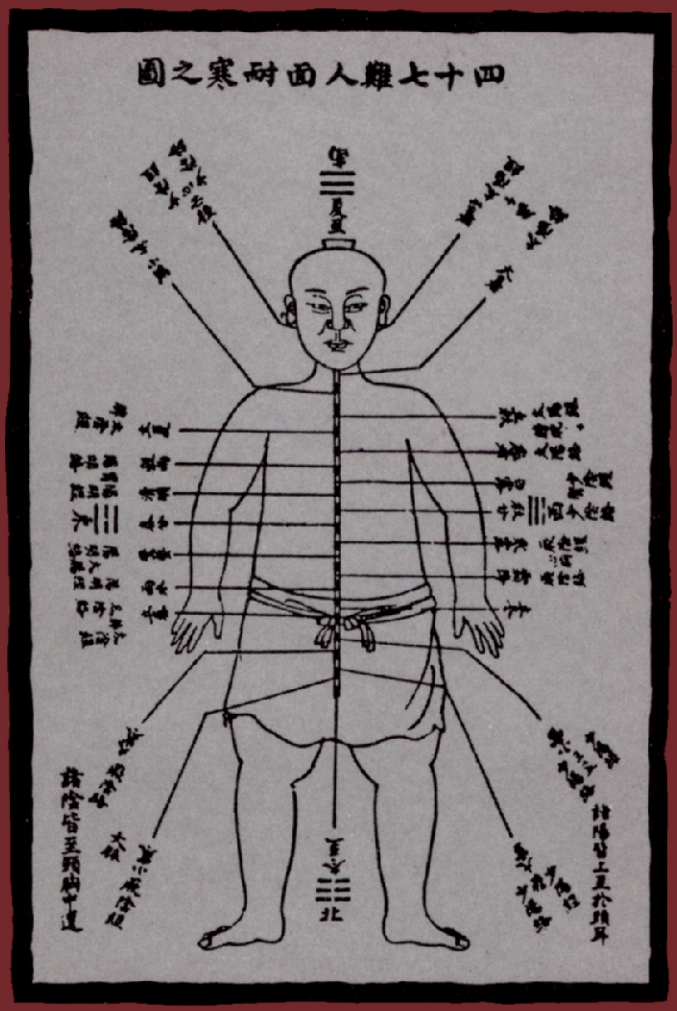
Medicine in China

NAN-CHING

The Classic of Difficult Issues

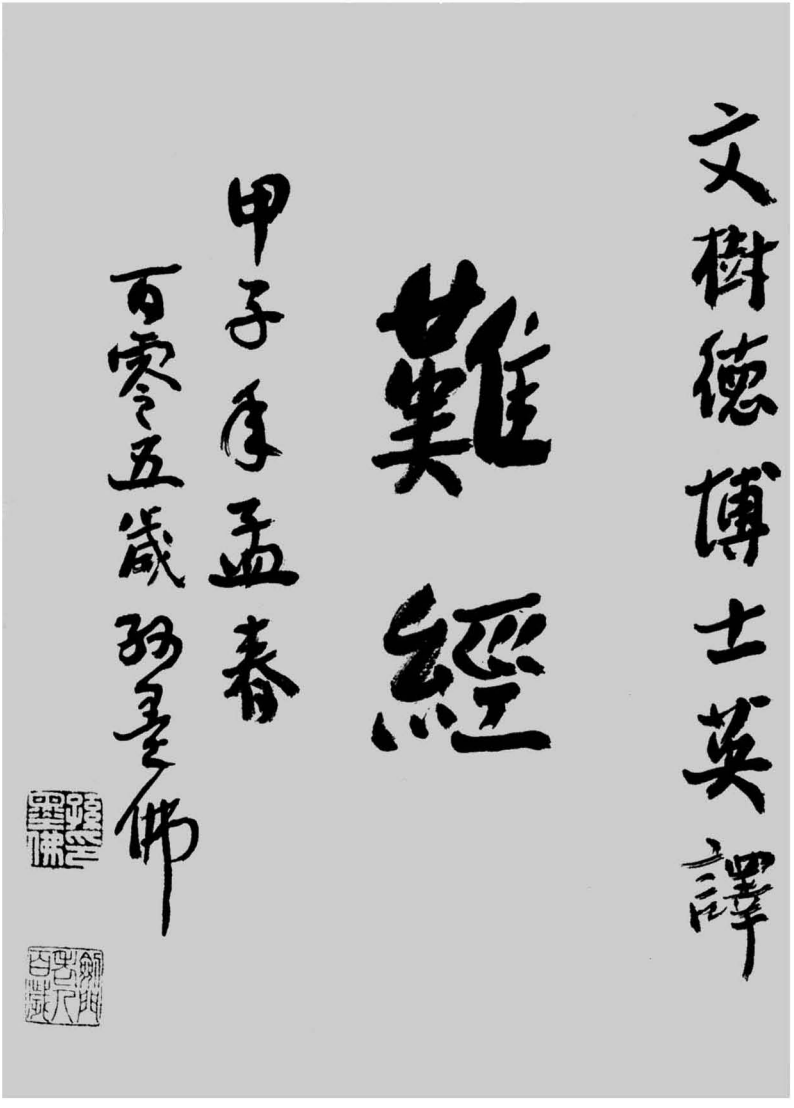
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The Chinese Medical Classics

NAN-CHING



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The Chinese Medical Classics

NAN-CHING
The Classic of Difficult Issues

With commentaries by Chinese and Japanese authors
from the third through the twentieth century

translated and annotated by
Paul U. Unschuld

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Part I
Prolegomena

Introductory Remarks

The *Nan-ching* is an ancient Chinese medical classic; it was compiled, probably, at some time during the first or second century A.D. For the past eight or nine centuries, the *Nan-ching* has been overshadowed by the reputation and authority of the "original" classic, the *Huang-ti nei-ching* ("The Yellow Emperor's Inner Classic") with its two largely different segments, the *Huang-ti nei-ching su-wen* (or *Su-wen*) and the *Huang-ti nei-ching ling-shu* (or *Ling-shu*). The present edition of the *Nan-ching* combines a translation of its textus receptus and of selected commentaries by twenty Chinese and Japanese authors of the past seventeen centuries with an interpretation by this author. One of its goals is to demonstrate that the *Nan-ching* should once again (as was the case until early this millennium) be regarded as a significant and innovative work that marks the apex, and also the conclusion, of the developmental phase of the conceptual system known as the medicine of systematic correspondence. The contents of the *Nei-ching* texts, in contrast, should be appreciated as a collection of extremely valuable transitory stages in this developmental phase—valuable because they reflect various historical steps as well as a wide range of diverging (and even contradictory) theoretical arguments.[1] These arguments characterize the genesis of a system of therapeutic ideas and practices which has a formative period that can be traced from its first documented sources extant (the so-called Ma-wang-tui texts of about the late third century B.C.) to the heterogeneous contents of the *Nei-ching* texts and, finally, to the homogeneous and highly systematized message of the *Nan-ching*.

The origin and contents of the *Nan-ching* justify an identification of this work as *the* classic of the medicine of systematic correspon-

dence. Whether this was intended by its original (unknown) author or whether it is the result of editorial work by later scholars, the *Nan-ching* covers—in an unusually systematic fashion—all aspects of theoretical and practical health care perceivable within the confines of the yinyang and Five Phases doctrines, as defined by the original medicine of systematic correspondence. I speak here of the "original" medicine of systematic correspondence because later admixtures to this conceptual system—such as the utilization of drugs (attempts to create a pharmacology of systematic correspondence were not undertaken before the twelfth century A.D.)[2]—do not appear in the *Nan-ching*. Such persistent elements of traditional Chinese health care as demonological medicine and religious healing were not taken into consideration either (apparently irreconcilable with the classic concepts of systematic correspondence, a demonology of systematic correspondence was developed only as late as the early Ch'ing dynasty).[3]

The *Nan-ching* is comprehensive: it addresses questions concerning the location, size, and normal functions of the basic units that constitute the organism; discusses the origins and the nature of illnesses; outlines a system of therapeutic needling; and develops—in great detail—an innovative approach to diagnosis.

To date, no seriously philological translation of the *Nan-ching* has existed in any Western language (the same applies to other classic and ancient texts of traditional Chinese medicine, with one exception).[4] This might be regretted for a number of reasons. While a number of the classical writings of ancient European medicine (such as the *Corpus Hippocraticum* of the sixth century B.C. through the first century A.D. and Galen's works of the second century A.D.) are available in philologically mature and dependable renderings in modern languages[5], no Chinese equivalents exist that could serve as a solid basis for comparative and analytical research for those who cannot read the ancient Chinese texts themselves.

Also, in recent years various factors have contributed to an increasing interest in the West in Chinese traditions of health care. An impressive array of books has been published in English and other Western languages on the theory and practice of "Chinese medicine" (with only an extremely limited number of their authors having access to Chinese primary sources), and Chinese medicine (mostly acupuncture) is practiced in almost every American and Western

European city. Yet one may wonder whether these developments occur on a firm basis in terms of a valid understanding of the origins, nature, and history of the concepts and practices that constitute traditional Chinese medicine. One can hardly escape the impression that the so-called theoretical foundations of Chinese medicine outlined in these books remain closer to an occidental mode of thinking than to the Chinese way of understanding health and health care which they purport to convey.

