈證病治). Craig Mitchell, Feng Ye, and Nigel Wiseman, trans., 1999, p. 601.
- 6 This originally appears in the *Pulse Classic* in the chapter titled “On Balancing Diseases of the Eight Extraordinary Vessels” (*Ping qi jing ba mai bing* 平奇經八脈病) where the sentence begins, “When diagnosing the *dai* vessel” (*zhen de dai mai* 診得帶脈). In addition, the word “abdomen” (*fu* 腹) appears prior to the word “lumbar” (*yao* 腰). Wang Shu-He, Fuzhou shi ren min yi yuan, eds., 1981, p. 90.
- 7 For the ingredients of this formula, see Appendix 2.
- 8 “Of the twenty channels and networks, the number of pathways that circulate up and down is limited to nineteen. Only the *dai* vessel originates in the lesser abdomen and travels to the ends of the ribs at the Camphorwood Gate (LR-13) hole. It encircles the entire body but is not a source of an ascending or descending [trajectory]. Instead, it networks with the gestational membranes and proceeds [around] like a belt binding the body.” Wang Luo-Zhen and Li Ding, *ibid.*, p. 104. The latter sentence has been quoted by many sources.
- 9 In Ch. 44 of *Basic Questions*, the mention of excessive bedroom activity (*ru fang tai shen* 入房太甚) is followed by the phrase “contracture of the ancestral sinew” (*zong jin zhang cong* 宗筋弛縱). *Basic Questions*, vol. 1, p. 74.
- 10 Wang Bing notes that the original sentence finishes with the words “from within the vagina” (*yin qi zhong* 陰器中), clarifying the source of the discharge. Wang Luo-Zhen and Li Ding, *ibid.*, p. 105.
- 11 Li has altered Wang Zhi-Zhong’s (王執中) original passage from Ch. 7, “On Red and White *dai* Disease” (*chi bai dai* 赤白帶), of his *Classic of Acupuncture and Moxibustion for Endowing Life* (*Zhen jiu zi sheng jing* 針灸資生經).
- 12 Liu Zong-Hou was a Ming dynasty physician. This quotation originates in *Subtle Import of the Jade Key* (*Yu ji wei yi* 玉機微義, 1396) by Xu Yan-Chun (徐彥純) in the chapter discussing red and white *dai* disease. Li has again modified the passage: “This causes the *dai* vessel to become diseased, hence the name [*dai*] as well as the form the disease takes [i.e., leukorrhea]” (以帶脈為病得名亦以病形而名) was originally “This white substance has a consistency of tears, hence the name *dai*, and *dai* also refers to the form the disease takes” (白物如涕之狀故言亦帶者亦病形也). Li has also omitted the sentence “Since the pathodynamic may vary according to depth and severity, there are different [names for this disease]” (蓋病机有轻重浅深之异尔). Wang Luo-Zhen and Li Ding, *ibid.*, p. 105.
- 13 This reading is according to Katsuda Masayasu (勝田正泰), trans., 1995, p. 215.
- 14 *Discussion of the Origins of the Symptoms of Disease* states: “When the kidney qi becomes fixed inside, it is unable to diffuse and penetrate, hence, there is low back pain. Its symptoms include a heavy [feeling] body, and a cold lower back, the abdomen is heavy as if one were wearing a belt of five-thousand coins, as if one were sitting in water, its appearance is watery, there is an absence of thirst, the urine flows freely, and one’s intake of drink and food are normal. If it lasts a long time, it

will turn into a water disease because of kidney dampness.” Chao Yuan-Fang, 1982, Nanjing zhong yi xue yuan, eds., p. 151. Note that the “water disease” referred to here is edema.

- 15 Kidney Fixity Decoction (*shen zhuo tang*) appears in the 17th *juan* of *Important Formulas Worth a Thousand Gold Pieces*. Sun Si-Miao, 1982, p. 347. The formula also appears in *Essentials from the Golden Cabinet* where it is known as Licorice, Ginger, Poria, and White Atractylodes Decoction (*gan cao gan jiang fu ling bai zhu tang*). Liu Yue, 2003, p. 83.
- 16 Dampness Leaching Decoction (*shen shi tang*) is from Chen Cheng’s (陳承) *Formulary of the Pharmacy Service for Benefiting the People in the Taiping Era* (*Tai ping hui min he ji ju fang* 太平惠民和濟局方, 1078); see Imperial Medical Bureau (*tai yi ju* 太醫局), 2004. Here, Li is citing Chen Yan’s *Discussion of Illnesses, Patterns, and Formulas Related to the Unification of the Three Etiologies*.
- 17 Pubescent Angelica Decoction (*du huo tang*) appears in the “Discussion on Back Pain” (*Yao tong men* 腰痛門) in the middle volume of *Secrets from the Orchid Chamber*. Li Dong-Yuan, 1981b, p. 200.

Chapter 17: The Pulses of the Nine Pathways of the Qi Opening

- 1 “The lungs are the canopy of a person’s five yin viscera.” Where Li Shi-Zhen uses the words “qi opening” (*qi kou* 氣口), the original passage uses the words “inch opening” (*cun kou* 寸口). Wang Shu-He, Fuzhou shi ren min yi yuan, eds., 1981, p. 641.
- 2 Translating the words *qian* (前) and *hou* (後) as ‘distal’ and ‘proximal,’ respectively, admittedly imparts a modern medical sensibility to the rendering of these passages. Given the multidimensionality of the pulse images described in this chapter, we have chosen these words for the sake of clarity.
- 3 According to Wang Luo-Zhen, the word “slippery” (*hua* 滑) was originally “blood” (*xue* 血). Wang Luo-Zhen and Li Ding, *ibid.*, p. 112.
- 4 *Su shi* (宿食), literally ‘food left overnight.’
- 5 The original passage reads: “A pulse that is floating and slightly slippery means that one suffers from disordered bowel movements (*fu wei hua ku da bian bu li* 浮微滑苦大便不利).” Wang Shu-He, *ibid.*, p. 640. Li has omitted the slippery quality from his pulse description.
- 6 In the source passage, the word “bound” (*se* 澀) follows the word “qi” (*qi* 氣), thereby clarifying the meaning, that is, the qi is bound up (which is referred to as a choppy pulse). In the source passage, the word “blood” (*xue* 血) follows the word “wind” (*feng* 風), making the phrase read: “A choppy [pulse] means wind and blood [diseases].” Finally, Li appears to have omitted the pulse quality associated with exhaustion. In the source passage, the word “wiry” (*xian* 弦) precedes the words “becomes exhausted” (*wei lao* 為勞), making the phrase read: “A wiry pulse means [exhaustion].” *Ibid.*
- 7 In the source passage, the phrase reads: “suffers from lower abdominal pain connecting with the low back.” *Ibid.*, p. 644. Abdominal urgency and abdominal pain that connect with the lower back are substantially different symptoms. In the source passage, the symptoms attributed to women are mentioned first, and Li’s vaginal obstruction (*zi hu bi* 子戶閉) is extreme internal obstruction of the vagina (*zi men sai jue nei* 子門塞絕內) in the source text.

