

The Theoretical Foundations of Chinese Medicine

Systems of Correspondence

Manfred Porkert

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M.I.T. East Asian Science Series
Nathan Sivin, general editor

Volume III

The Theoretical Foundations of Chinese Medicine

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The M.I.T. East Asian Science Series

One of the most interesting developments in historical scholarship over the past two decades has been a growing realization of the strength and importance of science and technology in ancient Asian culture. Joseph Needham's monumental exploratory survey, *Science and Civilisation in China*, has brought the Chinese tradition to the attention of educated people throughout the Occident. The level of our understanding is steadily deepening as new investigations are carried out in East Asia, Europe, and the United States.

The publication of general books and monographs in this field, because of its interdisciplinary character, presents special difficulties with which not every publisher is fully prepared to deal. The aim of the M.I.T. East Asian Science Series, under the general editorship of Nathan Sivin, is to identify and make available books which are based on original research in the Oriental sources and which combine the high methodological standards of Asian studies with those of technical history. This series will also bring special editorial and production skills to bear on the problems which arise when scientific equations and Chinese characters must appear in close proximity, and when ideas from both worlds of discourse are interwoven. Most books in the Series will deal with science and technology before modern times in China and related Far Eastern cultures, but manuscripts concerned with contemporary scientific developments or with the survival and adaptation of traditional techniques in China, Japan, and their neighbors today will also be welcomed.

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Ulrich Libbrecht, *Chinese Mathematics in the Thirteenth Century: The Shu-shu chiu-chang of Ch'in Chiu-shao*

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Manfred Porkert, *The Theoretical Foundations of Chinese Medicine: Systems of Correspondence*

Sang-woon Jeon, *Science and Technology in Korea: Traditional Instruments and Techniques*

Foreword

A rather suspect paradox is responsible for much of the difficulty of understanding Chinese science. We define what we are looking for and what is promising to study by analogy with modern science. Even in China today historians of science lean heavily on contemporary European science in order to pick out Chinese priorities. It takes some knowledge of optics to recognize that the Mohists in the fourth century B.C. dealt seriously with the problems of image formation in mirrors of various shapes; only a man familiar with the principles of engineering could have perceived in the mechanism of the water-driven metallurgical bellows the basic structure of the reciprocating steam engine. The historian of science used to be concerned primarily with the identification and chronological arrangement of priorities, but in recent years this obsession has begun to die away, for more than one reason. The most obvious is that man's prodigious creativity seems to be based on the permutations and recastings of a rather small stock of ideas; tracing back the ancestry of a concept, if done with true erudition and any degree of sophistication, generally leads one back to the very beginnings of scientific thought. (I remember with pleasure a seminar of Giorgio de Santillana's on existentialism which spent considerably more time on Democritus than on Kierkegaard, and never got round to Heidegger.) What is more damaging, a fixation on finding knowledge in the past which merits recognition in the light of the present, leads to a seriously distorted understanding of the past. Once one forms the habit of dividing the thought of ancient scientists into a "scientific" part and an "unscientific" part, there is no reason to put it back together again. Leaving aside the question of how much of today's science will be obsolete in a few decades, how can we claim to comprehend ancient science until we understand integrally how the early investigator saw his problems, how he related them to the theories he knew, how he coined concepts to extend those theories or tie them to new ones, and how he decided when he was right and when he was wrong? Only when we have understood to that depth are we

prepared to isolate the significant analogies and dissimilarities between the world's scientific traditions.

There is hardly a field in all of historical scholarship of which we know so little as the development of Chinese medical thought. A mountain of books which treat this subject has accumulated in the West since the sixteenth century. Some are written by European practitioners, since acupuncture is now a flourishing enterprise in the Occident, and some by scholars. But most of these writings, regardless of origin, obscure rather than illuminate the beautiful Chinese theoretical system. This is because they tend to view the traditional art as a crude and eccentric precursor of modern medicine rather than seeking first to comprehend its own inner logic. Thus they are generally based on certain crippling assumptions about the Chinese medical tradition—for instance, that its anatomical ideas are in essence not unlike those of modern medicine, merely less accurate; and that it treats the same disease entities. One usually finds an acknowledgment that classical medicine is a highly abstract and theoretical doctrine, based on such concepts as yin and yang, and that acupuncture was almost always used in combination with such elements as drugs, massage, calisthenics, and breathing disciplines, in a therapeutic program worked out by extremely recondite arguments about the phased flow of *ch'i* energy through the body. One is never told precisely how to reconcile this metaphysical basis with the equally prominent notion that acupuncture is an empirical science which grew out of early discoveries that needles stuck in the flesh produce effects upon organs normally at some distance from the site of penetration—even upon organs which according to modern anatomy do not exist. After trying to dig out of all this writing a serious overview of what the Chinese were after, all one can do is agree with J. R. Hightower's remark about one of the most overrated works on early medicine: "The only valid idea which [an] Occidental medical historian could bring from the most careful reading . . . would be that the Chinese had some peculiar concepts of medicine, an idea he may well have had before beginning to read the book."

I do not think it excessive to say that Manfred Porkert has written the first truly scholarly book on Chinese medicine in a Western language. (I think of scholarship as a matter of intellectual responsibility rather than of footnotes and brackets.) Dr. Porkert combines knowledge of modern medicine with an extremely sound grasp of philology, the lamentably dying art of digging out what words really mean. He has earned the gratitude of every student of Chinese thought, for instance, by systematically addressing for the first time the precise meanings of many fundamental technical terms of Chinese philosophy—yin and yang, *ch'i* (which he usually renders as “configurational energy”), *wu hsing* (which he calls the Five Evolutive Phases, mercifully laying to rest the idea that they are material elements), and so on. For this reason even those who have no inherent interest in medicine will find much to learn from this book. Dr. Porkert's working knowledge of the literature of theoretical medicine is orders of magnitude greater than that of any previous European writer. He has applied these resources to explain with great care how the body, its dynamics, and its relation to the psyche and the macrocosm are envisioned in the classical tradition down to the present day. At last report, after all, the bequest of the Yellow Emperor still guards over the health of the Chinese people as it did two thousand years ago when the first books were written.

It is difficult to choose the most significant new perceptions from a book which offers so many. I will merely point out two examples of particular value in untangling old confusions.

The first is Dr. Porkert's insistence that the classical understanding of the interior of the body, which he calls “orbisiconography,” is not the counterpart of Western anatomy but its antithesis. Anatomy is concerned with the organism as a structure of parts, and orbisiconography (*tsang-hsiang*) with the dynamic interplay of what is best described as a number of functional systems. Any normal Chinese-English dictionary, for instance, will define *kan* simply as “liver.” In medicine (as opposed to, say, cooking) this word seldom refers to the physical organ, but rather to the energetic sphere (“orb”) which the

organ serves as material substratum. Each orb is defined, not by physical properties, but by its specific roles in the processing, storage, and distribution of vital energy and thus in the maintenance of life. It is further distinguished by special qualities which, corresponding to phases of the great cosmic cycles, determine the orb's special responsibilities for keeping the body temporally in resonance with Nature. Thus the hepatic orb (*kan*) is most economically defined as the functional representative within the body of the Evolutive Phase Wood and all that stands for: the activity of spring within the year cycle, of morning in the day cycle, of quickening and germination. Modern medicine deals with material structures and tissues which are able to perform certain functions. Chinese medicine deals with functions to which physically demonstrable organs happen to be attached. But that is only a general rule. The *san-chiao* 三焦, that source of endless frustration for historians of anatomy unable to definitely locate it, is simply a functional system without a physical organ. Once this Chinese approach to the workings of the body is understood, as a perceptive reader of this book remarked, one is no longer surprised that despite the acuity of Chinese doctors, comparative anatomy was so little developed. The concept of anatomy is a prerequisite for comparative anatomy. It is significant that the modern Chinese word for anatomy, *chieh-p'ou-hsüeh* 解剖學, is not redefined from some traditional concept of the body, but means literally "dissection science."

A second point corrects a serious misconception common in Western writing about acupuncture. In classical medical theory energy is distributed throughout the body, from the inmost orbs to the tips of the fingers and toes, by a series of conduits or "sinarteries" (*ching-luo*, often translated "meridians" in the literature). On the parts of this system which run near the periphery of the body are located hundreds of sensitive points or "foramina" (*hsüeh*). By inserting needles (acupuncture) or burning small cones of punk (moxibustion) at these sites the doctor attempts by his interference to restore proper phasing of the energetic flow, to restore it to that dynamic balance in the

order of time which for Chinese defines health. Much ink has been spilled over whether the existence of this network of conduits can be scientifically demonstrated. These arguments are based on a remarkable variety of investigative methods, ranging from electrical measurement of skin potentials to the microscopic search for special subcutaneous structures. The resulting hypotheses have in general had extremely short half-lives outside the circle of acupuncturists and their devotees. Unfortunately, to carry the radioactive metaphor a step further, none of them ever seems to disappear entirely.

Dr. Porkert has made a considerable contribution to the promotion of more systematic and more self-critical scientific investigation of acupuncture by his assertion that the fundamental *empirical* constituents of the conduit system are not the conduits but the points. The foramina are what the archaic discoverers of acupuncture discovered. Each is precisely located and is believed to induce specific somatic reactions when stimulated. Nowhere in the system of medicine does any empirical procedure involve the sinarteries except to the extent that it involves sensitive points on them. In other words, the notion of a surgical operation on a conduit is simply irreconcilable with the conceptual system of Chinese medicine. The parts of the network which have no points of their own, either because they share the sensitive points of other sinarteries or because they do not lie near the surface of the body, cannot be said to have precise locations, and indeed we find much ambiguity and confusion in classical attempts to describe their courses. The obvious conclusion is that laboratory study of the physical basis of acupuncture is best furthered by concentration on the points, if we recognize that the physical description of the conduit network is on the whole a mnemonic for a web of very abstract functional relations. Some of these relations, to be sure, are localized in space, but many others, as Dr. Porkert has demonstrated in his ground-breaking chapter on phase energetics, are directly concerned with no parameter but time. Dr. Porkert's systematic description and terminology are meant to be as useful to medical researchers as to sinologists.

Magdalen Goffin once said that there are no Cesarean operations in the history of thought. The remarkable advance in the state of our understanding which Dr. Porkert has achieved with this book will lead many students of Chinese medicine to consider it an exception. I see in it not so much the main force of the Cesarean scalpel as the quintessential virtues of sound midwifery: patience, sympathy, and skill.

Nathan Sivin

May 1971

Introduction: Systems of Correspondence in Chinese Medicine

Chinese medicine, like the other Chinese sciences, defines data on the basis of the inductive and synthetic mode of cognition.¹ Inductivity corresponds to a logical link between two effective positions existing at the same time in different places in space. (Conversely, causality is the logical link between two effective positions given at different times at the same place in space.) In other words, effects based on positions that are separate in space yet simultaneous in time are mutually inductive and thus are called *inductive effects*. In Western science prior to the development of electrodynamics and nuclear physics (which are founded essentially on inductivity), the inductive nexus was limited to subordinate uses in protosciences such as astrology. Now Western man, as a consequence of two thousand years of intellectual tradition, persists in the habit of making causal connections first and inductive links, if at all, only as an afterthought. This habit must still be considered the biggest obstacle to an adequate appreciation of Chinese science in general and of Chinese medicine in particular. Given such different cognitive bases, many of the apparent similarities between traditional Chinese and European science which attract the admiration of positivists turn out to be spurious.

The Swiss psychologist C. G. Jung and the English historian of Chinese science Joseph Needham have made an important contribution to defining the essential quality of Chinese thought.² Jung has coined the term “synchronicity” (*Synchronizität*) to designate the particular logical principle that forms the basis of Chinese thinking; Needham states that what

¹The complementary function of the inductive and synthetic as opposed to the causal and analytic mode of cognition has been examined by us in detail in the course of epistemological investigations since 1963. As the greater part of the results of these investigations still awaits publication, it has seemed useful to summarize their essentials here, even though condensation invariably leads to overgeneralization. The qualifier “inductive” was first used as an antonym of “causal” to characterize the connective axiom of Chinese science in our introduction to the German edition of *La pensée chinoise* (*Das chinesische Denken*; Munich, 1963).

²C. G. Jung, *Synchronizität als ein Prinzip akausaler Zusammenhänge in Naturerklärung und Psyche* (Zurich, 1952); Joseph Needham, *Science and Civilisation in China*, Vol. II, pp. 216ff. See the bibliography for full references.

he calls “correlative thinking” underlies all Chinese science, and has defined the basic action concept “resonance.” In so doing, each of these scholars has pinpointed one important aspect of Chinese logic, but they have only partially delineated what constitutes inductivity, the complement to causality.

The aim of all science—and the principal criterion for the scientific quality of any statement—is to define effective positions as unequivocally as possible. No effective position may be defined by itself; its definition calls for comparative references to some other position. If, moreover, it is intended that certain definitions have universal significance, all statements which they embody must be explicitly referred to conventional standards. Quantitative statements (i.e., measurements of universal significance) presuppose conventional standards of measure just as qualitative statements (i.e., evaluations of universal significance) rest upon conventional standards of value.

Modern Western science deals with inductive as well as causal relations. It has at its disposal not only a highly diversified array of conventional metric standards—in the cgs system and its technical derivations—but also makes use of crude standards of value in distinguishing positive-negative, left spin-right spin, and so on.

If systematic inductive links are established between data defined in accordance with conventional standards of value, the result is a system of correspondences. In other words, all systems of correspondence—of which that of Chinese medicine is a particularly impressive example—are diversified out of elementary standards of value.

Basic standards of value used in common by all Chinese science are the polar combination yin-yang and the cycle of the Five Evolutive Phases (abbreviated E.P.; *wu-hsing*). Logical and methodological consistency requires that we begin our investigations by taking a closer look at these standards (Chapter 1). By combining and intertwining these basic standards of quality, it is of course possible to obtain a practically endless scale of universally defined qualities, such as first E.P. of the first E.P., second E.P. of the first E.P., third E.P. of the first E.P., and so on; or yin of the first E.P., yang of the first E.P.,

yin of the second E.P., and so on. The scale of values so derived permits subtle and precise qualitative definitions, yet it is uniform and abstract. Absolute conventional standards of this kind may find their natural application in theoretical disciplines. In applied science, however—and Chinese medicine decidedly must, as a whole, be considered a practical science which applies theory—any qualitative definition must have quantitative implications, and vice versa. Technical measures based on exact causal and analytic definitions and couched in terms of derived conventional standards of measurement as a rule provide in addition a hint of the quality of the substratum³ measured, and vice versa.

Centigrade, Fahrenheit, and Réaumur represent good examples in point. Technical measurements expressed in degrees primarily give quantitative information on the relative energy level at stated positions; yet at the same time they call forth certain “physiological” qualities that may be either experienced directly or inferred. On the other hand, temperatures given on the Kelvin scale suggest that these energy levels lie (or at least extend) beyond physiological experience.

As an example of the inverse relation, the basic standards of value, yin-yang and the evolutive phases, are not confined to a perceptive level of phenomenal dimension; they may therefore be said to be free of quantitative implications. Technical standards of value, however, always carry such implications. Thus, *yün, circuitus*, “circuit phase” (abbreviated C.P.) defines a value corresponding to an E.P. that manifests itself in cosmic dimensions; *mo*, “sinartery” indicates an analogous effect on the microcosmic level.

It is these technical standards of value which in essence make up the system of correspondences of Chinese medicine. In Chapter 2, devoted to “phase energetics” (*yün-ch'i*), we shall therefore first deal with technical standards of value applicable to effects of macrocosmic dimension, i.e., with value standards used for the qualitative definition of meteorological, climatic, and immunological effects. We shall then focus our attention in Chapter 3 on the general standards of value employed to describe microcosmic phenomena, such as the functional relationships within the body—epitomized in the Chinese discipline called “imagery of functional orbs” (*tsang-hsiang*, orbisicono-

³The substratum, positively definable in space, is the carrier or concrete support of functions. The hepatic orb (*kan* 肝), as we shall see, is a functional entity in Chinese medicine, and the liver is merely its substrate.

graphy). In Chapter 4 we shall consider the functional relationships manifest at the surface of the body as developed in the disciplines concerned with the energetic conduits (*ching-luo, sinarteriae*) and with the sensitive points (*shu-hsüeh, foramina inductoria*).

In each case our account will, as a rule, be based primarily on the Inner Classic of the Yellow Sovereign (*Huang-ti nei-ching su-wen* 黃帝內經素問 and *Ling-shu* 靈樞), which contains the first systematic description of the system of correspondences that has remained valid in Chinese medicine to this day. The picture we shall assemble from these sources will be supplemented by quotations from writings up to the present time, for details of which the reader is referred to the notes and the bibliography.

Our approach is philological in method, with greater stress on semantics and etymology than on historical analysis. The present state of our control of Chinese medical literature requires that, with few exceptions, statements on the probable time at which a certain text or theory was originated be made with a margin of at least plus or minus one century, and often much more. Moreover, it must be taken for granted that our present versions of all important medical classics (including, of course, the *Huang-ti nei-ching*) are vitiated by interpolations, lacunae, and corruptions ignored by Chinese commentators.⁴

The transmission of the principal medical texts (including the *Nei-ching*) is submerged in utter darkness from the end of the Han well into the Sui period, that is, for a span of ten generations. The history of textual transmissions remains defective far into the Sung. Consequently controversies on the historical priority of a particular textual variant are largely beside the point. Instead, our efforts must be concentrated on the task of assembling a coherent and logical picture, of giving a phenomenological account of the system of correspondences underlying the whole of Chinese medicine, and of obtaining a clear-cut representation of its technical standards of value.

⁴Particularly impressive examples are given on pp. 117–118 of this volume.

For if the transmission of medical texts for many centuries remains obscure to our understanding, it is equally true that their transmission was far too broad to allow their extinction. Such fundamental works as the *Mo-ching* and the *Chen-chiu chia-i-ching* according to all evidence were compiled during the fourth century A.D., and the vast compendium of pathology, the *Chu-ping yüan-hou lun*, was submitted to the throne in A.D. 610. Consequently, during those centuries quite a number of people must have taken a keen interest in the healing disciplines and had a good command of the theories and axioms set forth in the first classics. If today's text of the first classics is silent, obscure, or contradictory on any subject, we can draw on other texts of the same didactic tradition written perhaps centuries later.

Our phenomenological approach to the subject matter of this book has been determined, aside from personal inclination, by a situation of topical interest: in contradistinction to other branches of the Chinese scientific heritage, Chinese medicine still flourishes today. We have reason to deny the label of "scientific technique" to what a small number of fashionable practitioners in the West make of acupuncture, which is but one of a large array of coordinate therapeutic weapons in the arsenal of Chinese medicine. On the other hand, there is no reason why therapeutic disciplines that have shown their effectiveness through more than two millennia and that today provide one-quarter of the world's population with most of its common remedies should continue to be confined to China. Medical men everywhere should have access to the premises and results of this medical knowledge.

It is thus necessary that we be provided with a methodologically adequate, coherent, and comprehensible account of the Chinese theories in a Western language. Such an account in turn requires consistent use of a precise Western terminology to stand for that of the Chinese authors. Since no such terminology has been available, much of our effort during the past decade has gone into its development.

Let us briefly put on record the principles that have guided

us in evolving this terminology. In translating the elements of any text from one language into another, one has a choice of three different procedures, each of which has its uses: literary translation, flexible translation adapted to the context, and normative translation.

If we strive for literary qualities in a translation, our choice of the equivalent for a given word are governed equally by logical, etymological, and aesthetic (melodious, rhythmic) motives. In a flexible translation adapted to the context, our foremost concern is to render logically as precisely and as completely as possible the meaning or meanings of a given expression without losing sight of the clarity and easy comprehensibility of the equivalents chosen. This may require that a single foreign term be rendered by different words in different contexts.

A translation may be called normative if a given term of the foreign language is always rendered by one and the same word (or by the same few words) of our own language. Such an invariant combination of terms in two languages is prone to obscure subtle shades of meaning and allusion. To reduce this danger, care must be taken when choosing a normative equivalent that all contexts are examined in which the original term is used with different nuances of meaning. The choice of a normative equivalent is determined solely by semantic, etymological, and grammatical criteria. For translating technical terms and texts, only the two latter modes, flexible translation and normative translation, can be considered. Our choice between these two alternatives is based on our definition of "technical term." To start with, there is the difference between technical terms in the narrow sense and technical words in a wider sense. By technical terms in a narrow sense, keeping in mind the character of our sources, we understand expressions that have been used consistently and unequivocally by all authorities of the science—if not at all times, at least through many centuries. Technical terms in the wide sense have a precise meaning for some particular author, or only in one particular place in his writings, or else they have been used

with ever-changing meanings throughout the ages and by many authors.

For all technical terms in the narrow sense we have developed and used normative Latin equivalents, and for the majority normative English equivalents as well. The qualifier “normative” here is intended to suggest not only that in this investigation we use these standard translations consistently, but that in addition they are capable of serving as the basis of a general Western nomenclature for all disciplines of Chinese medicine. With the latter aim in mind we have systematically examined the meanings of each technical term in all the branches of Chinese medicine, and over a period of several years have tested our Latin and other equivalents for suitability in the interpretation of texts. In the course of this procedure certain normative equivalents originally chosen have been repeatedly modified. Our normative terminology thus is different from previous attempts in that it takes into full account the inductive and synthetic mode of cognition that underlies Chinese technical terminology, and as a rule⁵ renders each technical term by a single Latin equivalent that can be used consistently and logically in writing about all the disciplines of Chinese medicine—in sinarteriology as well as in pathology, in phase energetics as well as in internal medicine, in diagnostics as well as in orbisiconography, in gymnastic therapy as well as in pharmacology.

For a majority of Chinese technical terms we have also established English normative equivalents—not by retranslating the Latin term but directly from the original. In the Latin and English equivalents shades of meaning often differ to varying extents in order to translate important connotations of the Chinese that could not be rendered by any single Latin or English word. In a few rare cases we have abstained from introducing an English equivalent, either because the Latin

⁵The exceptions to this rule may be counted on the fingers of one hand, and are marked accordingly. It goes without saying that in inflecting languages all forms derived from the same stem are counted as one single equivalent, e.g., *algor*, *algidus*, *calor*, *calidus*. . . .

term, being sufficiently close in form and meaning to the English, is self-explanatory, or because, to the contrary, any normative equivalent would be able to give but a glimpse of the connotations of the Chinese term, whose precise meaning becomes clear only in a flexible English translation. For a very restricted group of technical words we have completely refrained from coining normative equivalents; instead we have put forward either normative or flexible definitions, depending upon the context.⁶

Let us say that this book, like our previous investigations, is based exclusively on Chinese sources. The limited secondary literature in Western languages, although acknowledged in our bibliography and notes, has had no direct bearing on our studies. Limited use has been made of secondary literature in Chinese, on which we have drawn to the extent indicated in the notes for orientation and, in some cases, for a better understanding of the sources. This is particularly true of Chapter 4. In view of the vast literature on acupuncture,⁷ frequent reference to secondary writing has greatly aided in distinguishing the salient lines without in any way obscuring the classical core of the theories.

Finally, a note on citations: All Chinese works are cited initially by full title, but subsequent references for many works are abbreviated forms of the romanized titles. Cross references for these short citations are provided in the bibliography.

⁶Examples may in particular be found in the section on energetics discussed on pp. 166–196.

⁷The same holds true for pharmacology, with which, however, the following account is not concerned even indirectly.

Basic Standards of Value: Yin and Yang and the Five Evolutive Phases

Yin and Yang

PRELIMINARY REMARKS

Yin and *yang* are the elementary terms used to express a fundamental premise of Chinese thought: they convey the idea of the polar quality of all effects. A polarization of reality had consciously been accomplished *avant la lettre* by the priests of the Shang period (second millennium B.C.). As Hentze¹ points out, motifs and position of the ornamentation on numerous cult bronzes of that period, especially those of the *kuang* vessels, show the epiphany of polar forces.

Some songs of the *Shih-ching* (Book of songs)² are considered as the earliest literary mention of the words yin and yang; whereas for first *locus classicus* showing the philosophical and speculative aspects of the paired notion one usually quotes the passage *i yin i yang chih wei tao* 一陰一陽之謂道 (one yin and one yang being called the Tao) in the "Great Commentary" to the *I-ching* (Book of changes).³ Finally, in the *Li-chi* (Record of rites, considered to have been compiled at the beginning or in the course of the former Han), the words yin and yang (yin-yang), blended into a technical combination, are used frequently.⁴

Granet⁵ has investigated and set forth in great detail the original meaning of the terms yin and yang as well as the ideas later associated with them in the Confucian classics: yin and

¹Hentze, *Das Haus als Weltort der Seele* (Stuttgart, 1961), pp. 50ff, 60f *et passim*.

²Cf. Granet, *Fêtes et chansons anciennes de la Chine*, songs XIV, 2, XXI, 1, and others.

³*Hsi-tz'u* 繫辭, *shang* 7, p. 148.

⁴See especially Chapters 6 (*Yüeh-ling*), 9 (*Li-yun*), 11 (*Chiao t'e-sheng*), 19 (*Yüeh-chi*), and 26 (*Chi-t'ung*).

⁵In *Fêtes et chansons anciennes de la Chine*, pp. 244f *et passim*, and especially in the chapter devoted to yin and yang in his *La pensée chinoise*.

yang were used at the outset to designate the shady and the sunny slope of a mountain, respectively; they were names of topographic aspects. By extension of meaning they were also used for the northern and southern banks of a river, for the dark and the sunny seasons, and so on. Because of continual interplay between natural and social events in the rural society of ancient China, the terms yin and yang had, at a very early stage, also acquired a somewhat more general meaning in denoting the *complementary aspects* of social groups, including the complementarity of the sexes. This latter meaning adhered to the terms yin and yang when, from Chan-kuo times, they were increasingly used in technical or speculative contexts. In the course of Granet's sociological argumentation we meet with this clear statement: "Yin and yang may be defined neither as purely logical entities nor as simple cosmogonic principles. They are neither substances nor forces nor genera. To the common consciousness they appear to be indistinctly all this, and no technician would consider them under one particular aspect only, excluding all others."⁶ Granet here gives what may well pass for a standard definition of the emblematic⁷ significance attributed to the words yin and yang in ritual as well as in everyday speech.

Needham, whose approach is that of the modern scientist rather than the anthropologist, is especially interested in the philosophical and technical connotations of the paired expression *yinyang*.⁸ In spite of his awareness of Granet's work, however, he excessively restricts the meaning of these terms in philosophical and even technical texts by referring to them in his chapter on yin and yang as the "two fundamental forces."

Discussions of the terms yin and yang, which are of basic

⁶Granet, *La pensée chinoise*, p. 146. This statement is preceded by a passage in which Grant expounds the classical passage of the *Hsi-tz'u* mentioned in Note 3 above.

⁷See the Index to Granet's *La pensée chinoise* and, for our interpretation of the term "emblem," Porkert, "Farbemblematik in China," *Antaios*, 1962, 4, 2: 154-167.

⁸In *Science and Civilisation in China*, Vol. II, pp. 273ff.

importance for all Chinese thought, are of course not limited to the two authors quoted but may be found in any Western work on Chinese philosophy. Even without the résumé just given it may therefore be assumed that our readers are familiar with the most general meaning of the two terms.

However, a precise interpretation of Chinese medical writings that is consistent under all circumstances calls for a more thorough and detailed knowledge of the technical connotations of these terms. The following paragraphs will be devoted to clearing up these significations. We shall begin by examining the syntactic inflections of the two terms. We shall then analyze their numerous semantic facets and shall finally turn to their technical inflections.

For this kind of investigation ample material may be found in the Inner Classic of the Yellow Sovereign (*Huang-ti nei-ching*), several chapters of which are devoted essentially to the systematic exposition of correspondences classed by yin and yang in the extant text of the *Huang-ti nei-ching su-wen*, sections 3 (*Shen-ch'i t'ung-t'ien-lun*), 4 (*Chin-kuei chen-yen-lun*), 5 (*Yin-yang ying-hsiang ta-lun*), 6 (*Yin-yang li-ho lun*), 7 (*Yin-yang pieh-lun*), 67 (*Wu-yün-hsing ta-lun*), 68 (*Liu-wei-chih ta-lun*), and 74 (*Chih-yen-yao ta-lun*); and in the *Huang-ti nei-ching ling-shu*, sections 41 (*Yin-yang hsi jih-yüeh*) and 72 (*T'ung-t'ien*). Of these sections the fifth chapter of the *Su-wen*, bearing the significant title "Great Treatise on the Phenomena Corresponding to Yin and Yang" 陰陽應象大論, is by far the most useful toward gaining a systematic total view of the subject matter. However, we shall occasionally quote sources other than the *Nei-ching*.

SYNTACTIC INFLECTIONS OF THE TERMS YIN AND YANG

In regard to the syntactic function of the terms yin and yang, three syntactical—and thus semantic—shades of meaning can be distinguished in Chinese texts:

1. The two terms are most frequently employed as qualifiers, in which case they occur, sometimes each by itself, in conjunction with the term qualified, e.g., *yang-ch'i* 陽氣, *yang-yün* 陽運, *yang-ping* 陽病, *yang-hsing* 陽性, *yin-ch'i* 陰氣. We may call this the "adjective" use and function.
2. More rarely we find the words used as (apparently) independent syntactical elements. If, in such a case, outward appearance makes us inclined to speak of a "nominal" func-

tion of the terms, it is in better keeping with Chinese interpretations (at least up to the nineteenth century) to say that yin and yang are here used as pregnant expressions which may implicitly always be completed by some qualified term, usually *ch'i* 氣. This should be kept in mind when translating expressions such as *chih-yin* 治陰, *pu-yang* 補陽, *hsieh-yang* 泄陽, *pu-yin* 補陰, as well as *yin-hsü* 陰虛, *yin-shih* 陰實. And, of course, in no Chinese text may the words yin and yang so used be understood as the expression of any abstract principle (such as "fundamental yin").⁹

3. We find the terms yin and yang quite frequently united into a combination of antonyms that usually forms an independent syntactical element¹⁰ but that, in a few set expressions, is subordinated to a subsequent part.¹¹ In the vocabulary of traditional Chinese science and Chinese philosophy this independent double term occupies the place of such modern expressions as polarity, polar, polarized energy, balance of forces (balanced forces), configuration of forces. When in this third function, the Chinese double term will be transcribed as a single word: yinyang. This double term yinyang has never served as an abstract notion completely stripped of concrete associations. Nevertheless, in comparison to similar composite expressions, such as *t'ien-ti* (heaven and earth → the cosmos), *jih-yüeh* (sun and moon → the luminaries), *nan-nü* (male and female → people, relatives), it has always held a position apart. In contradistinction to the expressions just enumerated, no generally accepted metonym may be found in Chinese literature for the composite expression yinyang.

In general as well as in technical literature one looks in vain for expressions such as *liang-li* 兩力 or *liang-shih* 兩勢 (or *erh-li* 二力, *erh-shih* 二勢) likely to support Needham's terminology and interpretation ("two forces"). On the other hand, an analysis of corresponding contexts in the universal concordance *P'ei-wen yün-fu* 佩文韻府 (1710) shows that typical locutions such as *liang-cheng* 兩正, *liang-ch'üan* 權, *liang-chu* 株, *liang-chi* 極, *liang-k'ai* 楷, *liang-chiao* 角, *liang-wei* 位, *liang-hsing* 行, *liang-yü* 隅, *liang-piao* 表, *liang-pen* 本, *liang-kuan* 觀, *liang-shu* 屬, used for various twofold distributions, are

⁹Of this Granet (*La pensée chinoise*, p. 146) has reminded us.

¹⁰陰陽不測, 辯陰陽, 卜陰陽.

¹¹陰陽家, 陰陽生, 陰陽學.

never used metonymically in place of "yinyang." There remains the expression *liang-i* 兩儀 (variant form: *erh-i* 二儀) which literally means "the two instruments." Traditionally *liang-i*, in Confucian as well as in the majority of Taoist texts, is used metonymically for *t'ien-ti* (heaven and earth → the cosmos).¹² Classical examples for this equation are found in the remnants of cosmogonic speculations of the Chan-kuo period.

A rather direct one may be found in the philosophical compilation *Lü-shih ch'un-ch'iu* 呂氏春秋 5/217: "Great Unity produces the Two Instruments, the Two Instruments produce the yinyang." Because of the clear statement in this sentence one may not equate yinyang with the Two Instruments. This is why the Han commentator Kao Yu 高誘 states explicitly: "By the 'Two Instruments' Heaven and Earth [are meant]." A less precise formula is that of the "Great Commentary" (*Hsi-tz'u* 繫辭) to the *I-ching* 7/156f: 易有太極，是生兩儀，兩儀生四象，"In the Changes there is the Supreme Pole which produces the Two Instruments; the Two Instruments produce the Four Emblems."¹³ Wang Pi 王弼 makes no comment on this fundamental statement; K'ung Ying-ta 孔穎達, T'ang dynasty author of the *Cheng-i* 正義 commentary, quotes the approximate parallel in the *Lao-tzu* 44: "Tao produces One [= unity], One produces Two [= polarity], Two produces Three, Three produces the Myriad Beings [that is, the diversity of empirical phenomena]. The Myriad Beings carry yin on their backs and embrace yang." He explains: "'Tao produces One' refers to the Supreme Pole [*t'ai-chi*]. 'The Supreme Pole produces the Two Instruments' in the *Lao-tzu* corresponds [to the sentence] 'One produces Two.'" Unfortunately, the commentators are far from agreement on the meaning of the passage from *Lao-tzu* here adduced by K'ung Ying-ta (cf. *Lao-tzu chiao-shih*, p. 112; *Lao-tzu pen-i*, p. 36).

TECHNICAL CONNOTATIONS OF THE TERMS YIN AND YANG

THE POLAR ASPECTS OF YIN AND YANG

Yin and yang are universal designations for the polar aspects of effects. As such they are untranslatable and have been adopted directly into many languages.¹⁴ If Chinese technical

¹²This lets us modify a statement made more than a decade ago in "Untersuchungen einiger philosophisch-wissenschaftlicher Grundbegriffe und Beziehungen im Chinesischen," *ZDMG*, 1961, 110. 2: 438, in connection with a passage of the Sung Taoist encyclopedia *T'ün-chi ch'i-ch'ien* 雲笈七籤 12/3a: "Yellow is the right color of the Two Instruments." Our supposition then was that "Two Instruments" as a rule was used to mean yinyang, but that equation has been used by leading philosophers (in particular by Chou Tun-i and Shao Yung) only since the Sung era); cf. Feng Yu-lan, *Chung-kuo che-hsüeh shih* 中國哲學史 (Shanghai, 1931), pp. 824 and 831.

¹³易有太極，是生兩儀，兩儀生四象。

¹⁴See p. 423 of "Untersuchungen."

terms are to be left untranslated in any modern Western context, it is imperative that we have a clear idea of the notion at the base of these terms in their original setting. This is all the more necessary in view of the need for an authoritative and sensible interpretation of the achievements of Chinese science in such fields as medical theory.

Over the course of two millennia, the terms yin and yang have acquired a multiplicity of connotations. Hence, their rendition (or description) in Western languages requires a variety of seemingly unrelated equivalents chosen to correspond to meanings that emerge in various Chinese contexts. No smaller assortment of definitions can successfully mediate between the traditional and sometimes archaic connotations of the original words and the conceptual system of modern science.

To start with, the basic and overall definitions of the terms may be given as:

yang = active aspect of an effective position,

yin = structive aspect of an effective position.

Whereas the qualifier “active” at first sight seems self-explanatory, the complementary term “structive” does call for elucidation. Taking Chinese as well as Western findings into account, we introduce the term *structio* (“struction”), derived from the Latin *struere*, to construct, to form concretely, to express the ideas associated with the logical complement of *actio* (“action”). *Structio* (English derivatives: struction, to struct, structive) defines a positive effect given at or within a certain effective position and directly perceptible there.

By contradistinction, *actio* (and the reflexion of *actio*, *re-actio*) defines an effect taking place outside or beyond a given effective position, and indirectly perceptible only when some “structing” position (an object or subject) is interposed. To cite one example out of several which we shall examine in detail, a stimulus is *actio*, and a response is *structio*. Only through the response do we perceive the stimulus.

FUNDAMENTAL ASSOCIATIONS OF YANG (OF THE ACTIVE ASPECT)

1. Yang signifies something incipient, something inchoative—in Chinese *sheng* 生. One can easily conceive of the beginning of an effect or change as being identical with some action. Consequently, the *Su-wen* 5/46 passage: “Yang produces (gives rise to) . . . ” may be considered typical in that incipience implies production.

2. Yang signifies something setting loose (something inducing)—in Chinese *kan* 感. It is a familiar idea both in China and in

the West that effects and changes are set loose or induced by some sort of action. The Chinese term *kan* signifies inductive¹⁵ stimulation that can be defined in time, not in space. In the *Yüeh-chi* of the *Li-chi*,¹⁶ *kan* is conceived as something coming from without, an agency inducing motion.

3. Yang signifies something setting in motion (something dynamizing, something dynamic); something moving, communicating motion; something live—in Chinese *tung* 動, *tsao* 躁, and again *sheng* 生. This chain of semantic associations again is practically self-explanatory. Examples for these meanings are found in the *Su-wen* 7/83: “That which moves is yang”; in the *Su-wen* 5/46: “Yang moves . . .” and so on.

4. Yang signifies something transforming (something causing change)—in Chinese *hua* 化, *pien* 變. “Perceptible change” is the epistemological criterion that lets us infer that “action” takes place (or has taken place). In other words, there is an axiomatic identification of the active with that which transforms. In the *Su-wen* 5/46 we find the statement: “Yang transforms the configurational [i.e., determinate in quality] energy (*ch’i*).”

In this connection it should be remarked that as a rule the Chinese term rendering this nuance is *hua*. *Hua* denotes a fundamental and essential change → a transformation. However, sometimes one also encounters the word *pien*, denoting external, momentary, or apparent change. A *locus classicus* for this distinction is in the *Kuan-tzu* 管子 49/270: “The exemplary man (*sheng-jen*) changes (*pien*) in accordance with the times without transforming [the essence of his being].”¹⁷ This in turn permits us to understand the passage in the *Su-wen* 66/583: “When the beings take rise (*sheng*, the term cited under item 1 above), this is called *hua* (transformation); when the beings have reached their full development (in Chinese *chi* 極: “to arrive at the ridge or summit”) [and consequently have taken on a different appearance], this is called *pien* (change).”¹⁸ The terms *pien* and *hua* seem to suggest the idea of complementary antonyms. In the passage of the *Su-wen* 66/583 just quoted where yin and yang are called the father and the mother of change and transformation (*pien-hua*), the compound *pien-hua* may be

¹⁵See the Introduction to this volume.

¹⁶*Li-chi* 19–38/679.

¹⁷聖人與時變而不化。Needham, in *Science and Civilisation in China*, Vol. II, p. 74f gives the inverse explanation, philologically as well as logically untenable, for this passage.

¹⁸物生謂之化，物極謂之變。

understood as a composite of synonyms and therefore be translated by “changes”; yet, on the other hand, the parallelism between yin/yang and *pien/hua* shows that *pien* and *hua* can be conceived as the two aspects of an action polarized in turn—*pien* as its iterative, active, *hua* as its perfective, structuring aspect.

5. Yang signifies something developing, expanding—in Chinese *chang* 長 (also *shu* 舒). A shade of meaning implicit in the definition of the term “action” is that action tends to expand in all directions from its supposed point of origin. Consequently, in the *Su-wen* 2/17, where we find a complete enumeration of the characteristic influences of the seasons, summer, or major yang, is put in line with the technical term *chang*,¹⁹ meaning “to ripen” (literally: to grow up). And in the *Su-wen* 70/659 we find the statement: “Yang expands.”

6. Yang signifies something dissolving, dispersing (something subtilizing)—in Chinese *san* 散. This is an ambiguous inflection related to the preceding nuance, yet more comprehensive in meaning. Action not only changes or transforms²⁰ positions that exist positively;²¹ in fact it dissolves, cancels, or annihilates such positions. In another way, action may be conceived as something “subtilizing” because any active influence or any action becomes diluted, is burned up; it consumes itself in the course of time. The passage in the *Su-wen* 5/50: “Of the *sapores* (flavors), the bitter and the sweet ones are of dispersing [tendency] and of yang [polarity]” is explained by the commentator Wang Ping 王冰 (p. 51): “The bitter *sapor* disperses, the sweet *sapor* relaxes; thus [foods and drugs] that make something expand and disperse are yang.”²²

7. Yang signifies something indeterminate yet determining—in Chinese *tan* 淡, *ch'ing* 清; *shen* 神. These seemingly paradoxical qualifications of activity become intelligible if we recall two axioms. The first is that the quality of any action is beyond direct positive experience: it can only be perceived indirectly either in the struction of some perceptive and valuating sub-

¹⁹In the corresponding text of the *Lei-ching* 類經 1/33, *Chang* has a diacritical mark of the third tone.

²⁰See statement 4 above.

²¹I.e., prior to the action viewed.

²²辛散, 甘緩, 故發散爲陽.

ject or in the struction of the reaction of a second object by a valuating subject.

These apparently complex epistemological relationships are really quite unequivocal. An illustrative example may help to a better understanding of what has here been sketched only summarily. Let us suppose that the sun (= effective position *A*) emits rays. On the quality (i.e., determination) of these rays absolutely no positive statement is possible as long as these rays do not strike another object. If they strike another object (= effective position *B*) and if this happens to be identical with a valuating subject (a condition fulfilled if, for example, the object is an intelligent human being) those specific qualities of the sun's radiation which man is constitutionally capable of perceiving are positively and directly perceived as the result of a struction within the perceptive subject. For the radiation striking the object brings about changes that can be positively determined. Let us now suppose that the sun's rays strike a technical or biological object (= effective position *B*). This object, of course, will in turn struct certain determinate qualities which perhaps are different from those structured in a human subject, but which correspond to the specific structive capacity of the object. In this case a human observer (= effective position *C*), perceiving and valuating consciously, can apprehend the effects at position *B* only indirectly through perceived reactions which he in turn (partly) structs at his position *C*. From these (subjective) structions he may indirectly, by way of rational deduction, define some qualities of the sun's rays that he is incapable of perceiving through his own sense organs.

This example also serves to illustrate the second axiom: regardless of how many valuating objects are interposed between the source of action (= effective position *A*) and the final valuating subject (= effective position *C*), the range of qualities of a given action thus defined cannot exceed those which the valuating objects are capable of structing on the basis of their inherent dispositions. This, in brief, explains the absolute epistemological impossibility of totally defining action and activity.

The foregoing development permits us to understand why, e.g., in the *Su-wen* 74/832, food without definite taste ("something flavorless"; *tan*) is considered one of the *sapores yang*; or why in the *Su-wen* 5/47 and 67 yang may be syntactically qualified by *ch'ing* 清. The term *ch'ing* (which, in common speech, means "pure," "clear," speaking of water) in Taoist technical terminology represents one among several designations of the "neutral point,"²³ i.e., a speculative position in

²³See p. 449 of "Untersuchungen."

which all attributes are supposed to coincide, the quality of which, consequently, cannot be properly characterized by any single attribute.

The *Su-wen*'s connection of *ch'ing* with yang merely reflects the doctrine generally accepted at the time of the compilation of this classic. Thus, in the cosmogonic treatise of the *Huai-nan-tzu* 淮南子 3/52 we similarly find *ch'ing-yang* (literally, the clear yang) as the formative base of "Heaven," corresponding in cosmogony to the determining yet undeterminable pole. The indetermination or, in positive terms, the relative, partial, and haphazard definition of action and activity has been universally accepted by philosophers and scientists, as their writings show, since the first millennium B.C. Its influence conditioned the deep-seated preference for the structive position, a preference voiced in the Han philosophical classic *Huai-nan-tzu* 17/111: "The Exemplary Man dwells in yin, the crowd dwells in yang." In this context, of course, all other connotations and inflexions of yin and yang implicitly come into play.

The necessity, as exemplified in Western science, that any positive statement on any activity depend empirically upon observations made at or through structive positions, is compensated for—and usually obscured by—systematic speculation. However, in disciplines such as orbisiconography,²⁴ an early halt to this kind of speculative compensation is evidently the main reason for a weakness of the active (yang) positions as compared to the structive (yin) positions. This leads us to the point that yang not only corresponds to something beyond empirical definition and therefore indeterminate but that it constitutes at the same time a determinative factor. This semantic facet has more speculative than practical importance and thus remains implicit in the majority of technical (and medical) treatises. Shades of meaning 2 ("something setting loose") and 4 ("something transforming"), and in an indirect way also meaning 1 ("something beginning"), suggest a determinative influence. The terms "beginning," "setting loose," and "transforming" presuppose that at given effective positions determinate qualities are different at different times or, more simply, that action conditions a new determination.

The final aspect of meaning involves the precise connotation of the Chinese word *shen* 神, which we have examined in previous writings.²⁵

²⁴See pp. 107ff and especially p. 152 below.

²⁵See "Untersuchungen," pp. 429–432, and additional articles by the author:

Shen comprises several concepts which in other contexts are contradictory. Insofar as it has polar aspects, *shen* corresponds to yang.²⁶ The structure of *shen*'s polar energies, we are told, cannot be sounded out or localized.²⁷ Since *shen* determines the characteristic structure of energetic configurations (*ch'i* 氣), we have defined *shen* as "configurative force."²⁸

FUNDAMENTAL ASSOCIATIONS OF YIN (OF THE STRUCTIVE ASPECT)

1. Yin signifies something completing (something perfective)—in Chinese *ch'eng* 成. Structuring, the substantiation of effects, is conceived as the completion, accomplishment, or conclusion of some operation initiated actively. In this respect the statement in the *Su-wen* 5/46, "Yin accomplishes," is representative.
2. Yin signifies something confirming (something corresponding), something responsive—in Chinese *ying* 應. It has been explained (number 7 of the significations of yang) that an action (*actio*) can be positively perceived only to the extent that it strikes an object corresponding to and structuring certain of its qualities. Thus the effect stimulated (*kan*) by an action is confirmed (*ying*) structively. The Chinese term *ying* in everyday language means "to reply," "to respond," "to correspond," and in technical contexts constitutes the polar complement of *kan*, to stimulate. The double term *kan-ying* since its first technical use in the commentary upon the Thirty-First Hexagram of the *I-ching*²⁹ designates the inductive relationship of an (active) stimulus (*kan*) and a (structive) response (*ying*).³⁰
3. Yin signifies something reposing, quiescent (something static)

"Wissenschaftliches Denken im alten China...", *Antaios*, 1961, 2.6: 537ff; "Die energetische Terminologie in den chinesischen Medizinklassikern," *Sinologica*, 1965, 8.4: 189ff and 203.

²⁶"Untersuchungen," p. 429; "Wissenschaftliches Denken," p. 538.

²⁷"Wissenschaftliches Denken," p. 538; "Untersuchungen," pp. 429f. See also the text of the *I-ching* (*Hsi-tz'u*), p. 147: 神無力, "Shen cannot be localized," as well as the parallel passage in *Su-wen* 66/583: 陰陽不測之謂神, "Something the polarity of which is unfathomable is called *shen*."

²⁸"Untersuchungen," p. 435; "Wissenschaftliches Denken," p. 539.

²⁹*I-ching*, p. 82 (Hexagram *hsien* 咸 → *kan* 感 ["Influence"]): 二氣感應以相與, "The energies of setting loose and responding unite [in a total effect]." See also the *Yüeh-chi* of the *Li-chi* 38/679 and the *Huai-nan-tzu* 7/65.

³⁰Since the nineteenth century *kan-ying* has been the Chinese term for electromagnetic induction.

—in Chinese *ching* 靜; something substantiative, consolidating —in Chinese again *ch'eng* 成; something becoming rigid, dying off, fading away—in Chinese *szu* 死, *ch'ü* 去. Yin as the counterpart of dynamic action corresponds to a quiescent effective position at which effects that spread dynamically seem to be precipitated and substantiated, thus becoming perceptible. In the *Su-wen* 5/46 and 7/87 we find the same idea: “Yin is quiescent,” and “the quiescent is yin.” The structive substantiation of an effect looks like the substantiation of an action whose extent cannot be defined in space. This is why struction (yin) may be conceived of as the stabilization or consolidation of an active effect (*ch'eng*).³¹ Repose, quiescence, and other static states are equivalent to death, to cessation or fading away of a given effect. Anything static is sooner or later subject to transformatory or deteriorative action. That is why the “yin hours” correspond to an “expiring configuration.”³² In the *Su-wen* 7/83 the decrescendo pulse (*ch'ü-mo* 去脈) is qualified as yin.

4. Yin signifies something sustaining (sustentative)—in Chinese *yang* 養; something conserving (conservative), something preserving—in Chinese *shou* 收, *ts'ang* 藏. This semantic aspect of yin is less subtle and closer to everyday experience than the preceding one. Every struction implies the tendency to transform a momentary effect into a persistent one, to let endure and to maintain unchanged fleeting qualities. The word *yang*, which, according to its etymology and everyday usage, is translated “to nourish,” “to enhance,” or “to promote,” often is used somewhat more abstractly in technical contexts, where it means “to sustain.”

Something may be sustained or propped up (*yang*) not only by means of food but also by contact with configurations (*ch'i*) of specific affinity. That is why the *Huai-nan-tzu* 20/66 refers not only to sustaining the *shen* (configurative force) and the body (*yang-hsing* 養形) but also to sustaining the transforming influence of the Sovereign (*yang-hua* 養化). The passage continues: “An untrammelled (*ch'ing*)³³ *shen* (configurative force), emotions in equi-

³¹As a matter of fact one of the meanings given for “*ch'eng* 成” in the modern dictionary *Han-yü tz'u-tien* 漢語辭典 is *ting* 定, “to fix.”

³²See pp. 25 and 32 below.

³³See note 23 above.

librium, relaxation in all joints are basic to the sustenance of one's essential nature (*hsing* 性)."³⁴ Clearly, in the exercises here described there can be no question of food introduced into the organism from outside; the aim is strengthening inductively, by meditation, certain mental images or influences.

Of the two other Chinese terms adduced here the first, *shou* 收, is suggestive of ideas associated with the fall season (to bear fruit, to gather, to harvest, to put away); the second, *ts'ang* 藏, points to ideas associated with winter (to store, to lock up, to hide).³⁵

5. Yin signifies something condensing (concentrating); something closing in—in Chinese *shou* 收, *chi* 積, *lien* 斂, *pu* 布. Again, this semantic shading is partly contained in sense 4. Both share the Chinese term *shou*, which in everyday language is translated “to gather together,” “to collect,” “to put away.”

The passage of the *Su-wen* 70/659 already quoted may be rendered as “yang and yin spread” 陽舒陰布. But although both verbs indicate an active effective mode, *pu* 布 suggests the idea of covering → shielding or closing off. The inverse combination (*yin shu*, *yang pu*) would be inappropriate.³⁶

6. Yin signifies something awaiting organization, yet, at the same time, something determinate—in Chinese *ching* 精 (*chuo* 濁), and again *ch'eng* 成. The concept of struction implies³⁷ that a postulated but previously indefinable effect substantiates into a positive, perceivable one. If the influence conditioning a specific quality is external, this (structing) position must lack this particular determination, and thus be “awaiting specific organization.”³⁸ *Ching*, structive potential, is without perceptible qualitative determination; it receives such a determination under the influence of *shen*, configurative force. In medical texts, *ching* is explicitly qualified as yin, *shen* as yang, e.g., in the commentary of the *Ling-shu* 8/965: “If we speak of *ching* as opposed to *shen*, *ching* is yin (structive), and *shen* is yang (active).” Anything perfected (inflection 1, above) or sub-

³⁴神清志平百節皆寧養性之本。

³⁵See *Su-wen* 2/17.

³⁶See the commentary in *Su-wen* 5/67.

³⁷See above, p. 14.

³⁸This implication of *ching*, “structive potential,” is discussed on pp. 176–179 below.

stantiated (inflection 3, *ch'eng*) implies some kind of perceptible determination.

In this connection we should note the qualification of murkiness (*chuo*) as yin.³⁹ In murky media it is hard to perceive any clear-cut determination. Such a determination appears only after contact with "clearness" (*ch'ing*), whose yang quality thus becomes manifest. From the *Ling-shu* 40/1178ff. we learn, on the other hand, that yin should be considered to be *ch'ing* 'clear') and yang, *chuo*. That paragraph refers, however, to the orbs and sinarteries:⁴⁰ The yang sinarteries receive murky forms of energy in order to clear them, the yin sinarteries receive clear forms of energy in order to recharge the functional orbs and to substantiate subtle forms of energy.

COMPARATIVE SUMMARY OF THE FUNDAMENTAL ASSOCIATIONS OF YIN AND YANG

The senses of the terms yin and yang just discussed compose the semantic perimeter of these terms in technical contexts. Use of the qualifiers yin or yang always brings into play all of their fundamental associations. A comparative table based on the unequivocal Chinese terminology provides an overall view of these semantic complexes.

The meaning of the word yin, defined as structive aspect, comprises the concepts of:

Yin
completion (perfectiveness)
confirmation, correspondence
quiescence (stasis)

condensation (substantialization);
consolidation, solidification;
dying off
condensation, concentration
awaiting organization yet
determinate

The meaning of the word yang, defined as active aspect, comprises the concepts of:

Yang
incipience (inchoation)
setting loose (induction)
setting in motion (dynamization)
moving (dynamic)

inducing change (inducing transformation)
development (expansion)
dissolution, dispersion
determining
yet indeterminate.

³⁹In *Su-wen* 5/47 and 67.

⁴⁰See chapters 3 and 4 of this volume.

If we now try to transpose these Chinese notions into the vocabulary of modern science, the following table results:

Yin corresponds to all that is	Yang corresponds to all that is
structive	active
contractive	expansive
intrasusceptive (absorbing into or within the individual)	extraversive (bringing to the surface)
centripetal	centrifugal
responsive	aggressive
conservative	demanding
positive	negative.

Thus prepared, we may now proceed to a discussion of the principal correspondences of yin and yang. We call those correspondences primary that result from a sensuous experience of values and consequently concern natural phenomena; and we qualify as secondary those that are evidently derived from the primary experiences by a speculative process. This distinction is not absolute, and in some cases its application is a question of perspective.

PRIMARY CORRESPONDENCES OF YIN AND YANG

The division of phenomena and effects into two polar groups may be traced back to the archaic beginnings of Chinese culture. It is a safe guess that the conventional value standards of yin and yang, which came into general use in protoscientific literature about the fourth century B.C., had already served to regulate the order of the cults and of society as much as a millennium earlier. From those early times practically to the present, they constitute an element of Chinese consciousness. The primary correspondences of yin and yang have therefore been given extensive treatment in sinological literature.⁴¹ Here we

⁴¹Among the more important recent accounts are the chapter on yin and yang in Granet's *La pensée chinoise* and Vol. 11, pp. 273ff of Needham's *Science and Civilisation in China*.

simply recapitulate those which are found in medical texts and which form the sensuous basis of the secondary correspondences.

Primary correspondences of yin	Primary correspondences of yang
Earth	Heaven
moon (major yin)	sun (major yang)
autumn, winter	spring, summer
things female	things male
cold, coolness	heat, warmth
moisture	dryness
the inside, interior	the outside, surface
darkness	brightness
things small and weak	things big and powerful
the lower part	the upper part
water, rain	fire
quiescence	movement
night	day
the right side	the left side

The logical connection between these primary correspondences and the overall definition given above⁴² can be established without difficulty. The sole exception, the traditional assignments of left and right, is probably due, according to Granet,⁴³ to early ritualization of certain manual functions.

SECONDARY CORRESPONDENCES OF YIN AND YANG

We qualify as secondary those correspondences which are the result of systematic observation and of systematizing speculation. This is why as a rule the secondary correspondences must be understood as technical qualitative standards in the narrow sense. Since these correspondences have been given only sporadic treatment in sinological literature, we must dwell somewhat on their logical and philological origins.

Secondary correspondences of
yin:

The hours of the day:

the hours between noon and
midnight

Secondary correspondences
of yang:

the hours between midnight
and noon

The power of the sun (=major yang) decreases from noon to midnight and increases from midnight to noon.

aspects:

the *intima* ("inner orb," *li* 裏)

the *species* ("outer orb,"
piao 表)

These common technical terms designate the structive and the active halves of a pair of energetic orbs⁴⁴ which will be dealt with in detail in the chapters on orbisiconography and sinarteriology. These aspects have a close affinity to the (primary) correspondences *nei* (inner side, inward things) and *wai* (outside, outward things).

Dynamic tendencies:

sinking, condensing (*chiang* 降)

rising, ascending (*sheng* 升)

sinking, submerging (*ch'en* 沈)

floating, rising (*fu* 浮)

These technical terms used in the iconography of the pulse, in diagnostics, and in pharmacology are related to the primary correspondences *hsia*, *shang* (lower, upper part).

Regions of the body and functional areas:

the abdomen (*fu* 腹)

the back (*pei* 背)

The classical statement of this correspondence may be found in the *Su-wen* 4/39. Its systematic rationale is by no means self-evident, but commentators prior to Chang Chih-ts'ung 張志聰 (Ch'ing) accept it uncritically. Chang reminds us that *Lao-tzu* 42: "The Myriad Beings carry yin on their backs and embrace yang" most probably refers to "heavenly" (macrocosmic) phenomena, whereas *Su-wen* 4/39 refers to terrestrial (microcosmic) phenomena.⁴⁵

⁴²See p. 14.

⁴³In his article "La droite et la gauche en Chine," reprinted in *Études sociologiques sur la Chine*, pp. 261-278.

⁴⁴For the definition of this term see p. 107 and p. 114 below.

⁴⁵See *Su-wen-shih* 素問識 1/22.

He then reasons from the medical classics (abdomen = yin, back = yang) that all yang sinarteries (with one exception) extend over the back and all yin sinarteries run over the front side of the body.⁴⁶ As a matter of fact the inverse better explains the origin of the *Su-wen* convention. As far as we can ascertain,⁴⁷ by the time the *Su-wen* passage here quoted was formulated, the sinarteriology of the *Nei-ching* had already been evolved. In this system every sinartery is defined, as we shall explain later, on the one hand by the sensitive points (*foramina inductoria*) connected by the sinarteries, and on the other by symptoms corresponding to these sensitive points. The *foramina* whose activity (*tung* 動) corresponds preponderantly to yin symptoms are situated on the front side ("abdomen") of the body, and those whose activity is preponderantly connected with yang symptoms are situated on the back of the body.

Orbs:

the <i>orbes horreales</i> (yin orbs, <i>tsang</i> 臟)	the <i>orbes aulici</i> (yang orbs, <i>fu</i> 腑)

Again the *Su-wen* 4/39 may be quoted: "The *orbes horreales* (*tsang*) are yin, the *orbes aulici* (*fu*) are yang." The precise semantic compass of the terms *orbes horreales et aulici* will be described later in the chapter on orbisiconography. For the moment another classical definition from the *Su-wen* 11/127f will suffice: "The so-called five *orbes horreales* (*wu-tsang* 五臟) store structrue potential (*ching*)... the six *orbes aulici* (*liu-fu*) transmit and assimilate⁴⁸ [food] but do not store [anything]." The depository function of the *orbes horreales* is a typical yin phenomenon; likewise, the transportation and catabolism of food may be viewed as an active effort and consequently as a yang effect.

The evolutive phases:⁴⁹

Metal, Water

Wood, Fire

The evolutive phases are assigned their place in the correspondence system by a speculative convention:⁵⁰ The expansive tendency of Wood and Fire is evident to the senses, and the same is true (in a more subtle way) for the structrue, action-absorbing tendency of Metal and Water.

⁴⁶See pp. 204ff below.

⁴⁷See, however, our qualifications earlier in this chapter.

⁴⁸*Hua* 化, literally "to transform"; cf. p. 15.

⁴⁹See the section on "The Five Evolutive Phases" in this chapter. We capitalize the names of the evolutive phases to avoid confusion with the substances whose names they borrow.

⁵⁰A fact also recognized by Needham on pp. 243f of Vol. II of *Science and Civilisation in China*.

Forms of energy:

structive potential (*ching* 精) configurative force (*shen* 神)

The semantic shadings of this polar couple have been discussed above.

Individually specific structive energy (<i>hsüeh</i> 血)	individually specific active energy (<i>ch'i</i> 氣)
structive substratum (<i>hsing</i> 形)	energy of definite quality emanating from the former (<i>ch'i</i> 氣)

We shall deal in detail with these terms on pages 174–175. These correspondences are in harmony with conventional definitions of the terms, as in *Su-wen* 24/252.

constructive energy (*ying* 營) defensive energy (*wei* 衛)

These correspond strictly to the yin and yang aspects of the unattached structive potential (*ching-ch'i* 精氣),⁵¹ by virtue of their structive (*ying*) and exteriorizing (*wei*) character].

structive fluids (*yeh* 液) active fluids (*chin* 津)

Under certain conditions (see pp. 190–191), individually specific structive energy (*hsüeh*) is polarized into *chin* and *yeh*.

structive aspect of the individually specific (active) configurative force (<i>p'o</i> 魄)	active aspect of the individually specific (active) configurative force (<i>hun</i> 魂)

These concepts were adopted into medical theory from earlier philosophical speculation.⁵² According to *Ling-shu* 8/965 ("What goes and comes with *shen* [the active configurative force] is called *hun*, what enters and leaves with *ching* [structive potential]⁵³ is called *p'o*") they are polar aspects of the individually specific configurative force.

⁵¹See pp. 188–190 and p. 179 below.

⁵²See, for example, the *Tso-chuan* 左傳, twenty-fifth year of Chao-kung 昭公, or the *Huai-nan-tzu* 7/66. The latter passage is annotated by Kao Yu: "*p'o* = yin-shen, *hun* = yang-shen 魄陰神, 魂陽神."

⁵³See the section on *ching* below.

Energetic aspects:

exhaustion (*inanitas*, *hsü* 虛) repletion (*repletio*, *shih* 背)

This classification of the two important diagnostic concepts is based on *Su-wen* 29/291 and on the more elaborate pulse studies of Li Shih-chen 李時珍 (1518–1593), *Pin-hu mo-hsüeh* 瀕湖脈學, pp. 19f. *Inanitas*, or exhaustion, is “emptiness that ought to be full,” an excessive and pathological responsiveness; *repletio*, or repletion, is “excessive fullness,” an exaggerated expansiveness. It must, however, be granted that, from a purely speculative point of view, the opposite correspondence would be equally logical and that in the classical convention preference has simply been given to one of two practically equivalent solutions.

murkiness (*chuo* 濁) clarity (*ch'ing* 清)

This pair of concepts, already mentioned in connection with the fundamental associations, is equally arbitrary. The correspondences of *ch'ing* (clarity) to yang, and of *chuo* (murkiness) to yin, implicit in *Su-wen* 5/47 and 67, is also encountered outside medical literature (e.g. in *Pao-p'u-tzu nei-p'ien* 抱朴子內篇 7/120). If, on the other hand, we have in mind the physiological correspondence, the inverse assignment holds for physiological correspondences (*Ling-shu* 40/1178; see also p. 22).

Effective tendencies:

development (*chang* 長) incipience (*sheng* 生)

This correspondence, implicit in the basic definitions of yin and yang, may be found in *Su-wen* 5/46 and 66/590.

conservation (*ts'ang* 藏) destruction (*sha* 殺)
destruction (*sha* 殺) incipience (*sheng* 生)

Rendered in everyday language by “to kill,” in technical contexts the term *sha*, as a rule, has the more general meaning “to destroy”; this interpretation is explicitly confirmed by Ma Shih's 馬時 commentary to *Su-wen* 5/46.⁵⁴ In these two pairs, taken together, the ambiguity of *sha* is clear.

The dissolution of something existing is one of the fundamental modes of activity that characterize yang. Thus there is no intrinsic contradiction in the first two pairs immediately above, as given in *Su-wen* 5/46 and 66/590. From a macrocosmic perspective, however, the opposite evaluation of *sha*, coupled with a different complement, becomes possible. This is es-

⁵⁴殺者肅殺之殺，非殺戮之謂也。

tablished in *Su-wen* 66/590, a passage we cite repeatedly: "Heaven [i.e., the acting pole of the Cosmos] gives rise by yang, lets develop by yin; Earth [i.e., the structing pole of the Cosmos] destroys by yang, conserves by yin." In this sentence the polarity of Heaven: Earth overlies that of yin: yang, so that *sha* (destruction), although conceived as yang, takes effect in yin

As we have shown,⁵⁵ struction implies dying off, fading away, or becoming rigid. When some particular effect initiated by an action has been completely structed and thus stabilized in space, it becomes the object of new actions tending in turn to neutralize, to counteract, or to annihilate it. Viewed in this way, every struction is succeeded within the cyclic, organismic cosmos by eventual (self-)destruction. With this in mind, let us take a look at the frequently quoted yet by no means unambiguous⁵⁶ first lines of *Su-wen* 5/45: "The yinyang is the Tao of Heaven and Earth [i.e., of the Cosmos], the father and mother of change and transformation, the root and beginning of inception and destruction."⁵⁷ Surely, *sheng* and *sha* here constitute a pair of antonyms; since *sheng* must be a phenomenal mode of yang, we have to conclude that *sha* is conceived as a yin effect.⁵⁸

Wang Ping who, of all the commentators, is here the least equivocal, indirectly confirms this conclusion: "'Root and beginning of inception and destruction' points to the functions (*yung* 用) of heat and cold. The Myriad Beings take rise from the warmth of yang energy and die from the cold of yin energy." Chang Ching-yüeh 張景岳, author of the *Lei-ching* 類經 (Classified classic, 1624), first acknowledges (2/35) the equivocality of *sha* and makes a similar case for *sheng*. In Taoist-inspired novels one often finds *sha* as a metonym for yin, a usage registered in the common dictionaries.⁵⁹

The *sapores* (flavors):

sour and pungent

sweet and bitter

salty

flavorless (of neutral *sapor*,
tan 淡)

⁵⁵On p. 20.

⁵⁶The embarrassment of the commentators in *Su-wen* 5/45 as well as *Su-wen-shih* 1/27 deserves to be noted.

⁵⁷生殺之本始.

⁵⁸Cf. *Su-wen* 16/149: "Structive energy commences destruction" 陰氣始殺.

⁵⁹See, for instance, the entry *sha ch'i* 殺氣 in the *Han-yü tzu-tien*.

The qualitative classification of the first group of *sapores* is given in the *Su-wen* 5/50. It is easy to see why the sour *sapor* with its astringent (contractive) effect and the pungent *sapor* of caustic and likewise contractive effect may be classed as yin, why the sweet and bitter *sapores*, having a relaxing or tonifying influence, should be listed as yang. The passage in question runs: "Among the smells and *sapores* the bitter and sweet ones, [which cause] issuing forth and dispersal, are yang, the sour and pungent ones, which cause welling up and flowing off, are yin." Evidently the authors of the *Nei-ching* here, as well as in a more practically oriented passage of chapter 22, are essentially interested in pharmacodynamic effects which the *sapores* indicate.

The clear-cut yinyang polarity of the *sapores* here is out of step with the polar classification derived from the Five Evolutive Phases.⁶⁰

In the *Su-wen* 74/832 the polar opposition of the salty and the neutral *sapores* is again sustained, if somewhat less stringently, by pharmacodynamic arguments: "The salty *sapor* [that causes] welling up and flowing off is yin, the neutral *sapor* [that causes] filtering through⁶¹ is yang." In a much more general way, however, the yang quality of the neutral *sapor* may be traced to the affinity (not equivalence) between the flavorless and the indeterminate, just as the salty *sapor* reflects the structive quality of determinate things.⁶²

In pulse images:

pulsus tardus 遲脈
pulsus mersus 沈脈
pulsus asper 澀脈
pulsus inanis 虛脈
pulsus brevis 短脈
pulsus evanescens 微脈
pulsus languidus 緩脈
pulsus tympanicus 革脈
*pulsus firmus** 牢脈
pulsus lenis 濡脈
pulsus invalidus 弱脈

pulsus celer 數脈
pulsus superficialis 浮脈
pulsus lubricus 滑脈
pulsus repletus 實脈
pulsus longus 長脈
pulsus redundans 洪脈
pulsus intentus 緊脈
*pulsus cepacaulicus** 芤脈
*pulsus chordalis** 弦脈
pulsus movens 動脈
pulsus turbulentus(*pulsus rapidus*)促(疾)脈

pulsus diffundens 散脈
pulsus subtilis sive parvus 細(小)脈
pulsus subreptus 伏脈
pulsus intermittens 代脈
pulsus haesitans 結脈

⁶⁰See Chapter 3 for the iconography of the *orbes horreales*.

⁶¹*Shen-hsieh* 滲泄, "to filter through," "to percolate," is a term denoting the excretion of urine.

⁶²See above, p. 17.

This detailed classification of pulse images (*mo-hsiang* 脈象), taken from the comparatively recent (late Ming) *Pin-hu mo-hsüeh*, pp. 9–44, may for the greater part be explained by reference to the “fundamental associations” and “primary correspondences” of yin and yang. In the case of the *pulsus diffundens* (*san-mo* 散脈), which some might be inclined to class with the yang pulses, evidently the impression of pliancy and a receding tendency have decided the classification. Pulses marked with an asterisk are qualified as yang in yin or yin in yang.

In numerology:

even numbers (*ou* 偶)

odd numbers (*chi* 奇)

This polar distinction has probably been retained from mantic thought and may with equal justice be classified among the “primary correspondences.” It is explicitly confirmed in the *Nei-ching* (*Ling-shu* 5/947).

QUALITATIVE OVERLAPS AND QUANTITATIVE GRADATIONS OF THE FUNDAMENTAL VALUE STANDARDS YIN AND YANG

By reviewing the “fundamental associations” we have gained, among other things, a precise understanding of the semantic compass of the terms yin and yang in technical contexts, and by enumerating their essential correspondences we have come to appreciate their universal application in all fields of Chinese culture. The practical usefulness of the two value standards as well as the precision of their application is further enhanced by the introduction of gradations and combinations which, in turn, are integral with the system of qualitative conventions.

1. We obtain *qualitative* overlaps between yin and yang aspects if, for instance, in a yang phenomenon we further distinguish yin and yang aspects, and within these again differentiate new yin and yang aspects, and so on. In this manner

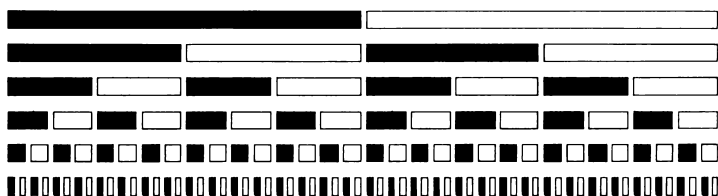


Fig. 1

we may arrive at a continuous, practically endless qualitative gradation of the polar complements which has its practical limits only in the relative significance of the object so qualified (Fig. 1). To illustrate this point, we may simply recapitulate some of the numerous examples of such overlaps given in *Su-wen* 4/38: "In yin there is [again a] yin, in yang there is [again a] yang. [Thus the hours from] sunrise to noon [correspond to the] yang of Heaven (i.e., of day) [and at the same time to] yang in yang [because the hours of daylight are yang and those of darkness yin]; [the hours from] noon to sunset [correspond to] the yang of Heaven [and to] yin in yang [because the hours of the setting sun are yin⁶³]; [the hours from] nightfall to the [first] cry of the cock [i.e., midnight] correspond to yin of Heaven and yin in yin; [and the hours from the first] cry of the cock until sunrise [correspond to] yin of Heaven [and to] yang in yin. . . ."—"Speaking of the yinyang of man, [on] the outside [he] is yang, and inside [he] is yin. . . . The back is yang, the front side (abdomen) is yin, . . . the *orbes horreales* (*tsang*) are yin, the *orbes aulici* (*fu*) are yang. . . . If therefore the back is yang, yang in yang [of the body is represented by] the *orbis cardialis*."

The arguments of the Chinese doctors run along the following lines: The *orbis cardialis* among the five strutive orbs (*orbes horreales*), which are yin, occupies the relative position of major yang, and thus is yang in yin. In addition the heart—the organ corresponding to the *orbis cardialis*—is situated within the upper half of the body (i.e., above the diaphragm), classified as yang; still more significant, it lies closer to the back (which is yang) than to the front (*Su-wen* 4/39, commentary, and commentary to the *Lei-ching* 2/43). Since in its quality of an *orbis horrealis* the *orbis cardialis* must be classed as yin, the formula just cited seems justified. Similar overlaps of two or more layers of yin-yang polarities may also be found (with only partial explanations,) in the *Su-wen* Chapters 6/76ff. and 66/590. Overlaps of several yinyang polarities also appear outside medical literature, where they may even attain to a higher degree of theoretical

⁶³See pp. 17, 24–25 and p. 48 below, as well as p. 442 of "Untersuchungen."

subtlety⁶⁴ despite their less immediate practical significance.

2. As for the *quantitative* gradations of yin and yang, they may be derived only partly and conditionally from these overlaps of yinyang polarities. For instance, the distinction of minor and major aspects depends on the definitions of minor yang and major yang (*shao-yang*, *yang minor* and *t'ai-yang*, *yang maior*) and of minor yin and major yin (*shao-yin*, *yin minor* and *t'ai-yin*, *yin maior*). We can imagine yin and yang as the poles of a continuous cyclic alternation represented by a circle (Fig. 2).

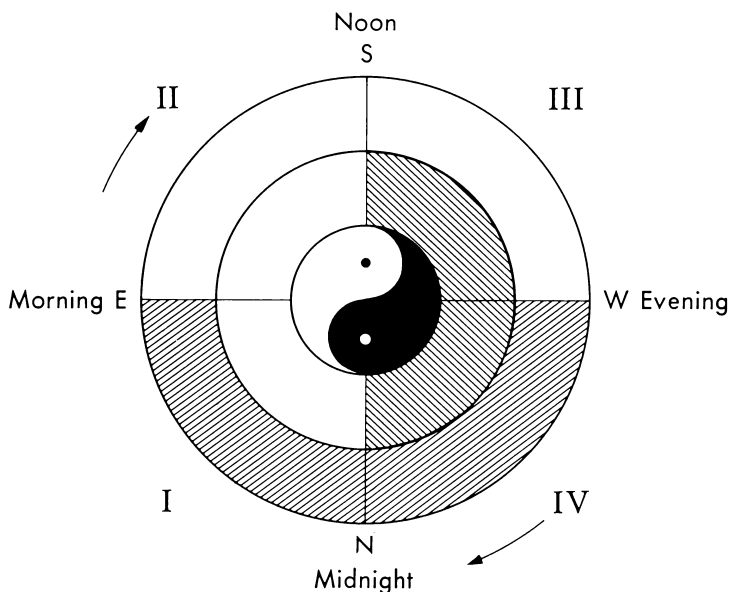


Fig. 2

In such a diagram, as in nature, the transitions between the alternate polarities take place gradually and in unbroken progression: Each polar quality at the outset manifests itself only weakly (with a small quantity of energy) and increases gradually to a maximum, after which it continuously recedes to make room for the opposite polar quality. This alternation

⁶⁴See Needham, Vol. II, p. 276, and Table XIV given there.

is shown schematically in Fig. 2. The outer circle corresponds to the movement of yin and yang in the cycle of day and night, and the intermediate circle follows the polar movement the scribed by the rising and setting sun (cf. pp. 24–25 above and *Su-wen* 4/38f.). If we now consider, with the authors of the *Su-wen* passage quoted, that the outer circle, i.e., the “heavenly cycle,” dominates the alternations of the diagram, the following overlaps result in each of the quadrants:

I (first quadrant): yang in yin,

II (second quadrant): yang in yang,

III (third quadrant): yin in yang,

IV (fourth quadrant): yin in yin.

We easily perceive the analogies between

yang in yin and a nascent, budding yang, a yang about to develop = *yang minor*, minor yang;

yang in yang and a fully developed yang = *yang maior*, major yang;

yin in yang and a nascent, budding yin = a yin about to develop = *yin minor*, minor yin;

yin in yin and a fully developed yin = *yin maior*, major yin.

These analogies became fully explicit only in the “Diagram of the Supreme Pole”⁶⁵ (Sung) which appears at the center of Fig. 2.

Throughout Chinese medical literature, widespread use is made of a tripartition of yin as well as of yang. Like the bipartite division, this tripartition implies a quantitative gradation of yin and yang that has great significance in both areas in which it is found—sinarteriology and phase energetics. Considerations of systematic numerology must have led to its adoption. The even-numbered cycle obtained by the combination of the tripartite yin and yang complements the odd-numbered cycle of the Five Evolutive Phases and may therefore not be replaced by overlaps of yin and yang (yin within yang, yang within yin, etc.) derived from the linear scheme shown above.⁶⁶

⁶⁵See Granet, *La pensée chinoise*, p. 280, n. 2, and Needham, Vol. II, pp. 460ff.

⁶⁶Fig. 1 and the accompanying explanation.

The hypothesis that the tripartition was introduced primarily to satisfy the desire for numerological symmetry rather than to accommodate empirical data or previous postulates goes far toward explaining contradictions and artificialities that ensue from its application. In order to be able to resolve apparent contradictions and to correct real ones when we encounter them later, we must now take a closer look at classical definitions of the tripartition. These are given in identical passages of the *Su-wen* 6/77 and the *Ling-shu* 5/948 for the yang segments, and of the *Su-wen* 6/79 and the *Ling-shu* 5/949 for the yin segments respectively, namely: "Major yang stands for the opening [functions]." "Resplendence of yang (*splendor yang*) stands for the closing [functions]." "Minor yang stands for the pivot [functions]." And again "major yin stands for the open [functions]." "Shrinking yin (*yin flectens*) stands for the closed [functions]." "Minor yin stands for the pivot [functions]." These statements raise a number of philological and logical problems which we shall examine one by one. Of the foregoing quotations, only the first can be understood directly: "Major yang (*t'ai-yang*) stands for the opening [functions]." Yang signifies something developing, expanding, dispersing.⁶⁷ Major yang is also called by commentators⁶⁸ "the outside (*species*, *piao* 表) of yang," "large yang" (*yang amplum*, *chü-yang* 巨陽), and "flourishing yang" (*yang vigens*, *sheng-yang* 盛陽).

"Resplendence of yang (*splendor yang*, *yang-ming*) stands for the closing [functions]."

A few remarks are necessary on the interpretation of the technical term *yang-ming* 陽明, for which we use the normative equivalents *splendor yang* in Latin and "resplendence of yang" in English. In contrast to the remaining five terms of this cycle, in the combination *yang-ming yang* is the qualifier, and *ming* (brightness, clearness) the qualified term. In other words, syntax requires the use of "of" or of the genitive case in the translation. *Yang-ming* as a rule marks the intermediate position at which major and minor yang overlap (Fig. 3). This semantic relationship is confirmed in the *Su-wen* 74/813 and by diverse commentaries (e.g., in the *Su-wen* 6/79: "Where/when the two yang shine together, this is 'yang-ming'").⁶⁹

⁶⁷See p. 16 above.

⁶⁸See *Su-wen* 6/77f.

⁶⁹The German normative term *Überstrahlung des Yang* is still more precise, since it implies the excessive brightness of conjugate sources.

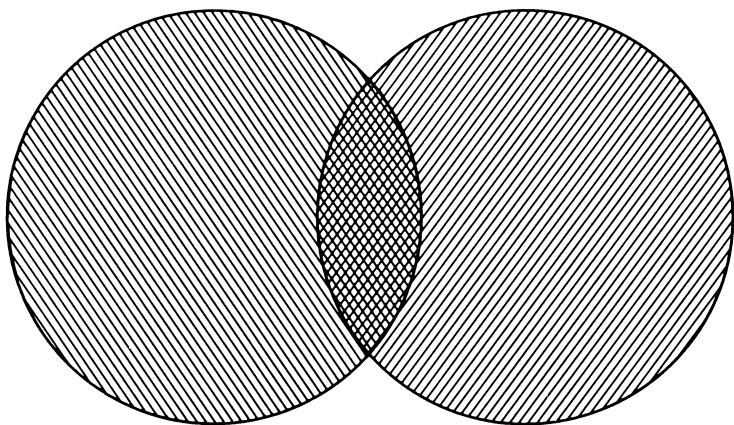


Fig. 3

The rendering “closed” for the rare technical term *ho* 闔 also requires an explanation. In the *Shuo-wen*, p. 594, this graph is explained by “wings of a door.” From this meaning, two secondary meanings may be derived: The wings of a door standing between the inside and the outside shut off the interior against the exterior → (1) “to close”; the wings of a door mediate between the interior and the exterior → (2) “to mediate.” The first of these derivatives is explicitly given in parallels quoted in the dictionary;⁷⁰ moreover, it seems to be the correct translation for the term *ho* used in the obscure tenth section of the *Tao-te-ching*, where we have *t’ien-men k’ai-ho* 天門開闔, “The door of Heaven opens and closes.” The second derivation, “to mediate,” seems to be borne out in the sentences under discussion by the intermediate position of the phase qualified by the term *ho*, by its relationship with “mediating” orbs in sinarteriology, and by the opinions of some highly respected commentators.

Commentators are divided in their opinion on this sentence and—as is only consistent—on those that follow. Wang Ping (T’ang period, *Su-wen* 6/77) remains equivocal: “‘*Ho*’ is that whereby one wields the power of coercion and consolidation.” Ma Shih (Ming, *Su-wen* 6/78) clearly opts for the

⁷⁰See, for example, the modern dictionary *Chung-hua ta-tzu-tien* 中華大字典.

meaning 'to mediate': "*Yang-ming* is the second yang, is in the center of [the] yang [phases] and [therefore] signifies 'ho.'" Chang Chih-ts'ung (Ch'ing, *Su-wen* 6/79), eloquent yet uncommitted, advocates both alternatives with equal vehemence: "*Yang-ming* is a link between the two yang [phases]; it has the effect of [something] *ho* [closing, shutting off?]" and "*'ho'* regulates the penetration toward the inside 闔主內入." Chang Ching-yüeh (Ming, in his *Lei-ching*, 9/205f) on the other hand clearly accepts the sense" to close": " "*Yang-ming* stands for *ho* [the closing functions]' and signifies that it makes the *yang* energies accumulate within; among the three yang it corresponds to the inner side (*li*, *intima*)."

We will reserve final judgment on this issue until an analysis of the remaining sentences has provided us with a better view of the theory and a wider base for a comparison.

"Minor yang (*shao-yang*) stands for the pivot [functions]." Again, this sentence, like the preceding one, contains an ambiguity which in turn leads to diverse opinions of the commentators. The pivot (*shu* 樞) is prerequisite to any turning movement, yet does not participate in this movement. The pivot may therefore be conceived with equal justice as a *motionless* center or as an organ that controls movement. In the first case one imagines that it is situated within (i.e., at the center) and, to all evidence, does not partake of any motion. In the second case one may suppose that it lies between the poles of a movement and, to a certain degree, does participate in the movement.

Both interpretations are developed in the commentaries. Wang Ping (*Su-wen* 6/77) subtly elucidates: "The pivot stands for the infinitesimally [weak force] regulating a circular motion 樞所以主動轉之微." Ma Shih advocates the first alternative: "Minor yang is the first yang, is the inner side [orb] (*intima*, *li*) of Yang and signifies the pivotal functions." Chang Chih-ts'ung (*Su-wen* 6/79), as before, seeks to maintain both propositions: "Minor yang is the first *ch'i* to come forth [into positive existence] and therefore has the function of a pivot." This is the first alternative and, by definition, is in harmony with the general qualification given above⁷¹ for minor yang. However, "the pivot regulates [the relations between] inside and outside" [second alternative]. Chang Ching-yüeh (*Lei-ching* 9/205f) clearly pronounces himself in favor of the second alternative in stating: "'Minor yang stands for the pivot [function]' means that it is situated between the inner and the outer side and so is equally capable of rallying forth and of penetrating."

"Major yin (*t'ai-yin*) stands for the opened [functions]." This

⁷¹See p. 34.

unequivocal sentence makes clear what none of the other definitions of the six parts of the cycle puts beyond doubt: The technical term *k'ai*, to open, *ho*, to close, and *shu*, pivot, do not describe absolute qualities of cyclic phases; they merely indicate qualities relative to other graded standards of the same polarity. As we know, yin itself definitely does not correspond to the aspect of opening.⁷² Major yin is qualified as *k'ai* (opened) here because yin the structutive aspect is in the phase of maximum actuality,⁷³ i.e., in its maximum positive manifestation.

"Shrinking yin (*chüeh-yin* 厥陰, *yin flectens*) stands for the closed [functions]."

Chüeh 厥 is an important technical term indicating an inversion of the physiologically normal direction of the energetic current. This inversion always entails the symptom of cold extremities.⁷⁴ The word *chüeh* is found as early as the *Shuo-wen* (p. 451) where it is defined as "to dig out or to throw stones" 發石. Graphical derivatives of the character *chüeh* (擻 and 厥) suggest that *chüeh* 厥 originally expressed the idea of "turning over" or "returning." Thus the technical signification of the word must be directly connected with its archaic meaning. The semantic compass of the Chinese technical term is rendered most satisfactorily by the Latin *flectere*, and the English "to shrink" (and their flecational derivatives). Both simultaneously express the ideas of giving way, receding, and becoming weak that are present in the Chinese expression, which in *Su-wen* 74/813 and in the commentary of Wang Ping to the *Su-wen* 6/79 is explained thus: "*Chüeh* (*flexus*) means 'exhaustion.' When structutive energy (*yin-ch'i*) reaches this phase, it is exhausted."