On the level of individual concepts, one of the most commonly encountered distortions has resulted from attempts to employ a concept of "energy" in order to illustrate traditional Chinese notions of human physiology and illness etiology. Historically, though, even the core Chinese concept of *ch'i* bears no resemblance to the Western concept of "energy" (regardless of whether the latter is borrowed from the physical sciences or from colloquial usage).[6]

A second major distortion is unavoidable where attempts are undertaken to render the conceptual contents of traditional Chinese medicine in more or less artificially created terms borrowed from ancient Greek or Latin. This approach is questionable for various reasons. It creates the incorrect notion that one set of clearly definable technical terms has accompanied the medicine of systematic correspondence for the past two thousand years. However, even a comparison of the *Nei-ching* and the *Nan-ching* demonstrates that a significant number of identical terms was employed to express rather different ideas. The use of a Greco-Latin terminology in Western secondary literature not only generates a false image of conceptual stringency in traditional Chinese medical terminology but also neglects the internal dynamics of traditional Chinese medicine over time.

Another reason for the inadequacy of Greco-Latin terminology in rendering traditional Chinese medical texts is that the core terms of the medicine of systematic correspondence (and many terms of secondary importance) rarely reached the level of abstraction from the vernacular that is characteristic of modern Western medical terminology. A number of Chinese terms appear to have been created deliberately to denote a specific concept without carrying a colloquial meaning. Such terms are quite difficult to render in Western languages, especially when they do not correspond to any established Western concept. In these cases it is left to the discretion of the philologist whether to use a transcription of the Chinese pronunci-

ation of the term in question (accompanied by a definition of its meaning) or whether to introduce a newly created Western term. In all other cases, though, the vernacular terms employed in traditional Chinese medical literature serve a specific metaphorical function in addition to their technical purpose. They carry specific images that come immediately—consciously or subconsciously—to the mind of the Chinese reader. These images are most important. They have been, as I have shown elsewhere,[7] quite decisive for the acceptance of the medicine of systematic correspondence by certain strata of Chinese society because they reflect both a recognizable environmental reality and a specific social ideology, which they then project into the organism. The more a conceptual system of health care concerning the nature, origin, prevention, and treatment of crises (i.e., illnesses) of the individual organism corresponds to notions concerning the nature, origin, prevention, and treatment of crises of the social organism harbored by a group in society, the more plausible and acceptable this conceptual system of health care—and the practices it recommends—will be to that group. If we wish, in our renderings of ancient Chinese medical texts, to recreate as much as possible their original messages and imagery, we will prefer a translation that does not bury Chinese references to a desired or existing everyday social and physical reality under the pseudo-scientific guise of Greco-Latin terminology.

A third major distortion encountered in nearly all European and American attempts to characterize traditional Chinese medicine is related to this issue of terminology; it results from efforts to squeeze the enormous array of concepts and schools of thought in traditional Chinese medicine (which are sometimes mutually contradictory, antagonistic, or exclusive) into the kind of homogeneous, logically coherent system of ideas and practices that is so attractive to the Western mind. Here we encounter a most fundamental misunderstanding. In contrast to the notion of science that dominated the West for centuries (and corresponding only to some developments in modern physics), over the past two millennia the Chinese rarely attempted to generate one coherent worldview designed to embrace—without logic incoherences—as many phenomena perceived in the world as possible, thus neglecting (or even denigrating) all phenomena that do not fit into it (Thomas Kuhn's notions of "scientific revolution" and "periods of normal science" are hardly applicable to Chinese history

of science). One might argue that such aspirations in the West have been fostered by an extreme sense of confidence in the perceptive faculties of the human species; it might also be worthwhile to consider whether what one might call mono-paradigmism is not somehow linked to the Judeo-Christian emphasis on monotheism.

Traditional Chinese medicine differs from European science in that it appears to be based on what one might call patterned knowledge. Various patterns of knowledge—sometimes overlapping, sometimes antagonistic and mutually exclusive—exist side by side in the literature and probably, in the minds of the people. There have been Chinese authors who, for reasons about which we can only speculate, have rejected some and accepted only a limited number of other very specific patterns. This is true both on the level of macro-patterns (in that some intellectuals objected to demonological knowledge while acknowledging the paradigm of systematic correspondence) and on the level of micro-patterns (in that some proponents of the paradigm of systematic correspondence rejected the Five Phases concepts, which represent one pattern of knowledge within the paradigm of systematic correspondence, while relying solely on the yinyang doctrine which represents another pattern within that paradigm). In general, however, a notion seems to have prevailed in China which lent some justification to all patterns of human knowledge. A specific pattern might be useful for handling a certain issue or situation successfully, and it might be contradicted logically by another pattern of knowledge that had also proven to be useful for handling the same (or another) issue. Both patterns—and this seems to have been the dominant attitude in Chinese history—were therefore legitimized. The "either/or" approach that springs to a mind trained in the Western tradition appears to have been posed with much less persistence in traditional Chinese medicine. Hence authors did not find it difficult to propose, in one and the same book, therapeutic guidelines derived from mutually exclusive paradigms or patterns of knowledge. Such "pragmatic" tendencies have been observed in the behavior of patients and practitioners all over the world: wherever two or more conceptual systems of health care coexist, the population is known to oscillate between these systems and utilize them eclectically or syncretically according to its perceived needs. What appears particularly characteristic of China is the fact that this conciliatory attitude toward differing patterns of knowledge is so enormously pervasive.

True, heated polemics were exchanged between the proponents of contradictory paradigms, but once a new pattern had existed long enough, its antagonistic relation with older paradigms tended to decrease in importance until it was accepted into the heterogeneous pool of patterns from which a patient or practitioner could select the one most suitable for coping successfully with the specific problem at hand.

In its outline of diagnosis, the *Nan-ching* itself provides ample evidence of a harmonious coexistence of micro-patterns within the paradigm of systematic correspondence—micro-patterns that have a common theoretical basis but that are, nevertheless, difficult to reconcile with one another. Within his accepted conceptual framework, the author of the *Nan-ching* linked differing patterns of diagnosis without posing the either/or question that is implicit in all Western secondary literature on traditional Chinese medicine. Western authors seem to be continually forced to decide which single pattern of knowledge (whether on the macro- or on the micro-level) they should present to their readers. Almost unanimously, they have not accepted Chinese demonological and religious therapies as facets of traditional or contemporary Chinese medicine, despite the fact that these patterns of knowledge have exerted a tremendous impact on health care in China from remote antiquity up to the most recent times. On a smaller scale, to give another example, the either/or approach demands an answer to whether terms like *hsin* ("heart"), *kan* ("liver"), and *p'i* ("spleen") must be understood solely as references to abstract functional systems that do not necessarily correspond to tangible anatomical structures (as some passages in ancient Chinese literature suggest) or as designations of concrete structures within the organism (as other passages suggest). Clearly, both notions have coexisted in traditional Chinese medical literature, so it should be a moot point as to which interpretation of the Chinese terms is correct.

As a consequence of decisions in favor of one or another notion or pattern of knowledge, Western authors writing on traditional Chinese medicine tend to be selective and to omit all patterns of knowledge that fail to correspond to the demands of conceptual coherency or stringency (perhaps this attitude is motivated by an underlying fear that Chinese medicine otherwise might appear "unscientific" to a contemporary audience). In the short run, such a

streamlined Chinese medicine may indeed generate the attraction intended by its advocates, especially if it appears clad in Greco-Latin terminology and based on the Western concept of energy. In the long run, however, this does a disservice not only to those who wish to learn about the real nature of traditional Chinese medicine but also to the traditional conciliatory worldview underlying the patterned knowledge of traditional Chinese health care—and to whatever beneficial effects that worldview may still promise to humanity in general.

The present edition of the *Nan-ching* shall point to a different direction. Because it includes not only the entire text itself but also selected commentaries from twenty authors of the third through the twentieth century, the reader will become familiar both with the contents and general history of the reception of this text through the centuries and with differences in opinion voiced by medical authors over time. Consequently, a vivid portrait of an ongoing discussion should emerge which reflects some (and only some) of the dynamics inherent in traditional Chinese medicine and which documents some of the strengths and weaknesses of the concepts that underlie the medicine of systematic correspondence.

However, this edition of the *Nan-ching* should serve primarily as a research tool. It is hoped that the publication of this book will stimulate others to embark on the difficult task of philological analysis of other writings from the history of Chinese medicine, and to develop ever-improving methodologies for conveying the concepts they contain to a Western readership. It is only with the understanding resulting from such analysis that historians, anthropologists, sociologists, and others concerned with the exploration of science and knowledge will have the tools that permit them to pose comparative and other questions. And it is only with this kind of access to the primary sources that those interested in the practice of Chinese medicine as an alternative to Western medicine will be in a position to determine whether the concepts of traditional Chinese medicine are indeed applicable to a contemporary Western clientele in any meaningful way.