- 8 Li has transposed the symptoms. His reads: “frequent [excesses] of joy and anger, and food tasting bitter in the throat” (*duo xi nu shi ku yan* 多喜怒食苦咽). The source passage reads: “food tasting bitter in the throat and frequent [excesses] of joy and anger” (*shi ku yan duo xi nu* 食苦咽多喜怒). Ibid., p. 648.
- 9 Li has reinterpreted the source passage, attributing *chen* (沉) to a pulse quality rather than reading it as a reference to the overall depth of the heat in this particular condition. The source passage reads: “When tight and choppy, there is accumulated heat in the chest with occasional coughing of blood; [this means] there is sunken heat” (緊澀者胸中有積熱時咳血也有沈熱). Ibid., p. 649.
- 10 The source passage in the *Pulse Classic* reads: “A stabbing pain radiating downward from the periumbilical area to the pubic bone and into the genitals” (*rao qi xia yin heng gu zhong qie tong* 繞臍下引橫骨陰中切痛). Ibid.
- 11 We have followed Wang Shu-He in glossing *jun* (幫) with disease radical as “recalcitrant” (*wan* 頑). Katsuda Masayasu translates this as “paralysis.” Katsuda Masayasu, trans., 1995, p. 234.
- 12 This translation of the text is according to Katsuda Masayasu. Ibid.
- 13 “Pain that links the low back to the groin” (*yao kua xiang lian* 腰胯相連). In the source text, the passage reads: “low back and groin [pain] linking with pain in the genitals” (*yao ji kua jiao xia xiang lian zhong tong* 腰及胯窮下相連陰中痛). Wang Shu-He, Fuzhou shi ren min yi yuan, eds., *ibid.*, p. 647.
- 14 Yin bulging (*yin shan* 陰疝) is characterized by acute pain in the testicles and genitals attributed to cold evil invading the liver channel.
- 15 Spotting (*lou xia* 漏下) refers to scanty nonmenstrual bleeding from the womb.
- 16 Obstruction and itching (*bi yang* 痺痒). In the source text, the passage reads: “oozing, itching obstruction” (*yin yang bi* 淫痒痺). Ibid., p. 645.

Chapter 18: An Explanation of Pronunciation

- 1 Wang Luo-Zhen and Li Ding, eds., 1985, p. 114.
- 2 Ibid., p. 116.
- 3 Ibid., p. 117 notes that this word may be read either as *chài* or *cuó* specified, their preparation.
- 4 The modern pronunciation of 癥瘕 is *chì zòng*.
- 5 The modern pronunciation of 慄卑 is *dié biē*.

PART III: Commentary on *Exposition on the Eight Extraordinary Vessels*

Chapter 19: On the Overview of the Eight Extraordinary Vessels

- 1 The original passage from *Divine Pivot* reads: “The channels and vessels are in the interior while the branches and horizontals are called networks.” *Divine Pivot*, 1980, vol.1, p. 342.
- 2 Wang Luo-Zhen and Li Ding, eds., 1985, p. 2.
- 3 *Divine Pivot*, vol.2, p. 23. 以上下 (*yi shang xia*, “ascends and descends through them”) appears in *The Systematic Classic of Acupuncture and Moxibustion* as 上下行 (*shang xia xing*, “travels up and down”).

- 4 Huang Gong-Xiu (黃宮綉), 2004.
- 5 *Divine Pivot*, vol. 1, pp. 277–279.
- 6 *Ibid.*, p. 348.
- 7 Paul Unschuld, trans., 1986a, p. 327.
- 8 Wang Jiu-Si et al., eds., 1966, p. 54.
- 9 Katsuda Masayasu, trans., 1995, p. 13.
- 10 Wang Luo-Zhen and Li Ding, *ibid.*, p. 3.
- 11 *Ibid.*, p. 12.
- 12 *Ibid.*, p. 12.
- 13 *Ibid.*, pp. 2–3.
- 14 Paul Unschuld, *ibid.*, p. 322.
- 15 *Ibid.*, p. 327.
- 16 Wang Luo-Zhen and Li Ding, *ibid.*, p. 3.
- 17 Chen Gu-Ying, 1990, pp. 726–727.

Chapter 20: On the Eight Vessels

- 1 Wang Jiu-Si et al., eds., 1966, p. 54.
- 2 *Ibid.*
- 3 Paul Unschuld, 1986a, p. 327.
- 4 Charles O. Hucker, 1985, p. 534.
- 5 Wang Shu-He, Fuzhou shi ren min yi yuan, eds., 1981, p. 85.
- 6 *Ibid.*, p. 54.
- 7 *Divine Pivot*, 1980, vol. 1, p. 512.
- 8 Wang Luo-Zhen and Li Ding, eds., 1985, p. 5.
- 9 The *ji xie* (季脅, 'costal margin') mentioned above is also an alternate name for Camphorwood Gate (LR-13). See *Grand Encyclopedia of Chinese Medicine*, 1975, p. 927.
- 10 The symbolism of *qian* and *kun* is discussed at greater length in Part I (Ch. F) of the present text.
- 11 Robert G. Henricks, trans., 1989, p. 198.

Chapter 21: On the *Wei* vessels

- 1 Kiiko Matsumoto and Stephen Birch, 1988, p. 219.
- 2 Paul Unschuld, trans., 1986a, pp. 327–328.
- 3 Wang Zhi-Zhong, Hua Bo-Ren, and Cheng Dan-An, eds., 1973, p. 70.
- 4 Wang Luo-Zhen and Li Ding, eds., 1985, p. 9.
- 5 Huang-Fu Mi, Shandong zhong yi xue yuan, eds., 1981, vol.1, p. 416.
- 6 Richard Wilhelm and Cary F. Baynes, trans., 1967, pp. 274–275.
- 7 Wang Luo-Zhen and Li Ding, eds., *ibid.*, p. 9.
- 8 *Ibid.*, p. 15.
- 9 Katsuda Masayasu, trans., 1995, p. 51.
- 10 See Deng Liang-Yue et al., 1993, p. 801.

- 11 Katsuda Masayasu, trans., *ibid.*, p. 25.
- 12 Wang Luo-Zhen and Li Ding, eds., *ibid.*, p. 11.
- 13 Wang Jiu-Si et al., eds., 1966, p. 55.
- 14 Huang-Fu Mi, Shandong zhong yi xue yuan, eds., *ibid.*, pp. 341–342.
- 15 Katsuda Masayasu, trans., *ibid.*, p. 30.
- 16 *Basic Questions*, 1980, vol. 1, p. 713.