For the interpretation of this passage, our discussion concerning the term *ho* ("wings of a door" → "to close") is relevant, with the big difference that here the commentators are in nearly complete agreement.

Ma Shih (*Su-wen* 6/80) writes: "Shrinking yin is the first yin, is the exhaustion of yin, signifies *ho*, 'something closed.'" Chang Chih-ts'ung in the same place explains: "Shrinking yin is the conjugate exhaustion of the two yin 兩陰之交盡 and therefore has the effect of *ho*, 'something closing [or closed].'" Finally, Chang Ching-yüeh (*Lei-ching* 9/206) asserts: "Shrinking

⁷²See pp. 22f above. European inflected languages oblige us to choose between perfect and imperfect (iterative) aspects, but this distinction is only latent in the classical Chinese text. "Opening" or "opened"—it is the logical context which lets us decide which is suitable.

⁷³For this term see p. 49 below.

⁷⁴For the pathological modalities of *chüeh* 厥 see Chapters 10, 37, and 45 of the *Su-wen*.

yin stands for *ho* [the closed functions]; it dwells at the inner side (*intima*, *li*) of what pertains to yin.”

“Minor yin stands for the pivot [functions].” Here our approach is similar to that for minor yang. The agreement of the commentators, however, is not as complete as with respect to the preceding sentence.

Ma Shih (*Su-wen* 6/80) notes: “Minor yin is the second yin, is [in?] the center of yin, signifies a pivot.” Chang Ching-yüeh (*Lei-ching* 9/206) for once is in complete agreement: “Minor yin is the pivot and dwells in the center of what pertains to *yin*.” Only Chang Chih-ts’ung (*Su-wen* 6/80) interprets the quality of minor yin in analogy to that of minor yang: “Minor yin is the first development of all yin; that is why it regulates the pivot functions.”

The tripartite yin and yang aspects form a six-phase cycle of derived standards of value with qualitative differences between all phases and quantitative differences within each group of identical polarity. Any conclusion drawn from the foregoing evidence must answer the following questions: (1) Are the various orders of enumeration logically consistent or merely conventional? (2) Which of the opinions put forward by commentators are at variance with these orders and therefore either erroneous, inconsequential, or unconventional? (3) What accounts for the diverging interpretations?

In the following discussion and elsewhere throughout the book these acronyms will be used to refer to the phases of the yinyang cycle:

<i>yin flectens</i>	<i>yifle</i>
<i>yin minor</i>	<i>yimi</i>
<i>yin maior</i>	<i>yima</i>
<i>yang minor</i>	<i>yami</i>
<i>splendor yang</i>	<i>spleya</i>
<i>yang maior</i>	<i>yama</i>

We assume that the order of enumeration of the six-part yinyang cycle found in the *Su-wen* 6/77–79 and in the *Ling-shu* 5/948f (which we have just studied) implies an energetic gradient. We thus are given as first enumeration order (EO 1):⁷⁵

⁷⁵Taking into account the conventional premises, we begin our count with the last phase.

<i>yama</i>	
<i>spleya</i>	<i>yimi</i>
<i>yami</i>	<i>yifle</i>
<i>yima</i>	

If instead we pay attention to the immediate significance of the qualifiers *k'ai*, *ho*, and *shu*, we arrive at a second enumeration order (EO 2):

<i>yama</i>	
<i>yami</i>	<i>yifle</i>
<i>spleya</i>	<i>yimi</i>
<i>yima</i>	

This EO 2 is congruent in respect to the order of its yang phase with the enumeration order advocated by Chang Ching-yüeh, the author of the *Lei-ching*, in his commentary to the passage quoted (*Lei-ching* 9/205f).⁷⁶

If instead we derive the enumeration order of the six energetic positions solely from the semantic significance of the phase names (and especially that of the newly added aspects *chüeh-yin*, *yin flectens* and *yang-ming*, *splendor yang*),⁷⁷ we obtain a third enumeration order (EO 3):

<i>yama</i>	
<i>spleya</i>	<i>yifle</i>
<i>yami</i>	<i>yimi</i>
<i>yima</i>	

⁷⁶Chang Ching-yüeh, who bases his commentary on the qualifier used in the *Su-wen*, is inconsistent in interpreting *ho* 囑 in one place by “inside [function],” in another by “intermediate [function].”

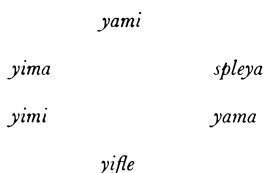
⁷⁷We also take into account clear assertions of the T'ang commentator Wang Ping.

This EO 3 is in complete agreement with the EO consistently advocated by Ma Shih in the *Su-wen* 6/78 and 6/80.

These three paradigms by no means exhaust the number of variants of this cycle that may be encountered in the *Nei-ching*;⁷⁸ in fact there are twenty-one theoretically possible variants.⁷⁹ They do, however, embody the three heuristically significant enumerative principles: symmetry, inherent systematic order, and harmony between semantic postulate and empirical fact. Hence we may answer the first of our three questions. Positive science demands the agreement of semantic postulates (= meanings of terms) and empirical fact. The fact that EO 3, which best conforms to these conditions, at the same time represents by far the most widely used sequence, strikingly illustrates the inner consistency of Chinese medicine.

EO 3 is mentioned in the *Su-wen* 31/266f and is common in sinarteriology as well as in phase energetics.

In the latter this cycle competes with other (in this context primary) cycles of value standards such as the celestial stems and the terrestrial branches and the evolutive phases. In that area the three phases of each polar quality no longer succeed each other consecutively, but rather alternate with one or two phases of opposite polarity. Nevertheless one may easily perceive why, for instance, the enumeration order resulting from an axiomatic correspondence between terrestrial branches and *configurations*—*yimi*, *yima*, *yami*, *spleya*, *yama*, *yifle*—implies EO 3: in both paradigms all polar axes are studded with the same antithetical values.



Similarly, the sequence *yifle*, *yimi*, *yami*, *yima*, *spleya*, *yama*, second in importance in phase energetics, in spite of interference from the Evolutive Phases, still reflects EO 3; the phases which in EO 3 mark the extremities of the polarities are arranged at the same pole of two of the polar axes, whereas the intermediate phases (*yimi* and *spleya*) occupy opposite poles of the third.⁸⁰

⁷⁸See, for instance, the *Su-wen* 9/112.

⁷⁹In keeping with the general aims of this investigation this number includes only cycles in which the three phases of each polarity form a coherent sequence.

⁸⁰See page 73 below.

	<i>yami</i>	
<i>yimi</i>		<i>yima</i>
<i>yifle</i>		<i>spleya</i>
	<i>yama</i>	

In sinarteriology, the situation is further complicated by additional interferences. Besides that due to the E.P.s, we have the polarities of hand/foot, upper half of the body/lower half of the body, back/front, inside/outside, which, at least for the perfunctory investigator, completely mask the cyclical sequence of the six yinyang phases. The six positions of the yinyang cycle are part of the theoretical foundation of the *Shang-han-lun*, 傷寒論 (Treatise on cold lesions, Han), where they are enumerated counter-clockwise in EO 3. From the viewpoint of symptomatology, however, the *Shang-han-lun* cycle is based on EO 2.⁸¹

We can now answer the second and third of our questions. From the early commentaries of the *Su-wen*, those of Wang Ping (T'ang) and perhaps also that of Lin I (Sung), one gains the impression that the six-part yinyang cycle must have been part of an earlier tradition but that the precise qualities of each phase of this cycle had not yet been defined with full clarity. During the Ming, Ma Shih distinctly advocated the universal EO 3; Chang Ching-yüeh and Chang Chih-ts'ung (Ch'ing) tried to establish and to justify the use of EO 3 as well as of EO 2 as normative cyclical sequences.

The reasons for their efforts are easy to understand. Toward the end of the second century A.D., although the tenets of the *Nei-ching* had long been acknowledged,⁸² their systematic and practical interpretation was still open. At that moment Chang Chung-ching 張仲景 compiled his famous clinical manual *Shang-han tsa-ping lun* 傷寒雜病論, in which he laid down the general principles of symptomatology.⁸³ When he chose for the

⁸¹See the *Shang-han-lun chiang-i* 傷寒論講義, p. 21. The correction of EO 3 proposed by the authors of this modern compilation appears not only superfluous but erroneous; at any rate it does not lead to any simplification or amelioration of the theory.

⁸²According to a widely accepted hypothesis, the teachings of the *Nei-ching* on the whole were written down, even if not in their present form, toward the end of the third century B.C.

⁸³An investigation of pathological and symptomatological theories lies beyond the compass of this book. We should, however, like to draw attention

framework of his symptomatology the six-part yinyang cycle of the *Nei-ching*, he frequently assigned meanings to its phases according to his own judgment and clinical experience, even though these sometimes were in conflict with most qualifications found in the *Nei-ching*.⁸⁴ In fact the *Nei-ching* has received a more or less homogeneous interpretation, befitting the status of a classic, only from the Sung period onward. This accomplished, the Ming and Ch'ing commentators undertook to reconcile the qualifications found in the *Shang-han-lun*—a classic in its own right⁸⁵—with those of the *Nei-ching*, a task at which they could not always succeed.

The Five Evolutive Phases (wu-hsing 五行)

PRELIMINARY HISTORICAL AND BIBLIOGRAPHICAL REMARKS

The preceding section closed with a discussion of a cycle of conventional standards of value phased by a triple gradation of yin and yang. This cycle never gained any significance beyond the boundaries of Chinese medicine, out of whose needs it evolved. The role of the cycle of the Five Evolutive Phases (*wu-hsing*, *quinque transvectus*) in the development of systematic scientific disciplines in China, on the other hand, is second only to that of yin and yang. We shall now turn to the medical aspects of the fivefold cycle.

The fact that in Chinese science the majority of basic standards of value were combined into cycles (all of them since the T'ang and Sung periods, when the yinyang was explicitly represented by a cyclical alternation) is a direct consequence of the inductive and synthetic cognitive mode. We have drawn attention to the fact that the cyclical combination of scientific data is as characteristic of the inductive and synthetic mode as is the linear arrangement of the causal and analytic mode.⁸⁶

to the comparative discussion of the various meanings given to the yinyang cycle in different medical disciplines and their sources on pp. 5–11 of Jen Ying-ch'iu's *Shang-han-lun yü-i* 語譯.

⁸⁴See especially Chapters 6, 9, 31, 67, and 70 of the *Su-wen* and Chapters 10 and 12 of the *Ling-shu*.

⁸⁵Which, for traditional Chinese medicine, it remains to this day.

⁸⁶For instance, in "Wissenschaftliches Denken," and in the Introduction to the German edition of Granet's *La pensée chinoise* (*Das chinesische Denken*, Munich, 1963).

Because of their ubiquity in Chinese culture, the conventional standards of the Five Evolutive Phases have been widely discussed in the literature. Perhaps the best-known of these writings are the cursory treatment in Feng Yu-lan's *History of Chinese Philosophy*,⁸⁷ the passages in Granet's *La pensée chinoise*,⁸⁸ and the detailed and systematic accounts given by Wolfram Eberhard⁸⁹ and Joseph Needham.⁹⁰ Needham, who writes essentially as a historian of science, gives an elaborate description of the historical beginnings and early ramifications of speculation based on the Five Evolutive Phases. Eberhard presents the most comprehensive collection of correspondences of the Five E.P.s based on extensive studies of the source material and analyzed in the light of modern combinatorial procedures.

According to a still unquestioned tradition, the theory of the Five E.P.s was first formulated explicitly by Tsou Yen 騶衍, who perhaps lived between ca. 350 and 270 B.C., at a time when in certain disciplines, including medicine, the Chinese were about to make the transition between protoscience and science. Since the inception of scientific method in a narrow sense, the cycle of the Five E.P.s has been understood and used as a set of conventional value standards. In many works going back to the third century B.C., and in all philosophical and scientific writing of the Han period, it plays a major role.⁹¹ Naturalists and ritualists, social philosophers and alchemists, Confucianists and Taoists without distinction of philosophic school had recourse to the conventional standards of yin, yang, and of the Five Evolutive Phases. Among the correspondence systems that evolved during the Han, several are remarkable for their elab-

⁸⁷On pp. 491–573 of the the original Chinese edition (*Chung-kuo che-hsüeh-shih*). English translation by Derk Boddle, Princeton, 1953.

⁸⁸On pp. 303ff and pp. 375ff *et passim*.

⁸⁹“Beiträge zur kosmologischen Spekulation Chinas in der Han-Zeit,” *Baessler-Archiv*, 1933, 16.1:1–100.

⁹⁰*Science and Civilisation in China*, Vol. II, pp. 232–273 (“Fundamental Ideas of Chinese Science”) *et passim*; excellent bibliographies.

⁹¹For details and sample translations see the works of Needham and Eberhard just quoted.

orateness and for the universal consistency of the systematic links they embody. One of these is the system developed in the *Huang-ti nei-ching*.

At the start we shall therefore analyze and then define epistemologically the energetic qualities of each evolutive phase as they constitute value standards fixed by convention. Notwithstanding the considerable literature on the Five Evolutive Phases this aspect has not hitherto been noted.⁹² We will then recapitulate some of the correspondences of the Five E.P.s germane to medicine. We shall conclude this section by considering some of the patterns according to which these conventional values are applied in medicine.

A word should here be inserted on our (normative) translation of the Chinese term *wu-hsing* 五行. Between the sixteenth and the eighteenth centuries, European missionaries aroused interest in and furthered understanding of Chinese culture by alluding, wherever feasible, to familiar notions and concepts. Because of limitations of their philological resources they rendered *wu-hsing* by "Five Elements." That this translation is erroneous and misleading has been pointed out by such scholars as Granet⁹³ and Needham.⁹⁴ It is to be regretted that Needham adduces historical habit⁹⁵ to justify continued use of the traditional equivalent, encouraging its perpetuation by authors who will not warn their readers, as he has done. *Hsing* 行 literally means "passage" (or in the active sense, "passing through"); thus in Latin we use the normative equivalent *transvectus*, and in English "evolutive phase."⁹⁶

QUALITATIVE DEFINITION OF THE FIVE CONVENTIONAL VALUES

The Five Evolutive Phases, as their name implies, constitute stretches of time, temporal segments of exactly defined qualities that succeed each other in cyclical order at reference positions defined in space. Or, couched in terms closer to practice, the Five E.P.s define conventionally and unequivocally energetic qualities changing in the course of time. They typify the

⁹²In our article "Farbemblematik in China," pp. 154-167, we have briefly encountered the subject.

⁹³*La pensée chinoise*, pp. 313f.

⁹⁴Needham, *Science and Civilisation in China*, Vol. II, pp. 243f.

⁹⁵*Ibid.*, p. 244: "The term 'elements' has for so long been used for the *wu-hsing* that it is hardly possible to discard it."

⁹⁶In analogy to the normative German term *Wandlungsphase*, which we have used for more than a decade in publications cited.

qualities of energy by the use of five concepts (wood, fire, earth, metal, water) which, because of the richness of their associations, are ideally suited to serve as the crystallizing core for an inductive system of relations and correspondences.

From the outset the evolutive phases have been laden with meaning that could be only partly explicated rationally. In medicine and other disciplines, with growing diversification, subtlety, and consistency, the system of correspondences came increasingly within the reach of rational explication. In studying, systematically and rigorously, the originally emblematic conventions of value used in Chinese science we are merely moving further in a direction marked out by the best representatives of Chinese scientific medicine more than two thousand years ago. We should always keep in mind that Western science is not more rational than Chinese science, merely more analytical.⁹⁷

The goal of understanding the essence of Chinese thought about nature in the light of modern science can only be attained if on the one hand we abstain from substituting analytical Western equivalents for Chinese synthetic terms⁹⁸ (which would destroy their integral significance); and if on the other hand we define and circumscribe these same Chinese terms analytically. Only thus will the scientist, who moves in a radically different sphere of ideas than the sinologist, be able to assimilate and reconstruct the notions expressed by these terms.

There is a reciprocal relation⁹⁹ between the conventional standards and the effects they define. The most general concepts implicit in the values of the E.P.s depend not only on their names (Wood, Fire, and so on) but on the whole system of correspondences of which they constitute the core.

There are several geometrical arrangements of the evolutive phases. One of these, particularly close to modern ideas, cor-

⁹⁷We have stressed this essential point in relevant writings since 1957.

⁹⁸See "Untersuchungen" as well as "Wissenschaftliches Denken."

⁹⁹This statement is valid not only for the qualitative standards here discussed but analogously for the quantitative standards so familiar to us. These latter are repeatedly fixed with greater precision as a consequence of the progress of techniques depending on them.

relates four E.P.s to the azimuthal directions and the fifth to the center.¹⁰⁰ In this disposition Wood corresponds to East, Fire to South, Metal to West, Water to North and Earth to the center (Fig 4).

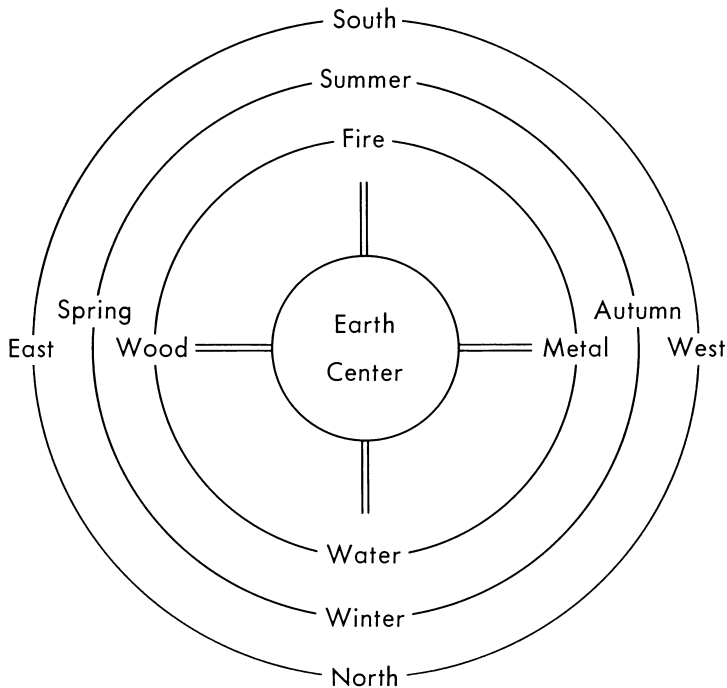


Fig. 4

To each direction and thus each of the four directional E.P.s there is simultaneously correlated one of the Four Seasons: to the East and to Wood: Spring, to the South and to Fire: Summer, to the West and to Metal: Autumn, to the North and to Water: Winter.

¹⁰⁰This scheme is also employed in nonmedical contexts. In the *Nei-ching*, it is found in *Su-wen* 5/55–60.

The idea of correspondence between directions and seasons is due to the fundamental experience of the daily or yearly course of the sun, and the connection of the E.P.s to these natural data probably reflects the fact that certain emblems typifying seasonal change were gradually raised to the rank of universal conventions of value. The constant change of the sun's position relative to any point of reference furnishes an impressive and ever-present model for dividing all possible energetic cycles and for characterizing their individual phases. The sun may be considered as the substantiation and emblem par excellence of the active aspect, yang. Where its influence is screened off or momentarily excluded, the opposite polar aspect, structivity or yin, becomes effective. Thus we derive the first of three polarizing criteria that determine the cycle of the Five E.P.s: the polarity of active/structive aspects (yin: yang). The hours and seasons and the azimuth directions in which the sun expands its energy—at noon, in the South, in Summer, but also in the morning, in the East, in Spring—are qualified as yang, as active; inversely, the hours and seasons and the directions in which the sun's energy wanes or seems to disappear altogether—at midnight, in the North, in Winter, but also in the evening, in the West, in Autumn—are conceived as correspondences of the conservative, stabilizing tendency and qualified as yin, structive ones.¹⁰¹ If we now try to further polarize phenomena that share the same pole, such as morning and noon (parallel to East and South, Spring and Summer) or evening and midnight (parallel to West and North, Autumn and Winter), we find a common difference (which again is evident from everyday experience). Those aspects that at noon or midnight (in the South or North, in Summer or Winter) are fully unfolded and immediately affect nature and the senses, in the morning and evening (in the East and West, in Spring and Autumn) are only intimated and potential. We thus meet with the second of the three polarizing criteria: the polarity of potentiality/actuality (Fig. 5).

¹⁰¹See *Su-wen* 3/22ff; 4/38f; 5/48ff *et passim*.

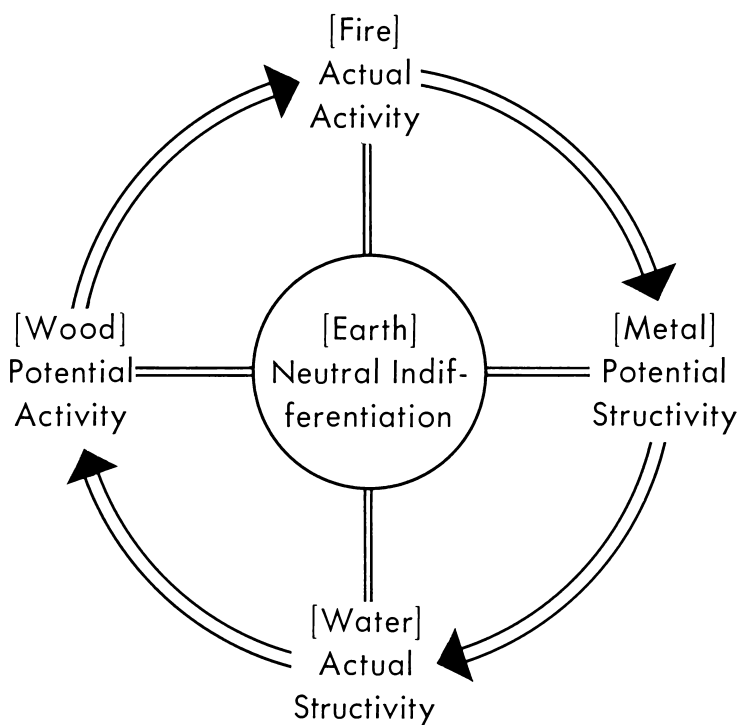


Fig. 5

Wood corresponds to potential activity, to minor yang (*yang minor*),

Fire corresponds to actual activity, to major yang (*yang maior*),

Metal corresponds to potential structivity, to minor yin (*yin minor*),

Water corresponds to actual structivity, to major yin (*yin maior*).

When we compare Figs. 4 and 5, it is evident that positions of potentiality (Wood and Metal) and positions of actuality (Fire and Water), respectively, are combined on common axes; we may thus speak of an axis of potentiality and an axis of actuality. The hours of the day, the azimuth directions, and the

seasons arranged consecutively on the arms of a cross correspond to the order indicated by the endless course of the sun. At first in emblematic form, and ultimately as the consequence of scientific abstraction, this becomes the sequence of the Evolutive Phases as positions on a cycle. The center of these four peripheral evolutive phases is marked by the central E.P., Earth. At the intersection of the two polar axes the qualities of the polar phases not only meet but are mutually equalized and neutralized; or, if only a single axis is dynamically considered, commutated. The center of the cycle is at once the pivot, the center of gravity, the point of transition and transformation of the whole structure, its neutral pole, and its point of primordial undifferentiation. We thus realize the last of the polarizing criteria of the E.P. cycle: the polarity of qualitative differentiation/neutral undifferentiation. The evolutive phase Earth represents the conventional sign for this neutral and undifferentiated stage capable of endless struction and reaction. Viewed from the perspective of any differentiated quality, the neutral point assumes qualities complementary to those of the position of perspective; the neutral center is situated on the shortest path to the complementary pole, and spatially in front of it.

VARIOUS SEQUENCES OF THE E.P.S. AND THEIR APPLICATIONS TO MEDICAL THEORY

The phases of a cycle alternate in a set order. A definite order observed repeatedly at each cyclical revolution provides us with an additional element useful for the systematic description of energetic processes: the constant sequence in which effective qualities alternate. A number of such sequences are an integral part of the theory of the Five Evolutive Phases.

Eberhard¹⁰² has assembled all 36 sequences that can be formed with five phases and has checked their mention (or neglect) in the scientific and protoscientific literature of the Han period. Needham¹⁰³ gives a detailed account of the five sequences in most extensive use.

We have already acquainted ourselves with a geometrical arrangement of the Evolutive Phases which, since it is chiefly

¹⁰²Eberhard, "Beiträge," pp. 45f.

¹⁰³Needham, *Science and Civilisation in China*, Vol. II, pp. 253-261.

used in the description of macrocosmic processes, we may call the “macrocosmic sequence” or Sequence 0 (see Figs. 4 and 5). It consists of four peripheral phases that alternate clockwise in accordance with their correspondences (the hours, seasons, directions) and of a center occupied by the central and undifferentiated E.P. which subsumes the qualities of the other four.

In an applied science, such as Chinese medicine, preference is given to sequences integrating the neutral E.P. into the cycle. Depending on the level of rationality and the degree of abstraction, this insertion may take place at one, two, or four points of the cycle. In the ancient sections of the *Nei-ching*, compiled at a time when yin/yang outshone the other polarities in the minds of the authors, the central evolutive phase is inserted at one single point, between Fire (major yang, actual activity) and Metal (minor yin, potential structivity). Because of the influence of the classical tradition this has remained to this day the most frequent technical sequence. In the chapters of the *Nei-ching* interpolated later,¹⁰⁴ the central E.P. is realized more clearly as a phase of transition and alternation, and so is consistently inserted into the cycle after each peripheral E.P.¹⁰⁵

The so-called “production sequence” (*sequentia efficiens*, *hsiang-sheng-hsü* 相生序)—in which every Evolutive Phase is conceived as the product or “child” (*tzu* 子) of the precedent E. P., which in turn is considered its “mother” (*mu* 母) (Fig. 6)

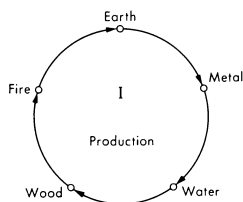


Fig. 6

¹⁰⁴See pp. 56–58 below.

¹⁰⁵Refer to the correlation between terrestrial branches and E.P.s in Figs. 11 and 17.

—may be considered the basic sequence (Sequence I). This *sequentia efficiens* starts with Wood and ends with Water. Thus the first Evolutive Phase Wood produces the second Evolutive Phase Fire, which in turn produces the third Evolutive Phase Earth, which in turn produces the fourth Evolutive Phase Metal, which in turn produces the fifth evolutive phase Water, which again produces the first E.P. and so on. We take as Sequence II the “conquest or checking sequence” (*sequentia vincens sive cohibens*, *hsiang-sheng*, *hsiang-k'o-hsü* 相勝, 相克), in which each E.P. is considered to check (*k'o* 克) the preceding one (Fig. 7). By using ordinals derived from the numbering

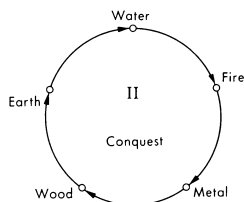


Fig. 7

of Sequence I, we obtain the sequence 1–3–5–2–4.

Sequences I and II may be called physiological in the sense that they operate in all intact, harmonious functions of the living organism. Energies and stimuli (*yang*) affecting the organism from without tend to advance the body functions and energy circuits in the direction of Sequence I. A structive resistance (*yin*) ensures that this drive does not overstimulate the metabolism. This resistance, present in the substrative quality (and quantity) of the orbs, engenders a corrective physiological check on the driving *yang* forces in the direction of Sequence II. Energetic processes are, however, incessantly exposed to a multitude of influences from without and within—so-called heteropathies (*hsieh* 邪)—that disturb the physiological balance of drive and check in single regions (orbs) or throughout the organism. These disturbances become manifest diagnostically as energetic “deficiencies” (*pu-chi* 不及) or “redundancies”

(*t'ai-kuo* 太過) at specific positions of the organism, in the *foramina* and *sinarteriae*. If energy (*ch'i* 氣) becomes deficient at a given position of the organism, the energetic quality of this position is overpowered by the qualities of other positions contiguous and connected functionally according to Sequence II. If, inversely, the energy of a given position is redundant (*t'ai-kuo*), its own qualities overpower the qualities of positions functionally connected with it.¹⁰⁶ Under these conditions the “check” (*k'o*) degenerates to become “accroachment” (*ch'eng* 乘). Moreover, the qualities of positions touched by these anomalies are “violated” (*wu* 侮) in accordance with a pathological Sequence III (Sequence II in reverse), which therefore is called the “violation sequence” (*sequentia violationis*, *hsiang-wu-hsü* 相侮序): 1-4-2-5-3. Thus Wood violates Metal; Metal violates Fire; Fire violates Water; Water violates Earth; Earth in turn violates Wood (Fig. 8).

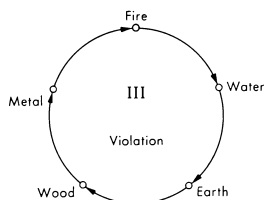


Fig. 8

Examples: If Wood is deficient in energy, its quality will be accroached upon (*ch'eng*) by the E.P. Metal normally checking (*k'o*) it; and it will be violated (*wu*) by the quality of Earth, which in the normal order it keeps in check (*k'o*). If Wood, on the other hand, is redundant in energy, it will encroach on the quality of Earth instead of merely checking it, and will violate Metal by which it should itself be checked.

The distinction between the physiological and the pathological effects just considered is summed up thus:

Physiological relationships:

1. *B* checks (*k'o*) *C*.

¹⁰⁶Additional details on this subject which fall within the realm of pathology and diagnostics will be given in Chapter 2.

2. *B* is checked by *A*.
3. *C* checks *D*.
4. *C* is checked by *B*, etc.

Pathological relationships:

If *B* shows energetic deficiency (*pu-chi*), there ensues

1. *B* is violated (*wu*) by *C*.
2. *B* is accroached (*ch'eng*) by *A*.

If *B* is energetically redundant (*t'ai-kuo*), there ensues

1. *B* accroaches (*ch'eng*) *C*.
2. *B* violates (*wu*) *A*, etc.

These three sequences, out of a possible 36, express economical-ly the whole gamut of energetic fluctuations within a cycle (deficiency or redundancy of an E.P.). They are able to represent everything of specifically medical significance within the theory of the Five Evolutive Phases.

To conclude, we should explain a few technical terms of pathology that define the transmission (*ch'uan* 傳) of heteropathies (*heteropathia*, *hsieh* 邪) according to the sequences of the E.P.s. In *Nan-ching* 難經 103¹⁰⁷ distinctions are made among

1. *Heteropathia inanitatis* ("exhaustion heteropathy"), *hsü-hsieh* 虛邪; the heteropathy advances according to Sequence I: the "mother" accroaches on the "child." Example: transmission of a heteropathy originating in the *orbis hepaticus* to the *orbis cardialis*.
2. *Heteropathia repletionis* ("repletion heteropathy"), *shih-hsieh* 實邪; the heteropathy spreads backward; the "child" accroaches on the "mother." Example: transmission of a heteropathy originating in the *orbis cardialis* to the *orbis hepaticus*.
3. *Heteropathia praedatoria* ("predatory heteropathy"), *tsei-hsieh* 賊邪; the heteropathy originates at a position the qualities of which (according to Sequence II) are not checked but, to the contrary, physiologically check those of the reference positions. Example: Transmission of a heteropathy originating in the *orbis hepaticus* to the *orbis lienalis*.
4. *Heteropathia subtilis* ("subtle heteropathy"), *wei-hsieh* 微邪; the heteropathy originates at a position conquered according to Sequence II, and consequently spreads according to Sequence III. Example: transmission of a heteropathy originating in the *orbis lienalis* to the *orbis hepaticus*.
5. *Heteropathia recta* ("direct heteropathy"), *cheng-hsieh* 正邪; the heteropathy is confined to the orb in which it originates.

¹⁰⁷Chapter 4/125f.

Standards of Value for Phenomena of Macrocosmic Dimensions: Phase Energetics

General Preliminaries

It is axiomatic in Chinese thought that all realms of Nature—the macrocosm and all microcosms—are interconnected inductively. The energetic processes of the Cosmos unceasingly modulate the changes that take place in every individual organism. For this reason systematic and qualitatively unequivocal descriptions of temporally variable meteorological, climatological, and immunological influences are needed for diagnosis and therapy of both the exogenous (in Chinese *wai-kan* 外感, literally “induced from without”) diseases and of the epidemic and pandemic diseases. The latter are designated by the significant technical term *shih-ping* 時病 or *shih-ch’i-ping* 時氣病, i.e., “diseases dependent on the time,” “diseases conditioned by the temporal configuration.”

The most basic statement of the macrocosmic variation is the calendar. Since the most ancient times the Chinese have used a combined solar-lunar calendar.¹ To this day, farmers and practitioners of traditional medicine take their cues from it.

Reference to the calendar, common in the medical arts of all cultures, permits only rudimentary prognoses of average probability both in immunology and epidemiology, since certain diseases occur more often in some seasons than in others; the aggravation of certain symptoms is more frequent at some hours of the day than at others. Although the hours and seasons revolve in endless uniformity, each cycle shows individual meteorological, immunological, and other relevant characteristics. In order to define more precisely the characteristics

¹At least since the second millennium B.C. For the astronomical foundations of the Chinese calendar see the outline in Needham, *Science and Civilisation in China*, Vol. III, pp. 293f and 290ff, as well as his detailed bibliographical data.

of each individual interval and incorporate these influences rationally into diagnostics and therapy, Chinese medicine has evolved the qualitative conventions of phase energetics.

We have adopted the term "phase energetics" to designate a discipline concerned with the changes of energetic configurations (*configurations*, *ch'i*) during various intervals (circuit phases, *circuitus*, *yün*). Its Chinese counterpart is the combined technical term *yün-ch'i* 運氣, a fusion of *wu-yün* and *liu-ch'i* 五運六氣, The Five Circuit Phases and The Six Energetic Configurations, *quinque circuitus et sex configurations*.

Historical and Bibliographical Preliminaries

The version of the *Huang-ti nei-ching su-wen* (Candid questions in the Inner Classic of the Yellow Sovereign) edited in A.D. 762 by Wang Ping 王冰 is the oldest authority on phase energetics. In this version of the *Su-wen* two chapters—9 and 22—refer in passing, and nine chapters—66 through 74—are devoted entirely to, phase energetics. Because the latter chapters are far longer than other chapters of the *Su-wen*, almost a third of this very widely distributed edition of the Classic is taken up by phase energetics. This illustrates the great importance attributed to phase energetics in certain medical circles and also furnishes increased support for the hypothesis that these oversized chapters containing the whole theory of phase energetics were interpolated into the *Su-wen* by Wang Ping. So far as can be ascertained today, the theory of circuit phases and energetic configurations was not treated in any other version of the *Huang-ti nei-ching* nor by any other author prior to Wang Ping.

It was only in the Sung that Wang Ping's edition of the *Su-wen* displaced all other versions of this text. We have the tables of contents of two earlier versions: (1) of a *Huang-ti su-wen* in 8 *chüan* (sections) annotated by Ch'üan Yüan-ch'i 全元起 of the Liang,² and (2) of a *Huang-ti nei-ching t'ai-su* 太素 in 30 *chüan* edited during the Sui by Yang Shang-shan 楊上善.³ In these tables the headings of Chapters 66 to 74 are not found; moreover, in the surviving fragment of the *T'ai-su* text we also look in vain for any reference to the *yün-ch'i* theory. The same is true for the writings of Chang Chung-ching, who compiled his *Shang-han tsa-ping-lun* during the later Han period; those of Huang-fu Mi 皇甫謐 (ca. A.D. 251–282) who in his *Chia-i-ching* has

²This table is reprinted in the *Su-wen-shih* and more recently in the *Huang-ti nei-ching su-wen i-shih* 黃帝內經素問譯釋, p. 11.

³The fragments of this table of contents may be examined in the modern reprints of this text; see our bibliography.

reproduced verbatim large parts of the *Su-wen*; those of Wang Shu-ho (second half of the third century), whose *Mo-ching* 脈經 is clearly based on the theory and terminology of the *Su-wen*; and even those of Sun Szu-mo (ca. A.D. 581–682) who, in his clinical and pharmacological compendiums *Ch'ien-chin yao-fang* 千金要方 (Prescriptions worth a thousand) and *Ch'ien-chin i-fang* 千金翼方, in many respects pays tribute to the Taoist cosmology which lies at the origin of phase energetics.

Lin I 林億, who together with Kao Pao-heng 高保衡 was charged with re-editing the *Nei-ching* during the period 1068–1077, explains this silence by the hypothesis that the copies of the *Su-wen* used by Huang-fu Mi, Ch'üan Yüan-ch'i, and others lacked *chüan* and that Wang Ping had closed this gap with an opus transmitted independently until his time, the *Yin-yang ta-lun* 陰陽大論 (Great discussion on yin and yang), which had been mentioned earlier by Chang Chung-ching.⁴ Lin I thus tries, not very convincingly, to suggest that phase energetics had been part of the classical tradition at least from the later Han period. Taken together, the evidence suggests that it was Wang Ping himself who gave definite form to this theory and inserted it into the *Su-wen*. Such a hypothesis is further supported by the fact that a medico-Taoist treatise in 17 *chüan*, entitled *Hsüan-chu mi-yü* 玄珠密語 (Secret words of [the master of the] mysterious pearl) and devoted to the theory of circuit phases and energetic configurations, is ascribed to him.

Wang Ping submitted his *Su-wen* edition and commentary to the throne in 762, whereas the *Hsüan-chu mi-yü* is said to have been composed during the reign of the Empress Wu (A.D. 685–705). Wang Ping's *Su-wen* commentary is written in a polished style, and the *Hsüan-chu mi-yü* in the rustic (*ts'u-yeh* 粗野) language of the Taoist treatises. It was recognized even in Sung times that the extant version of the *Hsüan-chu mi-yü* was wrongly ascribed. Of course Wang Ping may have been the author of a lost treatise on this subject (see *I-chi-k'ao*, pp. 1390–1393).

A flat statement that Chapters 66 through 71 and 74 are interpolations is not found before the end of the Yüan period. At that time the doctor and philologist Wang Lü 王履 states in a note to his essay "Injuries due to the Four Seasonal Configurations" ("Szu-ch'i so-shang lun" 四氣所傷論):⁵ "Of

⁴See p. 20 of the *Chung-kuo i-chi-k'ao*.

⁵Contained in his collection *I-ching su-hui-chi* 醫經溯洄集 (Critical essays on the Chinese medical classics), p. 22.

course the seven chapters dealing with the Five Circuit Phases (*wu-yün*) and the Six Energetic Configurations (*liu-ch'i*) on the one hand, and the remaining chapters of the *Su-wen* on the other, represent two [different] writings coming from the hand of two different persons. Each of these in his account was following his own guiding idea; [that is why] one should not confound them. If, consequently, the seven chapters have been interpolated into the *Su-wen* by Wang Ping, they cannot be the original text of the *Su-wen*."

We do not exclude the possibility that other chapters of the *Su-wen*—including 9 and 29, relevant here—also contain interpolations. There is rarely any conclusive proof of such interpolations, chiefly because we lack really independent parallel texts. A more thorough knowledge of the form and content of medical literature should gradually enable us at least to distinguish between passages supported by multiple traditions and doubtful ones.⁶

The thesis that phase energetics constitutes a relatively late innovation is corroborated by the fact that secondary literature on this subject does not appear before the middle of the Sung period (1099)⁷ and in notable quantity only in the Ming. At the very beginning of the Ming era, Chu Su 朱橚, a son of the founder of the dynasty, gave ample space to phase energetics in the "Universal Prescriptions" (*P'u-chi-fang* 普濟方) edited under his aegis: sixty synoptic tables accompanied by explanatory texts show the energetic configurations in the Cosmos to be expected according to the *yün-ch'i* theory during each year of the calendaric cycle. In 1624 Chang Chieh-pin (Ching-yüeh) 張介賓 (景岳), highly esteemed as a medical theorist and author of the *Lei-ching*, published his *Lei-ching t'u-i* 類經圖翼 (Illustrated "wing" to the classified [inner] classic), which opens with an exposition of the theory of the Five Circuit Phases and the Six Energetic Configurations. Chang not only elaborates on the rules laid down in the *Su-wen* by incorporating ideas suggested by the neo-Confucian Chou Tun-i's concept of the Supreme Pole (*t'ai-chi* 太極) and its unfoldment in the

⁶See our note on p. 183 below concerning the *Su-wen* 5/54-61.

⁷That was the year in which Liu Wen-shu's *Su-wen ju-shih yün-ch'i lun-ao* 素文入式運氣論奧 appeared. See *I-chi-k'ao*, p. 1394.

sensuous universe, but also introduces a more consistent systematic order. His treatise is valued today as the most succinct and systematic account of phase energetics.

Among the most important of the many dissertations on this subject written under the Ming are the [*Su-wen*] *Yün-ch'i-t'u k'uo-ting-chü li-ch'eng* 運氣圖括定局立成 by Hsiung Tsung-li 熊宗立 (see *I-chi-k'ao*, p. 1398) and the *Yün-ch'i i-lan* 運氣易覽 by Wang Chi 汪機 (Sheng 省) (see *ibid.*, p. 1399).

During the Ch'ing period the theory of phase energetics was summed up in 1749 in Chapter 35 of the *I-tsung chin-chien* 醫宗金鑑 (Golden Mirror of Medicine) in the terms of the "original text," i.e., Wang Ping's *Su-wen* edition. Recently the Nanking College of Chinese Medicine found it appropriate to insert an ample account of phase energetics into the second edition of its *Chung-i-hsüeh kai-lun* 中醫學概論 (Compendium of [traditional] Chinese medicine; Peking, 1959). In the same year Jen Ying-ch'iu 任應秋, author of a colloquial version of the *Su-wen* with commentary, published a small monograph⁸ in which he explains medical as well as paramedical aspects of this discipline.

Although, as we have seen, phase energetics has for at least four centuries drawn the attention of the best authorities on Chinese medicine, it is the weakest link within the theoretical structure of China's scientific medicine. Even though we do not admit all the objections levied in the course of time against phase energetics,⁹ there is no denying that from the outset speculative combinations have held sway over empirical data. At the same time we believe it to be more than a historical curiosity. Our discussion below cannot hope to be a definitive solution to this difficult and fundamental scientific problem but is better considered as a stimulus and basis for original research in this field (see the conclusion of this chapter).¹⁰

⁸*Wu yün liu ch'i* 五運六氣 (Phase energetics).

⁹A collection of critical opinions may be found in the *I-chi-k'ao*, pp. 1401–1404.

¹⁰See in particular pp. 105–106 below.

The Basic Conventional Value Standards of Phase Energetics

The qualitative conventions used in phase energetics—yin and yang, the Five Evolutive Phases, as well as the emblems formed by combining the Ten Celestial Stems and the Twelve Terrestrial Branches—had been employed in Chinese science with precise significance for many centuries, but in order to express relationships postulated by this new discipline, they were given a new interpretation between the seventh and eighth centuries.

THE TEN CELESTIAL STEMS AND THE TWELVE TERRESTRIAL BRANCHES

The supporting framework of phase energetics is constituted by two series of numerical emblems: the Ten Celestial Stems (*t'ien-kan* 天干) and the Twelve Terrestrial Branches (*ti-chih* 地支). The designation “emblem” indicates their ambiguous function:¹¹ they serve simultaneously for the numeration (quantitative designation) and for the classification and qualification (qualitative description) of positions. By pairing the celestial stems with terrestrial branches (see. Table 1, later in this section), 60 composite numerical emblems are obtained, representing the ordinals 1 to 60. These have been used since the middle of the second millennium B.C. for counting and marking the days: to each day there was given one emblem; after the sixtieth emblem had been assigned, a new cycle began. In those early ages the separate characters for celestial stems or terrestrial branches served protocolar and mantic functions. Almost all the names of Shang kings (eighteenth to twelfth centuries B.C.) have a celestial stem as second component. In turn, the terrestrial branches served to mark temporal divisions of the solar year and the spatial arcs of the azimuth.

The development of protoscientific speculation multiplied the applications and interpretations of the cyclical characters. Probably since the middle of the first millennium, the terrestrial branches were also used to mark the divisions of the day

¹¹See our article “Farbemblematik in China,” and Granet, *La pensée chinoise*, pp. 152f.

into twelve double-hours.¹² About the beginning of our era the ancient day numeration by means of the sexagesimal cycle was extended to the count of years and months, for which purpose the beginning of the year count was pushed back into legendary antiquity, usually to the year 2637 B.C., when the mythical Yellow Sovereign was imagined to have reigned.

During the past ninety years sinologists have published a number of investigations and propounded numerous hypotheses concerning the origin and etymology of the stems and branches; the results have been summarized by Otto Franke (*Geschichte des chinesischen Reiches*, Vol. III, pp. 66-69), and more recently by Joseph Needham (*Science and Civilisation in China*, Vol. III, pp. 396-398). By the time phase energetics evolved (eighth century A.D.) the archaic mythical connotations of the stems and branches had completely vanished into the abyss of time, and even the ancient symbolic associations of the characters (still preserved in the *Lü-shu* 律書 of the *Shih-chi* and in the *Lü-li-chih* 律曆志 of the *Ch'ien-Han-shu*¹³ had been effaced by rational and systematic interpretation. Only the latter requires our attention here.

The Ten Celestial Stems (*t'ien-kan* 天干) are:

1—*chia* 甲; 2—*i* 乙; 3—*ping* 丙; 4—*ting* 丁; 5—*wu* 戊; 6—*chi* 己; 7—*keng* 庚; 8—*hsin* 辛; 9—*jen* 壬; 10—*kuei* 癸.

The Twelve Terrestrial Branches (*ti-chih* 地支) are:

1—*tzu* 子; 2—*ch'ou* 丑; 3—*yin* 寅; 4—*mao* 卯; 5—*ch'en* 辰; 6—*szu* 巳; 7—*wu* 午; 8—*wei* 未; 9—*shen* 申; 10—*yu* 酉; 11—*hsü* 戌; 12—*hai* 亥.

Phonetic transcriptions of the Chinese cyclical emblems for the use of those who do not read characters turn out to be unsatisfactory for methodical as well as for mnemonic reasons. Nor would a translation of the archaic senses of the characters be of any help, even if more than a few of these meanings were known. Because of their multiple associations, the characters cannot simply be replaced by Roman numerals or Greek letters. We therefore propose to replace the Chinese numerical emblems in Western writing by a transparent system of phonemes which reflect the essential technical associations. We thus use for celestial stems an alphabetical series based on the code vowel *u* (= *uranus*), for the Greek sky god:

1—*ust*; 2—*bust*; 3—*cust*; 4—*dust*; 5—*esut*; 6—*fust*; 7—*gust*; 8—*hust*; 9—*just*; 10—*kut*

¹²See Needham, *Science and Civilisation in China*, Vol. III, p. 398.

¹³Pp. 491 and 398 respectively. See, for example, Granet, *La pensée chinoise*, pp. 153ff.

and for the terrestrial branches an analogous series based on the code vowel *a* (= *gaia*), for his mother, Earth:

1—*ast*; 2—*bast*; 3—*cast*; 4—*dast*; 5—*esat*; 6—*fast*; 7—*gast*; 8—*hast*; 9—*jast*; 10—*kat*; 11—*last*; 12—*mast*.

Subsequently we shall confine ourselves to these new terms, adding Chinese characters only where they seem indispensable.

By successively pairing stems with branches, we obtain the cycle of sixty emblematic combinations, in which each of the ten stems is used six times and each of the twelve branches five times (see Table 1).

The current cycle for the classificatory count of years began in 1924, a year *ust-ast*; the next will begin in the year 1984, again a year *ust-ast*. Examples of the cyclical terms for recent years are:

1925: <i>bust-bast</i>	1930: <i>gust-gast</i>	1935: <i>bust-mast</i>
1940: <i>gust-esat</i>	1945: <i>bust-kat</i>	1950: <i>gust-cast</i>
1955: <i>bust-hast</i>	1960: <i>gust-ast</i>	1965: <i>bust-fast</i>
1970: <i>gust-last</i>	1975: <i>bust-dast</i>	1980: <i>gust-jast</i>

These and intermediate years may easily be derived from Table 1.

THE FIVE CIRCUIT PHASES AND THE SIX ENERGETIC CONFIGURATIONS

Phase energetics aims to define the medical significance of macrocosmic (i.e., meteorological, climatic, immunological) influences on microcosmic (i.e., physiological) processes. The term *yün* 運 (*circuitus*, circuit phase, abbreviated C.P.) designates the implicit, deductive (not empirically perceptible), and therefore active and incipient aspect. *Ch'i* 氣 (*configuratio*, energetic configuration), its counterpart, is the explicit, perceptible, concrete, and structive aspect of the cosmic situation. In nontechnical contexts the term *yün* has the meanings "to transport," "to circulate," "to move," "(auspicious) fortune." The character *yün* in the *Shuo-wen*, p. 72, represents a moving chariot or travel in a closed chariot. (See the section on "*Ch'i*" in Chapter 3 for the general semantic compass of *ch'i*.)

The polar complementarity of *yün* and *ch'i* is immediately evident in the qualities of their correspondences. The Five Circuit Phases (*wu-yün*; 5 is a yang number) constitute five temporal periods of different quality that form a cycle. Their qualities are quite identical with those of the Five Evolutive

Table 1. The Sixty Emblematic Combinations in Phase Energetics

1 <i>ust-ast</i>	21 <i>ust-jast</i>	41 <i>ust-esat</i>
2 <i>bust-bast</i>	22 <i>bust-kat</i>	42 <i>bust-fast</i>
3 <i>cust-cast</i>	23 <i>cust-last</i>	43 <i>cust-gast</i>
4 <i>dust-dast</i>	24 <i>dust-mast</i>	44 <i>dust-hast</i>
5 <i>esut-esat</i>	25 <i>esut-ast</i>	45 <i>esut-jast</i>
6 <i>fust-fast</i>	26 <i>fust-bast</i>	46 <i>fust-kat</i>
7 <i>gust-gast</i>	27 <i>gust-cast</i>	47 <i>gust-last</i>
8 <i>hust-hast</i>	28 <i>hust-dast</i>	48 <i>hust-mast</i>
9 <i>just-jast</i>	29 <i>just-esat</i>	49 <i>just-ast</i>
10 <i>kut-kat</i>	30 <i>kut-fast</i>	50 <i>kut-bast</i>
11 <i>ust-last</i>	31 <i>ust-gast</i>	51 <i>ust-cast</i>
12 <i>bust-mast</i>	32 <i>bust-hast</i>	52 <i>bust-dast</i>
13 <i>cust-ast</i>	33 <i>cust-jast</i>	53 <i>cust-esat</i>
14 <i>dust-bast</i>	34 <i>dust-kat</i>	54 <i>dust-fast</i>
15 <i>esut-cast</i>	35 <i>esut-last</i>	55 <i>esut-gast</i>
16 <i>fust-dast</i>	36 <i>fust-mast</i>	56 <i>fust-hast</i>
17 <i>gust-esat</i>	37 <i>gust-ast</i>	57 <i>gust-jast</i>
18 <i>hust-fast</i>	38 <i>hust-bast</i>	58 <i>hust-kat</i>
19 <i>just-gast</i>	39 <i>just-cast</i>	59 <i>just-last</i>
20 <i>kut-hast</i>	40 <i>kut-dast</i>	60 <i>kut-mast</i>

Phases (from which they are derived), except that their enumeration order is different:

first circuit phase : Earth
 second circuit phase: Metal
 third circuit phase: Water
 fourth circuit phase: Wood
 fifth circuit phase: Fire

The circuit phases are combined with celestial stems (Heaven is yang) so that each C.P. is defined by two celestial stems congruent by 5 which constitute its numerical emblems,¹⁴ thus,

¹⁴*Ibid.*, p. 197 *et passim*.

first circuit phase Earth: *ust-fust*
 second circuit phase Metal: *bust-gust*
 third circuit phase Water: *cust-hust*
 fourth circuit phase Wood: *dust-just*
 fifth circuit phase Fire: *esut-kut*

or, arranged in Sequence 0 of the evolutive phases (see *Su-wen* 66/592; 67/595):

esut-kut
dust-just *ust-fust* *bust-gust*
cust-hust

The Six Energetic Configurations (*liu-ch'i*, *sex configurationes*; 6 is a yin number) constitute six climatic or immunological situations of different quality. These configurations, likewise combined into a cycle, are explicitly determined by the qualities of the Five Evolutive Phases and the tripartite yin and yang (Fig. 9). As may be seen from this figure, the conventional standard Fire is here split into *ignis principis* (*chün-huo* 君火, “princely fire”) and *ignis ministri* (*hsiang-huo* 相火, “ministerial fire”) to make the qualities of the E.P.s tally with the six-part cycle.

In accordance with the basically structive quality of the energetic configurations they are assigned terrestrial branches

Table 2. Associations of the Six Energetic Configurations

Evolutive Phase	Configuration	Terrestrial Branches
1. <i>ignis principis</i>	<i>yin minoris</i>	<i>ast-gast</i>
2. <i>humii humidae</i>	<i>yin maioris</i>	<i>bast-hast</i>
3. <i>ignis ministri</i>	<i>yang minoris</i>	<i>cast-just</i>
4. <i>metalli aridi</i>	<i>splendoris yang</i>	<i>dast-kat</i>
5. <i>aquae algidae</i>	<i>yang maioris</i>	<i>esat-last</i>
6. <i>ligni venti</i>	<i>yin flectentis</i>	<i>fast-mast</i>

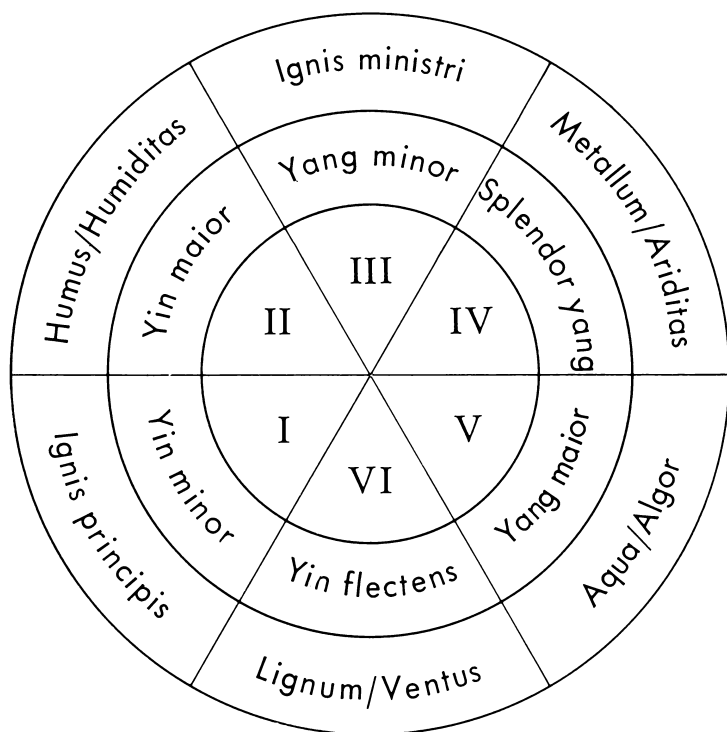


Fig. 9

(Earth is yin) as numerical emblems. Each energetic configuration is defined by two terrestrial branches, as shown in Table 2. (For the usual cyclical arrangement, see Fig. 10; cf. also *Su-wen* 66/592ff). A third correlation, also used outside phase energetics, is made between the Twelve Terrestrial Branches and the Five Evolutive Phases. It expresses cyclically the basic evolutive direction of the E.P.s corresponding to Sequence I (Fig. 11). In this scheme the clockwise gyration begins and ends with Water (*transvectus aquae*), which is thus assigned the branches *ast-mast*.¹⁵ To each of the peripheral E.P.s hence there correspond two consecutive terrestrial branches, always separat-

¹⁵*Ast* is the first and *mast* the last of the terrestrial branch series.

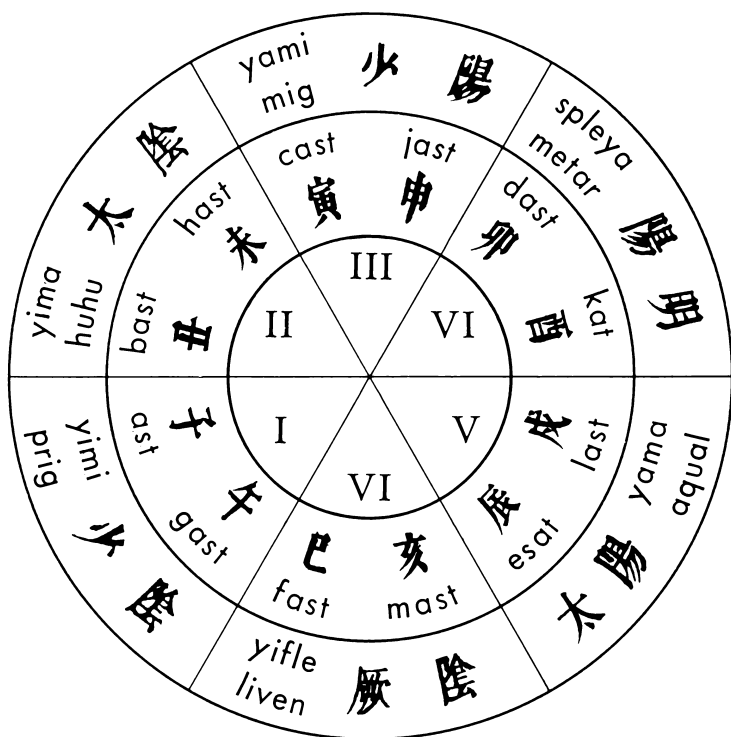


Fig. 10

ed by a single branch belonging to the central E.P. (*Su-wen* 67/565).¹⁶

Because of the convention that even-numbered emblems are yin and odd-numbered ones are yang,¹⁷ it is evident that the cyclical characters assigned to each *circuitus* and *configuratio* explicitly indicate its basic polarity. No matter whether the two emblems assigned are directly consecutive (as in the case of the Five E.P.s.), five characters apart (as in the case of the *circuitus*), or six characters apart (as in the case of the *configurations*), one emblem always corresponds to an even, and the other always to an odd, number.

¹⁶See also Fig. 15 and the accompanying explanation.

¹⁷See Chapter I, section on "Secondary Correspondences of Yin and Yang."

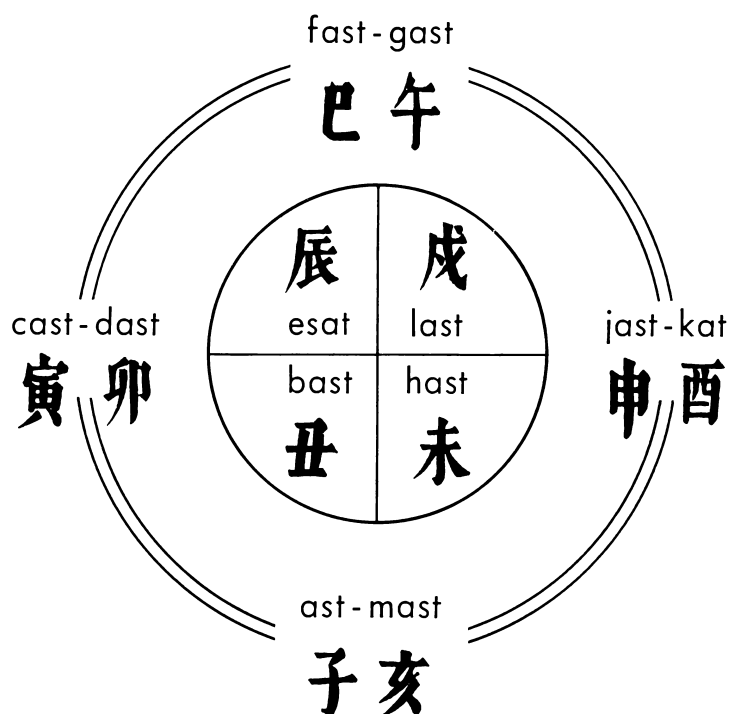


Fig. 11

LEVELS OF CIRCUIT PHASES

Circuit phases as well as energetic configurations interact on several levels; in other words, we may define several kinds of circuit phases as well as of energetic configurations. Among circuit phases we may distinguish:

1. Great circuit phases, *ta-yün* 大運, *circuitus magni* (also called central circuit phases, *chung-yün* 中運, *circuitus medii*). The *circuitus magnus* qualifying a year in the Chinese lunar calendar is marked by the cyclical character (celestial stem) corresponding to that year in the sixty-year cycle.

According to the traditional count, the year 1968 is the forty-fifth of the current cycle and is marked by the cyclical characters *esut-jast*. Since circuit phases are determined solely by celestial stems, *esut* 戊 points to the quality Fire. Thus the great circuit phase of 1968 is Fire (*ta-yün wei huo* 大運爲火).

2. Dominant circuit phases, *chu-yün* 主運, *circuitus dominantes*. In the same way as cycles are divided into five evolutive and circuit phases, each year may be subdivided into five equal periods called “circuit seasons” (*tempora circuitum*, *yün-chi* 運季) of 365/5 or about 73 days each. The circuit phase in strict correspondence to a given circuit season is called its dominant circuit phase (*circuitus dominans*). Without regard to the celestial stem resulting from the year count, in each and every year:

- the first Circuit Season is dominated by the circuit phase Wood
- the second Circuit Season is dominated by the circuit phase Fire
- the third Circuit Season is dominated by the circuit phase Earth
- the fourth Circuit Season is dominated by the circuit phase Metal
- the fifth Circuit Season is dominated by the circuit phase Water.

The enumeration order of the *circuitus dominantes* is identical with Sequence I (the “production sequence”) of the Evolutive Phases.

3. Deversant circuit phases, *k'o-yün* 客運, *circuitus deversantes*. In addition to its unchanging *circuitus dominans*, each circuit season is attributed a so-called deversant circuit phase (*circuitus deversans*, *k'o-yün*).¹⁸ This phase changes five times each year in

Table 3. Combinations of Deversant Circuit Phases

Celestial Stem of the Year	Circuit Seasons (<i>Tempora circuitum</i>)				
	First	Second	Third	Fourth	Fifth
<i>ust</i> or <i>fust</i>	Earth	Metal	Water	Wood	Fire
<i>bust</i> or <i>gust</i>	Metal	Water	Wood	Fire	Earth
<i>cust</i> or <i>hust</i>	Water	Wood	Fire	Earth	Metal
<i>dust</i> or <i>just</i>	Wood	Fire	Earth	Metal	Water
<i>esut</i> or <i>kut</i>	Fire	Earth	Metal	Water	Wood

¹⁸From the Latin *deversor* = “guest,” *deversari* = “to be guest,” “to act as a guest,” in analogy to *dominari* = “to be host,” “to act as host.”

such a way that the circuit phase corresponding to the celestial stem of the year “deversates” (i.e., is guest) only during the first of the five circuit seasons; during the subsequent four circuit seasons the remaining phases become deversant in Sequence I order. The resulting combinations may be tabulated as in Table 3.

If we depict the three kinds of circuit phases in a circular scheme, the picture in Fig. 12 results. The central or Great

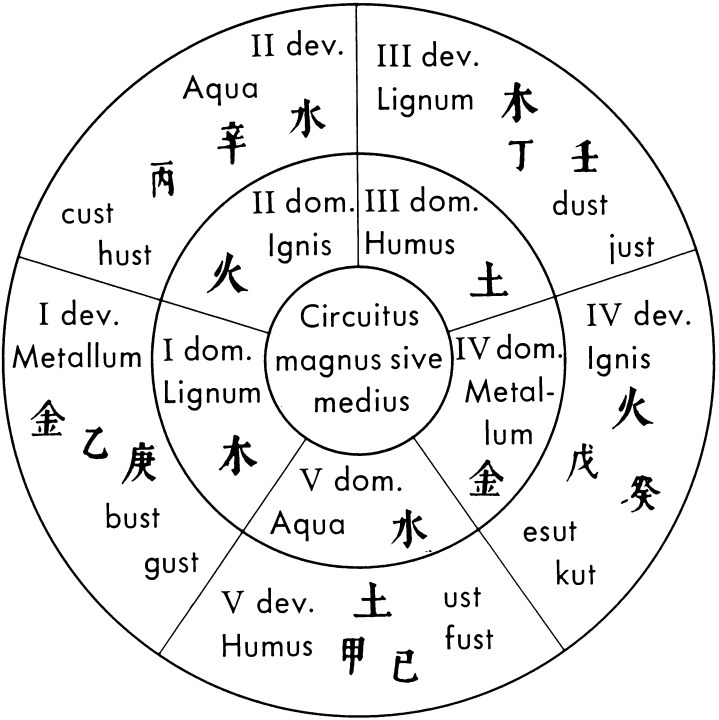


Fig. 12

Circuit Phase inscribed in the central field and subsuming the overall quality of the lunar year is valid throughout the year with which it changes; the central field is encircled by the

fixed Five Dominant Circuit Phases; their fixed ring is in turn surrounded by the mobile circle formed by the Five Deversant Circuit Phases; at each New Year (= change of the Great Circuit Phase) this outer ring moves one step to the right.

NOTATION OF THE CIRCUIT PHASES BY MEANS OF THE MUSICAL EMBLEMS

For the sake of completeness we must mention the notation of the C.P.s by means of the five ancient musical emblems.¹⁹ This system was not developed out of scientific necessity but probably arose from traditional Chinese ritual associations.²⁰ The rules for the notation have been set forth in detail by Chang Ching-yüeh and can be grasped easily.²¹ According to an ancient convention, each E.P. (*hsing*, *transvectus*) corresponds to a characteristic sound emblem:²²

to the evolutive phase	Wood	Fire	Earth	Metal	Water
the sound emblem	<i>chüeh</i> 角	<i>chih</i> 徵	<i>kung</i> 宮	<i>shang</i> 商	<i>yü</i> 羽

These same sound emblems may be employed in a derived sense no longer capable of musical reproduction as emblems of the circuit phases, with each split into minor and major components analogous to yin and yang, e.g., *shao-chüeh*, *t'ai-chüeh* (*chüeh minor*, *chüeh maior*), and so on. Now it should be recalled²³ that the numeral value of the celestial stems that correspond to a circuit phase implies a polarization of the circuit phases into yin and yang (because odd numbers are yang and even numbers yin). It will be explained below that in principle this polarization indicates redundancy or deficiency.²⁴ "If the [celestial stem indicative of the polar quality] is yang, the [corresponding musical emblem] must be classed as "major"; if [the celestial stem] is yin [the corresponding musical emblem]

¹⁹See Needham, *Science and Civilisation in China*, Vol. IV:1, p. 140.

²⁰It is of central importance in Chapters 70 and 71 of the *Su-wen*.

²¹In his *Lei-ching t'u-i* 2/37f as well as in the *Lei-ching* 26/588.

²²See Needham, *Science and Civilisation in China*, Vol. II, Table XII, p. 262, as well as Vol. IV:1, pp. 253ff.

²³See p. 66 above.

²⁴See p. 76.

must be classed as “minor.”²⁵ In other words, the musical emblem coupled with a circuit phase whose celestial stem is even (*bust, dust, fust, hust, kut*) is preceded by the qualifier “minor” (*shao*), while that coupled with a phase whose stem is odd (*ust, cust, esut, gust, just*) is preceded by the qualifier “major” (*t'ai*) (Fig. 13). All three kinds of circuit phases (*circuitus*



Fig. 13

magni, dominantes, et deversantes) can be marked by these split (polarized) musical emblems.²⁶

LEVELS OF ENERGETIC CONFIGURATIONS

The Six Energetic Configurations (*sex configurationes, liu-ch'i*

²⁵*Lei-ching t'u-i* 2/37b.

²⁶*Ibid.* 2/38.

Table 4. Periodic Configurations (*chieh-ch'i* 節氣, *Configurations articulae*) Grouped into Steps (*pu* 步, *Grads*)

Designation*	Beginning	Step
1 Great Cold	January 21	First
2 Beginning of Spring	February 5	
3 The Rains	February 20	
4 Awakening from Hibernation	March 7	
5 Spring Equinox	March 22	Second
6 Clear and Bright (Weather)	April 6	
7 Rain on the Grains	April 21	
8 Beginning of Summer	May 6	
9 Lesser Fullness (of Grain)	May 22	Third
10 Grain in Ear	June 7	
11 Summer Solstice	June 22	
12 Lesser Heat	July 8	
13 Great Heat	July 24	Fourth
14 Beginning of Autumn	August 8	
15 End of Heat	August 24	
16 White Dew	September 8	
17 Autumn Equinox	September 24	Fifth
18 Cold Dew	October 9	
19 Hoar Frost	October 24	
20 Beginning of Winter	November 8	
21 Lesser Snow	November 23	Last
22 Great Snow	December 7	
23 Winter Solstice	December 22	
24 Lesser Cold	January 6	

*The Chinese names of the fortnightly periods may be found in any dictionary, or in Needham, *Science and Civilisation in China*, Vol. III, Table XXXV, p. 405.

六氣), are both semantic²⁷ and rhythmic²⁸ complements of the circuit phases. The energetic configurations are temporally linked to the circuit phases by reference to a division of the year into twenty-four “fortnightly periods,” possibly in use since Chou times.²⁹ These fortnightly periods, properly called “nodal configurations” (*configurations articulatae*, *chieh-ch’i* 節氣), have an average duration of 15.21 days.³⁰ If every four consecutive fortnightly periods are grouped into a “step” (*pu* 步, *gradus*; note the primary relationship of this technical term to space), a division of the year into six greater periods results. (See Table 4.)

These steps in turn serve as calendaric substratum for the energetic configurations. And as with the circuit phases, here again dominant and deversant aspects interact, in the form of

1. Dominant energetic configurations (*chu-ch’i* 主氣, *configurations dominantes*). Each step is assigned a fixed configuration, its *configuratio dominans*, based on the “production sequence” (Sequence I) of the E.P.s (see Table 5).

2. Deversant energetic configurations (*k’o-ch’i* 客氣, *configurations deversantes*). The assignment of the deversant configurations is somewhat more complicated, because this concept covers qualifying functions on several levels. It is based on the

Table 5. Dominant Configurations for the “Steps”

Step	<i>Configuratio dominans</i>
First	<i>yin flectentis ligni venti</i>
Second	<i>yin minoris ignis principis</i>
Third	<i>yang minoris ignis ministri</i>
Fourth	<i>yin maioris humi humidae</i>
Fifth	<i>splendoris yang metalli aridi</i>
Sixth	<i>yang maioris aquae algidae</i>

²⁷The *circuitus* primarily determine qualities effective in time (*t’ien*), and the *configurations* primarily determine those substantial in space (*ti*).

²⁸The six-beat rhythm (= yin) as opposed to the five-beat rhythm (= yang) of the circuit phases.

²⁹See *Science and Civilisation in China*, Vol. III, pp. 404ff.

³⁰*Ibid.*

correspondence between terrestrial branches and configurations and has the following aspects:

(a) The energetic configuration corresponding to the terrestrial branch of the year is called (*configuratio*) *imperans caelo* (*szu-t'ien chih ch'i* 司天之氣, "Heaven-Governing Configuration") and assigned as *configuratio deversans* to the third of the six steps.

Since the year 1968 was an *esut-jast* year, and the terrestrial branch *jast* belongs to the *configuratio yang minoris*, *yang minor* is the (*configuratio*) *imperans caelo* of that year.

The deversant *configuratio imperans caelo* exercises a determination on three levels: It "regulates" the overall character of the

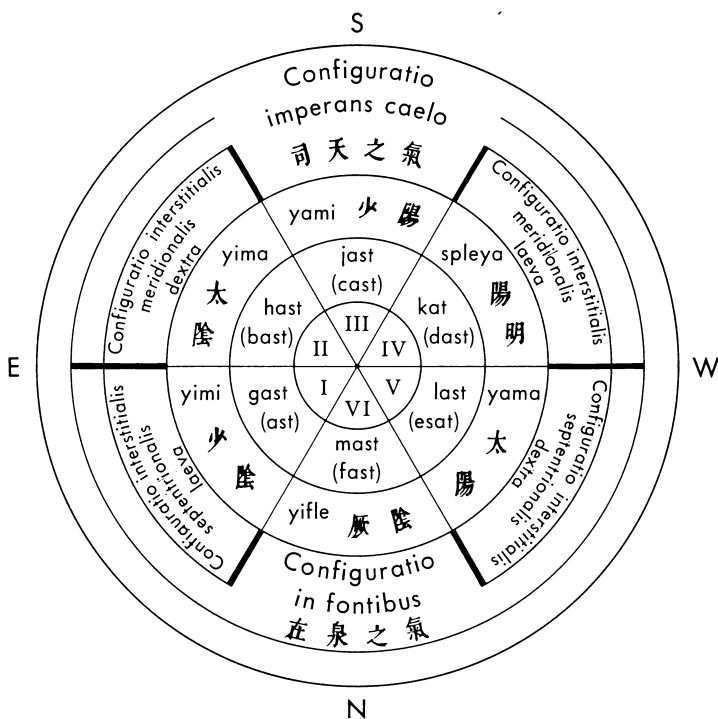


Fig. 14

year;³¹ it determines the individual quality of the first (= rising) half of the year comprising the first three of the six “steps”; and it constitutes the specific deversant configuration of the third step (Fig. 14).

(b) *Configuraciones deversantes* are assigned to the remaining steps in accordance with their terrestrial branches.

Supposing that *jast*—*yang minor* is the *imperans caelo* of the year, determining the third step, the

configuratio deversans of the fourth step must be (*kat* 酉) *splendor yang*

configuratio deversans of the fifth step must be (*last* 戌) *yang maior*

configuratio deversans of the sixth step must be (*mast* 亥) *yin flectens*

configuratio deversans of the first step must be (*gast* 午) *yin minor*

configuratio deversans of the second step must be (*hast* 未) *yin maior*

(c) The deversor (*configuratio deversans*) of the sixth (= last) step is likewise given additional significance and a special designation: “Configuration in the Sources” (*configuratio in fontibus*, *tsai-ch’üan chih ch’i* 在泉之氣). The second, “setting” half of the year (steps 4, 5, and 6) shows a specific quality opposed step by step to that of the first half of the year. In the system of phase energetics, if the Six Energetic Configurations (*sex configurationes*) are arranged on the six points of a star in order of their terrestrial branches (see Fig. 5), each of the three axes of the star is studded with one yin configuration and one yang configuration, matched as specific energetic complements. The sixth step (*in fontibus*) always lies diametrically opposite the third step (*imperans caelo*; cf. Fig. 14 as well as Figs. 9 and 10).

(d) The remaining four *configuraciones deversantes*³² are called “intermediate energetic configurations” (*configuraciones interstitiales*, *chien-ch’i* 間氣) because they lie between the configurations determining the characteristics of a given year. They are distinguished as right (*dextrae*) and left (*laevae*), southern and northern (*meridionales et septentrionales*). The reason for these distinctions is easily explained. To each *configuratio imperans*

³¹See *Su-wen* 74/776.

³²That is, besides the *configuraciones imperans caelo et in fontibus*.

caelo and *configuratio in fontibus* there are assigned two of the *configurationes interstitiales*, one to its left, the other to its right. Left and right are determined by standing in the pivot position (e.g., the *configuratio imperans caelo*) and facing the center. In any circular disposition of the configurations, the *configuratio imperans caelo* occupies the apex, the southernmost position,³³ and the *configuratio in fontibus* lies at the lowest point of the circle, the north (Fig. 14).

After having in this manner analyzed the basic conventions of phase energetics (*yün-ch'i*), we may take a closer look at their synthetic applications. In so doing we shall see, as in the discussion of yin and yang and the Five Evolutive Phases, that only a small fraction of the inflections and combinations that are logically and combinatorically possible are used; only these will be the object of our investigations.

The Systematic Inflections of the Basic Conventional Standards of Phase Energetics and the Consequences of These Inflections

THE INFLECTION OF THE CIRCUIT PHASES (*CIRCUITUS*)

The circuit phases define the overall quality of temporal periods that, in a way, constitute the cosmic background of meteorological and immunological situations represented in the changing qualities of the Six Energetic Configurations. Within the framework of phase energetics the circuit phases, taken by themselves, suffer only minor inflections, to which, however, there are attributed universal effects.

The inflection of the circuit phases consists in the fact that, as a rule and *a priori*, each such phase is classed either as redundant (*t'ai-kuo* 太過) or as deficient (*pu-chi* 不及) in energy, depending upon the yinyang quality of its celestial stem. In other words, all circuit phases qualified by an odd-numbered celestial stem (*ust, cust, esut, gust, just*) by definition are considered redundant (or *vigens, sheng* 盛) in energy; and all circuit phases qualified by an even-numbered celestial stem

³³See the standard orientation of the quarters in Sequence 0 in Fig. 4.

(*bust, dust, fust, hust, kut*) are by definition considered energetically deficient (or *dilabens, shuai* 衰).³⁴

As a consequence of the redundancy (*t'ai-kuo*) of a given circuit phase, its specific qualities by their duration and intensity tend to overwhelm those of the neighboring phases of the cycle and to diminish their effective duration, for these latter, because of the alternation of odd and even numbers, of yin and yang, of minor and major aspects, are by definition deficient in energy. The consequences of this may be detailed as follows:

(a) The specific effect of a *circuitus redundans* will set in some time before its calendaric beginning and will persevere beyond its calendaric end.

This postulate is consistent with logic; it seems doubtful, however, whether its classical legitimization may be sought precisely in the passage (*t'ai-kuo-che hsien-t'ien, pu-chi-che hou-t'ien* 太過者先天, 不及者後天) of the *Su-wen* 69/635, as is done by the commentators Ma Shih³⁵ and, following him, by Jen Ying-ch'iu.³⁶ That is why the latter rightly also quotes the *Su-wen* 71/735 (which is identical with *Su-wen* 71/764): "If a circuit phase is redundant [in energy] it sets in prematurely, if it is deficient [in energy] its arrival is postponed." For evident reasons³⁷ the classics contain no precise data on the temporal advance or lag due to redundancy. Jen Ying-ch'iu, however, thinks that 13 days in either direction would be the shift occasioned by the redundancy of a great circuit phase.

(b) The specific quality of a redundant circuit phase affects the qualities of the preceding and of the subsequent (by definition deficient) circuit phases. In the words of Chang Ching-yüeh: "Concerning the 'transformation due to equality' (*transformatio par, ch'i-hua*: As a rule, in the case of the redundancy of a yang year³⁸ the position of the subject sees luxuriant development (旺). If I then meet with an energetic configuration that ought to check me, it will be unable to conquer me; it will turn out instead that I am its equal (*ch'i* 齊, *par*)."³⁹

³⁴*Lei-ching t'u-i* 2/41f. We repeatedly draw on this book, which is based on the classical traditions but gives a clearer and more lucid account of the theory of phase energetics than the *Nei-ching* and its commentaries.

³⁵*Su-wen* 69/636.

³⁶*Wu-yün liu-ch'i*, p. 21.

³⁷See below, p. 103.

³⁸That is, a year qualified by an odd-numbered celestial stem.

³⁹*Lei-ching t'u-i* 2/43.

He continues on the subject of circuit phases on equal energetic levels: "In a year of energetic redundancy (*t'ai-kuo chih nien* 太過之年) we inversely witness a transformation due to equality, with the [effects] conquering the position of the subjects. For instance, the *circuitus humi kung maioris* 太宮土運 inversely proves equal to the transformatory influence (*transformatio, hua*) of the *circuitus ligni*." ⁴⁰

These explanations show that the effect of a redundant C. P. on neighboring phases is quite similar to the effect defined as "violation" (*violatio, wu*) in regard to the E. P. ⁴¹ That the term in phase theory is *ch'i*, "equal," instead of *wu*, "violating," probably reflects the fact that here a constant rather than an abnormal relationship is being described.

The repercussions of energetic redundancy of the circuit phases on the climate, the society, and the microcosm are set forth in great detail in *Su-wen* 69/636f. for the *circuitus magni*, the circuit phases conditioning the overall qualities of the year: "If in a given year Wood is redundant, the energy of Wind will be rampant; the *humus lienalis* ⁴² will be subject to heteropathies; the people will fall ill with indigestion and subsequent diarrhea; and the intake of food will decrease and great fatigue will ensue. . . . ⁴³ If in a given year Fire is redundant, the *metallum pulmonale* ⁴⁴ will be subject to heteropathies; the people will suffer from malaria and subsequent cachexia; cough with bloody sputum and bloody diarrhea will occur. . . . If in a given year Earth is redundant, rain and humid weather will prevail; the *aqua renalis* ⁴⁵ will be subject to heteropathies; the people will suffer from abdominal pains; depressions will occur. . . . If in a given year Metal is redundant, drought will be rampant; the *lignum hepaticum* ⁴⁶ will be subject to hetero-

⁴⁰*Ibid.*, 2/42.

⁴¹See above, p. 53.

⁴²That is, the quality of the E.P. (Earth) corresponding to the *orbis lienalis*.

⁴³This and what follows are only brief extracts from the classical text. A translation of the complete passage would necessitate a more ample explication of pathology and its terminology than the limits of the present study allow.

⁴⁴That is, energy of the quality (Metal) which characterizes the *orbis pulmonalis*.

⁴⁵That is, energy of the quality (Water) which characterizes the *orbis renalis*.

⁴⁶The Wood of the *orbis hepaticus*.

pathies; the people will complain of pains in the flanks and in the abdomen; there will be red and painful eyes, styes, and temporary deafness. . . . If in a given year Water is redundant, the cold will be rampant and heteropathies will hurt the *ignis cardialis*;⁴⁷ the people will suffer from fevers, inner restlessness, rheumatic pains, and cold diseases in all parts of the body. . . .”

Energetic deficiency (*pu-chi*) is the inverse of redundancy; the affected circuit phase becomes recessive in duration and intensity as compared to its neighbors. Hence its qualities are overlaid more or less by the qualities of the *phases* preceding and following it. As Chang Ching-yüeh puts it: “In a year of energetic deficiency that which [ought] to conquer [me] combines⁴⁸ with my own transformatory influence (*hua*). For instance, the transformatory [Earth] influence of the *circuitus humi kung minoris* (少宮土運) combines with that of Wood, the transformatory [Wood] influence of the *circuitus ligni chüeh minoris* (少角木運) combines with that of Metal. . . .” and so on.⁴⁹

The relation denoted by the technical term *chien-hua* 兼化, “combined transformation” (*transformatio coalescens*), is identical with that for which in connection with the E.P.s the term *ch’eng*, “accroachment,” is used. The designation depends on whether it is viewed as a constant cyclic phenomenon (in the case of the circuit phases) or as an abnormal event (with the evolutive phases).

The repercussions of energetic deficiency on climate, society, and the microcosm are described in the *Su-wen* 69/642f.: “If in a given year Wood is deficient, drought will be rampant; the enlivening energy (*ch’i vitale*) will lack [sufficient] resonance; the vegetation will be retarded in its development. . . the people will suffer from cold, pains in the flanks and in the abdomen, flatulence, and watery diarrhea. . . If there is a *reversio*,⁵⁰ [on the other hand] scorching and sweltering heat will prevail [as an effect of] Fire. . . . If in a given year Fire is deficient, cold will be rampant; the regime of growth will not assert

⁴⁷The Fire of the *orbis cardialis*.

⁴⁸*Chien* 兼, *coalescere*.

⁴⁹*Lei-ching* t’ui-i 2/42.

⁵⁰This term is explained later on in this chapter, under the heading “Variability of Conquest and Return.”

itself; plants will bud and then wither. . . the people will suffer from pains in the chest, plethora of the midriff, heaviness of the limbs, ischiatic pains, and sudden aphasia accompanied by pain in the heart. . . . If in a given year Earth is deficient, Wind will be rampant and the energetic configuration required for the ripening [of the crops] will not establish itself;⁵¹ the vegetation may develop luxuriantly. . . yet will only show a splendid appearance, bearing no fruit. . . . The people will suffer from intestinal disease and from cholera, heavy limbs, fatigue, and abdominal pains. . . . If in a given year Metal is deficient, scorching heat and Fire will be rampant; the enlivening energy will assert itself and the energetic configuration favorable to growth will prevail;⁵² beings will develop luxuriantly. . . people will suffer from short breath, fatigue of the upper limbs, colds and hematuria. . . . If in a given year Water is deficient, humidity will prevail; the energy favoring growth will assert itself in a perverted manner; maturation will be accelerated. . . the people will suffer from abdominal plethora, fatigue, . . . ulcers, and diseases of the joints. . . .”

From what precedes it is evident that—in conformity with the constant alternation of odd- and even-numbered celestial stems—the circuit phases librate regularly between redundancy and deficiency. Eight times in the sixty-year cycle the qualities of the circuit phases manifest themselves in a balanced way, at the occasion of the “Year Coincidence” (*conventus annorum, sui-hui* 歲會), which is accompanied by a “balanced energetic configuration” (*configuratio aequa, p’ing-ch’i* 平氣).⁵³ The “Year Coincidence”⁵⁴ occurs when the quality of the celestial stem of the year (defined according to the C.P.s) tallies with that of the terrestrial branch of the year (defined according to the correspondence between terrestrial branches and E.P.s). At the same time the terrestrial branch of the year must correspond

⁵¹化氣不令。

⁵²Rendered in technical usage: “will achieve single-handed conquest.”