In conclusion I should like to point out, with sincere gratitude, the unconditional support I received from the China Research Institute for the History of Medicine and Medical Literature at the Academy of Traditional Chinese Medicine in Beijing, where I enjoyed ideal working conditions during two study periods in 1982 and 1983. My special thanks go to Professors Ma Jixing and Ma Kanwen, who

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Historical Significance of the *Nan-ching*

The prehistory of the *Nan-ching* as a work marking the apex of the application of the concepts of yinyang and of the Five Phases to medicine in Chinese antiquity may have begun at some time in the third century B.C. with the emergence of the medicine of systematic correspondence. As far as we can judge from the evidence available today, before the third century B.C., health care in China was based on a recognition of an ancestral responsibility in matters of illness and health (a doctrine that seems to have dominated during the Shang and early Chou), and on an awareness of the activities of malevolent demons as causative agents of human illness.[8] In addition, although less well documented, it must be assumed that pharmaceutical drugs played an important role in health care (without necessarily being linked to either demonological or ancestral concepts). Historical sources, such as the *Tso-chuan*, contain many references to nonmetaphysical concepts of etiology which allegedly date back as far as the sixth century B.C. Yet whether, for instance, the remarks made by the physician Ho (when he reproached the Marquis of Chin for his excessive intercourse with women) to the effect that "the six heavenly influences [i.e., yin, yang, wind, rain, obscurity, and brightness]—when they are in excess—produce the six diseases" do indeed reflect a mode of thinking existing at that time—or whether (as I assume) they constitute a retrospective political metaphor phrased from the perspective of half a millennium later—can hardly be decided as long as no evidence from the era in question has come to light.[9]

The earliest Chinese medical texts extant (which are also the earliest ones we know of) are the texts discovered at Ma-wang-tui. Together with the data in historical and philosophical sources of the last

centuries B.C., these texts suggest that, concurrently with the first unification of the Chinese empire between the third and the first centuries B.C., ancestral and demonological concepts of health care were supplemented by—and lost their dominant position to (at least among most members of the literate strata in society)—a conceptual system employing nonmetaphysical notions of natural law.[10] This new medicine appears to have been developed as a consequence of the emergence of at least two philosophical schools (with origins traceable to the fifth century B.C.) that introduced paradigms of systematic correspondence to China. The doctrines they expounded were based on the yinyang and Five Phases paradigms. The representatives of the two doctrines opposed each other vehemently in the beginning, and yet—in a manner typical of subsequent developments—neither was the contradiction between the two doctrines solved in a true synthesis, nor did one paradigm win over the other. Rather, the two were linked (although this proved by no means an easy task). Thereafter, the rise, transformation, and disappearance of any phenomenon in the real world or in the world of concepts could be interpreted by referring to its correspondence to the interactive dynamics of the yinyang categories of all existence, to the interactive dynamics of the Five Phases of all existence, or to both—whichever appeared to be most conclusive. A Western scientist might ask (as a few Chinese writers did): "Are there five or six basic functional systems in the organism?" A proponent of the pattern approach characteristic of traditional Chinese medicine might have answered: "It depends! Five if you wish to apply the Five Phases pattern, and six if you prefer to apply the yinyang pattern."

Throughout its history of two thousand years, the medicine of systematic correspondence has been transformed and expanded. It has even been linked to originally rivaling paradigms—when the Zeitgeist allowed for such bridges. The medicine of systematic correspondence has always been the subject of probing debates among intellectuals and practitioners of traditional Chinese medicine; over the centuries, there have been countless attempts to reconcile its basic tenets with thoughts and experiences gained by physicians in actual clinical therapy. Yet the formative period of the medicine of systematic correspondence appears to have been marked by extraordinary dynamics within a relatively short span of time—dynamics that were

unsurpassed even by the developments between the twelfth and fifteenth century. The medicine of systematic correspondence may be traced from a collection of individual writings of the late third or early second century B.C. (unearthed from the tombs at Ma-wang-tui in the early 1970s) which recommend health care and therapy based on demonology, concepts of magic and systematic correspondence, as well as surgical and pharmaceutical knowledge that may have been derived in part from experience and observation (without theoretical underpinnings).[11] From here, it may be traced to the *Huang-ti nei-ching* anthology of systematic correspondence of the second or first century B.C., in which only a few allusions to demonology and drug lore remain and thence to its conclusion—that is, to the compilation of the *Nan-ching* around the first century A.D.

This early phase of development included the struggle between the yinyang and Five Phases doctrines and their merger in the field of medicine; the transition of the concept of "wind" from a spirit entity to a nonmetaphysical natural phenomenon responsible for illness; and the supplementation—and partial replacement—of the concept of "wind" by a concept of "vapors" (*ch'i* 氣) or "finest matter influences" that underlie all physiological and pathological change. This phase also included an innovative understanding of the functional structure of the organism and the introduction of a therapeutic technique hitherto unknown (or at least undocumented) in China—namely, needling or acupuncture.

The significance of the *Nan-ching* in this historical context is twofold. First, its unknown author contributed to the formative period of the medicine of systematic correspondence by creating a conceptual system of medical theory and practice that for the first time consistently accounted for the "discovery" of a circulatory movement in the organism (documented earlier in the *Huang-ti nei-ching* texts).[12] Second, the *Nan-ching* marks the end of this formative epoch because it discarded all the irrelevant ballast of the past and concentrated—in a most coherent manner—on nothing but the most advanced concepts of systematic correspondence. No similar work has since been written.

In devising his conceptual system, the author of the *Nan-ching* adopted, with no change, a number of concepts from the *Huang-ti nei-ching* texts. In addition, he borrowed some older terms but

adapted them to his own ideas by presenting them with a modified meaning. Finally, he introduced a series of innovative terms and concepts to complete the doctrine he intended to teach.

The core idea around which the entire *Nan-ching* appears to be centered is a modification of diagnosis and therapy in accordance with the "discovery" of a circulatory movement of vapor-influences (and blood) in the organism—a discovery that may have occurred some time during the second century B.C.[13] Two of the Ma-wang-tui manuscripts of around 200 B.C. (i.e., the *Shih-i mo chiu ching* 十一脈灸經 texts) refer to eleven vessels that permeate—separately and without mutual interconnection—the human body. Six of these vessels extend upward from the feet into abdomen and chest (some of them reaching the head); five are described as extending from the hands into the chest or head. These vessels are filled with ch'i-vapor; they may suffer from depletion or repletion, or from unusual movements of their contents. Each of these vessels has its own illnesses that produce a characteristic set of symptoms. The sole treatment recommended for manipulating the contents of the eleven vessels is heat, applied by burning a particular herbal substance on the courses the afflicted vessels are believed to take. No specific points at which to conduct such treatment are identified.

By the time those sections of the *Huang-ti nei-ching* texts were compiled that are concerned with physiology and needling, significant changes had taken place. Twelve vessels were named which take different courses in comparison to the eleven vessels of the Ma-wang-tui scripts and which form an interconnected system of "streams" or "conduits" (*ching* 經) that extends throughout the body. The circuit of these conduits represented only the central structure of a fine net of passageways formed—in addition to the main conduits—by so-called network-vessels (*lo-mai* 絡脉) and "secondary vessels" (*sun-mai* 孫脉). Through these conduits, an endless flow of vapor-influences was believed to pass, partially taken in from the outside environment and partially generated by the organism itself. Each of the vessels was known to correspond to one of the basic functional units in the body, and to signal—through changes occurring in the movement inside it—illnesses affecting the corresponding unit. The movement in the vessels caused the vessels themselves to pulsate in a particular way. Points were defined all over the body where the individual conduit-vessels could be palpated to assess, through the condition of their

movement, the condition of the functional units with which they were associated. For treatment, the *Huang-ti nei-ching* recommended primarily the insertion of needles at specific locations on all twelve conduit-vessels. Since needling was first mentioned in China in the *Shih-chi* 史記 of 90 B.C., and since it obviously was not known to the authors of the manuscripts unearthed from the Ma-wang-tui tombs (who recorded every other possible mode of treatment), we may assume that the acupuncture sections of the *Nei-ching* were conceptualized and compiled some time during the late second or first century B.C.[14]

The author of the *Nan-ching* may have recognized a contradiction between the notion of an ongoing circulatory movement in the vessels and the idea that each vessel has to be diagnosed and treated as if it constituted an individual entity. If the influences pass through an endless circle of conduits again and again, it is difficult to imagine that the quality of their movement changes when they leave one section of the circuit to enter the next. Hence it is almost irrelevant where the movement is examined: one point on the circuit should reveal all the information needed. Consequently, the author of the *Nan-ching* discarded all locations on the body hitherto used for palpating the vessels, with the exception of one (or, under certain circumstances, two). A problem arose from this concentration, however—that is, how could one gain from a single point the same information on the condition of the individual functional units of the organism which had been gathered previously from locations spread all over the body? The information needed to assess a patient's health and to devise and conduct a proper treatment on the basis of the concepts of systematic correspondence was quite complex. It is one of the merits of the author of the *Nan-ching* that he developed adequately sophisticated diagnostic patterns by linking some forty-seven perceivable types of movement in the conduit-vessels (palpable in various surface or vertical sections at the wrist of one or both hands) to all the normal and abnormal states known to affect the functional units of the organism in the course of the annual seasons. All these patterns were, of course, grounded in the concepts of systematic correspondence.