Chapter 22: On Diseases of the Two Wei

- 1 Katsuda Masayasu, trans., 1995, p. 20.
- 2 *Ibid.*
- 3 *An Encyclopedia of the Chinese Language (Han yu da ci dian 漢語大詞典)*, 2004.
- 4 Wang Luo-Zhen and Li Ding, eds., 1985, p. 21.
- 5 *Ibid.*, p. 21.
- 6 Claude Larre and Elizabeth Rochat de La Vallee, 1997, p. 227.
- 7 Paul Unschuld, 1986b, p. 333.
- 8 Wang Luo-Zhen and Li Ding, eds., 1985, p. 21.
- 9 See Nigel Wiseman and Feng Ye, eds., 1998, p. 268.
- 10 Wang Luo-Zhen and Li Ding, eds., *Ibid.*, p. 21.
- 11 *Ibid.*, p. 22; Nie Hui-Min, Wang Qing-Guo, and Gao Fei, eds., 2001, pp. 92–93.
- 12 Nie Hui-Min, Wang Qing-Guo, and Gao Fei, eds., 2001, 92-93.
- 13 *Ibid.*
- 14 *Ibid.*
- 15 Lin Zhi-Han, 2004.
- 16 Nie Hui-Min, Wang Qing-Guo, and Gao Fei, eds., *ibid.*, p. 93.
- 17 An excellent discussion of the embodiment of pulse qualities appears in Kuriyama, 1999.
- 18 See Ch. E, “Herbal Considerations,” in the present text.
- 19 Wang Shu-He, 1981, p. 650.
- 20 Katsuda Masayasu, trans., 1995, p. 47.

Chapter 23 On the Qiao Vessels

- 1 *Divine Pivot*, 1980, vol. 1, p. 348.
- 2 Huang-Fu Mi, 1981, vol.1, p. 463.
- 3 *Divine Pivot*, 1980, vol. 1, p. 348.
- 4 Huang-Fu Mi, *ibid.*, p. 267.
- 5 *Divine Pivot*, *ibid.*, p. 348.
- 6 *Ibid.*, p. 512.
- 7 Wang Luo-Zhen and Li Ding, eds., 1985, p. 32.
- 8 *Ibid.*
- 9 Ishida Hidemi, 1987, p. 219.
- 10 Henri Maspero, Yoshio Kawakatsu, trans., 1993, vol. 1, p. 122.

- 11 The entire poem, by the Song dynasty Daoist, Shao Yong (邵雍), is as follows.

耳目聰明男子身，

To one whose ears and eyes are audiant and clear, and with a male form
[i.e., when one has a sharp mind and a male body],

洪鈞賦予不為貧。

The Vast Hook endows without restraint.
[He is completely endowed by heaven.]

須探月窟方知物，

This one shall explore the Moon Grotto to know things
[He will use his consciousness to understand the truth],

未躡天根不識人。

But if he has not yet paced the Heavenly Root, he cannot comprehend [true] humanity. [If he has not yet consolidated his *dan tian*, then his perceptions will fail him.]

乾遇巽時觀月窟，

When *qian* meets *xun*, one can percieve the Moon Grotto
[Only when the head and one's awareness of the movement
of qi unite may one percieve the nature of one's consciousness],

地逢雷處識天根。

And when earth meets the place of thunder, one will know
the heavenly root. [When the abdomen is imbued with yang qi,
one will comprehend the heavenly root.]

天根月窟閑來往，

When there is a languid ebb and flow between the Heavenly Root
and the Moon Grotto,

三十六宮都是春。

Then the the 36 officials are spring-like.
[Then the workings of the entire universe are vital.]

This poem appears in Todo Akiyasu (藤堂明保), 1981, p. 548.

- 12 Wang Luo-Zhen and Li Ding, *ibid.*, p. 34.

13 *Ibid.*

- 14 Huang-Fu Mi, *ibid.*, p. 342.

- 15 Wang Luo-Zhen and Li Ding, *ibid.*, p. 27.

16 *Ibid.*

- 17 *Divine Pivot*, *ibid.*, p. 348.

Chapter 24: On Diseases of the Two Qiao

- 1 Paul Unschuld, 1986b, p. 335.
- 2 Ibid.
- 3 Ibid.
- 4 皮膚淫痺 (*pi fu yin bi*), literally, “pernicious obstruction of the skin,” refers to obstruction patterns due to excess of any of the six qi: wind, cold, fire, summerheat, dampness, or dryness. The source passage in the *Pulse Classic* substitutes the word “stiff” (*qiang 強*) for “pernicious” (*yin 淫*), that is, the skin is stiff and insensitive. Ibid.
- 5 Bulging disorders (*shan 疝*) are characterized by swelling or pain of the abdomen or scrotum. Yin bulging (*yin shan 陰疝*) is characterized by acute pain in the testicles and genitals attributed to cold pathogen invading the liver channel.
- 6 Katsuda Masayasu, trans., 1995, p. 234.
- 7 Li Shi-Zhen’s rendering of the phrase “In men, [needle] the yang [*qiao*], and in women, [needle] the yin [*qiao*]” is consistent with *The Systematic Classic of Acupuncture and Moxibustion*. Huang-Fu Mi, Shandong zhong yi xue yuan, eds., 1981, vol. 1, p. 689.
- 8 Wang Luo-Zhen and Li Ding, eds., 1985, p. 44.
- 9 In the *Yellow Emperor’s Inner Classic: Grand Essentials*, the character for *qiao* lacks the foot radical (足), and yet it retains its meaning of being high or elevated. *Qiao* may be read in the first tone, the second tone, or the fourth tone.
- 10 Wang Luo-Zhen and Li Ding, *ibid.*, pp. 46–47.
- 11 *Basic Questions*, 1980, vol. 2, p. 680.
- 12 Katsuda Masayasu, *ibid.*, p. 20.
- 13 *Ibid.*, p. 44.
- 14 *Ibid.*
- 15 Paul Unschuld, trans., 1986a, p. 335.
- 16 Wang Jiu-Si et al., eds., 1966, p. 121.
- 17 *Ibid.*
- 18 Huang-Fu Mi, *ibid.*, p. 946.
- 19 Katsuda Masayasu, *ibid.*, p. 78.
- 20 *Basic Questions*, 1980, vol. 1, p. 534.
- 21 *Ibid.*, p. 533.
- 22 *Ibid.*
- 23 Wang Luo-Zhen and Li Ding, *ibid.*, p. 45.
- 24 Deng Liang-Yue et al., 1993, p. 814.
- 25 *Ibid.*
- 26 *Ibid.*
- 27 Katsuda Masayasu, *ibid.*, p. 82, identifies this location as the medial edge of the cheekbone.
- 28 Although Li has identified *shu mi* 黍米 as sorghum, most authorities believe that it referred to millet in the *Inner Classic*. Both grains are used at present.

- 29 This sentence appears in Zhang Zi-He's *Confucians' Duties to Their Parents* in the passages dealing with "Afflictions of the Nine Qi." Wang Luo-Zhen and Li Ding, *ibid.*, p. 46.
- 30 The third volume of Chao Yuan-Fang's *An Annotated Discussion of the Origins of the Symptoms of Disease* contains this passage: "If there is heart vexation with inability to sleep, [this is due to] heart heat. If, however, [the condition is one of] vacuity vexation, with inability to sleep, [this is due] only to chills" 若心煩不得眠者心熱也。若但虛煩不得眠者但冷也。
- 31 Wang Shu-He, Fuzhou shi ren min yi yuan, eds., 1981, *The Annotated Pulse Classic*, p. 329.