⁵³*Su-wen* 68/620.

⁵⁴Also called *sui-chih* 歲直, *positio recta anni*, or *sui-wei* 歲位. See *ibid.* and note 3 in the *Su-wen i-shih*, p. 446 (Chapter 68).

to the E.P. Earth or to the “correct” branch of one of the four peripheral evolutive phases.

If the Twelve Terrestrial Branches are arranged on a circle divided into four equal segments, each segment encloses three “positions” (*wei* 位, *positiones*). Listed clockwise, the first of these positions is the “oblique” (*hsieh* 邪) or “wrong” position (*fei-ch’i-wei* 非其位) of the direction and its corresponding E.P.; the second or middle position (which is oriented upon a cardinal point) is the “correct” (*cheng* 正) position; and the third, a transitional position, is called “position of the E.P. Earth” (Fig. 15).⁵⁵

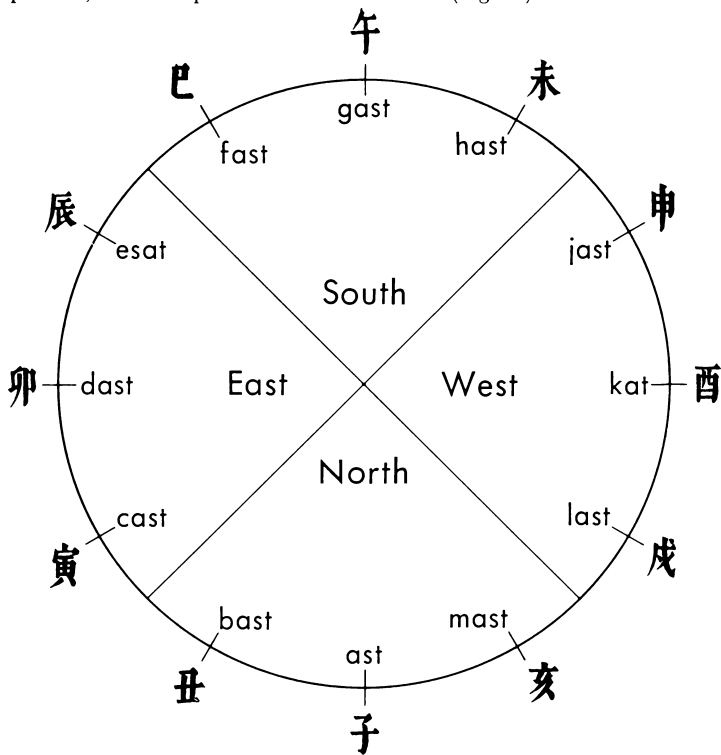


Fig. 15

According to the criteria just defined, a *conventus annorum* occurs in each cycle in the years shown in Table 6. The *Nei-ching* theory that the Year Coincidence involves a balanced energetic

⁵⁵See p. 51 above as well as Fig. 10 in the *Su-wen i-shih*.

Table 6. Occurrence of the *Conventus annorum*

Year	<i>Transvectus sive circuitus</i>
<i>dust-dast</i> (4)	<i>ligni</i>
<i>ust-last</i> (11)	<i>humi</i>
<i>cust-ast</i> (13)	<i>aquae</i>
<i>bust-kat</i> (22)	<i>metalli</i>
<i>fust-bast</i> (26)	<i>humi</i>
<i>ust-esat</i> (41)	<i>humi</i>
<i>esut-gast</i> (55)	<i>ignis</i>
<i>fust-hast</i> (56)	<i>humi</i>

configuration (*configuratio aequa*) seems to rest solely on the passage of the *Su-wen* (68/620, *Su-wen i-shih*, p. 446) already quoted. It implies that the energetic redundancy or deficiency determined by the yinyang quality of the celestial stem assigned to the circuit phase is compensated for or neutralized by the opposite effective tendency of a terrestrial branch (at the same pole in the cycle of the E.P.s). Later experts, led by Chang Ching-yüeh of the Ming period,⁵⁶ advocate a theory that is in incomparably better agreement with principle, namely, that the “balanced energetic configuration” results whenever the circuit phase is damped by an energetic configuration in accordance with the conquest sequence (Sequence II) of the E.P.s. This relationship is designated as “Torment of Heaven” (*caeli supplicio*), and will be treated in greater detail in connection with the coupling modes of circuit phases and configurations.⁵⁷ The balanced energetic configuration, irrespective of the cyclical combination on which it rests, may be considered the ideal standard of the circuit phases; in *Su-wen* 70/659f, its effects are allotted space out of all relation to its practical significance. From this passage the principal effects of the three circuit phase inflections may be summarized as in Table 7.

⁵⁶*Lei-ching t'u-i* 2/43: “If the circuit phase is redundant, it is damped; if it is deficient, it is assisted.”

⁵⁷See the following sections.

Table 7. The Three Energetic Configurations of the Circuit Phases

<i>Circuitus</i>	<i>Configuratio aequa</i>	<i>Circuitus deficiens</i>	<i>Circuitus redundans</i>
Wood (<i>lignum</i>)	Spreading harmony	Scanty harmony	Mighty development
Fire (<i>ignis</i>)	Rising brightness	Covered brightness	Flaming light
Earth (<i>humus</i>)	Founded transformation	Lowly limitation	Ample profusion
Metal (<i>metallum</i>)	Open arrangement	Subordinate change	Solid accomplishment
Water (<i>aqua</i>)	Silent submission	Meager trickle	Inundation

Based on the *Su-wen i-shih* 70/481; see its table uniting all correspondences of the *configuratio aequa*.

Redundancy (*t'ai-kuo*), deficiency (*pu-chi*), and balanced energetic configuration (*p'ing-ch'i*), the “three energetic configurations” (*san-ch'i* 三氣) of the circuit phases,⁵⁸ cover practically all the inflections that the circuit phases by themselves exhibit in the classical and secondary literature. The interpretation of all the combinations and gradations resulting from the interaction of the great, dominant, and deversant circuit phases is left to the discretion of practitioners with a speculative leaning.

INFLECTIONS OF THE ENERGETIC CONFIGURATIONS

The relationship of energetic configurations (*ch'i*), for which we use the term “inflection,” is conjugation or “yoking together”⁵⁹ of positions at equal levels but of opposite polarity: a dominant configuration (*configuratio dominans*, *chu-ch'i*) with a deversant configuration (*configuratio deversans*, *k'o-ch'i*).

The rhythm of the dominant configurations, immutable through the years, corresponds to the structive, concrete influence of immobile Earth. As “terrestrial configurations” (*ti-ch'i*)⁶⁰ they correspond to the structive components of climatic, immunological, and other cosmic situations. The deversant energetic configurations, changing every year, are

⁵⁸*Su-wen* 70/659 *et passim*.
⁵⁹*Chia-lin* 加臨 and *hsiang-lin* 相臨 (*contactus*) are variant designations of this concert of forces.
⁶⁰*Lei-ching* *t'u-i* 2/47.

emblems of the ever-moving Heavens. As “celestial configurations” (*t’ien-ch’i*) they correspond to the active, dynamizing components of any climatic situation.⁶¹

Certain notions suggested by the concepts *dominus* and *deversor* are explicitly ruled out by definition, so that the deversant configuration is assigned the determinative and controlling function, and the dominant configuration must abide with a subordinate, associate role. Keeping in mind this particular interpretation will enable us to see, in what follows, the systematic cohesion between postulates and conventions that may otherwise seem irreconcilable. Between deversant and dominant configurations three types of conjugate relations are of prognostic significance: “agreement” (= identity, *t’ung-ch’i* 同氣, *configurationes communes*); “secundovection” or concurrence (= similar sense of flow, *shun* 順, *secundovectio*); “contravection” or contrariety (= opposite sense of flow, *ni* 逆, *contravectio*). Dominant and deversant configurations are “in agreement” if, for a certain “step” (*pu*, *gradus*) they agree simultaneously in the qualities of their corresponding evolutive phases and in their yinyang polarity.

The configurations must be examined separately for each step. Because there are different enumeration orders of dominant and deversant configurations,⁶² “agreement” occurs only in 50 percent of the years; three years in which *configurationes communes* occur in either one or four of the six steps alternate with three years entirely devoid of “agreement.”

“Agreement” between deversant and dominant configurations means that active and structive components in the macrocosm are identically oriented. This favors extreme development of the climatic and biotopic (immunological) qualities of the configurations; the inevitable repercussions on neighboring steps are disturbances and an unbalanced meteorological evolution. “Secundovection” and “contravection” presuppose that “if the configurations establish a regular relationship, there is harmony (氣相得則和), if not, a pathological situation ensues (不相得則病).”⁶³ An additional rule is: “If the *dominus*

⁶¹*Ibid.*, commentary by Wang Ping in the *Su-wen* 74/807.

⁶²See the diagrams on pp. 72–75 above.

⁶³*Su-wen* 67/597.

conquers, this is contravection; if the *deversor* conquers, this is secundovection.”⁶⁴

A relationship between a dominant and a deversant configuration is “regular” only if it is initiated by the active pole (the deversant configuration) and if it corresponds to a normal, “physiological” order (Sequence I or II) of the E.P.s.⁶⁵ Secundovection and a harmonious overall situation ensue if the dynamic energy of the active component (i.e., of the *deversor*) prevails in a productive (*sheng*) or checking (*k’o*) manner over the static energy of the structive component (i.e., the *dominus*).⁶⁶ From the inverse relation, with the *dominus* checking the *deversor*, a disharmonious and critical climatic situation ensues. An additional rule is: “If the “sovereign” (*chün* 君) steps into the place of the “minister” (*ch’en* 臣) this is secundovection; if the “minister” steps into the place of the ‘sovereign’ this is contravection.”⁶⁷

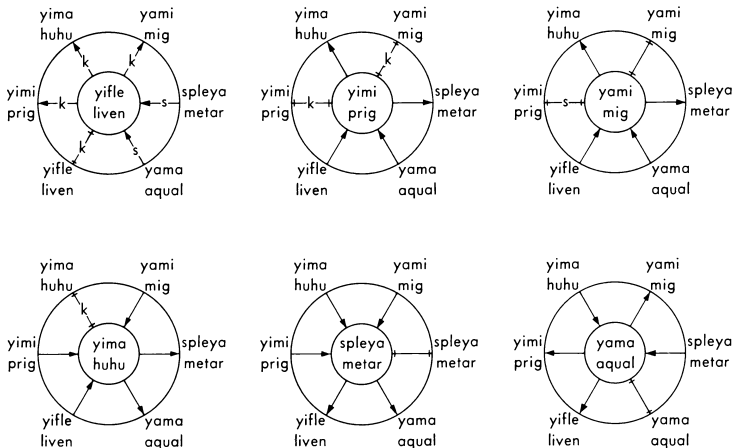


Fig. 16

⁶⁴*Su-wen* 74/806. The word *ts'ung* 從, “following,” is used here as a synonym of *shun* 順, *secundovection*.

⁶⁵Cf. p. 52 above.

⁶⁶*Nei-ching chiang-i* 內經講義, p. 163; *Chung-i-hsüeh kai-lun*, p. 37f.

⁶⁷*Su-wen* 68/620.

This rule applies exclusively to the E.P. Fire, split into *ignis principis* and *ignis ministri*. If, for a given step, the mobile deversant configuration is represented by minor yin (= *ignis principis*) and if this meets with *ignis ministri yang minoris* for *configuratio dominans* (= “in the fixed position” [wei]), secundovection ensues; if, in the contrary, the *configuratio deversans ignis ministri* steps into the (fixed) position of the *configuratio dominans ignis principis*, contravection is the consequence.⁶⁸

A comparative view of the inflections of the energetic configurations is given in Fig. 16.

Table 8. *Yin flectens imperat caelo*

Gradus	Configuratio		Meteorology	Pathology
	Deversans	Dominans		
I	<i>spleya</i> <i>metar</i>	<i>yifle</i> <i>liven</i>	First onset of severe cold, onset of the “destructive configuration” (<i>sha-ch’i</i>)	Cold in the right side, in the lower parts
II	<i>yama</i> <i>aqual</i>	<i>yimi</i> <i>prig</i>	Persistent cold, hoar frost; spread of the “destructive configuration”; deterioration of the shoots; alternation of cold and rain	Hotness emanating from the center of the body
III	<i>yifle</i> <i>liven</i>	<i>yami</i> <i>mig</i>	Frequent windy days	Spontaneous tears, ringing of the ears, dizziness
IV	<i>yimi</i> <i>prig</i>	<i>yima</i> <i>huhu</i>	Sweltering heat	Icterus, swellings all over the body
V	<i>yima</i> <i>huhu</i>	<i>spleya</i> <i>metar</i>	Alternation of humid and dry weather; finally cool days, rain and wind	
VI	<i>yami</i> <i>mig</i>	<i>yama</i> <i>aqual</i>	Return of warm weather, powerful onset of yang, hatching of the insects; rivers do not freeze; powerful development of the telluric configuration; the vegetation starts to grow; people feel at ease	Fever diseases

Immunology: Disposition for “wind” diseases during the first half, for “heat” diseases during the second half of the year; in the middle of the year alternation of “wind” and “drought.”

General Prescriptions: For harmonizing the constitution, pungent *sapores* during the first half, salty *sapores* during the second half of the year.

⁶⁸See also *Su-wen* 67/597 and the commentary of Chang Chih-ts’ung on p. 600 of the same text.

Secundovection between the two configurations of a step favors a balanced meteorological and a stable and propitious immunological situation; contravection between the configurations entails a tense, unstable meteorological and an insecure or even dangerous immunological situation.

We sum up in Tables 8–13 the concrete climatic and immunological consequences of a deversant and a dominant energetic configuration, as they are described in Chapter 71 of the *Su-wen*.⁶⁹ Here and elsewhere throughout the book these acronyms will be used to refer to the Five Evolutive Phases and their emblems and qualities:

<i>lignum, ventus</i> (Wood and Wind)	<i>liven</i>
<i>ignis principis</i> (Sovereign Fire)	<i>prig</i>
<i>ignis ministri</i> (Ministerial Fire)	<i>mig</i>
<i>humus humida</i> or <i>humiditas</i> (Earth and Humidity)	<i>huhu</i>
<i>metallum aridum</i> or <i>ariditas</i> (Metal and Dryness)	<i>metar</i>
<i>aqua algida</i> or <i>algor</i> (Water and Cold)	<i>aqual</i>

The Coupling (Contactus, hsiang-lin 相臨) of Circuit Phases and Energetic Configurations 運氣相臨

For didactic reasons we have analyzed separately the inflections of circuit phases and energetic configurations. In practice, data of immediate significance are coupled, just as weather always is the combined effect of terrestrial, structive (topological, hydrological, etc.) factors and changing macrocosmic, active influences (temporal variables).

The coupling of circuit phases and configurations may take place on any level, but in practice prognosis is based on a few salient data, which alone are described in great detail. On this premise we shall consider the coupling of (a) *circuitus magnus* (Great Circuit Phase) and *configuratio imperans caelo* (Heaven-Governing Configuration); (b) Great Circuit Phase, Heaven-Governing Configuration, and the evolutive phase of the terrestrial branch; and (c) Great Circuit Phase and *configuratio in fontibus* (Configuration in the Sources).

⁶⁹These tables are based on the summaries in *Su-wen i-shih* 71/519ff.

Table 9. *Yin minor imperat caelo*

Gradus	Configuratio		Meteorology	Pathology
	Deversans	Dominans		
I	yama aqual	yifle liven	Onset of cold, hibernation of insects and animals; freezing of brooks, wind; bitter cold (covered sky)	Arthroses, arthritis, sciatica; if there is a change to "heat," inner ulcers and outward swellings
II	yifle liven	yimi prig	With the onset of the yang configuration: wind; spring weather, budding and thriving of the vegetation interspersed with cold days	Retention of urine; dim sight, inflammations of the eye; plethoric heat
III	yimi prig	yami mig	Great heat, powerful development of the flora and fauna; sporadic cold days.	Circulation troubles, pains in the heart; alternation of heat and cold; short breath, red eyes
IV	yima huhu	yima huhu	Onset of damp heat; abundant and prolonged rains, alternation of cold and hot weather	Dry throat, icterus; cold in the head, blocked nasal passages, nosebleed; excretion of mucus
V	yami mig	spleya metar	Return of dry (or moderately damp) heat, thriving vegetation; "healthy" weather	(Fever diseases)
VI	spleya metar	yama aqual	Drought; cooler days; finally cloudy and rainy days	Coughs, phthisis (hemoptisis), intestinal diseases

Immunology: Fever diseases during the first, "cold" diseases (that may likewise be accompanied by fever) during the second half of the year. Propensity to short breath, hemoptisis, epistaxis (nosebleed), red eyes, hordeolum, inflammation in the canthus; gastritis; pains in the heart; pains in the back; tympanism, bloody feces, dry throat.

General Prescriptions: For harmonizing the *configuratio ignis* during the first half of the year: salty and cold prescriptions; if energy is to be drained off: pungent *sapores*; during the second half of the year: sour *sapores* for the concentration and pungent *sapores* for the draining off of energy.

Table 10. *Yin maior imperat caelo*

Gradus	Configuratio		Meteorology	Pathology
	Deversans	Dominans		
I	<i>yifle</i> <i>liven</i>	<i>yifle</i> <i>liven</i>	Cold recedes, spring comes accompanied by wind, budding vegetation, mild weather; finally alternation of humid and windy weather, yet little rain	Diseases of <i>hsüeh</i> * and of the muscles and joints; fatigue, atrophies
II	<i>yimi</i> <i>prig</i>	<i>yimi</i> <i>prig</i>	Regime of sweltering heat; powerful development of the vegetation; timely rains and humidity	Epidemics of diverse origins and symptomatology
III	<i>yima</i> <i>huhu</i>	<i>yami</i> <i>mig</i>	At first warm weather benefiting the vegetation; timely rains; finally cooler days	Fatigue, swellings of the abdomen and belly
IV	<i>yami</i> <i>mig</i>	<i>yima</i> <i>huhu</i>	Alternation of sultry, oppressive and cool, windy days; dew, mists, humidity; autumnal overall characteristics of the weather	Hot skin; petechial hemorrhages; malaria; plethora, chiefly abdominal; swellings
V	<i>spleya</i> <i>metar</i>	<i>spleya</i> <i>metar</i>	Autumnal weather, cold, fog, first hoar frosts; leaves are dropped, early cold periods	Skin diseases
VI	<i>yama</i> <i>aqual</i>	<i>yama</i> <i>aqual</i>	Severe cold, abundant precipitation; then frost and light snow	Diseases of the joints (rheumatism, sciatica)

Immunology: Abdominal plethora induced by cold and humid weather.

General Prescriptions: Sharp and pungent *sapores*.

*For this term, see p. 185.

Table 11. *Yang minor imperat caelo*

Gradus	Configuratio		Meteorology	Pathology
	<i>Deversans</i>	<i>Dominans</i>		
I	<i>yimi</i> <i>prig</i>	<i>yifle</i> <i>liven</i>	Stormy weather; the cold recedes; budding vegetation, mild cold reversals	Epidemics; hemorrhages from nose and mouth; red eyes, cough; stagnant circulation; headache; plethora in the chest; ulcerous skin
II	<i>yima</i> <i>huhu</i>	<i>yimi</i> <i>prig</i>	Cloudy, hazy weather, rain	Cough, contravections of energy [circulatory collapses]; vomiting, sore throat; headache, unconsciousness, fainting; suppurating ulcers
III	<i>yami</i> <i>mig</i>	<i>yami</i> <i>mig</i>	Great dry heat	Inner heat [heat stroke]; deafness, dim sight, hyperemia in the head; ulcers; cough colds in the head, nosebleed, obstructed nasal passages
IV	<i>spleya</i> <i>metar</i>	<i>yima</i> <i>huhu</i>	Cooler days, sporadic hot weather; dew	Plethora, fatigue
V	<i>yama</i> <i>aqual</i>	<i>spleya</i> <i>metar</i>	Further cooling off; transition to rainy cold autumn weather	—
VI	<i>yifle</i> <i>liven</i>	<i>yama</i> <i>aqual</i>	Stormy and foggy weather (fog, dew)	Heartache, coughs

Immunology: The antagonism of heat and cold induces ulcers without, malaria, diarrhea within; deafness; vomiting; dim eyesight.

General prescriptions: Salty and pungent prescriptions as a general rule; sour *sapores* for draining off energy.

Table 12. *Splendor yang imperat caelo*

Gradus	Configuratio		Meteorology	Pathology
	Deversans	Dominans		
I	yima huhu	yifle liven	Early frost, sever cold, ice; finally rain	Plethora accompanied by fever, flushed, puffy face; sleepiness, nose- bleed, sneezing; dark colored or red and scarce urine
II	yami mig	yimi prig	Spreading warmth, germinating vegetation	Epidemics and strokes
III	spleya metar	yami mig	Preponderantly cool weather; later drought and heat; then again damp weather	Alternation of chills and heat flushes
IV	yama aqual	yima huhu	Wet and cold weather	Epileptiform symptoms; tremblings, deliriums, shallow accelerated breath; dry throat; thirst, sore throat; ulcers and furuncles; malaria accompanied by shivers; limp extremi- ties; hematuria.
V	yifle liven	spleya metar	Spring weather with flourishing vegetation	
VI	yimi prig	yama aqual	Warm weather, insects emerging again; brooks do not freeze.	Fever diseases

Immunology: Coughs, dry throat; alternation of heat (fever) and frost (shivers);
ulcers.
General Prescriptions: Salty prescriptions for harmonizing the constitution.

THE COUPLING OF GREAT CIRCUIT PHASE AND HEAVEN-GOVERNING
CONFIGURATION

The Great Circuit Phase covers the active aspect, primarily defined in time, of the overall characteristics of the year; the Heaven-Governing Configuration indicates the structive aspect, primarily based on topological factors of the entire year.⁷⁰ Because of the fundamental importance of these two elements, their mutual relationship deserves priority of discussion. When the Great Circuit Phase and the Heaven-Governing Configura-

⁷⁰See the *Su-wen i-shih* 66/418f.

Table 13. *Yang maior imperat caelo*

Gradus	Configuratio		Meteorology	Pathology
	Deversans	Dominans		
I	<i>yami</i> <i>mig</i>	<i>yifle</i> <i>liven</i>	Powerfully rising warmth, early germination of plants	Epidemics; fevers; headaches; sores and furuncles
II	<i>spleya</i> <i>metar</i>	<i>yimi</i> <i>prig</i>	Cold reversals with damage to the vegetation; cool weather	Plethora, stagnant circulation
III	<i>yama</i> <i>aqual</i>	<i>yami</i> <i>mig</i>	Rain, moist and cool weather	Sensations of outward chills and inner heat; inner ulcers; derangements, depressive states; high fevers with slowed down pulse, limpness; diarrhea
IV	<i>yifle</i> <i>liven</i>	<i>yima</i> <i>huhu</i>	Wind and rain; thriving vegetation	
V	<i>yimi</i> <i>prig</i>	<i>spleya</i> <i>metar</i>	<i>Reversio</i> of yang, warm weather, ripening flora	
IV	<i>yima</i> <i>huhu</i>	<i>yama</i> <i>aqual</i>	Moist and cool weather; later frosts, fog; overcast weather with wind	

Immunology: Atrophies, weakness of the muscles; diarrhea; dark or bloody urine. General Prescriptions; Sharp prescriptions for drying and calefaction (to compensate for the cool and moist over-all character of the year).

tion couple as a result of the regular calendaric combinations between celestial stems and terrestrial branches, the qualities and sequences of the evolutive phases generate five kinds of interaction:

1. The Heaven-Governing Configuration produces the Great Circuit Phase (*ch'i sheng yün*); there prevails *transformatio secundovehens* ("concurring transformation," *shun-hua* 順化).
2. The Heaven-Governing Configuration checks the Great Circuit Phase (*ch'i k'o yün*); there prevails *caeli supplicium* ("Torment of Heaven," *t'ien-hsing* 天刑).
3. The Great Circuit Phase produces the Heaven-Governing Configuration; there prevails *contravectio parva* ("minor contrariety," *hsiao-ni* 小逆).
4. The Great Circuit Phase checks the Heaven-Governing

Configuration (*yün k'o ch'i*); this is *contactus sine harmonia* ("disharmonious coupling," *pu-ho* 不和).

5. The Great Circuit Phase and the Heaven-Governing Configuration are of identical quality (*yün ch'i hsiang-t'ung*); there prevails *congruentia caelestis* ("Congruence of Heaven," *t'ien-fu* 天符). As may be seen in Fig. 17, each of these five relationships occurs twelve times in the course of a 60-year cycle.

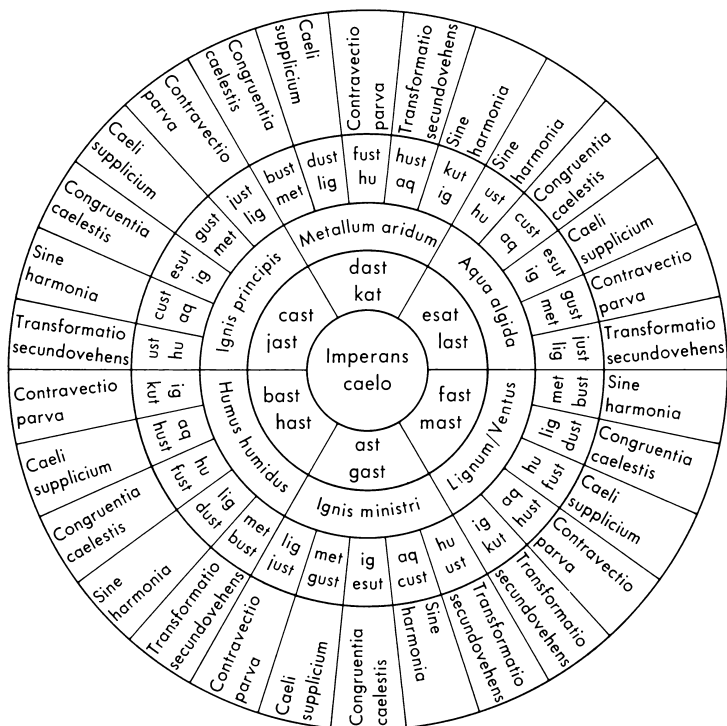


Fig. 17

The technical terms used to designate the five coupling modes suggest their climatic and immunological consequences. As a rule, the decisive role in conditioning positive empirical phenomena is attributed to the energetic configuration (*ch'i*) immanent in the terrestrial (topological, etc.) situation, as

opposed to the cosmic influences variable in time (*circuitus, yün*). Now if it happens that these latter influences seem to arise out of and reflect the terrestrial conditions—in other words if the circuit phase proceeds from the ruling energetic configuration (Heaven-Governing Configuration) in accordance with Sequence I of the E.P.s, a harmonious meteorological evolution and a “concurring transformation” ensue. Under any other conditions, tension, critical antagonism, and extreme weather situations must be expected. These tensions and antagonisms will remain within narrow bounds and may eventually be completely counterbalanced or—to the contrary, may indirectly be increased to critical intensity—if the leading influence on the overall energetic setup of the year is exercised by the circuit phase, in other words if the terrestrial situation appears to be determined by the cosmic influences variable in time. In this case there results only a “minor contrariety.”

Far more powerful tensions result from inhibitory relationships developing in accordance with the E.P. conquest sequence (Sequence II). This is the case when the Heaven-Governing Configuration checks or restrains the Great Circuit Phase, entailing a “Torment of Heaven,” the mutilation of cosmic influences; or, still more critically, when the Great Circuit Phase checks the Heaven-Governing Configuration, thus bringing about a “disharmonious coupling.” Analogously, even more critical than the coincidence of equidirectional deversant and dominant configurations is the match called “Congruence of Heaven” (*t'ien-fu* 天符), involving a Heaven-Governing Configuration and a Great Circuit Phase of identical quality; such “singleness of effort” favors extreme meteorological developments.

THE COUPLING OF THE GREAT CIRCUIT PHASE, HEAVEN-GOVERNING CONFIGURATION, AND EVOLUTIVE PHASE OF THE TERRESTRIAL BRANCH

We have earlier discussed a situation called “Year Coincidence” (*conventus annorum, sui-hui*), defined as a qualitative coincidence between the celestial stem (of the Great Circuit Phase) and the

Table 14. Occurrence of the *Congruentia caelestis maxima*

Year	<i>Circuitus/Transvectus/Configuratio imperans caelo</i>
<i>bust-kat</i> (22)	<i>metalli</i>
<i>fust-bast</i> (26)	<i>humi</i>
<i>esut-gast</i> (55)	<i>ignis</i>
<i>fust-hast</i> (56)	<i>humi</i>

terrestrial branch of the year, determined in accordance with the Five E.P.s. The agreement is even more inclusive if the “Year Coincidence” coincides with the “Congruence of Heaven”—in other words, when the qualities of the Great Circuit Phase, Heaven-Governing Configuration, and evolutive phase of the terrestrial branch are congruent. This event, called the Supreme Congruence of Heaven (*congruentia caelestis maxima*, *t’ai-i*

Table 15. Occurrence of the *Congruentia caelestis communis*

Year	<i>Transvectus sive circuitus</i>
<i>gust-gast</i> (7)	<i>metalli</i>
<i>just-jast</i> (9)	<i>ligni</i>
<i>ust-last</i> (11)	<i>humi</i>
<i>gust-ast</i> (37)	<i>metalli</i>
<i>just-cast</i> (39)	<i>ligni</i>
<i>ust-esat</i> (41)	<i>humi*</i>

*It should be noted that the years 41 and 11 have already been enumerated among the ordinary *conventus annorum*.

Table 16. Supervention of the *Conventus annorum communis*

Year	<i>Transvectus sive circuitus</i>
<i>hust-hast</i> (8)	<i>aquae</i>
<i>kut-kat</i> (10)	<i>ignis principis</i>
<i>kut-fast</i> (30)	<i>ignis ministri</i>
<i>hust-bast</i> (38)	<i>aquae</i>
<i>kut-dast</i> (40)	<i>ignis principis</i>
<i>kut-mast</i> (60)	<i>ignis ministri</i>

Table 17. Couplings and Inflections of Circuit Phases and Energetic Configurations

Year	Stem/ Branch	Configuratio imperans caelo	Circuitus magnus	Configuratio in fontibus
1	<i>ust-ast</i>	<i>yimi, prig</i>	<i>humus redundans</i>	<i>spleya, metar</i>
2	<i>bust-bast</i>	<i>yima, huhu</i>	<i>metallum deficiens</i>	<i>yama, aqual</i>
3	<i>cust-east</i>	<i>yami, mig</i>	<i>aqua redundans</i>	<i>yifle, liven</i>
4	<i>dust-dast</i>	<i>spleya, metar</i>	<i>lignum deficiens</i>	<i>yimi, prig</i>
5	<i>esut-esat</i>	<i>yama, aqual</i>	<i>ignis redundans</i>	<i>yima, huhu</i>
6	<i>fust-fast</i>	<i>yifle, liven</i>	<i>humus deficiens</i>	<i>yami, mig</i>
7	<i>gust-gast</i>	<i>yimi, prig</i>	<i>metallum redundans</i>	<i>spleya, metar</i>
8	<i>hust-hast</i>	<i>yima, huhu</i>	<i>aqua deficiens</i>	<i>yama, aqual</i>
9	<i>just-jast</i>	<i>yami, mig</i>	<i>lignum redundans</i>	<i>yifle, liven</i>
10	<i>kut-kat</i>	<i>spleya, metar</i>	<i>ignis deficiens</i>	<i>yimi, prig</i>
11	<i>ust-last</i>	<i>yama, aqual</i>	<i>humus redundans</i>	<i>yima, huhu</i>
12	<i>bust-mast</i>	<i>yifle, liven</i>	<i>metallum deficiens</i>	<i>yami, mig</i>
13	<i>cust-ast</i>	<i>yimi, prig</i>	<i>aqua redundans</i>	<i>spleya, metar</i>
14	<i>dust-bast</i>	<i>yima, huhu</i>	<i>lignum deficiens</i>	<i>yama, aqual</i>
15	<i>esut-east</i>	<i>yami, mig</i>	<i>ignis redundans</i>	<i>yifle, liven</i>
16	<i>fust-dast</i>	<i>spleya, metar</i>	<i>humus deficiens</i>	<i>yimi, prig</i>
17	<i>gust-esat</i>	<i>yama, aqual</i>	<i>metallum redundans</i>	<i>yima, huhu</i>
18	<i>hust-fast</i>	<i>yifle, liven</i>	<i>aqua deficiens</i>	<i>yami, mig</i>
19	<i>just-gast</i>	<i>yimi, prig</i>	<i>lignum redundans</i>	<i>spleya, metar</i>
20	<i>kut-hast</i>	<i>yima, huhu</i>	<i>ignis deficiens</i>	<i>yama, aqual</i>

		Transformations					
		Contactus sine inflectio	Victoria	Reversio	Configuratio imperans caelo	Configuratio in fontibus	Circuitus magnus
1	transformatio secundonehens	—	—	—	calor	pluvia	ariditas
2	transformatio secundonehens	calor ^a	algor	algor	humor	limpiditas	algor
3	sine harmonia	—	—	—	ardor	algor	ventus
4	caeli supplicium; conventus annorum	limpiditas	calor	calor	ariditas	ventus	calor
5	caeli supplicium	—	—	—	algor	calor	humor
6	caeli supplicium	ventus	limpiditas	limpiditas	ventus	humor	ardor
7	caeli supplicium; congruentia caelestis communis	—	—	—	calor	limpiditas	ariditas
8	caeli supplicium; conventus annorum communis	pluvia	ventus	ventus	pluvia	algor	algor
9	contrafectio parva; congruentia caelestis communis	—	—	—	ardor	ventus	ventus
10	sine harmonia; conventus annorum communis	algor	pluvia	pluvia	ariditas	calor	calor
11	sine harmonia; conventus annorum; congruentia caelestis communis	—	—	—	algor	humor	humor
12	sine harmonia	calor	algor	algor	ventus	limpiditas	ardor
13	sine harmonia; conventus annorum	—	—	—	calor	algor	limpiditas
14	sine harmonia	limpiditas	calor	calor	pluvia	ventus	algor
15	congruentia caelestis	—	—	—	ardor	ardor	ventus
16	contrafectio parva	ventus	limpiditas	limpiditas	limpiditas	pluvia	calor
17	contrafectio parva	—	—	—	algor	limpiditas	pluvia
18	contrafectio parva	pluvia	ventus	ventus	ventus	algor	ardor
19	contrafectio parva	—	—	—	calor	ventus	limpiditas
20	contrafectio parva	algor	pluvia	pluvia	pluvia	ardor	algor

Note: Established with the aid of Table 28 in the *Su-wen i-shih*, p. 559.

^aLatin meteorological terms used in the last five columns may be interpreted as follows: *calor* (hot weather), *humor* (damp weather), *algor* (cold weather), *ventus* (wind), *ariditas* (drought), *limpiditas* (clear weather), *pluvia* (rains), *ardor* (scorching heat).

Table 17 (Continued)

Year	Stem/ Branch	<i>Configuratio imperans caelo</i>	<i>Circuitus magnus</i>	<i>Configuratio in fontibus</i>
21	<i>ust-jast</i>	<i>yami, mig</i>	<i>humus redundans</i>	<i>yifle, liuen</i>
22	<i>bust-kat</i>	<i>spleya, metar</i>	<i>metallum deficiens</i>	<i>yimi, prig</i>
23	<i>cust-last</i>	<i>yama, aqual</i>	<i>aqua redundans</i>	<i>yima, huhu</i>
24	<i>dust-mast</i>	<i>yifle, liuen</i>	<i>lignum deficiens</i>	<i>yami, mig</i>
25	<i>esut-ast</i>	<i>yimi, prig</i>	<i>ignis redundans</i>	<i>spleya, metar</i>
26	<i>fust-bast</i>	<i>yima, huhu</i>	<i>humus deficiens</i>	<i>yama, aqual</i>
27	<i>gust-east</i>	<i>yami, mig</i>	<i>metallum redundans</i>	<i>yifle, liuen</i>
28	<i>hust-dast</i>	<i>spleya, metar</i>	<i>aqua deficiens</i>	<i>yimi, prig</i>
29	<i>just-esat</i>	<i>yama, aqual</i>	<i>lignum redundans</i>	<i>yima, huhu</i>
30	<i>kut-fast</i>	<i>yifle, liuen</i>	<i>ignis deficiens</i>	<i>yami, mig</i>
31	<i>ust-gast</i>	<i>yimi, prig</i>	<i>humus redundans</i>	<i>spleya, metar</i>
32	<i>bust-hast</i>	<i>yima, huhu</i>	<i>metallum deficiens</i>	<i>yama, aqual</i>
33	<i>gust-jast</i>	<i>yami, mig</i>	<i>aqua redundans</i>	<i>yifle, liuen</i>
34	<i>dust-kat</i>	<i>spleya, metar</i>	<i>lignum deficiens</i>	<i>yimi, prig</i>
35	<i>esul-last</i>	<i>yama, aqual</i>	<i>ignis redundans</i>	<i>yima, huhu</i>
36	<i>fust-mast</i>	<i>yifle, liuen</i>	<i>humus deficiens</i>	<i>yami, mig</i>
37	<i>gust-ast</i>	<i>yimi, prig</i>	<i>metallum redundans</i>	<i>spleya, metar</i>
38	<i>hust-bast</i>	<i>yima, huhu</i>	<i>aqua deficiens</i>	<i>yama, aqual</i>
39	<i>just-east</i>	<i>yami, mig</i>	<i>lignum redundans</i>	<i>yifle, liuen</i>
40	<i>kut-dast</i>	<i>spleya, metar</i>	<i>ignis deficiens</i>	<i>yimi, prig</i>

	<i>Contactus sive infectio</i>	<i>Transformationes</i>				<i>Circuitus magnus</i>
		<i>Victoria</i>	<i>Reversio</i>	<i>Configuratio imperans caelo</i>	<i>Configuratio in fontibus</i>	
21	<i>transformatio secundovehens</i>	—	—	<i>ardor</i>	<i>pluvia</i>	<i>ventus</i>
22	<i>congruentia caelestis maxima; conventus annorum</i>	<i>calor</i>	<i>algor</i>	<i>ariditas</i>	<i>limpiditas</i>	<i>calor</i>
23	<i>congruentia caelestis</i>	—	—	<i>algor</i>	<i>algor</i>	<i>pluvia</i>
24	<i>congruentia caelestis</i>	<i>limpiditas</i>	<i>calor</i>	<i>ventus</i>	<i>ventus</i>	<i>ardor</i>
25	<i>congruentia caelestis</i>	—	—	<i>calor</i>	<i>calor</i>	<i>limpiditas</i>
26	<i>congruentia caelestis maxima; conventus annorum</i>	<i>ventus</i>	<i>limpiditas</i>	<i>pluvia</i>	<i>pluvia</i>	<i>algor</i>
27	<i>caeli supplicium</i>	—	—	<i>ardor</i>	<i>limpiditas</i>	<i>ventus</i>
28	<i>transformatio secundovehens</i>	<i>pluvia</i>	<i>ventus</i>	<i>limpiditas</i>	<i>algor</i>	<i>calor</i>
29	<i>transformatio secundovehens</i>	—	—	<i>algor</i>	<i>ventus</i>	<i>humor</i>
30	<i>transformatio secundovehens; conventus annorum communis</i>	<i>algor</i>	<i>pluvia</i>	<i>ventus</i>	<i>ardor</i>	<i>ardor</i>
31	<i>transformatio secundovehens</i>	—	—	<i>calor</i>	<i>pluvia</i>	<i>ariditas</i>
32	<i>transformatio secundovehens</i>	<i>calor</i>	<i>algor</i>	<i>humor</i>	<i>limpiditas</i>	<i>algor</i>
33	<i>sine harmonia</i>	—	—	<i>ardor</i>	<i>algor</i>	<i>ventus</i>
34	<i>caeli supplicium</i>	<i>limpiditas</i>	<i>calor</i>	<i>ariditas</i>	<i>ventus</i>	<i>calor</i>
35	<i>caeli supplicium</i>	—	—	<i>algor</i>	<i>calor</i>	<i>humor</i>
36	<i>caeli supplicium</i>	<i>ventus</i>	<i>limpiditas</i>	<i>ventus</i>	<i>humor</i>	<i>ardor</i>
37	<i>caeli supplicium; congruentia caelestis communis</i>	—	—	<i>calor</i>	<i>limpiditas</i>	<i>ariditas</i>
38	<i>caeli supplicium; conventus annorum communis</i>	<i>pluvia</i>	<i>ventus</i>	<i>pluvia</i>	<i>algor</i>	<i>algor</i>
39	<i>contraectio parva; congruentia caelestis communis</i>	—	—	<i>ardor</i>	<i>ventus</i>	<i>ventus</i>
40	<i>sine harmonia; conventus annorum communis</i>	<i>algor</i>	<i>pluvia</i>	<i>ariditas</i>	<i>calor</i>	<i>calor</i>

Table 17 (Continued)

Year	Stem/ Branch	Configuratio imperans caelo	Circuitus magnus	Configuratio in fontibus
41	<i>ust-esat</i>	<i>yama, aqual</i>	<i>humus redundans</i>	<i>yima, huhu</i>
42	<i>bust-fast</i>	<i>yifle, liuen</i>	<i>metallum deficiens</i>	<i>yami, mig</i>
43	<i>cust-gast</i>	<i>yimi, frig</i>	<i>aqua redundans</i>	<i>spleya, metar</i>
44	<i>dust-hast</i>	<i>yima, huhu</i>	<i>lignum deficiens</i>	<i>yama, aqual</i>
45	<i>esut-jast</i>	<i>yami, mig</i>	<i>ignis redundans</i>	<i>yifle, liuen</i>
46	<i>fust-kat</i>	<i>spleya, metar</i>	<i>humus deficiens</i>	<i>yimi, frig</i>
47	<i>gust-last</i>	<i>yama, aqual</i>	<i>metallum redundans</i>	<i>yima, huhu</i>
48	<i>hust-must</i>	<i>yifle, liuen</i>	<i>aqua deficiens</i>	<i>yami, mig</i>
49	<i>just-ast</i>	<i>yimi, frig</i>	<i>lignum redundans</i>	<i>spleya, metar</i>
50	<i>kut-bast</i>	<i>yima, huhu</i>	<i>ignis deficiens</i>	<i>yama, aqual</i>
51	<i>ust-cast</i>	<i>yami, mig</i>	<i>humus redundans</i>	<i>yifle, liuen</i>
52	<i>bust-dast</i>	<i>spleya, metar</i>	<i>metallum deficiens</i>	<i>yimi, frig</i>
53	<i>cust-esat</i>	<i>yama, aqual</i>	<i>aqua redundans</i>	<i>yima, huhu</i>
54	<i>dust-fast</i>	<i>yifle, liuen</i>	<i>lignum deficiens</i>	<i>yami, mig</i>
55	<i>esut-gast</i>	<i>yimi, frig</i>	<i>ignis redundans</i>	<i>spleya, metar</i>
56	<i>fust-hast</i>	<i>yima, huhu</i>	<i>humus deficiens</i>	<i>yama, aqual</i>
57	<i>gust-jast</i>	<i>yami, mig</i>	<i>metallum redundans</i>	<i>yifle, liuen</i>
58	<i>hust-kat</i>	<i>spleya, metar</i>	<i>aqua deficiens</i>	<i>yimi, frig</i>
59	<i>just-last</i>	<i>yama, aqual</i>	<i>lignum redundans</i>	<i>yima, huhu</i>
60	<i>kut-mast</i>	<i>yifle, liuen</i>	<i>ignis deficiens</i>	<i>yami, mig</i>

	<i>Contactus sive inflectio</i>	<i>Transformationes</i>				<i>Circuitus magnus</i>
		<i>Victoria</i>	<i>Reversio</i>	<i>Configuratio imperans caelo</i>	<i>Configuratio in fontibus</i>	
41	<i>sine harmonia; conventus annorum; congruentia caelestis communis</i>	—	—	algor	humor	humor
42	<i>sine harmonia</i>	calor	algor	ventus	limpiditas	ardor
43	<i>sine harmonia</i>	—	—	calor	algor	limpiditas
44	<i>sine harmonia</i>	limpiditas	calor	pluvia	ventus	algor
45	<i>congruentia caelestis</i>	—	—	ardor	ardor	ventus
46	<i>contravectio parva</i>	ventus	limpiditas	limpiditas	pluvia	calor
47	<i>contravectio parva</i>	—	—	algor	limpiditas	pluvia
48	<i>contravectio parva</i>	pluvia	ventus	ventus	algor	ardor
49	<i>contravectio parva</i>	—	—	calor	ventus	limpiditas
50	<i>contravectio parva</i>	algor	pluvia	pluvia	ardor	algor
51	<i>transformatio secundovehens</i>	—	—	ardor	pluvia	ventus
52	<i>congruentia caelestis</i>	calor	algor	ariditas	limpiditas	calor
53	<i>congruentia caelestis</i>	—	—	algor	algor	pluvia
54	<i>congruentia caelestis</i>	limpiditas	calor	ventus	ventus	ardor
55	<i>conventus annorum; congruentia caelestis maxima</i>	—	—	calor	calor	limpiditas
56	<i>conventus annorum; congruentia caelestis maxima</i>	ventus	limpiditas	pluvia	pluvia	algor
57	<i>caeli supplicium</i>	—	—	ardor	limpiditas	ventus
58	<i>transformatio secundovehens</i>	pluvia	ventus	limpiditas	algor	calor
59	<i>transformatio secundovehens</i>	—	—	algor	ventus	humor
60	<i>transformatio secundovehens; conventus annorum communis</i>	algor	pluvia	ventus	ardor	ardor

*t'ien-fu*⁷¹ 太乙天符), occurs four times during the sixty-year cycle, in the years shown in Table 14.

Because of the qualitative coincidence of three significant elements it is also called "Triple Conjunction" (*coniunctio triplex, san-ho* 三合).⁷² Probably because of the harmonizing effect of the *conventus annorum*, it favors an equable evolution of the weather.⁷³

THE COUPLING OF GREAT CIRCUIT PHASE AND CONFIGURATION IN THE SOURCES

The "Configuration in the Sources" (*configuratio in fontibus, tsai-ch'üan chih ch'i* 在泉之氣) by its cyclical position and quality always complements the Heaven-Governing Configuration. As ruler of the second half of the year it compensates the energetic quality of the first three "steps." This function comes into particular relief if a qualitative resonance (defined in accordance with the Five E.P.s.) is established between this configuration and the Great Circuit Phase (the latter, by definition, always shows either energetic redundancy or energetic deficiency). If the celestial stem of a year is odd-numbered, so that the configuration compensates for energetic redundancy of the Great Circuit Phase, the ensuing qualitative coincidence is called "Shared Congruence of Heaven" (*congruentia caelestis communis, t'ung t'ien-fu* 同天符) (see Table 15). If the celestial stem of the year is even-numbered, so that the configuration compensates for energetic deficiency of the Great Circuit Phase, the coincidence is called "Shared Year Coincidence" (*conventus annorum communis, t'ung sui-hui* 同歲會) (see Table 16).⁷⁴ In using musical emblems, yang stems are always signaled by the qualifier "major" (*t'ai, maior*) and yin stems by "minor" (*shao, minor*). Therefore the years of a Shared Congruence of Heaven are collectively called the "Triply Major" (*tres maiores, san-t'ai* 三

⁷¹Literally "*tessera congruens caelestis Uni maioris*," in which "*Unum maior*" is a name of the Celestial Pole.

⁷²In *Su-wen* 66/588.

⁷³*Su-wen* 66/588 and the commentaries on p. 589.

⁷⁴*Lei-ching t'u-i* 2/53 *et passim*.

太), and the years of an Agreement in Year Coincidence are designated as the “Triply Minor” (*tres minores, san-shao* 三少).⁷⁵ In keeping with the compensatory function of the Configuration at the Source, its resonance with the Great Circuit Phase generally favors balanced meteorological developments.

All the couplings and inflections of circuit phases and energetic configurations are shown in Table 17.

Empirical Inflections in Phase Energetics

The inflections, combinations, and resonances of energetic configurations and circuit phases are deduced from the postulates of the correspondence system. Although this system is founded upon extensive empirical observation, it is far too abstract to be fundamentally alterable by climatic and meteorological variations. Response to eventualities is concentrated in what we call “empirical inflections,” expressed as simple “if. . . then” rules. With their help, “unusual” meteorological phenomena are reconciled with theory. The empirical inflections of phase energetics have no predictive power. We mention them merely as clues to ancient scientific methods.

VARIABILITY OF CONQUEST AND RETURN

By a rule explained above,⁷⁶ the Heaven-Governing Configuration determining the overall characteristics of the year in addition has particular significance for the climatic qualities of the first three “steps,” that is to say, of the first half of the year. If the quality assigned to this configuration actually turns out to be that of meteorological phenomena observed in the first six months, this event is called “Conquest” (*sheng* 勝, *victoria* [*configurationis imperantis caelo*]). Similarly, the complementary “Configuration in the Sources” holds particular significance for the climatic qualities of the last three “steps,” the second half of the year. The pattern conditioned by this configuration counterbalances that established by the Heaven-Governing Configuration, therefore the appearance of phenomena correspond-

⁷⁵*Lei-ching t'u-i* 2/53.

⁷⁶See p. 74–75.

ing in quality to the Configuration in the Sources is called "Return" (*fu* 復, *reversio* [*configurationis in fontibus*]).

The point is that, although the two configurations are both assigned particular qualities and exact temporal extent, these are not modified or even threatened by temporal or qualitative variations in the world of experience.⁷⁷

This separation of theory and empirical reality tends to deprive the system of phase energetics of all scientific conviction; a theory that cannot be stringently tested by reality is empty speculation. The rules by which Conquest and Return are judged establish only a loose link between theory and empirical data.

They may be summarized thus:

1. The Conquest of the Heaven-Governing Configuration during the first half of the year should be relieved during the second half by the complementary Return of the Configuration in the Sources.
2. If the quality corresponding to the Heaven-Governing Configuration is not marked in the meteorological phenomena of the first half of the year—in other words if there has been no Conquest—there should likewise be no Return during the second half of the year.
3. If the Conquest of the Heaven-Governing Configuration is not followed by a Return of the Configuration in the Sources, natural catastrophes and epidemics must be expected.

THE EMPIRICAL DELAY OF THE THEORETICAL DATES OF THE CONFIGURATIONS

A theory developed exclusively in the interpolated Chapter 72 of the *Su-wen*⁷⁸ tries to account for the fact that the systematic

⁷⁷*Su-wen* 74/804 and *Su-wen i-shih*, p. 600.

⁷⁸See pp. 881 ff. We know chapters 72 and 73 of the *Su-wen* were missing when Wang Ping edited the work in 762. Nevertheless all of the modern editions of the *Su-wen* furnish (most often as an appendix) a version of those chapters purportedly rediscovered later. The text of Chapter 72 was "found" by Liu Wen-shu (see note 7 above) during the Sung period and published in the Appendix to his *Su-wen ju-shih yün-ch'i lun-ao* 素問入式運氣論奧. There are good reasons to believe that this chapter was written or at least

postulates of phase energetics are frequently out of step with the actual course of the weather. This theory, which refers only to the cycle of the Six Energetic Configurations, supposes that sometimes anomalies are caused by the fact that the Heaven-Governing Configuration (or the Configuration at the Source) does not take its place (*loco non considit*, *pu ch'ien-cheng* 不遷正) or does not relinquish its place (*locum non dat*, *pu t'ui wei* 不退位) on the date postulated by theory. Similarly it is supposed that—with the configurations or steps visualized as arranged on a circle⁷⁹—the intermediate energetic configurations likewise shift at the wrong time.

Thus for instance the *configuratio deversans yang maioris* may not ascend (*sheng pu ch'ien* 升不前) in time from the *interstitium dextrum* [*configurationis in fontibus*] into the *configurationis imperantis caelo*; or the *configuratio yin maioris* may not descend (*chiang pu hsia* 降不下) in time into the *configurationis in fontibus*.

The Problematical Scientific Character of Phase Energetics

Phase energetics is by far the weakest link we have so far discerned in the correspondence system of Chinese medicine. Its methodical defects, both practical and theoretical, are due almost without exception to the inadequacy of its technical foundations.

A comprehensive and unequivocal description of the subject matter of phase energetics—energetic processes of worldwide dimensions—requires adequate astronomical instruments, a far-flung network of precisely coordinated observatories, uniform and exact measurements of time, and calibrated instruments, all of which have become generally available in China only in our century. The authors of the theory of phase energetics, living probably 1500 years before our time, had to rely on very fragmentary empirical data to apply and verify their systematic speculations. This explains the two principal defects of their system: (1) It is coupled only to the rhythms of sun and

arranged by Liu himself (see *Szu-pu tsung-lu: I-yao-pien* 四部總錄醫藥編, p. 334).

⁷⁹See Fig. 15.

moon and does not permit precise statements on the qualities of events whose temporal dimension exceeds 60 years. (2) It completely disregards geographical coordinates and therefore has nothing to say about the meteorological situation at a definite place. Since all meteorological events happen at definite places, one may feel tempted to reject the scientific value of phase energetics altogether. Such a categoric rejection would be unjustified, for the basic pattern of phase energetics is worth taking seriously as a paradigm for the further development of modern medicine. Taking into account the complex nature of the phenomena described, phase energetics offers a simple, transparent, and rather consistent mode of explanation for climatic and other macrocosmic influences in physiology. It describes systematically unequivocal relationships, which may be tested by experience, between macrocosmic events on the one hand and physiological, immunological, and pathological conditions on the other.

What phase energetics is deficient in—continuous, precise, and extensive data from meteorological observations—may easily be furnished by modern science. Inversely, for the latter the effective relations between climate and immunology remain almost completely unexplored. By combining what Chinese and Western science have to offer, a powerful impulse would be given for the further development of rational therapy.

Standards of Value for Phenomena of Microcosmic Dimensions, I: Orbisiconography

General Preliminaries

All medical knowledge is centered on the body and its vital manifestations. Naturally, statements bearing on the bodily substratum and its functions constitute, so to speak, the bone and muscle of any medical theory. As with any other discipline, these medical statements are tinged by the mode of thought of their authors. Whereas in anatomy Western medicine, causal and analytic, primarily describes the aggregate carriers (or substrata) of effects, inductive synthetic Chinese medicine is primarily interested in the fabric of functional manifestations of the different body regions. These manifestations are described systematically by the discipline called "orbisiconography" (*tsang-hsiang* 臟象).

The ambiguity of the technical term "orb" (*orbis*) reflects almost exactly that of the Chinese term *tsang* 臟, which refers on the one hand to a bodily substratum with ill-defined material and spatial contours, and on the other hand to a physiological function associated with the substratum and qualitatively defined in time with precision and subtlety. The Chinese word *fei* 肺 "lungs," for instance, calls to mind only coincidentally and vaguely most of the ideas someone with a Western education associates with the lungs. Instead, *fei* designates primarily and predominantly an orb of functions defined systematically and logically, the "*orbis pulmonalis*." The qualifiers used in orbisiconography (*pulmonalis*, *cardialis*, and so on) must be understood as definitions of effective relations or functions, not simply as expressions of crude anatomical insights. This is why statements bearing on a certain orb can under no circumstances be made to agree completely with statements bearing on the corresponding organ in Western thought. The better both statements are supported in context by empirical data integrated into their logical systems, the less

reconcilable they turn out to be. Given this fundamental divergence it may happen that for a given orb described by traditional Chinese medicine (e.g., the *orbis tricalorii*, *san-chiao*), Western medicine can define no corresponding substratum or, inversely, that Chinese medicine does not postulate an orb for an organ (e.g., the pancreas) defined by Western medicine.

Orbisiconography (*tsang-hsiang*), methodologically speaking, is not the close counterpart of Western anatomy but its antithesis.¹ Illustrations of orbisiconography were, as a rule, meant primarily as diagrams of functions, not as pictures of anatomical substrata. The attempt to view them as “anatomical figures” inevitably leads to abortive conclusions.

Historical and Bibliographical Preliminaries

In accordance with the importance of orbisiconography in early Chinese medicine, its explanation is already allotted ample space in the medical classics (*Huang-ti nei-ching*) *Su-wen* and *Ling-shu*. The *locus classicus* for the designation of this discipline is in Chapter 9 of the *Su-wen*,² where the Yellow Sovereign asks: “How about orbisiconography 臟象何如?” Wang Ping comments on this: “What is called *hsiang*, ‘images,’ ‘phenomena,’ is manifest on the outside and may be viewed.” The essentials of orbisiconography are particularly developed in Chapters 8 through 11 of the *Su-wen* and in Chapter 2 of the *Ling-shu*, but numerous supplementary or parallel details are given in other chapters of these books.³

To the problem of the age of orbisiconographic theory there is no pat answer. Circumstantial evidence supports the guess that the essence of the theory goes back at least to the Han and attained definite form before the Sui:

¹Most European writers still cling to this error (Hübötter, *Die chinesische Medizin*; Henri Maspero, “Les Procédés de nourrir le principe vital”; Pierre Huard and Ming Wong, *Chinese Medicine*). The Chinese authors of the *Chung-i-hsüeh kai-lun* (p. 53), who may be said to represent the contemporary viewpoint of the People’s Republic of China, are quite aware of the point of orbisiconography.

²*Su-wen* 9/109 = *Lei-ching* 3/46.

³Chapters 1, 4, 5, 19, 21, 23, 24, 29, 38, 44, 61, 67, and 81 of the *Su-wen*, and Chapters 4, 6, 8, 17, 18, 29–33, 35, 36, 40, 47, 50, 53, 54, 56, 59, 60, 64, 65, 70, and 72 of the *Ling-shu*. We shall refer to these texts as the need arises.

1. The writings of Chang Chung-ching (of the Later Han, end of the second century A.D.), the *Shang-han-lun* and the *Ch'in-kuei yao-lüeh* 金匱要畧, repeatedly refer to orbisiconographic data similar to those in the *Nei-ching*; and Chapters 1, 6, 8, and 9 of the *Chen-chiu chia-i-ching* 針灸甲乙經 (compiled in the third century) contain extensive quotations from the *Nei-ching*.
2. In the table of contents of Ch'üan Yüan-ch'i's *Su-wen* edition, all chapters dealing with orbisiconography except 8 and 67 are enumerated.
3. The sixth chapter of the *Huang-ti nei-ching t'ai-su* fragment⁴ furnishes highly interesting parallels to the orbisiconographic passages in the *Su-wen* and *Ling-shu*.

Besides the testimony of these authoritative texts, the whole tenor of later medical literature, and mention of orbisiconographic theories in other scientific and philosophical works of the Han tend to support the hypothesis that orbisiconography has played a part in the constitution of science since the end of the third century B.C. Among medical books clear reference to orbisiconography can be found in the early *Nan-ching* and the *Mo-ching* (second half of third century), in the *Chia-i-ching* of about the same period, and in the late seventh-century work of Sun Szu-mo 孫思邈. The *Li-chi* (*Yüeh-ling*), Chapters 4 and 7 of the *Huai-nan-tzu* (ca. 120 B.C.), and the *Po-hu-t'ung-i* 白虎通義 (late first century A.D.),⁵ to mention only the more important nonmedical classics of certain date, all mention orbisiconographic elements which correspond to those of the *Nei-ching*.⁶

The Elements of Orbisiconography: Terminology

Orbisiconography (*tsang-hsiang*) is the comprehensive and systematic description of energetic processes taking place in the

⁴Pp. 27–35.

⁵8/321ff.

⁶See also Granet, *La pensée chinoise*, pp. 375–387. Maspero, in his much-quoted “Les Procédés de nourrir le principe vital,” pp. 191–197, postulates a specifically Taoist “anatomy” (“internal cosmography” would be a better term) and physiology. In reality the Taoist authors interested in meditative techniques, like masseurs and acupuncturists, simply stressed certain aspects of the common orbisiconographic theory.

microcosm (i.e., within an individual organism) and of the dynamic relations that may be defined or postulated through empirical observation of these processes. Orbisiconography therefore is concerned first with the specific spheres of syndromes (orbs), and second with the qualitatively different forms of energy present in these orbs (energetics).

QUALITATIVE DIVISION OF THE ORBS

The Chinese term for “orb” (*orbis*) is *tsang* 臟 (modern and technical ideogram) or 藏 (ancient character, frequently found in philosophical texts).⁷ In technical as well as in nontechnical texts there occurs with quite identical meaning the double term *tsang-fu* 臟腑, composed of two antonyms. The principal orbs are divided into a yin group and a yang group. Hence the narrower technical connotation of *tsang* is yin orb (Latin term: *orbis horrealis*)⁸ and of *fu* 腑, yang orb (Latin term: *orbis aulicus*).⁹ In *Su-wen* 11/127f. this distinction is explained as follows: “The so-called Five Yin Orbs store structive potential¹⁰ without letting anything drain off; therefore they are ‘full’ (*pleni*, *man* 滿) but not ‘replete’ (*repleti*, *shih* 實). By contrast, the Six Yang Orbs transmit and assimilate, yet do not store; therefore they are ‘replete’ yet can never be ‘full.’”¹¹ “Full” (*man*, *plenus*) and “replete” (*shih*, *repletus*) are important technical terms, with the antonyms “empty” (*k’ung* 空, *vacuus*) and “exhausted” (*hsü* 虛, *inanis*). Thus this passage indicates that “fullness” (*k’ung-man*) of the *orbes horreales* is a physiological function of the general health of the organism or of a certain orb, while “repleteness” (*hsü-shih*) on the other hand is primarily a clue

⁷See *Su-wen* 8/94 and *Lei-ching* 3/44.

⁸*Tsang* 臟, etymologically related to *ts’ang* 藏 meaning “to store,” also designates a “storage bin,” in Latin: *horreum*.

⁹*Fu* 腑, related to *fu* 府, “the official residence of a higher official” where he transacts public affairs, may be approximated to the Latin term *aula*.

¹⁰See the commentary of Ma Shih in the *Su-wen* 11/128 as well as pp. 179–180 below.

¹¹所謂五臟者藏精氣而不瀉也，故滿而不能實。六腑者傳化物而不藏，故實而不能滿也。The parallel passage in *Su-wen t’ai-su* 6/34 has *ching-shen* 精神, which makes no sense here. Probably there is contamination from *Ling-shu* 47/1204, which we shall quote presently.

to a pathological nutritional condition of the organism or orb.

Still more precise information is contained in the passage of the *Ling-shu* 47/1204: "The five *orbes horreales* store structrue potential (*ching* 精) and configurative force (*shen* 神), *hsüeh* and *ch'i* [individually specific polarized energy], *hun* and *p'o* [individually specific configurative force]. The six *orbes aulici* assimilate liquid and solid food and transmit the active and structrue fluids."

The idea that there are five yin orbs and six yang orbs goes back to the late Chou classics.¹² The numbers probably came into use because of their emblematic associations. The coupling of even numbers with yang orbs, and vice versa, points to the exchange of attributes in a hierogamy, as Granet has suggested.¹³ This archaic count is already overlaid and even broken up in the *Nei-ching*, however, by empirical data and systematic ratiocination. In a crucial re-evaluation, the *orbis pericardialis* came to be considered an independent *orbis horrealis* complementary to the *orbis tricalorii*.¹⁴ This conception is implicit in *Su-wen* 8/94 and *Ling-shu* 10/1014, 35/1161, and 71/1315, and became explicit with the expansion of sinarteriology; it was further advanced by the postulation of a number of "paraorbs" (*ch'i-heng chih fu* 奇恆之腑, *paraorbes*).¹⁵

The qualitative determination of the orbs by yin and yang is completed by qualification according to the Five Evolutive Phases. From this the following correspondences to the *orbes horreales* result (after the *Su-wen* 5/55f and 67/254f):

The <i>orbis horrealis</i>	is the
<i>ligni</i>	<i>orbis hepaticus</i>
<i>ignis</i>	<i>orbis cardialis</i>
<i>humī</i>	<i>orbis lienalis</i>
<i>metalli</i>	<i>orbis pulmonalis</i>
<i>aquae</i>	<i>orbis renalis</i>

¹²For instance, in *Lü-shih ch'un-ch'iu* 20/964.

¹³*La pensée chinoise*, p. 194.

¹⁴*Nan-ching* 25.

¹⁵*Su-wen-shih* 2/65 where Kao Shih-shih explains *ch'i-heng* 奇恆 as "different from the ordinary [yang] orbs."

The corresponding attributes for five of the six *orbes aulici* are given unequivocally but not explicitly in the *Nei-ching* (*Ling-shu* 2/926); their attributes are assigned overtly only very much later, e.g., in the *I-kuan* 醫貫 of Chao Hsien-k'o 趙獻可¹⁶ in the Ming period:

The <i>orbis aulicus</i>	is the
<i>ligni</i>	<i>orbis felleus</i>
<i>ignis</i>	<i>orbis intestini tenuis</i>
<i>humi</i>	<i>orbis stomachi</i>
<i>metalli</i>	<i>orbis intestini crassi</i>
<i>aquae</i>	<i>orbis vesicalis</i>

The so-called paraorbs (*paraorbes*, *ch'i-heng chih fu* 奇恆之腑) which are assigned no conventional qualities, are enumerated thus in *Su-wen* 11/126: (1) brain (*nao* 腦, *cerebrum*); (2) medulla (*sui* 髓, *medulla*); (3) bones (*ku* 骨, *ossa*); (4) sinarteries (*mo* 脈, *sinarteriae*); (5) gallbladder (*tan* 膽, *paraorbis felleus*); (6) uterus (*nü-tzu-pao* 女子胞, *paraorbis uteri*). We are informed in that text only that “these six [orbs], which originate from *configuratio terrestris* (*ti-ch'i*) [we feel justified in interpreting: from an energetic configuration conditioning a structive polarization], without exception¹⁷ store structive [energy] and manifest terrestrial qualities [this is tautological]. That is why they store and let nothing drain off.”

GENERAL PARADIGM FOR THE DESCRIPTION OF THE INDIVIDUAL ORBS; TERMINOLOGY

What in Chinese medicine is designated as *tsang-fu* (or *tsang* in the general sense of the word) is a sphere of definite relations or functions evaluated by conventional standards of quality. The description of any orb, its “picture” (in Greek: *eikon* → *ikon*, in Chinese: *hsiang* 象, image) differs fundamentally in form and content from the apparently comparable descriptions of

¹⁶Quoted from the *I-pu-ch'üan-lu* 醫部全錄, Vol. IV, p. 50.

¹⁷A statement modified as early as Wang Ping (*Su-wen*, p. 127). See also the discussion of the individual paraorbs later in this chapter.

Western anatomy. In Chinese medical literature not all orbs are described in accordance with an identical systematic pattern. For these reasons, comprehension of the individual orbs will be greatly facilitated by an overall view of theoretically possible relations, correspondences, and qualifications of an orb and the pertinent terminology. The description of an orb (an “orbisicon”) comprises

I. The three basic qualitative definitions of the orb in accordance with yin and yang and the Five Evolutive Phases, and the classifications corollary to these:

1. General determination: *orbis horrealis* or *orbis aulicus* (yin or yang)
2. Graduated determination (yin in yin, yin in yang and so on)
3. Determination by its position within the cycle of the Five E.P.s
4. Gender (*genus*): female or male (*p'in* 牝 or *mu* 牡)
5. Basic energetic character (“essential nature,” *hsing* 性)
6. *Sapor* (flavor corresponding to its quality, *wei* 味)
7. Effects antagonistic to its quality (*chu* 主)

The term *chu* 主 is one of the very few for which, in addition to a normative equivalent—*dominus, dominans* (dominant, dominating)—in Western contexts we are obliged to use several distinct translations depending on the context, namely, dominant function, to dominate → to control → to regulate; antagonist, antagonist orb; to act as.

8. Injurious and noxious influences and effects (*shang* 傷)
9. Empirical manifestation of its energetic configuration
10. Sound or musical emblem or the corresponding musical instrument (*yin* 音)
11. Vocal manifestations of emotions and feelings (*sheng* 聲)
12. Characteristic color [emblem] (*se* 色)
13. Corresponding cereal (*ku* 穀)
14. Corresponding domestic animal (*ch'u* 畜)
15. Corresponding class of animals (*ch'ung* 蟲)¹⁸

Numbers 8 and 10 through 15 may be found in any more or less complete list of the correspondences of the Five E.P.s.¹⁹ We have omitted them above

¹⁸This term in the narrow sense designates insects, but in a more extensive sense is used for any kind of wild animal (*bestia*).

¹⁹See Granet, *La pensée chinoise*, pp. 375ff.

in connection with the E.P.s, but mention them here because their practical significance can be demonstrated only within the framework of multiple concrete relationships.

II. The interaction of the orb with the macrocosm, especially its

1. Dependence on the position of sun and moon (hours of the day)
2. Correspondence to a certain planet
3. Affinity to a certain season
4. Correspondence to specific emblems of time (celestial stems and terrestrial branches)

III. Its interaction with the microcosm, especially its

1. Complementary orb (*piao* 表, *species* or *li* 裏, *intima*). Each of the orbs is linked with an orb of complementary polarity, thus forming a “functional yoke” in which the yang orb (*orbis aulicus*, *fu*) always represents the outward side (*species*, *piao* 表) and the yin orb (*orbis horrealis*, *tsang*) always holds the inner side (*li*, 裏 *intima*). The technical term designating this particular connection is *luo* 絡, *nectere*, to attach to.
2. Sinarteries (*ching-lo* 經絡). To each orb there corresponds a cardinal conduit (*sinarteria cardinalis*, *ching-mo* 經脈) and derivatively a reticular conduit (*sinarteria reticularis*, *luo-mo* 絡脈) and a skin zone (*cutis regio*, *p'i-pu* 皮部), with which we shall deal in the chapter on sinarteriology.
3. Specific unfoldment of its function (*ch'ung* 充, *perfectio*). Specific constituents of the organism and their phenomena are defined as secondary extensions of the orb. In medical terminology these specific unfoldments (*ch'ung*, *perfectiones*) are directly “produced” (*sheng* 生, *efficiuntur*) by the orb and always remain closely connected, “united” (*ho* 合, *coniunctae*) with it.
4. Checking orb. Each orb is subject to physiological check or counteraction (*chu* 主) by the next orb (similar to position I, 4 above), in the conquest sequence (Sequence II) of the E.P.s. This checking orb by definition can never be identical with the complementary orb (III, 1).
5. Specific radial pulse. The function of an orb may be diag-

nosed by the observation of diverse pulses, and in particular by the observation of its specific radial pulse. (This position might with equal justice have been classified under the next heading.)

IV. Sensuous and substrative projections of the orb, its

1. Outward manifestation (equivalent technical terms in Chinese: *hua* 華 and *jung* 榮, Latin term: *flos*). Each orb (explicitly only each *orbis horrealis*) has its outward manifestation in some particular region or aspect of the body surface that is always open to inspection.

2. Specific sense organ (*kuan* 官, *organum*). Each *orbis horrealis* is directly assigned, and each yang orb indirectly assigned a specific sense organ (*kuan*).²⁰ This sense organ coincides often but not always with the specific body opening (IV, 3).

3. Specific body opening (*k'ai ch'iao* 開竅). Each *orbis horrealis* likewise is directly assigned, and each *orbis aulicus* indirectly assigned, a specific body opening from whose response the momentary condition of the orb may be diagnosed.

4. Psychic reaction (*chih* 志, *emotio*). The Chinese word *chih* 志 in common speech means "will," but as a technical term (normative Latin equivalent: *emotio*) it points to a narrowly defined emotion or psychic reaction. The phenomenon designated in orbisiconography by *chih*, *emotio*, in pathology is named *ch'ing* 情, without the slightest difference in empirical datum.

5. Intermittently secreted fluid (*yeh* 液). This fluid, as a rule, is related to the physiological function of the orb, and its secretion frequently accompanies the corresponding psychic reaction.

6. Specific action (*pien-tung* 變動 or *tung*). Every particular mode of action or demeanor is inductively referred to a specific orb.

7. Dream motifs. The disharmonious function of the orb makes it discordant within the concert of functions of the organism, a fact that according to the *Nei-ching* may become manifest by specific dream motifs that divulge which orb is disturbed.

²⁰The Chinese technical term *kuan* 官 is rendered into English, depending

8. Anatomical correspondence. This category includes the crude protoscientific anatomical observations of, and theories about, the material organs that serve as the bodily substratum of the orb, and their transformations.

V. Characteristic functions of the orb,²¹ its

1. Specific function ("organ of...", *chih kuan* 之官)
2. Dominant function (*so chu* 所主). In Chapter 8 of the *Su-wen* each orb is ascribed a specific function metaphorically expressed. This is the essential function exercised by the orb within the organic system. The dominant function (*chu*) in principle designates effects emanating from the "specific unfoldment" (*ch'ung*, *perfectio*, of the orb; see III, 3 above) and consequently corresponds to a more limited aspect of the orb's functions than Position V, I. Sometimes, but not as a rule, the dominant function of an orb is identical with its specific function.
3. Constitutive function (literally: "radical function," *pen* 本). Some orbs are ascribed a decisive and comprehensive role in maintaining the temporal existence of the organism; the orb is supposed to contribute in a specific way to the foundation ("to found," *pen*) of the organism's existence. The constitutive function never coincides with the specific or dominant function of an orb.
4. Storage function (*ts'ang* 藏). Every *orbis horrealis* (*tsang*) stores (*ts'ang*) a particular form of physiological energy. *Tsang* means storage bin, (*horreum*).
5. Multiple functions. Evidently in order to accommodate certain empirical data within the correspondence system, many orbs are attributed additional functions beside those already mentioned.

In practice the same rule that holds good for grammatical

upon context, by "sense organ" or simply "organ," whereas its Latin equivalent (*organum*) is never modified.

²¹The information given in this final section very often complements theories and data of Western medicine and therefore, from our contemporary perspective, contains the most interesting information of orbisiconography.

paradigms is also valid for our orbisiconographical paradigm: in some positions logical overlaps cannot be avoided.

In the *Nei-ching* a foundation for the systematic description of all orbs in conformity with the paradigm had indeed been laid, yet information contained in this classic allows the paradigm to be completed for some orbs only. Many data can be drawn only from later authors. In the descriptions of the *orbes aulici* that may be conceived as the exterior complements of the *orbes horreales*, many positions are identical with those of their corresponding inner orbs (*intimae*, *li*) and, as a rule, need not be discussed separately.

Iconography of the Yin Orbs (*Orbes horreales*, *tsang* 臟)

THE ORBIS HEPATICUS (KAN 肝)

(I) The *orbis hepaticus*, as an *orbis horrealis*, is primarily yin within the system of orbs. Since within the cycle of the Five E.P.s it corresponds to the E.P. Wood (*transvectus ligni*) it may, because of this aspect, be qualified as minor yang or—what amounts to the same thing—as yang in yin (*yin chung chih yang* 陰中之陽). This latter qualification is supported by Ma Shih's commentary to the *Ling-shu* 44/1196; the former may be gleaned from the *Su-wen* 9/109, where we find the pleonastic and misleading formula: "The *orbis hepaticus* is the minor yang in yang."

The passage in *Su-wen* 9/109 is an extreme example of the distortion resulting from early corruptions that have been upheld through the centuries as classical utterances out of piety or indolence. In the current text the orbs are qualified as follows:

<i>orbis hepaticus</i>	minor yang in yang
<i>orbis cardialis</i>	major yang in yang
<i>orbis lienalis</i>	extreme yin (<i>yin extremum</i> , <i>chih-yin</i> 至陰)
<i>orbis pulmonalis</i>	major yin in yang
<i>orbis renalis</i>	minor yin in yin

<i>orbis intestini tenuis</i>	} extreme yin
<i>orbis stomachi</i>	
<i>orbis intestini crassi</i>	
<i>orbis vesicalis</i>	
<i>orbis tricalorii</i>	

Once we have a clear idea of the entire *Nei-ching* system of correspondences, it becomes evident that this table of qualifications is incompatible with it, and thus conflicts with many passages of the *Nei-ching*. As has been explained in Chapter 2, when the scientific system was taking shape, two sets of value conventions vied with one another, one based on yin and yang and by necessity generating even-numbered cycles, and another based on the cycle of the Five Evolutive Phases. Moreover, from the interaction of the yinyang cycle with calendaric and chronological emblems (celestial stems and terrestrial branches) and with data of physiological experience (sensitive points, *foramina inductoria*) a number of cyclical hybrids of restricted compatibility were produced for specialized applications in phase energetics and sinarteriology.

The copyist of the passage in the *Su-wen* 9/109, in giving the qualitative determination of the orbs, has confused the following criteria: first yinyang: the polarity of *orbes horreales/orbes aulici*; second yinyang: polarity above the diaphragm/below the diaphragm; third yinyang: the energetic polarity according to Sequence 0 of the E.P.s; fourth yinyang: special sinarteriological topology (back of the body/front of the body, inner/outward side of the limbs). The principal commentators of the *Nei-ching* (Wang Ping, Ma Shih, Chang Chih-ts'ung) do not correct the text. They either avoid taking any stand on the attributions or else try to justify them by twisted arguments. Restoration of the original text is possible, at least for the *wu-tsang* (Five Yin Orbs), by means of a parallel passage in the *Nei-ching t'ai-su* 5/21. There we have:

<i>orbis hepaticus</i>	minor yang in yin
<i>orbis cardialis</i>	major yang in yang ²²
<i>orbis lienalis</i>	extreme yin in yin
<i>orbis pulmonalis</i>	minor yin in yang
<i>orbis renalis</i>	major yin in yin.

These attributions agree perfectly with *Ling-shu* 44/1195f (as well as the commentary by Ma Shih). And the correct text enables us to derive with assurance the criteria that originally governed the attributions: The second part of each qualification ("... in yin, ... in yang") refers to the topological yinyang polarity above the diaphragm/below the diaphragm; the qualifiers major yang, minor yang and so on refer exclusively to the polarity of the Five E.P.s (Sequence 0). The confusion seems to have arisen because of the yinyang polarity predominating in sinarteriology.

Because of preponderantly active polarity, the *orbis hepaticus* is called a male *orbis horrealis* (*mu-tsang* 牡臟).²³

Since the *orbis hepaticus* is qualified by the evolutive phase Wood, in turn there corresponds to it, among the five mani-

²²The only attribution correctly given in the *Su-wen* passage.

²³*Ling-shu* 44/1195.

festations of energy, mildly rising warmth (*hsüan* 暄);²⁴ among the five *sapores* (flavors), the sour *sapor* (*suan* 酸);²⁵ among colors, the green color (*ts'ang* 蒼 or *ch'ing* 青);²⁶ among tones (*yin* 音), the tone *chüeh* 角 (or, if *yin* is taken to mean the sound of musical instruments, the sound of *ch'in* 琴, lute);²⁷ among vocal manifestations, the calling voice (*hu* 呼); among domestic animals, the chicken;²⁸ among cereals, wheat; and among classes of animals, those having a hairy coat (*mao* 毛)²⁹ correspond to the *orbis hepaticus*. The smell associated with the *orbis hepaticus* is that of urine or sour sweat (*sao* 臊).³⁰ The *orbis hepaticus* is checked physiologically by the *orbis pulmonalis*.³¹

For defining the influences injurious (*shang* 傷) to the *orbis hepaticus* the rule is that all influences with a systematic affinity to the orb are beneficial to its function in moderate doses and injurious in strong doses. Thus the normal function of the *orbis hepaticus* requires sour *sapores* (food and drugs of sour flavor);³² yet sour *sapores* also drain off the energy of the *orbis hepaticus* and thus tend to exhaust it.³³ Similar reasoning applies to the wind (*feng*) and to spring, influences that stimulate the energies of the *orbis hepaticus* yet when defined as climatic or seasonal excesses (*yin* 淫) may also overstimulate and thus impair the function of this orb.³⁴ Quite clearly this is also true of anger (*nu* 怒, *ira*), the specific emotion of the *orbis hepaticus*.³⁵

(II) In the macrocosm the planet Jupiter (*sui-hsing* 歲星)³⁶ corresponds to the *orbis hepaticus*. At the beginning of the year, during the first and second Chinese months (approximately

²⁴*Su-wen* 67/604 *et passim*.

²⁵*Ibid.* 5/55, 23/244 *et passim*.

²⁶*Ibid.* 5/55, 67/604, 22/234; *Ling-shu* 44/1165.

²⁷*Su-wen* 5/55; *Ling-shu* 44/1165; *Ch'ien-chin yao-fang* (quoted from the *I-pu ch'üan-lu*, Vol. IV, p. 83).

²⁸*Su-wen* 5/55.

²⁹*Ibid.* 4/40, 67/604.

³⁰*Ibid.* 4/40.

³¹*Ibid.* 10/114.

³²*Ibid.* 10/116.

³³*Ibid.* 22/234.

³⁴*Ibid.* 3/30, 3/33, 4/36, 5/55, 5/67, 22/234.

³⁵*Ibid.* 5/55.

³⁶*Ibid.* 4/40.

February and March in Western calendars), the physiological energy of man (*jen-ch'i*, *ch'i humanum*) is particularly effective in the *orbis hepaticus*.³⁷ Elsewhere in the *Su-wen* the dependence of the *orbis hepaticus* upon influences of macrocosmic dimension is chiefly related to functional disturbances. Thus in *Su-wen* 22/234 we find: "If the disease affects the *orbis hepaticus* it will heal in summer. If it does not heal in summer, it will grow worse in autumn. If [the patient] nevertheless does not die he will tide over the winter and will recover in spring. He should beware of winds!"—"Whoever gets a disease of the *orbis hepaticus* will experience a remission (*hui* 慧) in the morning, will grow worse in the afternoon, and will quiet down toward midnight." The periodicity of disease in the *orbis hepaticus* depending upon the season and the hour may be observed with relative ease, just as the periodicity of liver disorders is on record in Western medicine.³⁸ Still, when the text continues with a scheme involving the celestial stems, we can see a weakness similar to that noted in phase energetics: "One whose disease is in the *orbis hepaticus* will recover on a *cust* 丙 or *dust* 丁 day; one who does not recover on a *cust* or *dust* day will grow worse on *gust* 庚 and *hust* 辛. If he does not die then, he will tide over *just* 壬 and *kut* 癸 and will recover under *ust* 甲 or 乙 *bust*."

(III) The *orbis hepaticus* is united with the *orbis felleus* in a functional yoke in which it is the inner orb (*intima*, *li*) and the *orbis aulicus felleus* the outer orb (*species*, *piao*).³⁹ The *sinarteria cardinalis* corresponding to the *orbis hepaticus* is the *cardinalis yin flectentis pedis*.⁴⁰ The function of the *orbis hepaticus* is specifically unfolded (has its *perfectio*, *ch'ung* 充) in the *nervus* (*chin* 筋), i.e., in the sinews and muscles.⁴¹ The specific radial pulse of the *orbis hepaticus* is the *pulsus clusalis mersus manus sinistrae* 左手關沈脈.⁴²

³⁷*Ibid.* 16/149.

³⁸European physicians consider that a deterioration between 4:00 P.M. and 8:00 P.M. may indicate liver trouble.

³⁹*Chung-ts'ang-ching* 中藏經, 1/11.

⁴⁰*Ling-shu* 10/1023f. For further details see also the relevant subsection of that part of the following chapter devoted to sinarteriology.

⁴¹*Su-wen* 9/109, 4/40 = *Lei-ching* 3/46-48.

⁴²*Mo-ching* 2/19; *Chung-i-hsüeh kai-lun*, p. 199.

(IV) The outward manifestation (*flos*) of the *orbis hepaticus* may be observed in the nails (*chao* 爪);⁴³ the specific body opening (*k'ai ch'iao* 開竅) of the *orbis hepaticus*, and at the same time its corresponding sense organs (*kuan* 官) are the eyes.⁴⁴ Of the intermittently discerned fluids (*yeh*) the tears (*lei* 淚) correspond to the *orbis hepaticus*.⁴⁵ From the appearance and solidity of the nails and the sharpness of sight, inferences about the functional state of the *orbis hepaticus* are possible. The "psychic reaction" corresponding to the *orbis hepaticus* is anger (*ira*, *nu* 怒); of the modes of action, "wrenching and pulling" (*ts'ui-la* 摧拉) is associated with it.⁴⁶

The dream motifs which indicate a malfunction of the *orbis hepaticus* are, according to the *Nei-ching*, in good keeping with the orb's general qualifications (Wood, Spring, anger): "If the energy of the *orbis hepaticus* is exhausted, in dreaming one will see mushrooms (菌香 *cortinellus shiitake*); at the right moment one has the sensation of lying under a tree and not daring to get up."⁴⁷ "If a *flexus* deversates⁴⁸ in the *orbis hepaticus* [i.e. if the energy of the *orbis hepaticus* is deficient and the direction of its flow hence is reversed], one dreams of trees in a mountain forest."⁴⁹ In this and similar passages translated below, the "right moment" is the point when the quality of cosmic time agrees with that of the orb in question.

A crude anatomical description of the liver is given in section 42 of the *Nan-ching*: "The liver weighs four *chin* (pounds), four *liang* (ounces) and has three 'leaves' [lobes] on the left side and four on the right."⁵⁰

In this connection an example of the the relation between empirical observation and theoretical speculation (quoted from the *I-pu ch'üan-lu*, vol. IV, p. 87) is worth recording: "If liver is plunged into water, it will sink; if [on the other hand] wood is plunged into water, it will float. If lung

⁴³*Su-wen* 9/109, 10/114 *et passim*.