In devising his system of therapy, the author of the *Nan-ching* may have started from conclusions similar to those upon which he based his diagnostic system. Why prick the individual sections of the circuit through holes scattered all over that circuit if the vapor-

influences passing through the sections are one and the same? Hence it should be no surprise that the *Nan-ching* does not mention conventional circuit-needling at all, but recommends, first, the needling of "accumulation points" on the back and front of a patient where certain undesired influences gather and can be removed. Second, the *Nan-ching* outlines what we may call "extremities needling," a scheme previously documented in the *Ling-shu*. In this scheme, twelve streams (running from hands or feet to elbows or knees, respectively) are conceptualized, with five (or six) holes on each. These streams (ching 經) are associated with the basic functional units of the organism, but they are not seen as part of a circuit. Through inserting needles into the holes (bearing such telling names as "well," "brook," "rapids," "stream," and "confluence"), it is possible, according to the *Nan-ching*, to influence the organism's basic functional units in any way desired.

The Contents of the *Nan-ching*

An innovative diagnostic approach and a coherent concept of needling therapy are, on first glance, the two central messages conveyed by the *Nan-ching*; they represent, however, but two ingredients of a virtually complete conceptual system of medical care that also includes a detailed discussion of physiology, etiology, and pathology.

As is the case with the editions of the *Su-wen* and the *Ling-shu* that are extant, the textus receptus of the *Nan-ching* consists of eighty-one sections. In the *Su-wen*, all eighty-one sections are designated by a specific topic to which is added consistently the term *lun* 論 ("discussion" or simply "on..."); in the *Ling-shu*, only a fraction of the eighty-one section titles carries the adjunct lun, while the majority have only the topic discussed as their title. In the *Nan-ching*, in contrast, all eighty-one sections are merely called *nan* 難, and they are numbered consecutively with no topics appearing as titles. The term nan has been interpreted by Eastern and Western authors in various ways. Hsü Ta-ch'un 徐大椿, an eminent eighteenth century author of conservative medical writings and a commentator on the *Nan-ching*, read nan as "question-and-answer dialogue" or "examination." He concluded: "The aim [of the *Nan-ching*] is to explain difficult issues in the text of the classic. Hence it poses questions concerning these difficult issues (*wen-nan* 問難) and, then, clarifies them. Therefore it is called *Nan-ching*."[15] Okanishi Tameto 岡西爲人, the late Japanese historian of Chinese medical literature, followed Hsü Ta-ch'un here when he identified nan as wen-nan,[16] and so, most recently, did Ku Wei-ch'eng 賈維誠, the editor of *San-pai chung i-chi lu* 三百種醫籍錄.[17]

Rather than emphasizing the question-and-answer structure of the

Nan-ching, other authors have understood nan as referring to the "difficult" nature of the issues discussed. Li Chiung 李駉, a thirteenth century author of a commentated *Nan-ching* edition, wrote in his preface that the *Nan-ching* "was structured as a fictitious dialogue in order to elucidate doubtful and difficult meanings. In all, it consists of eighty-one sections. Hence it is called the 'Classic of Eighty-One Difficult Issues.'"[18]

A third noteworthy explanation of the title was offered by Itō Kaoru 伊藤馨, author of a thoughtful etymological *Nan-ching* commentary (which was never published; his original manuscript is in the Fujikawa Library of Kyoto University). Itō may have had in mind the title of section twelve of *Han-fei-tzu* 韓非子 ("Shuo nan" 說難) when he stated: "The meaning of the character nan is that of *shuo* [here 'to instruct', 'to persuade'] as in *shuo nan* ['the difficulties of persuasion'].[19] It was used in antiquity to express the meaning of 'instruction'. It is, therefore, quite appropriate to consider [the wording] *pa-shih-i nan* 八十一難 as carrying the meaning *pa-shih-i shuo* 八十一說 ['eighty-one instructions']."[20]

Over the centuries, various schemes have been introduced to group the eighty-one difficult issues. Allegedly dating back to the T'ang commentator Yang Hsüan-ts'ao 楊玄操 (eighth century) is a system of thirteen chapters that was repeated by the *Nan-ching chi-chu* 難經集註 edition of the early sixteenth century.[21] Other editions followed a classification initiated by Wu Ch'eng 吳澄 (1247–1331), a literatus who grouped the eighty-one difficult issues into only six chapters.[22] These two approaches to dividing the eighty-one sections of the *Nan-ching* into meaningful groups or related subjects adopted an identical order of the individual difficult issues. Yet a few commentators, especially those of more recent times, have felt the need to rearrange—and even cut apart—a number of difficult issues to recombine segments of the text they interpreted as originally belonging together.[23] And concurrent with contemporary attempts to filter out of the entirety of traditional Chinese medicine those elements that some authors consider worth preserving and utilizing in practice, a few editions have been published recently which—in contrast to all former editions (which included even those sections of the *Nan-ching* considered to be wrong or absurd)—present not the complete text but only selected passages.[29] In the present edition of the complete text, the eighty-one difficult issues are presented in the tra-

ditional order adopted by all the pre-eighteenth-century editions I have seen. Since the original division of the text into "chapters" prior to Yang Hsüan-ts'ao—if there was one—is no longer known, I have adopted the six-chapter scheme introduced by Wu Ch'eng for its conciseness and clarity.

The following is a survey of the contents of each of the eighty-one difficult issues grouped in six chapters.

CHAPTER ONE: THE MOVEMENT IN THE VESSELS AND ITS DIAGNOSTIC SIGNIFICANCE

The first difficult issue
Explanation of the significance of the "inch-opening" for diagnosing illnesses through investigating the movement in the vessels.

The second difficult issue
Introduction of the first subdivision of the inch-opening into an "inch-section" and a "foot-section," divided by a line called "gate."

The third difficult issue
Discussion of the terms "great excess," "insufficiency," "mutual takeover by yin and yang," "turnover," "overflow," "closure," and "resistance" as diagnostic parameters indicated by specific movements in the vessels.

The fourth difficult issue
Explanation of yin and yang patterns of movement in the vessels, and introduction of the concept of three longitudinal levels in the movement in the vessels.

The fifth difficult issue
Introduction of the concept of five longitudinal levels in the movement in the vessels, and of a method to distinguish these levels.

The sixth difficult issue
Discussion of the terms "yin abundance, yang depletion" and "yang abundance, yin depletion" as diagnostic parameters indicated by specific movements in the vessels.

The seventh difficult issue
Explanation of the significance of the appearance of any of the three yin and three yang kinds of movement in the vessels as they are related to the six periods within one year.

The eighth difficult issue
Explanation of the significance of the "moving influences" (also called "vital influences") in the organism, as appearing at the inch-opening.

The ninth difficult issue
How to distinguish illnesses in the depots and palaces by the speed of the movement in the vessels.

The tenth difficult issue
Introduction of the concept of "ten variations" in the movement in the vessels, as can be felt in the different sections at the wrist that are associated with specific depots.

The eleventh difficult issue
Explanation of the concept that one depot is void of influences if the movement in the vessels stops once in less than fifty arrivals.

The twelfth difficult issue
Introduction of the concept that the internal or external parts of the organism may be cut off from the movement in the vessels.

The thirteenth difficult issue
Introduction of the concept of a correspondence between a person's complexion, the movement in the vessels as felt at the inch-opening, and the condition of the skin in the foot-section of the lower arm.

The fourteenth difficult issue
Introduction of the concepts of "injured" (i.e., slower than usual) and "arriving" (i.e., faster than usual) movements in the vessels; also, discussion of the significance of the presence of a movement in the vessels at the inch-section when no movement can be perceived at the foot-section, and vice versa.

The fifteenth difficult issue
Elucidation of the changes in the movements in the vessels in accordance with the passing of the four seasons.

The sixteenth difficult issue
Discussion of various methods to diagnose illnesses by taking internal and external evidence into account.

The seventeenth difficult issue
How to predict a patient's impending death or survival by comparing the movement in his vessels with other manifestations of his illness.

The eighteenth difficult issue
Systematized presentation of the correspondences of the yin and yang conduits with the inch-, gate-, and foot-sections near the wrist where the movement in the vessels can be felt, on the basis of the mutual generation order of the Five Phases. Also, discussion of methods for recognizing internal accumulations and chronic illnesses through the movement in the vessels.

The nineteenth difficult issue
Introduction of the concept of differences in the movement in the vessels in males and females.

The twentieth difficult issue
Introduction of the concepts of hidden and concealed movements in the vessels, of doubled influences and of lost influences.

The twenty-first difficult issue
On the prognostic significance of situations where a patient's bodily appearance shows signs of illness while the movement in his vessels does not, and vice versa.

The twenty-second difficult issue
Elaboration of the concepts of illnesses in the vessels that are "excited" and of those that are "generated."

CHAPTER TWO: THE CONDUITS AND THE NETWORK-VESSELS

The twenty-third difficult issue
Systematized presentation of the lengths and courses of the conduit vessels as sections of a large circulatory system. Also, reference to the significance of feeling the movement in the vessels at the wrists of both hands, and explanation of the concepts of "end" and "beginning."

The twenty-fourth difficult issue
Systematized presentation and prognostic evaluation of external symptoms indicating that a specific conduit-vessel has been cut off from the movement in the vessels.