Chapter 25: On the Chong Vessel

- 1 *Basic Questions*, 1980, vol. 1, p. 578.
- 2 *Divine Pivot*, 1980, vol. 1, p. 510.
- 3 *Basic Questions*, *ibid.*, p. 230.
- 4 Yang Shang-Shan, 2004, *juan* 10: "On the Channels and Vessels" and "On the Chong Vessel."
- 5 Kiiko Matsumoto and Stephen Birch, 1988, p. 36.
- 6 *Basic Questions*, *ibid.*, vol. 2, p. 741.
- 7 Wang Jiu-Si et al., eds., 1966, p. 54.
- 8 Deng Liang-Yue et al., 1993, p. 776.
- 9 *Basic Questions*, *ibid.*, vol. 2, p. 230.
- 10 *Ibid.*, p. 757.
- 11 *Ibid.*, pp. 757–758.
- 12 *Ibid.*, pp. 758–759.
- 13 *Ibid.*, p. 759.
- 14 Shibazaki Yasuzo (柴崎保三著) 1979, p. 4097.
- 15 Xu Shen, Xu Zhong-Shu, ed., 1981, p. 380.
- 16 Victor Mair, trans., 1994, p. 70.
- 17 A. C. Graham, trans., 1981, p. 97.
- 18 David Hinton, trans., 1997, p. 110.
- 19 Burton Watson, trans., 1964, p. 93.
- 20 Claude Larre and Elizabeth Rochat de La Valle, 1997, p. 113.
- 21 Xu Shen, *ibid.*, p. 380.
- 22 Wang Luo-Zhen and Li Ding, eds., 1985, p. 56.
- 23 Wang Jiu-Si, *ibid.*, pp. 55–56.
- 24 *Basic Questions*, *ibid.*, vol. 1, p. 101.
- 25 Wang Luo-Zhen and Li Ding, *ibid.*, p. 56.

Chapter 26: On Diseases of the Chong Vessel

- 1 Wang Jiu-Si et al., eds., 1966, p. 27.
- 2 Nigel Wiseman and Feng Ye, 1998, p. 2.

- 3 *Annotated Yellow Emperor's Inner Classic: Divine Pivot*, 1980, vol. 1, p. 462.
- 4 Katsusda Masayasu, trans., 1995, p. 122.
- 5 Li Dong-Yuan, Yang Shou-Zhong, and Li Jian-Yong, trans., 1993, p. 107.
- 6 *Annotated Yellow Emperor's Inner Classic: Basic Questions*, 1980, vol. 1, p. 70.
- 7 Li Dong-Yuan, 2004.
- 8 Dan Bensky, Stephen Clavey, and Erich Stoger, 2004, p. 268.
- 9 Cheng Huang-Dun's given name was Min Zheng (敏正). This passage is derived from the *Biography of Master Ju Quan (Ju quan weng zhuan 橘泉翁傳)*.
- 10 Zhu Ju-Quan's given name was Zhong-Ning (仲寧). He was from a family of physicians. This passage was originally cited by Li Lian (李濂) in *juan* 10 of *The History of Medicine*, Wang Luo-Zhen and Li Ding, eds., 1985, p. 64.
- 11 In volume 17, Chapter 71 of *The Classified Classic*, Zhang Jing-Yue explains the relationship of the gathering sinew to the bones as follows: "The yang brightness is the stomach vessel, and the water and grains that pour into it are transformed to qi and blood to enrich and nourish the interior and the exterior. Hence, it is called the sea of the five viscera and six receptacles, and it also descends to moisten the gathering sinew. The gathering sinew is the sinew that has gathered together at the genitals and is the meeting place for the various sinews. The valleys and streams created by all the sinews of the back and spine home [in] to this place, hence, it masters the binding of the bones and assists the joints." Zhang Jie-Bin, Li Zhi-Yong, eds., 1999, p. 574.
- 12 *Ibid.*, p. 573.
- 13 *Annotated Yellow Emperor's Inner Classic: Divine Pivot*, *ibid.*, p. 578.
- 14 Nigel Wiseman and Feng Ye, 1998, p. 9.
- 15 Katsusda Masayasu, trans., 1995, p. 127.
- 16 *Annotated Yellow Emperor's Inner Classic: Basic Questions*, *ibid.*, p. 580.
- 17 Zhang Zhi-Cong takes this cyclical theme in a different direction, pointing out that seasonal considerations also dictate the depth of needling. One must needle shallowly in the summer and deeply in the winter. *Ibid.*, p. 581.
- 18 *Annotated Yellow Emperor's Inner Classic: Divine Pivot*, *ibid.*, p. 140.
- 19 In this regard, Li Dong-Yuan in *On the Spleen and Stomach* also discusses the role of the middle burner (*zhong jiao* 中焦) and Astragalus and Ginseng Decoction (*Huang qi ren shen tang* 黃芪人參湯). See Li Dong-Yuan, 2004.
- 20 In this regard, Zhu Dan-Xi in *Teachings of [Zhu] Dan-Xi* discussed diarrhea (*xie xie* 泄瀉) and summerheat (*shu* 暑). See Zhu Dan-Xi, 2004.
- 21 *Annotated Yellow Emperor's Inner Classic: Divine Pivot*, *ibid.*, p. 120.
- 22 *Ibid.*, vol. 2, p. 118.
- 23 Katsuda Masayasu, trans., 1995, p. 131.
- 24 恍 (*huang*, distraction) refers to a mental state characterized by ecstatic disengagement.
- 25 Li has transposed the order of symptoms as they appear in the *Pulse Classic*. Wang Shu-He, Fuzhou shi ren min yi yuan, eds., 1981, p. 90.
- 26 See, for instance, Donald Edward Kendal, 2001.

- 27 These final passages are all excerpted and paraphrased from Chapter 33 of *Annotated Yellow Emperor's Inner Classic: Divine Pivot*, *ibid.*, p. 514.

Chapter 27: On Diseases of the *Ren* Vessel

- 1 *Basic Questions*, 1980, vol. 2, 741.
- 2 Wang Jiu-Si et al., eds., 1966, p. 53.
- 3 Paul Unschuld, trans., 1986a, p. 337.
- 4 Wang Luo-Zhen and Li Ding, eds., 1985, p. 75.
- 5 *Basic Questions*, *ibid.*, p. 819.
- 6 *Basic Questions*, *ibid.*, p. 651. Wiseman and Feng translate *tui shan* as “bulging mounting.” This disease may include swelling of the scrotum without pain or itching, abdominal swelling in women, and vaginal prolapse. Nigel Wiseman and Feng Ye, 1998, p. 51.
- 7 *Basic Questions*, *ibid.*, vol. 1, pp. 7–8.
- 8 Wang Luo-Zhen and Li Ding, *ibid.*, p. 76.
- 9 *Basic Questions*, *ibid.*, vol. 2, p. 745.
- 10 *Ibid.*
- 11 In Chapter 17 of the present text, the *ren* pulse is described as “arriving from below [the proximal position] to the middle position” (*xia zhi guan* 下至關).
- 12 Wang Shu-He, Fuzhou shi ren min yi yuan, eds., 1981, p. 85.