⁴⁴*Ibid* 4/40, 5/55.

⁴⁵*Ibid*. 23/247.

⁴⁶*Ibid*. 5/55f, 67/604.

⁴⁷*Ibid*. 80/871.

⁴⁸*Ling-shu* 43/1191.

⁴⁹*Ibid*. 43/1192.

⁵⁰*Nan-ching* 4/108. One *chin* is the approximate equivalent of one pound, and one *liang* the approximate equivalent of one ounce. For the functional changes associated with certain anatomical data see *Ling-shu* 47/1206.

is plunged into water, it will float; if [however] metal is plunged into water, it will sink. What is the meaning of this? Liver does not correspond to pure Wood, for when *bust* 乙 and *gust* 庚 unite, it [liver] absorbs a weak yin energy which makes its adhesiveness [literally its “thoughts” (*i* 意)] tend toward [lit. “take pleasure in” (*hsi* 喜)] Metal. This is the reason why liver, plunged into water, sinks. Lung does not correspond to pure Metal, for since *hust* 辛 and *cust* 丙 together follow Fire, its adhesiveness tends toward Fire. For this reason lung, plunged into water, stays afloat. Yet why then does cooked lung sink and cooked liver float? This is precisely because *hust* 辛 (*aqua yin*, yin Water) and *gust* 庚 (*metallum yang*, yang Metal) on the one hand and *bust* 乙 (*metallum yin*, yin Metal) and *ust* 甲 (*humus yang*, yang Earth) on the other hand come together.”

(V) Within the integral organism the *orbis hepaticus* is compared to the general (*chiang-chün* 將軍), who is the source of plans and reflections.⁵¹ In other words, the *orbis hepaticus*, as the seat of the active aspect of the individually specific configurative force (*hun* 魂)⁵² is responsible for actively projecting the qualities of the integral personality. This faculty is only indirectly associated with the *orbis hepaticus*. Its “storage function,” according to the *Ling-shu*,⁵³ bears on *hsüeh* 血, i.e., on the individually specific *structive* energy, which is essentially but not exclusively substantiated in blood. *Hsüeh* in turn is the residence of *hun*: “If the configurational⁵⁴ energy of the *orbis hepaticus* is exhausted, one is overcome by fear; if it is replete, by anger.”

In the *Nei-ching* the *orbis hepaticus* still is called simply a “depository” of individually specific *structive* energy (*hsüeh*), but Wang Ping’s commentary offers a more precise interpretation of this function which is developed further by later authors. He explains:⁵⁵ “The *orbis hepaticus* stores *hsüeh*, and the *orbis cardialis* moves it. What is the meaning of the sentence: ‘When a man moves, the *hsüeh* circulates in the sinarteries; when a man is in repose, the *hsüeh* returns to the *orbis horrealis hepaticus*’? The dominant function (*chu* 主) of the *orbis hepaticus* is to constitute an (equalizing) reservoir (*mare*, *hai* 海) of *hsüeh*.”

⁵¹*Su-wen* 8/94.

⁵²*Su-wen* 9/109; *Nei-ching t’ai-su* 6/33; concerning the term *hun* see pp. 184–185 below and also *Su-wen-shih* 2/59.

⁵³*Ling-shu* 8/968. This book very frequently gives a more “modern” and better differentiated interpretation of classical postulates and theories.

⁵⁴For this term see p. 168 below.

⁵⁵In his commentary to the *Su-wen* 10/119.

Mare, in Chinese *hai* [literally “sea”], is a technical term defined to mean an equalizing reservoir. In the chapter of the *Ling-shu* especially dedicated to the reservoir function⁵⁶ all twelve *sinarteriae cardinales* are designated in a very vague and equivocal way as “*hsüeh* reservoirs” (*mare hsüeh*, *hsüeh-hai*), but this thesis was not upheld later on. At any rate Wang Ping seems to have been the first explicitly to postulate a function of the *orbis hepaticus* that today is accepted as a matter of course.⁵⁷

Wang Ping’s comment refers to the classical utterance “If man is supine the *hsüeh* returns into the *orbis hepaticus*.”⁵⁸ Let us compare to this what” Li Ch’an 李梴 expounds in his *I-hsüeh ju-men* 醫學入門 (1575):⁵⁹ “The *orbis hepaticus* stores individually specific structive energy (*hsüeh*) and for this reason is called “reservoir of *hsüeh*.” If the *hsüeh* reservoir is filled abundantly one always imagines that one’s body⁶⁰ is large; if its supply is reduced one imagines that one’s body is slim. During the day [the *hsüeh*] circulates [in the body]. The eyes, by receiving individually specific structive energy, can see;⁶¹ the feet, by receiving individually specific structive energy, may walk. . . .”—“When one is supine at night, the *hsüeh* returns into the *orbis hepaticus*. If one is irresolute in making plans, then the *orbis hepaticus*, exhausted, communicates [its] heat to other orbs. If the fluids of the mouth and nose or the urine cannot be controlled [this indicates] that the *orbis hepaticus* no longer stores any *hsüeh*.”

The *orbis hepaticus* regulates (controls) the functions of sinews and muscles (*chün* 筋, *nervus*) and thus is of decisive importance for the development of physical force. It is the basis (*pen*) of all symptoms of fatigue.⁶²

⁵⁶Chapter 33, entitled *Hai-lun* 海論 (“Treatise on the *maria* [= equalizing reservoirs]”), pp. 1156ff.

⁵⁷See also the *I-hsüeh ju-men* 醫學入門 of the Ming era, quoted in the *I-pu ch’üan-lu*, Vol. IV, p 87.

⁵⁸*Su-wen* 10/119.

⁵⁹Quoted from the *I-pu ch’üan-lu*, Vol. IV, p. 87.

⁶⁰*Shen* 身. Conceivably the term here points to the “body” [*corpus*] of the organ, the physical liver.

⁶¹This is an echo of *Su-wen* 10/119.

⁶²See *Su-wen* 9/109, to which should be compared the notes in the *Su-wen i-shih*, p.79 and the parallel texts of the *Lei-ching* 3/49 and the *Nei-ching t’ai-su* 6/33.

THE ORBIS CARDIALIS (HSIN 心)

(I) The *orbis cardialis*, as one of the *orbes horreales*, is primarily yin. Yet because in the cycle of the Five Evolutive Phases it corresponds to Fire (*transvectus ignis*) it may in this aspect be qualified as yang or yang in yang or even, pleonastically, as major yang in yang.⁶³ As a consequence of this preponderantly active polarization, the *orbis cardialis* is, like the *orbis hepaticus*, called a “male orb” (*mu-tsang* 牡臟).⁶⁴

Many correspondences of the *orbis cardialis* are due to its determination by the E.P. Fire. Among these we may enumerate sudden damp heat (*shu* 暑)⁶⁵ as its specific manifestation of energy, bitter (*k’u* 苦) as its *sapor* (flavor),⁶⁶ scarlet (*ch’ih* 赤) as its corresponding color, the tone *chih* 徵⁶⁷ or the sound of the thirty-six-reed mouth organ (*yü* 箏)⁶⁸ as its corresponding sounds (*yin* 音), and laughter (*hsiao* 笑) as its corresponding vocal manifestation.⁶⁹ A special affinity to the *orbis cardialis* is ascribed among domestic animals to the sheep, among cereals to glutinous millet (*shu* 黍), and among classes of animals to the plumed animals (*yü* 羽).⁷⁰ Among smells, the scorched aroma (*chiao* 焦) points to the *orbis cardialis*.⁷¹ The physiological check (*chu*) of the *orbis cardialis* is the *orbis renalis*.⁷²

As for the influences injurious to the *orbis cardialis* (*shang*) the same rule applies as to other orbs: related effects in moderate doses are beneficial, but in excessive doses detrimental to the normal functions of the orb. Still, experience has led to a modification to the effect that excessive energy should be drained off not by the corresponding bitter *sapor* (which in reducing tonus also has a narcotic and paralyzing effect) but

⁶³See *Su-wen* 9/109 and the commentary to the *Ling-shu* 44/1196, and especially p. 118 above.

⁶⁴*Ling-shu* 44/1195.

⁶⁵*Su-wen* 67/604.

⁶⁶*Ibid.* 5/57, 67/604.

⁶⁷*Ibid.* 5/57; *Ling-shu* 44/1195.

⁶⁸Quoted from the *I-pu ch’üan-lu*, Vol. IV, p. 121.

⁶⁹*Su-wen* 5/57.

⁷⁰*Ibid.* 4/41. 67/604.

⁷¹*Ibid.* 4/41.

⁷²*Ibid.* 10/114.

by the sweet flavor.⁷³ Damp heat (*shu*), heat as such (*calor*, *je* 熱), and summer stimulate the energy of the *orbis cardialis* yet also tend to exhaust it under the aspect of a climatic or seasonal excess (*yin* 淫). The same is true for pleasure (*hsi* 喜, *voluptas*) the emotion corresponding to the *orbis cardialis*.⁷⁴

(II) In the macrocosm the planet Mars (*ying-huo-hsing* 熒惑星) corresponds to the *orbis cardialis*.⁷⁵ In the course of the year the energy of man (*ch'i humanum*) chiefly flows in the *orbis cardialis* during the ninth and tenth Chinese months (approximately October and November) when the “structive configuration brings on the first ice and when Earth starts to withhold [literally: to lock in] its force.”⁷⁶

Concerning the influence of hours and seasons on disturbances of the *orbis cardialis*, we are told in the *Su-wen* 22/235: “If the disease affects the *orbis cardialis*, it will heal during the Indian summer (*ch'ang-hsia* 長憂). If it does not heal during the Indian summer it will grow worse in winter. If [the patient still] does not die in winter he will tide over spring and will get up in summer. He should beware of hot food and hot clothing”—“Whoever gets a disease of the *orbis cardialis* will have a remission at noon, grow worse toward midnight, and quiet down in the morning.”

Here, as before, the periodicity is, on the whole, based on experience, but again we find excessively a priori correspondences between the celestial stems and the stages of cardiac disease: “Someone whose disease lies in the *orbis cardialis* will recover on an *esut* 戊 or *fust* 己 day; one who does not recover on an *esut* or *fust* day will grow worse on *just* 壬 and *kut* 癸. One who does not die on *just* and *kut* will tide over *ust* 甲 and *bust* 乙 and will get up under *cust* 丙 or *dust* 丁” (*Ibid.*).

(III) The *orbis cardialis* is united with the *orbis intestini tenuis* in a functional yoke in which as an *orbis horrealis* the former represents the inner side (*li*, *intima*), the latter as *orbis aulicus* represents the outer side (*piao*, *species*).⁷⁷ The *sinarteria cardinalis*

⁷³*Ibid.* 22/235, as well as the commentary of Ma Shih on p. 236. See also pages 148–152 below. The *orbis lienalis* function is similarly modified.

⁷⁴*Su-wen* 5/57.

⁷⁵*Ibid.* 4/41.

⁷⁶*Ibid.* 16/149.

⁷⁷*Ling-shu* 47/1209; *Chung-ts'ang-ching* 1/13.

corresponding to the *orbis cardialis* is the *cardinalis yin minoris manus*.⁷⁸

The *orbis cardialis* has its specific unfoldment (*perfectio*, *ch'ung*) in the sinarteries by which the major part of the individually specific structive energy (*hsüeh*)⁷⁹ is distributed throughout the system (*hsüeh-mo* 血脈). These *hsüeh-mo* conduits⁸⁰ and the vascular system described by Western anatomy are superficially similar, but there remain fundamental material and theoretical differences which are only partly accounted for by the long lapse of time between the formation of the theories in Europe and China.⁸¹ The specific radial pulse of the *orbis cardialis* is the *pulsus pollicaris mersus manus sinistrae* 左手寸沈脈.⁸² (IV) The *orbis cardialis* has its outward manifestation (*flos*) in the face (*mien* 面) or complexion (*se* 色);⁸³ its corresponding body opening (*k'ai ch'iao*) is the ears;⁸⁴ its corresponding sense organ (*kuan*) is the tongue.⁸⁵

In the *Su-wen* there is a contradiction concerning the "body opening" corresponding to the *orbis cardialis*; the commentators (Wang Ping, Ma Shih, Chang Ching-yüeh) acknowledge and acquiesce in it. For in *Su-wen* 5/57 the tongue also is counted among the body openings, which is not only absurd but also contradicts the passage quoted from *Su-wen* 4/41. This contradiction may be resolved if one pays attention to the distinction between "body opening" (*ch'iao*) and "sense organ" (*kuan*). That of all sensitive parts ("sense organs") the tongue has a particular affinity to the *orbis cardialis*—which encompasses all that Western medicine describes as the function of the heart and circulatory system—will make sense to any doctor aware that anomalous stress on these organs causes a change in the tongue's appearance. It is also correct from an empirical as well as from a speculative viewpoint to designate the ears as the openings corresponding to the *orbis cardialis*. For not only can it be shown (an argument neglected by the authors of the *Nei-ching*) that a physiological connection exists between acoustic stimuli and the tonus of the *orbis cardialis*; of even greater significance is the fact that the *orbis cardialis* in the polar diagram (Sequence 0) of the evolutive phases is situated on the same axis with the *orbis renalis* to which

⁷⁸*Ling-shu* 10/1030.

⁷⁹See pp. 185–187.

⁸⁰*Su-wen* 9/109 and *Lei-ching* 3/46.

⁸¹See the remarks in Chapter 4 of this volume.

⁸²*Mo-ching* 2/18; *Chung-i-hsüeh kai-lun*, p. 199.

⁸³*Su-wen* 9/109, 10/114.

⁸⁴*Ibid.* 4/41 and *Lei-ching* 3/48.

⁸⁵*Ling-shu* 17/1074.

the ears primarily correspond. Thus we expect interference phenomena involving the two orbs.

Chinese medicine systematically studies the appearance and color of the face and tongue and the acuteness of the acoustic and olfactory senses in order to draw inferences about the functional condition of the *orbis cardinalis*.

Of the intermittently secreted fluids sweat (*han* 汗) corresponds to the *orbis cardinalis*.⁸⁶ The psychic reaction (*emotio*, *chih*) corresponding to the *orbis cardinalis* is pleasure (*hsi* 喜, *voluptas*);⁸⁷ of the modes of action, sorrowful demeanor⁸⁸ or blazing and flaming⁸⁹ are associated with it.

On dream motifs that are supposed to indicate a disturbance in the *orbis cardinalis*, the *Nei-ching* says: If the energy in the *orbis cardinalis* is exhausted, in dreams one will look for fire and yang things; at the right moments one [even] dreams of fire and blazes."⁹⁰—"If in the *orbis cardinalis* energy is abundant, one easily laughs in dreams or is afraid."⁹¹—"If a *flexus* deversates in the *orbis cardinalis* [i.e., if there is acute deficiency of energy], in one's dreams there appear hills and mountains or blazing flames."⁹²

The authors of the *Nan-ching* 42⁹³ provide a speculative description of the *orbis cardinalis*: "The heart weighs 12 *liang* (ounces), has 12 apertures and 3 bristles, and has a capacity of three *ko*⁹⁴ of clear fluid."

(V) Within the integral organism the *orbis cardinalis* fills the role of "sovereign ruler" (*chün-chu* 君主) from whom emanate directing influence (literally *shen*, configurative force) and clear insight (*ming* 明).⁹⁵ As the seat or depository of configurative force,⁹⁶ the *orbis cardinalis* maintains the individuality and

⁸⁶*Su-wen* 23/247.

⁸⁷*Ibid.* 5/57, 67/604.

⁸⁸*Ibid.* 5/57. See also the *emotio* of the *orbis renalis*.

⁸⁹*Ibid.* 67/604.

⁹⁰*Ibid.* 80/871.

⁹¹*Ling-shu* 43/1191.

⁹²*Ibid.* 43/1192.

⁹³*Nan-ching* 4/108.

⁹⁴One *ko* corresponds to approximately one deciliter.

⁹⁵*Su-wen* 8/94.

⁹⁶*Su-wen* 23/250 and the parallel in *Nei-ching* *t'ai-su* 6/33; also *Ling-shu* 71/1315. On the term *ching-shen* used in the latter text, see pp. 000-000 below.

integrity of the person (*shen* 身) against foreign influences.⁹⁷ For this reason it may be considered the foundation of all vital functions.⁹⁸ The fact that the dominant function (*chu*) of the *orbis cardialis* is to direct the working of the sinarteries and pulses has already been touched upon.

There is an osmosis between the function of the *orbis cardialis* as an integrating factor of the organism and of the personality, and psychological senses of the term *hsin* ("heart"). This is evident from passages such as that in *Su-wen* 1/3: "Men today incessantly exert their configurative force (*shen*), striving to satisfy their *hsin* (their individual consciousness, their conscious individuality). By this they thwart the development of [true] pleasure." Ma Shih's commentary on *Ling-shu* 8/965 leads from a narrow technical usage to a broad philosophical interpretation of the word *hsin*: "What is called *hsin* (*orbis cardialis*, heart), *i* 意 (imagination), *chih* 知 (psychic movements, *emotiones*), *szu* 思 (cogitation), *chih* 志 (knowledge), *lü* 慮 (reflection) does not, it seems to me, reach beyond what is expressed by the concept of *hsin*." The second word *hsin* 心 in this sentence is perhaps best rendered by "centered consciousness" or by "substance of consciousness."

THE ORBIS LIENALIS (P'I 脾)

(I) The *orbis lienalis*, as one of the *orbes horreales*, is primarily yin. Of the Five Evolutive Phases, Earth represents the conventional quality of the *orbis lienalis*. Earth (*transvectus humi*), it will be recalled, marks the central position of transition and neutral balance between the polarities, and it may constitute a polar complement to any of the peripheral E.P.s. Its boundless faculty of neutralization and integration can be defined in the yinyang system as an extreme structive disposition. That is why the *orbis lienalis* is assigned the qualification of extreme yin (*chih-yin* 至陰, *yin extremum sive ultimum*).⁹⁹ This quality lies completely outside the graduated cycle of yin values, just as the central E.P. Earth appears to be segregated from the cycle of the peripheral E.P.s. If, in addition, the topological criterion is taken into consideration, the *orbis lienalis* may even be

Su-wen 9/109 is also relevant; we accept the emendation suggested in the *Su-wen-shih* 2/57, first line: "...is the abode (處) of *shen*."

⁹⁷*Ling-shu* 8/965: "That by which one is a match for [other] beings is called *hsin*" 所以任物者謂之心.

⁹⁸*Su-wen* 9/109.

⁹⁹*Ibid.*

qualified as extreme yin in yin (*yin chung chih chih-yin* 陰中之至陰).¹⁰⁰ Because of this pronounced yin polarity the *orbis lienalis* metaphorically is called a female orb (*p'in-tsang*).¹⁰¹ A number of secondary qualifications of the *orbis lienalis* are the direct consequence of its qualitative homology with the E.P. Earth.

Energy corresponding to the quality of the *orbis lienalis* exercises a universally neutralizing and calming influence (*chien-ching* 兼靜).¹⁰²

The expression *chien-ching* 兼靜 in the pertinent texts is ambiguous and therefore has been subject to divergent interpretations. *Chien* 兼 commonly may be rendered by "to collect," "to coalesce," "combined," or "altogether," and as a philosophical term of the Mohists, by "universal."¹⁰³ *Ching* 靜 means "still," "in repose" and as a Taoist term is sometimes used to designate the ataraxy of the adept. The ancient technical connotations apparently have influenced later commentators, such as Chang Ching-yüeh and the authors of the *Su-wen i-shih*¹⁰⁴ and yet their interpretations seem far-fetched and even erroneous if we consider the systematic background of the quotation together with Wang Ping's commentary. Wang Ping explains: "'Chien' means to combine 兼 the configurative forces of cold and heat, warmth and coolness."¹⁰⁵ In other words, they must be combined in keeping with the quality of the Earth, the neutral point of transition. When all polar opposites have been integrated and neutralized, stillness (*ching* 靜) will prevail. In sum, the two words *chien* and *ching* were originally understood as synonyms.

The *sapor* ("flavor") corresponding to the *orbis lienalis* is sweet (*kan*).¹⁰⁶ Other correspondences of the *orbis lienalis* are the yellow color (*huang*);¹⁰⁷ the tone *kung* 宮¹⁰⁸ or the sound of the drum (*ku*);¹⁰⁹ among the vocal manifestations, singing (*ko* 歌)¹¹⁰; among domestic animals, the ox (water buffalo, *niu*);

¹⁰⁰See the commentary in the *Ling-shu* 44/1196.

¹⁰¹*Ling-shu* 44/1195.

¹⁰²*Su-wen* 67/604 and the parallels to this passage in the *Lei-ching* 3/53 and *Su-wen i-shih* 67/437.

¹⁰³Especially in the expression *chien-ai* 兼愛, universal love.

¹⁰⁴See note 102.

¹⁰⁵See p. 56 above. Wang Ping's interpretation can certainly be questioned, but it carries weight because it was probably he who incorporated these passages into the *Su-wen* (see *Su-wen* 67/607).

¹⁰⁶*Su-wen* 5/58, 23/244.

¹⁰⁷*Ibid* 5/58 and 67/604.

¹⁰⁸*Ibid.* 5/58; *Ling-shu* 44/1195 *et passim*.

¹⁰⁹*Ch'ien-chin yao-fang*, cited from the *I-pu ch'üan-lu*, Vol. IV, p. 158.

¹¹⁰*Su-wen* 5/58.

among cereals, yellow nonglutinous millet (*chi* 稷); among the classes of animals, the naked ones (i.e., man);¹¹¹ and among smells, the aromatic, agreeable ones (*hsiang* 香).¹¹² The *orbis lienalis* has its physiological check in the *orbis hepaticus*.¹¹³ As for the injurious influences (*shang*), the rule is as usual that related effects are beneficial in moderation and noxious in excess. As with the *orbis cardialis*, this general formula is amended to the effect that an excess of energy is not drained off by the *sapores* [drugs and foods] of the corresponding sweet flavor (which has a comforting and warming but also a tonifying effect) but rather by bitter *sapores*. The sweet *sapor*, on the other hand, is used to replenish the energy of the *orbis lienalis*.¹¹⁴ Dampness (*shih* 濕) on the one hand “damps” (moderates and neutralizes) climatic extremes; on the other hand, an excess of humidity, like overindulgence in sweets, will disturb and finally damage the function of the orb. The same is true of excessive cogitation (*szu* 思), the specific *emotio* of the *orbis lienalis*.¹¹⁵

(II) A macrocosmic correspondence of the *orbis lienalis* is the planet Saturn (*chen-hsing* 鎮星).¹¹⁶ In the course of the year the *ch'i humanum* chiefly flows through the *orbis lienalis*¹¹⁷ during the third and fourth Chinese months (approximately April and May), “when the energetic configuration of the Earth has stabilized and spreads.”

Concerning the influence of the hours and seasons on disturbances of the *orbis lienalis* we are informed in *Su-wen* 22/236: “If the disease affects the *orbis lienalis* it will heal in autumn. If it does not heal in autumn, it will grow worse in spring. If [the patient] does not die in spring, he will tide over the summer and rise in the Indian summer. He should beware of too hot or too copious meals, of damp ground and damp

¹¹¹*Ibid.* 4/41 and 67/604.

¹¹²*Ibid.* 4/42.

¹¹³*Ibid.* 10/114.

¹¹⁴*Ibid.* 22/236.

¹¹⁵*Ibid.* 5/58.

¹¹⁶*Ibid.* 4/41.

¹¹⁷*Ibid.* 16/149.

clothing.” “Whoever gets a disease of the *orbis lienalis* will have a remission at sunset and grow worse at sunrise. He will quiet down in the afternoon.” The other four *orbes horreales* (yin orbs), because of their association with the peripheral E.P., are correlated one by one with the Four Seasons,¹¹⁸ but the situation is different for the *orbis lienalis*, determined by the central E.P. Earth. Just as the qualities of the peripheral evolutive phases are integrated by Earth, the *orbis lienalis* neutralizes and integrates the polar energies of the other four orbs. This function is reflected in the system of orbs by the fact that the third terrestrial branch of each direction is also called “branch of the Earth phase” (*ramus transvectus humi*).¹¹⁹ The obvious consequence—that the last 18 days of each season correspond to the E.P. Earth—is of more symbolic than practical significance.¹²⁰

We again record the speculative correspondences between the stages of disease in the *orbis lienalis* and the celestial stems: “One whose disease is in the *orbis lienalis* will recover on a *gust* 庚 or *hust* 辛 day. One who does not recover on a *gust* or *hust* day will grow worse under *ust* 甲 and *bust* 乙. One who does not die under *ust* or *bust* will tide over *cust* 丙 and *dust* 丁 and will get up under *esut* 戊 or *fust* 己.”¹²¹

(III) The *orbis lienalis* is united with the *orbis stomachi* in a functional yoke in which as *orbis horrealis* it represents the inner side (*li, intima*).¹²² The *sinarteria cardinalis* corresponding to the *orbis lienalis* is the *cardinalis yin maioris pedis*.¹²³ The specific unfoldment (*ch'ung, perfectio*) of the *orbis lienalis* is the flesh (*chi-jou* 肌肉).¹²⁴

Chi-jou 肌肉 or simply *jou* 肉 designates the flesh of the muscles, connoting not so much its motor function as the somatic element which gives the body its characteristic shape and which, by its changes, permits inferences to be drawn about the individual's nutrition and reserve capacities. In contra-

¹¹⁸See p. 47 above.

¹¹⁹See Fig. 15 and the accompanying explanation.

¹²⁰*Su-wen* 29/294 and *Lei-ching* 3/54. A contrary opinion (*Ling-shu* 44/1195) that the *orbis lienalis* corresponds to Indian summer represents a less consistent and less influential tradition.

¹²¹*Su-wen* 22/236.

¹²²*Ling-shu* 47/1209; *Chung-ts'ang-ching* 1/15.

¹²³*Ling-shu* 10/997.

¹²⁴*Su-wen* 9/109, 10/114 and 5/58 *et passim*.

distinction *chin* 筋 (*nervus*, muscles and sinews) points to the mechanical elements, sometimes concealed, of the locomotive system.

The specific radial pulse of the *orbis lienalis* is the *pulsus clusalis mersus manus dextrae* 右手關沈脈.¹²⁵

(IV) The outward manifestation (*flos*) of the *orbis lienalis* is the lips (*ch'un* 脣);¹²⁶ its specific body opening (*ch'iao*) is the mouth.¹²⁷

The tongue has already been attributed to the *orbis cardialis*¹²⁸ as its sense organ; since the mouth can hardly be considered a sense organ in its own right, it is natural to incorporate the lips into the sensorium of the *orbis lienalis*. Even so, the sense of taste residing in the tongue¹²⁹ probably must also tacitly be included among the functions corresponding to the *orbis lienalis*. The *Ling-shu* makes a hair-splitting and unsatisfying distinction: "... If the *orbis cardialis* is in harmony, the tongue may perceive distinctly the five *sapores* . . . If the *orbis lienalis* is in harmony, the mouth may perceive distinctly the Five Cereals . . ." ¹³⁰

Of the intermittently secerned fluids (*yeh*) the *saliva lienalis* (*hsien* 涎) corresponds to the *orbis lienalis*.¹³¹

The specific psychic reaction (*emotio*, *chih* 志) of the *orbis lienalis* is "cogitation" (*szu* 思, *cogitatio*).¹³² Of the modes of behavior and action (*p'ien-tung*) "retching" (*yüeh* 噦)¹³³ and moistening (*chu* 注)¹³⁴ are associated with the *orbis lienalis*.

On dream motifs which indicate disturbances in the *orbis lienalis*, the *Nei-ching* has: "If the energy of the *orbis lienalis* is exhausted, one dreams that one lacks food and drink. At right moments one dreams of erecting walls and buildings."¹³⁵— "If the energy is abundant in the *orbis lienalis*, one dreams that one chants and plays music; yet one's body is heavy and one

¹²⁵*Mo-ching* 2/21; *Chung-i-hsüeh kai-lun*, p. 199.

¹²⁶*Su-wen* 9/109, 10/114.

¹²⁷*Su-wen* 4/41; *Ling-shu* 17/1074.

¹²⁸See pp. 146–147 above.

¹²⁹But not the tongue's tactile sensitivity nor its part in linguistic articulation.

¹³⁰*Ling-shu* 17/1074.

¹³¹*Su-wen* 23/247 and its parallel in the *Ling-shu* 78/1368.

¹³²*Su-wen* 5/58, 67/604.

¹³³*Ibid.* 5/58.

¹³⁴*Ibid.* 67/604. The Chinese word *chu* 注 means "to pour," "to water"; our translation "to moisten" is justified by the context as well as by the commentary of Wang Ping (on. p. 607).

¹³⁵*Su-wen* 80/871.

cannot rise.¹³⁶ “If a *flexus* deversates in the *orbis lienalis*, in one’s dreams there appear hills and marshes, ruined buildings, and storms.”¹³⁷

The anatomical substratum of the *orbis lienalis*, the spleen, is described in the *Nan-ching* 42¹³⁸ as an organ “weighing two *chin* (pounds), 3 *liang* (ounces), large and flat in shape, 3 inches wide, 5 inches long, with half a *liang* of fatty appendages.”¹³⁹

(V) Within the integral organism the *orbis lienalis*—together with its outer orb (*species*), the *orbis stomachi*—holds the role of depository organ or temporary depot (*ts’ang-lin chih kuan* 倉廩之官) from which are distributed the five *sapores*¹⁴⁰ (its specific function). Its “fundamental function” is to serve as the foundation of depositing and distribution and in its “storage function” it is the seat of “constructive energy” (*ying* 營, *ch’i constructivum*).¹⁴¹

These classical definitions must be explained, because they are in part, if not interpolated, at least open to misinterpretation because the *orbis lienalis*, in the course of the interpretation and continued development of orbisiconography since the Han period, has acquired so many additional aspects.

The functional distinction between *orbes horreales* (*tsang*, yin orbs) and *orbes aulici* (*fu*, yang orbs) is said to be that the former “store structuve potential (*ching-ch’i*) without letting it drain off,” whereas the latter “move and assimilate nutritive matter but do not store it.”¹⁴² Now in the notoriously dubious context¹⁴³ under discussion, the *orbis lienalis* is aligned with five¹⁴⁴ of the six *orbes aulici* as constituting the foundation (*pen*) of temporary storage. One may be inclined to suppose that here again the text is vitiated, but such a suspicion cannot be upheld on mere impressions; at any rate in later medical literature hardly any fuss is made over the congruent functions of the *orbis lienalis* and of five of the *orbes aulici*. The problem may

¹³⁶*Ling-shu* 43/1191.

¹³⁷*Ibid.* 43/1192.

¹³⁸*Nan-ching* 4/108.

¹³⁹In comparison, European anatomy, e.g. Braus, *Anatomie des Menschen*, Vol. II, p. 560, gives the average size of the spleen as length 12 cm, width 7 cm, thickness 4 cm, and its weight as ca. 150 g.

¹⁴⁰*Su-wen* 8/94.

¹⁴¹*Su-wen* 9/109 and its parallels in the *Nei-ching t’ai-su* 6/28 and the *Lei-ching* 3/46f.

¹⁴²See p. 110 above.

¹⁴³See p. 117 above.

¹⁴⁴The *orbes stomachi*, *intestini crassi et tenuis*, *tricalorii*, et *vesicalis*.

be solved if we examine the wording of the definitions more closely and compare it with the consensus of medical writers on the subject.

The expressions used here to characterize the fundamental functions (*pen*) are *ts'ang* 倉 and *lin* 原. In spite of phonetic similarity to the term designating the storage function and the “storing” considered an essential trait of all *orbes horreales* (藏, written with radical 131, read *tsang* as a noun and *ts'ang* as a verb), *ts'ang* 倉 is distinct semantically, etymologically, and graphically. Written with radical 9 and rendered here by “depository,” it primarily designates a grain depository or silo in which supplies are stored between harvests for short periods only. *Lin* designates a magazine in which supplies destined for distribution were temporarily stored; a derived sense of the word is “scholarships granted in the form of food allotments” taken from such magazines. *Ts'ang* 倉 and *lin* in nonmedical usage thus suggest the idea of limited short-term storage of food destined for consumption—which, *mutatis mutandis*, may also be considered as the function of the *orbes aulici*. The term *ts'ang* or *tsang* 藏 on the contrary indicates a storehouse or treasure house in which precious goods and reserves are stored for an indefinite time. The *orbes horreales* store certain forms of qualitatively determinate energy—“configurational energy” (*ch'i*)—for an undefined period, in theory the life span of the individual. These stores are broached and consumed only in exceptional circumstances, for if they are exhausted death ensues. Similarly, in the *Tao-tsang*, the “Taoist Canon,” and the *Fo-tsang*, the “Buddhist Canon,” the quintessence of the respective teachings is meant to be conserved eternally.

As an *orbis horrealis* the *orbis lienalis*, unlike the *orbes aulici*, stores a particular form of configurational energy, called “constructive energy” (*ch'i constructivum*, *ying-[ch'i]*). Yet because it corresponds to the E.P. Earth (*transvectus humi*), it resembles the *orbes aulici* in being a sphere of incessant exchange and transition, although in the latter this function is differentiated. Thus is resolved the apparent contradiction implied by the passage quoted from *Su-wen* 9/109.

The central position of the *orbis lienalis* and its resulting polyvalence and flexibility have prompted a gradual expansion of its functions. The majority of these added functions have proven to be in harmony with empirical data and so rapidly became integral parts of the conventional iconography of the *orbis lienalis*.

In the *Nan-ching* 42¹⁴⁵ it is asserted that the dominant function of the *orbis lienalis* consists in enveloping the individually specific structive energy. This passage may alternately be

¹⁴⁵*Nan-ching* 4/108, after the crude anatomical description of the spleen.

translated to say that the *orbis lienalis* represents a “parcel of *hsüeh*.” It is also attributed an essential role in the storage (*ts’ang*) of ideas, and it extends its warmth to all *orbes horreales*.

The authors of the *Chung-ts’ang-ching* 中藏經¹⁴⁶ advance still further in this direction. They call the *orbis lienalis* the “organ of critical distinction and of reflection,” as essential to imagination and insight as to the digestion of the Five Cereals (i. e., of food in general). This interpretation was confirmed in principle during the T’ang by Sun Szu-mo: “The *orbis lienalis* controls imagination. The *orbis lienalis* is the abode of imagination [i.e., of ideas].”¹⁴⁷

The functional conception of the *orbis lienalis* (and of the *orbis stomachi*) was greatly influenced in the Sung by Li Tung-yüan 李東垣, founder of the “strengthening the Earth school” (*pu-t’u-p’ai* 補土派) of Chinese medicine. For reasons just explained, Li taught that the harmonious function of the *orbes lienalis et stomachi*, the representatives of the central E.P. Earth, is crucial to the health of the entire organism, and he adapted therapy to this theory. From this context a definition evolved that became explicit in the Ming and today is part of China’s universal medical tradition: “The roots of the acquired constitution are in the *orbis lienalis*. . . . [The E.P.] Earth is the mother of the Myriad Beings.”¹⁴⁸ Chang Ching-yüeh, renowned as author of the *Lei-ching*, writes in an essay “On the *orbes lienalis et stomachi*:¹⁴⁹ “The guardian of the [native] struative potential is [in] the ‘Gate of Destiny’ (*porta fortunae*);¹⁵⁰ the guardians of food are the *orbes lienalis et stomachi*. For this

¹⁴⁶“Treasury Classic,” a book that, at least in its extant form, is wrongly ascribed to the famous Han physician Hua T’uo. It contains medical theories expounded in a remarkably lucid style (See the *I-chi-k’ao*, p. 629). *Chung-ts’ang-ching*, 1/15f.

¹⁴⁷Quoted from the *I-pu ch’üan-lu*, Vol. IV, p. 157.

¹⁴⁸*I-tsung pi-tu* 醫宗必讀 (Compulsory reading for physicians; first printed 1637), by the physician Li Chung-tzu 李中梓, cited from the *I-pu ch’üan-lu*, Vol. IV, p. 176.

¹⁴⁹In his collected writings, *Ching-yüeh ch’üan-shu* 景岳全書, cited from the *I-pu ch’üan-lu*, Vol. IV, p. 187.

¹⁵⁰See the relevant paragraph on pp. 142–146 below.

reason the 'Gate of Destiny' receives the configurational energies of the native constitution (*ch'i nativum*), and the *orbes lienalis et stomachi* receive the configurational energies of the acquired constitution (*ch'i ascitum*).” And he goes on in a section “On the treatment of the *orbes lienalis et stomachi*”: “If a disease develops in the *orbes lienalis et stomachi* treatment must of course be given to the *orbis lienalis*. For the *orbis lienalis* is the *orbis horrealis* [corresponding to] the E.P. Earth. [Consequently its energy] moistens and irrigates [what corresponds to all] Four Directions. If all the orbs participate in the energy of the *orbis lienalis*, and the *orbis lienalis* in turn participates in the energy of all the other orbs, this is because they all communicate with one another. . . . Thus one who knows how to treat the *orbis lienalis* is capable of harmonizing all the orbs.”¹⁵¹

The account just given of the functions of the *orbis lienalis* has provided ample evidence that the concept of an orb (*tsang*) in Chinese medicine can never be made completely congruent with the description which Western medicine gives of an organ and its functions. Thus the *orbis lienalis* comprises some functions that in Western medical theory belong not only to the spleen but also to the pancreas, the stomach, and the duodenum—and some that Europeans describe only vaguely if at all.

THE ORBIS PULMONALIS (FEI 肺)

(I) The *orbis pulmonalis*, as one of the *orbes horreales*, is primarily yin within the total orb system. Within the cycle of the Five E.P.s it corresponds to Metal (*transvectus metalli*) and thus may also be qualified as minor yin, yin in yang (or even minor yin in yang).¹⁵² Because of its preponderantly structive polarity, the *orbis pulmonalis* is counted among the female *orbes horreales* (*p'in-tsang*).¹⁵³

A number of secondary correspondences proceed from the correspondence of the *orbis pulmonalis* to the E.P. Metal.

¹⁵¹*Ching-yüeh ch'üan-shu*, cited from the *I-pu ch'üan-lu*, Vol. IV, p. 190.

¹⁵²*Su-wen* 9/109 and the commentary in the *Ling-shu* 44/1196. See especially pp. 118ff above.

¹⁵³*Ling-shu* 44/1195.

Energy adapted to the character of the *orbis pulmonalis* has a cooling effect (*liang* 凉).¹⁵⁴ Also to the *orbis pulmonalis* there correspond the pungent *sapor* (flavor) (*hsin* 辛), the color white,¹⁵⁵ the tone *shang* 商¹⁵⁶ or the sound of the resonant stones (*ch'ing* 磬),¹⁵⁷ the crying voice (*k'u* 哭) among vocal manifestations,¹⁵⁸ the horse among domestic animals, rice among cereals, animals with a carapace (shell, *chieh* 介) among the classes of animals.¹⁵⁹ Among smells, the smell of raw meat (or fish) (*hsing* 腥) points to the *orbis pulmonalis*.¹⁶⁰

The *orbis pulmonalis* is physiologically checked (*chu*) by the *orbis cardialis*.¹⁶¹ As for the influences injurious (*shang*) to the *orbis pulmonalis*, since related effects are beneficial in moderate strength and detrimental in excessive doses, an excess of energy in the *orbis pulmonalis* is drained off by its corresponding pungent *sapor* and a deficiency is replenished by its antithetical sour *sapor*.¹⁶² Dry weather of moderate duration and at the right time is beneficial to the *orbis pulmonalis*; yet it becomes injurious to it and especially to its unfoldment, the skin, if it is too intense and persists too long. The specific emotion of the *orbis pulmonalis*, sorrow (*yu* 憂, *aegrimonia*) tones down its functions.¹⁶³ (II) A macrocosmic correspondence of the *orbis pulmonalis* is the planet Venus (*t'ai-pai-hsing* 太白星).¹⁶⁴ During the seventh and eighth Chinese months (approximately August and September), "when structive energy commences its task of destruction,"¹⁶⁵ the physiological energy of man (*ch'i humanum*) chiefly flows through the *orbis pulmonalis*.¹⁶⁶

The influence of hours and seasons on disturbances of the

¹⁵⁴*Su-wen* 67/605.

¹⁵⁵*Ibid.* 5/59, 23/244 *et passim*.

¹⁵⁶*Su-wen* 5/59; *Ling-shu* 44/1195 *et passim*.

¹⁵⁷*Ch'ien-chin yao-fang* 17/304.

¹⁵⁸*Su-wen* 5/59.

¹⁵⁹*Ibid.* 4/42, 67/605.

¹⁶⁰*Ibid.* 4/42.

¹⁶¹*Ibid.* 10/114.

¹⁶²*Ibid.* 22/237.

¹⁶³See also pp. 148ff.

¹⁶⁴*Su-wen* 4/42.

¹⁶⁵The "destructive" effects of structive energy have been explained on pp. 28-29.

¹⁶⁶*Su-wen* 16/149.

orbis pulmonalis is described in *Su-wen* 22/237: "If the disease affects the *orbis pulmonalis* it will heal in winter; if it does not heal in winter, it will grow worse in summer. If [the patient] does not die in summer, he will tide over the Indian summer and will get up in autumn. He should beware of cold food and drink and of cool clothing."—"Whoever gets a disease of the *orbis pulmonalis* will have a remission in the afternoon and grow worse at noon. He will quiet down toward midnight."

The correspondences between the stages of disease in the *orbis pulmonalis* and the celestial stems may also be quoted from the same source: "One whose disease is in the *orbis pulmonalis* will recover on a *just* 壬 or *kut* 癸 day. One who does not recover on a *just* or *kut* day will grow worse under *cust* 丙 and *dust* 丁. One who does not die under *cust* and *dust* will tide over *esut* 戊 and *fust* 己 and will get up under *gust* 庚 or *hust* 辛."

(III) The *orbis pulmonalis* is united with the *orbis intestini crassi* in a functional yoke in which, as an *orbis horrealis*, it takes the inner side (*intima*, *li*).¹⁶⁷ The *sinarteria cardinalis* corresponding to the *orbis pulmonalis* is the *cardinalis yin maioris manus*.¹⁶⁸ The specific unfoldment (*ch'ung*, *perfectio*) of the *orbis pulmonalis* is the skin (*p'i* 皮) and body hair (*mao* 毛).¹⁶⁹ Their appearance permits inferences to be drawn on the general constitution of the *orbis pulmonalis*. The specific radial pulse of the *orbis pulmonalis* is the *pulsus pollicaris mersus manus dextrae* 右手寸沈脈.¹⁷⁰

(IV) The outward manifestation (*flos*) of the *orbis pulmonalis* is hair (*mao* 毛)—according to the classics,¹⁷¹ hair in general; according to the T'ang author Sun Szu-mo, the hair of the head (*fa* 髮) only.¹⁷² The specific body opening (*ch'iao*) of the *orbis pulmonalis*, here identical with its corresponding sense organ (*kuan*), is the nose.¹⁷³ Consequently, of the intermittently secerned fluids the *orbis pulmonalis* is assigned to the nasal

¹⁶⁷*Ling-shu* 47/1209.

¹⁶⁸*Ibid.* 10/984.

¹⁶⁹*Su-wen* 5/59, 9/109.

¹⁷⁰*Mo-ching* 2/20; *Chung-i-hsüeh kai-lun*, p. 199.

¹⁷¹*Su-wen* 9/109, 10/114.

¹⁷²*Ch'ien-chin yao-fang*, quoted from the *I-pu ch'üan-lu*, Vol. IV, p. 223. According to classical theory, the hair on the head (*fa*) is associated with the *orbis renalis* (cf. below, p. 143).

¹⁷³*Su-wen* 4/42, 5/59; *Ling-shu* 17/1074 *et passim*.

secretions (*t'i* 涕).¹⁷⁴ The particular psychic reaction (*emotio, chih*) associated with this orb is sorrow (*yu* 憂, *aegrimonia*). Of the modes of behavior and action (*p'ien-tung*), coughing (*k'o*)¹⁷⁵ and destruction by severe and harsh effects of weather (*su-sha* 肅殺)¹⁷⁶ correspond to the *orbis pulmonalis*.

Dream motifs thought to indicate disturbances in the *orbis pulmonalis* are enumerated in the *Nei-ching*: "If the energy of the *orbis pulmonalis* is exhausted, this causes white objects to appear in dreams,¹⁷⁷ or the cruel killing of people."¹⁷⁸—"If there is abundance of energy in the *orbis pulmonalis*, one will be frightened in dreams, cry, or soar through the air."¹⁷⁹—"If a *flexus* deversates in the *orbis pulmonalis*, one dreams of soaring through the air or sees strange objects made of metal."¹⁸⁰

The anatomical substratum of the *orbis pulmonalis*, the lungs, are defined in the *Nan-ching* 42:¹⁸¹ "The lungs weigh 3 *chin* (pounds), 3 *liang* (ounces), have 6 leaves [lobes] (*yeh*) and 2 ears—a total of 8 leaves."

(V) Within the integral organism the *orbis pulmonalis* holds the office of "(prime) minister" (*hsiang-fu* 相傳) on whom rhythmic order (= specific function) depends.¹⁸²

The *orbis pulmonalis* essentially represents what Western medicine defines as the sphere of respiratory function: today it appears that respiration has repercussions not only upon the rhythm of the pulse but on all energetic processes in the body. This is reflected in Chinese terminology, where "breath" is one of several incidental meanings of the term *ch'i* (energetic configuration or configurational energy). Chang Ching-yüeh explains: "The *orbis pulmonalis* controls the *ch'i* [the energetic configuration manifesting itself in respiration]. If the *ch'i*

¹⁷⁴*Su-wen* 23/247 and its parallel in the *Ling-shu* 78/1368.

¹⁷⁵*Su-wen* 5/59.

¹⁷⁶*Su-wen* 67/605.

¹⁷⁷White is the emblematic color of the West, of Metal, and is therefore associated with weapons; at the same time it is the color of mourning.

¹⁷⁸*Su-wen* 80/871.

¹⁷⁹*Ling-shu* 43/1191.

¹⁸⁰*Ibid.* 43/1192.

¹⁸¹*Nan-ching* 4/108.

¹⁸²*Su-wen* 8/94.

is in rhythmic harmony, of course all constructive and defensive energy (*ying-wei*) and all orbs are in good order.”¹⁸³

The *orbis pulmonalis* controls the function of the skin (=dominant function) which, as Wang Ping explains, “envelops sinews and muscles and wards off all heteropathies (*heteropathica*, *hsieh*).”¹⁸⁴ The *orbis pulmonalis* is the foundation of configurational energy distributed rhythmically by breathing (=fundamental function [*pen*]).¹⁸⁵ The *orbis pulmonalis* stores the individually specific structrue configurative forces (*p'o* 魄),¹⁸⁶ in other words the structrue components of the forces maintaining the individuality and even the existence of a being (=storage function).

THE ORBIS RENALIS (SHEN 腎)

(I) The *orbis renalis* is one of the *orbes horreales* and is primarily yin within the orb system. It corresponds to the E.P. Water (*transvectus aquae*) and thus is doubly qualified as yin; it represents major yin or yin in yin.¹⁸⁷ This entirely structrue polarization explains why the *orbis renalis* is considered female in gender (*p'in-tsang*).¹⁸⁸

A number of secondary correspondences are the direct consequence of the qualification of the *orbis renalis* by the E.P. Water. The corresponding meteorological phenomenon is bitter cold (*lin* 凜).¹⁸⁹ To the *orbis renalis* also correspond the salty (*hsien* 鹹) *sapores* (flavors),¹⁹⁰ the color black, the tone *yü* 羽¹⁹¹ or the sound of the twenty-five stringed lute (*seh* 瑟);¹⁹² among vocal manifestations, the moaning voice (*shen* 呻);¹⁹³

¹⁸³無所不治. Commentary in the *Lei-ching* 3/44.

¹⁸⁴*Su-wen* 23/251.

¹⁸⁵*Ibid.* 9/109.

¹⁸⁶*Ibid.* 23/250 and 9/109 as well as pp. 184–185 and Table 14 below.

¹⁸⁷See p. 118 above and the commentary in the *Ling-shu* 44/1196.

¹⁸⁸*Ling-shu* 44/1195.

¹⁸⁹*Su-wen* 67/605.

¹⁹⁰*Ibid.* 5/60, 23/244; 4/42 *et passim*.

¹⁹¹*Ibid.* 5/60 and *Ling-shu* 44/1195 *et passim*.

¹⁹²*Ch'ien-chin yao-fang* 19/341.

¹⁹³*Su-wen* 5/60.

among domestic animals, the pig; among edible plants the soybean; among the classes of animals, the scaly animals (*lin 鱗*) (=fishes).¹⁹⁴ Among smells, a decaying odor (*fu 腐*) is associated with the *orbis renalis*.¹⁹⁵

The *orbis renalis* is physiologically checked (*chu*) by the *orbis lienalis*.¹⁹⁶ As for the influences injurious (*shang*) to the *orbis renalis*, since related effects in moderate strength are beneficial and in excessive strength are injurious, an excess of energy in the *orbis renalis* is drained off by its corresponding salty *sapor*, whereas its energy is replenished by the complementary bitter *sapor* (*k'u* 苦).¹⁹⁷ Too much of the latter will injure its *perfectio*, the bones and marrow (medulla). Analogously, bitter cold, corresponding to the *orbis renalis*, injures the *hsüeh*.¹⁹⁸ The *orbis renalis* is harmed by its corresponding emotion, fear (*k'ung* 恐).¹⁹⁹

(II) A macrocosmic correspondence of the *orbis renalis* is the planet Mercury (*ch'en-hsing* 辰星).²⁰⁰ During the tenth and eleventh Chinese months (approximately November and December), "when ice covers the ground and the energetic configuration of the earth [yin and yang] unite" the physiological energy of man (*ch'i humanum*) chiefly flows in the *orbis renalis*.²⁰¹ The influence of hours and seasons on the disturbances of the *orbis renalis* is described in the *Su-wen* 22/237: "If the disease affects the *orbis renalis* it will heal in spring. If it does not heal in spring it will grow worse in the Indian summer. If [the patient] does not die during Indian summer he will tide over the autumn and will get up in winter. He should beware of scalding food and heated clothing."—"Whoever gets a disease of the *orbis renalis* will have a remission toward midnight and will grow worse during the hours of the

¹⁹⁴*Ibid.* 4/42, 67/605.

¹⁹⁵*Ibid.* 4/42.

¹⁹⁶*Ibid.* 10/114.

¹⁹⁷*Ibid.* 22/237.

¹⁹⁸*Ibid.* 23/248 and 5/60, as well as pp. 185–186 below.

¹⁹⁹*Ibid.* 5/60.

²⁰⁰*Ibid.* 4/42.

²⁰¹*Ibid.* 16/249.

E.P. Earth²⁰² [i.e., from 1:00 to 3:00 and from 7:00 to 9:00, both A.M. and P.M.]; he will quiet down in the afternoon.”

The correspondences between celestial stems and the stages of disease in the *orbis renalis* are also given: “One whose disease is in the *orbis renalis* will recover on an *ust* 甲 or *bust* 乙 day. One who does not recover on an *ust* or *bust* day will grow worse under *esut* 戊 and *fust* 己. One who does not die under *esut* and *fust* will tide over *gust* 庚 and *hust* 辛 and will get up under *just* 壬 or 癸 *kut*.”

(III) The *orbis renalis* is united with the *orbis vesicalis* in a functional yoke in which, as *orbis horrealis*, the former takes the inward side (*intima*, *li*).²⁰³ Two partly contradictory theories about the spatial extension and the material substratum of the *orbis renalis* compete in the *Nei-ching*. Western anatomy describes the kidneys as a double organ. According to one tradition represented in the *Nei-ching*,²⁰⁴ probably the more ancient one, both kidneys constitute the substrate of the integral *orbis renalis* and, inversely, the functions of the *orbis renalis* are supported equally by both kidneys (holistic theory). According to another, perhaps somewhat more recent, tradition also represented in the *Nei-ching* and more fully in the *Nan-ching*,²⁰⁵ the designation *shen* (*orbis renalis*) applies only to the left organ, whereas the right organ is named *ming-men* (命門, Gate of Destiny, *porta fortunae*). The latter has relative functional independence, and performs some of the functions that the holistic theory attributes to the complete *orbis renalis* (dualistic theory). In later centuries, although champions of the holistic theory have been more numerous and influential, the dualistic theory has managed to survive up to our time. Advocates of the dualistic theory sometimes postulate duplicate *orbes horreales*, the *orbis renalis* and the *orbis portae fortunae*. That is why in *Ling-shu* 47/1209 two regular *orbes aulici*, the *orbis vesicalis* and the *orbis tricalorii*, are assigned as complements to the *orbis renalis*.²⁰⁶

The *sinarteria cardinalis* corresponding to the *orbis renalis* is

²⁰²See the note on p. 170 of the *Su-wen i-shih* as well as p. 81 above.

²⁰³*Chung-ts'ang-ching*, 2/21.

²⁰⁴See, for example, *Su-wen* 5/60 *et passim*.

²⁰⁵*Nan* 36 = *Nan-ching* 3/100.

²⁰⁶See the paragraphs devoted to these orbs below.

the *cardinalis yin minoris pedis*.²⁰⁷ The bones (*ku*) and the marrow (*sui*) constitute the specific unfoldments (*ch'ung*, *perfectiones*) of the *orbis renalis*.²⁰⁸ The specific radial pulse of the *orbis renalis* is the *pulsus pedalis mersus manus sinistrae* 左手尺沈脈.²⁰⁹ A number of authors (Wang Shu-ho 王叔和, Li Tung-yüan 李東垣, Li Shih-chen 李時珍, Yü Chia-yen 喻嘉言, Li Shih-ts'ai 李士材, and Chang Ching-yüeh likewise relate the pulse *pulsus pedalis mersus manus dextrae* to the *orbis renalis*, or at least to the *porta fortunae*.

In order to decide whether this twofold correspondence is justified, precise and stringent empirical data would be required which seem not to be available as yet. At any rate, by purely logical and systematic criteria the attribution may (with some reservations) be justified. The *pulsus pedalis* (*ch'ih-mo* 尺脈) of the right hand in a way serves as a reserve position (not to say makeshift position) for the accomodation of vague or contradictory correspondences. In this way three authors²¹⁰ align with the *pulsus mersus* [*pedalis manus dextrae*] the *porta fortunae*, three authors the *orbis renalis*, two the *orbis tricalorii* and one even the *orbis intestini crassi*. The range of attributions is even greater for the *pulsus superficialis* of the same position: it is three times attributed to the *orbis tricalorii*, twice to the *orbis intestini tenuis*, twice to the *orbis intestini crassi* and once each to the *orbis vesicalis*, *orbis pericardialis*, and *orbis renalis*. As will be explained shortly, the *orbis renalis* comprises two distinct functional complexes; thus not only the distinction of *orbis renalis* and *porta fortunae* but also the assignment of two different pulses seems justified in principle.

In 1963 the Commission on Textbooks of the Chinese Academy of Medicine approved a course of lectures in diagnostics (*Chung-kuo chen-tuan-hsüeh chiang-i* 中國診斷學講義). The authors took an essentially pragmatic attitude when on pp. 68f. they assigned both *pulsus pedales mersi* to the *orbis renalis* and both *pulsus pedales superficiales* to the abdomen (*hsiao-fu* 小腹), i.e., equally to the *orbis intestini tenuis et crassi*.

(IV) The outward manifestation (*flos*) of the *orbis renalis* is the hair of the head (*fa* 髮).²¹¹ Among the body openings (*ch'iao*) the urethra and the anus (*liang-yin* 兩陰) are associated with the *orbis renalis*.²¹² Among the sense organs (*kuan*) the ears corres-

²⁰⁷*Ling-shu* 10/1010.

²⁰⁸*Su-wen* 5/60, 18/185; 9/109, 10/114.

²⁰⁹*Mo-ching* 2/19; *Chung-i-hsüeh kai-lun*, p. 199.

²¹⁰See the table on p. 199 of the *Chung-i-hsüeh kai-lun*.

²¹¹*Su-wen* 9/109, 10/114.

²¹²*Ibid.* 4/42; See also the *Ch'ien-chin yao-fang*, quoted from the *I-pu ch'üan-lu*, Vol. IV, p. 263.

pond to the *orbis renalis*.²¹³ (We have already mentioned that the ears considered as body openings [*ch'iao*] are also attributed to the *orbis cardialis*.²¹⁴ Chang Ching-yüeh states²¹⁵ that “the ears are simultaneously [attributed to] the *orbes cardialis et renalis*.”)

Of intermittently secreted fluids (*yeh*), the *orbis renalis* is assigned the saliva produced at the base of the tongue (*t'uo* 唾, *saliva renalis*).²¹⁶ In the medical classics there is a distinction between two kinds of saliva, depending upon their different functional and organic origins. There is the *saliva lienalis* (*hsien* 涎) which, according to Wang Ping and Ma Shih,²¹⁷ is secreted in the mouth and at the lips; and there is the *saliva renalis* (*t'uo*) which in the opinion of the same authors originates on the teeth. The teeth are considered a bony substance, related to the bones and thus to the *orbis renalis*.

The particular psychic reaction associated with the *orbis renalis* is fear (*k'ung* 恐, *pavor*).²¹⁸ Among the modes of behavior and action (*pien-tung*), trembling and quivering (*li* 慄)²¹⁹ as well as freezing and congealing (*ning-li* 凝冽)²²⁰ correspond to the *orbis renalis*.

About dream motifs that may indicate disturbances in the *orbis renalis* we find in the *Nei-ching*: “If the energy of the *orbis renalis* is exhausted, this causes ships and boats and drowning men to appear in one's dreams. At the right time one dreams of lying in the water and becomes frightened.”²²¹—“If there is abundance of energy in the *orbis renalis*, in dreaming one has the sensation that the back and the waist are split apart and

²¹³*Su-wen* 5/60. In this text the ears are designated only as the “openings” (*ch'iao*) of the *orbis renalis*; cf. the text and commentary in the *Lei-ching* 3/51, *Ling-shu* 17/1074 et *passim*.

²¹⁴See pp. 126f above.

²¹⁵Commentary to the *Lei-ching* 3/48.

²¹⁶*Su-wen* 23/247; text and commentary cf the *Ling-shu* 78/1368; see also p. 132 above.

²¹⁷Commentaries in the *Su-wen* 23/247f.

²¹⁸*Su-wen* 5/60, 67/605.

²¹⁹*Ibid.* 5/60.

²²⁰*Ibid.* 67/605.

²²¹*Ibid.* 80/871.

can no longer be stretched.”²²²—“If a *flexus* deversates in the *orbis renalis* one dreams of approaching a ravine, plunging into water, or being in the water.”²²³

Concerning the anatomical substratum of the *orbis renalis*, the kidneys, we are informed in the *Nan-ching*:²²⁴ “To each orb there belongs but one [substratum]; only for the *orbis renalis* are there two. What does this mean? Now the two kidneys do not both constitute [the substratum of] the *orbis renalis*. Only the left kidney is the [substratum of] the *orbis renalis*; the right one is the *porta fortunae* (*ming-men*).” “The kidneys are two. They weigh one *chin* (pound), one *liang* (ounce).”²²⁵

(V) Within the organism two groups of complementary functions correspond to the *orbis renalis*. The *orbis renalis* constitutes the “foundation of the [hibernal] retreat and suspension of communication” (*feng-ts’ang* 封藏, first fundamental function),²²⁶ “the organ for the concentration of [energetic] forces” (*tso-ch’iang chih kuan* 作强之官) which influences the technical skills (first specific function),²²⁷ and which stores the [directed] emotions or will power (*chih* 志, *emotiones*, first storage function).²²⁸ The *orbis renalis* “regulates” hibernation and similar stages of latency²²⁹ (first dominant function). At the same time the *orbis renalis* is the seat and foundation of the structutive potential (*ching* 精)²³⁰ (second fundamental function), and the root of life (*hsing-ming chih ken* 性命之根).²³¹

Whereas in the *Chung-ts’ang-ching* 中藏經 the *orbis renalis* is called the abode of the configurative force combined with its structutive potential (*ching-shen*),²³² in the *Nan-ching* this function is expressly attributed to the *porta fortunae* (“Gate of Destiny”):

²²²*Ling-shu* 43/1191.

²²³*Ibid.* 43/1192.

²²⁴*Nan-ching* 3/100 (question 36).

²²⁵*Nan-ching* 4/109 (question 42). Neither the text nor the commentary say whether this is the weight of each or of both together. The scrotum, which Chinese doctors today call *wai-shen* 外腎 (renal exterior), should also be considered part of the substratum of the *orbis renalis*.

²²⁶*Su-wen* 9/109.

²²⁷*Ibid.* 8/94.

²²⁸*Ibid.* 23/250.

²²⁹*Ibid.* 9/109.

²³⁰See pp. 176–177 and Table 19 below, *Su-wen* 9/109, and particularly the *Ch’ien-chin yao-fang*, quoted from the *I-pu ch’üan-lu*, Vol. IV, p. 263.

²³¹*Chung-ts’ang-ching*, 2/21.

²³²See pp. 193–195 below.

"The *porta fortunae* is the place in which all configurative forces combined with [their] structive potentials (*ching-shen*) have their abode, the place in which the basic vital energy (*yüan-ch'i*, *ch'i originale*)²³³ is fixed."

The explicit distinction of *orbis renalis* and *porta fortunae*, by the way, goes back to this passage, the first half of which is quoted at the end of the preceding section. In the *I-hsüeh cheng-chuan* 醫學正傳 (Canonical tradition of medicine, Ming) we are informed: "According to the *Nei-ching*, the *orbis pericardialis* is the complement of the *orbis ignis ministri tricalorii*, a correspondence which also holds for the cardinal sinarteries (*sinarteriae cardinales*). Thus both kidneys originally [were the substratum of] one single orb. The distinction of left and right first introduced by Yüeh-jen [the presumptive author of the *Nan-ching*] did not exist at the beginning, but even he does not maintain that the *orbis renalis* corresponds to the *ignis ministri*. And yet the thesis of [Wang] Shu-ho,²³⁴ that the *orbis tricalorii* and the *porta fortunae* correspond to one another in the relation of outer (*piao*, *species*) and inner (*li*, *intima*) has a deeper significance. . . ." We shall come back to this question in the discussion of the *orbis tricalorii*.

The *orbis renalis* has been described as the foundation or seat of the structive potential (and even of the configurative force) at least since the T'ang period.²³⁵ On the basis of this description—which is only an explicit, more elegant, and more general formulation of what is implicit in several passages of the *Nei-ching*²³⁶—a third fundamental function of the *orbis renalis* was defined and explicitly stated in the *I-tsung pi-tu* 醫宗必讀²³⁷ of the Ming: "The *orbis renalis* is the foundation of the native constitution (*hsien-t'ien chih pen* 先天之本)." This third fundamental function of the *orbis renalis* constitutes an essential element of modern Chinese medical theory.²³⁸

We shall return later to a theory postulating a connection between the *orbis renalis* and the brain (*nao* 腦), which attained great significance in the writings of Didactic Taoism²³⁹ and is reflected in the *Nei-ching*.²⁴⁰

²³³*Nan-ching* 3/100.

²³⁴Wang Shu-ho is the author of the *Mo-ching*, the "Classic of the Pulse."

²³⁵Concerning the dating of the *Chung-ts'ang-ching*, see *I-chi-k'ao*, p. 629 and pp. 633ff.

²³⁶*Su-wen* 1/5; 9/109.

²³⁷*I-tsung pi-tu*, quoted from the *I-pu ch'üan-lu*, Vol. IV, p. 273.

²³⁸*Chung-i-hsüeh kai-lun*, p. 63.

²³⁹One source, the *Nei-ching-t'u* 內經圖, has been interpreted by Erwin Rousselle in "Seelische Führung im lebenden Taoismus II. Ne Ging Tu, 'Die Tafel des inneren Gewebes,'" *Eranos Jahrbuch*, 1933 I: 153–173.

²⁴⁰See pp. 162–163.

THE ORBIS PERICARDIALIS (HSIN-PAO-LUO 心包絡)

(I) The *orbis pericardialis*, at least in the system of sinarteriology,²⁴¹ is counted as a sixth *orbis horrealis*²⁴² although all the medical classics, and even more so nonmedical texts, speak of “The five *tsang* (*orbes horreales*)” as a stereotype. Hence, it is likely that the concept of an *orbis pericardialis* primarily arose from a desire for symmetry in sinarteriology, and that this orb then was only incidentally and summarily assigned correspondences to fill out the orbisiconographic pattern.

This hypothesis receives additional support from the fact that in the *Su-wen* the *orbis pericardialis* is not once mentioned by its technical name, *hsin-pao-luo*, and that in the *Ling-shu* this name occurs only in passages that refer to sinarteriology or to acupuncture. On the other hand, the commentators are unanimous in identifying the *atrium pectoris* (*tan-chung* 膻中),²⁴³ repeatedly mentioned in the *Nei-ching*,²⁴⁴ with the *orbis pericardialis*. Another synonym for both terms is *dominus cardialis* (*hsin-chu* 心主). In the *Ling-shu*, for example, one finds the equation: “The *atrium pectoris* is the walled palace of the *dominus cardialis*.”²⁴⁵ From the context of this passage it seems very doubtful whether the authors and commentators really had a clear idea of an organic substratum and its corresponding orb. Nevertheless, the term is also taken up in other chapters of the *Ling-shu* (10/1014 and 71/1315).

(III) The *orbis pericardialis* is united with the *orbis tricalorii* in a functional yoke in which, as an *orbis horrealis*, the former takes the inner side (*li*, *intima*).²⁴⁶ The *sinarteria cardinalis* corresponding to the *orbis pericardialis* is the *cardinalis yin flectentis manus*.²⁴⁷ As specific radial pulse there is attributed to the *orbis pericardialis* (or to the *atrium pectoris*), only in post-Sung medical texts, the *pulsus pedalis superficialis manus dextrae* (Hua Po-jen 滑伯仁) or, since Li Shih-chen, usually one of the *pulsus pollicares* [*mersus sive superficialis*] *manus sinistrae* 左手寸脈.²⁴⁸

(V) Within the organism the *orbis pericardialis* holds the office of an “official ambassador” (*ch'en-shih chih kuan* 臣使之官)

²⁴¹See chapter 4.

²⁴²According to the commentary of Ma Shih in *Su-wen* 8/95.

²⁴³This is chiefly a sinarteriological term, designating a sensitive point (foramen) situated on the *sinarteria respondens* at its intersection with an ideal line drawn between the breasts. The substrate organ is situated sagittally behind this foramen within the thorax.

²⁴⁴*Su-wen* 8/94; *Ling-shu* 33/1157, 35/1161.

²⁴⁵*Ling-shu* 35/1161.

²⁴⁶*Nan-ching* 25:3/83.

²⁴⁷*Ling-shu* 10/1014.

²⁴⁸*Ching-i-hsüeh kai-lun*, p. 199.

(specific function) who is the origin of joy and pleasure.²⁴⁹ The *orbis pericardialis* is the reservoir (*hai, mare*) of the energy put at the disposition of the individual at birth (*ch'i genuinum*).²⁵⁰ From the definitions of the *orbis pericardialis* given in the texts just quoted and their commentaries, and from its roles in sinarteriology and pathology, one has the impression that its functions are distributed by Western medicine among the heart, lungs, and circulatory system (especially the aorta).

CRITICAL COMPARISON OF THE BENEFICIAL AND INJURIOUS INFLUENCES
ON THE *ORBES HORREALES*, AS POSTULATED IN THE *NEI-CHING*

We have already briefly discussed the effects injurious to each orb as postulated in the *Nei-ching*. In that treatise we find not only exceptions to the rules that may be explained by the accommodation of empirical data, but also inner contradictions. A critical examination of classic inconsistencies is in order. The following passages require scrutiny:

1. *Su-wen* 5/55–60: At the end of passages devoted to the correspondences of the Five Evolutive Phases, the injurious effects (*shang, laesiones*) caused by *sapores* (flavors, *wei*) and meteorological configurations (*t'ien-ch'i*) are related to the unfoldments (*perfectiones, ch'ung*) of the *orbis horreales*. Each sentence may be summarized by the formula: "To evolutive phase *A* there corresponds the *orbis horrealis B*, the *sapor X*, and the meteorological configuration *Y*; *X* and *Y* injure the *perfectio C* of orb *B*." According to the rule, all five positions (*A, B, C, X*, and *Y*) must correspond to the same conventional quality. In fact the rule is perfectly observed only for the E.P. Wood (*orbis hepaticus*) and the E.P. Earth (*orbis lienalis*). The departures from the rule bear on the *perfectiones (C)* in the case of the E.P.s Fire and Water and on the meteorological configuration (*Y*) in the case of the E.P. Metal.

2. *Su-wen* 23/234–237: At the end of passages devoted essentially to the reactions of the five *orbis horreales* under changing macrocosmic conditions, it is explained which *sapores* replenish

²⁴⁹*Su-wen* 8/94 and the parallel in the *Lei-ching* 3/44.

²⁵⁰*Ling-shu* 33/1157; also the commentary in the *Su-wen* 8/94–96; cf. also the entry "*ch'i genuinum*" in the following section.

an energetic deficiency of an orb, and which drain off excessive energy. As a formula, the prescription is: "The energy of the *orbis A* is replenished (*pu* 補) by means of *sapor R* and is drained off (*hsieh* 泄) by means of *sapor S*." According to the rule, an influence qualitatively similar to the orb will drain off and finally exhaust its energy. An influence that according to the polar scheme of the E.P.s (= Sequence 0) is qualitatively complementary to the orb will replenish its energy. Here the E.P.s Wood (*orbis hepaticus*), Metal (*orbis pulmonalis*) and Water (*orbis renalis*) agree with this rule. The E.P. Fire (*orbis cardialis*) departs from it because a draining effect is postulated for the sweet *sapor*; the E.P. Earth (*orbis lienalis*) is replenished by energy of similar quality (sweet *sapores*) and is drained by the bitter *sapores*, which it conquers (Sequence II).

3. *Su-wen* 23/247: The meteorological influences injurious to each of the orbs are enumerated under the heading "What the *orbes horreales* abhor." According to the rule, an excessively intense effect (*yin* 淫) qualitatively similar to the respective orb must be "abhorred" (*wu* 侮). Only the orbs corresponding to the first three evolutive phases (*orbes hepaticus, cardialis, et lienalis*) comply with this rule. The *orbis pulmonalis* abhors cold (which it conquers according to Sequence II of the E.P.s) and the *orbis renalis* abhors drought (which it produces according to the Sequence I of the E.P.s).

4. *Su-wen* 23/248 and the parallel text of *Ling-shu* 63/1268ff.: Under the heading "Which of the five *sapores* must be avoided," the familiar affinity between the specific unfoldment (*perfectio, ch'ung*) of an orb and its corresponding *sapor* is referred to by the formula: "*Sapor A* moves [literally "runs," *tsou*] to the unfoldment *B*. If *B* is ill, one should not eat too much of *sapor A*." According to the rule, *A* and *B* must be of similar conventional quality. In reality, only the orbs corresponding to the E.P.s Wood, Earth, and Metal (*orbes hepaticus, lienalis, et pulmonalis*) comply with the rule. The bitter and salty *sapores* (E.P.s Fire and Water) instead are paired with the complementary unfoldments.

5. *Ling-shu* 78/1368: Two consecutive paragraphs deal with exactly the same relationships discussed under 4, but in this passage all statements are in accord with the rule.

6. *Ling-shu* 56/1244: Finally we have to mention a category of relations entitled "The Five Restrictions" (*wu-chin* 五禁) which in reality deals with the same correspondences as in 4 and 5. The formula is: "If the disease is in orb *A*, [food corresponding to] *sapor B* should be restricted."²⁵¹ The rule is that *A* and *B* are of identical or of complementary quality or else that *B* checks *A* in accordance with the conquest sequence (Sequence II) of the E.P.s. If the last of the three possibilities is adopted, all positions are in perfect agreement with the systematic rule.

After close examination of these eight excerpts from the *Nei-ching*, our conclusions concerning exceptions to the rules may be formulated.

First it is worth noting that departures from the rule occur in all four excerpts from the *Su-wen* but only in one of the four excerpts from the *Ling-shu*. This once more seems to confirm the suspicion voiced earlier that within the classical tradition the *Ling-shu* corresponds to a more recent and more consistent textual layer.

The two passages under 4 very likely represent parallel traditions of the same text. The inversion of the *perfectiones* of the *orbes cardialis et renalis* takes place on a single axis and has evidently been determined by the accommodation of empirical data. Later commentators²⁵² have argued stringently that the inversion conforms to the system.

Of the departures within group 1,²⁵³ the one bearing on the meteorological configuration (*t'ien-ch'i*) of the E.P. Metal is

²⁵¹In translating *chin* 禁 by "restriction," "to restrict," we have chosen the rendition best adapted to the context, but we do not want to obscure the ambiguity inherent in the Chinese term, which in administrative context usually must be rendered by "to prohibit," "prohibition." The question remains whether the consumption of *B* should only be restricted or if it should be completely prohibited.

²⁵²See *Su-wen-shih* 3/119 and the *Ling-shu-shih* 靈樞識 5/64f.

²⁵³*Su-wen* 5/55-60.

certainly due to a corruption of the text: the character *je* 熱 (heat) must be corrected to *tsao* 燥 (drought).²⁵⁴ The two other variants in this group may be explained as interpolations undertaken to accommodate the two aspects of physiological energy, *hsüeh* and *ch'i*, within the correspondence scheme.

It is also remarkable that the E.P. Metal is twice represented in the column of the *perfectiones* (once by “skin” and “body hair” [*mao*] and once by *ch'i*, which is primarily assigned to the *orbis pulmonalis*) whereas the E.P. Water is not represented at all. By reference to the *Huang-ti nei-ching t'ai-su*,²⁵⁵ both suspect passages may be corrected, replacing *ch'i* by *mo* (sinarteries) and *hsüeh* by *ku* (bones).

The departures within group 2 are limited to the *orbis lienalis et cardialis*. As has been pointed out, the E.P. Earth (and thus the *orbis lienalis*) is without a direct polar complement in the cycle of conventional value standards. Since this theoretical assertion has empirical support,²⁵⁶ the exceptional correspondence of the central orb (*orbis lienalis*) can be accepted as being in agreement with the system as well as with experience. There remains only the verbal contradiction that the sweet *sapor* on the one hand replenishes the energy in the *orbis lienalis* and on the other hand²⁵⁷ may be characterized as being injurious to its *perfectio*. The disciples of Li Tung-yüan's “strengthening the Earth” school (*pu-t'u-p'ai*) have resolved this far from fundamental tension.

They argue that the draining off of energy of the *orbis cardialis* by means of the sweet *sapor* instead of the bitter *sapor* corresponding to Fire results primarily from the shift in the system caused by the exceptional attribution of the *orbis lienalis*; but it is corroborated by empirical data.

This finally leaves only the departures in group 3 as problematical. Here the meteorological configurations corresponding to the *orbis pulmonalis et renalis* have been interchanged. The most likely hypothesis is that this exchange was prompted by

²⁵⁴This emendation is also proposed in the *Su-wen-shih* 1/33.

²⁵⁵As quoted by Tamba Motohiro in his *Su-wen-shih* 1/33; we have been unable to find this citation in our text of the *T'ai-su*.

²⁵⁶See pp. 131, 133f above.

²⁵⁷See items 2–6 in the enumeration of contradictory passages in the *Nei-ching*.

empirical findings. No interference of theories contemporary with the text can be ascertained, so these two departures very likely were in the original version of the *Su-wen*,²⁵⁸ and the remaining correspondences in this group comply with the rule.

The Iconography of the Yang Orbs (Orbes aulici, fu 腑)

The paradigm used for the description of the *orbes horreales* will also be used for the *orbes aulici* (*fu*). But Chinese sources are less informative on the functions of the *orbes aulici* than on those of the *orbes horreales*.²⁵⁹ The disproportion is less considerable than it appears, for much of the paradigm's content is implicit. The majority of data given for an *orbis horrealis* also applies to the *orbis aulicus* which is united to it in a functional yoke (*piao li*).

Thus data on the *orbis hepaticus* indirectly apply to the *orbis felleus*, data on the *orbis cardialis* indirectly apply to the *orbis intestini tenuis*, and so on. To find out which is the complementary yin orb, the reader should look at the beginning of Section III of the respective paradigm. Macrocosmic correspondences (Section II of our paradigm) need not be given in this section.

THE ORBIS FELLEUS (TAN 膽)

(I) The *orbis felleus*, as one of the *orbes aulici*, is primarily yang. At the same time, in accordance with an ancient and never-abolished tradition fixed in the *Su-wen*,²⁶⁰ it is considered one of the Six Paraorbs (*ch'i-heng chih fu* 奇恆之腑). These are the organs that according to the same passage "were produced by a terrestrial configuration, store [structive energy], and imitate the Earth; because of this they store and do not permit [energy] to drain off (*ts'ang erh pu hsieh* 藏而不泄)." From this twofold correspondence the *orbis felleus* derives a double determination of its functions and a privileged position as compared to the other *orbes aulici*.²⁶¹

²⁵⁸The parallel text of the *Nei-ching t'ai-su* 6/33 and its commentary also confirm these two departures from the rule. The arguments set forth on p. 71 of the *Su-wen shao-shih* completely pass over the chronological problem and do not convince us.

²⁵⁹A significant reason for this lack of balance has been indicated on p. 18 above.

²⁶⁰*Su-wen* 11/126, as well as the text and commentary of the *Lei-ching* 4/76.

²⁶¹Cf. Chang Ching-yüeh's commentary in the *Lei-ching* 3/47.

This qualification seems justified insofar as the *orbis felleus* is the only *orbis aulicus* that participates in the assimilation of food but not in its ingestion and transportation.

It is only consistent that the *orbis felleus* does not figure in the enumeration given in the *Su-wen* 9/109 in which the *orbis lienalis* is mentioned in the company of the remaining five *orbes aulici*.²⁶²

It is also called "*orbis aulicus* with refined [i.e., qualitatively homogeneous] contents" 中精之腑,²⁶³ as distinct from the other *orbes aulici*, which carry only "murky" (*chuo* 濁), i.e., qualitatively heterogeneous contents. The Evolutive Phase of the orb is Wood.

(III) The *orbis felleus* is united with the *orbis hepaticus* in a functional yoke in which as *orbis aulicus* it takes the outward side (*piao*, *species*).²⁶⁴ The *sinarteria cardinalis* corresponding to the *orbis felleus* is the *cardinalis yang minoris pedis*.²⁶⁵ Its corresponding radial pulse is almost unanimously given as the *pulsus clusalis superficialis manus sinistrae* 左手關浮脈.²⁶⁶

(IV) On dream motifs indicating a disturbance in the *orbis felleus* we find in the *Nei-ching*: "If a *flexus* deversates in the *orbis felleus*, one dreams that one is engaged in fights and battles or that one cuts open one's own body."²⁶⁷

On the anatomical substratum of the *orbis felleus*, the gallbladder, we are informed in the *Nan-ching* 42:²⁶⁸ "The gallbladder is situated between the short leaves (flaps) of the liver, weighs 3 *liang* (ounces), 3 *chu* (ca. 3 × 100 grains) and is filled with three *ko* (deciliters) of refined ("clear") fluid (*ching-chih* 精汁)."

(V) Within the organism the *orbis felleus* exercises the function of an "orienting organ [lit. 中正之官: organ of central straightness] from which the power of decision issues" (specific function).²⁶⁹ The *orbis felleus*, so to speak, steers the impulses of all other orbs: "All eleven orbs take their cue from the *orbis felleus*."²⁷⁰

²⁶²See p. 117 above.

²⁶³*Ling-shu* 2/926.

²⁶⁴*Ibid.* 47/1209; *Chung-ts'ang-ching*, 1/12.

²⁶⁵*Ling-shu* 10/1019.

²⁶⁶*Mo-ching* 2/19; *Chung-i-hsüeh kai-lun*, p. 199.

²⁶⁷*Ling-shu* 43/1192.

²⁶⁸*Nan-ching* 4/109.

²⁶⁹*Su-wen* 8/94.

²⁷⁰*Ibid.* 9/109.

According to the classical theory, cues issued by the *orbis felleus* directly affect only the other orbs, whereas the circulation of the different kinds of energy throughout the organism depends directly on the *orbis cardialis* and above all on the *orbis pulmonalis*. Not later than the Ming period, however, the *orbis felleus* was ascribed a direct influence at least on the circulation of the constructive and defensive energies (*ying-wei*): "The *orbis felleus* moves the constructive and defensive energies." Commentary: "Although the constructive and defensive energies are controlled by the *orbis pulmonalis*, their flow is also controlled (*chu* 主) by the *orbis felleus*."²⁷¹

THE *ORBIS INTESTINI TENUIS* (HSIAO-CH'ANG 小腸)

(I) The *orbis intestini tenuis* is an *orbis aulicus* and because of this is primarily yang. The Evolutive Phase of this orb is Fire. (III) It is united with the *orbis cardialis* in a functional yoke in which, as *orbis aulicus*, it takes the outward side (*piao*, *species*).²⁷² The *sinarteria cardinalis* corresponding to the *orbis intestini tenuis* is the *cardinalis yang maioris manus*;²⁷³ its corresponding radial pulse by classical consensus is the *pulsus pollicaris superficialis manus sinistrae* 左手寸浮脈.²⁷⁴

(IV) On dream motifs indicating a disturbance in the *orbis intestini tenuis* we find in the *Nei-ching*: "If a *flexus* deversates in the *orbis intestini tenuis*, one will dream of populous town districts and of main thoroughfares."²⁷⁵

The anatomical substratum of the *orbis intestini tenuis*, the duodenum, is characterized in the *Nan-ching* 42:²⁷⁶ "The duodenum weighs 2 *ch'in* (pounds), 14 *liang* (ounces), has a length of 3 *chang* (ca. 10 feet), 2 feet, and is 2½ inches wide. . . . It may contain 2 *tou* (bushels), 4 *sheng* (liters) of solid food and 6 *sheng*, 3 *ko* (deciliters) of liquid food."

(V) Within the integral organism the *orbis intestini tenuis* has the role of the "organ that receives and assimilates (*hua*)" the bulk of food.²⁷⁷ In other terms, in it the fine and the crude, the clear and the murky elements of food are separated and redistributed.²⁷⁸

²⁷¹*I-hsüeh ju-men*, quoted from the *I-pu ch'üan-lu*, Vol. IV, p. 102.

²⁷²*Ling-shu* 47/1209 and *Chung-ts'ang-ching*, 1/14 f.

²⁷³*Ling-shu* 10/1004.

²⁷⁴*Mo-ching* 2/18; *Chung-i-hsüeh kai-lun*, p. 199.

²⁷⁵*Ling-shu* 43/1192.

²⁷⁶*Nan-ching* 4/109; *Ling-shu* 31/1155.

²⁷⁷*Su-wen* 8/94 and the parallel in *Ling-shu* 2/926.

²⁷⁸See the quotation from the *I-hsüeh ju-men* in *I-pu ch'üan-lu*, Vol. IV, p. 140.

THE ORBIS STOMACHI (WEI 胃)

(I) As an *orbis aulicus* the *orbis stomachi* is primarily yang. The Evolutive Phase of this orb is Earth.

(III) It is united with the *orbis lienalis* in a functional yoke in which, as *orbis aulicus*, it takes the outward side (*piao*, *species*).²⁷⁹ The *sinarteria cardinalis* corresponding to the *orbis stomachi* is the *cardinalis splendoris yang pedis*;²⁸⁰ its corresponding radial pulse is the *pulsus clusalis superficialis manus dextrae* 右手關浮脈.²⁸¹

(IV) On dream motifs which indicate a disturbance in the *orbis stomachi* we find in the *Ling-shu* 43/1192: "If a *flexus* deversates in the *orbis stomachi* one dreams of eating and drinking."

Concerning the anatomical substratum of the *orbis stomachi*, the stomach, we are informed in the *Nan-ching* 42:²⁸² "The stomach weighs 2 *chin* (pounds), two *liang* (ounces), is of contorted, elongate shape, 2 feet 6 inches long, 2 feet 5 inches thick, and 5 inches in diameter. It can lodge 2 *tou* (bushels) of solid food and 1 *tou*, 5 *sheng* (liters) of liquid food."

(V) Within the organism the *orbis stomachi* exercises the function of an "intermediate depository" (*ts'ang-lin* 倉廩)²⁸³ serving as the distribution center for food of the five *sapores* (specific function).²⁸⁴ Like its yin complement, the *orbis lienalis*, the *orbis stomachi* holds a central position of mediation and exchange (E.P. Earth). It is the equalizing reservoir (*hai*, *mare*) for the energy drawn from food and distributed throughout the system of orbs.²⁸⁵ If its function collapses completely—as diagnosed by complete disappearance of the corresponding pulse (*pulsus stomachi*)—this is interpreted as a sure sign of imminent death.²⁸⁶ "Once the energetic configuration [and thus the function] of the *orbis stomachi* has run down, it is hardly feasible to apply any other medicine."²⁸⁷

²⁷⁹*Ling-shu* 2/926, 47/1209, *et passim*.

²⁸⁰*Ibid.* 10/993.