The twenty-fifth difficult issue
Explanation of the concept of "twelve conduits" in the presence of only five depots and six palaces through the introduction of the concepts of "heart-enclosing network" and "Triple Burner" as carrying a name (i.e., fulfilling a function) without having a form (i.e., an anatomical substratum).

The twenty-sixth difficult issue
Remarks on the fifteen network-vessels.

The twenty-seventh difficult issue
Introduction of the term "eight single-conduit vessels," and of the concept that they function as "ditches and reservoirs" absorbing surplus contents of the main conduits.

The twenty-eighth difficult issue
Description of the courses of the eight single-conduit vessels in the organism.

The twenty-ninth difficult issue
List of signs and symptoms caused by illnesses in the eight single-conduit vessels.

CHAPTER THREE: THE DEPOTS AND THE PALACES

The thirtieth difficult issue
Elucidation of the concepts of constructive and protective influences, and introduction of the idea that the depots and palaces are supplied with influences by the stomach directly.

The thirty-first difficult issue
Innovative reinterpretation of the concept of the Triple Burner as a functional description of the upper, central, and lower groups of organs in the body.

The thirty-second difficult issue
Explanation of why the heart and the lung are the only depots located above the diaphragm.

The thirty-third difficult issue
Discussion of apparent contradictions resulting from the association of the liver and kidneys with the phases wood and metal, respectively.

The thirty-fourth difficult issue
Pattern of the five depots and their corresponding sounds, complexions, odors, liquids, and tastes. Association of the five depots with the seven spirits.

The thirty-fifth difficult issue
Discussion of theoretical issues concerning the functions and locations of the six palaces, especially as they are related to the five depots.

The thirty-sixth difficult issue
Introduction of the concept that the organism has two kidneys, one of them constituting the "gate of life."

The thirty-seventh difficult issue
Elucidation of the concept that the influences of the five depots pass through specific orifices, thus maintaining the functions of these

orifices. Also, further discussion of the concepts of closure and resistance, and reference to the concepts of turnover and overflow.

The thirty-eighth difficult issue
Further elucidation of the nature and function of the Triple Burner as an answer to the question of why there are six palaces but only five depots in the body.

The thirty-ninth difficult issue
Further elucidation of the nature and function of the gate of life and of the Triple Burner in reference to the existence of six palaces but only five depots.

The fortieth difficult issue
Discussion of apparent contradictions resulting from the association of the nose with the lung (which is responsible for the sounds, while the nose is responsible for distinguishing the odors) and from the association of the ears with the kidneys (which are responsible for the liquids, while the ears are responsible for distinguishing the sounds).

The forty-first difficult issue
Explanation of why the liver is the only depot that has two lobes.

The forty-second difficult issue
Description of all depots and palaces in terms of length, diameter, weight, and capacity.

The forty-third difficult issue
Explanation of the phenomenon that someone who does not eat or drink will die after seven days.

The forty-fourth difficult issue
List of the names and locations of the seven through-gates.

The forty-fifth difficult issue
Introduction of the concept of the eight gathering-points.

The forty-sixth difficult issue
On different sleeping patterns in old and young people.

The forty-seventh difficult issue
Why the face can stand cold.

CHAPTER FOUR: ON ILLNESSES

The forty-eighth difficult issue
Introduction of various diagnostic patterns allowing one to distinguish whether a person suffers from a depletion or from a repletion.

The forty-ninth difficult issue
Introduction of the concepts of primary affection by the five evil influences from outside the organism, and of secondary affection by evil influences transmitted within the organism.

The fiftieth difficult issue
Introduction of the concepts of "depletion evil," "repletion evil," "destroyer evil," "weakness evil," and "regular evil," denoting the five possibilities of internal secondary affliction.

The fifty-first difficult issue
Explanation of different preferences and aversions on the side of the patient permitting one to distinguish whether an illness is located in the depots or palaces.

The fifty-second difficult issue
On the static nature of illnesses in the depots and on the mobile nature of illnesses in the palaces.

The fifty-third difficult issue
Introduction of the concepts of "transmission of an illness through seven depots" and of "transmission skipping a depot."

The fifty-fourth difficult issue
Illnesses in the depots are difficult to cure; illnesses in the palaces are easy to cure.

The fifty-fifth difficult issue
Reinterpretation of the concepts of "accumulation" and "concentration" illnesses.

The fifty-sixth difficult issue
Reinterpretation of terms and concepts related to accumulation illnesses, and introduction of a systematic theory of the generation of the five accumulation illnesses.

The fifty-seventh difficult issue
Introduction of a fivefold classification of different diarrheas.

The fifty-eighth difficult issue
Introduction of a fivefold classification of "harm caused by cold" illnesses and of the different movements in the vessels resulting from these illnesses. Also, a list of signs and symptoms allowing for a diagnosis of illnesses caused by heat and cold.

The fifty-ninth difficult issue
How to distinguish falling sickness from madness.

The sixtieth difficult issue
Discussion of the concepts of "stagnant pain" and "true pain" in head and heart.

The sixty-first difficult issue
Introduction of a categorization of healers as "spirits," "sages," "artisans," and "workmen," based on their respective approaches to diagnosing an illness.

CHAPTER FIVE: TRANSPORTATION HOLES

The sixty-second difficult issue
Explanation of why the conduits associated with the palaces have six transportation holes, while those associated with the depots have only five.

The sixty-third difficult issue
Explanation of why each conduit has a "well" as its first transportation hole.

The sixty-fourth difficult issue
Introduction of a systematic categorization of the transportation holes according to yin and yang and the Five Phases.

The sixty-fifth difficult issue
Remarks concerning the "well" and "confluence" transportation holes.

The sixty-sixth difficult issue
Discussion of the "origin" transportation holes as outlets of the "original influences" of the six depots and six palaces.

The sixty-seventh difficult issue
Explanation of the location of "concentration holes" on the front and of "accumulation holes" on the back of one's body.

The sixty-eighth difficult issue
Introduction of a list of illnesses that can be cured by needling the respective transportation holes associated with them.

CHAPTER SIX: NEEDLING PATTERNS

The sixty-ninth difficult issue
General advice on how to fill a depletion and drain a repletion, and when to remove an illness from an affected conduit itself.

The seventieth difficult issue
Introduction of a pattern of two different needling techniques to be applied during the spring–summer and autumn–winter seasons, respectively.

The seventy-first difficult issue
Advice for needling the constructive and the protective influences.

The seventy-second difficult issue
Reinterpretation of the terms "moving against" and "following" as concepts referring to the direction of the movement in the vessels.

The seventy-third difficult issue
Advice to needle a "brook" transportation hole if theory requires needling a "well" hole.

The seventy-fourth difficult issue
Introduction of a pattern of needling different holes in the course of the five seasons.

The seventy-fifth difficult issue
Elucidation of the theoretical basis underlying the therapeutic approach of filling a so-called depletion and of draining a so-called repletion.

The seventy-sixth difficult issue
Discussion of the concepts of "filling" and "draining."

The seventy-seventh difficult issue
Introduction of a classification of healers as "superior" or "mediocre" practitioners according to their understanding of the transmission of illnesses within the organism.

The seventy-eighth difficult issue
Reinterpretation of the techniques of filling and draining by means of needling.

The seventy-ninth difficult issue
Further elucidation of the theoretical basis underlying the treatment of states of depletion and repletion.

The eightieth difficult issue
Comments on the techniques of inserting and withdrawing a needle.

The eighty-first difficult issue
Warning against "replenishing a repletion" and "depleting a depletion."

The Origin of the Nan-ching

The compilation date of the *Nan-ching* remains a matter of controversy. Three decades ago, Fan Hsing-chun suggested that the *Nan-ching* was written at some time during the era of the Six Dynasties, probably during the fifth or sixth century A.D.[25] In an essay elucidating his arguments, Fan Hsing-chun quoted Liao P'ing 廖平 (1851–1914?), who was the first to propose such a late compilation date. Among other arguments, Liao P'ing pointed out that a new attitude toward women, beginning at the time of the Ch'i and Liang dynasties, had forced physicians to modify their diagnostic techniques: "Since the times of Ch'i and Liang it was no longer a matter of course to touch the throat or feet of women for diagnosis. Hence this method [of pulse diagnosis at the wrist] was established so that [physicians could continue] to earn their livelihood."[26]

Taki Mototane (Tamba Genkan) 多紀元胤 author of a comprehensive medical bibliography (*Chung-kuo i-chi k'ao* 中國醫籍考), had reached different conclusions when he suggested a compilation date during the Eastern Han dynasty (that is, during the first or second century A.D.). He pointed out that the concept of *yüan-ch'i* 元氣 ("original influence"), although introduced by Tung Chung-shu of the second century B.C., found entrance into common usage only during the Eastern Han. Similarly, the concepts of "males are born at *yin*; females are born at *shen*,"[27] "this is why wood sinks into the depth, while metal floats at the surface,"[28] and "metal is generated at *chi*, water is generated at *shen*; drain the fire of the south, fill the water of the north"[29]—none of which had been included in either the *Su-wen* or the *Ling-shu*—should also be regarded as facets of Eastern Han thought.[30]