Chapter 28: On the *Du* Vessel

- 1 *Basic Questions*, 1980, vol. 2, p. 741.
- 2 Wang Luo-Zhen and Li Ding, eds., 1985, p. 84.
- 3 Huang-Fu Mi, Shandong zhong yi xue yuan, eds., 1981, vol. 2, p. 1219.
- 4 Wang Luo-Zhen and Li Ding, *ibid.*, p. 89.
- 5 *Divine Pivot*, 1980, vol. 1, p. 59.

Chapter 29: On Diseases of the *Du* Vessel

- 1 Wang Luo-Zhen and Li Ding, eds., 1985, p. 91.
- 2 *Ibid.*
- 3 *Ibid.*
- 4 *Ibid.*
- 5 Katsuda Masayasu, trans., 1995, p. 189.
- 6 Charles O. Hucker, 1985, *A Dictionary of Official Titles in Imperial China*, p. 534.
- 7 Wang Luo-Zhen and Li Ding, *ibid.*, p. 91.
- 8 Literally, “lumbar [level] horizontal bone.”
- 9 Wang Qi-Xuan comments: “The cause of this illness may be properly sought in the *ren* vessel” He makes no mention of the *chong* vessel in his discussion.
- 10 Zhang Ji, 2004.
- 11 *Ibid.*

- 12 The original passage from *Essentials from the Golden Cabinet* reads: “A spasmodic pulse is tense when pressed, like a bowstring moving straight up and down. ... It is disturbed and wiry” (夫瘧脈按之緊如弦直上下行…一作築築而弦). Liu Yue, 2003, p. 11.
- 13 Katsuda Masayasu, *ibid.*, p. 187.
- 14 Nigel Wiseman and Feng Ye, 1998, p. 50.
- 15 Wang Luo-Zhen and Li Ding, *ibid.*, p. 91.

Chapter 30: On the *Dai* Vessel

- 1 Wang Jiu-Si et al., eds., 1966, p. 54.
- 2 Huang-Fu Mi, Shandong zhong yi xue yuan, eds., 1981, vol. 1, p. 418.
- 3 (a) *Ibid.*, and (b) Wang Luo-Zhen and Li Ding, eds., 1985, p. 99.
- 4 Deng Liang-Yue et al., 1993, *Categorized Collection of Literature on Chinese Channels and Network Vessels*, p. 782.
- 5 Wang Luo-Zhen and Li Ding, *ibid.*, p. 284. The original passage is from Ch. 11 of *Divine Pivot*, 1980, vol. 1, p. 284.
- 6 For a further discussion of the channel divergences, see Miki Shima and Charles Chace, 2000, *Channel Divergences: Deeper Pathways of the Web*.
- 7 Wang Luo-Zhen and Li Ding, *ibid.*, p. 100.
- 8 Katsuda Masayasu, trans., 1995, p. 106.

Chapter 31: On Diseases of the *Dai* Vessel

- 1 Wang Luo-Zhen and Li Ding, eds., 1985, p. 104.
- 2 *An Encyclopedia of the Chinese Language (Han yu da ci dian 漢語大詞典)*, 2004.
- 3 *Basic Questions*, 1980, vol. 2, p. 810.
- 4 *Ibid.*
- 5 Wang Luo-Zhen and Li Ding, *ibid.*
- 6 Wang Zhi-Zhong, Hua Bo-Ren, and Cheng Dan-An, eds., 1973, p. 233. Wang Luo-Zhen is of the opinion that this passage originally had nothing to do with the greater yin. He contends that greater yin (*tai yin* 太陰) is simply a misprint and that the channel referred to is actually the greater yang (*tai yang* 太陽) since the eight sacral foramina are located on this channel. The logic of this argument is somewhat fuzzy. The authors of Ch. 63 of *Basic Questions* discuss each of the network vessels in turn, placing the network of the foot greater yang just after the foot greater yin. If there were a misprint, then the chapter would have two entries for the greater yang networks and none for the greater yin. Wang Luo-Zhen and Li Ding, *ibid.*, p. 105.
- 7 It can also mean abdominal swelling in women as well as vaginal prolapse. Nigel Wiseman and Feng Ye, 1998, p. 51.
- 8 This advice is amplified in Volume 22 of *Grand Essentials*: “If the hand greater yin [is afflicted], then turn to the hand yang brightness. If the hand yang brightness [is afflicted], then turn to the foot yang brightness. If the foot yang brightness [is afflicted], then turn to the foot greater yin to connect [the channels] in the upper [part of the body] with those in the lower [part of the body]. Hence, when the hand greater yang and yang brightness are diseased, one should treat the foot greater yin

and yang brightness, and this is called selection [of acupuncture holes] in the lower [part of the body]. When the foot greater yang and yang brightness are diseased, one should treat the hand greater yin and yang brightness, and this is called selection [of acupuncture holes] higher in the [the body]." *Divine Pivot*, 1980, vol. 1, p. 206.

- 9 *Basic Questions*, *ibid.*, p. 1012.
- 10 *Ibid.*, p. 1013.
- 11 *Ibid.*, p. 1014.
- 12 Zhang Jie-Bin, Li Zhi-Yong, eds., 1999, p. 480.

Chapter 32: On the Pulses of the Extraordinary Vessels

- 1 Wang Shu-He, Fuzhou shi ren min yi yuan, eds., 1981, pp. 395-400.
- 2 Wang Shu-He, Shen Yan-Nan et al., eds., 1991b, p. 400.
- 3 Wang Shu-He, Fuzhou shi ren min yi yuan, eds., *ibid.*, p. 640.
- 4 "The Hand Diagram of the Thirty-One Locations" (*Shou jian tu san shi yi bu* 手檢圖三十一部) also discusses slippery, choppy, tight, urgent, deep, and faint, as well as deficient pulse qualities in association with the individual pulse positions.
- 5 Shen Jin-Ao, 1999, p. 10.
- 6 *Ibid.*, pp. 395-400.
- 7 The *chong*, *ren*, and *du* pulses are missing from the *Pulse Classic* in the Fuzhou People's Hospital Research Group edition (Wang Shu-He, 1981), but they are included in the Shen Yan-An edition. Wang Shu-He, 1991b, p. 397.
- 8 Katsuda Masayasu, trans., 1995, p. 234.
- 9 (1) Yue En-Jian, 2002, p. 295; and (2) Wang Shu-He, Fuzhou shi ren min yi yuan, eds., 1981, p. 246.
- 10 *An Encyclopedia of the Chinese Language (Han yu da ci dian 漢語大詞典)*, 2004.
- 11 Yue En-Jian, 2002, p. 246.
- 12 *Ibid.*
- 13 Wang Shu-He, 1981, p. 40.
- 14 From the chapter, "On Deep Yin [Pulses]" (*chen yin 沉陰*), in Li Shi-Zhen *Pulse Studies of the Lakeside [Recluse]*. See *A Chinese Encyclopedia of Medicine*, 2004.
- 15 Yue En-Jian, p. 400.
- 16 Wang Shu-He, 1991b, p. 384.
- 17 Yue En-Jian, *ibid.*, p. 71.
- 18 Shen Jin-Ao, *ibid.*, p. 11.
- 19 Katsuda Masayasu, trans., 1995, p. 234.
- 20 Yue En-Jian, *ibid.*, p. 71.
- 21 *Ibid.*
- 22 Wang Shu-He, Fuzhou shi ren min yi yuan, eds., 1981, p. 255.
- 23 *Ibid.*, p. 232.
- 24 The description of the *ren* pulse in Chapter 11 of this book is less specific. In that chapter, the description lacks the words "from below (*xia* 下)" and the pulse simply "arrives at the middle position (*zhi guan* 至關)." The pulse image remains substantially the same.