²⁸¹*Mo-ching* 2/21f; *Chung-i-hsüeh kai-lun*, p. 199.

²⁸²*Nan-ching* 4/109; cf. *Ling-shu* 31/1155.

²⁸³The meaning of this technical term was discussed on pp. 133f above.

²⁸⁴*Su-wen* 8/94.

²⁸⁵*Ibid.* 11/129, 29/294; *Ling-shu* 33/1156, 56/1242f.

²⁸⁶*Su-wen* 18/181ff, and the parallel in the *Lei-ching* 4/111 (text and commentary).

²⁸⁷*I-tsung pi-tu* quoted in *I-pu ch'üan-lu*, Vol. IV, p. 176.

THE ORBIS INTESTINI CRASSI (TA-CH'ANG 大腸)

(I) The *orbis intestini crassi* as an *orbis aulicus* is primarily yang. Its Evolutive Phase is Metal.

(III) It is united with the *orbis pulmonalis* in a functional yoke in which, as *orbis aulicus*, it takes the outward side (*piao*, *species*).²⁸⁸ The *sinarteria cardinalis* corresponding to the *orbis intestini crassi* is the *cardinalis splendoris yang manus*.²⁸⁹ In the classics the radial pulse of the *orbis intestini crassi* is the *pulsus pollicaris superficialis manus dextrae* 右手寸浮脈.²⁹⁰ Authors beginning with Li Shih-chen (died 1593) associate the *pulsus pollicaris manus dextrae* with the inner thorax in general and assign to the *orbis intestini crassi* any one of the four *pedalis* pulses (*ch'ih-mo*): the *pulsus pedalis superficialis sive mersus manus dextrae sive sinistrae*.²⁹¹

(IV) A disturbance of the *orbis intestini crassi* may be detected, according to the *Ling-shu*, by dream motifs: "If a *flexus* deversates in the *orbis intestini crassi*, one dreams of fields and rural landscapes."²⁹²

Concerning the anatomical substratum of the *orbis intestini crassi*, the large intestine, here called "curved intestine" (*hui-ch'ang* 廻腸), we learn from *Nan-ching* 42: "The curved intestine is four inches wide, $1\frac{1}{2}$ inches in diameter, 2 *chang* (about 2×10 feet), 1 foot in length. It receives 1 *tou* (bushel) of solid and $7\frac{1}{2}$ *sheng* (liters) of liquid food."²⁹³

(V) In the organism the *orbis intestini crassi* exercises the function of a conduit in which the assimilation and temporary storage of food take place.²⁹⁴

THE ORBIS VESICALIS (P'ANG-KUANG 膀胱)

(I) The *orbis vesicalis* as an *orbis aulicus* is primarily yang. Its Evolutive Phase is Water.

(III) It is united with the *orbis renalis* in a functional yoke in which, as an *orbis aulicus*, it takes the outward side (*piao*,

²⁸⁸*Ling-shu* 47/1209, *Chung-ts'ang-ching* 1/19.

²⁸⁹*Ling-shu* 10/990, 12/1048 *et passim*.

²⁹⁰*Mo-ching* 2/20f.

²⁹¹*Chung-i-hsüeh kai-lun*, p. 199.

²⁹²*Ling-shu* 43/1192.

²⁹³*Nan-ching* 4/107; *Ling-shu* 31/1155.

²⁹⁴*Su-wen* 8/94; *Ling-shu* 2/926; *Lei-ching* 3/47; cf. *Chung-ts'ang-ching*, in *I-pu ch'üan-lu*, Vol. IV, p. 242.

species).²⁹⁵ The *sinarteria cardinalis* corresponding to the *orbis vesicalis* is the *cardinalis yang minoris pedis*.²⁹⁶ The classics and the majority of later writers assign this orb the radial pulse *pedalis superficialis manus sinistralis*.²⁹⁷

(IV) How an acute deficiency of energy in the *orbis vesicalis* and the accompanying reversal of functions affect dreams is indicated in the *Ling-shu* 43/1192: "If a *flexus* deversates in the *orbis vesicalis*, in dreams one takes walks and excursions."

Concerning the anatomical substratum of the *orbis vesicalis*, the urinary bladder, we find in *Nan-ching* 42:²⁹⁸ "The bladder weighs 2 *liang* (ounces), 2 *chu* (200 grains) and is 9 inches in height and width. It may contain 9 *sheng* (liters), 9 *ko* (deciliters) of urine."

(V) Within the organism the function of the *orbis vesicalis* may be compared to that of a regional capital (*chou-tu* 州都), for in this orb all the active and structive fluids convene and are stored²⁹⁹ (specific function). It is only after having been assimilated, in part during their course through the *orbis vesicalis*, that some of the fluids are excreted.

Chinese medicine gives the *orbis vesicalis* functions essentially different in character and extent from those attributed to the bladder by Western medicine. In particular Chinese medicine assigns it a considerable portion of the functions that Europeans ascribe to the kidneys. Consequently, the *cardinalis vesicalis*, the conduit assembling the largest number of sensitive points (foramina), shows a considerably wider variety of correspondences to various bodily disorders than would be justified by the mere accessory role that Western medicine assigns to the bladder.

Diagrams of the *orbis vesicalis* show an organ in the form of a bladder but with only one orifice,³⁰⁰ or with two orifices at most. In the latter case the upper orifice connects to the lower opening of the *orbis intestini tenuis* (Fig. 18).³⁰¹

²⁹⁵*Ling-shu* 2/926; *Chung-ts'ang-ching*, 2/22. According to the *Ling-shu* 47/1209, the *orbis vesicalis* together with the *orbis tricalorii* constitute the outer orb and complement of the *orbis renalis*. The function of the latter, as we have seen in connection with its paradigm, is sometimes divided between an *orbis renalis* and a *porta fortunae*.

²⁹⁶*Ling-shu* 10/1006.

²⁹⁷*Mo-ching* 2/20 (22f.); *Chung-i-hsüeh kai-lun*, p. 199.

²⁹⁸*Nan-ching* 4/110.

²⁹⁹*Su-wen* 8/94, text and commentary; *Lei-ching* 3/45, text and commentary.

³⁰⁰See the figures in the *Lei-ching t'u-i* 3/80 and in the *I-tsung chin-chien* 82/154.

³⁰¹See the figure, text and commentary in *Ling-shu* 10/1008.

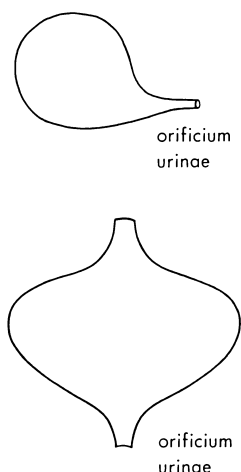


Fig. 18

THE ORBIS TRICALORII (SAN-CHIAO 三焦)

- (I) The *orbis tricalorii*, as one of the *orbes aulici*, is primarily yang.
 (III) United in a functional yoke with the *orbis pericardialis*, as an *orbis aulicus* the *orbis tricalorii* takes the outer side (*piao*, *species*) in this combination.

This match is implied for sinarteriology in the *Ling-shu*³⁰² and has been generally accepted as standard. The theory described in another passage, postulating that the *orbis tricalorii* together with the *orbis vesicalis* constitutes the outer orb and complement of the *orbis renalis*, has not survived in later theory.³⁰³

The *sinarteria cardinalis* corresponding to the *orbis tricalorii* is the *cardinalis yang minoris manus*.³⁰⁴ The *orbis tricalorii* is attributed the radial pulse *pulsus pedalis superficialis* (*sive mersus*) *manus dextrae* 右手尺脈 by most authors.³⁰⁵

- (IV) The problem of the anatomical substratum of the *orbis tricalorii*, the *tricalorium* ("three heated spaces") puzzled Chinese doctors long before Western authors confronted it. As with

³⁰²*Ling-shu* 10/1014ff., 12/1048.

³⁰³*Ibid.* 47/1209.

³⁰⁴*Ibid.* 10/1017.

³⁰⁵*Mo-ching* 2/23; *Chung-i-hsüeh kai-lun*, p. 199.

practically all orbisiconographic concepts, three stages in the development of the notion may be distinguished. In the process of separating them, the logical links binding together seemingly contradictory statements will become evident.

During the first stage, from the germination of protoscientific speculations to the compilation of the most ancient parts of the *Su-wen* (end of the Chou and early Han), a consistent medical theory was attempted on the basis of available empirical data. At that time, because of the dominance of the inductive and synthetic mode of cognition, hypotheses of surprising precision bearing on the physiological functions were evolved. But compared to these, ideas on the anatomical substrates remained crude and rudimentary. At that early stage an organ (*kuan*) called *tricalorium* (*san-chiao*) was given a small number of functions without any effort to define their spatial location or the anatomical extent of their substratum.

During a second stage, which covered the first three centuries of our era, in which extensive parts of the *Ling-shu* and probably of the *Nan-ching* were compiled, efforts were made to verify and to perfect the traditional teachings in every respect. Even analytical means were brought to this task. This era is distinguished in philosophy by Wang Ch'ung 王充 and in medicine by the great systematic theorists Chang Chung-ching 張仲景, Wang Shu-ho 王叔和, and whoever did the work credited to the legendary surgeon Hua T'uo 華佗 (whose anatomical knowledge may have gone considerably beyond what was set down in medical literature for centuries to come). During this period, attempts were made on the basis of the crude anatomical knowledge then available to define the substrates of each orb, including the *tricalorium*—which at this stage can be called the “three caloria” (*chiao* 焦), for they had come to be viewed as entities distinct in space.

The results of these efforts, ignored since the T'ang period and today mere historical curiosities, were recorded in the *Ling-shu* and *Nan-ching*.³⁰⁶ In order to give an idea of these theories, we quote from the *Ling-shu*: “The ‘upper calorium’ (*calorium superius*, *shang-chiao* 上焦) extends upward from the upper (cardiac) orifice of the stomach (胃上口) and ascends together

³⁰⁶*Ling-shu* 18/1081ff.; *Nan-ching* 3/91ff.

with the esophagus (*yen* 咽), piercing (*kuan* 貫) the diaphragm (*ko* 膈) and spreading within the thorax (*hsiung-chung* 胸中)” — “The ‘medial calorium’ (*calorium medium*, *chung-chiao* 中焦) likewise originates in the stomach, behind the *calorium superius*. . . .” — The ‘lower calorium’ (*calorium inferius*, *hsia-chiao* 下焦) branches out of the large intestine and sheds [its energy] into the bladder.”³⁰⁷

These descriptions suggest that the *tricalorium* was conceived as a network of energetic conduits, somewhat similar to the sinarteries, yet participating in the metabolic functions—not only transmitting energy but also assimilating it.

The third stage extends to the beginning of the twentieth century. Very precise and subtle rules for the description of functional relationships were formulated. Once these rules had been checked against experience, the meager analytical data collected at the second stage were completely abandoned. The third stage is intimated in the extant version of the *Nan-ching* 38,³⁰⁸ and is set forth with assurance by Sun Szu-mo in his *Ch'ien-chin yao-fang*: “The tricalorium has a name, yet no bodily shape (有名無形).”³⁰⁹

(V) Within the organism, the *orbis tricalorii* may be compared to water communications (*chüeh-tu chih kuan* 決瀆之官)³¹⁰ (specific function). In other words, it is the foundation and controller³¹¹ of the entire circulation of body fluids: “It is the commander-in-chief (*tsung-ling* 總領) of the energies (*ch'i*) of all orbs, whether effective as constructive and defensive energies, inside and outside the sinarteries, to the left or to the right, above or below. If [the energy of] the *orbis tricalorii* is unimpeded (*t'ung* 通), inside and outside, left and right, above and below are all in communication (*t'ung*). Among [the functions] affecting the whole personality (*chou-shen* 周身), pervading

³⁰⁷A diagram of the *tricalorium* is given, among others, in the *Lei-ching t'u-i* 3/81.

³⁰⁸*Nan-ching* 3/102; *Chung-ts'ang-ching*, 2/23. Whether this and similar critical passages have been interpolated into the *Nan-ching* is worth investigating.

³⁰⁹Quoted from the *I-pu ch'üan-lu*, Vol. IV, p. 300.

³¹⁰*Su-wen* 8/94. *Chüeh* 決 means “to burst through” the confines of the other orbs; *tu* 洫, “a connecting channel.” Chang Ching-yüeh (commenting on *Lei-ching* 3/45) also subscribes to this explanation.

³¹¹See the sections devoted to the *orbes cardialis*, *pericardialis*, *et felleus* earlier in this chapter.

(*kuan* 灌) the body, harmonizing the interior and calming the exterior, developing on the left and sustaining on the right, conducting upward and communicating downward, none is more important than this.”³¹²

The *orbis tricalorii* is the source both of the constructive energy (*ying* 營, *ch'i constructivum*) that moves through the conduits of energy (*ching* 經) and nourishes all the orbs,³¹³ and of the defensive energy (*wei* 衛, *ch'i defensivum*), which moves outside the conduits, permeating the surface of the body and warding off exogenous heteropathies.³¹⁴

A modern metaphor that comes to mind for the various Chinese theories on the functions of the *orbis tricalorii* is that of a radio relay station in which incoming signals are not only boosted but may also be transformed (*hua* 化), that is, frequency-modulated, emitted on a different wavelength, focused in a certain direction, and so on.

The fact that the ancient Chinese associated the physiological boosting function of the *orbis tricalorii* with the release of heat (*chiao* 焦) is no surprise. But we should now, on the basis of our more thorough understanding, be wary of the customary yet misleading translations of *chiao* by *Erwärmer*, *rechauffeur*, “heater,” and so forth.

Some characteristics of the *orbis tricalorii* have led the modern physicians Bachmann and Schmitt to the hypothesis that the *tricalorium* can be identified with the endocrine system. Although several factors seem to justify this identification, it would never have been tried except for the fallacious assumption that congruence may be achieved between the description of a Chinese orb and the characteristics that Western medicine postulates for its substratum. Close and serious study never supports this assumption; for instance, numerous among the symptoms associated with the *cardinalis yang minoris manus* (which is the

³¹²*Chung-ts'ang-ching* 2/23 and similarly *Lei-ching t'u-i* 3/81. By the way, the sentence preceding the quotation “The *tricalorium* has the cognomen ‘*orbis aulicus* of central clarity 中清之腑’” is certainly a corruption of the text, due to interference of the descriptive formula of the *orbis felleus*, given in the same context: “中瀆之腑, ‘of the central channel [*incilis medii*]’” (see above, p. 153).

³¹³This is a form of energy that according to *Ling-shu* 18/1080 and 1082 issues from the *calorium medium*, but according to *Chung-ts'ang-ching* 2/23 proceeds from the *calorium superius*.

³¹⁴*Ling-shu* 18/1080, 1083; *Chung-ts'ang-ching* 2/23. This form of energy originates in the *calorium inferius*.

energetic conduit associated with the *tricalorium*) are neuralgic or neuralgiform affections of the head and thorax;³¹⁵ these disturbances cannot simply be attributed to malfunctions of the endocrine system.

In the *Ling-shu* 2/926 and similarly in the *Chung-ts'ang-ching* 2/23 the *orbis tricalorii* is called an "orphaned" orb. In Ming times, centuries later, Chang Ching-yüeh explains this statement in the sense that the substrate of the *orbis tricalorii* (the *tricalorium*) differs from those of the other orbs in regard to extension within the body.³¹⁶ The context of the original statement, at any rate, suggests that it belongs to the early textual tradition in which the functional yoke tying together the *orbis tricalorii* and the *orbis pericardialis* had not yet been defined, and the *orbis tricalorii* along with the *orbis vesicalis* were opposed to the *orbis renalis*.

The Paraorbs (ch'i-heng chih fu 奇恆之腑)

In a repeatedly quoted passage of the *Su-wen* 11/126 six so-called *paraorbes* (*ch'i-heng chih fu*) are enumerated.³¹⁷ With the exception of the *orbis felleus* (which, as we saw, simultaneously has the status of an *orbis aulicus*), none of them has any elaborate iconography. We shall now briefly deal with those paraorbs that are not discussed elsewhere.

THE PARAORBES CEREBRI ET MEDULLAE (NAO 腦, SUI 髓)

In the "Treatise on the [Equalizing] Reservoirs" (*hai-lun*),³¹⁸ the *paraorbis cerebri* is called reservoir of the medulla (*sui-hai, mare medullae*). If there is redundancy of energy in the *paraorbis cerebri*, "one moves nimbly and expands great energies, becoming overstrained"; if there is deficiency of energy "the brains will [seem to] gyrate, the ears will ring, the muscles will shrink, one will have fits of dizziness and unconsciousness and lie in numbness and torpor."³¹⁹ And from another passage of the *Ling-shu*³²⁰ we learn that no qualitative distinction is to be made between bones and the medulla: "When the refined fluids of

³¹⁵Chen-chiu-hsüeh *chiang-i*, pp. 136–144.

³¹⁶Commentary in the *Lei-ching* 3/47.

³¹⁷See p. 112 and p. 152 above.

³¹⁸*Ling-shu* 33.

³¹⁹*Ibid.* 33/1158.

³²⁰*Ibid.* 36/1166.

the Five Cereals blend harmoniously, they constitute a grease (*kao* 膏) that is washed into the empty spaces of the bones and that [likewise] replenishes (*pu* 補) the brain and the medulla.”

These meager indications tend to show that the *paraorbes cerebri et medullae* are little more than accessories to the *orbis renalis*, of which the brain and the marrow (and/or *medulla*)³²¹ are considered the specific unfoldment (*ch'ung*, *perfectio*). In the brain and medulla the inborn vital potential (*ch'i nativum*)³²² is stored and conserved; it manifests itself and is spent in the psychic reactions (*chih*, *emotiones*) in general and in the psychic reaction *par excellence*, the directed will. But this storage function is also expressly attributed to the *orbis renalis*.

This example of interlaced correspondences reveals why the iconography of the Chinese *paraorbes cerebri et medullae* is so sparse compared with the multifarious functions that Western physiology and neurology ascribe to the brain and medulla. At a time when neurology and histology could be no more than vaporous speculation, those functions were incorporated into the iconography of the orbs (especially the *orbis cardialis*, *lienalis*, *felleus*, *et renalis*) to whose qualitative manifestations they showed an affinity. By this expedient for long centuries the logical and systematic requirements of a rational science were better served than by some strikingly “modern” hypothesis that could not have been proven.

PARAORBIS UTERI (NÜ-TZU-PAO 女子胞)

The *paraorbis uteri* (like the uterus in Western medicine) has essential significance for menstruation and pregnancy. In the *paraorbis uteri* originate (*ch'i* 起) two cardinal conduits—although there is no assertion that they are attached (*luo* 絡) to it or pertain to it (*shu* 屬)—the *cardinales impares respondens et impedimentalis*,³²³ by the symptoms of which diagnosis and therapy of disturbances of menstruation and pregnancy may be guided.

Moreover, in *Su-wen* 33/321 a “*sinarteria uteri*” (*pao-mo* 胞脈) is mentioned—at least that is the way all commentators under-

³²¹The Chinese term *sui* 髓 applies both to the contents of the large bones and of the dorsal spine. It is rendered in accordance with the context either by “marrow” or by “medulla.”

³²²See, p. 145 above as well as the entry “*ch'i nativum*” in the following section.

³²³See below, pp. 278f and pp. 283f.

Table 18. Comparative Synopsis of the Principal Functions of the Orbs

	<i>Orbis</i> or <i>Paraorbis</i>	Specific Function	Fundamental (or Dominant) Function	Storage Function
Yin orbs (<i>Orbes horreales</i>) store structutive potential	<i>hepaticus</i>	"General": seat of the individually specific configurative force (<i>hun</i>); planning and reflection	"Nervus": expansion of physical force	<i>Hsiieh</i> (individually specific structutive energy which in turn is the basis of <i>hun</i>)
	<i>cardialis</i>	"Sovereign": seat of the configurative force (<i>shen</i>), conditions the character and the cohesion of the personality	<i>Mo</i> : Sinarteries and pulses	<i>Shen</i>
	<i>pericardialis</i>	"Ambassador": the source of enjoyment and pleasure	Equalizing reservoir of physiological energy (<i>ch'i</i>)	
	<i>lienalis</i>	"Depository": temporary storage and distribution; critical faculty and reflection	Root of the acquired constitution	<i>Ying</i> (constructive energy)
	<i>pulmonalis</i>	"Minister": rhythmic order	Root of <i>ch'i</i> , i.e., of the initial point of the energetic circulation	<i>P'o</i> (structutive aspect of the individually specific configurative force)
	<i>renalis</i>	"Potentialization of energy": stages of latency	Root of the inborn constitution	<i>Chih</i> (willpower); vital fluids; medulla
	<i>tricalorii</i>	"Water communications": central command of the movements of the energy of all orbs: foundation and controlling authority over the circulation of all fluids		

	Orbis or Paraorbis	Specific Function	Fundamental (or Dominant) Function	Storage Function
Yang orbs (<i>Orbes aulici</i>) move and assimilate food in the widest sense	<i>stomachi</i>	"Intermediate, temporary depot": equalizing reservoir of all orbs for the energy derived from food		
	<i>intestini crassi</i>	"Organ of transportation": transformation and temporary storage; evacuation of dregs		
	<i>vesicalis</i>	"Regional capital": temporary storage and distribution of active and structutive energy		
	<i>felleus</i>	"Organ of orientation": resoluteness; movement of physiological energies: <i>ying</i> and <i>wei</i>		
	<i>cerebri</i>	Completes the functions of the <i>orbis renalis</i>		Structive potential; <i>ch'i natiuum—mare medullae</i>
Paraorbes store different forms of energy	<i>medallae</i>	Sustains the mobility of the joints; nourishes the <i>cerebrum</i>		
	<i>ossum sinarteriarum</i>	"Stem": framework of the body; moves active and structutive physiological energies (<i>ch'i</i> and <i>hsüeh</i>)		<i>Aula medullae</i> <i>Aula hsüeh</i>
	<i>uteri</i>			Pregnancy

stand the term³²⁴ without reflecting on the isolation of this postulate. This *sinarteria uteri* pertains to (*shu* 屬) the *orbis cardialis* and attaches to the *paraorbis uteri*. Thus a systematic link is established between the functions of the uterus and the *orbis cardialis*. Besides, the *paraorbis uteri* is indirectly connected with other orbs, in particular with the *orbis lienalis* and the *orbis hepaticus*.³²⁵

Comparative Synopsis of the Principal Functions of the Orbs

While examining in detail the multiform aspects and functions of each orb we risk losing sight of their rational concurrence within the organic system of orbisiconography. A synoptic table of their essential functions (Table 18) may prove helpful.

The Forms of Energy (Energetics)

Passing the functional orbs of the microcosm in review is of little use unless we also have a clear idea of the forms and designations of the energies flowing in them. For this reason since ancient times in Chinese medical literature the discussion of energetics is closely related to orbisiconography.³²⁶ In dealing with energetics in this chapter we continue a historical tradition.

During the past decade we have investigated the problems and terminology of Chinese energetics from diverse angles and have published the results of our research in three articles. Here we concentrate on a synthesis of the subject, but for the convenience of readers to whom these German publications are not accessible we summarize their most important findings.³²⁷

The energetic terms that will be examined all occur in philosophical treatises, and most of them have uses in everyday language. Because their

³²⁴For the term *pao* 胞, it should be noted, is also used as a synonym of the *orbis vesicalis* (*p'ang-kuang*). See *Su-wen* 43/393.

³²⁵*Su-wen* 7/84 and likewise 40/366; see also *Su-wen* 27/271 and the *Ling-shu* 57/1247.

³²⁶*Su-wen* 1, 5, 9, 13, 23, 43, 62, 77, and others; *Ling-shu* 8, 10, 16, 18, 30, 32, 54, 56, 71, 75, 80; *Lei-ching* 3 and 4; *Tung-i pao-chien* 東醫寶鑑 1; *Chung-i-hsüeh kai-lun*, pp. 73–81.

³²⁷Author's articles "Untersuchungen," "Wissenschaftliches Denken," "Farbemblematik in China," and "Die energetische Terminologie." Much of the last paper is incorporated below.

meanings are conditioned by these non-medical senses, it is well to bear in mind the distinction between the practical and theoretical meanings of terms. Philosophers and theorists usually give their fundamental concepts a logically precise yet at the same time flexible and inclusive meaning; practical scientists appreciate terms with sharp and clear logical contours, yet prefer them narrowly and inflexibly defined. As a rule, in a philosophical context the stress is on the general meaning, and in a technical context such as Chinese medicine (which is an applied science) the emphasis is on the specific meaning of the term.

In Chinese medicine more than a dozen basic forms of energy, and well over two dozen accessory forms, are described. It would be misleading to propose a parallel between this family of terms, at first sight disconcertingly prolific, and the simple, clear, and universal concept of energy in modern physics. The latter corresponds to a speculative and theoretical generic term, whereas the Chinese names of energy almost invariably represent specific designations for energetic phenomena that in a given empirical setting occur regularly with invariant quality. A legitimate—and from an epistemological point of view instructive—comparison is between the multiform terminology of Chinese energetics and the no less diversified terminology of electrical engineering in which expressions such as direct current, alternating current, light current, heavy current, high tension, low tension, anode current, collector current, grid tension, high frequency, low frequency, and so on, always designate one basic phenomenon, electrical energy, which each term describes in regard to only one single, narrowly defined, empirical (technical) aspect which in ordinary usage is not specified. Exactly the same principle applies to the qualitatively rather than quantitatively differentiated energetic terminology in Chinese practical medicine.

CH'I 氣 (ENERGETIC CONFIGURATION, CONFIGURATIONAL ENERGY)

Within the framework of Chinese thought no notion may attain to such a degree of abstraction from empirical data as to correspond perfectly to one of our modern universal concepts. Nevertheless the term *ch'i* comes as close as possible to constituting a generic designation equivalent to our word "energy." When Chinese thinkers are unwilling or unable to fix the quality

of an energetic phenomenon, the character *ch'i* 氣 inevitably flows from their brushes. And yet unlike our concept of energy, *ch'i*, whatever the context and absolutely without exception, always implies a qualitative determination of energy. In other words *ch'i* means energy of definite (or defineable) quality. For this reason we use for the technical term *ch'i* the standard definitions³²⁸ “configurational energy”³²⁹—i.e., energy of a definite direction in space, of a definite arrangement, quality, or structure—and “energetic configuration.”³³⁰ In addition, we make very limited use (in phase energetics) of the normative equivalent *configuratio*.

The specific quality of a certain *ch'i* may remain implicit, specifiable only from the technical context or else it may as likely as not be indicated by an explicit qualifier.

Of all energetic terms *ch'i* is the only one that without further justification may serve as a normative expression in combination with a qualifier.

By first considering those epithets of *ch'i* that are of the greatest medical importance, we shall get an idea of the wide scale of technical distinctions of energy and become acquainted with the technical meanings, fields of application, and normative equivalents of terms that otherwise could be rendered only imperfectly or not at all. The following list might easily have been longer, but we have omitted qualifiers that any sinologist could explain with ease.

(1) *Ch'i alienatum* (“Alienated *ch'i*,” *tsa-ch'i* 雜氣);³³¹ internal medicine, pathology: An exogenous pathological factor that infringes upon the rules of macrocosmic (rarely social) processes. Because it is “estranged” from these processes and because of its irregular origin in the microcosm, it does not move in the normal conduits of orthopathic (as well as other heteropathic) stimuli. For this reason diseases arising from a *ch'i alienatum* can be diagnosed only with difficulty. Antonym: *ch'i orthopathic*; conditional synonym: *ch'i heteropathic*.

³²⁸See the introduction to this volume.

³²⁹In German, *konstellierte Energie*.

³³⁰In German, *energetische Konstellation*.

³³¹In common speech *tsa* 雜 means “mixed,” “heterogeneous,” “variegated”; the choice of Latin equivalent is justified by the technical sense.

(2) *Ch'i alienum* ("heterogeneous *ch'i*," *i-ch'i* 異氣); internal medicine, pathology, common speech: This term is less precisely defined than the former and as a rule designates an exogenous pathogenic influence.

(3) *Ch'i articulatum* or *configuratio articulata* ("nodal *ch'i*," *chieh-ch'i* 節氣); phase energetics, astronomy, calendar: The general situation in the macrocosmos over one of the 24 equal divisions of the solar year (*articulationes anni*). Sometimes the term *chieh-ch'i* (*ch'i articulatum*), rather than *chieh* alone, directly designates this "fortnightly period."³³²

(4) *Ch'i ascitum*³³³ ("acquired *ch'i*," *hou-t'ien chih ch'i* 後天之氣); all medical disciplines: Previously restricted to cosmology and mantics, this term has been used since the Yuan in medicine as a metaphorical name for the acquired constitution or momentary condition of the body.³³⁴ Antonym: *ch'i nativum*.

(5) *Ch'i cardinale* ("cardinal conduit *ch'i*," *ching-ch'i* 經氣); sinarteriology, acupuncture, and related disciplines: 1. Narrow meaning: The *ch'i* moving in the conduits (sinarteries). 2. Wide meaning: All energy integrated into ("circulating," *ching*) a physiological cycle.³³⁵

(6) *Ching-ch'i* (精氣); all medical disciplines and common speech: This double term, explained more closely on pp. 179–180 below, may have one of three meanings depending upon context: 1. Free ("unattached") structive potential. 2. Potentialized configurational energy of undefined quality. 3. Structive and active energy; in this sense the term constitutes a loose combination of semantically independent antonyms, "unattached structive energy" and "an active³³⁶ energetic configuration."

(7) *Ch'i caeleste* ("celestial *ch'i*," *t'ien-ch'i* 天氣); all medical disciplines: This term designates: 1. Macrocosmic influences; effects of the momentary energetic situation in the macrocos-

³³²See pp. 72–73 above.

³³³Latin: *ascisco*, "to take over," "to contract."

³³⁴*I-sheng* 醫勝, p. 2.

³³⁵*Chen-chiu-hsüeh chiang-i*, p. 41.

³³⁶See the explanation below on p. 175 and p. 176.

mos (in this connotation sometimes synonymous with *ch'i magnum* [q.v.]. 2. Since *t'ien* ("Heaven") stands for the active, dynamic pole of the Cosmos, an active, dynamizing influence or an active polarization.

(8) *Ch'i constructivum* ("constructive *ch'i*," *ying-ch'i* 營氣); sinarteriology and related disciplines: Composite synonym of *ying* 營, "constructive energy."

(9) *Ch'i contravehens* ("countercurrent *ch'i*," *ni-ch'i* 逆氣); internal medicine, sinarteriology, and pathology: Energy running counter to and counteracting the normal movement or circulation, with pathological consequences. Antonyms: *ch'i secundovehens* (very rarely); *ch'i orthopathicum*, *ch'i merum*.

(10) *Ch'i defensivum* ("defensive *ch'i*," *wei-ch'i* 衛氣); sinarteriology and related disciplines: Composite synonym of *wei*, "defensive energy."

(11) *Ch'i deversans* or *configuratio deversans* ("deversant *ch'i* or configuration," *k'o-ch'i* 客氣); 1. pathology, internal medicine: Extraneous or supernumerary energy that has penetrated into a certain orb and there "deversates" (i.e., dwells as an uninvited guest). 2. phase energetics: The mutable component of the meteorological or immunological situation, linked to the alternation of the terrestrial branches.

(12) *Ch'i dominans* or *configuratio dominans* ("dominant *ch'i* or configuration," *chu-ch'i* 主氣); phase energetics: The immutable component of the meteorological and immunological situation during a definite period called a step (*gradus*, *pu* 步).

(13) *Ch'i flectens* ("shrinking *ch'i*," *chüeh-ch'i* 厥氣); internal medicine: Composite synonym of *chüeh* 厥, the reversal of the normal direction of flow or expansion of physiological energy and simultaneous secondary manifestations of this disturbance (weakness, numbness, coldness, paresthesias in the affected extremities and organs). The meaning of this term is much wider than that of *ch'i contravehens*.

(14) *Ch'i frumentarium* ("alimentary *ch'i*," *ku-ch'i* 穀氣); orbisiconography, sinarteriology, and related disciplines: 1. The energy available in food. 2. That part of physiological energy that has been assimilated from food.

(15) *Ch'i genuinum*³³⁷ ("genetic *ch'i*," *tsung-ch'i* 宗氣); orbisiconography, sinarteriology, and related disciplines: 1. The physiological motion of the organism, resulting from the concurrence of *ch'i magnum* and *ch'i frumentarium* and manifested most typically as the respirational rhythm. 2. The inborn capacity to execute these rhythmic movements. The *ch'i genuinum* is collected in the "*ch'i* reservoir" (*mare ch'i*, *ch'i-hai* 氣海), which corresponds to the thorax or the *calorium superius*.³³⁸ From there it is distributed by way of the respiratory channels (*hsi-tao* 息道) and the sinarteries, beginning with the *orbis cardialis*.³³⁹

(16) *Ch'i heteropathicum* ("heteropathic *ch'i*," *hsieh-ch'i* 邪氣); all medical disciplines and common speech: This is the most general and most frequent technical designation (sometimes used without the graph "*ch'i*") for an exogenous or endogenous pathogenic factor.

(17) *Hsüeh-ch'i* 血氣; orbisiconography, sinarteriology, and related disciplines: A combination of antonyms: "the active and structive physiological energies."

(18) *Ch'i humanum* ("human *ch'i*," *jen-ch'i* 人氣); orbisiconography, phase energetics: The physiological energy of the microcosm resulting from the synthesis of *ch'i caeleste* and *ch'i terrestre*.

(19) *Ch'i magnum* ("great *ch'i*," *ta-ch'i* 大氣); orbisiconography: 1. Those parts of cosmic energy of which an individual partakes in breathing. 2. Cosmic energy that has been assimilated by breathing. Among the evidently very large number of qualitative inflections of *ch'i*, this is the only one for which the Western expression *pneuma* can be used.

(20) *Ch'i merum* ("true *ch'i*," *chen-ch'i* 真氣); orbisiconography, sinarteriology: Generic designation of physiological energy constituted by a synthesis of *ch'i genuinum* and *ch'i originale*. This kind of energy not only sustains the integrity of an in-

³³⁷Chinese *tsung* 宗 = Latin *genus* ("ancestry," "birth").

³³⁸*Ling-shu* 56/1243, 71/1310.

³³⁹*Ibid.* 75/1345f.

dividual but protects and defends it against exogenous and endogenous attacks and disturbances.

(21) *Ch'i mersum* ("submerged *ch'i*," *ch'en-ch'i* 沈氣); 1. diagnostics: The structive aspect of physiological energy manifesting itself actively in the pulses. It may be felt deep within (yin) on firm palpation of a point of diagnostic significance (thus the synonym *pulsus mersus*, *ch'en-mo*). 2. pharmacology: The specific capacity of a drug, ascertained empirically and defined by conventional standards of value, to damp, draw into the interior, and structively influence disease symptoms.

(22) *Ch'i mortale* ("dying *ch'i*," *szu-ch'i* 死氣); 1. phase energetics, internal medicine, common speech: The quality of the energy during the yin hours of the sinking sun (noon to midnight), which have a damping influence on activity and liveliness. 2. diagnostics: Disease symptoms of poor prognosis, especially as determined by pulse diagnostics.

(23) *Ch'i nativum* ("inborn constitutional *ch'i*," *hsien-t'ien chih ch'i* 先天之氣); all disciplines: After a change of meaning,³⁴⁰ since the Yüan period this term has been used as a metaphorical designation of the inborn constitution, the vital potential that is gradually used up in the course of life. It may be conserved by hygiene but can never be replenished.

(24) *Ch'i originale* ("original *ch'i*," *yüan-ch'i* 原氣); orbisiconography, internal medicine and related disciplines: Activated and physiologically employed *ch'i nativum*. The *ch'i originale* originates in the *orbis renalis* and combines with the *ch'i genuinum* to form the *ch'i merum*.

(25) *Ch'i orthopathicum* ("correct *ch'i*," *cheng-ch'i* 正氣); internal medicine, orbisiconography, diagnostics: The energetic resources available for the maintenance or restitution of physiological harmony by warding off or compensating for extraneous or noxious influences.

(26) *Ch'i perversum* ("perverse *ch'i*," *li-ch'i* 戾氣); common speech, internal medicine: An endogenous or exogenous pathogenous factor.

³⁴⁰*I-sheng*, p. 2

(27) *Ch'i primum* ("primordial *ch'i*," *yüan-ch'i* 元氣), not to be confused with *ch'i originale*; orbisiconography, internal medicine, common speech: 1. Still undifferentiated structive potential (in this sense synonymous with *ching-ch'i*); structive aspect of the *ch'i nativum*. 2. [rare in medical texts] Undifferentiated potential of cosmic energy, chaotic or primordial *ch'i*.

(28) *Shen-ch'i* 神氣; all disciplines: This composite synonym of *shen* 神, "configurative force," will be referred to again.

(29) *Ch'i superficiale* ("superficial *ch'i*," *fu-ch'i* 浮氣); 1. diagnostics: The active physiological energy manifesting itself actively in the pulses. It may be felt close to the surface (yang) on delicate palpation; a synonym is *pulsus superficialis*, *fu-mo* 浮脈. 2. pharmacology: The specific capacity of a drug (ascertained empirically and expressed in conventional standards of value) to bring symptoms to the surface of the body, to evacuate noxious factors through bodily openings, or to neutralize symptoms after they have been brought to the surface.

(30) *Ch'i terrestre* ("terrestrial *ch'i*," *ti-ch'i* 地氣); all disciplines: Since the Earth stands for the structive pole of the Cosmos, the term designates a structive, substantiative, condensing influence or a structive polarization.

(31) *Ch'i venenatum* ("toxic *ch'i*," *tu-ch'i* 毒氣); pathology, common speech: A pathogenic factor, usually exogenous, which tends to poison or pervert the physiological processes. The term is a conditional synonym of *ch'i perversum* but more restricted and intensive in connotation.

(32) *Ch'i vitale* ("enlivening *ch'i*," *sheng-ch'i* 生氣); phase energetics, internal medicine, common speech: The quality of the energy during the yang hours of the rising sun (midnight to noon). It has a quickening and invigorating influence on active enterprises.

The term *ch'i* may also receive a fairly precise implicit qualification either from its general context or from the complements to which it is opposed. The essential qualifications of this kind for the term *ch'i* in medical literature are:

(1) *Ch'i* = configurational energy of the Cosmos. This in-

flection is chiefly met in philosophical texts but also occurs in medical essays, as for example in Chang Ching-yüeh's comment on Chapter 1/29–30 of his *Lei-ching*: "Change, both inception and transformation, rests on *ch'i*, and there is no being in the Cosmos that does not originate from it. Thus *ch'i* envelops the Cosmos from without and moves the Cosmos from within. How else than by *ch'i* can the sun and the moon, the planets and the fixed stars shine, can thunder resound and rain, wind, and clouds be formed, can all beings take rise, mature, bear fruit, and withdraw in the course of the Four Seasons? Man's existence too depends entirely upon this *ch'i*."

(2) *Ch'i* = configurational energy of the Microcosm. This rather general inflection is very close to medical interests and appears in most medical writings. In the *Ling-shu* 30/1153 we have: "If one is setting out distinctions, *ching* and *ch'i*, *chin* and *yeh*, *hsüeh* and *mo*³⁴¹ are six [different phenomena]; if one summarizes [them by one designation] they are [all] called *ch'i*, 'configurational energy [of the microcosm].'" And in the *I-lin sheng-mo* 醫林繩墨³⁴² we find: "What lets the yin and yang rise and fall³⁴³ is *ch'i*, what lets the *hsüeh* flow and the pulses move is *ch'i*, what lets the *orbes horreales et aulici* maintain the mutual relationships of production and sustenance is again *ch'i*. When it is vigorous [the organism] prospers; when it is decrepit [the organism] is exhausted. When it is concurring (*secundovehens*) [the organism] is at peace. When it is contrary (*contravehens*) [the organism] suffers from disease. [In sum] all these [phenomena] are as they are because of [the quality of] the *ch'i*. *Ch'i* constitutes, of course, the root and foundation of man, but it is also the origin of all disease. . . ."

In connection with these two connotations of *ch'i* it is taken for granted or expressly stated that *ch'i* is endowed with specific qualities; yet in fact these qualities are left more or less in abeyance. In the inflections discussed below these qualities are

³⁴¹All these terms are explained and defined in the present section.

³⁴²Compiled in the Ming era by Fang Yü 方隅. The quotation is from 3/45.

³⁴³This refers to the exchange of energy between polar positions within the organism (see p. 25 above).

specified; the semantic compass of the term *ch'i* thus is restricted, as is the rule in technical usage:

(3) *Ch'i* = macrocosmic configurational energy of specific quality;

(4) *Ch'i* = microcosmic configurational energy of specific quality.

The third shading is signified by the expression "four-seasonal *ch'i*," energetic configurations corresponding to the particular qualities of each of the seasons.³⁴⁴ The fourth inflection occurs when *ch'i* is determined by the qualities of the orbs³⁴⁵ or of the psychic reaction.³⁴⁶

(5) *Ch'i* [used with the complements *hsing* 形, "substantial body, structive substratum" or *wei* 味, *sapor*] = the active aspect of a macrocosmic energetic configuration or derivatively the dynamic aspect or the actual effect proceeding from a substratum. *Ch'i* is used with this connotation in *Su-wen* 5/48: "The yang aspect constitutes the *ch'i*; the yin aspect constitutes the *wei*," and in *Su-wen* 66/583: "*Shen* 神 [the configurative force] in the Heavens [at the active pole of the Cosmos] manifests itself as *ch'i*, 'active configurational energy'; on Earth [at the structive pole of the Cosmos] it constitutes *hsing* [substantial bodies, structive substrates]. By the interaction of *hsing* and *ch'i*, all beings come into existence and undergo transformation."

(6) *Ch'i* [used with the complement *hsüeh*, "individually specific structive energy"] = the active aspect of a microcosmic energetic configuration. Derivatively, the active aspect of physiological energy in general manifesting itself in the various rhythmic processes of the organism.

In support of this definition we may quote *Su-wen* 6/61: "Yin and yang represent the sexual quality (*nan-nü* 男女) of *hsüeh* and *ch'i*." On this, Wang Ping comments: "Yin determines (*chu* 主) the *hsüeh*, yang determines the *ch'i*."

³⁴⁴*Su-wen* 5; *Ling-shu* 44/1194 *et passim*. In the chapter title of the former the term is used with this particular inflection; *Szu-ch'i t'iao-shen ta-lun* 四氣調神大論 is best translated "Great Treatise on Harmonizing the Configurative Force [in Accord with] the Four [Seasonal] Energetic Configurations."

³⁴⁵*Ling-shu* 17/1074.

³⁴⁶*Tung-i pao-chien* 1/88b.

(7) *Ch'i* [used with the complement *shen*, configurative force] = the structive aspect of an energetic configuration, thus configurational energy substantiating, or “structing,” a certain quality.

This connotation just appeared in the quotation from *Su-wen* 66/583 and will again be taken up in the discussion of the term *shen*.³⁴⁷

(8) *Ch'i* [used with the complement *te* 德, “formative force”] = the structive aspect of an energetic configuration.

(9) *Ch'i* [used with the complement *ching* 精, “structive potential”] = the active aspect of energy of specific quality, and thus active or activated energy. (This conditional connotation of *ch'i* will be discussed later.) An interesting example with the complement *te* is in *Ling-shu* 8/965: “That by which Heaven [the active pole or aspect of the Cosmos] manifests itself toward me is *te*, ‘formative force,’ that by which the Earth [the structutive pole or aspect of the Cosmos] manifests itself toward me is *ch'i*, ‘configurational energy’ [enabling me to substantiate certain qualities].”

CHING 精 (UNATTACHED STRUCTIVE ENERGY)

The original meanings of *ching* are “to sift grain,” “to refine,” “refined” → “to clear” (“to concentrate”), “concentrated” → “essential” → “essence” → “quintessence.” Even in medical contexts these meanings occur sporadically as in Wang Ping’s explanation of the expression *chih-shen* 治神 (“to govern the configurative force”) in *Su-wen* 25/259: “To govern the configurative force (*chih-shen*) means to concentrate (*chuan-ching* 專情) one’s mind (*hsin* 心).” Or in Chang Chih-ts’ung’s comment:³⁴⁸ “‘Clear’ means ‘quintessential,’ like rain and dew.” In the *Tung-i pao-chien* we find the statement: “*Ching* is a designation for optimum quality.”³⁴⁹

The most general technical meanings of the term *ching* are these:

(1) *Ching* = unspecific, unattached energy derived by a concentration. What is meant by this definition appears in a passage from *Su-wen* 5/48: “*Ch'i* (configurational energy of specific quality) turns into *ching*, unspecific, unattached energy

³⁴⁷See the following section.

³⁴⁸*Su-wen-shih* 3/111.

³⁴⁹*Tung-i pao-chien* 1/81.

derived from *ch'i*; *ching* is absorbed by [literally “turns into”] what transforms (*hua* 化); *ching* consumes 食 *ch'i*,³⁵⁰ *hsing* (the structive substratum) feeds on *wei* (the *sapores*); [inversely,] what transforms gives rise to *ching*, unspecific, unattached energy, and *ch'i* gives rise to *hsing* (the structive substrates).” The interest of these highly technical assertions lies in the fact that *ching* has two explicit complements—in other words is simultaneously defined from two viewpoints: In comparison to the *ch'i* (configurational energy of specific quality) from which it proceeds (for it is not a question of all *ch'i* turning into *ching*) and into which it may again be transformed,³⁵¹ *ching* represents an unattached, unspecific energy whose quality—if it may be said to have any—cannot be ascertained empirically and defined according to any conventional standard of value. On the other hand, in comparison to *hsing* (structive substratum of *determinate* qualities) *ching* represents a structive potential of *indeterminate* qualities.

It should be noted that the transformation (*hua*) in the course of which *ching* turns into *ch'i* or *ch'i* turns into *ching* corresponds to the process of (physiological) assimilation. This explains why the commentator Wang Ping may parallel *hua* (transformation) with *ho* (harmonization): “When *ch'i* is transformed, *ching* is produced, when the *sapores* are harmonized, the *hsing* (visible form) grows.” (*Su-wen* 5/48).

(2) *Ching* = unattached structive energy → structive potential. With this principal meaning, *ching* in medical contexts exactly takes over the role played by *ling* 靈, “structive force,” “structive capacity,” in philosophical and Taoist technical writing; the latter term is almost unknown³⁵² in medical literature. This is the definition of *ching* as used throughout medical literature. In the *Ling-shu* 8/965 we have: “What life comes from is called *ching*, ‘structive potential.’” The Ch'ing commentator Chang Chih-ts'ung³⁵³ puts it more sharply: “What the first [impulse] of life comes from. . . .”³⁵⁴

³⁵⁰That is, derived from *ch'i*, at the same time diminishing its quantity.

³⁵¹*Su-wen* 5/49: “*Ching*, after transformation, becomes *ch'i*.”

³⁵²One of the rare exceptions is in the title of the *Ling-shu*, “Pivot of Structive Force.”

³⁵³*Ling-shu* 8/966.

³⁵⁴故初生之來謂之精.

This passage might easily be adduced to show that *ching* should be rendered "semen."³⁵⁵ It is true that this material concept is implicit in the second definition of *ching*; "semen" as the standard translation or, worse still, standard definition of *ching*, ignores essential implications of the Chinese term.

Chang Chih-ts'ung, commenting on the *Su-wen* sentence "If the structive potential (*ching*) is insufficient, it is replenished by the *sapores*,"³⁵⁶ explains: "The [term] *ching* refers to the *ching* of the five *orbes horreales*."³⁵⁷ Ma Shih, elucidating *Ling-shu* 8/965, quoted above, makes the point: "If *ching* is considered in comparison with *shen*, then *ching* is of structive polarity and *shen* is of active polarity."³⁵⁸ *Ching*, like *ling*,³⁵⁹ is a prerequisite of life and the concrete basis of any individual existence. The *locus classicus* for this point is the *Ling-shu* 30/1153: "What always precedes the coming into existence of the personality (*shen* 身) is called structive potential"; and in the *Tung-i pao-chien* 1/74 we find: "Structive potential is the foundation (*pen* 本) of the individuality."

Like *ch'i*, *ching* may at first sight be taken for a generic designation of energy. *Ching* frequently appears as a complement of *ch'i*, in the sense that *ch'i* is always of definable quality, whereas the quality of *ching*, by definition, cannot even be postulated. Structive potential is "distilled" from a configuration of energy, from energy of a specific qualitative structure (*ch'i*). Inversely, any configuration of energy must be evolved or built up from unattached and indeterminate structive potentials.

It may here be objected that the epithet "structive" is itself a qualification of *ching*. This is logically correct but does not contradict the previous statement. "Structive" is a qualifier resulting from the polarity *ching* [= struc-

³⁵⁵Many scholars who have faith in their dictionaries will for a long time to come continue to translate *ching* by "essence." This is not altogether false, but it confines the imagination to a narrow rut.

³⁵⁶*Su-wen* 5/73.

³⁵⁷There is no Chinese or Western medical theory that the sperm is collected from all orbs (or organs).

³⁵⁸Concordant statements may also be found on p. 966 of the same text and in the *Su-wen-shih* 2/3.

³⁵⁹See the discussion of *ling* in "Untersuchungen," p. 429; "Wissenschaftliches Denken," pp. 538 and 541.

tive]/*ch'i* (or *shen*) [= active], and implies the capacity to render concrete, to substantiate, a given effect without regard to its quality. "Without determinate quality," on the other hand, indicates that structutive potential lacks the intrinsic specific qualities that all other forms share.

CHING-CH'I 精氣

The combination *ching-ch'i* is one of the most overworked of all composite technical terms. Several kinds of logical interaction result from the syntactic relationships of its elements:

(1) *Ching* qualifies *ch'i*. The complementarity of the two components is necessarily ruled out: *ch'i* is still configurational energy,³⁶⁰ but energy that is "*ching*" is

structutive and/or
unattached and/or
refined and/or
potentialized,

depending on the explicit (or implicit) complement of the composite term. In *Ling-shu* 18/1083 we find these two equations: "Constructive and defensive energy = *ching-ch'i*, individually specific structutive energy (*hsüeh*) = *shen-ch'i*." Now these equations are of the greatest interest. It is evident at a glance that *ching-ch'i:shen-ch'i* constitute polar complements exactly like *ching:shen*.³⁶¹ Still, *ching-ch'i* is not the same as *ching*, and *shen-ch'i* is not the same as *shen*. We know from ample testimony that the defensive energy (*wei*) and (despite its mobility) even the constructive energy (*ying*) must be classed with the active manifestations of physiological energy. We also know that *hsüeh* is a structutive aspect of physiological energy. What then did the authors mean by the apparent inversion of attributes? *Ching* is by definition a structutive aspect, and *shen* an active aspect. It is true that the constructive and defensive energies (*ying-wei*) may be considered structutive in the special sense that they are unattached; they are not confined to any

³⁶⁰See p. 174 above.

³⁶¹See p. 177 above, p. 189 below.

specific orb, but instead move to where they are needed. By distinction to the *ch'i genuinum*, for instance, they cause the energy assimilated through breathing and eating to substantiate. Likewise because of its individualized quality, *hsüeh* tends to maintain the specific configuration of an individual and may in this limited sense be considered a configurative force. In other words, *ching-ch'i* means "*ching*-like *ch'i*," configurational energy that is, in a sense, unattached and at the same time structive; and *shen-ch'i* means "*shen*-like *ch'i*": configurative energy that, in a sense, tends to establish and maintain a specific energetic configuration.

Of a host of similar constructions only two more are to be given. In *Ling-shu* 52/1231 we find: "Their *ch'i superficiale* not running in the conduits is the *ch'i defensivum*, their *ching-ch'i* passing through the conduits is the *ch'i constructivum*." *Ching* must be rendered by the definitions that best fit the context—in this case structive, potentialized. We proceed similarly even when there is no explicit complement to *ching*, e.g., in *Su-wen* 1/8: "... the True Man (*homo merus*) breathes *ching-ch'i* [i.e., refined structive energy which tends to sustain, to conserve³⁶² his individuality];" or in *Ling-shu* 30/1153, where Wu Mao-hsien 吳懋先 explains: "*Shen*³⁶³ constitutes the *ching-ch'i* [refined] configurative energy distilled from] food."

(2) *Ching* and *ch'i* are coordinate complements. In this less frequent usage *ching* and *ch'i* are defined individually in accordance with the definitions and inflections above, *ch'i* usually in sense (6), "the active aspect of a microcosmic energetic configuration," and *ching* usually in sense (2), "a structive potential." The simplified definition "structive and active energy" often suffices. Thus Chang Chih-ts'ung comments in *Su-wen* 13/138: "This is because practitioners in this age of decay do not examine the energetic level [manifesting itself] through the complexion and the pulse as the respective levels of structive and active energies...." Throughout that chapter *ching* and *ch'i* are used as complementary terms.

³⁶²See p. 20 above.

³⁶³See next page.

SHEN 神 (CONFIGURATIVE FORCE)

Whereas *ch'i* and *ching* considered separately have no unequivocal polar determination, *shen* and the other energetic terms to be examined subsequently show a definite polarity. *Shen* is primarily the actively organizing configurative and transformative influence that determines and upholds the specific character of an individual. In other words it stands for the ultimate rationally conceivable cause of living organization (*sheng* 生). For this reason we have adopted the standard definition "configurative force,"³⁶⁴ which implies capacity for active assimilation or rejection of extraneous influences. *Shen* is a speculative concept of "pure action," which by definition³⁶⁵ cannot be perceived directly. *Shen* may manifest itself only to the degree that it meets with energy of complementary quality, *ching*, "structive potential" (in medicine) or *ling*, "structive force" (in Taoist and philosophical thought).³⁶⁶ In medical literature two senses of *shen* appear, the first somewhat more pragmatic and inclusive than the second: (1) *shen* = a manifest configurative force, comprising the active and structive components indispensable for such a manifestation; (2) *shen* = the active aspect of configurative force, and active configurative force. A few quotations in support of each of these definitions will make the concept of *shen* clearer.

From *Su-wen* 66/583, already cited in connection with *ch'i* (5),³⁶⁷ we learn: "*Shen*, 'the configurative force,' manifests itself as *ch'i*, 'active configurational energy' in Heaven [at the active pole of the Cosmos]; it constitutes *hsing*, 'structive substrates, substantial bodies' on Earth [at the structive pole of the Cosmos]." *Shen* here brings into existence both the active and the structive aspects of the Cosmos, and consequently may be said to represent both aspects implicitly.

A frequently quoted and instructive statement appears in *Ling-shu* 8/965: "When the two *ching* meet, one speaks of *shen*."

³⁶⁴In German *konstellierende Kraft*.

³⁶⁵See pp. 16–18 above.

³⁶⁶See p. 177 above and p. 193.

³⁶⁷On p. 175.

This translation reflects the ambiguity of *shen*. We have shown elsewhere that in nonmedical thought *shen* cannot become manifest and thus cannot be perceived without its complement *ling*, structive force or structive capacity. This logical nexus eventually leads to the systematic convertibility of *shen* and *ling*.³⁶⁸ A similar situation prevails in medical literature. Whereas in general and comprehensive definitions *shen* is used in sense (1) (active + structive aspect of the configurative force), in more analytical definitions *shen*, in sense (2), the active configurative force, is always confronted with *ching* (a structive potential), again with the result that in loose discourse *shen* and *ching* may be used interchangeably. So, depending on the viewpoint, two interpretations of the passage under discussion may be justified:

(a) "When the two *ching* [according to the traditional interpretation, the inborn structive potential and the structive potential made available in food] meet, *they* are called *shen*." In other words *ching* here is parallel with *shen*, as in the similar statement in *Ling-shu* 30/1153: "The two *shen* meet, and united, constitute the *hsing* [the structive substratum, the substantial body]."

(b) "When the two *ching* meet, *this* is called *shen*." In other words, the confrontation (*hsiang-po* 相搏) of two potentials might be considered a manifestation of *shen*, "configurative force." This latter interpretation is supported by the wider context and seconded by the commentaries. Chang Chih-ts'ung clarifies: "The *ching* of Fire is *shen*, the *ching* of Water is *ching*." We know Chang Chih-ts'ung as a man fond of concocting conciliatory formulas without bothering too much about their more subtle implications.³⁶⁹ But there is no doubt that he intends to underscore that *shen* is of active polarity and *ching* of structive polarity. A more comprehensive and precise statement of the conventional postulates concerning *shen* comes from Chang Ching-yüeh:³⁷⁰ "Although configurative force is

³⁶⁸Wissenschaftliches Denken," pp. 537-547.

³⁶⁹See p. 37 above. The citation from Chang is on p. 966 of the text.

³⁷⁰*Lei-ching* 1/30.

produced from unattached configurational energy (*ching-ch'i*), what has complete control of the [indeterminate] *ching-ch'i* and thus acts as the master of active and structive effort (*yün-yung* 運用) again is the configurative force (*shen*) of my consciousness."

Ch'i designates the energy constituting an individual. What determines, produces, and maintains this configuration of energy is *shen*, the configurative force. Because the influence exercised by *shen* on *ch'i* is inductive,³⁷¹ there is no temporal gap between "cause" and "effect": "When *shen* moves, the *ch'i* moves also; when *shen* stops, the *ch'i* stops also."³⁷²

In *Su-wen* 5/55, the correspondences of the E.P. Wood are enumerated. There we find the statement: "[The energetic configuration of the East] is in the Heavens the dark-green [color emblem]... the dark-green [color emblem] produces *shen*. *Shen* in the Heavens [at the active pole of the Cosmos] corresponds to Wind; on the Earth it corresponds to Wood" This qualification of *shen* by Wood means that the configurative influence of *shen* is associated with potential activity,³⁷³ indeed a felicitous qualification.

It is to be regretted that this fine definition is not completed by similarly subtle and explicit qualifications of the other forms of energy. In fact there is hardly any doubt that this passage was interpolated during the T'ang, possibly even by Wang Ping. The whole elaborate discussion of the correspondences of the Five Evolutive Phases that concludes the first section of the fifth chapter in today's text of the *Su-wen* (5/54–61) is missing from the otherwise well-conserved *Huang-ti nei-ching t'ai-su* (3/10; this work was edited under the Sui and has come down to us in a manuscript copy of 1153–1163 preserved in Japan. It should also be pointed out that in the *Su-wen* the duplicate correspondence "in the Heavens/on the Earth" 在天在地 is given only for the first E. P., although it is no less justified for the others, whose corresponding paragraphs are shorter by one line. On the other hand, the commentary ascribed to Wang Ping (who was in charge of the 762 edition of the *Su-wen*) explicitly refers to the words of our quotation. These indications suggest that at the beginning of the T'ang era, when a particularly intensive osmosis was in process between Didactic Taoism and medicine, the exceptionally detailed correspondences were incorporated into Chapter 5 of the *Su-wen*.

³⁷¹See p. 1 above.

³⁷²See the commentary in *Su-wen* 13/139.

³⁷³See p. 49 above.

HUN 魂 AND *P'O* 魄 (INDIVIDUALLY SPECIFIC ACTIVE AND INDIVIDUALLY SPECIFIC STRUCTIVE CONFIGURATIVE FORCE)

Shen, configurative force, is active in every phenomenon and on every evolutive level as the influence that determines and maintains the configuration of an individual (the term “individual” being taken, of course, in the widest possible sense). But there is, so to speak, a generic flavor to *shen* which perhaps explains why still more specific terms designate the force that determines and maintains the particular qualities (“configuration”) constituting the unique traits of an individual: the individually specific configurative force *hun* and *p'o*. These are, in a sense and to a certain degree, congruent and synonymous with *shen*, and in a sense they constitute its active and structutive aspects effective within a microcosm. The classical definition of these terms is in *Ling-shu* 8/965: “What goes and comes with *shen*, the active configurative force, is called *hun*, ‘active aspect of the individually specific configurative force’; what leaves and enters with *ching*, the structutive potential, is called *p'o*, ‘the structutive aspect of the individually specific configurative force.’”

In other words, an individually specific configurative force (*hun*) implies the presence of the more general *shen*. In the same manner the individually specific structutive capacity (*p'o*) presupposes the presence of a concrete, even though indeterminate, structutive potential (*ching*).

A somewhat more circumstantial later definition of the terms and their interrelation is given by Chang Chih-ts'ung in his commentary to the quoted passage³⁷⁴ “[Notwithstanding the classical relationships] *shen* corresponds to yang in yang and *hun* to yin in yang, *ching* corresponds to yin in yin and *p'o* to yang in yin.” This subtle explication is based on the twofold qualitative determination of each of *hun* and *p'o*, once relative to each other and once in relation to their determinants. Thus *hun* is yang in relation to *p'o*, yet yin (structutive) in relation to its determinant *shen*. *P'o* is yin in relation to *hun*, yet—because it

³⁷⁴*Ling-shu-shih* 2/3. The same paragraph also contains opinions of interest by other authors.

represents the substantiative aspect or even the substantiation within the individual of *shen*, the active configurative force—is yang in relation to *ching*. *Ching* is but a kind of metaphor for the individually specific function of *p'o* within an organism. It should therefore be underscored that *hun* may under some circumstances be used synonymously with *shen*, but that *p'o* can under no circumstances be understood as a synonym of *ching*. In modern terms, *hun* stands for the constitutional forces actively fashioning the personality, and *p'o* corresponds to the structutive disposition for the active accomplishments called *hun* [“psychic functions”] inscribed in the bodily substratum.

Despite their appearance in the classics,³⁷⁵ the terms *hun* and *p'o*, perhaps because of the relative sophistication of the concepts they stand for, have never seen extensive use in the rather pragmatic medical literature.

HSÜEH 血 (INDIVIDUALLY SPECIFIC STRUCTIVE ENERGY)

The frequently used loose translation of *hsüeh* as blood renders the meanings of this term only approximately and partially.

The explanation of the character *hsüeh* given in the early etymologic dictionary *Shuo-wen chieh-tzu* (ca. A.D. 90) 5/215 must also be taken with the reservations applying to all the etymologies of this early work. “血 [designates] the *hsüeh* of the [animal] victim offered at a sacrifice.” At the utmost we may venture the hypothesis that *hsüeh* originally designated the fluids obtained from the sacrifice of animal victims and imbibed from a cup because it was supposed to transmit the specific vital essence of the victim.

In medical literature, *hsüeh* may be defined as individually specific structutive energy, structutive physiological energy of individual quality; it also represents the generic term for all individually specific forms of structutive, physiological energy.

Hsüeh is produced and stored in the *calorium medium*—essentially the *orbes stomachi, lienalis, et hepaticus*—from where it is distributed throughout the body in accordance with demand.³⁷⁶ It constitutes a fluid (*liquor, chih* 汁) that is derived by transformation (*pien-hua*) from the energy of food (*ch'i frumentarium*).³⁷⁷

³⁷⁵In addition to the passages quoted, the terms also occur in *Ling-shu* 47/1204 and 54/1238 (commentary) and in *Su-wen* 23/250.

³⁷⁶Refer to the iconography of the *orbis hepaticus*, pp. 122f above.

³⁷⁷*Ling-shu* 30/1153.

The structive polarization of *hsüeh* is expressed variously in the *Nei-ching*, for instance in *Ling-shu* 18/1083: “*Hsüeh* and *ch’i* are different in name yet similar in kind.” This quotation shows its full meaning if viewed in the light of a parallel in *Ling-shu* 4/931: “Yin and yang are different in name yet similar in kind.” In other words, *hsüeh* and *ch’i* are configurational energy, of which *ch’i* represents the active aspect,³⁷⁸ and *hsüeh* the structive one. Chang Chih-ts’ung expressly says in his commentary on *Su-wen* 24/252: “*Ch’i* is yang, *hsüeh* is yin.”

Hsüeh is but one of several forms of energy occurring in the microcosm, not simply a moving fluid. The vital functions depend not on the presence of *hsüeh* but on its particular intrinsic quality and its harmony with the other forms of energy, especially *ch’i*. This idea is clearly expressed in *Ling-shu* 47/1204: “When the *hsüeh* is in harmony, the [energy in the] conduits flows,” and in *Ling-shu* 54/1238: “Once *hsüeh* and *ch’i*, the structive and the active aspects of an energetic configuration, are in harmony, once the constructive and defensive energies penetrate throughout, an individual may be constituted.”

MO 脈 (PULSE; THE ACTIVE ASPECT OF THE MOVEMENT OF HSÜEH)

In common speech *mo* is usually rendered by “veins,” which seems to be correct for diverse forms 脉, 脉, 脉 shown in the *Shuo-wen* dictionary (11B/575) and explained by: “That which distributes the *hsüeh* throughout the body.” In medicine this meaning persists, slightly qualified, but is second in importance to these meanings:

(1) *Mo* = pulse. *Mo* designates the “movement of the *hsüeh*” that results from the reaction of the bodily substratum toward the potential (structive) energy of *hsüeh*, whose aspect it is.³⁷⁹ Pertinent quotations are found in *Ling-shu* 10b/1030: “If the *mo* does not penetrate (*pu-t’ung* 不通) the *hsüeh* does not flow,” annotated: “*Hsüeh* is what flows in accordance with the *mo ch’i*.” We are free to give either a didactic and perhaps anach-

³⁷⁸See p. 175 above.

³⁷⁹To better visualize the unsymmetrical relationships between the two terms, the reader is referred to Table 19.

ronistic interpretation to this passage, or a pragmatic and simple one: "If the active reaction of the body is not generalized (i.e., if the conduits, the lines of communication, are not cleared) the individually specific structive energy cannot flow"; or; "If the pulses do not penetrate [to the surface of the body, where they can be palpated] the *hsüeh* does not circulate." The conditional complementarity of *hsüeh* and *mo* also is evident in *Ling-shu* 30/1153, already quoted,³⁸⁰ in which *hsüeh* and *mo* (like *ching* and *ch'i*, *chin* and *yeh*) are a polar couple.

This same paragraph closes with an interesting definition: "That which hems in the *ch'i constructivum* (*yíng-ch'i*), so that it can escape nowhere, is called *mo*." Since, only a few lines before, *mo* is defined as a phenomenal aspect of *ch'i*, the present explanation can only be understood in the sense that *mo* thrusts upon the constructive energy (*yíng-ch'i*) an order manifested as a rhythm in time or definite paths in space.

This furnishes a perspective from which to understand the important technical term *ching-mo* 經脈 (conduits of energy). *Ching* 經 originally designated the warp threads which determine the form and dimensions of a piece of fabric. Hence derives the connotation "to steer through," "to direct." In philosophy, *ching* designates a canon or a classic. In Chinese medicine the term points to the functional conduits³⁸¹ of physiological interaction. The composite word *ching-mo* 經脈 is a verb-object combination whose overall sense is verbal: "to guide the rhythmic manifestations of energy along definite conduits," or nominal: "the *mo*-guiding function." This is why the elements are never inverted.³⁸² Hence, *ching-mo* is never translated by "conduits and veins" but always by "energetic conduits" or "network of energetic conduits." Thus Chang Chih-ts'ung expressly states in *Ling-shu-shih* 4/88 that "the *ching-mo* (energetic conduits) are the paths (*tao*) of the *ch'i constructivum*."

(2) *Mo* = energetic conduits (sinarteries, the internal substratum of the pulse). This interpretation of the term *mo*, as was stated at the beginning, is supported to a certain extent by the etymology of *hsüeh*³⁸³ as well as by the modern anatomical terms *tung-mo* 動脈 (artery) and *ching-mo* 靜脈 (vein), which have evolved from traditional elements. In the ancient

³⁸⁰See p. 174 above.

³⁸¹In German *Leitbahnen*.

³⁸²The double term *mo-ching* 脈經 has no meaning other than that of "Classic of the Pulse."

³⁸³血脈.

medical texts this connotation remains implicit, and is brought to the fore only in commentaries on ambiguous statements. Thus we have in *Su-wen* 17/160: “*Mo* is an *aula* [temporary depository] of *hsüeh*. If [the *mo*] is long, the energetic configuration [of the body] is in order (*chih* 治); if it is short, the energetic configuration is disordered (*ping* 病).” Here the term *fu* (*aula*) suggests that *mo* is conceived as a concrete structure, such as the network of conduits. On the other hand the qualifiers *ch’ang* 長 (long, *longus*) and *tuan* 短 (short, *brevis*), used in the iconography of the pulses, leave no doubt that at the same time the authors have in view a dynamic function. This equivocality is maintained by all commentators. The Ch’ing scholar Chang Chih-ts’ung (whose comments are frequently adduced because of their apparent simplicity and precision but are often careless and ad hoc) has the support of Wang Ping as he elucidates: “*Hsüeh* moves within the *mo*. Therefore [*mo*] is the *aula* [temporary depository] of *hsüeh*.” Yet one line further on he writes: “*Mo* moves in accordance with the *ch’i*.” This cannot be interpreted except by “the pulse reflects the rhythmic movements of the individual’s physiological energy.”

YING 營³⁸⁴ WEI 衛 (STRUCTIVE AND ACTIVE ASPECTS OF
INDETERMINATE PHYSIOLOGICAL ENERGY)

Ying and *wei*, constructive and defensive energies, are complementary aspects of otherwise indeterminate physiological energies, as we are informed in *Ling-shu* 18/1083: “The *ying* and *wei* are *ching-ch’i* (“*ching*-like *ch’i*,” configurational but not yet explicitly defined energy).” On p. 1077 of the same chapter

³⁸⁴Also *jung* 榮 and *wei* 衛. Since ancient times the characters *ying* 營 and *jung* 榮 have been interchanged freely in medical literature without the least semantic consequence. In addition to the graphical resemblance of the two characters, the convergence of independent didactic traditions may have contributed to the coexistence of two graphic forms. Thus in today’s edition of the *Su-wen* (as well as in nonmedical and Taoist literature) the form *jung* predominates, whereas in the *Ling-shu* the character *ying* is used as a rule. If we recall that the terms *ying* and *wei* are most thoroughly discussed in the *Ling-shu* and that the sense of the graph *ying*, “constructive energy,” best corresponds to the concept there defined, it may be readily understood that in later medical literature *ying* is given universal preference.

we learn: "Man obtains his configurational, physiological energy (*ch'i*) from food; its limpid [components] constitute the constructive energy (*ch'i constructivum*); its murky [components] constitute the defensive energy (*ch'i defensivum*). The *ying* [moves] within the conduits (*mo*); the *wei* [moves] outside the conduits." A parallel statement in *Ling-shu* 52/1231 has already been quoted.³⁸⁵ In these statements, constructive energy corresponds to the structive aspect, and defensive energy corresponds to the active aspect,³⁸⁶ of the structive potential. The constructive energy, thus doubly structive, moves within the conduits and so is spatially determinate. It is the neutral carrier or link by means of which the energetic circulation through the *orbes* is established and maintained.³⁸⁷ In short, *ying* is at the base of what we call metabolism, for this modern term implies the structive development and sustenance of the body.³⁸⁸

The concept of individually specific structive energy (*hsüeh*) is somewhat more comprehensive in its meaning and, because of its substrate blood, is sometimes associated with the qualities "red" and "fluid"; *ying*, which is given no corresponding substrate, is without exception defined as structive energy or as indeterminate (unattached) structive potential. Still, medical literature contains no clear statement to the effect that there is an essential difference between *hsüeh* and *ying*. To the contrary, it tends to imply that both terms are designations for the same phenomenon: "The *hsüeh* moves within the *mo*"³⁸⁹ (the individually specific structive energy moves within the conduits), but also: "The *ying* moves within the *mo*"³⁹⁰ (the constructive energy moves within the conduits). There is also the important passage in *Ling-shu* 18/1083 examined on p. 186 above.³⁹¹

While the structive *ch'i constructivum* circulates in spatially well-defined conduits within the body, the active *ch'i defensivum*

³⁸⁵See p. 180.

³⁸⁶This point has already been discussed in connection with yin and yang on p. 27 above. If the physiological rank and place are expressed by a qualitative proportion, we have

$$\frac{\text{ching}}{\text{ying/wei}} = \frac{\text{hun/p'o}}{\text{shen}}.$$

³⁸⁷The constructive energy is neutral, because it may be considered an aspect of *ching*.

³⁸⁸See also p. 207 below.

³⁸⁹*Su-wen* 17/160, commentary by Chang Chih-ts'ung.

³⁹⁰Comment by the same scholar in the *Ling-shu-shih* 4/88.

³⁹¹See also pp. 207–208.

(*wei*) is diffused outside these conduits and is in particular present at the surface of the body.³⁹² The *ch'i defensivum* is responsible for the warmth of the flesh, the healthy complexion, the openness of the pores, the luster of the hair, the mobility of the joints and, as its name indicates, for the defensive capacity of the organism against every kind of heteropathy (*hsieh*). In other words the concept defensive energy in the last analysis covers all the physiological phenomena that we usually designate by active vital functions. The (active) maintenance and defense of the functional integrity of the organism is only one aspect of this active capacity to cope with the vicissitudes of life.

The constructive energy originates in the *calorium medium*, while the defensive energy originates in the *calorium superius*.³⁹³ In other words, the *ying*, exactly like the *hsüeh*, is preponderantly "distilled" in the *orbes stomachi, lienalis, et hepaticus* from exogenous energies of diverse origin; the defensive energy is essentially synthetized and distributed by the *orbis pulmonalis*.

CHIN 津 AND YEH 液 (ACTIVE AND STRUCTIVE FLUIDS)

Chin designates the active, and *yeh* the structive, aspect of structive potential substantialized in the form of body fluids. These narrowly defined terms thus are close semantic parallels of *ying* and *wei*, but their aggregate state is never defined. Like the defensive energy, *chin* constitutes an active or, more precisely, an activated potential that diffuses within and from the body: "that which percolates and perspires through the pores is called *chin*."³⁹⁴ Like constructive energy, the structive fluid *yeh* is what irrigates the bones "when food has been ingested and the physiological energy (*ch'i*) has been replenished (*man* 滿), and, after the bone framework has been irrigated, what completes and replenishes the [energy of] brain and medulla and causes the healthy luster of the skin." Chang

³⁹²Commentary and summary given in *Ling-shu ching pai-hua-chieh* 靈樞經白話解 18/195.

³⁹³*Ling-shu* 18 and the commentaries in the *Ling-shu ching pai-hua-chieh* 18/195f. In the latter text the *Ling-shu's* notion (18/1080) that the *wei* is connected with the *calorium inferius* is rejected as being inconsistent with accepted theory.

³⁹⁴*Ling-shu* 30/1153.

Chih-ts'ung elaborates in the *Ling-shu-shih* 4/34: "*Chin* is an activated fluid, and *yeh* is a structive fluid. . . . After food has entered the stomach (*orbis stomachi*) the energy of the orb is replete and by assimilation [produces] a structive fluid. This is a nutritive liquid which flows into the bones. Now when the bones are moved and flexed, contracted and extended, the [energy in the] conduits flows and their beneficial moisture (*tse* 澤) is diffused. For this reason what replenishes the [energies of] brain and medulla within, as well as what calls forth the luster of the skin on the exterior, is called structive fluid. On this I remark that *chin* and *yeh* are fundamentally of the same kind and are merely polarized into yang and yin. Thus *chin* (active fluid) may be called a limpid *yeh* (structive fluid); and [inversely] *yeh* (structive fluid) may be called a murky *chin* (active fluid)."

HSING 形 (STRUCTIVE SUBSTRATUM, CONCRETE BODY, SUBSTANTIAL FORM)

The technical use of *hsing* 形 is not limited to medical literature. It also occurs frequently in philosophical treatises beginning in the second part of the first millennium B.C. In *Shuo-wen*, p. 429, the character 形 is explained by "image" (*hsiang* 象). An important appearance outside medical literature is in the passage in the "Great Commentary" (*Hsi-tz'u*) to the *I-ching* (p. 143): "When the images [or emblems] are formed in the Heavens [at the active pole of the Cosmos] and the structive substrates are constituted on Earth [at the structive pole of the Cosmos], changes and transformations will become manifest." In this quotation, *hsing* 形 is already ambiguous. We may either accept the interpretation proposed by the *Shuo-wen* and consider *hsing* a synonym of *hsiang* 象: "In the Heavens emblems, on Earth images," or take the two terms as complementary antonyms: "In the Heavens emblems, on Earth substrates." The latter view is held by all authoritative commentators on the *Hsi-tz'u* (Wang Pi, K'ung Ying-ta, and others); and apparently the first sense predominates in Taoist compilations such as the *Chuang-tzu* 莊子 and the *Huai-nan-tzu*.

The ambiguity of the term is much less pronounced in medical texts, but still we may distinguish two meanings of *hsing*: (1) *hsing* = strutive substratum, concrete form, body. Quotations in support of this sense are numerous in the classics. We had already mentioned one in *Su-wen* 5/67: "In Heaven there are *ching* (unattached strutive potentials), and on Earth there are *hsing* (strutive substrates, concrete forms)." We may also cite from the same chapter (p. 46): "The active aspect is transformation of the configurational energy (*ch'i*); the strutive aspect is production of the concrete forms. "The same idea is developed in *Su-wen* 66/583: "The configurative force (*shen*) in Heaven [at the active pole] represents active³⁹⁵ configurational energy; on Earth [at the strutive pole] it produces concrete forms. In the measure that configurational energy interacts by induction with the concrete forms (of strutive substrata), all beings come into existence."

A still more expressive formula is given in the *Tung-i pao-chien* 1/74: "The concrete body (*hsing*) is the abode of configurative force (*shen*); when the concrete body returns to Earth, man dies."

The second sense of *hsing* is much more abstract: (2) *hsing* = the quality of a strutive substratum → constitution or qualitative configuration. Chang Chih-ts'ung, commenting on *Su-wen* 5/73, states:³⁹⁶ "*Hsing* corresponds to the muscle and flesh of the body...."—"As for [the distinction between] *hsing* and *ching* (strutive potential), the *hsing* (manifest constitution) corresponds to the active aspect, and the strutive potential corresponds to the strutive aspect."

In sum, the term *hsing*, which in common speech may usually be rendered by "form" or "body," in technical contexts as a rule denotes a strutive substratum, a concrete, substantiated energetic potential of definite structure and dimension. Only quite exceptionally may *hsing* designate the derivative abstraction, the visible manifestation or aspect of a substratum.

³⁹⁵See p. 175 above.

³⁹⁶*Su-wen-shih* 1/38.

WEI 味 (*SAPOR*)

In common speech the term *wei* 味 means "taste," "flavor," or food of a certain taste or flavor. In technical context it denotes a *sapor*, i.e., an exogenous structive potential of distinctive quality substantiated in food or drugs of definite flavor, or food or drugs of that specific quality. *Sapor* is manifest in and subject to definition by conventional taste. Since food serves to sustain the body, *wei* may be conditionally synonymous with *hsing* in the sense of an (exogenous) structive potential, the active aspect of which then is denoted by *ch'i* [active configurational energy].³⁹⁷

LING 靈 (STRUCTIVE FORCE, STRUCTIVE CAPACITY)

Although the term *ling* figures in the title of the *Ling-shu* it is not properly speaking a medical term. Its principal applications are in Taoist literature, especially alchemy, and macrobiotic gymnastics. We mention it here because of the constant interplay between the medical disciplines and Didactic Taoism.

Ling, as the structive complement of configurative force (*shen*), is the capacity of a substratum to make concrete the active influences to which it is exposed.³⁹⁸

CHING-SHEN 精神 (MANIFEST CONFIGURATIVE FORCE, THE MANIFESTATION OF CONFIGURATIVE FORCE)

The composite term *ching-shen* deserves special attention, because of its ancient currency in common speech, its widespread use in medical texts, and its employment since the nineteenth century as the Chinese equivalent for such Western concepts as spirit and psyche.

The term *ching-shen* is composed of two complementary antonyms. The second, *shen*, has been defined as "configurative force," and the first, *ching*, as "structive potential," indispensable to the manifestation of *shen*. The composite term thus designates this combination.

In *Ling-shu* 52/1231 we are told: "By means of the five *orbes horreales*, active configurative force + structive potential

³⁹⁷See the quotation from *Su-wen* 5/48 discussed earlier in connection with the term *ching* (sense 1).

³⁹⁸"Wissenschaftliches Denken," p. 544, as well as the next paragraph.

(*ching-shen*)³⁹⁹ and the active and structive aspects of individually specific configurative force (*hun-p'o*) are stored." This statement is not tautological, as it may seem at first sight, for *ching-shen* stands for a generic and universal aspect of a phenomenon that, as *hun-p'o*, is restricted to an individual.

Another passage of the same text, *Ling-shu* 47/1204, has: "Man's structive and active aspects of physiological energy (*hsüeh-ch'i* 血氣) and configurative force combined with its structive potential (*ching-shen*) are that from which life is received and sustained throughout one's span of existence." Chang Chih-ts'ung, in his comparatively recent commentary on this passage, underscores the relative independence of the four juxtaposed terms: "The human personality (*jen-shen* 人身) is founded upon *hsüeh* and *ch'i*, structive and active physiological energy, whereas *ching* and *shen* represent its functions (*yung* 用). If these four [components] are united for the sustenance⁴⁰⁰ of life, one's allotted span may indeed be lived out."⁴⁰¹

Whereas in the examples just given the reader may take *ching-shen* as a composite term or as two complementary expressions, other examples suggest a closer-knit connection between *ching* and *shen*. In *Su-wen* 1/3, speaking of the ancient Exemplary Man (*sheng-jen*) we have: "...His configurative force capable of manifestation (*ching-shen*) was conserved within; where then could disease come from?" And a little farther on in the same text (3/21) we find: "Therefore the Exemplary Men concentrated⁴⁰² their configurative forces capable of manifestation (*ching-shen*), swallowed the *ch'i caeleste*,⁴⁰³ and

³⁹⁹In this connection it should be recalled that the habitual order in which the components of antithetical couples are named is indicative of their age. As an echo of a matriarchal order in all ancient polar combinations (*yin-yang*, *hsüeh-ch'i*, *p'in-mu* . . . *ching-shen*) the structive element precedes the active element. On the other hand, in terms that are of more recent invention (approximately since the end of the Chan-kuo period for scientific expressions), the active element precedes the structive one: *hun-p'o*.

⁴⁰⁰Chang expressly adopts for *feng* 奉 the meaning "to sustain" (*yang* 養).

⁴⁰¹*Ling-shu-shih* 4/88.

⁴⁰²傳 must of course be corrected to 專.

⁴⁰³See p. 169 above.

were in touch with⁴⁰⁴ the cosmic manifestation of the configurative force.” What the Exemplary Men concentrated within themselves was not unconnected configurative force (*shen*) and structutive potential (*ching*), but the configurative force combined with the structutive potential required for its enactment. This distinction, somewhat oversophisticated at first sight, becomes more obvious if we recall the ambiguity of the term *shen*.⁴⁰⁵ From the basic definition of *shen* in the *Hsi-tz'u* (p. 149a), “Something the polarity of which cannot be fathomed is called *shen*,”⁴⁰⁶ it is always inferred that *shen* by itself is not only inexhaustible but also unfathomable and undefinable. In spite of this, to speak of the manifestations of *shen* is to imply what elsewhere is explicitly stated: the sim-

Table 19. Comparison of Energetic Terminology

Active Aspect of the First Polarization				Structive Aspect of the First Polarization	
Active Aspect of the Second Polarization	Neutral	Structive Aspect of the Second Polarization	Neutral	Active Aspect of the Second Polarization	Structive Aspect of the Second Polarization
1		[ch'i]	ching 精	[ch'i]	
2 shen 神		ch'i 氣		ching 精	[ching]
3 hun 魂	[shen]	p'o 魄			
4	ch'i 氣		mo 脈	hsüeh 血	
5			wei 衛	[ching]	ying 營
6			chin 津	[ching]	yeh 液
7	ch'i 氣				hsing 形
8			ch'i 氣		wei 味
9 [shen]				[ling 靈]	

Note: Implicit complements are enclosed in brackets.

⁴⁰⁴The Chinese term *t'ung* 通 may be rendered, depending upon the context, by “to communicate” or “to attain.” Our choice of the former is motivated by the over-all sense of the sentence.

⁴⁰⁵This has been set forth in “Untersuchungen,” p. 429, and “Wissenschaftliches Denken,” pp. 538 and 541.

⁴⁰⁶The parallel definition of the *Nei-ching* is to be found in the *Su-wen* 66/583.

ultaneous presence of a structive complement to *shen*, either structive capacity (*ling*) or structive potential (*ching*), in combination with which *shen* may concretely manifest itself. Thus the composite term *ching-shen*, originally denoting a configurative force provided with the structive potential indispensable to its manifestation, gradually acquired the meaning “manifest configurative force,” and could finally in certain contexts be used as a synonym of the word *shen*. Examples of this final stage may likewise be found in the *Nei-ching*, for instance in *Ling-shu* 71/1315: “The *orbis cardialis* is the abode of the *ching-shen* (manifest configurative force),” or in the parallels to this sentence in *Ling-shu* 54/1238 and *Su-wen* 23/250.

COMPARATIVE TABLE OF ENERGETIC TERMINOLOGY

As has become evident, the concepts centered on the idea of “physiological energy” form a network of partly intersecting, partly continuous but complementary, and partly parallel semantic lines. Some terms cannot be sharply separated from certain others but may, depending on perspective, sometimes be considered as mutually exclusive, as complementary antonyms, or as synonyms. The relative quality of each term may be grasped best in a comparative table (Table 19).