A later compilation date had already been excluded by Taki Mototane's father, Taki Motohiro 多紀元簡, who had interpreted a line in the preface to the *Shang-han lun* 傷寒論 of Chang Chi 張機 (142–220?) as referring to the *Nan-ching*.[31] This line is worded *hsüan yung Su-wen Chiu chüan Pa-shih-i nan Yin yang ta-lun T'ai-lu yao-lu* 撰用素問九卷八十一難陰陽大論胎臚藥錄. It had been read by Chang Chih-ts'ung 張志聰 (1610–1674) as "in compiling [the *Shang-han lun*] I made use of the *Su-wen* with its eighty-one difficult issues discussed in nine chapters." Chang failed to realize that *Chiu chüan* 九卷 referred to a separate book—quoted, for instance, by the *Mai-ching* 脈經 and in the *I-shin-po* 醫心方 as *Chiu chüan yün* 九卷云 ("The Nine Chapters state..."), possibly for lack of a proper title.[32] Also, in the eleventh century edition of the *Shang-han lun* (preserved in Japan), the line quoted appears as a commentary added to Chang Chi's text by a later editor. Still later editors may have included these remarks in the main text. Hence, as Fan Hsing-chun concluded, there is no evidence that Chang Chi knew of the *Nan-ching*, and the first ten characters of the line in question should be read as "in compiling [the *Shang-han lun*] I made use of the *Su-wen* and of the *Chiu chüan*, both having eighty-one sections."[33]

Soon after Fan Hsing-chun had voiced his views, Ho Ai-hua—in two essays published in 1958 and 1960—rejected these arguments and suggested a compilation date at some time during the Western Han dynasty (that is, during the second or first century B.C.). He pointed out that in analysing the line in the preface to the *Shang-han lun*, one should take into account not only its first ten characters but also the entire sentence, because two more book titles were mentioned in it, and he saw no reason not to interpret *Chiu chüan* and *Pa-shih-i nan* as book titles too. Ho Ai-hua suggested reading the line in question as follows: "in compiling [the *Shang-han lun*] I made use of the *Su-wen*, the *Chiu chüan*, the *Pa-shih-i nan*, the *Yin yang ta-lun*, and the *T'ai-lu yao-lu*."[34] Ho took it for granted that this phrase had been written by Chang Chi himself (he did not discuss the "commentary" interpretation), and he quoted another sentence from Chang Chi's preface to prove that the *Nan-ching* had been written earlier. The *Nan-ching*, Ho argued, had introduced pulse diagnosis at the wrists, an innovation that had led to the disregard of the *Nei-ching* methods of vessel diagnosis—that is, of pulse feeling at the side of the larynx and at the feet, in addition to palpation of the wrists. Ho stated that this

development must have taken place before Chang Chi's time because in his preface, Chang complained:

> Today's physicians do not take great pains to seek instructions from the classics in order to expand their knowledge; they rely only on abilities transmitted in their families. From beginning to end they follow their old precepts. When they are confronted with an illness, they approach the patient with smart speeches. Disregarding what would be essential in such [a situation], they simply prescribe decoctions and feel [the vessels at] the inch[-section]—but not even at the foot[-section]. They rely on [an examination of the vessels at] the hands and disregard the feet; they do not care about an investigation of all three diagnostic sections [of the body, which would include an examination] at the *jen-ying* [points at the throat] and at the ankles, in order to assess the frequency [of the movement in the vessels] and of [the patient's] breathing.... They act like someone who gazes through a narrow tube in order to observe heaven![35]

Ho Ai-hua saw further evidence for Chang Chi's awareness of the teaching of the *Nan-ching* in numerous references, in the *Shang-han lun* itself, to wrist diagnosis at the inch-, gate-, and foot-sections, arguing that Chang Chi was most probably quoting from the *Nan-ching* (since these concepts had been introduced by the *Nan-ching*). Similarly, Ho Ai-hua regarded Wang Shu-ho's (210–285) *Chia-i ching* and Huang-fu Mi's (214–282) *Mai-ching* as influenced, beyond any doubt, by various *Nan-ching* innovations in vessel diagnosis.[36]

A significant number of the questions raised in the eighty-one sections of the *Nan-ching* are introduced by the phrase *ching-yün* ("the scripture states" or "the classic states"). An exact title of that scripture or classic is not mentioned. Also, while some of the issues referred to as statements quoted from that scripture may indeed be found—in identical or somewhat altered wording—in the *Su-wen* or the *Ling-shu*, other statements introduced by ching yün do not appear in the textus receptus of these ancient classics. Ho Ai-hua did not consider the possibility, voiced by other authors, that these statements may have been part of *Su-wen* or *Ling-shu* passages that have been lost in the meantime, or that they may be fictitious quotations designed merely to raise and discuss a specific issue. He wrote:

> When the text of the *Nan-ching* quotes the text of the *Nei-ching*, it does not distinguish between *Su-wen* and *Ling-shu* but says in all instances

> merely "the classic states." This is sufficient evidence not only to fully disclose the erroneous and commonly held view that the *Su-wen* appeared first while the *Ling-shu* is of later origin, but also to prove that the *Nan-ching* must have been written before the *Nei-ching* was split into *Su-wen* and *Ling-shu*.[37]

Ho Ai-hua, in contrast to Taki Mototane, considered the diagnostic scheme outlined in the *Nan-ching* to be identical with the scheme followed by the physician Shun-yü I, whose approach to diagnosis is referred to (if in less detail than is needed to substantiate Ho's conclusion) in the *Shih-chi*. Thus Ho concluded that the *Nan-ching* was written either by Shun-yü I himself or by some other author of Shun-yü I's school.[38] Traditionally, though, most commentators have attributed the *Nan-ching* to semi-legendary or legendary personalities, who are assumed to have lived and spread their wisdom many centuries before Shun-yü I. Pien Ch'io, a shadowy physician of about the fifth or sixth century B.C. whose biography appears in the *Shih-chi*, seems to have been linked to the *Nan-ching* since the Sui–T'ang era. The name Pien Ch'io has been associated with itinerant shaman-healers from Shantung province who clad themselves in feathers, suggesting an ability to rise into the skies;[39] it may also have been a designation conferred upon or adopted by various healers during the time of the Chou (this is suggested by records hinting at the existence of a Pien Ch'io in different centuries).[40] In his *Shih-chi* of 90 B.C., Ssu-ma Ch'ien identified Pien Ch'io as a man called Ch'in Yüeh-jen, but he did not give any details concerning Pien's actual dates. According to Ssu-ma Ch'ien, Ch'in Yüeh-jen "made himself a name especially with vessel diagnosis," and "to this time, whoever discusses vessel [diagnosis] bases [his arguments] on Pien Ch'io."[41] Yet no reference appears in this biography to a specific book written by Pien Ch'io. (According to the biography, Pien Ch'io promised to his mysterious teacher Ch'ang-sang chün not to transmit his knowledge to anyone else before the latter transferred his abilities to Pien Ch'io.) At the time of the Han, at least two texts existed which had allegedly been compiled by Pien Ch'io himself. The official history of the Han dynasty lists a *Pien Ch'io nei-ching* and a *Pien Ch'io wai-ching* (in addition to a *Huang-ti nei-ching*, a *Huang-ti wai-ching*, and other *nei-* or *wai-ching* titles), but we have no clues suggesting any relationship between these Pien Ch'io titles and the *Nan-ching* that is extant. In fact, Taki Mototane discovered what is currently regarded

as the earliest known reference to Pien Ch'io as the author of the *Nan-ching*. Wang Tao 王燾, in his *Wai-t'ai pi-yao* 外臺秘要 (ca. A.D. 725), quoted from the *Shan-fan fang* 刪繁方, a prescription work compiled around A.D. 600 by Hsieh Shih-t'ai 謝士泰 who, in turn, quoted a Pien Ch'io as making statements that appear in today's *Nan-ching*.[42] Not much later, Yang Hsüan-ts'ao 楊玄操 (seventh or eighth century) began the preface to his *Nan-ching* commentary with the unambiguous statement: "The *Huang-ti pa-shih-i nan ching* was compiled by Ch'in Yüeh-jen from Po-hai," i.e., by the Pien Ch'io of the *Shih-chi*.[43]

The appearance of a reference to the Yellow Emperor in the title named by Yang Hsüan-ts'ao may indicate a separate—and possibly earlier—tradition crediting the legendary Huang-ti (the Yellow Emperor) with the authorship. In what may be the earliest known reference to the *Nan-ching* and its origin (if we disregard the controversial line in the *Shang-han lun* for a moment), the Yellow Emperor appears as the originator of the *Nan-ching* because the text resulted from a discussion between Huang-ti and two of his consultants. Huang-fu Mi 皇甫謐 (214–282) wrote in his *Ti wang shih chi* 帝王世記: "Huang-ti ordered Lei-kung and Ch'i Po to discuss [with him] the courses of the conduit-vessels. He questioned them about eighty-one issues and created the *Nan-ching*."[44]

Wang Po 王勃 (648–676), an exceptionally gifted scholar of the T'ang era, may have attempted a compromise between the Yellow Emperor tradition and the Pien Ch'io tradition when he wrote:

> The *Huang-ti pa-shih-i nan ching* is a secretly recorded medical classic. In ancient times [this text] was handed over by Ch'i Po to [the Yellow Emperor] Huang-ti. From Huang-ti it was handed over, through nine [generations of] instructors, to I Yin. I Yin handed it over to T'ang, and from T'ang it was handed over, through six [generations of] instructors, to T'ai-kung. T'ai-kung handed it over to Wen wang. From Wen wang it was handed over, through nine [generations of] instructors, to the physician Ho. From the physician Ho it was handed over, through six [generations of] instructors, to Ch'in Yüeh-jen. Ch'in Yüeh-jen was the first to put [this text] down in writing.[45]

It was only in the late nineteenth century that Liao P'ing, the conservative author of the *Nan-ching ching-shih pu-cheng* (see the following section of this Introduction and appendix A), found it difficult to

link a work that he considered to be in many respects far from the truth conveyed by the "classic" *Huang-ti nei-ching* with an author who had lived in classical antiquity. To make his point, Liao did not shrink from manipulating the preface of his conservative but far less rigid predecessor Hsü Ta-ch'un, whose *Nan-ching* commentary entitled *Nan-ching ching-shih* Liao had selected as a basis for his own comments. While Hsü had attributed the *Nan-ching* to a pre-Han origin, Liao changed the line in his edition of Hsü's work so that Hsü appeared to have suggested a Western Chin (265–317) origin of the *Nan-ching*. In his own commentary to this line, Liao then refuted this as too early and suggested an even later compilation date during the era of the Six Dynasties (i.e., during the fifth or sixth century).[46]

Earlier in these prolegomena, I have referred to the *Nan-ching* as a work of the first or early second century A.D.; it may even have been written a few decades before the first century A.D. I concur with the opinion that the *Shang-han lun* was influenced by the *Nan-ching*, and I agree with those commentators who saw a significant gap between the language and the concepts used by the *Nan-ching* and those found in the *Nei-ching*—a gap that signals development as well as difference. I am convinced (as shall be elucidated further in my notes to the individual difficult issues) that the *Nan-ching* was compiled to overcome the heterogeneity and unsystematic nature of the *Huang-ti nei-ching* anthology of medical schools and concepts—and especially to draw the conceptual and clinical consequences from the "discovery" of the circulation of vapor-influences in the organism. In my opinion, the *Nei-ching* texts on needling and diagnosis reveal a stage of development that is not only later than that indicated by the texts unearthed from the Ma-wang-tui tombs (168 B.C.) but also later than that indicated in the biography of Shun-yü I (216–150?) in the *Shih-chi* (compiled in 90 B.C.). Thus the *Nei-ching* texts cannot have been compiled before the late second or first century B.C. (although some parts of the *Nei-ching*—for instance, those on wind divination—appear to be older, and some are much younger).[47] The *Nan-ching*, then, could have been written after the appearance of the *Nei-ching* texts on needling and vessel diagnosis, and before the appearance of the *Shang-han lun* in the second century and of Huang-fu Mi's *Ti wang shih-chi* in the third century A.D.

The Reception of the *Nan-ching* in Later Centuries

The message offered by the *Nan-ching* must have been quite convincing in at least one respect. Vessel diagnosis concentrating on the wrists was adopted not only by many physicians (who were criticized by Chang Chi—or by a later commentator to his preface—for an all too simplistic practice both of diagnosis in general and of wrist diagnosis as well) but also by the leading pre-Sung authors of medical works with sections on diagnosis that have been transmitted to us from pre-Sung times. This applies—in addition to the *Shang-han lun*—to the *Chia-i ching* 甲乙經 and the *Mai-ching* 脈經 (both of the third century A.D.), as well as to Sun Ssu-miao's 孫思邈 *Ch'ien-chin i fang* 千金翼方 of the early seventh century.

The impact of and interest in the *Nan-ching* must have been considerable in subsequent centuries: the *Nan-ching* provoked an endless series of commentaries attempting to plumb the depths of its message. The bibliographical section of the Sui History (compiled during the seventh century) mentions a *Huang-ti pa-shih-i nan ching* and adds the remark: "The *Liang* (*Ch'i-lu*) refers to a *Huang-ti chung nan ching*, 1 ch., with a commentary by Lü Po-wang 呂博望. [The work is] lost." If the usual interpretation that this remark in the Sui History was indeed based on Juan Hsiao-hsü's 阮孝緒 (479–536) *Ch'i-lu* 七錄 is correct, one should assume that the first commentary on the *Nan-ching* was published before the year 500, but did not survive (at least as an independent work) until the early T'ang era. Yang Hsüan-ts'ao, the second *Nan-ching* commentator, referred to his predecessor as "Wu t'ai-i-ling Lü Kuang" 吳太醫令呂廣. As Japanese scholars have pointed out, several persons are known whose personal name

Kuang 廣 was changed into Po 博 following a taboo placed on the former after the ascension to the throne of the Sui emperor Yang-ti in 605.[48] And Fan Hsing-chun observed that it was quite common, during the era of the Six Dynasties, to drop the central or final character of a person's name in literary references. Hence the original name of the man who is generally considered to have written the first *Nan-ching* commentary may have been Lü Kuang-wang 呂廣望.[49]

The dating of Lü's lifetime, though, is more problematic than the identification of his personal name. The usual reading of Wu t'ai-i-ling would be "Head of the Imperial Physicians during the Wu dynasty." This interpretation appears to be substantiated by a statement found in section *I ssu* 醫四 of chapter 724 of the Sung encyclopedia *T'ai-p'ing yü-lan* of 983, where the preface to a "Needle Scripture from the Jade Chest" (*Yü kuei chen ching* 玉匱鍼經) is quoted with the following information:

> Lü Po was still young when he made himself a name with his medical practice. He was an expert in the differentiation of illnesses on the basis of vessel diagnosis. He wrote a lot about this. In the second year of *ch'ih-wu* 赤烏 of the [dynasty] Wu he became Head of the Imperial Physicians (*t'ai-i'ling*). He compiled the *Yü-kuei chen ching* and wrote a commentary on the *Pa-shih-i nan ching*. [His works] became very popular.

Accordingly, Lü Po—alias Lü Kuang (-wang)—was a man of the Eastern Wu dynasty; the second year of *ch'ih-wu* corresponds to A.D. 239.

This dating of Lü's lifetime was contested in 1957 by Fan Hsing-chun, who had at least one earlier witness for a different opinion. In a book by the Sung author Tang Yung-nien 黨永年 entitled *Shen-mi ming-i lu* 神秘名醫錄, one Fan Shu-mi 范樞密 wrote that the *Nan-ching* "was transmitted until the time of the Sui when Lü Kuang from Wu wrote a commentary on it."[50] (Lü Fu's remarks from the Yuan era—also quoted by Fan Hsing-chun—that "during the times of the Sui a commentary version by Lü Po-wang existed, but is no longer transmitted" cannot be taken as hinting at Sui dates for Lü himself.) Fan Hsing-chun went a long way to prove his point that "Wu" 吳 refers to a place name, and that "second year of ch'ih-wu" and "Head of the Imperial Physicians" are data that were made up by unknown authors of the sixth, seventh, or early eighth century.

Fan Hsing-chun construed two arguments. First, Fan interpreted the wording of the title of a third book associated with Lü—the "Golden Sheath and Jade Mirror" (*Chin-t'ao yü-chien* 金韜玉鑑)—as well as a reference to "obscure teachings" (*hsüan tsung* 玄宗) in Yang Hsüan-ts'ao's characterization of Lü's commentary, as evidence that Lü had been an adherent of the doctrines of Taoism. Fan concluded that because the Eastern Wu under Emperor Sung Ch'üan were known to have been opposed to Taoism, no follower of Taoism could have risen to a dominant position in the medical offices of the court.[51] Yet even if Lü had been a Taoist and Sung Ch'üan an anti-Taoist, one could point out examples of emperors disregarding such ideological discrepancies when they called in a physician who had demonstrated superior clinical abilities.

Secondly, Fan Hsing-chun argued that Lü's *Yü-kuei chen ching* must have been written later than the fourth century for the following reason. The bibliographical section of the Sui History mentions a *Ch'ih-wu shen-chen ching* 赤烏神鍼經 (but without naming an author). The two T'ang histories attributed this book to a man named Chang Tzu-ts'un 張子存 (without providing details on his lifetime). The *Ta-t'ang liu tien* 大唐六典, compiled in the early eighth century, referred to this book as a teaching manual on needling for professors and students of the imperial medical office. And the Ming author Yao Chen-tsung 姚振宗, stated: "The *Ch'ih-wu shen-chen ching* seems to have been written on the basis of Lü Kuang's *Yü-kuei chen ching*. Hence the title of the reigning period [during which Lü Kuang served as t'ai-i ling] was added [to the title *Shen chen ching*]."[52] Fan Hsing-chun identified Chang Tzu-ts'un—the otherwise unknown author of the *Ch'ih wu shen-chen ching*—as Chang Ts'un, the author of a treatise on needling who may have lived during the fourth century. Fan concluded that if the *Ch'ih-wu shen-chen ching* and the *Yü-kuei chen-ching* did indeed show similarities (both texts have been lost for centuries), then the former was written first (during the fourth century by Chang Ts'un) and the latter was written afterward (but prior to the Sui dynasty). Fan explained the *Ch'ih-wu* in the title as a reference to an ancient place name, used centuries before Chang Ts'un's lifetime for an area where Chang may have lived (he also provided further examples where place names associated with an author had been adopted to precede the title of a book). Later, Ch'ih-wu was misinterpreted by authors, Fan wrote, as a reference to the

ch'ih-wu reigning period of the Eastern Wu dynasty; similarly, because Lü's work was so similar in contents to the *Ch'ih-wu shen-chen ching*, Lü's own native town of Wu was misinterpreted as another reference to the Eastern Wu dynasty. Finally, Fan suggested, someone invented the "second year" and the official title t'ai-i-ling, thus laying the foundations for the "erroneous" statements by Yang Hsüan-ts'ao and the authors of the *T'ai-p'ing yü-lan*.