PART IV: Legacy of *Exposition on the Eight Extraordinary Vessels***Chapter 33: Along the Grand Thoroughfare: Luo Dong-Yi's Vision of Extraordinary Vessel Function**

- 1 See Ch. 6 of the present text.
- 2 Further discussion of the 'grand thoroughfare' appears in Ch. 9 and in Appendix 4 of the present text.
- 3 Here we follow Katsuda Masayasu, who interprets *hang sang* (頡頏) as "the juncture of the hard and soft palates." Katsuda Masayasu, trans., 1995, p. 110.
- 4 *Divine Pivot*, 1980, vol. 1, pp. 548-549.
- 5 The term *xia zhu* (下柱) often refers to any cylindrical support structure, which in the human body would be the lower extremities.
- 6 The edition used is Luo Dong-Yi, 2004, *Critical Interpretation of the Inner Classic in A Chinese Encyclopedia of Medicine*, CD-ROM.
- 7 See Ch. 3 for a discussion of the termination of the *yin wei* anterior to the vertex.
- 8 A more thorough discussion of *tai chong* in *Zhuang zi* appears in Appendix 4 of the present text.
- 9 See Ch. 34 of the present text.

Chapter 34: Ye Tian-Shi's Contributions to Extraordinary Vessel Therapeutics

- 1 Marta Hansen, 1999, "Inventing a Tradition in Chinese Medicine," p. 244.
- 2 Ibid.
- 3 Ibid, p. 245.
- 4 Ibid.; and Wang You-Liang, Zhou Jun-Fu, eds., 1985, vol. 190, pp. 517-519.
- 5 Marta Hansen, 1999, p. 247.
- 6 Ye Tian-Shi, 2004a.
- 7 Ye Tian-Shi, 2004h, *juan 1*, "Twin Tonification Pills" (*shuang bu wan* 雙補丸).
- 8 Ye Tian-Shi, 2004a, *juan 3*, "Deficiency Exhaustion" (*xu lao* 虛癆).
- 9 Ibid., *juan 9*, "Postpartum Diseases" (*chan hou bing* 產後病).
- 10 Ibid., *juan 1*, "Deficiency Exhaustion" (*xu lao* 虛癆).
- 11 Ibid., *juan 3*, "Loss of Semen" (*yi jing* 遺精).
- 12 This case record appears in another anthology containing case records attributed to Ye Tian-Shi, 2004i, *Combined Case Records of Three Physicians*, *juan 1*, Minor Construct the Middle Decoction (*xiao jian zhong tang* 小建中湯).
- 13 Ye Tian-Shi, 2004a, *juan 8*, "Shoulder, Arm, and Back Pain" (*jian bi ji tong* 肩臂脊痛).
- 14 Ibid., *juan 7*, "Obstruction" (*bi* 痹).
- 15 Ibid., *juan 6*, "Insomnia" (*bu mei* 不寐).
- 16 This case history appears in Ye Tian-Shi, 2004h, *juan 2*, "Quick Fried and Dessicated Kidney Qi Decoction" (*chao ku shen qi tang* 炒枯腎氣湯). A slightly different version of the same case appears in Ye Tian-Shi, 2004h, *juan 1*, "Preserve Harmony Pill" (*bao he wan* 保和丸).

- 17 Ye Tian-Shi, 2004a, *juan 6*, “On Constraint” (*yu 鬱*).

Chapter 35: Shen Jin-Ao’s Contributions to Extraordinary Vessel Therapeutics

- 1 There are four more books attributed to Shen, but the general consensus is that they are not authentic. For further discussion of this topic, see Tian Si-Sheng, ed., 1999, pp. 119–201.
- 2 *Ibid.*, pp. 202–204.
- 3 Literally, ‘effortless action’ (*wu wei 無為*).
- 4 The material in this section is derived from Tian Si-Sheng, ed., 1999, pp. 197.
- 5 *Ibid.*, p. 199.
- 6 *Ibid.*, p. 200.
- 7 *Ibid.*
- 8 *Ibid.*
- 9 Literally, ‘rigid reversal’ (*qiang jue 強厥*).

Chapter 36: Modern Extraordinary Vessel Case Records

- 1 Mei Jian-Han and Yang Yu-Hua, 2006.
- 2 Yitian Ni, 1996.
- 3 Mei Jian-Han and Yang Yu-Hua, *ibid.*, pp. 37–38.
- 4 See Ch. 10 of this work.
- 5 Andrew Ellis, Nigel Wiseman, Ken Boss, 1988, pp. 134–135.
- 6 Mei Jian-Han and Yang Yu-Hua, *ibid.*, p. 83.
- 7 Andrew Ellis, Nigel Wiseman, Ken Boss, 1988, p. 311.
- 8 *Ibid.*, p. 253.
- 9 *Ibid.*, p. 342.
- 10 Mei Jian-Han and Yang Yu-Hua, *ibid.*, pp. 56–57.
- 11 Huang-Fu Mi, 1981, vol. 1., pp. 419–420.
- 12 Andrew Ellis, Nigel Wiseman, Ken Boss, *ibid.*, pp. 348–349.
- 13 Mei Jian-Han and Yang Yu-Hua, *ibid.*, pp. 61–62.
- 14 Andrew Ellis, Nigel Wiseman, Ken Boss, *ibid.*, p. 320.
- 15 *Ibid.*
- 16 Translated from Shao Lan-Sun, 2004, *juan 2*, “On Coughing” (*ke sou 咳嗽*).
- 17 Translated from Liu Bao-Yi, 2004a, and Liu Bao-Yi, 2004b, *juan 1*, “On Coughing and Wheezing” (*ke chuan men 咳喘門*).
- 18 Translated from Liu Bao-Yi, 2004a, and Liu Bao-Yi, 2004b, *juan 3*, “On Gynecological Problems” (*fu ren men 婦人門*).
- 19 The extraordinary vessels influencing the womb are the first to become “damaged below” as a consequence of postpartum debilitation.
- 20 Although it does indeed in *The Systematic Classic*, the *locus classicus* for these passages is the 29th Difficult Issue of the *Classic of Difficulties*. Paul Unschuld, 1986b, p. 333.

Chapter 37: Vessels Wide Shut: Li Shi-Zhen's *Qiao* Vessel Pathodynamics

- 1 Nathan Sivin, 1995, pp. 177–204.
- 2 *Annotated Yellow Emperor's Inner Classic: Divine Pivot*, 1980, Beijing: Ren min wei sheng chu ban she, vol. 1, p. 389.
- 3 *Ibid.*, pp. 442–443.
- 4 *Ibid.*, vol. 2, pp. 266–267.
- 5 *Ibid.*, p. 267.
- 6 Ye Tian-Shi, 1997a.
- 7 *Ibid.*
- 8 *Ibid.*, p. 161.
- 9 *Ibid.*, p. 175.
- 10 See, for instance, Stephen Birch and Junko Ida, 1998, *Japanese Acupuncture—A Clinical Guide*.
- 11 See Chapter 17 for a discussion of the tapping pulse quality.