Standards of Value for Phenomena of Microcosmic Dimensions, II: Sinarteriology and Foraminology

General Preliminaries; Terminology

Sinarteriology, the theory of the energetic conduits (*ching-mo* 經脈, *ching-luo* 經絡, Latin *sinarteriae*) and of the sensitive points (*hsüeh*, *shu-hsüeh* 腧穴, Latin *foramina inductoria*) situated along the conduits, is one of the most original and most important chapters of Chinese medicine. It is important because sinarteriology is an essential element of Chinese diagnostics, pharmacotherapy, and massage, and the sole foundation of acupuncture and moxibustion. It is original in the sense that the knowledge of hyperalgetic points or zones, found in all great civilizations, has nowhere approached the systematic perfection of Chinese sinarteriology.

The origins of the theory of the energetic conduits are lost in the darkness of ancient history. From concordant but not congruent evidence in the literature of the late Chou and early Han periods it may be inferred¹ that stone needles (*pien-shih* 砭石) were used for the treatment of disease in the second millennium B.C., and perhaps even toward the end of the Stone Age. At that stage people must have known of points at the surface of the body through which certain disease symptoms could be influenced. A systematic order of these sensitive points, however, is not documented prior to the *Nei-ching*, compiled during the third to first centuries B.C. By that time neighboring sensitive points (*foramina*, *hsüeh*) linked with symptoms were connected by lines, the so-called "conduits" (*ching-mo*). Some of the sensitive points coincide with pulsating points; the conduits were so named because they were thought to conduct the pulsating physiological energy about the body. Their detection by connecting the points is analogous to the

¹*Shan-hai-ching* 山海經, Chapter 4; *Shuo-wen*, p. 557; *Su-wen* 12/131f *et passim*.

way a subterranean watercourse reveals itself by springs sent up through “punctures” in the earth’s crust. The sensitive points provide the positive empirical and historically primary data on which the theory is based; the conduits, on the other hand, are only the result of systematic speculations.

This fact deserves to be underscored, since a considerable number of contemporary physicians in the Soviet Union, in China, and in the West, evidently ignorant of it, vainly strive either to prove that the conduits postulated by Chinese medicine do not really exist or, more frequently, to detect some kind of anatomical substratum corresponding to the conduits. Yet the sole positive phenomenon that Chinese doctors have experienced, and that can be demonstrated by means of modern research apparatus, is the functional distinction between every sensitive point and its neutral surroundings. This dissemblance is defined by measurements of electrical resistance and of thermosensitivity at the surface of the skin.²

Consequently the conduits must be conceived in analogy to the lines of force of a magnetic field or to the orbits of planets as defined by gravitation and mass. Like these they can never be demonstrated in the form of substratum but only as effects exercised on substrata. Also analogously, the detailed tracing of the conduits is always subject to slight modification due to new or more precise observations or to individual variations. And the only portion of the conduits that can be plotted is the part of their course that lies at the surface of the body. Their extensions within the body that are devoid of sensitive points—the sections, in other words, closest to the orbs—can be taken seriously only as essentially mnemonic aids to diagnosis and therapy.

The English term “conduit” renders the principal implications of the Chinese generic synonyms *ching-mo* 經脈 and *ching-luo* 經絡. The precise purport of *ching-mo* is “to guide the rhythmic manifestation of energy along definite paths.”³

²*Chen-chiu-hsüeh chiang-i* 針灸學講義, pp. 474–494.

³The syntactic and etymological backgrounds of the term *ching-mo* are elucidated on p. 187 above; the elements of the word *ching-luo* will be discussed in the next paragraph.

We have therefore adopted as normative equivalents of this generic term the Latin word *sinarteria* and its English derivative “sinartery.”

The Latin loan from Greek, *arteria*, signifying at the same time “pulse” and “pulsating vein,” very closely approximates the meanings of the somewhat ambiguous Chinese word *mo* 脈. In order to avoid any confusion between our term and the word “artery,” used in quite a different sense in modern medicine, we have added the prefix “sin-” (Chinese).

As early as the *Nei-ching*, various complements to the cardinal conduits (*ching-mo* or *ching-luo*) are described. Of these only the *luo-mo* 絡脈 need to be mentioned for the moment. The word *luo* 絡 means “to attach” or “a net” (Latin: *rete*);⁴ the *luo-mo* are numerous netlike ramifications of the cardinal conduits. The normative equivalents of *luo-mo* therefore are *sinarteriae reticulares* in Latin, and reticular conduits in English.⁵ In this way the fundamental meaning of the second generic name, *ching-luo* (*sinarteriae cardinales et reticulares*) is a combination of the senses of its components.

Just as Chinese doctors are in the habit of using the single terms *ching* 經 and *luo* 絡 in place of *ching-mo* and *luo-mo*, we likewise, as a rule, use the equivalents *cardinalis* and *reticularis* and fall back on the term *sinarteria* only in order to give a normative translation of the generic term.

The expression “sensitive point” closely corresponds to the modern Chinese definition *tz'u-chi-tien* 刺激點 (literally, “point of stimulation”).⁶ In ancient literature, including that of medicine, various designations of the sensitive points appear, such as *hsüeh* 穴, *k'ung* 空, *k'ung-hsüeh* 空穴, *ch'i-hsüeh* 氣穴, *shu* 俞 (or 腧); of these only *hsüeh* is, strictly speaking, a technical term. All these expressions correspond to the concepts of hole, opening, cavity—hence our choice of the normative equivalent “foramen” in both Latin and English. Its double sense, “opening” and “cavity,” ideally renders that of *hsüeh*. The foramina are openings for the passage of energy (*ch'i*) which are situated in palpable concavities at the surface of the body.

In practice there are some exceptions to this definition.

⁴“To attach” (Latin *nectere*) as well as “net” (Latin *rete* and all direct derivatives, e.g. *nexorius*, *reticularis*, “reticular”) are normative equivalents of *luo* 絡.

⁵In German, *Netzbahnen*.

⁶*Chen-chiu-hsüeh chiang-i*, p. 101 *et passim*.

The technical synonym of *shu* 俞, 腧,⁷ is related graphically, phonetically, and semantically to the word *shu* 輸, meaning “to transport” or “to transmit.” *Shu* designates a spot at the surface of the body, but its connotation emphasizes that it communicates with a corresponding energetic configuration (an orb) and can be used to induce effects in it. As a normative equivalent of *shu* 腧 we therefore employ the term *inductorium* (as adjective and noun). Thus the normative equivalent for the Chinese generic designation of a sensitive point, *shu*-*hsüeh*, is *foramen inductorium*.

According to a tacit convention established in medical literature since approximately the Sung period, a graphic distinction is made between 腧 *shu* (= *foramen inductorium* in a general sense) and 俞 *shu* (*inductorium* with a specific technical connotation).⁸

The Chinese compounds *ching-loo-hsüeh* 經絡學 (literally “sinarteriology”) and *shu-hsüeh-hsüeh* 腧穴學 (literally “foraminology”) are modern neologisms⁹ on which our own designations for these disciplines are patterned. In former times the simple expression *ching-loo* or the classificatory rubric *ching-loo-lei* 經絡類 (category of sinarteriae) was applied to the discipline as well as its subject matter. We also follow this usage.

Historical and Bibliographical Preliminaries

The systematic principles and basic concepts of sinarteriology are first laid down in the *Nei-ching*. Many chapters touch upon it,¹⁰ and chapters 58 to 63 of the *Su-wen* and Chapters 1, 2, and 10–13 of the *Ling-shu* are exclusively devoted to sinarteriology. Chapter 10 of the *Ling-shu* contains the first coherent descrip-

⁷The usual pronunciation (*yü*) of the basic character does not apply to the technical term, as is evident from philological as well as lexicographical evidence. See *Su-wen* 47 and 58, and *Nan-ching* 67. The pronunciation *yü* nevertheless leads an impish existence in Western literature and in nontechnical Chinese dictionaries.

⁸See pp. 335–336 below. The word *hsüeh* 穴 when used as a medical term, in contrast with the pronunciation of everyday speech, is pronounced *hsüeh* (in the second tone), probably as a consequence of a tone sandhi in its combination with *shu* (in the fourth tone).

⁹*Chen-chiu-hsüeh* *chiang-i*, *passim*.

¹⁰*Su-wen* 6, 16, 24; *Ling-shu* 17, 38, 41, 52, 62, 71.

tion of the cardinal conduits. During the third century A.D. Huang-fu Mi in his *Chen-chiu chia-i-ching* 鍼灸甲乙經 (Systematic classic of acu-moxi-therapy) revised the passages of the *Nei-ching* dealing with sinarteriology, systematically filling out and redefining the terminology and the correspondences between foramina and symptoms. All later authors of any consequence deal with sinarteriology as the theoretical basis of acupuncture. Under the T'ang particular contributions were made by Sun Szu-mo in his *Ch'ien-chin yao-fang* and by Wang T'ao 王濤 in his *Wai-t'ai pi-yao* 外臺秘要.

Among the large number of works on the subject appearing during the Sung period, the *T'ung-jen shu-hsüeh chen-chiu t'u-ching* 銅人腧穴針灸圖經 (Illustrated classic on acu-moxi-therapy based on the *foramina inductoria* of the bronze figure) submitted to the throne in 1026 by Wang Wei-i 王惟一 stands out. Wang played a leading role in the construction of two human bronze models to be utilized for the study of the sensitive points.

Between the Sung and the Ch'ing more than three dozen monographs or extensive sections in encyclopedias devoted to acu-moxi-therapy were added to the literature of sinarteriology.¹¹

In our century, the powerfully revived interest in acupuncture in China and Japan has set off an avalanche of publications that have some bearing on sinarteriology, but even an expert has difficulty keeping track of them. Only very few attract attention by their exceptional quality or comprehensiveness.

Of these, perhaps the most valuable is *Chen-chiu ching-hsüeh t'u-k'ao* 針灸經穴圖考 (Illustrated investigations of the *foramina inductoria* of acu-moxi-therapy) by Huang Chu-chai 黃竹齋 (1957), a critical compendium exclusively devoted to sinarteriology. For every "classical" foramen (those mentioned in the classics, including the *Chia-i-ching*), all the early testimony is colligated and confronted with a selection of later commentaries up to the twentieth century. A well-balanced and up-to-date account of all aspects of acu-moxi-therapy and its theoretical foundations is given in *Chen-chiu-hsüeh chiang-i*

¹¹Information on the titles and research value of all these books may be found in the excellent critical bibliography of the *Chen-chiu-hsüeh chiang-i*, pp. 24-27.

針灸學講義 (Textbook of acu-moxi-therapy), compiled at the Shanghai Academy of Traditional Chinese Medicine and first published in 1959. A little book which, although primarily destined for the practicing physician, recommends itself by its lucidity and thoroughness is *Shu-hsüeh-hsüeh kai-lun* 腧穴學概論 (Compendium of foraminology), compiled by Lu Shou-yen 陸瘦燕 and Chu Ju-kung 朱汝功.¹²

In the West, where acupuncture is almost the only aspect of Chinese medicine that has yet received attention, sinarteriological information may be dredged from a number of publications on this subject.¹³ These works are as a rule destined for practitioners who wish to experiment in an exotic art. They are never based on a direct study of the sources but rely on data furnished by Chinese and Japanese informants or, more often, on third-hand Western sources.

General Characteristics of the Sinarteries

All sinarteries, irrespective of category, are conduits for the different forms of physiological energy. They conduct this energy between two orbs, between an orb and the extension known as its unfoldment (*perfectio*) or, more generally, between the interior of the body and its surface. Endogenous disturbances are carried to the surface by means of the sinarteries and are tracked backward along the same route in diagnosis and therapy. Inversely, exogenous heteropathies (*heteropathica, hsieh*) may break through the barrier of the skin and penetrate along the sinarteries into the orbs. "The commencement of all disease starts¹⁴ in the skin.¹⁵ When a heteropathy has entered, the pores open. Once the pores are opened, it may penetrate

¹²For further details see the Bibliography.

¹³Soulié de Morant, *Précis de la vraie acupuncture chinoise* (reprint; Paris, 1965); Gerhard Bachmann, *Die Aukpunktur, eine Ordnungstherapie*. The latter book contains excellent anatomical tables showing the course of the conduits. For critical evaluations of other works, see Nathan Sivin, "An Introductory Bibliography of Traditional Chinese Science: Books and Articles in Western Languages," in Shigeru Nakayama and Nathan Sivin (eds.), *Chinese Science: Explorations of an Ancient Tradition* (Cambridge, Mass., 1973), pp. 302-308.

¹⁴This is a pleonasm, but that is how the Chinese text puts it.

¹⁵A statement that the Chinese always took with a grain of salt.

deeper and deversate within the reticular conduits (*luo-mo*). If it lodges there and is not expelled, it penetrates deeper into the cardinal conduits (*ching*). If it lodges there without being expelled it will penetrate [still] deeper into the *orbes aulici* and [finally] take hold in the *orbes stomachi et intestini*.”¹⁶

What is only hinted at here will become evident in the synoptic enumeration of the sinarteries: their functional imbrication, their interaction, and their hierarchic order. To start with, there is an overall distinction between

the *sinarteriae cardinales* (*ching* 經), comprising

12 (*sinarteriae*) *cardinales* (“cardinal conduits”), *ching* (-*mo*) 經脈;

12 (*sinarteriae*) *paracardinales* (“cardinal branch conduits”), *ching-pieh* 經別;

8 (*sinarteriae*) *cardinales impares* (“odd conduits”), *chi-ching pa-mo* 奇經八脈;

and the *sinarteriae reticulares* (*luo* 絡), comprising

15 (*sinarteriae*) *reticulares* (“reticular conduits”), *luo* (-*mo*) 絡脈;

an unspecified number of (*sinarteriae*) *parareticulares* (“reticular branch conduits”), *pieh-luo* 別絡;

an unspecified number of (*sinarteriae*) *reticulares parvulae* (“reticular conduits of the third generation”), *sun-luo* 孫絡.

This system of sinarteries within the body connects to the orbs, and at the surface of the body ends in

12 (*sinarteriae*) *nervocardinales* (“muscle conduits”), *ching-chin* 經筋,

12 *cutis regiones* (“skin zones”), *p'i-pu* 皮部.¹⁷

THE CARDINAL CONDUITS (*CARDINALES*, *CHING* 經)

Within the variegated fabric of the sinarteries the cardinal conduits (*ching-mo*), as their name indicates, serve the function of warp. This is true in particular of the cardinal conduits in

¹⁶*Su-wen* 56/479 and 63/553.

¹⁷See the *Chen-chiu-hsüeh chiang-i*, p. 29.

the narrow definition, the twelve energetic lines,¹⁸ each directly connected to one of the twelve orbs. These twelve cardinal conduits provide the supporting framework of the entire sin-arteriological system.

FUNCTIONAL AND TOPOGRAPHIC COURSE

In taking an overall glance at the course of the twelve cardinal conduits we shall first review the functional relations noted in connection with the orbisiconographic paradigms. To each *orbis aulicus* there corresponds a cardinal conduit of yang polarity (*cardinalis yang*, *yang ching* 陽經), and to each *orbis horrealis* there corresponds a yin cardinal conduit (*cardinalis yin*, *yin ching* 陰經). Each *orbis aulicus* (yang) is combined with an *orbis horrealis* (yin) to form a functional yoke. The functional cohesion between the two components of such a yoke is established by means of the cardinal conduits assigned to its outer orb (*species*, *piao*) and to its inner orb (*intima*, *li*). The rule is that each *cardinalis yang*, as an outer cardinal conduit (*cardinalis speciei*, *piao-ching* 表經), belongs (*shu* 屬) to an *orbis aulicus* and attaches to (*luo* 絡) a complementary *orbis horrealis*; each *cardinalis yin*, as an inner cardinal conduit (*cardinalis intimae*, *li-ching* 裏經) belongs to an *orbis horrealis* and attaches to (*luo*) a complementary *orbis aulicus*. In other words, every functional yoke is held together by the two functionally intertwined cardinal conduits belonging to the two orbs involved.

One example will suffice to illustrate this relationship. The *cardinalis yin maioris manus* belongs (*shu*) to the *orbis pulmonalis* (= *intima*) and attaches to (*luo*) the *orbis intestini crassi* (= *species*). Inversely, the *cardinalis splendoris yang manus* belongs to the *orbis intestini crassi* (= *species*) and attaches to the *orbis pulmonalis* (= *intima*).

For the topographical description of the cardinal conduits a number of criteria must be taken into account: (1) the triple division head/trunk/extremities, (2) the distinction above/below, (3) the distinction dorsal/frontal, and (4) the direction of the conduit.

Within the trunk, the diaphragm (*ko* 膈) marks the border between above (yang) and below (yin). In addition, the interior or inner side corresponds to yin, and the exterior or

¹⁸See pp. 216ff below.

outward side corresponds to yang. This convention defines the course of the cardinal conduits on the extremities: cardinal conduits corresponding to the *orbes horreales* situated above the diaphragm (the *orbes cardialis*, *pericardialis* et *pulmonalis*) extend along the inward side of the upper extremities, and the cardinal conduits corresponding to the *orbes horreales* situated below the diaphragm (the *orbes hepaticus*, *lienalis*, et *renalis*) run along the inward side of the lower extremities. Each inner cardinal conduit meets at the tips of the fingers or toes with its complementary outer conduit (*cardinalis speciei*). Thus the cardinal conduits of the *orbes intestini crassi et tenuis atque tricalorii* (the complements of the *orbes cardialis*, *pericardialis*, et *pulmonalis*) extend along the outward side of the upper extremities, whereas the conduits corresponding to the *orbes felleus*, *stomachi*, et *vesicalis* (the complements of the *orbes hepaticus*, *lienalis*, et *renalis*) extend over the outward side of the lower extremities. (Fig. 19).

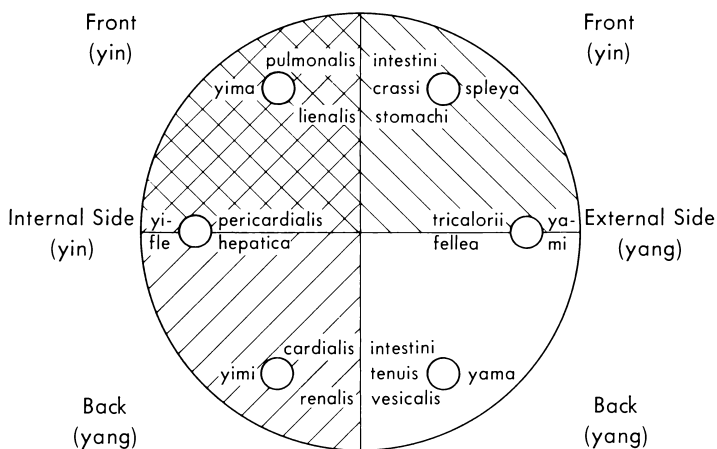


Fig. 19

The figure represents a cut through a dextral extremity viewed from above. The large, enclosing circle marks the diameter of the extremity, and the small circles correspond to the conduits. The lettering above the circles

refers to conditions on an upper extremity, and the lettering below, to conditions on the lower extremity. The names of complementary orbs and cardinal conduits always show up on the same line.

For the extension of the cardinal conduits on the head, the rule is that the head, situated on top (yang), is the junction (*conventus*, *hui* 會) of all yang cardinal conduits. Thus the *cardinales yang manuum* (yang conduits of the hands) extend from the hands to the head, and the *cardinales yang pedum* (yang conduits of the feet) extend from the head to the feet. On the head the *cardinales yang minoris* preponderantly extend over the lateral and temporal parts, the *cardinales splendoris yang* extend mainly over the facial region, and the *cardinales yang maioris* extend generally over the occipital part and over the top of the skull (Fig. 20) regardless of their association with hands or feet.

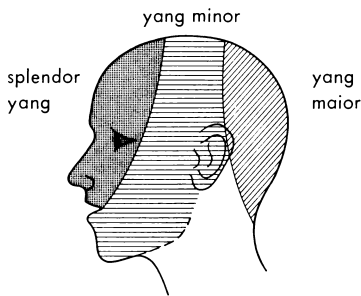


Fig. 20

Concerning the course of the cardinal conduits over the trunk, the rule is that the front of the trunk is yin and the back is yang. Thus the yang cardinal conduits extending from the head to the feet run over the back and the lateral regions (with the exception of the *cardinalis stomachi splendoris yang pedis*, which extends over the abdominal side). The *cardinales yin manuum* extend from the breast to the hands, and the *cardinales yin pedum* extend from the feet to the breast (*pectus*, *hsiung* 胸).

The directions of the cardinal conduits (*cardinales*) are shown schematically in Fig. 21. The yang cardinal conduits are rep-

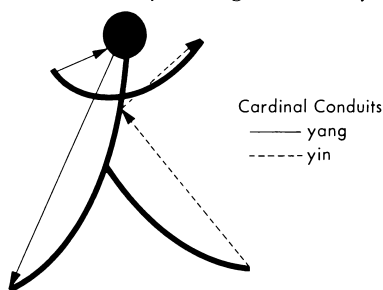


Fig. 21

resented by solid lines, and the yin cardinal conduits by dotted lines. This figure already suggests that the orbs, connected by their respective cardinal conduits, constitute a closed energetic circuit, which we shall now consider in its entirety.

THE CIRCULATION OF ENERGY IN THE CARDINAL SINARTERIES

According to Chinese medical theories, several forms of energy participate in this circulation:

1. *Ch'i*, active or activated configurational energy, synthesized in the *orbis pulmonalis* from the *ch'i caeleste* (drawn in with the breath) and the *ch'i genuinum* present in the *calorium superius*, the chest. This configurational energy is communicated as a dynamic impulse to the *ch'i constructivum* (*ying*) of the *orbis pulmonalis* and thence to that of the other orbs.
2. *Mo*, the active aspect of a structive form of energy (*ch'i*). In its manifestation the pulse it dynamizes the *hsüeh* and induces its circulation.
3. *Ying*, constructive energy (*ch'i constructivum*), corresponding to the subtle components distilled from food within the *orbis stomachi*. It is conducted from the *calorium medium*, the functions of which overlay those of the *orbis stomachi*, into the *cardinalis pulmonalis*, whence it participates in the circulation of energy essentially maintained by the *ch'i constructivum*.¹⁹

¹⁹*Ling-shu* 18/1077 and the commentary in the *Ling-shu* 16/1070; *Su-wen* 18/108.

4. *Hsüeh*, individually specific structive energy, which, according to the definition given in *Ling-shu* 30/1153, coincides with *ying* at least in point of origin and principal qualities.²⁰ *Hsüeh* represents the most pronouncedly concrete aspect of the *ch'i constructivum* and hence to a limited extent is equivalent to blood. Its circulation and quantity are controlled by the *orbes cardialis et hepaticus*.²¹ The circulation of the *ch'i constructivum* through

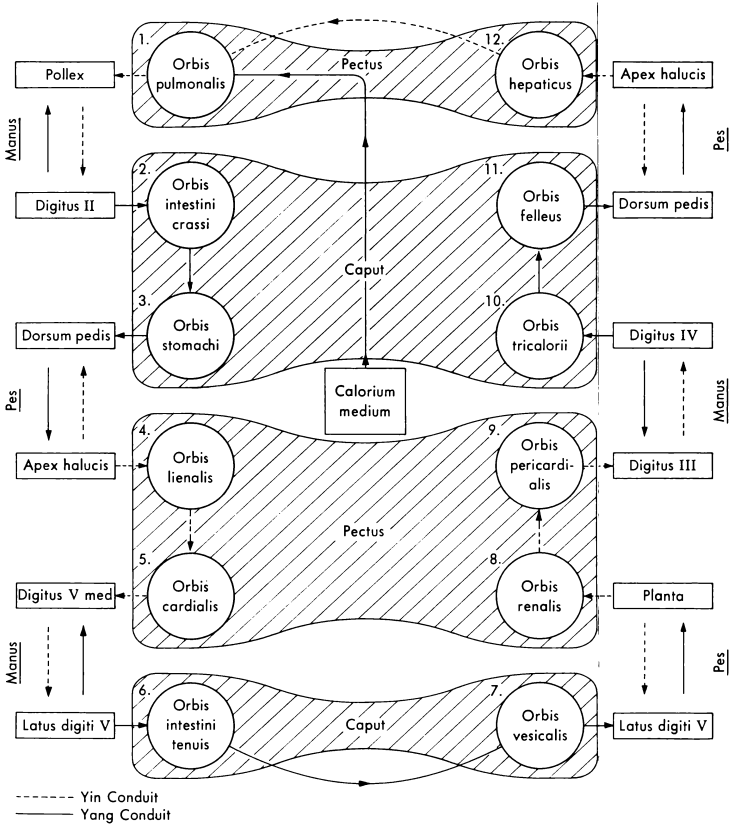


Fig. 22

²⁰This problem has been discussed on p. 189 above.

²¹See the earlier description of these orbs.

the system of the orbs and their respective cardinal conduits is minutely described in *Ling-shu* 16/1070. Confining ourselves to details of immediate relevance the circulation may be represented as in Fig. 22.²²

On the whole, the data in Fig. 22 conform perfectly to the systematic conventions. The only seams in the system calling for some clarification are the junctures between the *orbes horreales* within the chest (*pectus*) which are not referred to any conventional correspondence. Concerning the juncture of the *orbis lienalis* and the *orbis cardialis*, we are informed in the *Ling-shu*:²³ "From the *orbis lienalis* it [the *ch'i constructivum*] flows into the *orbis cardialis*." And further: "From the *orbis renalis* it flows into the outer [defensive perimeter] of the heart [i.e. the *orbis pericardialis*]" ; also, "from the *orbis hepaticus* it ascends and flows into the *orbis pulmonalis*." Between the *orbes lienalis et cardialis* as well as between the *orbes renalis et pericardialis* no significant relations exist according to either the system of evolutive phases or of yinyang polarities. Between the *orbes hepaticus et pulmonalis* the relation corresponds to the "pathological" Sequence III of the E.P.s. Consequently we are here confronted with the exceedingly rare case in which gaps in the correspondence system are closed, without regard or even in contradiction to the speculative correspondences, solely on the basis of proximity of the organs.

THE TOPOLOGY OF THE CARDINAL CONDUITS AND THEIR PHYSIOLOGICAL AND PATHOLOGICAL FUNCTIONS

Each of the twelve cardinal conduits carries the name of the orb with which it is primarily associated. Still, this designation of the cardinal conduit is only its chief emblem, a kind of physiological and pathological leitmotif, and not an absolute qualification. It is not rare that we come upon a foramen to which is attributed an important function with respect to an orb quite different from the one on whose cardinal conduit it is situated.²⁴

²²See also the *Chung-i-hsueh kai-lun*, p. 87.

²³18/1077; see also the *Ling-shu ching pai-hua-chieh*, p. 186.

²⁴To be discussed later in this chapter. Interesting examples in point are the attributions of the *conquisitoria abdominalia* to the separate *cardinales*.

If the primary qualitative determination of a *cardinalis* is its correspondence to a certain orb, a determination immediately second to this depends on the functions of the cardinal conduits. The connections between the general topology of a cardinal conduit and its physiological and pathological function may be gleaned from Table 20.

QUANTITATIVE DISTRIBUTION OF ENERGY WITHIN THE CARDINAL CONDUITS

Of no less importance than the order in which physiological energy is propagated through the system is the capacity of the orbs and their cardinal conduits for the two forms of physiological energy, *ch'i*, active configurational energy, and *hsüeh*, individually specific structutive energy. According to concordant statements in several chapters of the *Nei-ching*,²⁵ energy is distributed among the cardinal conduits as shown in Table 21. These classical data²⁶ are interpreted by Chang Chih-ts'ung²⁷ in the sense that in complementary orbs united in a functional yoke and in their cardinal conduits the quality and quantity of the respective energies are likewise complementary.

Thus, for example, the conduits of *yin flectens hepaticus* and its associated *orbis hepaticus* contain little *ch'i* and much *hsüeh*; its complement, *yang minor vesicalis*, and its associated orb contain much *ch'i* and little *hsüeh*.

The only exception are the *cardinales splendoris yang* and the corresponding *orbes et cardinales stomachi et intestini crassi*, because these orbs (and especially the *orbis stomachi*) are considered to be the sphere from which *hsüeh* as well as *ch'i* originates. It is evident that not only Chang Chih-ts'ung but even the first authors of this theory of distribution were guided as much by empirical as by speculative and systematic motives. Aside from the meager correspondences just discussed, this theory is not interlinked with other parts of the correspondence system.

²⁵*Su-wen* 24/252; *Ling-shu* 78/1370 and the parallels in the *Lei-ching* 15/312. In *Ling-shu* 65/1294 the quantities given for *yifle* and *yima* are inverted without plausible reason, and we emend in accordance with *Su-wen-shih* 3/122.

²⁶In none of the editions of the *Nei-ching* consulted is there any commentary on these data by Wang Ping.

²⁷Commentary in the *Su-wen* 24/252.

Table 20. The Topology and Physiological and Pathological Functions of the Cardinal Conduits

<i>Cardinalis</i>	Region	Pathology of the Orb	Specific Organ	Unspecific Pathology
<i>Pulmonalis yima manus</i>	Thorax, chest	Diseases of the <i>orbis pulmonalis</i>	Larynx	Psychoses
<i>Pericardialis yife manus</i>	Thorax, chest	Diseases of the <i>orbis cardialis et stomachi</i>		Psychoses
<i>Cardialis yima manus</i>		Diseases of the <i>orbis cardialis</i>		Fever diseases
<i>Intestini crassi spleya manus</i>	Head, face	Diseases of the eyes, ears, nose	Teeth, mouth, larynx	Psychoses and fever diseases
<i>Triclororii yami manus</i>	Head, temples, chest, flanks	Diseases of the eyes, ears		Psychoses and fever diseases
<i>Intestini tenuis yama manus</i>	Head, neck	Diseases of the eyes, ears, nose	Larynx	Psychoses and fever diseases
<i>Stomachi spleya pedis</i>	Head, face	Diseases of the <i>orbis stomachi et intestinorum</i>	Larynx	Psychoses and fever diseases
<i>Fellea yami pedis</i>	Head, temples, chest, flanks	Diseases of the nose, ears, and eyes		Fever diseases
<i>Vestialis yama pedis</i>	Head, neck, waist, back	Diseases of the nose		Psychoses and fever diseases
<i>Lienalis yima pedis</i>	Abdomen	Diseases of the <i>orbis intestinorum, stomachi et uteri</i>	Urogenital system	Diseases of the urogenital system
<i>Hepatica yife pedis</i>	Abdomen	Diseases of the <i>orbis intestinorum</i> and of the genitals		Diseases of the urogenital system
<i>Renalis yimi pedis</i>	Abdomen	Diseases of the <i>orbis intestinorum et pulmonalis</i>	Larynx	Diseases of the urogenital system

Note: This table is based on *Chen-chiu-hsueh chiang-i*, p. 106.

Table 21. Distribution of Energy among the Cardinal Conduits

<i>Cardinalis</i>	Conduits <i>ch'i</i>	Conduits <i>hsüeh</i>	Corresponds to the	<i>orbis</i>
<i>yin flectens</i>	little	much	<i>pericardialis</i>	<i>hepaticus</i>
<i>yin minor</i>	much	little	<i>cardialis</i>	<i>renalis</i>
<i>yin maior</i>	much	little	<i>pulmonalis</i>	<i>lienalis</i>
<i>yang minor</i>	much	little	<i>tricalorii</i>	<i>felleus</i>
<i>splendor yang</i>	much	much	<i>intestini crassi</i>	<i>stomachi</i>
<i>yang maior</i>	little	much	<i>intestini tenuis</i>	<i>vesicalis</i>

Medical authors from the Ming period to the present have perpetuated Chang's theory,²⁸ for knowledge of the normal quantities of active and structrue energy in each cardinal conduit is helpful in acupuncture.

THE CARDINAL BRANCH CONDUITS (*SINARTERIAE PARACARDINALES*,
CHING-PIEH 經別)

As their name indicates, the cardinal branch conduits are ramifications of the cardinal conduits, from which they branch off at the joints. Their chief function is to reinforce and to complete the circulatory framework of the twelve cardinal conduits and to multiply the functional contacts between the yin and yang cardinal conduits. Every cardinal branch conduit originates at a foramen of its cardinal conduit, situated on an extremity. From there it enters the depth of the trunk, branches into the corresponding orbs and organs, and then continues toward the outside of the head. Every yang branch conduit finally reunites with the cardinal yang conduit from which it has branched off; on the other hand, every yin branch conduit ends in a foramen situated on the complementary²⁹ inner conduit (*cardinalis speciei*). These rules suggest the close-knit interdependence between the functions and symptoms of the cardinal conduits and those of their corresponding branch conduits.

²⁸*Chen-chiu-hsüeh chiang-i*, p. 41.

²⁹Which consequently belongs (*shu*) to the complementary *orbis aulicus*, to which its own cardinal conduit is only attached (*luo*).

THE ODD CONDUITS (*SINARTERIA CARDINALES IMPARES*, *CHI-CHING PA-MO* 奇經八脈)

It is a common characteristic of all odd conduits that none of them belongs to (*shu* 屬) or is attached to (*luo* 絡) any particular orb. The designation "odd" thus derives from the fact that the odd circuits do not participate in any match of an outer (*cardinalis speciei*) with an inner cardinal conduit (*cardinalis intimae*). Some of the odd conduits are odd in another superficial sense; because they extend along an axis of symmetry of the body, unlike the cardinal conduits they have no mirrored counterpart. Within the system of conduits, the odd conduits function as equalizing reservoirs. Their principal role is to maintain at a constant physiological level the energy circulating in the conduit network. To achieve this, they must store surplus energy and release it into the system in the event of an energetic deficiency. Most odd conduits are equal to this task, although they have no foramina of their own (*foramina propria*, *ching-hsüeh* 經穴) but only foramina shared with other conduits (*foramina copulo-conventoria*, *chiao-hui-hsüeh* 交會穴). They are consequently not traversed by the circulating constructive energy but only connected with it.³⁰ Exceptions are the two most important odd conduits, the *sinarteriae regens et respondens* (*tu-mo*, *jen-mo* 督脈, 任脈). Although they, too, are without direct connection to any orb, both have a number of *foramina propria*. Moreover, they are shunted into the circulation of constructive energy.³¹ (Sometimes for practical purposes the *sinarteriae regens et respondens* are enumerated together with the twelve cardinal conduits, in which case a count of fourteen cardinal conduits (*shih-szu ching* 十四經) results. The course of the odd conduits is subject to no general rule.³²

³⁰For this reason they are aptly compared to lakes and marshes that are not affected by the current of the river which connects them, but which share its water level. See the *Chung-i-hsüeh kai-lun*, p. 105.

³¹See the sketch in the *Ling-shu ching pai-hua-chieh*, p. 187 and the *Chen-chiu-hsüeh chiang-i*, p. 35.

³²See the descriptions of the odd conduits on pp. 273ff below.

THE RETICULAR CONDUITS (*SINARTERIAE RETICULARES*, LUO-MO 絡脈)

The fifteen reticular conduits, as their name suggests, are delicate, netlike branches that radiate from certain foramina of the twelve cardinal conduits and of the *sinarteriae regens et respondens*; in addition there is a Great Reticular Conduit of the *orbis lienalis* (*reticularis magna lienalis*, *p'i ta-luo* 脾大絡). The reticular conduits of the twelve cardinal conduits interlace to fill out the system of contacts between polarized cardinal conduits in the distal direction, and thus supplement the functions of the cardinal branch conduits (*paracardinales*). Whereas the latter originate from a sensitive point situated on a cardinal conduit proximal to the elbow or knee-joint, the reticular conduits originate at a sensitive point distal to these joints. The reticular conduit branching off an outer cardinal conduit (*cardinalis speciei*) extends toward the corresponding inner conduit (*cardinalis intimae*) and vice versa.

Unlike the cardinal branch conduits (*paracardinales*), the functions and symptoms of the *reticulares* are, within limits, independent of those of the corresponding *cardinales*, because of the etiological relations mentioned earlier.³³

The "reticular branch conduits" (*parareticulares*, *pieh-luo* 別絡) are small irradiations that, at least in theory, issue forth from the cardinal conduits in each of the "365 joints of the body"³⁴ and that, in the vicinity of the joints, supply constructive energy to the flesh, bones, and skin.

Finally, the "reticular conduits of the third generation" (*reticulares parvulae*, *sun-luo* 孫絡) constitute an even more delicate capillary network completing that of the other reticular conduits. Although the *reticulares* and *parareticulares* are clearly distinct in their functions and their course, their designations are sometimes confused in the literature, even of recent date. Quite frequently the fifteen *reticulares*, most of which originate in the cardinal conduits, are called "reticular branch conduits" (*pieh-luo*) and, inversely, the smaller reticular branch conduits are sometimes called "reticular conduits" (*reticulares*, *luo*).³⁵

³³See pp. 202-203 above.

³⁴*Ling-shu* 3/930; *Ling-shu ching pai-hua-chieh*, p. 34.

³⁵For instance, in the *Chung-i-hsüeh kai-lun*, pp. 83, 135, *et passim*.

THE MUSCLE CONDUITS (*NERVOCARDINALES*, *CHING-CHIN* 經筋)

The twelve *nervocardinales* (muscle conduits, *ching-chin* 經筋) constitute conduits of energy communicating directly with the twelve *cardinales* but taking their entire course at or close to the surface of the body, without touching any orb. They originate at the tips of the extremities, skirt their joints and penetrate their muscles. The yang muscle conduits (*nervocardinales yang*) extend in the muscles covering the trunk and from there run to the head; the yin muscle conduits (*nervocardinales yin*) usually terminate in the muscles covering the trunk.

The *nervocardinales* are “knotted” (*chieh* 結) onto all the joints of the extremities. In addition, the *nervocardinales yang pedis* are knotted into the *os zygomaticum*, the *nervocardinales yin pedis* are knotted into the genitals, the *nervocardinales yang manus* meet in a knot on the lateral part of the *os frontale*, and the *nervocardinales yin manus* meet at the epigastrium approximately on the level of the diaphragm. The genitals are also the point of union between the three *nervocardinales yin pedis* and the *nervocardinalis splendoris yang pedis*. Finally, since the muscles (“*nervus*”) are conceived as the unfoldment (*perfectio*) of the *orbis hepaticus*,³⁶ its corresponding *nervocardinalis yin flectentis pedis* attaches (*luo*) to all other *nervocardinales*.

The chief function of the muscle conduits is the coordination and integration of the effort expended by the muscles and joints. Because of this and their indirect relationship to the orbs, they are associated with particular symptoms, amounting essentially to dysfunctions of the motive apparatus.

THE SKIN ZONES (*CUTIS REGIONES*, *P'I-PU* 皮部)

As has been explained at the beginning of this chapter, in Chinese medicine the skin is considered the foremost defense line against exogenous pathological influences (*heteropathica*, *hsieh*). It can assume this function because the defensive energy (*wei*) diffusing outside the conduits is active in it, and constructive energy (*ying*) is carried up to its surface by the three-level system of reticular conduits, which widely diffuse the energy

³⁶See p. 120 above.

carried by the cardinal conduits at greater depths. The surface of the skin in the proximity of a cardinal conduit constitutes the so-called skin zone (*cutis regio*, *p'i pu* 皮部), a zone of diffusion for the functions and symptoms of the underlying *cardinalis*. The twelve skin zones corresponding to the twelve cardinal conduits have diagnostic significance for certain diseases.³⁷

The Twelve Cardinal Conduits (Cardinales, ching 經) and Their Sensitive Points

It is the purpose of the following account to present in detail the systematic correspondences of Chinese medicine in the field of sinarteriology, as given in the medical classics and their interpretations. Our aim, as in the preceding chapters, is to furnish a reliable basis for further medical as well as philological research. For both purposes our account must be supplemented by drawings showing the courses of the conduits³⁸ and by practical guides to acupuncture.

The description of every cardinal conduit comprises four paragraphs: (1) its course according to the *Ling-shu* and the supplementary explanations given in the *Chen-chiu-hsüeh Chiang-i*; (2) its symptoms (to the extent that the circulation of energy in a certain conduit is disturbed, its characteristic function comes into play; therefore general indications of symptoms also are part of the description of systematic correspondences); (3) its *foramina propria* (*ching-hsüeh* 經穴), the sensitive points (*foramina*) belonging to the cardinal conduit itself; (4) its *foramina copulo-conventoria* (*chiao-hui-hsüeh* 交會穴), the sensitive points which the cardinal conduit shares with one or more other conduits.

Each entry in the enumeration of the *foramina propria* will comprise these elements:

(a) The normative Latin designation of the foramen together with its mode of derivation (in parentheses)

³⁷See *Su-wen* 56/476ff.

³⁸There are quite a number of useful publications on the market: in Germany, for example, Bachmann, *Die Akupunktur, eine Ordnungstherapie* (the tables in the manual), and Busse, *Akupunkturfibel* (2d. ed.; Munich, 1954). The illustrations in this and subsequent sections are reproduced directly from the editions of the *Nei-ching Chiang-i* (Figs. 23–34) and the *Chen-chiu-hsüeh Chiang-i* (Figs. 25–81) which are cited in the bibliography.

The normative Latin equivalent of the Chinese name of a sensitive point may have been arrived at by one of five modes: (1) literal translation, (2) paraphrastic translation, (3) free choice of an equivalent in harmony with the system, (4) anatomical equivalent (by a Western anatomical name), (5) literal translation of a variant Chinese name of the sensitive point. Literal translation has been given preference, but if it proved impracticable for etymological, semantic, or mnemonic reasons, recourse has been taken to one of the other modes.

(b) The usual Chinese designation of the sensitive point, followed by a semicolon

(c) Variant designations used by particular authors only; variants that have been translated into Latin are asterisked.

(d) Latin equivalents for certain variant designations that better characterize the function of the foramen than does its usual name. Example: *prima clusarum* = *conquisitorium intestini tenuis*.

(e) An abbreviation showing the special function of the foramen. Many foramina assume a special function within the system of the cardinal conduits, as will be explained below.

(f) Separated by a dash from the first abbreviation, the ordinal number and abbreviated designation of the foramen according to the modern count,³⁹ with the classical count following in brackets⁴⁰

Some data under (e) and (f) will be indicated by means of the following abbreviations and their combinations.

p *foramen puteale* (ching 井)

e *foramen effusorium* (hsing 榮)

i *foramen inductorium* (shu 臑)

t *foramen transitorium* (ching 經)

c *foramen coniunctorium* (ho 合)

O *foramen originalis* (yüan 原)

N *foramen nexorium* (luo 絡)

R *foramen rimicum* (hsi 郛)

I *foramen inductorium dorsale* ([pei-]shu 背臑)

C *foramen conquistorium abdominale* ([fu-]mu 腹募)

cP *cardinalis pulmonalis*

cPC *cardinalis pericardialis*

³⁹As given in the *Chen-chiu-hsüeh chiang-i* and in the *Shu-hsüeh-hsüeh kai-lun*.

⁴⁰As given in the *Chen-chiu ching-hsüeh t'u-k'ao*.

cC	<i>cardinalis cardialis</i>
cL	<i>cardinalis lienalis</i>
cH	<i>cardinalis hepatica</i>
cR	<i>cardinalis renalis</i>
cIC	<i>cardinalis intestini crassi</i>
cT	<i>cardinalis tricalorii</i>
cIT	<i>cardinalis intestini tenuis</i>
cS	<i>cardinalis stomachi</i>
cF	<i>cardinalis fellea</i>
cV	<i>cardinalis vesicalis</i>
Rg	<i>sinarteria regens</i>
Rs	<i>sinarteria respondens</i>

THE *CARDINALIS PULMONALIS YIN MAIORIS MANUS* (手太陰肺經)

COURSE

The *cardinalis pulmonalis* (Fig. 23) originates in the center of the stomach (*corpus ventriculi*), which is part of the *calorium medium*; descends in order to attach to the *orbis intestini crassi* (marked 1 in the figure), then again skirts the stomach up to the *pars cardiaca* (2); from where it penetrates the diaphragm (3) and unites with the *orbis pulmonalis* (4). From there it ascends again along the trachea, deflects into the transverse and reaches the extremity in the axilla (5). Then it runs in front of the *cardinales cardialis et pericardialis* along the inner side (*facies lateralis brachii*) of the arm (6) and down to the inner side of the elbow (7,8) into the *ostium pollicare* (*ts'un-k'ou* 寸口) (9) and from there across the thenar (10, 11) to the tip of the thumb (12). A ramification leaves the cardinal conduit proximally to the wrist and runs laterally on the inner side along the index finger to its tip (13).⁴¹

SYMPTOMS

Fullness and distension of the *orbis pulmonalis* [acute and chronic bronchitis, bronchiolitis],⁴² cough, shortness of breath [asthma], pains in the *fossa supraclavicularis*, disturbed circulation, stiffness,

⁴¹*Ling-shu* 10/984.

⁴²In this section *approximate* Western equivalents to the Chinese symptoms will be given in brackets.

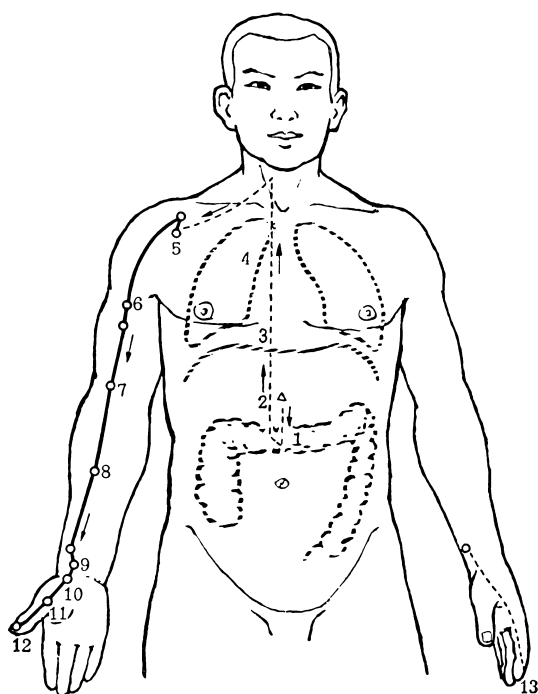


Fig. 23

pains in the forearm. Superabundant energy in the *orbis pulmonalis* entails pains in the shoulder and shoulderblade, colds in the chest with spontaneous perspiration, incontinent urination, *vento laesio* [influenza, hoarseness, blocked nasal passages, dry throat, phlegm from the bronchi], rattle in the throat, wheezing respiration through the nose and mouth. Deficiency of energy in the *orbis pulmonalis* entails pains in the shoulder and back, chills, short breath, abnormal color of the urine.⁴³

Foramina propria cardinalis pulmonalis:

1 *Aula media* (1)

⁴³Chen-chiu-hsüeh chiang-i, p. 48.

- chung-fu* 中府; *ying chung-shu* 膺中俞, *fei-mu* 肺募,* *fu chung-shu* 府中俞, *ying-shu* 膺俞
Conquisitorium pulmonale
 C—cP1 [cP2]
- 2 *Porta nubium* (1)
yün-men 雲門
 cP2 [cP1]
- 3 *Aula caelestis* (1)
t'ien-fu 天府
 cP3
- 4 *Candor coercitus* (1, 2)
chia-pai 俠白;⁴⁴ 夾白
 cP4
- 5 *Lacus ulnaris* (1, 5)
ch'ih-tse 尺澤; *kuei-t'ang* 鬼堂, *kuei-shou* 鬼受
 c—cP5
- 6 *Extremitas cavi* (1)
k'ung-tsui 孔最⁴⁵
 R—cP6
- 7 *Lacunae* (1, 2)
lieh-ch'üeh 列缺; *t'ung-hsüan* 童玄, *wan-lao* 腕勞
 N—cP7
- 8 *Emissarium transitorium* (1)
*ching-ch'ü*⁴⁶ 經渠
 t—cP8
- 9 *Vorago maior* (1)
t'ai-yüan 太淵; *kuei-hsin* 鬼心, *t'ai-chüan* 太泉
 Oi—cP9
- 10 *Linea piscis* (1, 2)
yü-chi 魚際
 e—cP10
- 11 *Metallum structivum* (2)
*shao-shang*⁴⁷ 少商; *kuei-hsin* 鬼信

⁴⁴夾俠 means “to hem in from both sides,” “to press together”; *coercere*: to squeeze together, to press.

⁴⁵最 = 極.

⁴⁶*Ch'ü* 渠 = drain, “gutter”; *emissarium* = drain.

⁴⁷The use of musical emblems for the notation of energetic qualities has been

p—cP11

Foramen copulo-conventorium cardinalis pulmonalis:

Aula media (chung-fu)

[cP1] = *Conventus cardinalium yin maioris manus et pedis*

THE CARDINALIS INTESTINI CRASSI SPLENDORIS YANG MANUS (手陽明大腸經)

COURSE

The *cardinalis intestini crassi* (Fig. 24) originates at the tip

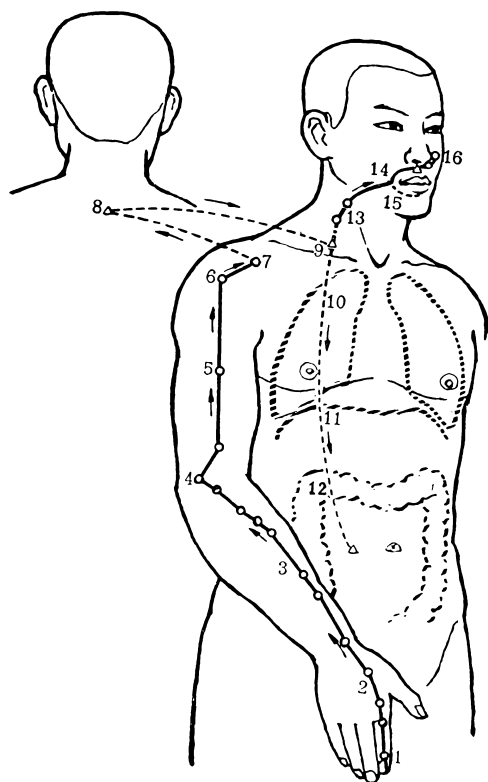


Fig. 24

of the index finger (1), then runs along the dorsal side of the index facing the thumb, traverses the *valles coniunctae* [*interstitium ossum metacarpalium I et II*] (2), continues upward in the flesh of the *flexores pollicis* (3), hence along the outward side of the forearm, skirts the elbow outside (4), extends along the outer side of the upper arm (5), runs through the cleft between acromion and clavícula (6, 7) to the posterior border of the sternocleidomastoideus to the junction of the six yang cardinal conduits (8). From there the *cardinalis* descends again through the *fossa supraclavicularis* (9), attaches to the *orbis pulmonalis* (10), traverses the diaphragm (11), and unites with the *orbis intestini crassi* (12).

A ramification of the *cardinalis* issues forth from the *fossa supraclavicularis* (9), extends upward across the throat and posterior part of the mandible (13) and its alveoli to the maxilla (14), whence it emerges on the upper lips, meets its counterpart on the philtrum (15), and terminates laterally below the nostrils (16).⁴⁸

SYMPTOMS

Toothache, swollen throat. This sinartery influences all dyscratic diseases,⁴⁹ such as yellow scleras, dryness in the mouth, blocked nasal passages, nosebleed, hoarseness [phthisic or luetic], pains in the shoulder and deltoid, and pains and disability of the thumb and index finger. In case of superabundance of energy the symptoms are swellings and heat in the regions touched by the conduit; in case of exhaustion of energy, shivering, inability to get warm.

Foramina propria cardinalis intestini crassi:

1 *Yang extremum* (5)

shang-yang 商陽; *chüeh-yang* 絕陽*

p—cIcI

discussed on p. 70 above. The emblem *shang* 商 corresponds to the E.P. Metal.

⁴⁸*Ling-shu* 10/990.

⁴⁹Brought on by a disharmonious relation between yin and yang fluids (*chin* and *yeh*).

- 2 *Interstitium alterum* (1)
*erh-chien*⁵⁰ 二間; *chou-ku* 周谷, *chien-ku* 間谷
e—cIC2
- 3 *Interstitium tertium* (1)
san-chien 三間, *shao-ku* 少谷, *hsiao-ku* 小谷
i—cIC3
- 4 *Valles coniunctae* (1)
ho-ku 合谷; *hu-k'ou* 虎口, *han-k'ou* 含口, *ho-ku* 合骨
O—cIC4
- 5 *Rivulus yang* (1)
yang-hsi 陽谿; *chung-k'uei* 中魁
t—cIC5
- 6 *Pervium obliquum* (1)
p'ien-li 偏歷⁵¹
N—cIC6
- 7 *Amnis fovens* (1)
*wen-liu*⁵² 溫溜; *she-t'ou* 蛇頭, *ni-chu* 逆注, *wen-liu* 溫留,
ti-t'ou 地頭, (*t'uo-t'ou* 沱頭), *ch'ih-t'ou* 池頭
R—cIC7
- 8 *Angustiae inferae manus* (1, 5)
*hsia-lien*⁵³ 下廉; *shou-chih hsia-lien* 手之下廉
cIC8
- 9 *Angustiae superae manus* (1, 5)
shang-lien 上廉; *shou chih shang-lien* 手之上廉*
cIC9
- 10 *Vicus tertius manus* (1, 5)
san-li 三里; *shou san-li* 手三里, * *shang-san-li* 上三里, *kuei-hsieh*
鬼邪
cIC10
- 11 *Stagnum curvum* (1)
ch'ü-ch'ih 曲池; *kuei-ch'en* 鬼臣, *yang-tse* 陽澤, *kuei-t'ui* 鬼腿
c—cIC11

⁵⁰*Chien* 間 = hiatus, interstice, in Latin: *interstitium*.

⁵¹*Li* 歷 = *pervium* = passage-way.

⁵²*Liu* 溜 = quickly flowing water; *amnis* = torrent, current, waters.

⁵³In the *Shuo-uen*, p. 449, *lien* 廉 is explained as an antonym of *kuang* ("wide," "vast"). Thus it means "narrow," "to draw together," "to collect."

- 12 *Cella cubiti* (1)
*chou-chiao*⁵⁴ 肘窠; *chou-liao* 肘髎, *chou-chien* 肘尖
 cIC12
- 13 *Vicus quintus manus* (1)
wu-li 五里; *shou chih wu-li* 手之五里, * *ch'ih chih wu-li* 尺之五里, *ta-chin* 大禁
 cIC13
- 14 *Latus lacerti* (2)
*pi-ju*⁵⁵ 臂臑; *t'ou-ch'ung* 頭衝, *ching-ch'ung* 頸衝
 cIC14
- 15 *Promunturium humeri* (2, 5)
*chien-yü*⁵⁶ 肩髃; *chien-chien* 肩尖, *chien-ku* 肩骨, *chung chien-ching* 中肩井, *p'ien-ku* 偏骨, *yü-ku* 髃骨, *p'ien-chien* 扁肩, *p'ien-ku* 扁骨
 cIC15 [cIC17]
- 16 *Os amplum* (1)
*chü-ku*⁵⁷ 巨骨
 (*Clavicula*)
 cIC16 [cIC18]
- 17 *Tripus caelestis* (1)
t'ien-ting 天鼎; 天頂
 cIC17 [cIC19]
- 18 *Foramen aquaticum* (5)
fu-t'u 扶突, *shui-hsüeh* 水穴*

⁵⁴The character 窠 *chiao* means "hole in the earth," "cellar" (in Latin *cella*) and in the *Chia-i-ching* is consistently used in the name of this and other *foramina*. Throughout the extant text of the *Nei-ching*, however, *chiao* 窠 is replaced by the anatomical term *liao* 髎, meaning *hiatus articulationis*, "cleft of a joint." Although this second variant at first sight appears the more plausible, only a minority of ancient and modern authors has adopted it. We likewise refrain from using it, because the *foramina* in the names of which the character occurs are seldom located precisely on the *hiatus articulationis*.

⁵⁵*Ju* 臑 designates the medial or inner side of the upper arm. *Pi* 臂 designates the upper arm, the shoulder; the Latin term *lacertus* = muscle, upper arm.

⁵⁶*Yü* 髃 designates the front side of the shoulder, or more precisely the "shoulder bone" that may be felt from the front.

⁵⁷*Chü-ku* 巨骨 is the modern Chinese anatomical equivalent of the *nomen anatomicum* *clavicula*.

(*Processus adminiculans*)⁵⁸

cIC18 [cIC20]

19 *Cella frumentaria* (1)

ho-chiao 禾窳; *ho-liao* 禾膠, *ch'ang-p'in* 長頻, *ch'ang-liao* 長膠,
ch'ang-yüeh 長顗, *ch'ang-chuo* 長顗

cIC19 [cIC22]

20 *Accipiens odores* (1)

ying-hsiang 迎香; *ch'ung-yang* 衝陽

(*Yang impedimentalis*)

cIC20 [cS1]

Foramina copulo-conventoria cardinalis intestini crassi:

Omnium defatigationum (*ta-chui*) [Rg14]

Canalis aquae (*shui-kou*) [Rg26]

Granarium terrestre (*ti-ts'ang*) [cS4]

Continens ventum (*ping-feng*) [cIT12]

THE CARDINALIS STOMACHI SPLENDORIS YANG PEDIS (足陽明經胃)

COURSE

This conduit (Fig. 25) originates at the base of the *ala nasi* (in the *sulcus alae nasi*) (1), ascends to the *radix nasi* (2), and from there runs laterally to a foramen situated centrally under the eye (3), where it unites with the *cardinalis vesicalis yang maioris pedis* (3). It then continues downward in the *sulcus naso-labialis*, enters and again leaves the maxilla (4), skirts the corner of the mouth (5) and the lower lip up to its middle (*foramen recipiens liquoris*, Rs24) (6), there reverses its course and reaches the lower border of the mandible (7), from where it ascends again through the *interstitium articulationis mandibulae* (8), crosses the *os zygomaticum* (9) and reaches the border of hair on the temple (10). A ramification of the *cardinalis* issues forth from the *foramen magnum accipiens* (cS5), extends downward over the lateral region of the throat (12), and enters the *fossa supraclavicularis* rather medially from above (13); there it penetrates into the trunk, traverses the diaphragm (14), unites with the *orbis*

⁵⁸ *T'u* 突 = *processus*; *adminiculare* = to support (on piles).

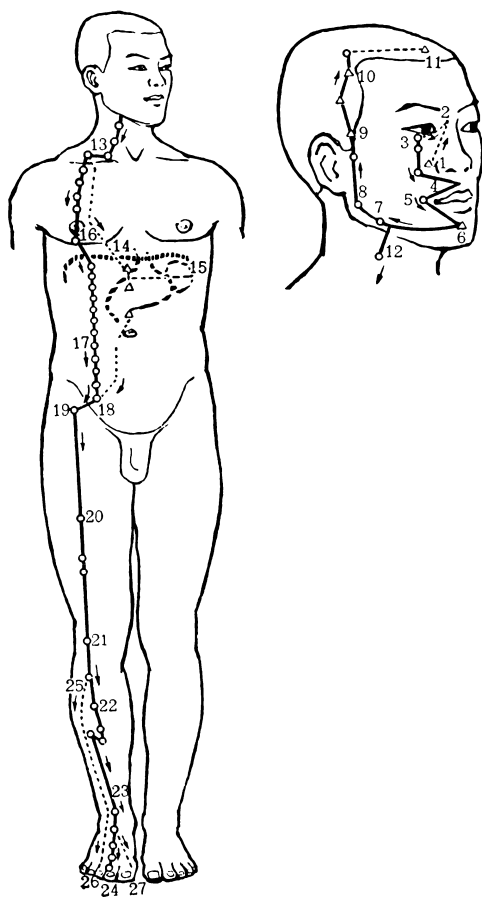


Fig. 25

stomachi, and attaches to the *orbis lienalis* (15). A direct continuation of the *cardinalis stomachi* extends from the *fossa supraclavicularis* (13) to the *linea mamillaris* (16). Shortly behind the nipple it deviates from this somewhat medially toward the *linea parasternalis* which (as well as its supposed continuation) it then follows downward (17) to the *foramen impedimentale ch'i* (cS30) (18) situated on the upper border of the inguinal region. A ramification of the continuation of this conduit originates in the pyloric part of the stomach, descends within the abdomen (18), and reaches the continuation in the *foramen impedimentale ch'i* (cS30). From there the conduit continues to the front of the upper leg (*m. rectus femoris*) (19, 20), runs through the patella (or its lateral margin (21) to the *margo tibiae* (22) from where it extends (23) across the middle dorsum of the foot and along the metatarsal of the third toe to the tip of the second toe (24). Another ramification of the continuation leaves the conduit three inches below the patella (25) and ends in the lateral commissure of the middle toe (26); still another goes out from the ramification, enters the commissure of the hallux, and ends at the tip of the hallux (27).⁵⁹

SYMPTOMS

Severe chills, groaning, frequent sneezes, dark complexion. At the beginning of disease, aversion to people and heat; the patient starts at clapping noises and shows a tendency to withdraw from all human intercourse and shut up windows and doors tightly. During the crisis there is a desire to ascend heights, to chant, to run off without proper clothing. Sounds in the epigastrium, distended abdomen [enteritis], *flexus cruris* [*ulcera cruris*]. This sinartery influences all diseases associated with disturbances of the individually specific structive energy (*hsüeh*), such as raving madness, malaria, high fever, violent transpiration, colds with clogged nose, nosebleed, bleeding, sore lips, hoarseness [phthisic and luetic], swollen throat, abdominal hydropsy, pains and swellings of the knee, pains in the chest and breasts and in the leg, especially in the *mm. rectum*

⁵⁹*Ling-shu* 10/993.

femoris et tibialis anterior and on the dorsum of the foot, and disability of the middle finger.

In the case of superabundant energy, the patient experiences heat effusions all over the abdomen, powerful digestive activities and frequent hunger, and yellow urine. In case of deficiency of energy there are abdominal chills, shivering, and cold in the *orbis stomachi* with ensuing plethora [gastritis, gastroenteritis].

Foramina propria cardinalis stomachi:

- 1 *Recipiens lacrimarum* (1)
ch'eng-ch'i 承泣; *mien-liao* 面膠, *hsi-hsüeh* 髕穴, 谿穴, *yang-ch'i* 養泣, *mien-chiao* 面窈
 cS1 [cS2]
- 2 *Margo zygomaticus* (4)
szu-pai 四白
 cS2 [cS3]
- 3 *Cella ampla* (1)
chü-chiao 巨窈; *chü-liao* 巨膠
 cS3 [cS4]
- 4 *Granarium terrestre* (1)
ti-ts'ang 地倉; *hui-wei* 會維, *wei-wei* 胃維
 cS4 [cS5]
- 5 *Magnum accipiens* (1)
ta-ying 大迎; *sui-k'ung* 髓孔
 cS5 [cS7]
- 6 *Maxilla* (1,2)
chia-ch'e 頰車; *chi-kuan* 機關, *ya-ch'e* 牙車, *kuei-ch'uang* 鬼牀, *ch'ü-ya* 曲牙, *chi-men* 機門, *kuei-lin* 鬼林
 cS6 [cS8]
- 7 *Clusa inferior* (1)
*hsia-kuan*⁶⁰ 下關
 cS7 [cS8]
- 8 *Retinens capiti* (1)
t'ou-wei 頭維; *t'ou-feng* 頭縫, *sang-ta* 額大
 cS8 [cF2]

⁶⁰The Latin word *clusa* (*clausa*) = defile. It etymologically approximates

- 9 *Accipiens hominum* (1)
jen-ying 人迎; *t'ien wu-hui* 天五會, *wu-hui* 五會
(Philtrum)
cS9 [cS10]
- 10 *Porta aquae* (5)
shui-t'u 水突; *shui-men* 水門, * *shui-t'ien* 水天
(Processus aquaticus)
cS10 [cS11] `
- 11 *Domus ch'i* (1)
ch'i-she 氣舍
cS11 [cS12]
- 12 *Fossa supraclavicularis* (4)
ch'üeh-p'en 缺盆; *t'ien-kai* 天蓋, *ch'ih-kai* 尺蓋
(Scutella egentis)
cS12 [cS13]
- 13 *Ostium ch'i* (1)
ch'i-hu 氣戶
cS13 [cS14]
- 14 *Aerarium* (2)
k'u-fang 庫房
cS14 [cS15]
- 15 *Tecti pluteus* (1)⁶¹
wu-i 屋翳
cS15 [cS16]
- 16 *Fenestra thoracis* (1,2)
ying-ch'uang 膺窗
cS16 [cS17]
- 17 *Medium mammae* (1,4)
ju-chung 乳中; *tang-ju* 當乳
cS17 [cS18]
- 18 *Radix mammae* (1)
ju-ken 乳根
cS18 [cS19]

the twofold meaning of the Chinese term *kuan* 關: (1) natural narrows, defile; (2) fortification, gate (often fortified) for the control of traffic.

⁶¹Literally "sheltering roof of an abode"; *i* 翳 designates the "feather screen of a ritual dancer" and has the derived meaning "to hide," "to screen."

- 19 *Non licet!* (1)
pu-jung 不容
 cS19 [cS20]
- 20 *Recipiens plenitudinis* (1)
ch'eng-man 承滿
 cS20 [cS21]
- 21 *Porta septi* (1)
*liang-men*⁶² 梁門
 cS21 [cS22]
- 22 *Porta clusae* (1)
kuan-men 關門; *kuan-ming* 關明
 cS22 [cS23]
- 23 *Unum maius* (5)
t'ai-i 太乙; 太一
 cS23 [cS24]
- 24 *Porta carnis lubrica* (1)
hua-jou-men 滑肉門; *hua-yu-men* 滑幽門, *hua-jou* 滑肉
 cS24 [cS25]
- 25 *Cardo caeli* (1)
t'ien-shu 天樞; *ch'ang-hsi* 長谿, *ku-men* 谷門, *ch'ang-ku* 長谷,
ta-ch'ang-mu 大腸募,* *hsün-chi* 循際, *hsün-yüan* 循元, *pu-yüan*
 補元
 (*Conquisitorium intestini crassi*)
 Cc^{1C}—cS25 [cS26]
- 26 *Tumulus externus* (1)
wai-ling 外陵
 cS26 [cS27]
- 27 *Norma magna* (1)
*ta-chü*⁶³ 大巨; *yeh-men* 腋門
 cS27 [cS28]
- 28 *Via aquae* (1)
shui-tao 水道
 cS28 [cS29]

⁶²*Liang* 梁 has among others the meaning of a “weir erected to facilitate fishing”; *septum* = dividing wall, partition.

⁶³*Chü* 巨 is used in the place of *chü* 矩 = a carpenter's square.

- 29 *Vallis rivuli* (5)
kuei-lai 歸來; *hsi-hsüeh* 谿穴, *hsi-ku* 谿谷*
 cS29 [cS30]
- 30 *Impedimentale ch'i* (1)
*ch'i-ch'ung*⁶⁴ 氣衝, *ch'i-chieh* 氣街
 cS30 [cS31]
- 31 *Clusa femoralis* (1)
pi-kuan 髀關
 cS31 [cS32]
- 32 *Lepus subreptus* (1)
fu-t'u 伏兔; *wai-ch'iu* 外丘, *wai-kou* 外勾
 cS32 [cS33]
- 33 *Forum yin* (1)
yin-shih 陰市; *yin-ting* 陰鼎
 cS33 [cS34]
- 34 *Monticulus septi* (1)
liang-ch'iu 梁丘; *k'ua-ku* 跨骨
 R—cS34 [cS35]
- 35 *Nasus vituli* (1)
tu-pi 犢鼻
 cS35 [cS36]
- 36 *Vicus tertius pedis* (1, 2)
san-li 三里; *tsu san-li* 足三里, * *hsia san-li* 下三里, *hsia-ling* 下陵,
kuei-hsieh 鬼邪
 c—cS36 [cS37]
- 37 *Angustiae superiores aggeri ampli* (1)
*chü-hsü shang-lien*⁶⁵ 巨虛上廉; *shang chü-hsü* 上巨虛 *shang-lien* 上廉
 cS37 [cS38]

⁶⁴The term *ch'ung* 衝 (冲) originally meant a highway. In medicine, it analogously designates a “main passage for energy” and is applied either to a foramen or a complete sinartery. As normative equivalent we have introduced the neologism *impedimentalis* (adjective and noun) derived from the Latin *impedimenta*, “baggage train.”

⁶⁵*Hsü* 虛 here is used in place of *hsü* 墟, “tumulus,” “heaped-up earth,” “wall,” “embankment”; the Latin term *agger* = piled-up earth.

- 38 *Os relaxationis* (1,2)
*t'iao-k'ou*⁶⁶ 條口
 cS38 [cS39]
- 39 *Angustiue inferiores aggeri ampli* (1)
chü-hsü hsia-lien 巨虛下廉; *hsia chü-hsü* 下巨虛, *hsia-lien* 下廉
 cS39 [cS40]
- 40 *Abundantia* (1)
feng-lung 豐隆
 N—cS40 [cS41]
- 41 *Rivulus liberans* (1)
chieh-hsi 解谿
 t—cS41 [vS42]
- 42 *Yang impedimentalis* (1)
ch'ung-yang 衝陽; *fu-yang* 趺陽, *hui-yüan* 會原, *hui-ku* 會骨,
hui-ch'ü 會屈, *hui-yüan* 會源
 O—cS42 [cS43]
- 43 *Vallis demersum* (1)
hsien-ku 陷谷
 i—cS43 [cS44]
- 44 *Vestibulum internum* (1)
nei-t'ing 內庭
 e—cS44 [cS45]
- 45 *Laetitia repressa* (1)
*li-tui*⁶⁷ 厲兌
 p—cS45 [cS46]

Foramina copulo-conventoria cardinalis stomachi:

Canthus nasalis (*ching-ming*) [cV1]

Clusa superior (*shang-kuan*) [cF3]

In angulo sphenoidalis (*han-yen*) [cF4]

⁶⁶One of the meanings of *t'iao* 條 is “to relax,” “to grow limp.” The term probably points to the paretic limpness in the lower extremities that may be influenced by the treatment of this foramen.

⁶⁷Used in the name of a sensitive point, the word *tui* 兌 always points to the ideas associated with the *I-ching* trigram or hexagram of the same name: joy, cheerfulness, merriment, in Latin: *laetitia*. (This component also occurs in the name of the foramen Rg27 below.)

Foramen medullae (hsüan-lu) [cF5]
Lobulus suspensus (hsüan-li) [cF6]
Canalis aquae (shui-kou) [Rg26]
Vestibulum shen (shen-t'ing) [Rg24]
Conventus omnium (pai-hui) [Rg20]
Omnium defatigationum (ta-chui) [Rg14]
Foramen cardiacum (shang-kuan) [Rs13]
Conquisitorium stomachi (chung-kuan) [Rs12]
Recipiens liquoris (ch'eng-chiang) [Rs24]
Accipiens odores (ying-hsiang) [cS1]

THE CARDINALIS LIENALIS YIN MAIORIS PEDIS (足太陰脾經)

COURSE

This conduit (Fig. 26) originates at the apex of the big toe (1) and from there tends inward medially, running along the “border of white and red flesh.” After crossing the head of the first metatarsal (2) it reaches the distal rim of the *malleolus medialis* (3). From there it continues medially upward on the lower leg (4), running along the posterior border of the tibia (5), where it crosses the *cardinalis hepatica yin flectentis pedis* (6). Hence it ascends on the inner medial side of the knee and upper leg (7) and penetrates the inguinal region into the abdomen (8), where it unites with the *orbis lienalis* and attaches to the *orbis stomachi* (9). It then traverses the diaphragm and (10), clinging to the esophagus (11), ascends to the root of the tongue (12), in which it spreads. Its ramification begins in the *orbis stomachi* (13), likewise traverses the diaphragm, and terminates in the heart (*orbis cardialis*) (14).⁶⁸

SYMPTOMS

Swellings and pains at the root of the tongue; desire to vomit after eating; pains in the stomach; distended abdomen; puffing and eructations; evacuation of flatulence and of feces accompanied by a feeling of relief; general fatigue and asthenia. Other symptoms include inability to move about, anorexia, circulatory disorders, pains in the heart, diarrhea or obstipation, retention of urine, icterus, insomnia, swellings on the

⁶⁸Ling-shu 10/997f.

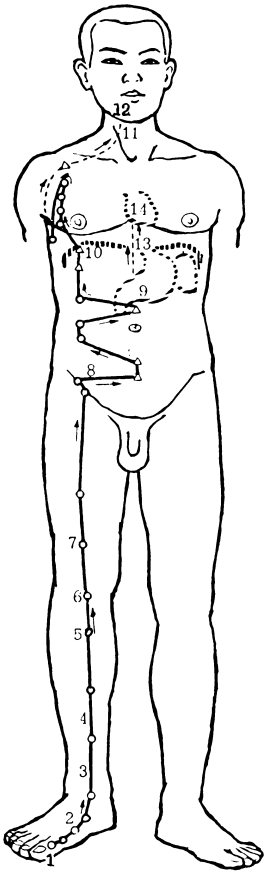


Fig. 26

medial side of the upper leg and knee, cold extremities due to *flexus*,⁶⁹ and disability of the big toe.

Foramina propria cardinalis lienalis:

- 1 *Candor occultus* (1)
yin-pai 隱白; kwei-lei 鬼壘, kwei-yen 鬼眼, yin-pai 陰白
p—cL1
- 2 *Urbs magna* (1)
ta-tu 大都
e—cL2
- 3 *Candidum maius* (1)
t'ai-pai 太白
Oi—cL3
- 4 *Caput metatarsalis hallucis* (4)
kung-sun 公孫
N—cL4
- 5 *Monticulus tali* (3)
shang-ch'iu 商丘; 商圪
t—cL5
- 6 *Copulatio trium yin* (1)
san-yin-chiao 三陰交; ch'eng-ming 承命, t'ai-yin 太陰, hsia chih
san-li 下之三里
cL6
- 7 *Vallis percolationis* (1)
lou-ku 漏谷; t'ai-yin-luo 太陰絡
(*Nexorium yin maioris*)
cL7
- 8 *Domus lienalis* (5)
ti-chi 地機; p'i-she 脾舍, * ti-chi 地箕
R—cL8
- 9 *Fons tumuli yin* (1)
yin-ling-ch'üan⁷⁰ 陰陵泉; yin chih ling-ch'üan 陰之陵泉
c—cL9
- 10 *Mare hsüeh* (1)
hsüeh-hai 血海; hsüeh-hsi 血郗, pai-ch'ung-wo 百蟲窩
cL10

⁶⁹See above, p. 38.

⁷⁰The foramen *yang-ling-ch'üan* is the *coniunctorium* of the *orbis felleus* [cF34].

- 11 *Porta sagittarii* (2)
chi-men 箕門
cL11
- 12 *Porta impedimentalis* (1)
ch'ung-men 衝門; *tz'u-kung* 慈宮, *shang tz'u-kung* 上慈宮,
ch'ien-chang-men 前章門
cL12
- 13 *Domus aulicus* (1)
fu-she 府舍
cL13
- 14 *Nodus abdominalis* (1)
fu-chieh 腹結; *fu-ch'ü* 腹屈, *ch'ang-k'u* 腸窟, *ch'ang-chieh* 腸結,
yang-k'u 陽窟
cL14
- 15 *Transversum magnum* (1)
ta-heng 大橫; *shen-ch'i* 腎氣, *jen-heng* 人橫
cL15
- 16 *Aegritudo abdominis* (1, 3)
fu-ai 腹哀; *ch'ang-ai* 腸哀, *ch'ang-ch'ü* 腸屈
cL16
- 17 *Clusa fortunae* (5)
shih-tu 食竇; *ming-kuan* 命關*
cL17
- 18 *Rivulus caelestis* (1)
t'ien-hsi 天谿
cL18
- 19 *Rus pectoris* (1)
hsiung-hsiang 胸鄉
cL19
- 20 *Castra angularis* (3)
chou-ying 周營; *chou-jung* 周榮
cL20
- 21 *Nexorium magnum lienalis* (2)
ta-pao 大包
cL21

Foramina copulo-conventoria cardinalis lienalis:

Aula media (chung-fu) [cP1]

Conquisitorium hepaticum (ch'i-men) [cH14]

Sol et luna (jih-yüeh) [cF24]

Foramen pyloricum (hsia-kuan) [Rs10]

Prima clusarum (kuan-yüan) [Rs4]

Conquisitorium vesicale (chung-chi) [Rs3]

THE CARDINALIS CARDIALIS YIN MINORIS MANUS (手少陰心經)

COURSE

This conduit (Fig. 27) originates in the heart (1) and, after emerging, is connected with the entire system of the *orbis cardi-*

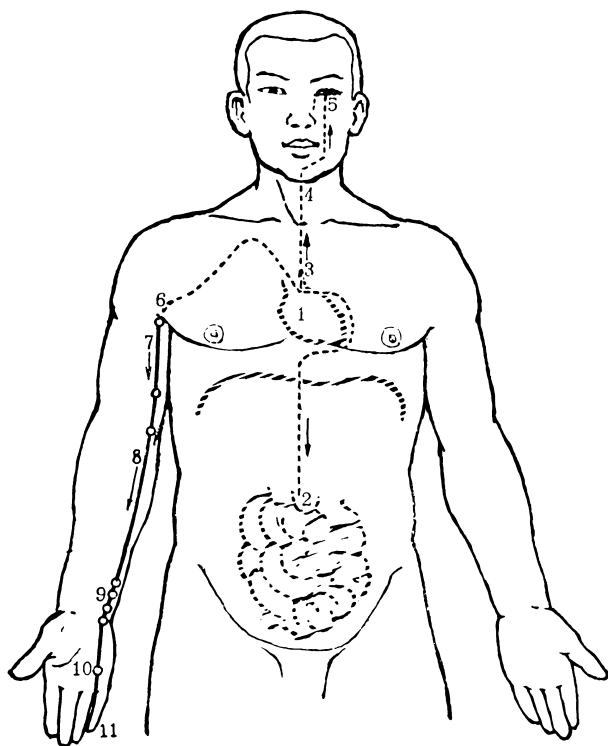


Fig. 27

alis. It traverses the diaphragm and attaches to the *orbis intestini tenuis* (2). A ramification originates in the *orbis cardialis* (3), extends upward along the esophagus (4), and links with the optical system (i.e., the eyeball and its surroundings) (5). The direct continuation of the *cardinalis* runs upward into the *orbis pulmonalis* and in the axilla (6) reaches the medial side of the arm, along which it descends behind the *cardinales pulmonalis et pericardialis* (7), crosses the elbow and forearm (8), and reaches the *caput* of the *os capitatum* (9). From there it runs through the palm (10) to the inner side of the little finger and terminates at its tip (11).⁷¹

SYMPTOMS

Parched throat and violent thirst, pains in the heart, contravection and *flexus* in the forearm [bad circulation, loss of feeling], pains and stiffness of the forearm, dim eyesight, pains in the chest and in the flanks, heat and pains in the palm.

*Foramina propria cardinalis cardialis:*1 *Fons culminis* (1)

chi-ch'üan 極泉

cC1

2 *Fons caeruleus* (3)

ch'ing-ling 青靈; *ch'ing-ling ch'üan* 青靈泉*

cC2

3 *Mare minus* (1)

shao-hai 少海; *ch'ü-chieh* 曲節

c—cC3

4 *Foramen responsivum* (3)

ling-tao 靈道

t—cC4

5 *Vicus communicans* (1)

t'ung-li 通里, 通理

N—cC5

6 *Rimicum yin minoris* (2, 5)

yin-hsi 陰郄; *shao-yin-hsi* 少陰郄, * *shuh-kung* 石宮, *t'ung-kuan* 通關

R—cC6

⁷¹*Ling-shu* 10/1001.

7 *Impedimentale laetitiae* (5)

shen-men 神門; *tui-ch'ung* 兌衝, * *chung-tu* 中都, *juì-chung* 銳中,
tui-ku 兌骨

Oi—cC7

8 *Aula minor* (1)

shao-fu 少府

e—cC8

9 *Impedimentale minus* (1)

shao-ch'ung 少衝; *ching-shih* 經始

p—cC9

THE CARDINALIS INTESTINI TENUIS YANG MAIORIS MANUS (手太陽小腸經)

COURSE

This conduit (Fig. 28) originates at the tip of the little finger (1) and runs along its lateral dorsal side and across the dorsum of the hand to the dorsal side of the wrist (2). There it traverses the cleft between the *os triquetum* and the *epicondylus medialis* (= *processus styloides ulnae*), in which lies the *foramen vallis yang* (cIT5). It continues through the ulnar antebrachial region to the posterior side of the elbow (3), traverses the cleft between the *olecranon* and the *epicondylus medialis humeri*. Then it ascends through the external brachial region (4) to the posterior side of the shoulder (5) and crosses the scapula (6) and the suprascapular nuchal and cervical regions (7) before penetrating through the *fossa supraclavicularis* (8) to the *orbis cardialis*, to which it attaches (9). From there it descends along the esophagus (10) and penetrates the diaphragm (11) to reach the *orbis stomachi* (12) and finally unites with the *orbis intestini tenuis* (13). A ramification runs from the *fossa supraclavicularis* (8) to the throat (14), crosses the *mandibula* (15) and the *os zygomaticum*, and reaches the *canthus lateralis* (16), from where it deviates to the ear (17). A further ramification branches off the one just described at the *mandibula* (15), extends in the direction of the nose (18), and finally ascends to the *canthus nasalis* (19, 20).⁷²

SYMPTOMS

Sore throat, pains and swelling of the cervical muscles, drawing pains in the shoulders, broken feeling in the upper arm. All

⁷²*Ibid.* 10/1004.

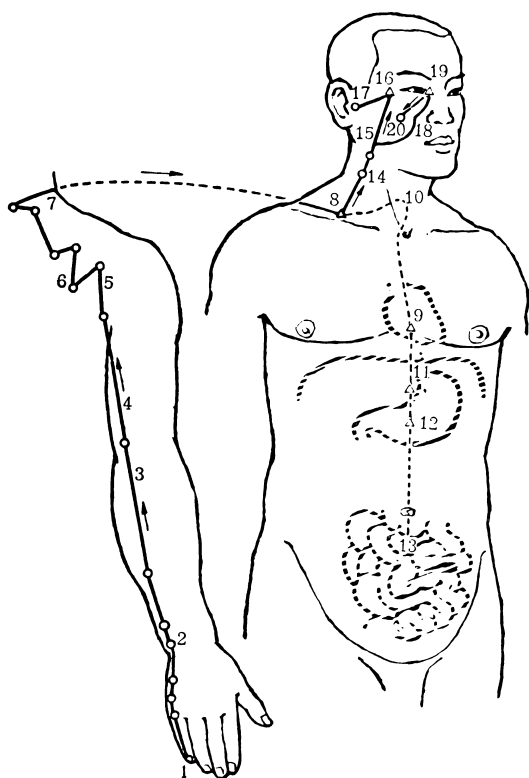


Fig. 28

symptoms associated with a dyscrasia of the structive fluids (*yeh*): hardness of hearing, dim eyesight, swellings in the mandibular regions, pains in the neck, shoulder blades, upper arms, and in the ulnar and antebrachial regions.

Foramina propria cardinalis intestini tenuis:

1 *Lacus minor* (1)

shao-tse 少澤; *hsiao-chi* 小吉

p—cIT1

2 *Vallis anterior* (1)

ch'ien-ku 前谷; *shou t'ai-yang* 手太陽

c—cIT2

- 3 *Rivulus posterior* (1)
hou-hsi 後谿
i—cIT3
- 4 *Foramen carpicum* (2)
wan-ku 腕骨
O—cIT4
- 5 *Vallis yang* (1)
yang-ku 陽谷
t—cIT5
- 6 *Senectus felix* (2,3)
yang-lao 養老
R—cIT6
- 7 *Adminiculans orthopathiam* (1)
chih-cheng⁷³ 支正
N—cIT7
- 8 *Mare parvum* (1)
hsiao-hai 小海
c—cIT8
- 9 *Rectum alae* (1)
chien-chen 肩貞
cIT9
- 10 *Inductorium lacerti* (1)
nao-shu 臑俞
cIT10
- 11 *Genus caeleste* (1)
t'ien-tsung 天宗
cIT11
- 12 *Continens ventum* (1)
ping-feng 秉風
cIT12
- 13 *Murus curvus* (1)
ch'ü-yüan 曲垣
cIT13
- 14 *Inductorium externum alae* (1)
chien wai-shu 肩外俞
cIT14 [cT14]

⁷³Chih 支 = to support, to stay; *adminiculum* = stay, support.

- 15 *Inductorium medium alae* (1)
chien chung-shu 肩中俞
 cIT15 [cT15]
- 16 *Fenestra caeli* (1)
t'ien-ch'uang 天窗; *ch'uang-lung* 窗籠, 窗龕, 窗龍
 cIT16 [cIT13]
- 17 *Vultus caelestis* (1)
t'ien-jung 天容
 cIT17 [cT19]
- 18 *Cella zygomatica* (1)
ch'üan-chiao 顴窠; *ch'üan-liao* 顴髎, *tui-ku* 兌骨
 cIT18 [cIT14]
- 19 *Conclave auditus* (1)
t'ing-kung 聽宮; *to-so-wen* 多所聞
 cIT19 [cIT15]

Foramina copulo-conventoria cardinalis intestini tenuis:

Omnium defatigationum (*ta-chui*) [Rg14]

Foramen cardiacum (*shang-kuan*) [Rs13]

Foramen pyloricum (*hsia-kuan*) [Rs10]

Canthus nasalis (*ching-ming*) [cV1]

Radius magnus (*ta-chu*) [cV11]

Pars addita (*fu-fen*) [cV41]

Cella harmoniae (*ho-chiao*) [cT22]

Cella pupillae (*t'ung-tzu-chiao*) [cF1]

THE CARDINALIS VESICALIS YANG MAIORIS PEDIS (足太陽膀胱經)

COURSE

This conduit (Fig. 29) originates in the *canthus medialis* (1) and first ascends across the forehead (2) to a junction on top of the skull (3). From there a branch extends to the upper tip of the ear (4). Its direct continuation penetrates the skull and attaches to the brain (5). It continues through the occipital and nuchal (6) regions to the scapula (7), descends parallel to the spine (7) along the median border of the muscles (8, 9) of the back, attaches to the *orbis renalis* (10), and unites with the

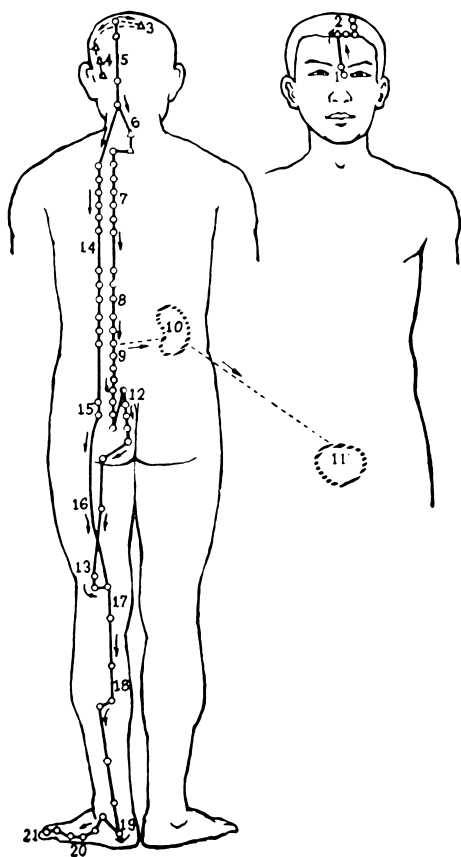


Fig. 29

orbis vesicalis (11). A ramification continues from the middle of the back down to the *gluteus maximus*, at which it cuts back (12) and redescends to end in the popliteal fossa (13). Another ramification leaves the cardinal conduit at the upper median part of the scapula and first extends in an oblique lateral direction, then reverts to the perpendicular direction and continues in an approximate parallel to the spine (14). It crosses the waist and the *gluteus maximus* (15) to the lateral part of the posterior

femoral region (16), deflects from the lateral posterior border of the knee into the hollow of the knee (popliteal fossa) (17), continues through the medial part of the posterior crural region down to the lower border of the calf (18), reverts to the lateral side of the lower leg, passes beside the *malleolus lateralis* to reach the heel (19), and meanders along the lateral border of the foot (20), ending at the tip of the small toe (21).⁷⁴

SYMPTOMS

Violent headache; feeling as if the eyeballs are pressed out of their sockets; drawing pains in the occipital region; pains in the spine; broken feeling in the loins; stiffness of the hips and knees; feeling as if the calves were about to burst; stiffness and pains in the region of the *malleolus lateralis*. All symptoms associated with a dysfunction of the *nervus* [i.e. the locomotor muscles]: hemorrhoids, malaria, *chorea maniacalis*, epileptiform symptoms. Aching fontanel, dim eyesight, flowing tears, clogged nasal passages, cold in the head with acute coryza, nosebleed. Abnormal pains in the back of the head, back, loins, coccyx, hollow of the knee, calf, and foot; disability of the small toe.

Foramina propria cardinalis vesicalis:

1 *Canthus nasalis* (5,4)

ching-ming 精明; *lei-k'ung* 淚孔, 淚空, *ching-ming* 精明, *mu-nei-tzu* 目內眦, * *nei-tzu-wai* 內眦外
cV1

2 *Stirps supercilii* (5)

ts'uan-chu 攢竹; *shih-kuang* 始光, *yeh-kuang* 夜光, *ming-kuang* 明光, *yüan-chu* 員柱, *mei-chung* 眉中, *kuang-ming* 光明, *yüan-chu* 元柱, *mei-pen* 眉本, * *yüan-tsai* 員在, *mei-t'ou* 眉頭, *hsiao-chu* 小竹
cV2

3 *Impedimentale supercilii* (1)

mei-ch'ung 眉衝
cV3

4 *Impedimentale nasi* (5)

⁷⁴*Ling-shu* 10/1006f.

- ch'ü-ch'a* 曲差; *pi-ch'ung* 鼻衝*
(*Deviatio curva*)
cV4
- 5 *Quinto loco* (1)
wu-ch'u 五處; *chü-ch'u* 巨處
(*Amplo loco*)
cV5
- 6 *Recipiens luminis* (1)
ch'eng-kuang 承光
cV6
- 7 *Caelo communicans* (1)
t'ung-t'ien 通天; *t'ien-chiu* 天臼, *t'ien-pai* 天白, *t'ien-po* 天伯
cV7
- 8 *Nectens recedentem* (1)
luo-ch'üeh 絡郤; *ch'iang-yang* 強陽, *nao-kai* 腦蓋, *luo-hsi* 絡郤
cV8
- 9 *Cervical iaspidis* (1)
yü-chen 玉枕
cV9
- 10 *Columna caeli* (1)
t'ien-chu 天柱
cV10
- 11 *Radius magnus* (1)
*ta-chu*⁷⁵ 大杼; *pei-shu* 背俞, * *pai-lao* 百勞
(*Inductorium dorsale*)
cV11
- 12 *Porta ventorum* (1)
feng-men 風門; *je-fu* 熱府*
(*Aula caloris*)
cV12
- 13 *Inductorium pulmonale* (1)
fei-shu 肺俞; *san-chiao chih chien* 三焦之間
cV13
- 14 *Inductorium yin flectentis* (1)
chüeh-yin-shu 厥陰俞; *ch'üeh-shu* 闕俞, *chüeh-shu* 厥俞
cV14

⁷⁵*Chu* 杼 = shuttle of a loom, in Latin: *radius*.

- 15 *Inductorium cardiale* (1)
hsin-shu 心俞; *pei-shu* 背俞, *wu-chiao chih chien* 五焦之間
cV15
- 16 *Inductorium regentis* (1)
tu-shu 督俞; *kao-i* 高益, *kao-kai* 高蓋
cV16
- 17 *Inductorium praecordiale* (1)
ko-shu 膈俞; *ch'i-chiao chih chien* 七焦之間
cV17
- 18 *Inductorium hepaticum* (1)
kan-shu 肝俞; *chiu-chiao chih chien* 九焦之間
cV18
- 19 *Inductorium felleum* (1)
tan-shu 膽俞
cV19
- 20 *Inductorium lienale* (1)
p'i-shu 脾俞; *shih-i chiao chih chien* 十一焦之間
cV20
- 21 *Inductorium stomachi* (1)
wei-shu 胃俞
cV21
- 22 *Inductorium tricalorii* (1)
san-chiao-shu 三焦俞
cV22
- 23 *Inductorium renale* (1)
shen-shu 腎俞; *kao-kai* 高蓋, *ching-kung* 精宮
cV23
- 24 *Inductorium maris ch'i* (1)
ch'i-hai-shu 氣海俞
cV24
- 25 *Inductorium intestini crassi* (1)
ta-ch'ang-shu 大腸俞
cV26
- 26 *Inductorium prima clusarum* (1)
kuan-yüan-shu 關元俞
cV26
- 27 *Inductorium intestini tenuis* (1)

hsiao-ch'ang-shu 小腸俞

cV27

28 *Inductorium vesicale* (1)

p'ang-kuang-shu 膀胱俞

cV28

29 *Inductorium pro medio tergo* (1)

*chung-lü-shu*⁷⁶ 中膂俞; *chung-lü* 中膂, *chung-lü nei-shu* 內俞,
chi-nei shu 脊內俞, *hsüan-shu* 旋俞

cV29

30 *Inductorium anuli candidi* (1)

pai-huan-shu 白環俞; *yü-fang-shu* 玉房俞, *yü-huan-shu* 玉環俞

vV30

31 *Cella superior* (1)

shang-chiao 上窳; *shang-liao* 上髎

cV31

32 *Cella secunda* (1)

tz'u-chiao 次窳; *tz'u-liao* 沈髎

cV32

33 *Cella media* (1)

chung-chiao 中窳; *chung-liao* 中髎, *chung-k'ung* 中空

cV33

34 *Cella inferior* (1)

hsia-chiao 下窳; *hsia-liao* 下髎

cV34

35 *Yang conventi* (1)

hui-yang 會陽; *li-chi* 利機

cV35 [Rg3]

36 *Rima carnis* (5)

ch'eng-fu 承扶; *jou-hsi* 肉郄, * *yin-p'i-pu kuan* 陰關, *p'i-pu*
皮部, *p'i-hsi* 皮郄, *fu-ch'eng* 扶承, *ch'eng-fu p'i-pu* 承扶 皮部

cV36 [cV49]

37 *Porta femoris* (3,4)

yin-men 殷門

cV37 [cV50]

⁷⁶The Chinese term *lū* 膂 designates the “flesh at both sides of the spine” and corresponds approximately to the sacro-spinal system of the muscles of the back, especially the longitudinal muscles.

- 38 *Rima superficialis* (1)
fu-hsi 浮郚
 cV38 [cV51]
- 39 *Yang lacunae* (1)
*wei-yang*⁷⁷ 委陽
 cV39 [cV52]
- 40 *Medium lacunae* (1)
wei-chung 委中; *hsüeh-hsi* 血郚, *wei chung-yang* 委中央, *chung-hsi* 中郚, *hsi-chung* 郚中, *t'ui-wa* 腿凹, *ch'ü-ch'iu nei* 曲肱內
 c—cV40 [cV53]
- 41 *Pars addita* (1)
fu-fen 附分
 cV41 [cV35]
- 42 *Ostium animae* (2,3)
*p'o-hu*⁷⁸ 魄戶; *hun-hu* 魂戶
 cV42 [cV36]
- 43 *Venae et viscera* (2)
*kao-huang*⁷⁹ 膏肓; *kao-huang shu* 膏肓俞
 cV43 [cV37]
- 44 *Atrium shen* (1)
*shen-t'ang*⁸⁰ 神堂
 cV44 [cV38]
- 45 *Exoptatum!* (2)
*i-hsi*⁸¹ 諛語; *wu-ch'ü-shu* 五肱俞
 cV45 [cV39]
- 46 *Clusa praecordialis* (1)
ko-kuan 膈關
 cV46 [cV40]

⁷⁷The term *wei* 委 applies to a place in which a course of water is dammed; *lacuna* = hollow, pond.

⁷⁸The terms *p'o* and *hun* (in *hun-men*, no. 47) cannot be translated but only defined in technical contexts, as was explained on pp. 184–185 above. It is purely for mnemonic reasons that, on the basis of ideas suggested by authors such as C. G. Jung, the terms *animus* and *animae* are employed.

⁷⁹*Huang* 肓 = “heart pit,” vital nerve; *venae* = the very heart, marrow.

⁸⁰Concerning the term *shen* see pp. 181–183 above.

⁸¹*I-hsi* 諛語: an exclamation of pleasure and assent; *exoptatum!* = how desirable!, how agreeable!, just what could be wished for!

- 47 *Porta animi* (2)
hun-men 魂門
 cV47 [cV41]
- 48 *Generale yang* (2)
*yang-kang*⁸² 陽綱
 cV48 [cV42]
- 49 *Domus phantasiae* (2)
i-she 意舍
 cV49 [cV43]
- 50 *Granarium stomachi* (1)
wei-ts'ang 胃倉
 cV50 [cV44]
- 51 *Porta viscerum* (2)
huang-men 育門
 cV51 [cV45]
- 52 *Conclave potentiae* (5,2)
*chih-shih*⁸³ 志室; *ching-kung* 精宮*
 cV52 [cV46]
- 53 *Viscera involuta* (3, 2)
*p'ao-huang*⁸⁴ 胞育
 cV53 [cV47]
- 54 *Margo subsequens* (1)
chih-pien 秩邊
 cV54 [cV48]
- 55 *Yang coniuncti* (1)
ho-yang 合陽
 cV55 [cV54]
- 56 *Recipiens nervos* (1)
ch'eng-chin 承筋, *chih-ch'ang* 直腸, *shuan-ch'ang* 膈腸, 踰腸
 cV56 [cV55]

⁸²*Kang* 綱 designates the large rope of a net and has the derived meanings “essential characteristic of a situation,” “principle,” “salient idea in a theory,” and so on (in Latin: [*foramen*] *generale*).

⁸³The remarks in note 78 in regard to *hun* and *p'o* similarly apply to *ching* (p. 176 above). Since the term here certainly is not used with any emphasis, the loose “translation” by *potentia* may perhaps be justified.

⁸⁴The word *p'ao* 胞 designates a membrane, more precisely the fetal membrane. The character 胞, however, is sometimes interchanged with 包 (to envelop), so that a participial construction is possible.

- 57 *Columna carnis* (5)
ch'eng-shan 承山; *yü-fu* 魚腹, *jou-chu* 肉柱, *ch'ang-shan* 腸山,
yü-yao 魚腰, *shang-shan* 傷山
 cV57 [cV56]
- 58 *Yang flectens* (5)
fei-yang 飛揚; *chüeh-yang* 厥陽, *chüeh-yang* 厥揚, *fei-yang* 飛陽
 N—cV58 [cV57]
- 59 *Yang tarsi* (1)
fu-yang 跗陽; 附陽, 付陽, 跗揚
 cV59 [cV58]
- 60 *Olympus* (3)
k'un-lun 崑崙; *hsia k'un-lun* 下崑崙
 t—cV60 [cV59]
- 61 *Servi salutatio* (1)
p'u-ts'an 僕參; *an-hsieh* 安邪
 cV61 [cV60]
- 62 *Origo ascendentis yang* (2, 5)
shen-mo 申脈; *yang-ch'iao* 陽驕, *kuei-lu* 鬼路
 cV62 [cV61]
- 63 *Porta metalli* (1)
chin-men 金門; *kuan-liang* 關梁, *liang-kuan* 梁關
 R—cV63 [cV62]
- 64 *Os pyramidale* (1)
*ching-ku*⁸⁵ 京骨
 O—cV64 [cV63]
- 65 *Os ligatum* (1)
shu-ku 束骨; *tz'u-ku* 刺骨
 i—cV65 [cV64]
- 66 *Vallis communicans vesicalis* (1, 2)
t'ung-ku 通谷
 e—cV66 [cV65]
- 67 *Yin supremum* (1)
chih-yin 至陰
 p—cV67 [cV66]

⁸⁵The word *ching* 京 primarily means tumulus or pyramid.

Foramina copulo-conventoria cardinalis vesicalis:

Curvatura coruli (ch'ü-pin) [cF7]

Apex auriculi (shuai-ku) [cF8]

Impedimentale caeleste (t'ien-ch'ung) [cF9]

Candor superficialis (fu-pai) [cF10]

Yin penetrans capitis (ch'iao-yin) [cF11]

Processus mastoideus (wan-ku) [cF12]

Lacrimarum instantium capitis (lin-ch'i) [cF15]

Cardo femoralis (huan-t'iao) [cF30]

Vestibulum shen (shen-t'ing) [Rg24]

Conventus omnium (pai-hui) [Rg20]

Ostium cerebri (nao-hu) [Rg17]

Aula venti (feng-fu) [Rg16]

Omnium defatigationum (ta-chui) [Rg14]

Via figulina (t'ao-tao) [Rg13]

THE CARDINALIS RENALIS YIN MINORIS PEDIS (足少陰腎經)

COURSE

This conduit (Fig. 30) originates at the plantar side of the small toe, extends obliquely to the middle of the sole (1), and appears from below on the naviculare in the *foramen fons draconis* (cR2) (2). From there it skirts from behind the *malleolus medialis* (3) and branches out into the heel (4). Then it ascends within the *m. gastrocnemius* (5) and laterally enters the hollow of the knee (6), where it changes over to the medial side, ascends the upper leg (7), penetrates into the spine, unites with the *orbis renal*is (8), and attaches to the *orbis vesicalis* (9). Its direct continuation extends upward from the *orbis renal*is, touches the *orbis hepaticus* (10), traverses the diaphragm, and penetrates into the *orbis pulmonalis* (11); thence it runs along the trachea and the larynx (12) up to the root of the tongue (13). A ramification leaves the continuation in the *orbis pulmonalis*, attaches to the *orbis cardialis* (14), and sheds energy within the thorax.⁸⁶

SYMPTOMS

Loss of appetite in spite of hunger; dark, shiny complexion;

⁸⁶Ling-shu 10/1010f.

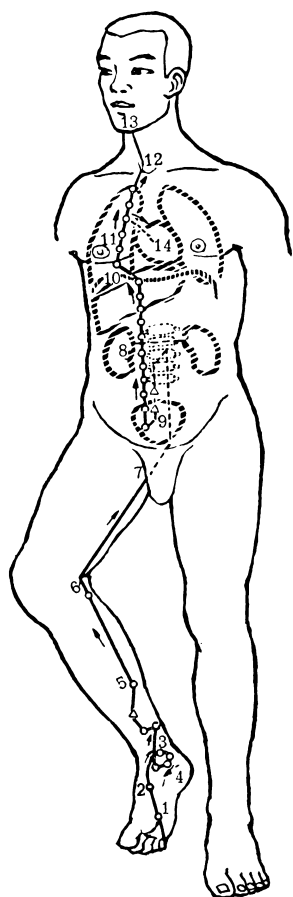


Fig. 30

cough, phlegm with bloody admixtures, gasping respiration; optical illusions and dim eyesight upon arising; nervous heart; persistent hunger. When the energy in the conduit and orb is deficient, the patient is easily startled and frightened; he complains of a hectic pulse, cold, aching, and paretic extremities resulting from of a reversal of the flow of energy (*flexus*). Hot, dry tongue; swollen, narrowed, painful fauces; oppression of the heart, pricks in the heart; icterus, diarrhea; pains in the spine and in the medial posterior region of the upper leg; pareses accompanied by atrophies; cold flexus; need for much rest; hot, burning, and painful soles of the feet.

Foramina propria cardinalis renalis:

1 *Fons scatens* (1)

yung-ch'üan 湧泉; *ti-ch'ung* 地衝, *ti-ch'ü* 地衢

p—cR1

2 *Fons draconis* (5)

jan-ku 然谷; *lung-ch'üan* 龍泉, * *lung-yüan* 龍淵, *jan-ku* 然骨

e—cR2

3 *Rivulus maior* (1)

t'ai-hsi 太谿; *lü-hsi* 呂細

i—cR3 [cR6]

4 *Campana magna* (1)

ta-chung 大鍾

cR4 [cR5]

5 *Fons aquarum* (1)

shui-ch'üan 水泉

R—cR5 [cR4]

6 *Mare illustratum* (1)

chao-hai 照海; *yin-ch'iao* 陰騫

cR6 [cR3]

7 *Amnis recurrens* (1)

fu-liu 復溜; *ch'ang-yang* 昌陽, *wai-ming* 外命, *fu-pai* 伏白, *fu-liu* 伏留, 復留

t—cR7

- 8 *Cursores copulati* (1)
*chiao-hsin*⁸⁷ 交信
 cR8
- 9 *Ripa spissa* (5)
*chu-pin*⁸⁸ 築賓, 築濱
 cR9
- 10 *Vallis yin* (1)
yin-ku 陰谷
 c—cR10
- 11 *Os transversum* (1)
heng-ku 橫骨; *hsia-chi* 下極, *ch'ü-chi* 屈骨, *sui-k'ung* 髓空,
heng-ku 橫谷, *ch'ü-ku* 曲骨
 cR11
- 12 *Clusa yin* (5)
ta-ho 大赫; *yin-kuan* 陰關,* *yin-wei* 陰維
 cR12
- 13 *Foramen ch'i* (1)
ch'i-hsiieh 氣穴; *pao-men* 胞門, *tzu-hu* 子戶
 cR13
- 14 *Plenum quartum*⁸⁹ (1)
szu-man 四滿; *sui-fu* 髓府, 隋府, *sui-chung* 髓中
 cR14
- 15 *Infusio media* (1)
chung-chu 中注
 cR15
- 16 *Inductorium viscerum* (1, 2)
huang-shu 育畝
 cR16
- 17 *Curvatura alta* (5)
shang-ch'u 商曲; *kao-ch'u* 高曲,* *shang-she* 商舍
 cR17
- 18 *Clusa lapidea* (1)

⁸⁷*Hsin* 信 = *shih* 使, "messenger."

⁸⁸*Chu* 築 = to beat down hard, to ram earth; *spissare* = to compact, to condense.

⁸⁹Sc. the fourth foramen counted from the pubic bone upward along the *cardinalis renalis*.

shih-kuan 石關; *shih-ch'üeh* 石闕, *yu-kuan* 右關

cR18

19 *Urbs yin* (1)

yin-tu 陰都; *t'ung-kuan* 通關, *shih-kung* 食宮, 石宮, *shih-lü* 食呂

cR19

20 *Vallis communicans renalis* (1, 2)

t'ung-ku 通谷

cR20

21 *Porta pylorica* (2, 4)

*yu-men*⁹⁰ 幽門; *shang-men* 上門

cR21

22 *Porticus peripatetica* (1, 2)

pu-lang 步廊; 步郎

cR22

23 *Altare shen* (1)

*shen-feng*⁹¹ 神封

cR23

24 *Vacuitas responsiva* (5, 3)

*ling-hsü*⁹² 靈墟; 靈虛, *ling-ch'iang* 靈牆

cR24

25 *Horreum shen* (1)

shen-tsang 神藏

cR25

26 *In terra nostra* (5, 2)

*yü-chung*⁹³ 或中; 域中, 或中

cR26

27 *Aula inductoria* (1)

⁹⁰*Yu-men* 幽門 is also the Chinese anatomical term for the pylorus (cf. Rs10).

⁹¹The term *feng* 封 designates an altar mound erected for religious purposes.

⁹²The terms *ling* 靈 (see above, p. 193) and *hsü* 虛, "empty" [normative medical equivalent: "exhausted," *inanis*] in nonmedical technical contexts are practically synonymous; they are designations of the "neutral point" (cf. "Untersuchungen," p. 449, and p. 50 above). The "emptiness" characterizing the neutral point is a prerequisite for its inexhaustible structivity ("structive capacity," *ling*). For these reasons the departure from the normative translation is justified.

⁹³We translate the variant 域中 "in our territory."

shu-fu 俞府; 輸府, 腧府
cR27

Foramina copulo-conventoria cardinalis renalis:

Copulatio trium yin (san-yin-chiao) [cL6]

Stagnum caeleste (t'ien-ch'ih) [cPC1]

Incrementum et vigor (chang-ch'iang) [Rg1]

Prima clusarum (kuan-yüan) [Rs4]

Conquisitorium felleum (chung-chi) [Rs3]

THE CARDINALIS PERICARDIALIS YIN FLECTENTIS MANUS (手厥陰心包經)

COURSE

This conduit (Fig. 31) originates within the thorax, where it is

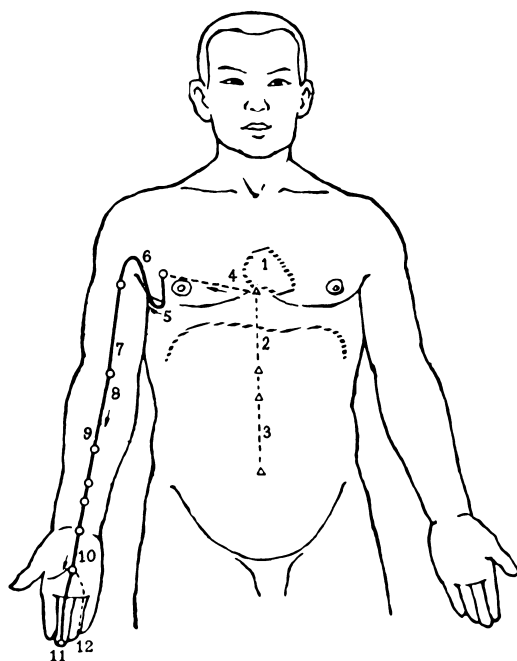


Fig. 31

united to the *orbis pericardialis* (1), descends through the diaphragm (2), and traverses the *tricalorium*, to which it attaches (3). A ramification extends transversely through the thorax (4) and to the ribs and emerges three inches below the axilla (5). It enters the axilla (6), continues on the medial (anterior) side of the arm between the *cardinales pulmonalis et cardialis* (7) into the hollow of the elbow (8), and runs between the *mm. palmaris longus et flexor carpi radialis* (9) across the wrist into the palm (10) and along the middle finger to its tip (11). A ramification leaves the one just described at the palm and runs along the ring finger to its tip (12).⁹⁴

SYMPTOMS

Heat flushes toward the heart, twitching and convulsions of the elbow and forearm, swelling in the armpit. Feelings of tension in the thorax and the ribs, accelerated heartbeat, flushed face, darkness in front of the eyes, convulsive laughter. Symptoms specifically indicating a dysfunction of the *mo* conduits: Depressive states, pains in the heart [endocarditis and pericarditis], hot palms.

*Foramina propria cardinalis pericardialis:*1 *Stagnum caeleste* (1)

t'ien-ch'ih 天池; *t'ien-hui* 天會

cPC1

2 *Fons caelestis* (1)

t'ien-ch'üan 天泉; *t'ien-shih* 天濕, *t'ien-wen* 天溫

cPC2

3 *Lacus curvus* (1)

ch'ü-tse 曲澤

cPC3

4 *Porta rimica* (1)

hsi-men 郛門

R—cPC4

5 *Foramen intermedium* (3, 2)

*chien-shih*⁹⁵ 問使; *kuei-lu* 鬼路

⁹⁴*Ling-shu* 10/1014.

⁹⁵*Chien-shih* 問使, literally “go-between,” “mediating messenger,” or

cPC5

6 *Clusa interna* (1)*nei-kuan* 內關

N—cPC6

7 *Tumulus magnus* (1)*ta-ling* 大陵; *hsin-chu* 心主, *kuei-hsin* 鬼心

O—cPC7

8 *Medium palmae* (5, 4)*lao-kung* 勞宮; *kuei-lu* 鬼路, *wu-li* 五里, *chang-chung* 掌中*

cPC8

9 *Impedimentale medium* (1)*chung-ch'ung* 中衝

cPC9

Foramen copulo-conventorium cardinalis pericardialis:*Stagnum caeleste* (*t'ien-ch'ih*) [cPC1]THE *CARDINALIS TRICALORII YANG MINORIS MANUS* (手少陽三焦經)

COURSE

This conduit (Fig. 32) originates at the tip of the ring finger (1), and extends between the *ossa metacarpalia IV et V* (2, 3) and through the dorsal antebrachial region (4) to the tip of the elbow (5). It continues through the external brachial region (6) to the shoulder (7), where it meets the *cardinalis fellea* (8). Then it runs to the *fossa supraclavicularis* (9) and penetrates into the thorax, in particular its sternal region. Within the thorax it attaches to the *orbis pericardialis* (10), traverses the diaphragm, and unites with the complete *orbis tricalorii* (11). A ramification issues forth from the sternal region (12), emerges in the *fossa supraclavicularis* (9), touches the lateral cervical and nuchal regions (13), skirts the ear from behind (14), descends in front of the ear (15), and deflects upward medially to a point below the eye (16). A secondary ramification issues from the primary ramification behind the ear, penetrates into the ear (17),

“mediating emissary,” applies to the foramen which “mediates” between the *rimicum* and the *nexorium pericardialis*.

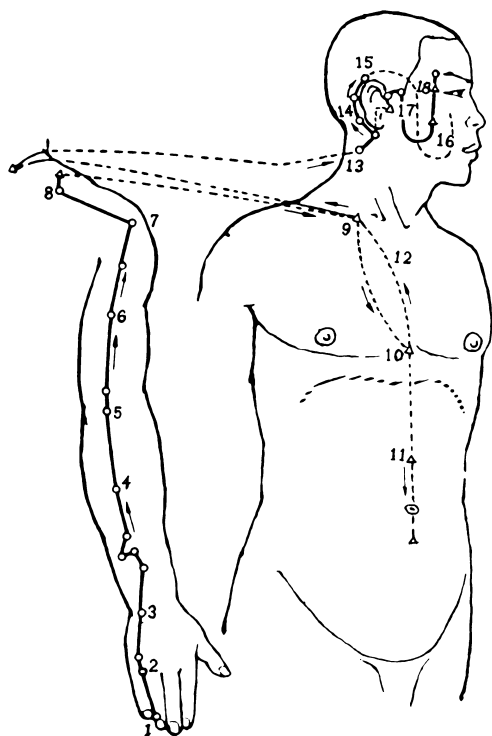


Fig. 32

emerges in front of it, descends a short way, and then reverts to the *canthus lateralis* (18).⁹⁶

SYMPTOMS

Deafness; confusion; absent-mindedness; narrowed, swollen, painful fauces. Symptoms associated with disturbance of the active physiological energy (*ch'i*): spontaneous perspiration, pains in the *canthus lateralis*, swellings of the cheek [parotitis . . .]; pains in the regions touched by the conduit, especially in front of the ear, in the shoulder, in the upper arm and forearm, in the elbow; stiffness of the ring finger.

⁹⁶*Ling-shu* 10/1017.

Foramina propria cardinalis tricalorii:

- 1 *Impedimentale clusae* (1)
kuan-ch'ung 關衝
p—cT1
- 2 *Porta suci* (1)
yeh-men 液門; 腋門, 掖門
e—cT2
- 3 *Insula media* (2)
chung-chu⁹⁷ 中渚
i—cT3
- 4 *Stagnum yang* (1)
yang-ch'ih 陽池; pieh-yang 別陽
O—cT4
- 5 *Clusa externa* (1)
wai-kuan 外關
N—cT5
- 6 *Tigris volans* (5)
chih-kou 支溝; fei-hu 飛虎*
t—cT6
- 7 *Genus conventum* (1)
hui-tsung 會宗
R—cT7
- 8 *Porta communicans* (5)
san-yang-luo 三陽絡; t'ung-chien 通間, t'ung-kuan 通關, t'ung-men 通門
(Nexorium trium yang)
cT8
- 9 *Quattuor incilium* (1)
szu-tu 四瀆
cT9
- 10 *Puteus caelestis* (1)
t'ien-ching 天井
c—cT10
- 11 *Fons limpidus ac frigidus* (5)

⁹⁷Chu 渚 = an islet in a river.

- ch'ing-leng-yüan* 清冷淵; *ch'ing-leng-ch'üan* 清冷泉,* *ch'ing-ling* 青靈
cT11
- 12 *Quod dispellit* (2, 5)
*hsiao-shuo*⁹⁸ 消鑠; *hsiao-li* 消瀝, *hsiao-shuo* 消燦, *hsiao-luo* 消灤
cT12
- 13 *Conventus lacerti* (1)
nao-hui 臑會; *nao-chiao* 臑交, *nao-liao* 臑膠
cT13 [cIC15]
- 14 *Cella alae* (1)
chien-chiao 肩窳; *chien-liao* 肩膠
cT14 [cIC16]
- 15 *Cella caelestis* (1)
t'ien-chiao 天窳; *t'ien-liao* 天膠
cT15 [cT17]
- 16 *Apertura caeli* (1)
t'ien-yu 天牖
cT16 [cT18]
- 17 *Pluteus venti* (1)
i-feng 翳風
cT17 [cT20]
- 18 *Foramen spasticum* (3, 2)
*chi-mo*⁹⁹ 瘳脈; *tsu-mo* 資脈, *t'i-mo* 體脈
cT18 [cT21]
- 19 *Auriculare posterius*¹⁰⁰ (4, 3)
lu-hsi 顱息; *lu-hsin* 顱顙
cT19 [cF12]
- 20 *Temporale superius* (4)
chiüeh-sun 角孫
cT20 [cT22]
- 21 *Porta auris* (1)
erh-men 耳門
cT21 [cT24]

⁹⁸*Shuo* 鑠, "to dispel."

⁹⁹The technical term *chi* 瘳 designates diverse forms of convulsions, more particularly the *paralysis infantilis spastica*.

¹⁰⁰That is, the foramen situated in the *m. auricularis posterior*.

22 *Cella harmoniae* (1)*ho-chiao* 和窳; *ho-liao* 和髎

cT22 [cT23]

23 *Fides et fistulae* (2)*szu-chu-k'ung*¹⁰¹ 絲竹空; *chü-liao* 巨髎, *mu-liao* 目髎, *yüeh-liao* 月髎

cT23 [cF1]

*Foramina copulo-conventoria cardinalis tricalorii:**Continens ventum* (*ping-feng*) [cIT12]*Cella zygomatica* (*ch'üan-chiao*) [cIT18]*Conclave auditus* (*t'ing-kung*) [cIT19]*Conquisitorium stomachi* (*chung-kuan*) [Rs12]*Cella pupillae* (*t'ung-tzu-chiao*) [cF1]*Clusa superior* (*shang-kuan*) [cF3]*In angulo sphenoidalis* (*han-yen*) [cF4]*Foramen medullae* (*hsüan-lu*) [cF5]*Lobulus suspensus* (*hsüan-li*) [cF6]*Puteus alae* (*chien-ching*) [cF21]*Omnium defatigationum* (*ta-chui*) [Rg14]

THE CARDINALIS FELLEA YANG MINORIS PEDIS (足少陽膽經)

COURSE

This sinartery (Fig. 33) originates in the *canthus lateralis* (1), runs straight upward to the hairline along which it extends (2), first obliquely backward and then in a more downward direction (3) to a point above the ear, whence it skirts the ear from behind and descends in front of the *cardinalis tricalorii* through the nuchal and lateral cervical regions (4) into the *fossa supraclavicularis* (5).¹⁰²

This is the classical description in the *Ling-shu* which, in the main, still guided Liao Jun-hung 廖潤鴻 in his *Chen-chiu chi-ch'eng* 針灸集成 (Compendium of acu-moxi-therapy, 1874). In modern descriptions and figures, however, several variant courses for the cardinal conduit are adopted without affect-

¹⁰¹The Chinese words *szu* 絲 ("strings") and 竹 *chu* ("bamboo tubes") designate the string and wind instruments, in Latin *fides* ("strings") *et fistulae* ("pipes").

¹⁰²*Chen-chiu-hsüeh chiang-i*, p. 69; *Nei-ching chiang-i*, p. 70.

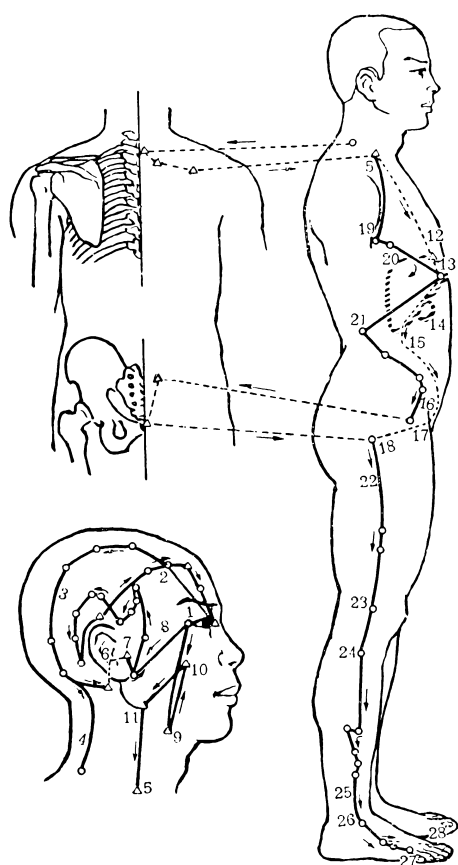


Fig. 33

ing the functions and attributions of the basic foramina such as the *stagnum venti* (cF20) or the *impedimentale caeleste* (cF9).

A ramification leaves the conduit behind the ear, penetrates into the ear (6), emerges in front of it (7), and extends close to the *canthus lateralis* (8). A secondary ramification extends from the *canthus lateralis* (1) in the direction of the *foramen magnum accipiens* (cS5) (9) situated on the mandible, and reverts together with the *cardinalis tricalorii* to a point below the eye (10), only to return again across the mandible (11) and lateral cervical region into the *fossa supraclavicularis* (5). There it penetrates into the thorax, traverses the diaphragm (12), attaches to the *orbis hepaticus* (13), unites with the *orbis felleus* (14), and then descends along the inner side of the ribs (15) and the abdominal peritoneum to the *foramen impedimentale ch'i* (cS30) (16), in which it emerges, then briefly continues along the border of pubic hair in a median direction (17), and deflects again to end in the *foramen cardo femoralis* (cF30) on the joint of the hip (18). The direct continuation of the cardinal conduit descends from the *fossa supraclavicularis* (5) to the axilla (19) and from there runs along the outside of the thorax (20) and abdomen (21) down to the *foramen cardo femoralis* (18). It continues downward along the external side of the upper leg (22), knee (23), and lower leg to the *malleolus lateralis* (24, 25, 26), and across the dorsum of the foot straight to the tip of the fourth toe (27). A ramification leaves the *cardinalis* on the dorsum of the foot, penetrates into the cleft between the muscles of the big toe and the second toe, and from there crosses the first and second metatarsals to the apex of the big toe, which it skirts to revert across the nail-bed to the hair on the second joint of the big toe (28).¹⁰³

SYMPTOMS

Bitter taste in the mouth, frequent desire to sigh or to take deep breaths; pains in the muscles of the thorax accompanied by difficulties in bending and turning the body; in critical cases, sallow complexion, emaciation, fallow skin, heat in the external regions of the leg. *Flexus* and pains in the lower extremity. All

¹⁰³Ling-shu 10/1019f.

symptoms associated with a dysfunction of the “bones” (*ku*), such as pains in the temple and in the pharynx, particularly in the hypopharynx and the outer canthus; swellings and pain in the *fossa supraclavicularis*, swelling in the lymphatic nodes of the axilla, spontaneous sweats, shaking chills, and malaria. Pains in the chest and flanks, in the upper and lower leg, in the knee and ankle, or generalized pains of all joints; disability of the fourth toe.

Foramina propria cardinalis felleae:

1 *Cella pupillae* (1)

t'ung-tzu-chiao 瞳子窈; *t'ung-tzu-liao* 瞳子膠, *t'ai-yang* 太陽, *ch'ien-kuan* 前關, *hou-ch'ü* 後曲

cF1 [cT27]

2 *Conventus auditus* (1)

t'ing-hui 聽會; *t'ing-ho* 聽呵, *hou-kuan* 後關, *chi-kuan* 機關

cF2 [cT25]

3 *Clusa superior* (1)

shang-kuan 上關; *k'o-chu-jen* 客主人, *t'ai-yang* 太陽, *k'o-chu* 客主, *jung-chu* 容主

cF3 [cT26]

4 *In angulo sphenoidalis* (4)

*han-yen*¹⁰⁴ 頷厭

cF4 [cF3]

5 *Foramen medullae* (5, 2)

hsüan-lu 懸顱; *sui-chung* 髓中, *sui-k'ung* 髓孔, * *mi-nieh* 米(嚙)齧

cF5 [cF4]

6 *Lobulus suspensus* (3, 2)

*hsüan-li*¹⁰⁵ 懸釐

cF6 [cF5]

¹⁰⁴This foramen is situated at the tip of the sphenoid bone advancing between the parietal and temporal bones. Its somewhat obscure Chinese name *han-yen* 頷厭, “full chin-line,” possibly points to a position of the head during treatment which causes a bulge to appear below the chin.

¹⁰⁵*Li* 釐 originally designates the meat used at sacrifices to the ancestors, from which are derived the meanings of “an infinitesimal quantity” and “the thousandth part of an ounce or a foot.”

- 7 *Curvatura coruli* (1, 2)
*ch'ü-pin*¹⁰⁶ 曲鬢; *ch'ü-fa* 曲髮
cF7 [cF6]
- 8 *Apex auriculi* (5)
shuai-chüeh 率角; *shuai-ku* 蟀谷, 率骨, *erh-chien* 耳尖
cF8 [cF7]
- 9 *Impedimentale caeleste* (1)
t'ien-ch'ung 天衝; *t'ien-ch'ü* 天衢*
cF9 [cF8]
- 10 *Candor superficialis* (1)
fu-pai 浮白
cF10 [cF9]
- 11 *Yin penetrans capitis* (1, 2)
*ch'iao-yin*¹⁰⁷ 竅陰; *chen-ku* 枕骨
(*Protuberantia occipitalis*)
cF11 [cF10]
- 12 *Processus mastoideus* (4)
wan-ku 完骨
cF12 [cF11]
- 13 *Shen stirpis* (1)
pen-shen 本神
cF13
- 14 *Candor yang* (1)
yang-pai 陽白
cF14
- 15 *Lacrimarum instantium capitis* (1, 2)
lin-ch'i 臨泣 [sc. *foramen*]
cF15
- 16 *Fenestra oculi* (1)
mu-ch'uang 目窗; *chih-jung* 至榮
cF16 [cF17]
- 17 *Castra praetoriana* (1, 3)
cheng-ying 正營
cF17 [cF18]

¹⁰⁶*Pin* 鬢, “the hair at the temples”; *corulus* = hazel (bush) → a tuft.

¹⁰⁷*Ch'iao* 竅 has the verbal meaning “to project,” “to penetrate” (= *t'ung* 通).

- 18 *Recipiens vis responsiva* (1,3)
*ch'eng-ling*¹⁰⁸ 承靈
 cF18 [cF19]
- 19 *Hiatus cerebri* (2)
nao-k'ung 腦空; *nieh-ju* 顛顛
 cF19 [cF20]
- 20 *Stagnum venti* (1)
feng-ch'ih 風池
 cF20 [cF21]
- 21 *Puteus alae* (1)
chien-ching 肩井; *po-ching* 膊井
 cF21
- 22 *Porta axillae* (5)
yüan-yeh 淵腋; *ch'üan-yeh* 泉腋, *yeh-men* 腋門,* 液門, *yüan-yeh* 淵液
 cF22
- 23 *Atrium axillae* (4, 3)
che-chin 輒筋
 cF23
- 24 *Sol et luna* (1)
jih-yüeh 日月; *shen-kuang* 神光, *tan-mu* 膽募*
 (*Conquisitorium felleum*)
 C—cF24
- 25 *Porta pyramidis* (1)
ching-men 京門; *ch'i-fu* 氣府, *ch'i-shu* 氣俞, *shen-mu* 腎募*
 (*Conquisitorium renale*)
 C^{cR}—cF25
- 26 *Foramen sinarteriae zonalis* (2, 1)
tai-mo 帶脈
 cF26
- 27 *Cardo quintus* (1)
wu-shu 五樞
 cF27
- 28 *Via retinensis* (1)
wei-tao 維道; *wai-shu* 外樞* [sc. *foramen*]

¹⁰⁸See note 92 and p. 193 above.

- (*Cardo externus*)
cF28
- 29 *Cella habitationis* (1)
chü-chiao 居窳; *chü-liao* 居髎
cF29
- 30 *Cardo femoralis* (5)
huan-t'iao 環跳; *huan-ku* 環骨, *huan-t'iao* 環銚, *k'uan-ku* 髌骨,
pi-shu 髌樞,* *pin-ku* 髌骨, *pi-yen* 髌厭, *shu-ho-chung* 樞合中,
shu-chung 樞中
(*Articulatio coxae*)
cF30
- 31 *Forum ventorum* (1)
feng-shih 風市
cF31
- 32 *Incile medium* (1)
chung-tu 中瀆, 中犢
cF32
- 33 *Clusa yang fellea* (1, 2)¹⁰⁹
yang-kuan 陽關; *kuan-yang* 關陽, *kuan-ling* 關陵, *han-fu* 寒府
cF33
- 34 *Fons tumuli yang* (1)
yang-ling-ch'üan 陽陵泉; *yang-ling* 陽陵, *yang chih ling-ch'üan*
陽之陵泉
c—cF34
- 35 *Copulatio yang* (1)
yang-chiao 陽交; *pieh-yang* 別陽, *tsu-chiao* 足窳, *tsu-liao* 足髎
cF35
- 36 *Monticulus externus* (1)
wai-ch'iu 外丘
R—cF36
- 37 *Lumen ac splendor* (1)
kuang-ming 光明
N—cF37

¹⁰⁹In this normative Latin equivalent we have added the epithet *fellea* to distinguish the foramen from a point of the same name situated on the *sinarteria regens*: *clusa yang regentis* (Rg3 [Rg6]).

- 38 *Divisio carnis* (5)
yang-fu 陽輔; *fen-jou* 分肉*
 t—cF38
- 39 *Campana suspensa* (1)
hsüan-chung 懸鍾; *chüeh-ku* 絕骨
 cF39
- 40 *Agger monticuli* (1)
ch'iu-hsü 丘墟
 O—cF40
- 41 *Lacrimarum instantium pedis* (1, 2)
lin-ch'i 臨泣 [sc. *foramen*; cf. cF15]
 i—cF41
- 42 *Conventus quintus terrae* (1)
ti wu-hui 地五會; *ti-wu* 地五
 cF42
- 43 *Rivulus coercitus* (1, 2)
chia-hsi 俠谿; *chia-hsi* 夾谿
 e—cF43
- 44 *Yin penetrans pedis* (1, 2)
ch'iao-yin 窈陰 [cf. cF11]
 p—cF44

Foramina copulo-conventoria cardinalis felleae:

- Retinens capitis* (*t'ou-wei*) [cS8]
Clusa inferior (*hsia-kuan*) [cS7]
Cella caelestis (*t'ien-chiao*) [cT15]
Pluteus venti (*i-feng*) [cT17]
Temporale superius (*kung-sun*) [cT20]
Cella harmoniae (*ho-chiao*) [cT22]
Conclave auditus (*t'ing-kung*) [cIT19]
Continens ventum (*ping-feng*) [cIT12]
Omnium defatigationum (*ta-chui*) [RG14]
Conventus omnium (*pai-hui*) [Rg20]
Incrementum et vigor (*chang-ch'iang*) [Rg1]
Conquisitorium lienale (*chang-men*) [cH13]
Cella superior (*shang-chiao*) [cV31]
Cella media (*chung-chiao*) [cV33]

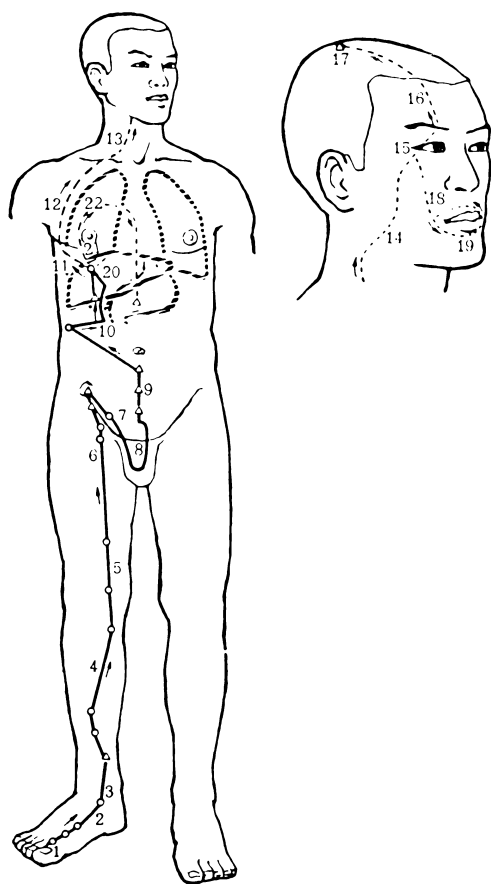


Fig. 34

Cella inferior (*hsia-chiao*) [cV34]

Stagnum caeleste (*t'ien-ch'ih*) [cPC1]

THE CARDINALIS HEPATICA YIN FLECTENTIS PEDIS (足厥陰肝經)

COURSE

This conduit (Fig. 34) originates on the dorsum of the big toe in the hair of its second joint (1), extends across the dorsum of the foot (2), and passes one inch in front of the *malleolus medialis* to the intercrural region (3). There it crosses the *cardinalis lienalis* eight inches above the *malleolus* (4) and continues behind the *cardinalis lienalis* up to the lower, medial internal border of the patellar region (5). From there it runs across the internal femoral region (6) up to the pubic-hair border in the inguinal region (7), and then reverts toward the genitals, which it skirts (8). It ascends again and penetrates into the hypogastrium (9) and then runs along the stomach (10), unites with the *orbis hepaticus*, and attaches to the *orbis felleus*. After traversing the diaphragm (11) it first radiates along the ribs (12), then continues on the backside of the trachea and larynx (13) to the pharynx and the fauces (14), connects to the conduits of the ocular system (15), and, after crossing the frontal (16), ends in the parietal bone (17). A ramification leaves the *cardinalis* in the ocular system (15), extends to the mandible (18), and surrounds the mouth opening on the inside (19). Another ramification emanates from the *orbis hepaticus* (20), traverses the diaphragm (21), and ends in the *orbis pulmonalis* (22).¹¹⁰

SYMPTOMS

Pains in the waist which render bending backward or forward difficult; hernias, especially scrotal hernia and complications; distended abdomen (gynecological symptoms); parched throat, sallow complexion. Plethora of the chest and the epigastrium, vomiting, eructations, retching, diarrhea, total digestive prostration, urinary incontinence or inability to urinate, obstipation.

¹¹⁰*Ling-shu* 10/1023f.

Foramina propria cardinalis hepaticae:

- 1 *Lanx magna* (1)
*ta-tui*¹¹¹ 大敦; *ta-shun* 大順, *shui-ch'üan* 水泉
 p—cH1
- 2 *Interstitium ambulatorium* (2)
hsing-chien 行間
 e—cH2
- 3 *Impedimentale maius* (1)
t'ai-ch'ung 太衝
 Oi—cH3
- 4 *Altare medium* (1)
chung-feng 中封; *hsüan-ch'üan* 懸泉
 t—cH4
- 5 *Canalis teredinis* (1)
*li-kou*¹¹² 蠡溝; *chiao-i* 交儀
 N—cH5
- 6 *Urbs media* (1)
chung-tu 中都; *chung-hsi* 中郛, * *t'ai-yin* 太陰
(Rimicum medium)
 R—cH6
- 7 *Clusa genus* (1)
hsi-kuan 膝關
 cH7
- 8 *Fons curvus* (1)
ch'ü-ch'üan 曲泉
 c—cH8
- 9 *Foramen uteri* (3, 2)
yin-pao 陰包
 cH9
- 10 *Vicus quintus pedis* (1, 2)
wu-li 五里
 cH10
- 11 *Angustiae yin* (1)
yin-lien 陰廉

¹¹¹The character 敦 when pronounced *tui* designates a large bowl or vessel for grain; *lanx* = metal bowl used at sacrifices.

¹¹²*Li* 蠡, “wood-worm” (Latin *teredo*).

cH11

12 *Pulsus excitatus* (1)*chi-mo* 急脈

cH12

13 *Conquisitorium lienale* (5)*chang-men* 章門; *ch'ang-p'ing* 長平, *chou-chien* 肘尖, *p'i-mu* 脾募,* *lei-liao* 肋膠, *chi-lei* 季肋, *hsieh-chiao* 脇膠C^cL—cH1314 *Conquisitorium hepaticum* (5)*ch'i-men* 期門; *kan-mu* 肝募*

C—cH14

*Foramina copulo-conventoria cardinalis hepaticae:**Copulatio trium yin* (*san-yin-chiao*) [cL6]*Porta impedimentalis* (*ch'ung-men*) [cL12]*Domus aulicus* (*fu-she*) [cL13]*Os curvum* (*ch'ü-ku*) [Rs2]*Conquisitorium vesicale* (*chung-chi*) [Rs3]*Prima clusarum* (*kuan-yüan*) [Rs4]*Conventus omnium* (*pai-hui*) [Rg20]**The Eight Odd Conduits (Cardinales impares, chi-ching pa-mo 奇經八脈)**

The odd conduits (*chi-ching pa-mo*) are in various ways intertwined with the cardinal conduits and thus are indirectly connected with various orbs; no odd conduit, however, directly belongs (*shu* 屬) to a particular orb. With the exception of the first two odd conduits, the *sinarteriae regens et respondens*, none has foramina of its own (*foramina propria*).

THE SINARTERIA REGENS (TU-MO 督脈)

COURSE

This sinartery (Fig. 35) originates at the perineum (1) and follows the spine (2) straight to the indentation between the atlas and the occipital bone (= *foramen aula venti*, Rg16) (3), where it penetrates into the brain, emerges again on top of the skull

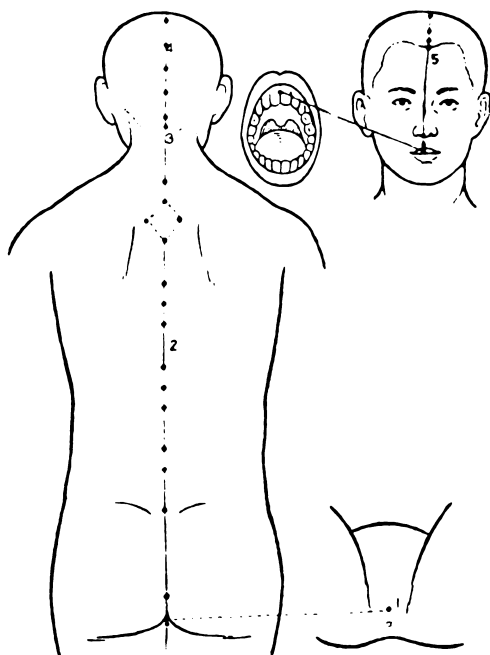


Fig. 35

and descends across the frontal bone (5) and the nose to the philtrum. There it meets the *sinarteria respondens* and the *cardinalis stomachi splendoris yang pedis*.¹¹³

SYMPTOMS

Stiffness or spastic contortion of the back. Daze, epileptiform symptoms [meningitis or encephalitis]; urinary incontinence; female sterility.

FUNCTIONS

The *sinarteria regens* extends along the back (= yang) and is connected with all the yang cardinal conduits. For this reason it may act as the regulatory and stimulating agent (a pace-maker, so to speak) for all activated configurational energy

¹¹³*Su-wen* 60/518f.

(*yang-ch'i*) of the body. For the *sinarteria regens* is directly connected to the sexual organs, to the yang conduits and to the head, which latter is called "the junction of all yang" (*conventus omnium yang*), and its reticular conduit indirectly touches the *orbis renalis*. In this way it has a decisive influence on the coordination and distribution of the inborn vital structive potential (*ch'i primum*).¹¹⁴

Foramina propria sinarteriae regentis:

1 *Incrementum et vigor* (1, 2)

chang-ch'iang 長強; *ch'iung-ku* 窮骨, *chüeh-ku* 擗骨, *wei ch'iung-ku* 尾窮骨, *ti-ku* 骹骨, *wei-lü* 尾閭, *lung-hu-hsüeh* 龍虎穴, *ts'ao-hsi-lu* 曹溪路, *san-fen-lü* 三分閭, *ho-ch'e-lu* 河車路, *ch'ao-t'ien-tien* 朝天顛, *shang-t'ien-t'i* 上天梯, *ch'i yin-hsi* 氣陰郄, *wei-ch'iung-ku* 尾窮骨, *wei ts'ui-ku* 尾翠骨, *ch'i-hsi* 氣郄, *chi-ku hsia-k'ung* 脊骨下空, *kuei-wei chang-ch'iang* 龜尾長強, *ti shang* 骹上, *ku-ti* 骨骹

Rg1 [Rg4]

2 *Inductorium lumbale* (1)

yao-shu 腰俞; *pei-chieh* 背解, *sui-k'ung* 髓空, *yao-hu* 腰戶, *yao-chu* 腰柱, *pei-hsien* 背鮮, *sui-shu* 髓俞, *sui-fu* 髓府, *sui-k'ung* 髓孔

Rg2 [Rg5]

3 *Clusa yang regentis* (1, 2)

yang-kuan 陽關 [cf. *Clusa yang fellea*, cF33]

Rg3 [Rg6]

4 *Porta fortunae* (1)

ming-men 命門; *shu-lei* 屬累,

Rg4 [Rg7]

5 *Cardo suspensus* (1)

hsüan-shu 懸樞

Rg5 [Rg8]

6 *Medium spinae* (1)

chi-chung 脊中; *shen-tsung* 神宗, *chi-shu* 脊俞, *chi-chu* 脊柱

Rg6 [Rg9]

¹¹⁴See p. 173 above. *Chen-chiu-hsüeh chiang-i*, p. 76.

- 7 *Cardo medius* (1)
chung-shu 中樞
 Rg7 [Rg10]
- 8 *Nervi constricti* (1)
chin-su 筋縮; *chin-shu* 筋束
 Rg8 [Rg11]
- 9 *Yang supremus* (1)
chih-yang 至陽
 Rg9 [Rg12]
- 10 *Turris responsiva* (3)
*ling-t'ai*¹¹⁵ 靈臺
 Rg10 [Rg13]
- 11 *Via shen* (1)
shen-tao 神道; *tsang-shu* 臍俞*
 (*Inductorium orbium*)
 Rg11 [Rg14]
- 12 *Columna personae* (1)
*shen-chu*¹¹⁶ 身柱; *ch'en-ch'i* 塵氣, *chih li-ch'i* 知利氣, *chih li-chieh* 知利介, *chih-li-mao* 智利毛
 Rg12 [Rg15]
- 13 *Via figulina* (1)
*t'ao-tao*¹¹⁷ 陶道
 Rg13 [Rg 16]
- 14 *Omnium defatigationum* (5, 2)
ta-chui 大椎; *pai-lao* 百勞*
 Rg14 [Rg17]
- 15 *Porta infantiae* (1)
*ya-men*¹¹⁸ 啞門; *she-heng* 舌橫, *she-yen* 舌厭, *yen-she* 厭舌,
she-ken 舌根, *she-chung* 舌腫, *yin-men* 瘖門, *ya-men* 瘖門
 Rg15 [Rg18]
- 16 *Aula venti* (1)

¹¹⁵The term *t'ai* 臺 designates a belvedere, an exalted vantage point; for the term *ling* see note 92 and p. 193 above. The composite term *ling-t'ai* 靈臺, an ancient term for astronomical observatories, is a metaphor for the heart.

¹¹⁶*Shen* 身 = body, status, individuality; *persona* = status, rank, individuality.

¹¹⁷*Figulus* = potter.

¹¹⁸*Yin-ya* 瘖瘖 = *infans* = mute, speechless.

feng-fu 風府; *she-pen* 舌本, *kuei-chen* 鬼枕, *ts'ao-hsi* 曹谿,
kuei-hsüeh 鬼穴, *hsing-hsing* 惺惺

Rg16 [Rg19]

17 *Ostium cerebri* (1)

nao-hu 腦戶; *tsa-feng* 匝風, *hui-eh* 會額, *ho-lu* 合顱

Rg17 [Rg20]

18 *Interstitium vigoris* (1)

ch'iang-chien 強間; *ta-yü* 大羽

Rg18 [Rg21]

19 *Parietale posterius* (1, 4)

hou-ting 後頂; *chiao-ch'ung* 交衝

Rg19 [Rg22]

20 *Conventus omnium* (2)

pai-hui 百會; *san-yang wu-hui* 三陽五會, *tien-shang* 巔上, *t'ien-man* 天滿, *wei-hui* 維會, *ni-wan-kung* 泥丸宮, *ling-shang* 嶺上, *san-yang* 三陽, *wu-hui* 五會, *ling-shang t'ien-man* 嶺上天滿

Rg20 [Rg23]

21 *Parietale anterius* (1, 4)

ch'ien-ting 前頂

Rg21 [Rg24]

22 *Fonticulus maior* (4, 2)

*hsin-hui*¹¹⁹ 匈會; *hsin-men* 匈門, *ting-men* 頂門, *kuei-men* 鬼門, *hsin-shang* 匈上

Rg22 [Rg25]

23 *Stella superior* (1)

shang-hsing 上星; *shen-t'ang* 神堂, *kuei-t'ang* 鬼堂, *ming-t'ang* 明堂, *kuei-kung* 鬼宮

Rg23 [Rg26]

24 *Vestibulum shen* (1)

shen-t'ing 神庭; *fa-chi* 髮際

Rg24 [Rg27]

25 *Rex faciei* (5)

su-chiao 素窈; *su-liao* 素醪, *mien-wang* 面王,* *mien-cheng* 面正, *pi-chun* 鼻準, *chun-t'ou* 準頭

Rg25 [Rg28]

¹¹⁹*Hsin* 匈 = *fonticulus maior sive frontalis*.

26 *Canalis aquae* (1)

shui-kou 水溝; *jen-chung* 人中, *kuei-kung* 鬼宮, *kuei-k'o-t'ing* 鬼客廳, *kuei-shih* 鬼市, *pi-jen-chung* 鼻人中
(*Philtrum*, *Medium mominis*)

Rg26 [Rg29]

27 *Promuntorium laetitia* (1, 2)

tui-tuan 兌端; *ch'un shang-tuan* 唇上端, *tui-t'ung-jui* 兌通銳, *chuang-ku* 壯骨, *tui-ku* 兌骨

Rg27 [cIC21]

28 *Copulatio gingivalis* (1)

yin-chiao 齦交; *yin-feng chin-chung* 齦縫筋中

Rg28 [Rs24]

THE SINARTERIA RESPONDENS (JEN-MO 任脈)

COURSE

This sinartery (Fig. 36) originates on the perineum (1), from

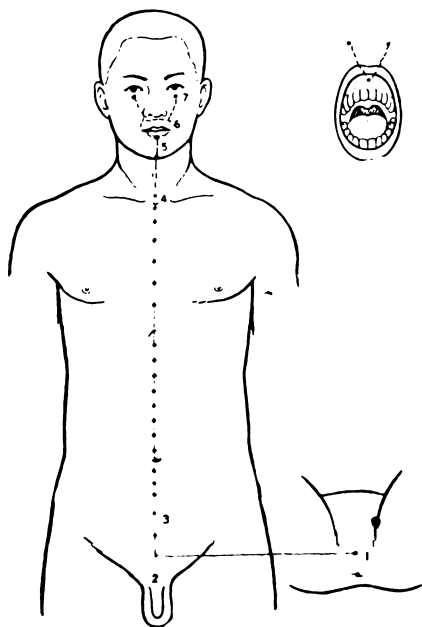


Fig. 36

where it traverses the genitals, the pubic hair, and the hypogastrium (2), and emerges below the navel in the *foramen prima clusarum* (Rs3) (3), whence it runs in a straight line to the larynx (4), and continues over the throat and chin (5, 6) to the eyes (7).¹²⁰

Elsewhere in the *Nei-ching*,¹²¹ however, it is stated that (together with the *sinarteria impedimentalis*) the *sinarteria respondens* originates in the uterus. This is only verbally contradictory to the *Su-wen* theory, for we should keep in mind that the conduits postulated within the body correspond to empirical data tailored to fit a speculative system by means of conventional terms and metaphors, and that branches of a conduit specified by one author may be considered by some other author an integral part of the conduit rather than a ramification.

SYMPTOMS

(In the male:) All kinds of pains and swellings of the testes and seminal chords, premature ejaculation and impotence. (In the female:) All kinds of disturbances of the menses with concomitant pains in the abdomen, heat flushes, sterility, and epilepsy.

FUNCTIONS

The *sinarteria respondens* extends along the abdominal side, which is yin, and is connected with all yin cardinal conduits, with the *sinarteria retinens yin* and with the *sinarteria impedimentalis*. For these reasons it may function as an equalizing reservoir (*mare, hai*) and regulating agent for all structutive physiological energy (*yin-ch'i*). Because of its functional linkage with the *paraorbis uteri* and also because the female is yin relatively to the male, the *sinarteria respondens* is of particular significance for gynecological functions and symptoms.¹²²

Foramina propria sinarteriae respondentis:

1 *Yin conventi* (1)

hui-yin 陰會; *p'ing-i* 平翳, *hsia-chi* 下機, *chin-men*, 金門, *ping-i* 屏翳, *hai-ti* 海底, *hsia-yin-pieh* 下陰別

Rs1 [Rg2]

2 *Os curvum* (1)

ch'ü-ku 曲骨; 屈骨, *ch'ü-ku-tuan* 屈骨端, *niao-pao* 尿胞

Rs2 [Rs1]

¹²⁰*Su-wen* 60/517.

¹²¹*Ling-shu* 65/129f.

¹²²*Chen-chiu-hsüeh chiang-i*, p. 77.

- 3 *Conquisitorium vesicale* (5)
chung-chi 中極; *ch'i-yüan* 氣原, *yü-ch'uan* 玉泉, *p'ang-kuang-mu*
 膀胱募*
 (*Culmen medium*)
 Cc^v—Rs3 [Rs2]
- 4 *Prima clusarum* (1)
kuan-yüan 關元; *hsia-chi* 下紀, *tz'u-men* 次門, *tan-t'ien* 丹田,
ta-chung-chi 大中極, *hsiao-ch'ang-mu* 小腸募,* *kuan-yüan* 關原,
ta-chung 大中, *san-chieh-chiao* 三結交, *ta-hai* 大海, *niao-shui*
 溺水, *ta-k'un* 大涸, *k'un-lun* 崑崙, *ch'ih-shu* 持樞, *wu-ch'eng*
 五城, *ch'an-men* 產門, *tzu-ch'u* 子處, *hsüeh-hai* 血海, *hsüeh-shih*
 血室, *pao-men* 胞門, *tzu-kung* 子宮, *tzu-ch'ang* 子腸, *ming-men*
 命門, *tzu-hu* 子戶
 (*Conquisitorium intestini tenuis*)
 Cc^{IT}—Rs4 [Rs3]
- 5 *Porta lapidea* (1)
shih-men 石門; *li-chi* 利機, *ching-lu* 情露, *tan-t'ien* 丹田, *ming-*
men 命門, *chüeh-yün* 絕孕, *shu-men* 俞門, *san-chiao-mu* 三焦募*
 (*Conquisitorium tricalorii*)
 Cc^T—Rs5 [Rs4]
- 6 *Mare ch'i* (1)
ch'i-hai 氣海; *tan-t'ien* 丹田, *po-yang* 腓映, *hsia-huang* 上育,
chi-yang 季映, *huang-chih-yüan* 育之原, *hsia ch'i-hai* 下氣海
 Rs6 [Rs5]
- 7 *Copulatio yin* (1)
yin-chiao 陰交; *shao-kuan* 少關, *heng-hu* 橫戶, *tan-t'ien* 丹田,
hsiao-kuan 小關
 Rs7 [Rs6]
- 8 *Medium umbilici* (4, 5)
shen-ch'üeh 神闕; *ch'i-she* 氣舍, *ch'i-chung* 臍中,* *ch'i-ho* 氣合,
ming-ti 命蒂, *wei-hui* 維會
 Rs8 [Rs7]
- 9 *Aquae divisae* (1, 5)
shui-fen 水分; *fen-shui* 分水, *chung-shou* 中守
 Rs9 [Rs8]
- 10 *Foramen pyloricum* (3, 4)
hsia-kuan 下脘; *yu-men* 幽門 [*hsia-kuan* 下管 = *pars pylorica*]
 Rs10 [Rs9]
- 11 *Vicus constitutus* (1)

- chien-li* 建里
Rs11 [Rs10]
- 12 *Conquisitorium stomachi* (5)
chung-kuan 中脘; *t'ai-ts'ang* 太倉, *wei-mu* 胃募* [*chung-kuan*
中管 = *pars stomachi*]
CcS—Rs12 [Rs11]
- 13 *Foramen cardiacum* (3, 4)
shang-kuan 上脘; *wei-kuan* 胃脘, 胃管, *shang-chi* 上紀, [*shang-kuan*
上管 = *pars cardiaca*]
Rs13 [Rs12]
- 14 *Conquisitorium cardiale* (5)
chü-ch'üeh 巨闕; *hsin-mu* 心募*
CcC—Rs14 [Rs13]
- 15 *Cauda columbina* (1)
chiu-wei 鳩尾; *ho-ho* 髑髏, *wei-i* 尾翳, *ho-yü* 髑髏, *i-ch'ien* 臆前,
shen-fu 神府, *kan-yü* 肝肝
Rs15 [Rs14]
- 16 *Vestibulum medium* (1)
chung-t'ing 中庭
Rs16 [Rs15]
- 17 *Atrium pectoris* (5)
tan-chung 膻中; *shang-ch'i-hai* 上氣海, *hsiung-t'ang* 胸膛,* *yüan-erh*
元兒, *yüan-chien* 元見
(*Conquisitorium pericardiale*)
CcPC Rs17 [Rs16]
- 18 *Atrium iaspidis* (1)
yü-t'ang 玉堂; *yü-ying* 玉英
Rs18 [Rs17]
- 19 *Conclave purpureum* (1)
tzu-kung 紫宮
Rs19 [Rs18]
- 20 *Tegmen florem* (1)
hua-kai 華蓋
Rs20 [Rs19]
- 21 *Dioptra mobilis* (3)
*hsüan-chi*¹²³ 璇機; 旋機

¹²³*Hsüan-chi* 璇機 = an astronomical sighting-tube; see Needham, *Science and Civilisation in China*, Vol. III, p. 334.

- Rs21 [Rs20]
 22 *Processus caelestis* (1)
t'ien-t'u 天突; *t'ien-ch'ü* 天瞿, *yü-hu* 玉戶
 Rs22 [Rs21]
 23 *Fons in angustis* (1)
lien-ch'üan 廉泉; *pen-ch'ih* 本池, *she-pen* 舌本
 Rs23 [Rs22]
 24 *Recipiens liquoris* (1, 2)
ch'eng-chiang 承漿; *t'ien-ch'ih* 天池, *hsüan-chiang* 懸漿, *ch'ui-chiang* 垂漿, *kuei-shih* 鬼市, *chung-chiang* 重漿
 Rs24 [cS6]

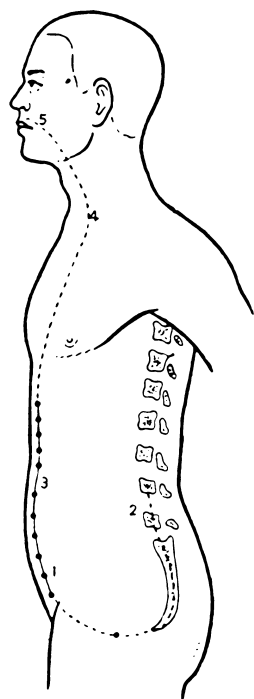


Fig. 37

THE *SINARTERIA IMPEDIMENTALIS* (CH'UNG-MO 衝脈)

COURSE

According to the *Su-wen*, this sinartery (Fig. 37) originates in the inguinal region at the *foramen impedimentale ch'i* (cS30) (1), passes the navel (3) in company of the *cardinalis renalis yin minoris pedis*, and radiates within the chest.¹²⁴ According to complementary statements in the *Ling-shu*, this sinartery or one of its ramifications extends upward within the back (2), constituting a sinarterial reservoir (*mare sinarteriarum*, *ching-luo chih hai* 經絡之海), whereas its superficial part ascends in front, combines in the larynx (4) with the ramification ascending within the chest, and ends in a network surrounding the mouth.¹²⁵

SYMPTOMS

Generalized contravection (*ch'i-ni*) resulting in heat flushes toward the head with cold limbs, and violent pains in the hypogastrium.¹²⁶

FUNCTIONS

The *sinarteria impedimentalis* in its upper part has anastomoses on all yang cardinal conduits and in its lower part on all the yin conduits.¹²⁷ In addition it is attached to the *sinarteriae regens, respondens, et zonalis*. In this way it may function as an equalizing reservoir not only for all the cardinal conduits (*mare 12 cardinalium*¹²⁸) but for all individually specific structutive energy (*hsüeh*). This suffices to justify its name, *ch'ung* 衝, "highway conduit."¹²⁹ In addition, the *impedimentalis* has direct and close links with the *cardinales renalis et stomachi* and thus with the orbs that constitute the foundation of the inborn and the acquired constitutions (*ch'i nativum et ch'i ascitum*).¹³⁰

¹²⁴*Su-wen* 60/517.

¹²⁵*Ling-shu* 65/1292f. In this passage the uterus is given as the origin of the *sinarteria impedimentalis*. The conflict with the *Su-wen* as just quoted is probably due to the propinquity of the ovaries to the *foramen impedimentale ch'i*.

¹²⁶*Su-wen* 60/518.

¹²⁷*Ling-shu* 38/1173 and 65/1292f; *Su-wen* 44/405.

¹²⁸*Ling-shu* 33/1156f.

¹²⁹See note 64 on page 231 above.

¹³⁰See pp. 164 and 172 above; *Chen-chiu-hsüeh chiang-i*, p. 77.

Foramina copulo-conventoria sinarteriae impedimentalis:

Yin conventi (hui-yin) [Rs1]

Impedimentale ch'i (ch'i-ch'ung) [cS30]

Os transversum (heng-ku) [cR11]

Clusa yin (ta-ho) [cR12]

Foramen ch'i (ch'i-hsüeh) [cR13]

Plenum quartum (szu-man) [cR14]

Infusio media (chung-chu) [cR15]

Inductorium viscerum (huang-shu) [cR16]

Curvatura alta (shang-ch'ü) [cR17]

Clusa lapidea (shih-kuan) [cR18]

Urbs yin (yin-tu) [cR19]

Vallis communicans renalis (t'ung-ku) [cR20]

Porta pylorica (yu-men) [cR21]

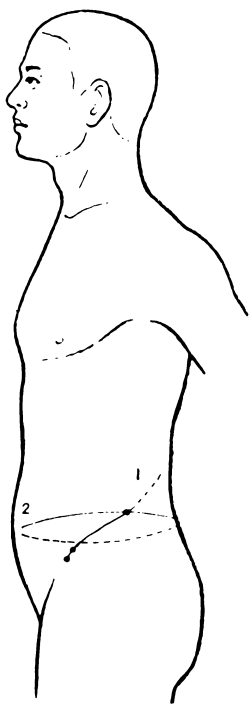


Fig. 38

THE *SINARTERIA ZONALIS* (TAI-MO 帶脈)

COURSE

This sinartery (Fig. 38) originates in the floating ribs (1) and surrounds the body like a belt (*tai* 帶, *zona*) (2).¹³¹

SYMPTOMS

Plethora abdominalis, quivering feeling as if one were sitting in water, irregular menses, paretic atrophies of the extremities, pains in the hypogastrium and in the loins.

FUNCTIONS

The *sinarteria zonalis*, as its name implies, cinctures the body above the waist like a belt. It touches all the cardinal and reticular conduits extending vertically along the back, the front, and the flanks. Whereas the anastomoses of all odd conduits considered up to now, as well as those of the cardinal conduits, are situated either at the lower end of the trunk or on the head, the *sinarteria zonalis* insures the equalization of energies in the middle of the trunk.¹³²

Foramina copulo-conventoria sinarteriae zonalis:

Conquisitorium lienale (*chang-men*) [cH13]

Foramen sinarteriae zonalis (*tai-mo*) [cF26]

Cardo quintus (*wu-shu*) [cF27]

Via retinentis (*wei-tao*) [cF28]

THE *SINARTERIA ASCENDENS YIN* (YIN CH'IAO-MO 陰蹻脈)

COURSE

This sinartery (Fig. 39) is a ramification of the *cardinalis renalis yin minoris pedis*. It originates back of the *protuberantia navicularis* (*foramen fons draconis*, cR2) (1) and ascends in front of the *malleolus lateralis* (2) and medially across the anterior crural region (3), and along the inward side of the knee and upper leg to the genitals (4), where it penetrates into the trunk to emerge again in the *fossa supraclavicularis* (5). From there it continues across the throat (6) and chin (7) to the *foramen accipiens homi-*

¹³¹Nan 21 = *Nan-ching* 3/87.

¹³²Chen-chiu-hsüeh *chiang-i*, p. 78.

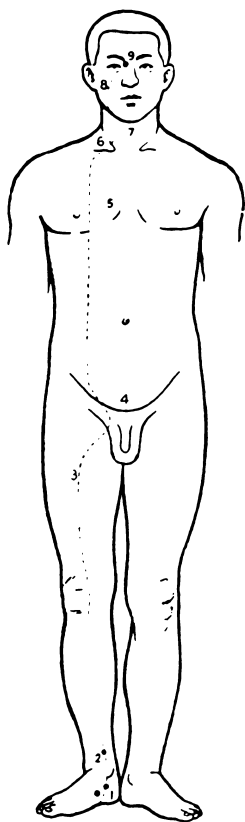


Fig. 39

num (cS9) (8) and ascends across the medial part of the zygomatic to the inner canthus (9).¹³³

SYMPTOMS

Fatigue, powerlessness of the active (yang) functions and organs, spastic tension of the structive (yin) functions and organs. Epilepsy, spasms, and pareses. Because of specific affinity to the *orbis renalis*, impotence and diseases of the genital organs.

¹³³*Nan* 28 = *Nan-ching* 3/87.



Fig. 40

FUNCTIONS

Accessory conduit for the distribution of the unattached configurational energy (*ching-ch'i*) stored in the *orbis renalis*.¹³⁴

Foramina copulo-conventoria sinarteriae ascendentis yin:

Mare illustratum (*chao-hai*) [cR6]

Cursores copulati (*chiao-hsin*) [cR8]

Canthus nasalis (*ching-ming*) [cV1]

¹³⁴Chen-chiu-hsüeh *chiang-i*, p. 78.

THE *SINARTERIA ASCENDENS YANG* (*YANG CH'IAO-MO* 陽驕脈)

COURSE

This sinartery (Fig. 40) originates in the heel (1) and ascends along the external side of the leg (2) and the lateral side of the trunk to the *foramen stagnum venti* (cF20) situated laterally in the occipital region (3).¹³⁵

SYMPTOMS

The symptoms of this sinartery are complementary to those of the *ascendens yin*: Fatigue and powerlessness of the yin organs and functions and spastic tensions of the yang. General myalgias, more particularly in the back and in the loins; stiffness; painful eyes.

FUNCTIONS

The *sinarteria ascendens yang* is an accessory conduit for distribution and coordination of structuve energy about to be activated.¹³⁶

Foramina copulo-conventoria sinarteriae ascendentis yang:

Origo ascendentis yang (*shen-mo*) [cV62]

Servi salutatio (*p'u-ts'an*) [cV61]

Yang tarsi (*fu-yang*) [cV59]

Cella habitationis (*chü-chiao*) [cF29]

Inductorium lacerti (*nao-shu*) [cIT10]

Os amplum (*chü-ku*) [cIC16]

Promunturium humeri (*chien-yü*) [cIC15]

Granarium terrestre (*ti-ts'ang*) [cS4]

Cella ampla (*chü-chiao*) [cS3]

Recipiens lacrimarum (*ch'eng-ch'i*) [cS1]

Canthus nasalis (*ching-ming*) [cV1]

Stagnum venti (*feng-ch'ih*) [cF20]

THE *SINARTERIA RETINENS YIN* (*YIN WEI-MO* 陰維脈)

COURSE

This sinartery (Fig. 41) originates in the *foramen copulatio yin* (1) (Rs7), ascends along the internal side of the leg up to the groin,

¹³⁵Nan 28 = *Nan-ching* 3/87.

¹³⁶Chen-chiu-hsüeh *chiang-i*, pp. 78f.

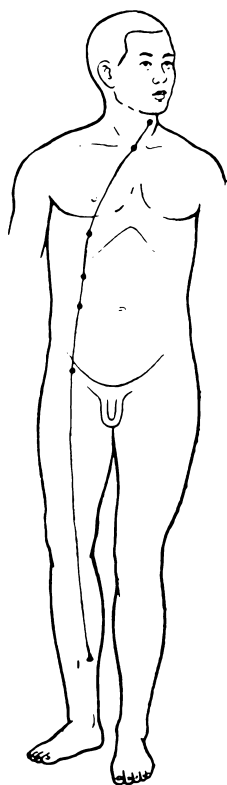


Fig. 41

penetrates into the hypogastrium, continues along the inner side of the abdomen and thorax penetrating the diaphragm, and terminates laterally on the larynx.¹³⁷

SYMPTOMS

Chronic pains of the throat and pains in the epigastrium, the loins, and the genitals.

FUNCTIONS

The *retinens yin* communicates with the yin cardinal conduits and joins the *sinarteria respondens*. In this way it constitutes a

¹³⁷*Nan-ching* 3/87; *Chi-ching pa-mo k'ao* 奇經八脈考, pp. 68f.

kind of net (*wang* 網) trussing up all the yin conduits. It controls the constructive energy (*ying*) congruent with the individually specific structrue energy (*hsüeh*).¹³⁸

Foramina copulo-conventoria sinarteriae retinentis yin :

Ripa spissa (*chu-pin*) [cR9]

Porta impedimentalis (*ch'ung-men*) [cL12]

Domus aulicus (*fu-she*) [cL13]

Transversum magnum (*ta-heng*) [cL15]

Aegritudo abdominis (*fu-ai*) [cL16]

Conquisitorium hepaticum (*ch'i-men*) [cH14]

Processus caelestis (*t'ien-t'u*) [Rs22]

Fons in angustiis (*lien-ch'üan*) [Rs23]

THE SINARTERIA RETINENS YANG (YANG WEI-MO 陽維脈)

COURSE

This sinartery (Fig. 42) originates at the outer side of the foot in the *foramen porta metalli* (1) (cV63). It ascends along the external side of the lower leg, knee, and upper leg to the lateral side of the epigastrium. It crosses the ribs to reach the shoulder, at which point it reverts briefly downward, then crosses the nuchal region to reach a spot behind the ear, and runs across the lateral part of the parietal bone and across the temporal bone to the lateral part of the frontal bone.¹³⁹

SYMPTOMS

Frequently alternating flushes and shivers.

FUNCTIONS

The *sinarteria retinens yang* generally communicates with the yang cardinal conduits, and is particularly closely connected with the *cardinalis vesicalis yang maioris pedis* and the *cardinalis fellea yang minoris pedis*. As a connecting link between all the yang conduits, the *retinens yang* influences the expenditure of active energy and controls the defensive energy (*wei*).¹⁴⁰

¹³⁸Chen-chiu-hsüeh *chiang-i*, pp. 79f.

¹³⁹Nan-ching 3/87; *Chi-ching pa-mo k'ao*, pp. 69f.

¹⁴⁰Chen-chiu-hsüeh *chiang-i*, p. 79.

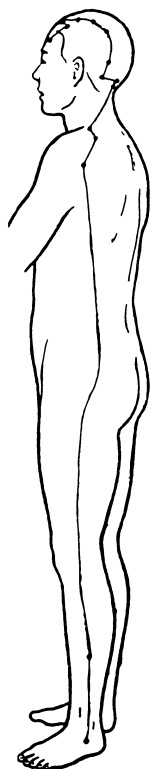


Fig. 42

Foramina copulo-conventoria sinarteriae retinentis yang :

Porta metalli (chin-men) [cV63]

Copulatio yang (yang-chiao) [cF35]

Conventus lacerti (ju-hui) [cT13]

Cella caelestis (t'ien-chiao) [cT15]

Latus lacerti (pi-ju) [cIC14]

Puteus alae (chien-ching) [cF21]

Inductorium lacerti (ju-shu) [cIT10]

Stagnum venti (feng-ch'ih) [cF20]

Porta infantiae (ya-men) [Rg15]

- Aula venti* (*feng-fu*) [Rg16]
Hiatus cerebri (*nao-k'ung*) [cF19]
Recipiens vis responsiva (*ch'eng-ling*) [cF18]
Castra praetoriana (*cheng-ying*) [cF17]
Fenestra oculi (*mu-ch'uang*) [cF16]
Lacrimarum instantium capitis (*lin-ch'i*) [cF15]
Candor yang (*yang-pai*) [cF14]
Shen stirpis (*pen-shen*) [cF13]
Retinens capitis (*t'ou-wei*) [cS8]

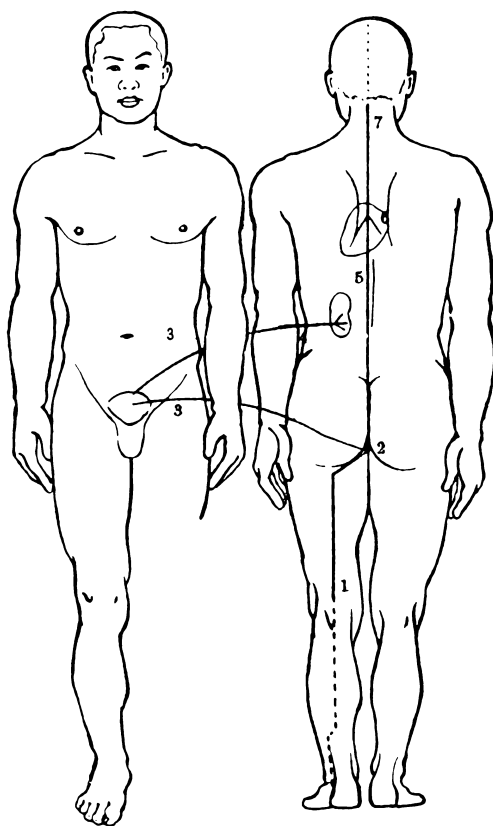


Fig. 43

The Cardinal Branch Conduits (*Sinarteriae paracardinales*, ching-pieh 經別)

As their name suggests, the cardinal branch conduits are integral parts of the cardinal conduits. Hence they have no foramina of their own, nor are they associated with symptoms distinct from those of the respective cardinal conduits. We thus need sketch their course only briefly.¹⁴¹

THE *PARACARDINALIS VESICALIS YANG MAIORIS PEDIS* (足太陽膀胱經別)

This conduit originates in the hollow of the knee (at the *foramen medium lacunae*, cV40). A branch penetrates the anus five inches below the coccyx, unites with the *orbis vesicalis*, and radiates into the *orbis renalis*. From there it extends through the muscles of the back, paralleling both sides of the spine. Branches penetrate the *orbis cardialis*, while the main part continues in the muscles of the back to the neck and reenters the cardinal conduit at the *foramen canthus nasalis* (cV1) (Fig. 43).