Chapter 38: Master Hu's Process: The Seeds of Internal Cultivation through the Extraordinary Vessels

- 1 See Part I, Ch. A and F, Part II, Ch. 9, and Part III, Ch. 25 for a discussion of *chong* dynamics.
- 2 See Ch. 33 for a discussion of Luo Dong-Yi's interpretation of the extraordinary vessels and the Great Thoroughfare.
- 3 This is a well-known story, and a nearly identical version appears in the second chapter of *Liezi* (列子), "The Yellow Emperor" (*Huang di* 黃帝), in Xiao Deng-Fu, p. 187.
- 4 All references to the *Zhuang zi* are keyed to two sources: (1) Guo Qing-Fan (郭慶蕃, 19th century), Wang Xiao-Yu (王孝魚), ed., 1961, *Zhuang zi ji shi* (莊子集釋), Ch. 1, Beijing: Zhong hua shu ju (unless otherwise noted, translations and annotations are based on this edition); and (2) D. C. Lau and Chen Fong Ching, eds., 2000.
- 5 Michael Saso, 1983, p. 152.
- 6 (1) Guo Qing-Fan, *ibid.*, p. 296; and (2) D. C. Lau and Chen Fong Ching, *ibid.*, Ch. 7, section 20, line 23.
- 7 (1) Guo Qing-Fan, *ibid.*, pp. 297–306; and (2) D. C. Lau and Chen Fong Ching, *ibid.*, Ch. 7, section 20, line 25 to section 21, line 19.
- 8 Guo Qing-Fan's *yi wen* commentary explains that female magicians are known as *wu* (巫, witches) and male magicians are called *xi* (覡, wizards). Most translators, however, assume that Ji Xian is a male. Guo Qing-Fan, *ibid.*, p. 297.
- 9 Chen Gu-Ying explains that, in *Lie Zi*, the line reads: "There was a magus who was originally from Qi who came [to] Zheng; his name was Ji Xian" (有神巫自齐来处于郑: 命曰季咸). Chen Gu-Ying, 1997, *Zhuang zi, A New Commentary and New Translation*, p. 222.
- 10 Most commentators have the people flocking to the remarkable magus. Chen Gu-Ying interprets this line differently, noting that the people of Zheng were afraid of hearing their fortunes, and so they all ran to avoid him. Chen Gu-Ying, *ibid.*

- 11 Chen Gu-Ying explains that Master Hu's surname was Lin (林) and his honorific was Hu (壺). He was Liezi's teacher. Ibid.
- 12 Cheng Xuan-Ying is the author of the standard *shu* (疏, subcommentary) in the Guo Qing-Fan edition. He observes that 與 means 授 (*shou*, to give) and 既 means 盡 (*jin*, complete). Guo Qing-Fan, *ibid.*, p. 298. Bi Xu-Zi reads the line as it is in the *Lie zi*, placing the word 無 (*wu*, lacks) before the word 既 (*ji*), making the line read "What I have given you lacks its pattern" (*wu yu ru wu qi wen* 吾與汝無其文). Liu Wen-Dian, *Supplemental Corrections to the Zhuang zi*, p. 239.
- 13 Liu Wen-Dian comments that 亢 means 抗 (*kang*, resist). Ibid.
- 14 In his edition of *Lie zi*, Liu Wen-Dian comments that 必信夫 (*bi xin fu*) should be read as 必信矣 (*bi xin yi*, "assuredly take it as true"). Ibid.
- 15 In early Chinese medicine, the word 怪 (*guai*) was associated with signs of impending death. For instance, there were strange pulses (*guai mai* 怪脈) that portended death. It is not just that Master Hu looks ill or vaguely strange to Ji Xian; as far as Ji Xuan can tell, Hu is expressing the signs of his imminent demise. For a discussion of strange pulses in early Chinese medicine, see Yue En-Jian, 2002, p. 295, and Chapters 17 and 31 of the present text.
- 16 Cheng Xuan-Ming explains that 文 means 'appearance' (*xiang* 象). Cui Zhuan explains that 文 means 'principles' (*li* 理). Guo Qing-Fan, *ibid.*, p. 300.
- 17 Bi Xu-Zi explains that 震 (*zhen*) was originally upright (*zheng* 正). The meaning is essentially the same. In his *Treasury of Antiquities* (*Gu cang* 古藏), Jiang Nan (江南) argues that 震 (*zhen*) was the original character. According to Cui Zhuan (崔譔, 3rd–4th century), 不詭不止 (*bu shui bu zhi*) means "as if active but not active" (*ru dong bu dong* 如動不動). Liu Wen-Dian, *ibid.*, p. 239.
- 18 Guo Xiang, the author of the primary commentary in the Guo Qing-Fan edition, explains that 權 means 'dynamic' (*ji* 機), making the line read, "This stoppage had become dynamic." Ibid.
- 19 Cheng Xuan-Ming explains that 示之以天壤之 means "He expressed an appearance of resonant activity" (*shi yi ying dong zhi rong ye* 示以應動之容也). Ibid., p. 302.
- 20 According to Cheng Xuan-Ming, 機 is activity' (*dong* 動). "The dynamic of ultimate virtue is blocked and cannot be expressed. So he manifests his congealed blandness (*ning dan* 凝淡), which looks like damp ashes. The lesser shaman is mediocre and trivial (*yong suo* 庸瑣) who sees this narrowly!" Liu Wen-Dian (劉文典), 1980, p. 241.
- 21 Or perhaps, "heavenly soil," maintaining the parallelism with the "earthly pattern" (*di wen* 地文).
- 22 According to Chen Xuan-Ming, "Although his capacity to sense things has returned, he has not lost his sense of timeliness, and his spiritual dynamic is like this, issuing from the subtle root, active and yet enduringly quiescent" (雖復物感而動, 不失時宜, 而此之神機, 發乎妙本, 動而常寂). Liu Wen-Dian (劉文典), 1980, p. 241.
- 23 According to Chen Gu-Ying, in *Liezi*, 勝是朕. Chen Gu-Ying (陳鼓應), 1997, p. 223.
- 24 According to Cui Zhuan, 審 should be read as the "profound depths" (*shen* 瀋). According to Si-Ma Piao (司馬彰, 240–306), it means "amassed" (*ju* 聚). Guo Qing-Fan, *ibid.*, p. 302.
- 25 According to Chen Xuan-Ming, "He manifests his fundamental traces (*ben ji* 本迹) together, activity and stillness occurring at the same time. Now the ultimate