THE *PARACARDINALIS RENALIS YIN MINORIS PEDIS* (足少陰腎經別)

This conduit originates in the hollow of the knee and ascends in company with the *paracardinalis yang maioris*, also penetrating the *orbis renalis*. It then connects with the *sinarteria zonalis* at the height of the fourteenth vertebra (second lumbar vertebra). It leaves the *sinarteria zonalis* on the abdominal side of the body, ascends to the hypoglottis, reemerges at the surface of the throat, and unites with its outer sinartery (*cardinalis speciei*, i.e., the *cardinalis vesicalis yang minoris pedis*) at the *foramen canthus nasalis* (cV1). This is called the first of the Six Conjunctions (*coniunctiones*, ho 合) (Fig. 44).

THE *PARACARDINALIS FELLEA YANG MINORIS PEDIS* (足少陽膽經別)

This conduit originates in the joint of the hip (*foramen cardo femoralis*, cF30), which it skirts, extending to the pubic hair, where it unites with the *paracardinalis yin flectentis*. It then ascends to the floating ribs, extends within the chest, unites with

¹⁴¹See *Ling-shu* 11/1043; *Chen-chiu-hsüeh chiang-i*, pp. 80ff.

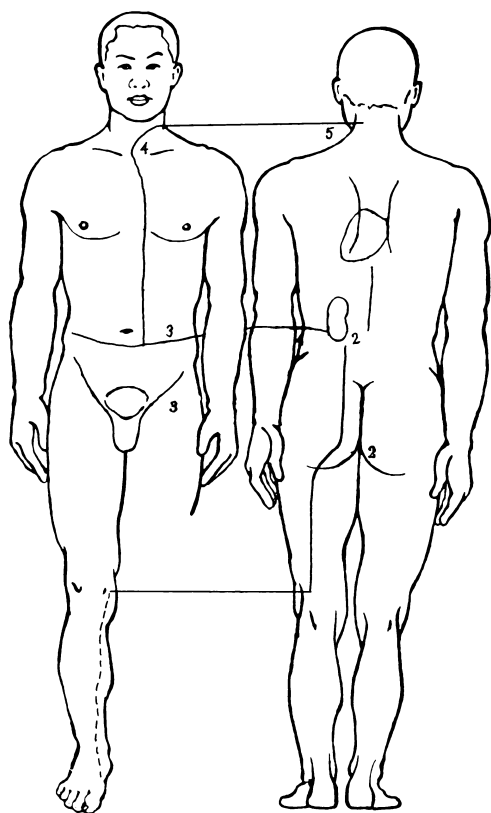


Fig. 44

the *orbis felleus*, radiates upwards, spreads in the *orbis hepaticus*, traverses the *orbis cardialis*, ascends to the side of the larynx, runs laterally across the cheek and mandible, radiates into the face, and reunites with its *cardinalis* at the *canthus lateralis* (*foramen cella pupillae*, cF1) (Fig. 45).

THE PARACARDINALIS HEPATICA YIN FLECTENTIS PEDIS (足厥陰肝經別)

The *paracardinalis* originates on the dorsum of the foot close to the joint (*foramen altare medium*, cH4). First it ascends to the

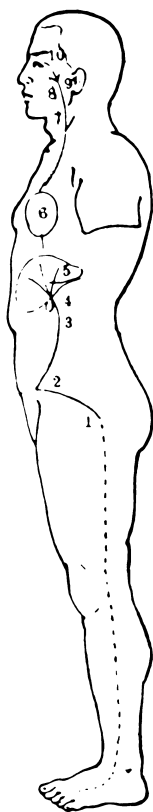


Fig. 45

border of the pubic hair, whence it continues in company of the *paracardinalis fellea yang minoris pedis* up to the *canthus lateralis* (*foramen cella pupillae*, cF1). This is the second of the Six Conjunctions (Fig. 46).

THE *PARACARDINALIS STOMACHI SPLENDORIS YANG PEDIS* (足陽明胃經別)

This conduit originates at the *foramen lepus subreptus* (cS32) situated in the anterior femoral region, ascends to penetrate into the mesogastrium, unites with the *orbis stomachi*, radiates

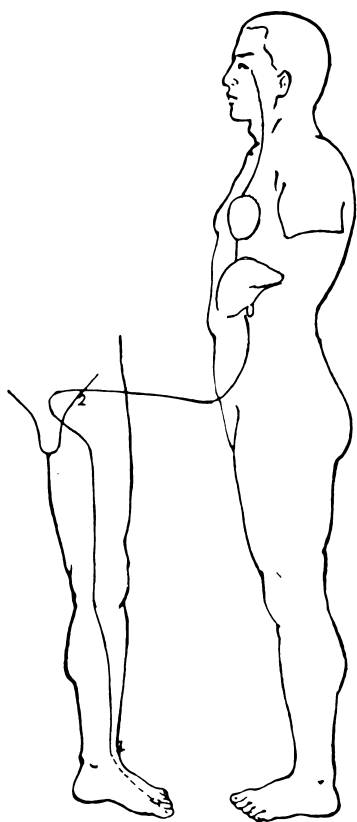


Fig. 46

into the *orbis lienalis*, and joins the *orbis cardialis*. It then ascends again along the esophagus into the mouth, emerges at the surface of the face, extends to the base of the nose and to the eye sockets, where it reunites with its cardinal conduit (Fig. 47).

THE *PARACARDINALIS LIENALIS YIN MAIORIS PEDIS* (足太陰脾經別)

This conduit originates in the anterior femoral region, ascends in company with the *paracardialis stomachi*, attaches to the

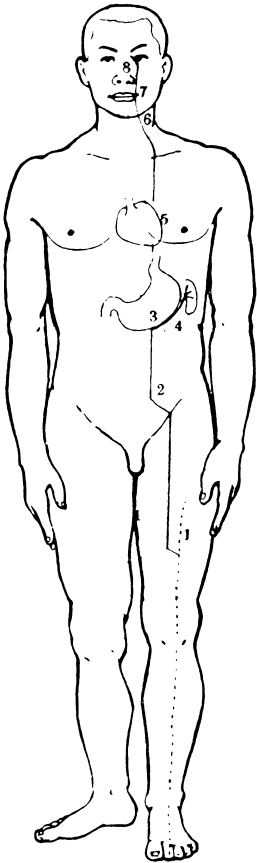


Fig. 47

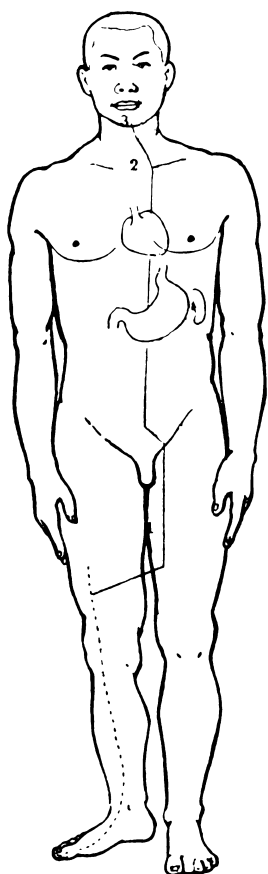


Fig. 48

larynx, and radiates into the tongue. This is the third of the Six Conjunctions (Fig. 48).

THE *PARACARDINALIS INTESTINI TENUIS YANG MAIORIS MANUS* (手太陽小腸經別)

This conduit originates and extends downward from the posterior side of the shoulder (*foramen rectum alae*, cIT9), penetrates the axilla, enters the *orbis cardialis*, and unites with the *orbis intestini tenuis* (Fig. 49).

THE *PARACARDINALIS CARDIALIS YIN MINORIS MANUS* (手少陰心經別)

This conduit originates deep within the axilla (*foramen porta axillae*, cF22), penetrates into the thorax, and there unites with the *orbis cardialis*. Then it deflects upward, reaches the larynx, emerges in the face, and unites with its outer sinartery (*cardinalis speciei*) in the *canthus medialis* (*foramen canthus nasalis*, cV1). This is the fourth of the Six Conjunctions (Fig. 50).

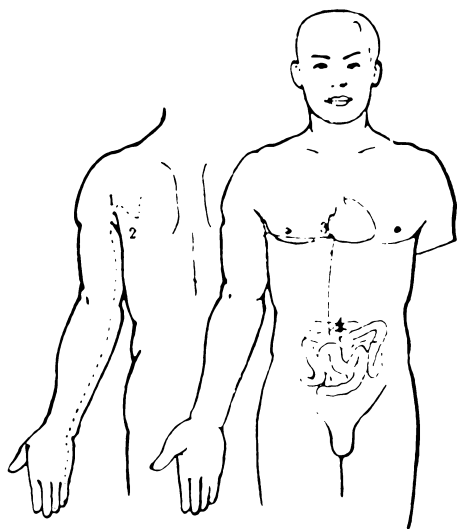


Fig. 49

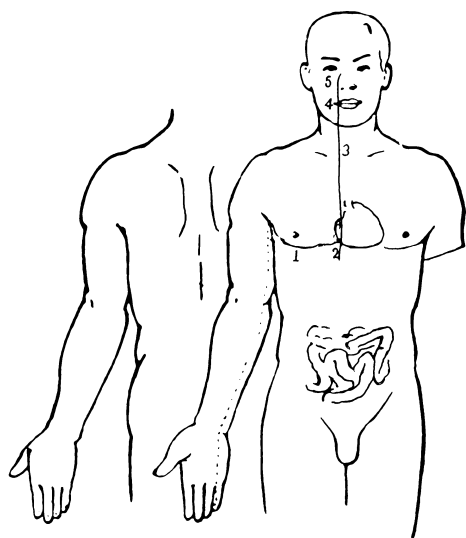


Fig. 50

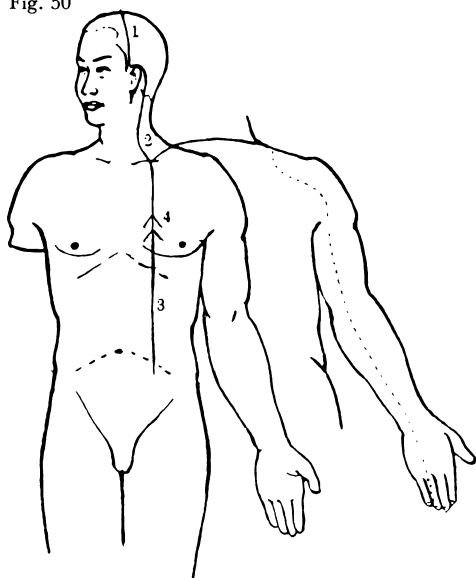


Fig. 51

THE PARACARDINALIS TRICALORII YANG MINORIS MANUS (手少陽三焦經別)

This conduit extends from the top of the skull, the highest point of the body, down into the *fossa supraclavicularis*, and continues downward through the *orbis tricalorii*, finally radiating out within the thorax (Fig. 51).

THE PARACARDINALIS PERICARDIALIS YIN FLECTENTIS MANUS (手厥陰心包經別)

This conduit originates three inches below the axilla (in the *foramen stagnum caeleste*, cPC1), penetrates into the thorax, unites with the *orbis tricalorii*, ascends along the trachea, and curves to a spot behind the ear, where it unites with its outer sinartery near the *foramen processus mastoideus* (cF12). This is the fifth of the Six Conjunctions (Fig. 52).

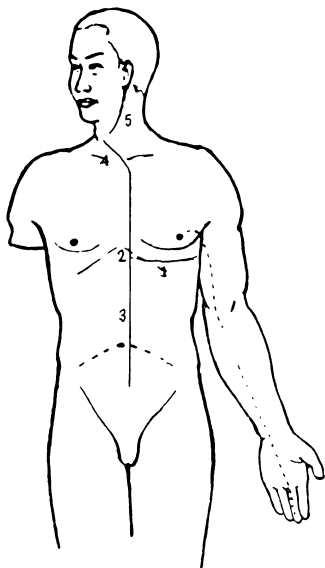


Fig. 52

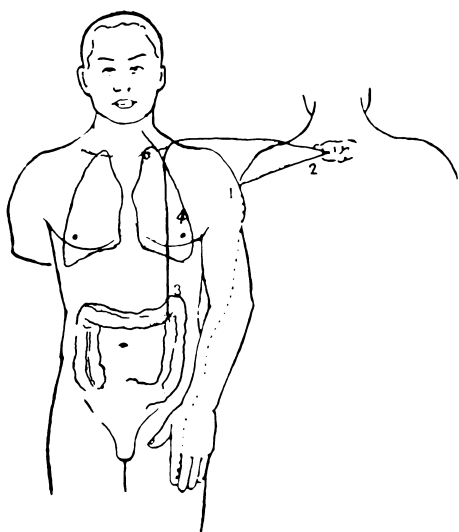


Fig. 53

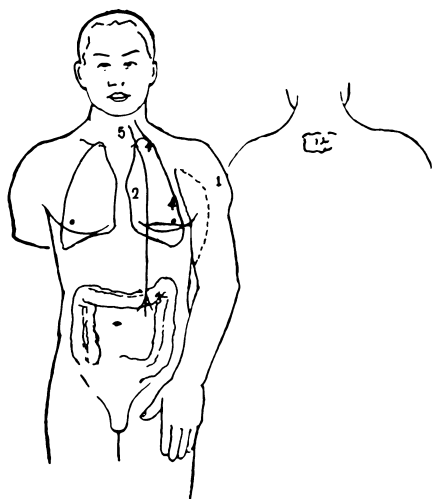


Fig. 54

THE *PARACARDINALIS INTESTINI CRASSI SPLENDORIS YANG MANUS*
(手陽明大腸經別)

This branch conduit leaves its cardinal conduit in the shoulder (*foramen promunturium humeri*, cIC15), enters the spine slightly higher (at the *foramen omnium defatigationum*, Rg14), and descends to the *orbis intestini crassi*. It then reverts to the *orbis pulmonalis*, ascends along the trachea, emerges in the *fossa supraclavicularis*, and reunites with its *cardinalis* (Fig. 53).

THE *PARACARDINALIS PULMONALIS YIN MAIORIS MANUS* (手太陰肺經別)

This conduit originates in the axilla in front of the *foramen porta axillae* (cF22), penetrates into the *orbis pulmonalis*, and radiates into the *orbis intestini crassi*. It then ascends again and emerges in the *fossa supraclavicularis* and runs to the larynx, where it unites with its outer sinartery (*cardinalis speciei*), the *cardinalis intestini crassi*. This is the last of the Six Conjunctions (Fig. 54).

The Reticular Conduits (*Sinarteriae reticulares*, *luo-mo* 絡脈)

The reticular conduits (*luo-mo* 絡脈) are the distal ramifications of the conduit system. Each of the fifteen reticular conduits (with the exception of the *reticularis magna lienalis*) originates at the *foramen nexorium* (*luo-hsüeh* 絡穴)¹⁴² of a cardinal conduit, which latter also lends its name to the reticular conduit. Within narrow limits, the symptoms associated with the latter are independent of those of the cardinal conduit.¹⁴³

THE *RETICULARIS PULMONALIS YIN MAIORIS MANUS* (手太陰肺絡)

COURSE

This reticular conduit (Fig. 55) originates in the *foramen lacunae* (cP7) between the tendons of the wrists (1), accompanies the *cardinalis pulmonalis* a short way distally (2), and then branches out into the palm and especially into the thenar (3). It finally joins the *cardinalis intestini crassi*.

¹⁴²See p. 199 above and p. 338 below.

¹⁴³*Ling-shu* 10/1036ff and the *Chen-chiu-hsüeh chiang-i*, pp. 83ff.

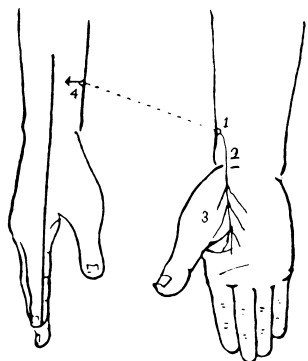


Fig. 55

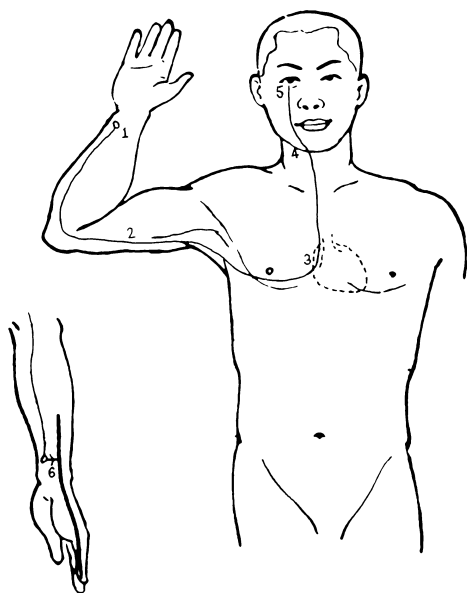


Fig. 56

SYMPTOMS

In case of repletion, heat in the *eminentia carpi radialis* and in the palm; in case of exhaustion, frequent sneezes or urinary incontinence.

THE RETICULARIS CARDIALIS YIN MINORIS MANUS (手少陰心絡)

COURSE

This conduit (Fig. 56) originates in the *foramen vicus communicans* (cC5) one inch proximally of the wrist (1), penetrates into the *orbis cardialis* (2, 3) in company of its *cardinalis*, from where it establishes communications to the hypoglottis (4), and then enters the reticular system of the eye (5). It joins the *cardinalis intestini tenuis*.

SYMPTOMS

In case of repletion, tension and pressure on the chest; in case of exhaustion, aphasia.

THE RETICULARIS PERICARDIALIS YIN FLECTENTIS MANUS (手厥陰心包絡)

COURSE

This conduit originates at the *foramen clusa interna* (cPC6) two inches above the wrist (1), emerges between the tendons of the *mm. palmaris longus et flexor carpi radialis* (2), and accompanies the *cardinalis pericardialis* (3) into its orb.

SYMPTOMS

In case of repletion, pains in the heart; in case of exhaustion, stiffness of the neck.

THE RETICULARIS INTESTINI TENUIS YANG MAIORIS MANUS (手太陽小腸絡)

COURSE

This conduit (Fig. 58) originates at the *foramen adminiculans orthopathiam* (cIT7) five inches above the wrist (2), and joins the *cardinalis cardialis yin minoris manus* in the ulnar antebrachial region (3). A ramification runs upward to the elbow (3) and finally surrounds the *promunturium humeri* (cIC15) (4) in the form of a plexus.

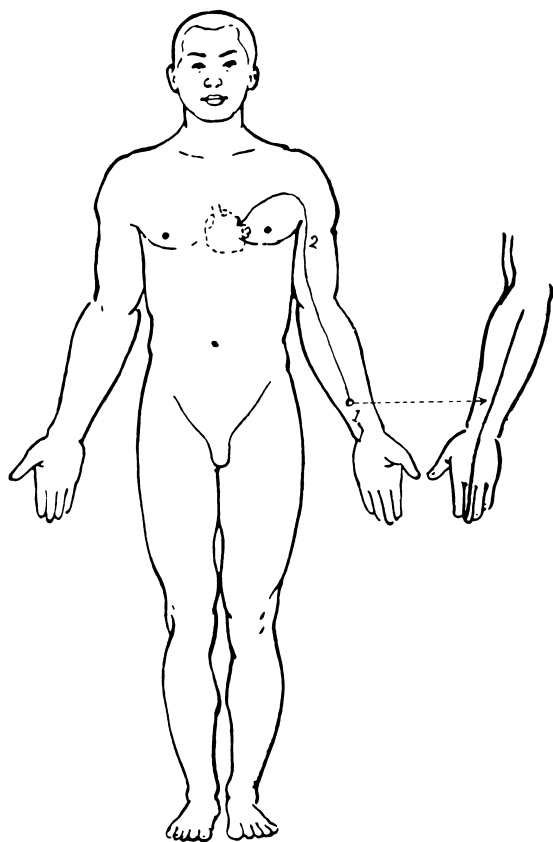


Fig. 57

SYMPTOMS

In case of repletion, limpness of the joints (which probably means the muscles of the motive apparatus), and incapacity to bend the elbow; in case of exhaustion, granulations, scabs, and scaling.

THE *RETICULARIS INTESTINI CRASSI SPLENDORIS YANG MANUS* (手陽明大腸絡)

COURSE

This conduit (Fig. 59) originates at the *foramen pervium obliquum*

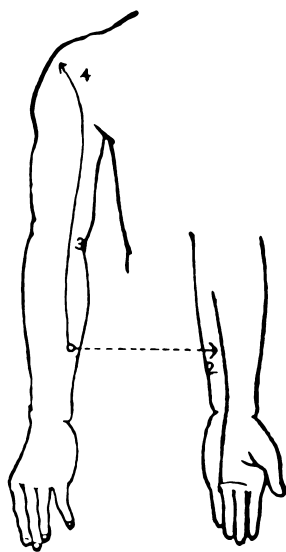


Fig. 58

(cIC6) (1) three inches above the wrist and joins the *cardinalis pulmonalis* (2). A ramification extends upward on the arm (3), passes through the *foramen promunturium humeri* (cIC15) (4) and through the cheek (5) to the teeth (6); a secondary ramification penetrates into the ear (7) and unites with the plexus of sinarteries of the ear.¹⁴⁴

SYMPTOMS

In case of repletion, carious teeth and deafness; in case of exhaustion, feeling of cold in the teeth and tension in the mediastinum.

THE *RETICULARIS TRICALORII YANG MINORIS MANUS* (手少陽三焦絡)

COURSE

This conduit (Fig. 60) originates at the *foramen clusa externa* (cT5) (1) two inches above the wrist, extends upward on the

¹⁴⁴See the commentary in the *Chen-chiu-hsüeh chiang-i*, p. 85, concerning the term *tsung-mo* 宗脈.

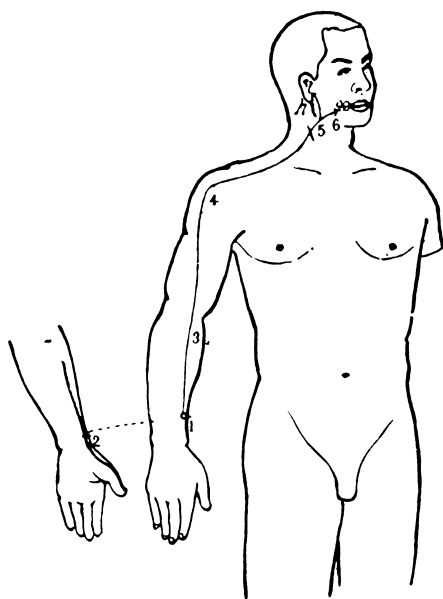


Fig. 59

arm (2), and penetrates into the thorax (3), where it unites with the *orbes cardialis et pericardialis*.

SYMPTOMS

In case of repletion, spastic pareses of the elbow; in case of exhaustion, paretic limpness of the elbow.

THE RETICULARIS VESICALIS YANG MAIORIS PEDIS (足太陽膀胱絡)

COURSE

This sinartery (Fig. 61) originates at the *foramen yang flectens* (cV58) seven inches above the *malleolus lateralis*, and immediately joins the *cardinalis renalis*.

SYMPTOMS

In case of repletion, clogged nose and edematous coryza, pains in the head and back; in case of exhaustion, cold in the head and nosebleed.

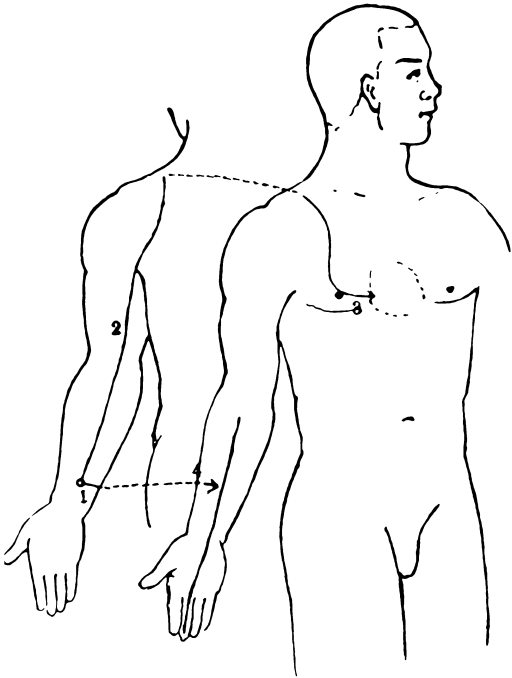


Fig. 60



Fig. 61

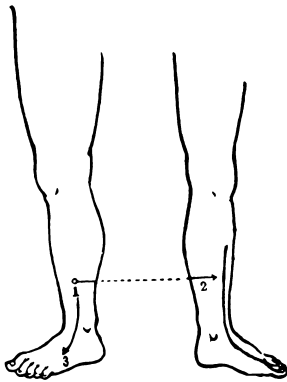


Fig. 62

THE RETICULARIS FELLEA YANG MINORIS PEDIS (足少陽膽絡)

COURSE

This conduit (Fig. 62) originates at the *foramen lumen ac splendor* (cF37) (1) five inches above the *malleolus lateralis*. One branch joins the *cardinalis hepatica* (2), while another descends to the dorsum of the foot (3), where it spreads to form a plexus.

SYMPTOMS

In case of repletion: *contravectio flectens* (*chüeh-ni* 厥逆) [nervous circulation and collapse of the circulation]; in case of exhaustion: powerlessness or pareses of the feet and inability to rise when seated.

THE RETICULARIS STOMACHI SPLENDORIS YANG PEDIS (足陽明胃絡)

COURSE

This conduit (Fig. 63) originates at the *foramen abundantia* (cS40) (1), seven to eight inches above the *malleolus lateralis*, and joins the *cardinalis lienalis* (2). A ramification extends along the outward side of the leg upward and continues across the abdominal side of the trunk to the head. There one branch (4) forms a plexus on top of the skull and another forms a plexus around the larynx (5).

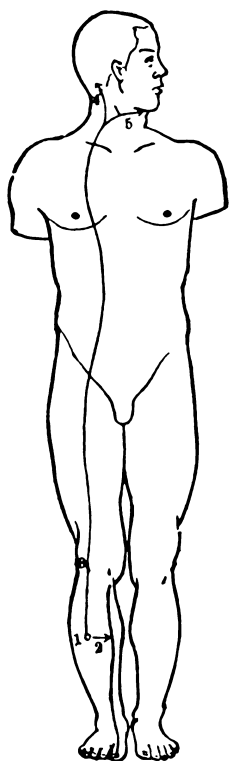


Fig. 63

SYMPTOMS

All symptoms are due to a contravection of energy in the conduit manifesting itself by such symptoms as laryngeal paralysis with aphasia. In case of repletion, epileptiform symptoms; in case of exhaustion, powerlessness, paresis, or paralysis of the foot and lower leg.

THE RETICULARIS LIENALIS YIN MAIORIS PEDIS (足太陰脾絡)

COURSE

This conduit (Fig. 64) originates at the *foramen caput metatarsalis hallucis* (cL4) (1) one inch behind the base of the big toe

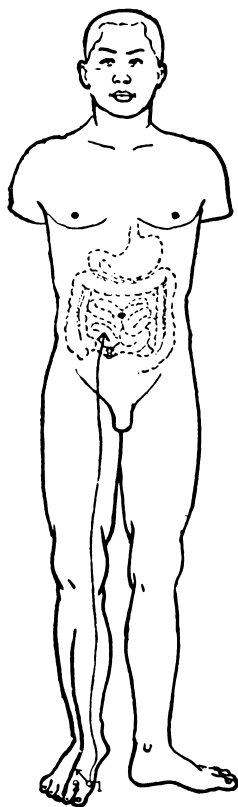


Fig. 64

and immediately joins the *cardinalis stomachi* (2). A ramification ascends on the inner side of the leg and spreads with numerous branches in the *orbes intestinorum et stomachi* (2).

SYMPTOMS

In case of contravection, cholera; in case of repletion, violent colic pains in the intestines; in case of exhaustion, chronic pains in the intestines and tympanites.

THE *RETICULARIS RENALIS YIN MINORIS PEDIS* (足少陰腎絡)

COURSE

This sinartery (Fig. 65) originates at the *foramen campana*

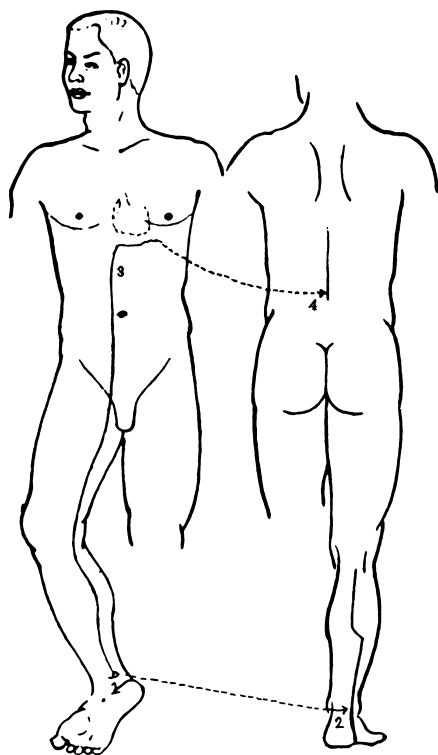


Fig. 65

magna (cR4) (1) situated behind the *malleolus medialis*, skirts the Achilles tendon (2), and joins the *cardinalis vesicalis* (3). A ramification accompanies the latter upward and shortly below the *orbis pericardialis* radiates into the lumbar region and the spine (4).

SYMPTOMS

In case of contravention, depressive moods; in case of repletion, inability to urinate; in case of exhaustion, pains in the loins.

THE *RETICULARIS HEPATICA YIN FLECTENTIS PEDIS* (足厥陰肝絡)

COURSE

This sinartery (Fig. 66) originates at the *foramen canalis terebinis*

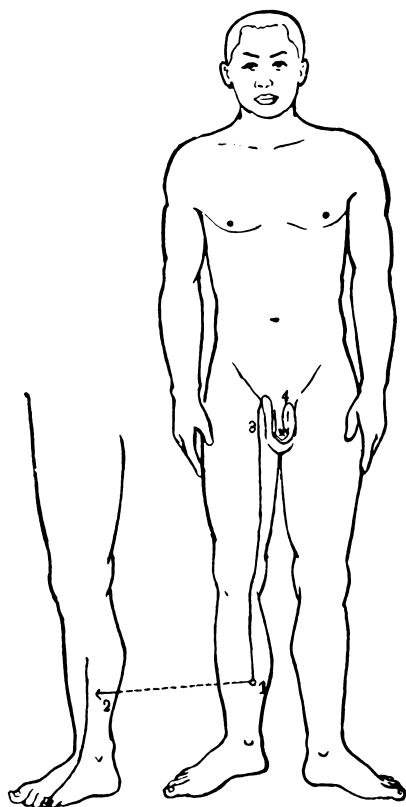


Fig. 66

(cH5) (1) five inches above the *malleolus medialis*, and immediately joins the *cardinalis fellea* (2). A ramification extends upward from the calf to the scrotum (3) and unites with the penis.

SYMPTOMS

In case of contravection, swellings of the scrotum; in case of repletion, scrotal hernia, painful erection; in case of exhaustion, itching of the genitals.

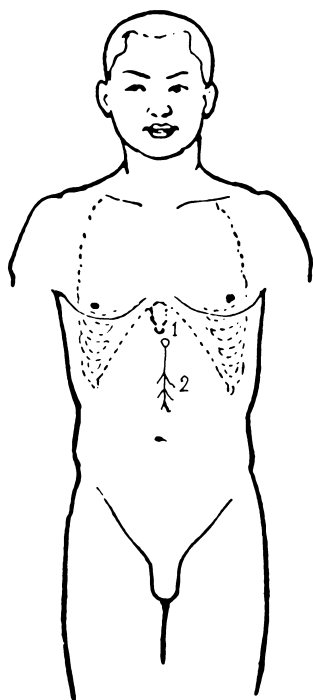


Fig. 67

THE *RETICULARIS SINARTERIAE RESPONENTIS* (任脈絡)

COURSE

This conduit (Fig. 67) originates at the *foramen cauda columbina* (RS15)(1) and descends to radiate within the mesogastrium (2).

SYMPTOMS

In case of repletion, pains in the abdominal wall; in case of exhaustion, itching and formication of the abdomen.

THE *RETICULARIS SINARTERIAE REGENTIS* (督脈絡)

COURSE

This conduit (Fig. 68) originates at the *foramen incrementum*

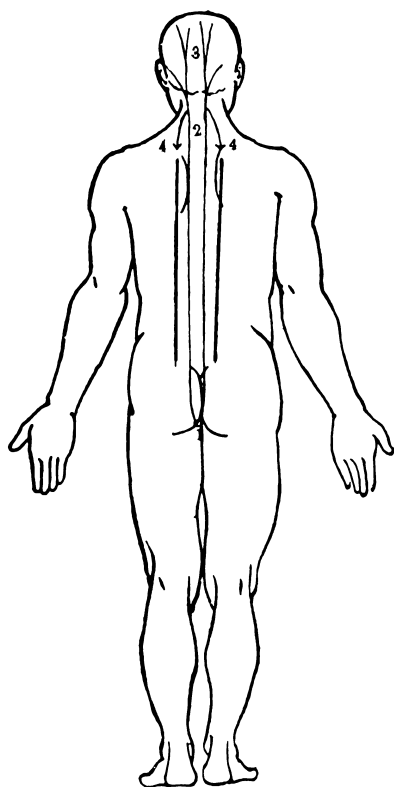


Fig. 68

et vigor (Rg1) (1), ascends within the flesh at both sides of the spine to the neck (2), radiates on the head (3), again descends to the shoulder blades (4), and penetrates into the *cardinalis vesicalis* and the deep muscle layers of the back.

SYMPTOMS

In case of repletion, spastic tension or stiffness of the back; in case of exhaustion, daze and heaviness or shaking motions of the head.

THE RETICULARIS MAGNA LIENALIS (脾之大絡)

COURSE

This reticular conduit (Fig. 69) originates in the *foramen*

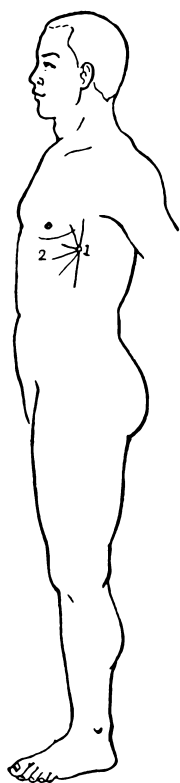


Fig. 69

nexorium lienalis (cL21) (1) about three inches below the *foramen porta axillae* (cF22) and radiates on the thorax and on the ribs (2).

SYMPTOMS

In case of repletion, diffuse pains throughout the body; in case of exhaustion, powerlessness and weakness of all joints.

The Twelve Muscle Conduits (Sinarteriae nervocardinales, ching-chin 經筋)

The muscle conduits, as their name indicates, extend within the muscle of the motive apparatus and never directly touch any orb. Within the sinarteriological system they figure as periph-

eral conduits. They are associated with symptoms that, within limits, are independent of those of the cardinal conduits.¹⁴⁵

THE *NERVOCARDINALIS VESICALIS YANG MAIORIS PEDIS* (足太陽膀胱經筋)

COURSE

This muscle conduit (Fig. 70) originates on the small toe (1). It is tied to the *malleolus lateralis* (2), whence it ascends obliquely to make another tie at the outside posterior side of the knee (3). From the tie on the *malleolus lateralis* (4) a ramification runs to a tie on the heel (4) and thence to another tie in the hollow of the knee (5). A second ramification extending across the calf (6) establishes a link between the last mentioned tie and that on the malleolus and then extends from the hollow of the knee across the posterior femoral region (7) to a tie on the *gluteus maximus* (8). It continues within the muscles of the back (9) to a tie on the *gluteus maximus* (8). It continues within the muscles of the back (9) to a tie on the occiput (12), crosses the parietal bone (13), and ends in a tie at the root of the nose (15). A further ramification extends from the neck to the hypoglossitis (11), and another leaves the root of the nose, forms the so-called upper plexus of the eye (*mu chih shang-wang* 目之上網) (16), and descends to a tie on the *os zygomaticum* (17). Still another secondary branch leaves the muscle conduit at shoulder height (18), passes below the shoulder and through the *fossa supraclavicularis* (19), and from there continues to the *processus mastoideus* (22). A tertiary ramification leaves the branch last mentioned and extends upward to a tie on the shoulder. Finally a ramification extends obliquely from the *fossa supraclavicularis* (19) across the mandible and cheek to a tie on the *os zygomaticum* (17).

SYMPTOMS

Swellings and pains radiating from the small toe; spasms in the hollow of the knee; tensions and spasms of the muscles of the back and neck; inability to lift the arm; boring pain between the axilla and the *fossa supraclavicularis* that prevents the patient from moving the arm. These symptoms are called collectively "spasms and pareses of the second spring month" (*chung-ch'un-pi* 仲春痺).

¹⁴⁵ *Ling-shu* 13/1054ff; *Chen-chiu-hsüeh chiang-i*, pp. 89ff.

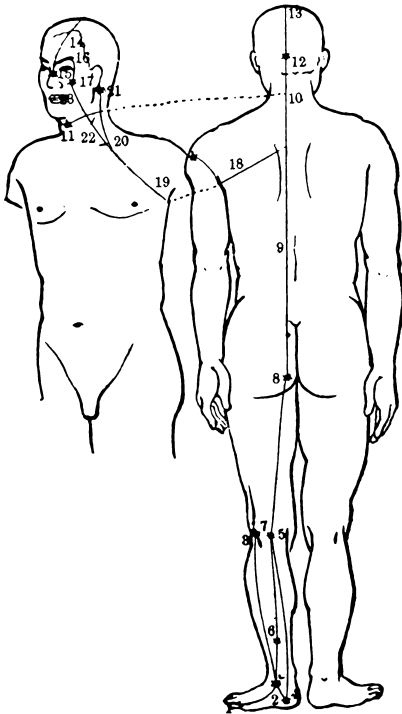


Fig. 70

THE NERVOCARDINALIS FELLEA YANG MINORIS PEDIS (足少陽膽經筋)

COURSE

This muscle conduit (Fig. 71) originates on the fourth toe (1) and runs to a tie on the *malleolus lateralis* (2), continuing across the external crural region to a tie on the knee (3). A branch leaves the conduit at the head of the fibula (4) and bifurcates on the upper leg into a short branch ending in a tie on the anterior femoral region (5), and a longer continuation from which another ramification branches out to a tie on the *gluteus maximus* at approximately the height of the *articulatio coxae* (6). The continuation itself again bifurcates on the ribs (7), one branch extending to the nipple (8) and from there to a tie in the *fossa supraclavicularis* (9), and the second reaching the same spot via

the axilla (10). From the *fossa supraclavicularis* (11) the continuation circles the ear in front of the *cardinalis vesicalis* (12), and then ascends to the parietal bone (13, 14), where it meets its counterpart from the other side of the body. It then descends on the other side across the temporal bone down to the cheek (15) and deflects upward to a tie on the *os zygomaticum*, with a short ramification ending in a tie to the outer canthus.

SYMPTOMS

Clonic and tonic spasms, tenseness, or stiffness in the muscle regions touched by the conduits, especially in the fourth toe, the knee, the upper leg, the glutei, the bow of the ribs, the

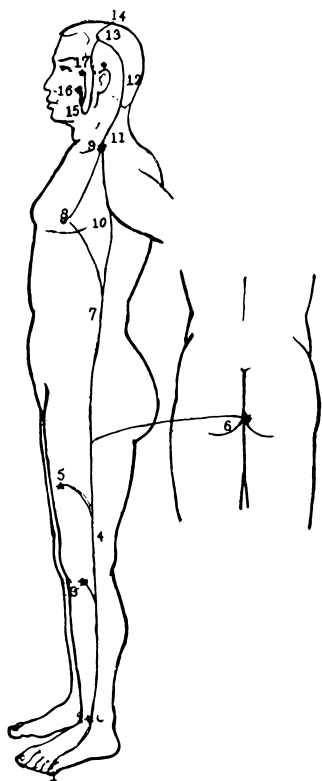


Fig. 71

pectoral muscles, and the neck. The chiasma of the muscle conduit on the parietal bone is responsible for a crosswise combination of symptoms of the parallel conduits, e.g., paresis of the left eyelid and pains in the right muscle conduit. The symptoms enumerated are collectively called "spasms and pareses of the first spring month" (*meng-ch'un-pi* 孟春痺).

THE *NERVOCARDINALIS STOMACHI SPLENDORIS YANG PEDIS* (足陽明胃經筋)

COURSE

This muscle conduit (Fig. 72) originates on the second, third, and fourth toes (1) in three equivalent branches meeting in a tie on the dorsum of the foot (2), from where it continues obliquely to a tie behind the top of the fibula (3), ascending first to a tie on the *articulatio coxae* (4) and then to the floating ribs (5), where it deflects backward toward the spine (6). The main branch of the conduit runs from the tie on the *dorsum pedis* (2) along the tibia to a tie in the patellar region (7). A short branch connects to a tie on the top of the fibula (8), establishing a link with the *nervocardinalis fellea*. From the tie in the patellar region the conduit ascends through the anterior femoral region (9) to a tie at the highest point of the lower border of the ischium (10) and then to a tie in the genitals (11), from where it radiates into the abdominal and thoracic walls (12). It is tied again in the *fossa supraclavicularis* (13), continues across the throat and cheek, approaches the mouth from below by a side branch (14), reaches the *os zygomaticum*, extends to a tie at the lower border of the nose (16), and reascends to the inner canthus (17), where it unites with the *nervocardinalis vesicalis* (17), after which it forms the lower plexus of the eye (*mu chih hsia-wang* 目之下網). This is complementary to the upper plexus formed by the *nervocardinalis vesicalis*. A branch leaves the conduit on the cheek and ends in a tie directly in front of the ear.

SYMPTOMS

Spasms, spastic pains, twitchings, pareses, and paralyzes in the regions touched by the muscle conduit, especially radiating from the third toe in the direction of the tibia, on the dorsum

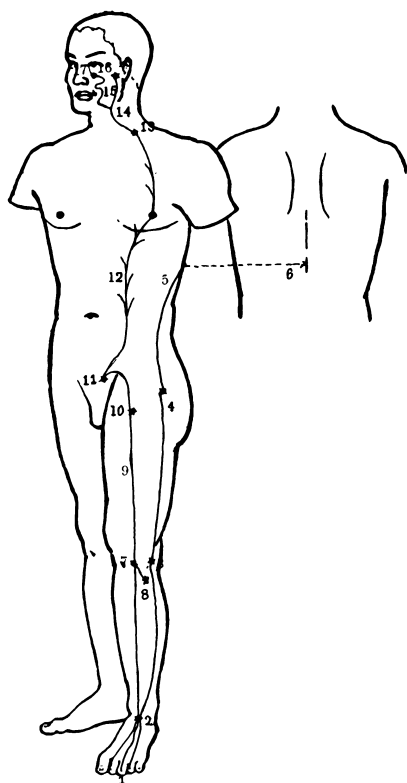


Fig. 72

of the foot, in the anterior femoral region, on the *gluteus maximus*, and from the abdominal wall through the *fossa supraclavicularis* up to the cheek. If the muscles of the cheek are implicated, distorted mouth and an inability to open or to close the eye; oozing tumors on the genitals. These symptoms are collectively designated “spasms and pareses of the third spring month” (*chi-ch’un-pi* 季春痺).

THE *NERVOCARDINALIS LIENALIS YIN MAIORIS PEDIS* (足太陰脾經筋)

COURSE

This muscle conduit (Fig. 73) originates at the tip of the large

toe (1), extends backward to a tie on the *malleolus medialis* (2), and from there into a plexus around the *condylus medialis tibiae* (3). It continues through the internal femoral region to a tie at the height of the lower border of the ischium (4), and from there to a tie in the genitals (5), from which it ascends to a tie in the navel (6). There it traverses the abdomen sagittally and reaches the spine at the height of the last lumbar vertebra. The conduit then ascends along the inner side of the

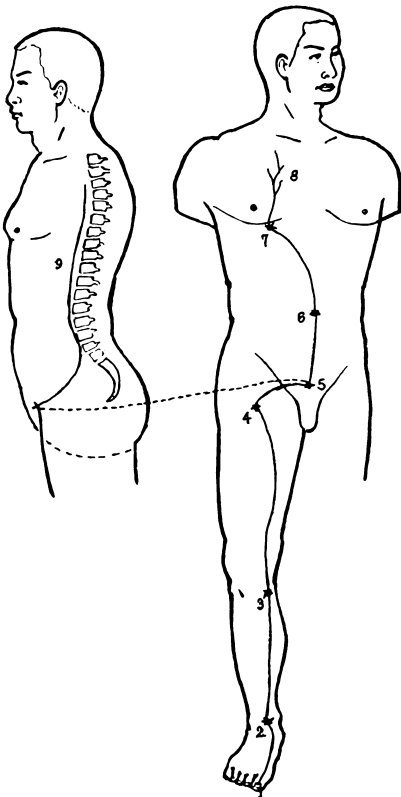


Fig. 73

spine (9) and also radiates into the walls of the abdomen and the thorax, where it is tied once more.

SYMPTOMS

Pains and spasms radiating from the big toe toward the *mal-leolus medialis*; pains at the *condylus medialis tibiae*; pains radiating forward and upward from the internal femoral region; tearing pains in the genitals, radiating upward toward the navel; simultaneous pains in the thorax and spine. These symptoms make up the "spasms and pareses of the first autumn month" (*meng-ch'iu-pi* 孟秋痺).

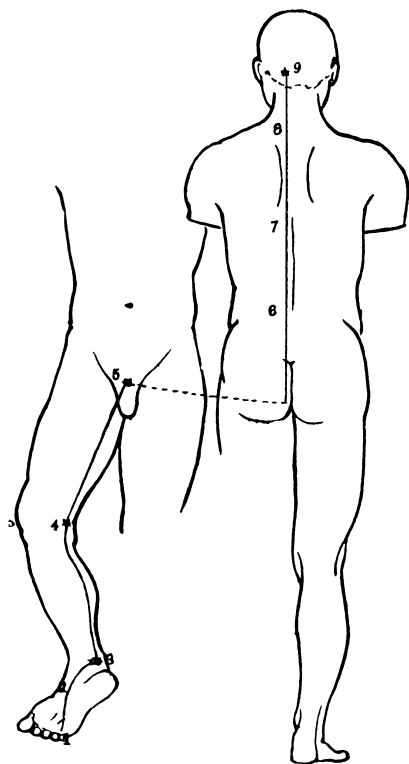


Fig. 74

THE *NERVOCARDINALIS RENALIS YIN MINORIS PEDIS* (足少陰腎經筋)

COURSE

This muscle conduit (Fig. 74) originates on the plantar side of the tip of the small toe (1), traverses the arch (2), and in company with the *nervocardinalis lienalis* enters a tie situated back and below the *malleolus medialis* on the heel (3). From there it ascends with the *nervocardinalis vesicalis* to a tie within the hollow of the knee (4), from where it returns to join the *nervocardinalis lienalis*. After traversing the internal femoral region it arrives at a tie in the genitals (5) and ascends through the muscles along the inner side of the spine (6, 7) up to the occiput (8), where it unites in a tie with the *nervocardinalis vesicalis* (9).

SYMPTOMS

Spasms and twitching in all regions (especially the lower extremities) touched by the muscle conduit. Spastic paralyses, contortions, atrophy. A general symptom associated with this conduit is that the extremity or the whole body cannot be bent toward the side opposite the one affected. There is an infaust prognosis if the recurrence of spasms in the regions touched by this conduit is too violent or too frequent. The enumerated symptoms are collectively designated "spasms and pareses of the second autumn month" (*chung-ch'iu-pi* 仲秋痺).

THE *NERVOCARDINALIS HEPATICA YIN FLECTENTIS PEDIS* (足厥陰肝經筋)

COURSE

This muscle conduit (Fig. 75) originates on the big toe (1) medially near its tip, runs to the tie in front of the *malleolus medialis* (2), and then ascends through the internal crural region to the tie on the *condylus medialis tibiae* (3), whence it continues across the interior femoral region to the tie in the genitals (4). There it attaches to all the other yin muscle conduits (*nervocardinales yin*) as well as to the *nervocardinales splendoris yang*.

SYMPTOMS

Pains radiating from the big toe toward the *malleolus medialis*,

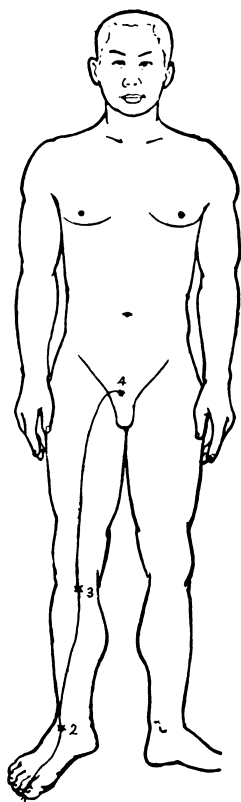


Fig. 75

pains at the *condylus medialis tibiae*; pains and spasms in the internal femoral region; impotence. These symptoms are the “spasms and pareses of the third autumn month” (*chi-ch’iu-pi* 季秋痺).

THE NERVOCARDINALIS INTESTINI TENUIS YANG MAIORIS MANUS

(手太陽小腸經筋)

COURSE

This muscle conduit (Fig. 76) originates dorsally on the tip of the small finger (1), is tied at the wrist (2), ascends through the ulnar antebrachial region to a tie behind the *epicondylus medialis*

humeri (3) (at the place where, on slight pressure, a shock runs down the little finger), and continues into a tie in the axilla. A branch out of the axilla from behind (4) extends across the shoulder blade up to the neck (5), where it ascends in front of the *nervocardinalis vesicalis* (6) to the tie on the mastoid process (7). One branch enters the ear (8) and another skirts the ear from behind, descending across the cheek to a tie on the mandible (9), from which it reascends to unite with the outer canthus (10). Another ramification leaves the preceding one on the neck (11), ascends across the mandibular angle (12) and in front of the ear to the junction in the outer canthus, after which it ends in a tie at the angle of the hair border (13).

SYMPTOMS

Pains in those parts of the arm that are supplied by the muscle conduit; ringing and pains in the ears, pain radiating from the ear toward the mandible; dim eyesight remedied only by closing the eyes for a long moment; tensions in the muscles of

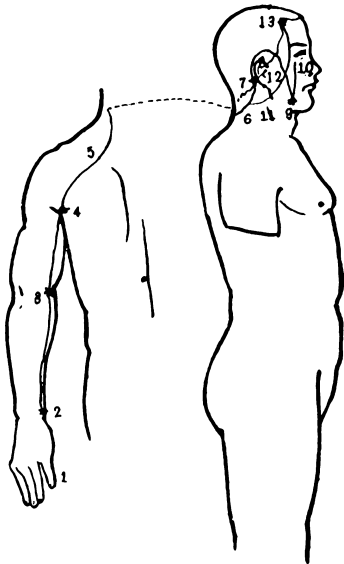


Fig. 76

the neck; carbuncles on the neck. These symptoms make up what is called "the spasms and pareses of the second summer month" (*chung-hsia-pi* 仲夏痺).

THE *NERVOCARDINALIS TRICALORII YANG MINORIS MANUS* (手少陽三焦經筋)

COURSE

This muscle conduit (Fig. 77) originates at the tip of the ring finger (1) and is tied in the middle of the wrist (2). It continues through the dorsal antebrachial region to a tie at the elbow joint (3) and ascends through the posterior brachial region (4) and across the shoulder to the neck (5). There it unites with the *nervocardinalis intestini crassi yang maioris manus*. A branch extends around the mandibular angle to the root of the tongue; another crosses the mandibular ramus (6), passes in front of the ear (7), unites with the outer canthus, and, after traversing the temple, ends at a tie in the angle of the hair border (8).

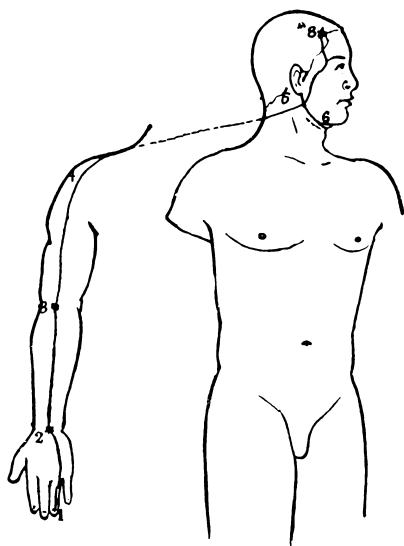


Fig. 77

SYMPTOMS

Tensions and spasms in the regions served by this muscle conduit; spastic rolling up of the tongue. These symptoms are collectively known as the “spasms and pareses of the third summer month” (*chi-hsia-pi* 季夏痺).

THE *NERVOCARDINALIS INTESTINI CRASSI SPLENDORIS YANG MANUS*

(手太陽大腸經筋)

COURSE

This muscle conduit (Fig. 78) originates at the tip of the index finger (1), extends dorsally to a tie at the radial border of the wrist (2), and continues through a tie situated at the border of the anterior and middle cubital regions (3) and through the anterior brachial and deltoid regions to a tie in the shoulder

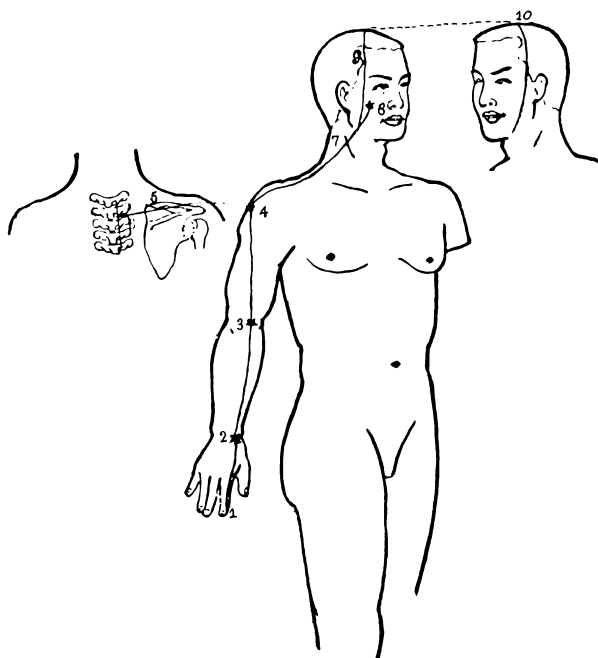


Fig. 78

joint (4). From there a ramification crosses the shoulder blade (5) and attaches to the spine (6); the main conduit continues across the neck to the throat (7), where it divides. A short branch ends in a tie on the *os zygomaticum* (8); a longer branch passes to the angle of the border of hair in front of the *nervocardinalis intestini tenuis yang maioris manus* (10), radiates on the parietal bone, and finally redescends on the opposite side, crossing the cheek and ending on the mandible.

SYMPTOMS

Twitching, spasms, and stiffness in the regions touched by this muscle conduit. Inability to lift the arm or turn the head. These symptoms are collectively called the “spasms and pareses of the first summer month” (*meng-hsia-pi* 孟夏痺).

THE NERVOCARDINALIS PULMONALIS YIN MAIORIS MANUS (手太陰肺經筋)

COURSE

This muscle conduit (Fig. 79) originates near the tip of the thumb (1), runs to a tie on the proximal border of the thenar (2), and continues along the radius and through the volar

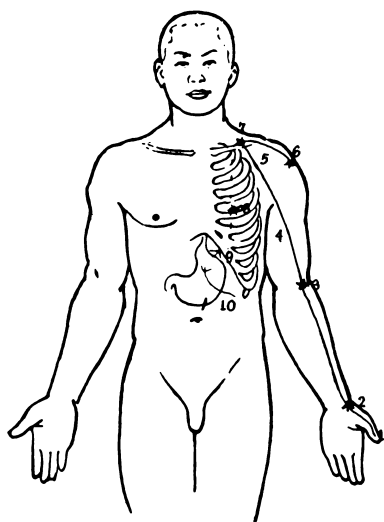


Fig. 79

antebrachial region to a tie in the hollow of the elbow (3). From there it ascends through the anterior brachial region (4) to the axilla (5) and submerges to emerge again in the *fossa supraclavicularis* (6). It extends to the tie in the shoulder joint (7), reverts into the *fossa supraclavicularis*, descends into the thorax to a tie in the chest (8), radiates on and penetrates through the diaphragm (9), with which it unites, and finally touches the floating ribs (10).

SYMPTOMS

Pains and tensions in the regions touched by the conduit. In the case of violent pains, such organic changes as pleuritis, abscess of the lungs, and hemoptysis may be expected. These symptoms are collectively called the "spasms and pareses of the second winter month" (*chung-tung-pi* 仲冬痺).

THE *NERVOCARDINALIS PERICARDIALIS YIN FLECTENTIS MANUS* (手厥陰心包經筋)

COURSE

This muscle conduit (Fig. 80) originates on the middle finger

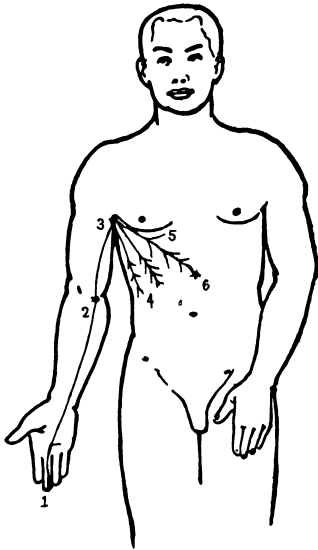


Fig. 80

(1), traverses the palm, and joins the *nervocardinalis pulmonalis* behind the wrist; both conduits then enter a tie in the hollow of the elbow (2). From there the *nervocardinalis pericardialis* ascends to a tie at the axilla (3), whence it radiates with a number of ramifications on the outside of the ribs and the inner side of the thorax (4, 5), and is tied on the diaphragm (6).

SYMPTOMS

Feelings of tension and spasms of the regions touched by this conduit. In severe cases such organic changes as pleuritis and phthisis must be expected. These symptoms are collectively known as the "spasms and pareses of the first winter month" (*meng-tung-pi* 孟冬痺).

THE *NERVOCARDINALIS CARDIALIS YIN MINORIS MANUS* (手少陰心經筋)

COURSE

This muscle conduit (Fig. 81) originates medially at the tip of the small finger (1) and extends to the ulnar tie at the wrist (2), whence it continues to a tie in the inner cubital region (3), and ascends to the axilla (4), where it crosses the *nervocardinalis pulmonalis*. It then traverses the nipple (5) to reach a tie on the

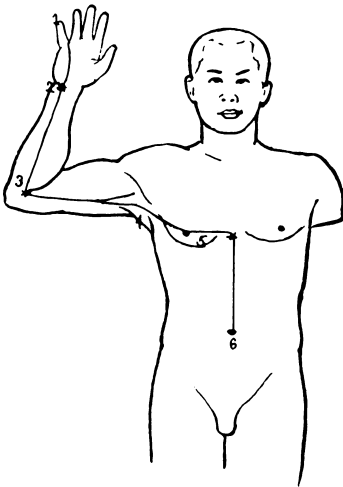


Fig. 81

sternum, and descends vertically within the wall of the thorax and abdomen to unite with the navel (6).

SYMPTOMS

Tensions and spasms in the regions served by this conduit; in severe cases, organic changes, hemoptysis, purulent sputum, and an infaust prognosis must be expected. These symptoms are collectively known as “spasms and pareses of the third winter month” (*chi-tung-pi* 季冬痺).

General Theory of the Sensitive Points: Foraminology

The descriptions of the different kinds of energetic conduits in the preceding four sections confirm a statement made at the outset:¹⁴⁶ that the fundamental empirically verifiable constituents of sinarteriology are not the conduits (*sinarteriae*, *ching-mo*) but the sensitive points (*foramina*, *hsüeh*, *shu-hsüeh*) situated on them. Only to the extent that a conduit is marked out by foramina of its own (*foramina propria*) may its course be mapped clearly and with universal significance. On the other hand, conduits without sensitive points of their own, or parts of conduits, which, because they extend deep within the body, lack sensitive points, are essentially functional models similar to those of orbisiconography.¹⁴⁷ Their primary purpose is to facilitate the logical or mnemonic associations of certain constant physiological and pathological relations.

The functional model represented by the system of energetic conduits consequently serves to describe actual (as opposed to potential) positive effects the substrate of which can be defined only approximately or not at all. We here meet with the apparent dilemma also encountered by modern psychiatry. Certain psychic complexes and syndromes occur with such a degree of regularity that there is no denying their positive nature. Yet there is no hope that more than the crudest outline of these psychic functions may be correlated with their substratum, the neurological organs. We call this an apparent dilemma because, until quite recently, it has never existed for

¹⁴⁶See p. 198.

¹⁴⁷Similar to those of orbisiconography.

Chinese medicine. For, in taking definite and rational therapeutic measures, a logically consistent model of the functional relationships, founded upon conscientious observation of the phenomena, is perfectly satisfactory. The point is that assertions like “. . . the *paracardinalis fellea* unites with the *orbis felleus*, radiates upward, spreads out in the *orbis hepaticus*, traverses the *orbis cardialis* . . . ” may neither be confirmed nor refuted by anatomical arguments, because these do not apply.

THE GENERAL CLASSIFICATION OF SENSITIVE POINTS

In therapeutic disciplines such as acupuncture, moxibustion, or massage, three kinds of sensitive points are of interest. By distinguishing among them, we incidentally catch a glimpse of the evolutive stages of foraminology. The first kind are the *foramina ad hoc*. In Chinese these are called *ah-shih-hsüeh* 阿是穴, because the patient exclaims “oh yes!” (*ah shih*) when one of these foramina is pressed in exploratory palpation. These *ad hoc* points, without scientific names or precise topology, are partly identical with the “knots” that masseurs of all civilizations work to dispel. Chinese practitioners of acupuncture, moxibustion, and massage likewise concentrate on the *foramina ad hoc* to alleviate certain myalgias and local muscular tensions. The anonymous *foramina ad hoc*¹⁴⁸ very probably correspond to the most primitive stage in the gradual development of foraminology.

The earliest stage of systematic foraminology is reflected in the *foramina imparia extracardinalia* (*ching-wai chi-hsüeh* 經外奇穴), sensitive points that have a specific name, a precisely defined location, and particular symptoms attributed to them, but that have not been incorporated as yet into the network of a sin-artery. The most recent textbooks¹⁴⁹ enumerate 359 *foramina imparia*. The *foramina imparia* are treated solely on the basis of

¹⁴⁸The designation *ah-shih-hsüeh* 阿是穴 was introduced comparatively late, during the T'ang period, by Sun Szu-mo. Later still, these points come to be called *foramina indeterminata* (*pu-ting-hsüeh* 不定穴) or *foramina naturalia* (*t'ien-ying-hsüeh* 天應穴); in Japanese literature they are also known as *montöketsu* 捫當穴 (“foramina resisting when stroked”). See the *Shu-hsüeh-hsüeh kai-lun*, p. 5.

¹⁴⁹*Shu-hsüeh-hsüeh kai-lun*, pp. 216ff.

the symptoms associated with them, but, because of their lack of integration into the system of correspondences, they have only limited diagnostic significance. However, their number and therapeutic usefulness make the *foramina imparia extracardinalia* second in importance only to the sensitive points situated on the cardinal conduits.

From their ranks come additions to the third group, the *foramina cardinalia* (*ching-hsüeh* 經穴), points situated on one of the twelve cardinal conduits or on the *sinarteriae regens et respondens*.¹⁵⁰ They also have names of their own, precisely defined locations, and specifically associated symptoms. In addition, the system of the conduits establishes a direct logical connection between the *foramina cardinalia* and a varying number of the orbs, which are circumscribed functional spheres. There is also an indirect yet precisely qualified relation to the organism as a whole. For these reasons the therapeutic applications of the *foramina cardinalia* are considerably more numerous than those of the first two groups of foramina; moreover, examination of the cardinal points permits inferences to be drawn about the functions of the orbs.

In addition to the classification of the *foramina cardinalia* based on the conduits (*sinarteriae*), further qualitative distinctions between the foramina grouped on a specific sinartery are made by applying the traditional qualitative conventions. This subtle and precise definition of the foramina corresponding to essential functions is described in the next section.

Functional Categories of the *Foramina cardinalia*

THE *INDUCTORIA DORSALIA* ([PEI]-SHU 背俞)

The Chinese term *shu* 腧俞, *inductorium*, may be used on three semantic levels with four different inflections of meaning:

¹⁵⁰According to recent counts (*Ibid*, p. 3), the *Nei-ching* (at the beginning of the Han period) describes 160 *foramina cardinalia*; the *Chia-i-ching* of the Chin, 349; the *T'ung-jen shu-hsüeh chen-chiu t'u-ching* of the Sung, 354; the *Chen-chiu ta-ch'eng* 鍼灸大成 of the Ming, 359, and modern textbooks, 361. Since the mirror symmetry of the body requires that 309 of the 361 points be represented on both halves, today's practitioners enumerate 670 *foramina cardinalia*.

(1) *Shu* 膈 or *shu-hsüeh* 膈穴 (normative equivalents: *inductorium*, *foramen inductorium*) is the generic designation for every kind of sensitive point ("foramen").

(2) On a less extensive semantic level, *shu* 膈 (膈) is the pregnant designation of twelve special sensitive points assigned to the twelve orbs. Because all these foramina are situated on the back, they are more precisely designated as the *inductoria dorsalia* (*pei-shu* 背膈). For clarity's sake we always render this meaning by the complete equivalent *inductorium dorsale* or by the abbreviation *I*, even if in the Chinese text *shu* alone is used. According to a widespread even if not general convention, in medical texts this sense of *shu* is usually written with the "ancient" character 膈 (without radical 130).

(3) *Shu* 膈 is the generic designation for the "Five Inductories" (*wu-shu* 五膈), those sensitive points of each cardinal conduit whose specialized functions correspond to the Five Evolutive Phases. Our normative equivalent is *inductorium*, without any epithet.

(4) On a third semantic level, *shu*, used with pregnant meaning, designates the third of the Five Inductories, and is rendered by the normative equivalent *foramen inductorium*, abbreviated *i*.

By definition all foramina are points of transmission of actual influences (*inductoria*). Still, a number of sensitive points seem to be "inductive transmitters" in a stricter sense than others, and consequently the name *inductoria* has special application to them. These points are all situated on the back, on a branch of the *cardinalis vesicalis yang maioris pedis*, hence their name, *inductoria dorsalia* (*pei-shu* 背膈). In the functions of an *inductorium dorsale* the active energies of a given orb or organic sphere find their purest and most powerful expression. Consequently, the *inductoria dorsalia* are of particular therapeutic significance if the expansive, active functions of an orb are to be influenced. Twelve of the *inductoria dorsalia* are designated by the name of the orb or vital sphere with which they are specifically associated, thus:

Inductorium pulmonale cV13

yin flectentis [*pericardiale*] cV14

cardiale cV15

hepaticum cV18

felleum cV19

lienale cV20

stomachi cV21

tricalorii cV22

renale cV23

intestini crassi cV25

intestini tenuis cV27

vesicale cV28

Additional *inductoria dorsalia* are the

Inductorium regentis cV16

praecordiale cV17

maris ch'i cV24

prima clusarum cV26

pro medio tergo cV29

anuli candidi cV30.

THE CONQUISITORIA ABDOMINALIA ([FU]-MU 腹募)

A number of foramina situated on the abdominal side are complementary in polarity and function to the *inductoria dorsalia*. In these the structive aspects of a given orb or organic sphere find their purest and most powerful expression, for, as the name *mu* 募, *conquisitorium*, suggests, in them the specific energy of the orbs is structively collected and accumulated. Consequently each *conquisitorium abdominale* has particular significance for the treatment of energetic stagnation and of chronic diseases of the corresponding orb. The *conquisitoria abdominalia* corresponding to the twelve orbs are

Aula media (*Conquisitorium pulmonale*) cP1

Atrium pectoris (*Conquisitorium pericardiale*) Rs17

Conquisitorium cardiale Rs14

Conquisitorium hepaticum cH14

Conquisitorium lienale cH13

Conquisitorium stomachi Rs12

Prima clusarum (*Conquisitorium intestini tenuis*) Rs4

Porta lapidea (*Conquisitorium tricalorii*) Rs5

Conquisitorium vesicale Rs3

Cardo caeli (*Conquisitorium intestini crassi*) cS25

Sol et luna (*Conquisitorium felleum*) cF24

Porta pyramidis (*Conquisitorium renale*) cF25.

THE [FORAMINA] RIMICA (HSI [-HSÜEH] 鄰穴)

In certain folds or interstices of the extremities (Chinese: *hsi* 鄰, Latin: *rima*, English: fissure, cleft) physiological energy may accumulate and stagnate. By influencing the foramina which coincide with these clefts, the so-called *foramina rimica*, it is possible to exert a deep-reaching influence on the circulation of energy through the cardinal conduits and their orbs. The *rimica* are of particular significance for the treatment of severe and persistent diseases and ailments. A *rimicum* is situated on each cardinal conduit and on the *cardinales impares retinentes et ascendentes*, as shown in Table 22.

THE [FORAMINA] NEXORIA (LUO [-HSÜEH] 絡穴)

Luo is one of the rare words for which we have introduced two different normative equivalents in order to adequately render its meanings in different contexts: (1) “net,” “reticular,” in Latin: *reticularis*; and (2)

Table 22. The *Foramina rimica* and Their Locations

<i>Cardinalis</i>	<i>Rimicum</i>	
<i>pulmonalis</i>	<i>extremitas cavi</i>	cP6
<i>cardialis</i>	<i>rimicum yin minoris</i>	cC6
<i>renalis</i>	<i>fons aquarum</i>	cR5
<i>fellea</i>	<i>monticulus externus</i>	cF36
<i>hepatica</i>	<i>urbs media</i>	cH6
<i>tricalorii</i>	<i>genus conventum</i>	cT7
<i>pericardialis</i>	<i>porta rimica</i>	cPC4
<i>lienalis</i>	<i>domus lienalis</i>	cL8
<i>intestini crassi</i>	<i>amnis fovens</i>	cIC7
<i>vesicalis</i>	<i>porta metalli</i>	cV63
<i>intestini tenuis</i>	<i>senectus felix</i>	cIT6
<i>stomachi</i>	<i>monticulus septi</i>	cS34
<i>Sinarteria impar</i>		
<i>retinens yin</i>	<i>ripa spissa</i>	cR9
<i>retinens yang</i>	<i>copulatio yang</i>	cF35
<i>ascendens yin</i>	<i>cursores copulati</i>	cR8
<i>ascendens yang</i>	<i>yang tarsi</i>	cV59

“to attach,” in Latin: *nectere*, *nexorius*. We must, however, keep in mind that both terms go back to one and the same Chinese concept.

The contact between a yang or outer orb (*orbis aulicus sive speciei*) and a yin or inner orb (*orbis horrealis sive intimae*) in a functional yoke depends on the linkage between outer and inner cardinal conduits (*cardinalis speciei*, *cardinalis intimae*). This linkage is established by means of the reticular conduits (*luo-mo*) that attach (*luo*) to the cardinal conduits. Every reticular conduit originates in a foramen situated on the cardinal conduit,¹⁵¹ called the [*foramen*] *nexorium* (*luo*-[*hsüeh*]).¹⁵² The *nexoria* play a key role in energy exchange within the functional yokes, and thus quite generally in the diagnosis and therapy of disturbances of metabolism in the wide sense. The

Table 23. The *Foramina nexoria* and Their Cardinal Conduits

<i>Cardinalis</i>	<i>Nexorium</i>	
<i>pulmonalis</i>	<i>lacunae</i>	cP7
<i>cardialis</i>	<i>vicus communicans</i>	cC5
<i>lienalis</i>	<i>caput metatarsalis hallucis</i>	cL4
<i>hepatica</i>	<i>canalis teredinis</i>	cH5
<i>renalis</i>	<i>campana magna</i>	cR4
<i>pericardialis</i>	<i>clusa interna</i>	cPC6
<i>intestini crassi</i>	<i>pervium obliquum</i>	cIC6
<i>intestini tenuis</i>	<i>adminiculans orthopathiam</i>	cIT7
<i>stomachi</i>	<i>abundantia</i>	cS40
<i>fellea</i>	<i>lumen ac splendor</i>	cF37
<i>vesicalis</i>	<i>yang flectens</i>	cV58
<i>tricalorii</i>	<i>clusa externa</i>	cT5
<i>Sinarteria</i>		
<i>regens</i>	<i>incrementum et vigor</i>	Rg1
<i>respondens</i>	<i>cauda columbina</i>	Rg15
<i>Reticularis</i>		
<i>magna lienalis</i>	<i>magnum lienalis</i>	cL21

¹⁵¹See p. 214 above.

¹⁵²*Ling-shu* 10/1036ff.

nexoria already mentioned, and their respective reticular conduits, are shown in Table 23.

THE FIVE INDUCTORIES (*QUINQUE INDUCTORIA*, *WU-SHU* 五腧)

All cardinal conduits either originate or terminate at the tip of an extremity. According to a theory set forth in the first two chapters of the *Ling-shu*,¹⁵³ the energy circulating in a given cardinal conduit first flows weakly from its “well hole” (in Chinese: *ching* 井, in Latin: [*foramen*] *puteale*) situated at the tip of the extremity, and then at each joint increases in quantity, until it finally constitutes a powerful river running through the body.

This theory has proven of practical use within narrow topological limits: nevertheless it clearly contradicts the general classical rules on the directions of the cardinal conduits.¹⁵⁴ This contradiction can only be resolved empirically.

Starting at the tip of the extremity, the first five foramina of each cardinal conduit are assigned the conventional standards

Table 24. Locations of the Five Inductories and Their Correspondences

Location of the Foramen	Name	Correspondence on a Yin Cardinal Conduit	Correspondence on a Yang Cardinal Conduit
Fingertip/tip of the toe	<i>foramen puteale</i> (<i>ching</i> 井)	Wood ^a	Metal
Basic phalanx	<i>foramen effusorium</i> (<i>hsing</i> 榮)	Fire ^b	Water
Metatarsus/metacarpus	<i>foramen inductorium</i> (<i>shu</i> 腧)	Earth ^c	Wood
Forearm/lower leg	<i>foramen transitorium</i> (<i>ching</i> 經)	Metal ^d	Fire
Elbow/knee	<i>foramen coniunctorium</i> (<i>ho</i> 合)	Water ^e	Earth

^a *Ching* = *puteus* = well.
^b *Hsing* = *effundere* = to flow out.
^c See the parenthesis on p. 336 above.
^d *Ching* = *transire* = to pass.
^e *Ho* = *coniungere* = to unite.

¹⁵³1/909f; 2/915ff.
¹⁵⁴See pp. 205–206 above.

of yin, yang, and the Five Evolutive Phases (see Table 24). Thus the points nearest the extremities are implanted even more deeply within the graduated system of therapy.

In therapy the foramina related to the evolutive phases may be influenced in the direction of either the production sequence (Sequence I) or the conquest sequence (Sequence II). If, for example, a pathological repletion of energy is diagnosed in the *orbis pulmonalis*—which corresponds to the evolutive phase Metal—the sensitive point that corresponds to Water, the *foramen coniunctorium cardinalis pulmonalis*, may be needled, in accordance with the rule “in case of repletion the ‘child’ is drained.” If, to the contrary, an exhaustion of the energy in the *orbis pulmonalis* has been diagnosed, the rule “in case of exhaustion the ‘mother’ must be replenished” is applied and the sensitive point corresponding to Earth, *foramen inductorium orbis pulmonalis*, is given preferred attention. These relations reflect the order Earth–Metal–Water in Sequence I.

To facilitate comparison, the Five Inductories of the twelve cardinal conduits are brought together in Tables 25 and 26.

Quite independently from the cardinal conduits on which they are situated, the Five Inductories are ascribed therapeutic affinities solely on the basis of their corresponding evolutive phases. This implies an influence on the unfoldments (*perfectiones*) of the orbs and their pathology. Thus it is considered that

the <i>foramina</i>	should be given attention in case of
<i>putealia</i>	repletion, plethora of the epigastrium
<i>effusoria</i>	heat and fever in general
<i>inductoria</i>	fatigue, pains in the joints
<i>transitoria</i>	difficult respiration; chills and flushes
<i>coniunctoria</i>	<i>contravectio ch'i</i> [circulatory troubles] including disturbed excretory functions, urinary incontinence, diarrhea, collapse

THE FORAMINA [CH'I] ORIGINALIS (YÜAN-HSÜEH 原穴)

The *foramina [ch'i] originalis* (yüan-hsüeh) are likewise mentioned in *Ling-shu* 1/912f and 2/919ff. Their name, according to *Nan-ching* 5/144f, is explained by the fact that the *ch'i originale* (activated *ch'i nativum*¹⁵⁵ stored in the *orbis renalis* and distribut-

¹⁵⁵For these terms see the entries on p. 172.

Table 25. The Five Inductories of the Yin Cardinal Conduits

<i>Cardinalis</i>	<i>Foramen puteale</i> (ching) : Wood	<i>Foramen effusorium</i> (hsing) : Fire	<i>Foramen inductorium</i> (shu) : Earth	<i>Foramen transitorium</i> (ching) : Metal	<i>Foramen coniunctorium</i> (ho) : Water
<i>pulmonalis</i>	<i>metallum</i> <i>structivum</i> cP11	<i>linea piscis</i> cP10	<i>vorago maior</i> cP9	<i>emissarium</i> <i>transitorium</i> cP8	<i>lacus ulnaris</i> cP5
<i>pericardialis</i>	<i>impedimentale</i> <i>medium</i> cPC9	<i>medium palmar</i> cPC8	<i>tumulus magnus</i> cPC7	<i>foramen</i> <i>intermedium</i> cPC5	<i>lacus curvus</i> cPC3
<i>cardialis</i>	<i>impedimentale</i> <i>minus</i> cC9	<i>aula minor</i> cC8	<i>impedimentale</i> <i>laetitia</i> cC7	<i>foramen</i> <i>responsivum</i> cC4	<i>mare minus</i> cC3
<i>lienalis</i>	<i>candor oculus</i> cL1	<i>urbs magna</i> cL2	<i>candidum</i> <i>maius</i> cL3	<i>monticulus</i> <i>tali</i> cL5	<i>fons tumuli</i> <i>yin</i> cL9
<i>hepatica</i>	<i>lanx magna</i> cH1	<i>interstitium</i> <i>ambulatorium</i> cH2	<i>impedimentale</i> <i>maius</i> cH3	<i>altare medium</i> cH4	<i>fons curvus</i> cH8
<i>renalis</i>	<i>fons scatus</i> cR1	<i>fons draconis</i> cR2	<i>rivulus maior</i> cR3	<i>annis recurrens</i> cR7	<i>vallis yin</i> cR10

Table 26. The Five Inductories of the Yang Cardinal Conduits

<i>Cardinalis</i>	<i>Foramen puteale</i> (ching): Wood	<i>Foramen effusorium</i> (hsing): Water	<i>Foramen inductorium</i> (shu): Wood	<i>Foramen transitorium</i> (ching): Fire	<i>Foramen coniunctorium</i> (ho): Earth
<i>intestini crassi</i>	<i>yang extremum</i> cIC1	<i>interstitium alterum</i> cIC2	<i>interstitium tertium</i> cIC3	<i>riulus yang</i> cIC5	<i>stagnuu curvum</i> cIC11
<i>tricalorii</i>	<i>impedimentale clusae</i> cT1	<i>porta suci</i> cT2	<i>insula media</i> cT3	<i>tigris volans</i> cT6	<i>puteus caelestis</i> cT10
<i>intestini tenuis</i>	<i>lacus minor</i> cIT1	<i>vallis anterior</i> cIT2	<i>riulus posterior</i> cIT3	<i>vallis yang</i> cIT5	<i>mare paruum</i> cIT8
<i>stomachi</i>	<i>laetitia repressa</i> cS45	<i>vestibulum internum</i> cS44	<i>vallis demersum</i> cS43	<i>riulus liberans</i> cS41	<i>vicus tertius pedis</i> cS36
<i>fellea</i>	<i>yin penetrans pedis</i> cF44	<i>riulus coercitus</i> cF43	<i>lacrimarum instantium pedis</i> cF41	<i>divisio carnis</i> cF38	<i>fons tumuli yang</i> cF34
<i>vesicalis</i>	<i>yin supremus</i> cV67	<i>vallis communicans vesicalis</i> cV66	<i>os ligatum</i> cV65	<i>olympus</i> cV60	<i>medium lacunae</i> cV40

Table 27. The *Foramina [ch'i] originalis* and Their Reticular Conduits

<i>Cardinalis</i>	<i>Foramen [ch'i] originalis</i>	
<i>intestini crassi</i>	<i>valles coniunctae</i>	cIC4
<i>tricalorii</i>	<i>stagnum yang</i>	cT4
<i>intestini tenuis</i>	<i>foramen carpium</i>	cIT4
<i>stomachi</i>	<i>yang impedimentalis</i>	cS42
<i>fellea</i>	<i>agger monticuli</i>	cF40
<i>vesicalis</i>	<i>os pyramidale</i>	cV64

ed throughout the organism under the aspects of *ch'i genuinum*, *constructivum*, *et defensivum* by the influence of the *orbis tricalorii*) concentrates with particular intensity in these foramina. In other words, the *foramina originalis* represent sensitive points through which the physician may directly and profoundly influence the native constitution of an individual. They are all situated in the metacarpal or metatarsal regions. Every cardinal conduit has a *foramen originalis*, but as a rule those of the yin cardinal conduits are identical with one of the Five Inductories (*quinque inductorioria*). We may therefore confine ourselves to an enumeration of the *foramina originalis* situated on the *cardinales yang* (Table 27).

THE FORAMINA CONVENTORIA (HUI-HSÜEH 會穴)

According to a theory set out in *Nan-ching* 45¹⁵⁶ the eight principal constituents of the organism (yang orbs, yin orbs, *ch'i*, *hsüeh*, and so on), even though they are already associated directly and indirectly with numerous foramina, is each represented "generically" by a particular foramen. In this sensitive point, called *foramen conventorium* (*hui-hsüeh* 會穴), the specific energy of the constituent is concentrated, and thus is accessible to directed and intensive therapeutic measures. Practitioners often avail themselves of this possibility, especially in the event of fever diseases, as the commentator Ting Te-yung noted in the Sung period.¹⁵⁷ The eight principal constit-

¹⁵⁶*Nan-ching* 4/112-114.

¹⁵⁷P. 114.

Table 28. The Eight *Conventus* and Their *Foramina conventoria*

<i>Conventus</i>	<i>Foramen conventorium</i>	
<i>orbium horrealium</i>	<i>conquisitorium lienale</i>	cH13
<i>orbium aulicorum</i>	<i>conquisitorium stomachi</i>	Rs12
<i>ch'i</i>	<i>atrium pectoris</i>	Rs17
<i>hsüeh</i>	<i>inductorium praecordiale</i>	cV17
<i>ossium</i>	<i>radius magnus</i>	cV11
<i>medullae</i>	<i>campana suspensa</i>	cF39
<i>nervorum</i>	<i>fons tumuli yang</i>	cF34
<i>sinarteriarum</i>	<i>vorago maior</i>	cP9

uents (*conventus*) and their corresponding *foramina conventoria* are shown in Table 28.

THE FORAMINA COPULO-CONVENTORIA (CHIAO-HUI-HSÜEH 交會穴)

With the exception of the *cardinalis cardinalis*, each *cardinalis* and each *cardinalis impar* shares one, two, or even more of its foramina with other conduits. In these sensitive points, called *foramina copulo-conventoria* (*chiao-hui-hsüeh*), the different energies flowing in the conduits concerned meet (in Chinese: *hui* 會, in Latin: *convenire*) and mingle (in Chinese: *chiao* 交, in Latin *copulare*). By influencing a *foramen copulo-conventorium*, the flow of energy is simultaneously modified in more than one conduit and its corresponding orb. The *foramina copulo-conventoria* are listed at the end of the description of each conduit above.

Conclusion

The preceding account attempts to outline the system of correspondences in Chinese medicine and to lay terminological foundations for more extensive investigations in its vast and immensely rich literature. It is our intention to elucidate in the future the ramifications and the practical applications of these correspondences in the separate disciplines of diagnostics, pathology, acupuncture, pharmacology, and pharmacotherapy. It is our hope that other scholars will join us in this task.

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