- man's virtue is fulfilled (*de man* 德滿), and his wisdom is comprehensive (*zhi yuan* 智圓); his mind is empty, and he has consolidated his illumination (*ning zhao* 凝照); fundamental traces are indistinct (*wu bie* 無別); activity and stillness are undifferentiated. His Way is deep and profound. How could such a lesser magus fathom (*ce* 測) him? Because of the so-called fasting of his mind's traces, when Ji Xian examined him, he did not dare predict his fortune." Guo Qing-Fan, *ibid.*, p. 302.
- 26 Guo Xiang explains: "Residing in the Ultimate Great Thoroughfare, one definitively harnesses the mind and is profoundly united with the ten thousand directions. For this reason, there is no place for victory and defeat" (居太衝之極，浩然泊心而玄同萬方，故勝負莫得厝其間也). Cheng Xuan-Ming explains that 衝 is 'vacuity' (*xu* 虛) and 莫 is 'nothing' (*wu* 無). "Now the sage's illumination is profound and consolidated (*xuan ning* 玄凝), and with the great void (*tai xu* 太虛) in equal measure (*deng liang* 等量), the fundamental traces are manifest in one another (*xiang ji* 相即); activity and quiescence occur at once. Initially, they lack superiority (*you* 優) and lack inferiority (*lie* 劣). How can there be victory or defeat?" *Ibid.*
- 27 According to Sima Biao, 鯢 (*ni*) and 桓 (*huan*) are the names of two fish. According to Cheng Xuan-Ming, *ni* is simply a big fish (*da yu* 大魚). Jian Wen states that *ni* is a whale (*jing yu* 鯨魚) and *huan* means "languid or winding around" (*pan huan* 盤桓). According to Cui Zhuan, it was originally *huan ju* (鯢拒). *Ibid.*
- 28 According to Cheng Xuan-Ming, the nine kinds of abyss include Lingering Leviathan (*ni huan* 鯢桓), Still Waters (*zhi shui* 止水), Flowing Waters (*liu shui* 流水), Flooding Waters (*xun shui* 汎水), Spilling Waters (*ni shui* 濫水), Fertile Waters (*wo shui* 沃水), Harmonious Waters (*yong shui* 雍水), Patterned Waters (*wen shui* 文水), and Rich Waters (*fei shui* 肥水). *Ibid.*, p. 303.
- 29 Guo Xiang explains, "Although the transmutations and transformations are inconstant, they are constantly profound and fundamental, abstruse and ultimate" (雖變化無常，而常深根冥極). *Ibid.*, p. 304.
- 30 Cui Zhuan explains that "on the flowing waves" (*liu shui* 波流) was originally "along with the waves" (*bo sui* 波隨), meaning that one constantly follows them (*chang sui cong zhi* 常隨從之). *Ibid.*, p. 305.
- 31 Guo Xiang explains, "Although he was active, his genuine [nature] could not be divided" (*sui dong er zhen bu san* 雖動而真不散). *Ibid.*, p. 306.
- 32 Guo Xiang explains that Liezi "caused things to each be complete in itself" (*shi wu ge zi dong* 使物各自終). Cheng Xuan-Ming explains that Liezi "held to unity to the end" (*bao yi zhong shi* 抱一終始). *Ibid.*
- 33 (1) Guo Qing-Fan, *ibid.*, p. 147; and (2) D. C. Lau and Chen Fong Ching, *ibid.*, Ch. 4, section 10, line 1.
- 34 (1) Paul Rakita Goldin, 2003, "Nothing Can Overcome Heaven: The Notion of Spirit in *Zhuang zi*," in Scott Cook, ed., *Hiding the World in the World, Uneven Discourses on the Zhuang zi*, New York: SUNY Press, pp. 64–87; and (2) Rur-Bin Yang (楊儒賓), "'Merging the Body with the Mind' and 'Wandering in Unitary Qi': A Discussion of *Zhuang zi*'s Realm of the True Man and Its Corporal Basis," in the same anthology, pp. 88–127.
- 35 (1) Guo Qing-Fan, *ibid.*, p. 147; and (2) D. C. Lau (劉殿) and Chen Fong Ching, *ibid.*, Ch. 4, section 10, line 1.

- 36 (1) Guo Qing-Fan, *ibid.*, p. 328; and (2) D. C. Lau and Chen Fong Ching, *ibid.*, Ch. 6, section 16, line 2.
- 37 Harold D. Roth, 2003, "Bimodal Mystical Experience in the Qiwulun chapter of the *Zhuang zi*," in Scott Cook, ed., *Hiding the World in the World, Uneven Discourses on the Zhuang zi*, *ibid.*, p. 16.
- 38 One of the most common *qi gong* exercises seen in parks every morning throughout China is the practice of 'swing arms,' where one rocks from heels to toes while swinging one's arms up in the air. It is believed that the maintenance of strength and flexibility in the heels is essential for longevity. The *qiao* vessels are commonly recognized as the mechanism for this.
- 39 See Ch. 6 of the present text.
- 40 (1) Guo Qing-Fan, *ibid.*, p. 302; and (2) D. C. Lau and Chen Fong Ching, *ibid.*, Ch. 7, section 21, line 10.
- 41 See notes 24 and 25 above. Indeed, the word 衡 (*chong*) originally meant 'to be empty.' Axel Schuessler, 2007, *ABC Etymological Dictionary of Old Chinese*, Honolulu: University of Hawaii Press, p. 189.
- 42 Victor Mair, trans., *Wandering on the Way, Early Taoist Tales and Parables of Chuang Tzu*, p. 64.
- 43 A. C. Graham, trans., *Chuang Tzu: The Inner Chapters*, p. 92.
- 44 (1) Guo Qing-Fan, *ibid.*, p. 284; and (2) D. C. Lau and Chen Fong Ching, *ibid.*, Ch. 6, section 19, line 21.
- 45 Harold D. Roth, *ibid.*, pp. 15–32.
- 46 See Ch. 33 of the present text.
- 47 (1) Guo Qing-Fan, *ibid.*, p. 304; and (2) D. C. Lau and Chen Fong Ching, *ibid.*, Ch. 7, section 21, line 15.
- 48 (1) Guo Qing-Fan, *ibid.*, p. 304; and (2) D. C. Lau and Chen Fong Ching, *ibid.*, Ch. 7, section 21, line 16.
- 49 (1) Guo Qing-Fan, *ibid.*, p. 28; and (2) D. C. Lau and Chen Fong Ching, *ibid.*, Ch. 1, section 2, line 16.
- 50 (1) Guo Qing-Fan, *ibid.*, p. 880; and (2) D. C. Lau and Chen Fong Ching, *ibid.*, Ch. 25, section 73, line 17.
- 51 (1) Guo Qing-Fan, *ibid.*, p. 284; and (2) D. C. Lau and Chen Fong Ching, *ibid.*, Ch. 6, section 19, line 21.
- 52 Xiao Deng-Fu, *ibid.*, p. 187.
- 53 (1) Guo Qing-Fan, *ibid.*, p. 306, and (2) D. C. Lau and Chen Fong Ching, *ibid.*, Ch. 7, section 19, line 21.
- 54 Xiao Deng-Fu, *ibid.*, p. 45.
- 55 (1) Guo Qing-Fan, *ibid.*, p. 307; and (2) D. C. Lau and Chen Fong Ching, *ibid.*, Ch. 7, section 21, line 21.