Perhaps the facts are as complicated as Fan Hsing-chun saw them. We should, however, keep in mind that it must have been rather difficult for him to reconcile Liao P'ing's and his own idea of a fifth or sixth century origin of the *Nan-ching* with a third century appearance of the first *Nan-ching* commentary. If we assume an Eastern Han compilation date for the *Nan-ching*, there is little reason to doubt Yang Hsüan-ts'ao of the eighth century and the *T'ai-p'ing yü-lan* of the tenth century and to follow instead a hint by the obscure Fan Shu-mi of the eleventh century. Until further evidence to the contrary has come to light, I shall consider Lü Kuang (-wang) as a third century author.

Yang Hsüan-ts'ao 楊玄操, the author of the second *Nan-ching* commentary, has been surrounded by much less controversy than his predecessor. In the closing words of the preface to his commentary, he identified himself as a district military official. He is commonly assumed to have lived during the first century of the T'ang era (seventh and early eighth century) because a first reference to his work appeared in Chang Shou-chieh's 張守節 *Shih-chi cheng-i* 史記正義, which was written during the first half of the eighth century.[53]

Although the remark, in the Sui History, on Lü Kuang (-wang's) *Nan-ching* commentary classified Lü's work as "lost," at least fragments of it must have come to the attention of Yang Hsüan-ts'ao. Yang's reference, in his preface, to his predecessor's work leaves it open as to whether Lü himself had commented on only a fraction of the *Nan-ching* or whether the "missing half" had been lost in the meantime:

> [Lü's] explanations do not even comprise half of the entire [text of the *Nan-ching*], the rest is missing.... I have commented on those parts [of the text] now that had not been elucidated by Mr Lü; where Mr. Lü's comments remained insufficient, I have expanded them."[54]

In addition to this commentary, Yang wrote a second treatise on the *Nan-ching*, the *Pa-shih-i nan yin i* 八十一難音義, in which he analyzed, as we learn from the title of the long-lost book, "the pronunciation and meaning" of individual characters appearing in the *Nan-ching*.

Yang Hsüan-ts'ao may have been a virtuous Confucian because his career as an official did not prevent him from continuing a profound interest in medicine. "I am very much interested in therapeutics," he wrote, "and I have always sought instruction in its principles. In particular, I have been taught the contents of this classic, and I have been absorbed in its analysis for the past ten years without interruption. Although I still have not penetrated its deepest levels of meaning, I think I have been able to grasp its general message."[55]

Yang Hsüan-ts'ao accepted the message of the *Nan-ching* without reservation. His own and Lü's commentary (as well as some early Sung commentaries) mark the first phase in the reception of the *Nan-ching* in Chinese medical history—a phase characterized by an unquestioned faith in the *Nan-ching* as the authoritative exegesis of the fundamental principles of the medicine of systematic correspondence:

> The *Huang-ti pa-shih-i nan ching* was compiled by Ch'in Yüeh-jen from Po-hai. Yüeh-jen had been instructed by [Ch'ang] Sang-chün in his secret arts and, as a result, he understood the principles of medicine. He was quite capable of penetrating [the body with his eyes], of recognizing the depots and the palaces, and of opening the intestines and exposing the heart. Because he stood on one level with the Pien Ch'io of the times of Hsien Yüan, he was given the honorary name Pien Ch'io. His home was the state of Lu. Hence he was called the "physician from Lu." Some people believe that the [physician from] Lu and Pien [Ch'io] were two different persons. That is a mistake, though. The *Huang-ti nei-ching* consists of two volumes with nine chapters each. Its meaning is quite obscure, and it is extremely difficult to analyze it in its entirety. Hence Yüeh-jen selected only the most essential elements [of the *Nei-ching*], and he combined its two sections in [this *Nan-*] *ching*, with its total of eighty-one sections. [Ch'in Yüeh-jen] wrote scroll after scroll in order to widen access to the [principles of medicine]; he inquired about the obscure and traced out hidden meanings in order to transmit them to posterity. He called [his work] "Eighty-One Difficult Issues" because the principles [dealt with in this book] are very profound and comprehensive, and not easily under-

> standable. [The book] contains the all-encompassing doctrine of a sage. Hence the name of Huang-ti precedes [the title. The book] represents the heart and the marrow of medical literature, it is the pivot in one's rescue from illness! As one says, its author has made use of the elephant's teeth and of the unicorn's horn; he has gathered the feathers of the kingfisher male, and the down of the kingfisher female.[56]

We cannot yet be totally sure, but it is quite possible that the *Nan-ching* superseded the *Nei-ching* as "the pivot in one's rescue from illness"—that is, as a standard work for the concepts of the medicine of systematic correspondence—and that its doctrine acquired an authoritative dominance that may have continued, in some circles, well into the second millennium. The *Nan-ching* received extraordinary attention among medical authors; during the Sung era alone at least twenty commentaries were written, while almost no one took the pains to lay open the secrets of the more voluminous *Nei-ching*.

The *Nan-ching* may already have reached Japan, together with the *Nei-ching*, in the sixth century; Japanese authors published at least fifty commentated *Nan-ching* editions in subsequent centuries.[57] A first reference to the *Nan-ching* from Korea dates from the year 1058.[58] When the Mongols decided, after their invasion of China, to translate representative works from various realms of Chinese knowledge into their own language, they did not choose the *Nei-ching* but selected the *Nan-ching* as the sole medical classic to be rendered into Mongolian.[59] At the same time a Persian version of the *Nan-ching* appeared.[60]

Despite all this interest in the *Nan-ching*, its impact obviously remained restricted to theoretical discussions and to the practice of diagnosis. Actual therapeutic practice in traditional Chinese medicine hardly followed the conceptual stringency advocated by the author of the *Nan-ching*, and the conclusions drawn from the "discovery" of circulation achieved only partial recognition. To this day, physicians practicing the medicine of systematic correspondence rely almost exclusively on wrist palpation as a means for assessing the movement in the vessels. In contrast, actual needling therapy continues to apply "pre-circulation" concepts, in that the conduits are still pricked as if they, together with their contents, constitute twelve separate units. Could it be that the strict and consistent application of the theories of systematic correspondence advocated by the *Nan-ching* failed to correspond to clinical experience? One might argue

that the needling of specific points spread all over the body produces certain physiological effects that were observed and reaffirmed by Chinese clinicians and that were theorized, first, in terms of an understanding of eleven separate vessels distributed in the body (see the Ma-wang-tui manuscripts) and, later, in terms of a belief in twelve (and more) conduits penetrating the organism. (And it may well be that these two stages were preceded by a demonological interpretation of the need for and effects of penetrating the skin with "celestial lancets".)[61] The third stage in this development (or fourth, if one includes a demonological phase)—namely, the integration of the concept of a circulation of the contents of these twelve main conduits—may have overtaxed the paradigm of systematic correspondence; it remained a theoretical achievement that was only partially accepted by practitioners (i.e., in diagnosis). Therapeutic practice—that is, circuit-needling—continued along the lines dictated by experience, not by theory. The basic contradiction in traditional Chinese medicine which resulted from this partial rejection and partial acceptance of the *Nan-ching*'s level of theory and practice should be a matter of further consideration.

The fate of attempts during the Sung-Chin–Yüan era to reconcile pharmaceutical experience and practice with the doctrines of systematic correspondence,[62] and the insignificance of the yinyang and Five Phases theories compared to the persisting dominance of concepts not related to the paradigms of systematic correspondence in the combat of tangible disease entities (in contrast to functional disorders)[63]—all this might be interpreted as further evidence suggesting certain limits in these theories' ability to reflect processes occurring in the real world and, hence, limits in their actual therapeutic applicability.

Such thoughts, however, may have plagued only a minority of those medical intellectuals during the Sung era who took a closer look at the *Nan-ching*, although some of them did find it difficult to reconcile the apparent discrepancies and contradictions between the *Nei-ching* and the *Nan-ching*. In this second phase in the reception of the *Nan-ching* in later centuries, we witness a growing emphasis on such differences—an emphasis, though, that was combined with efforts to understand these differences as two possible expressions of one and the same issue (if not simply as errors in writing committed by later copyists). Hence the authors of this period sought to explain why the

Nei-ching and the *Nan-ching* differed (in contrast to the third phase, when a tendency emerged simply to blame the author of the *Nan-ching* for misunderstanding the *Nei-ching* wherever the former differed from the latter).

The fourth year of the reigning period *t'ien-sheng* 天聖 of the Northern Sung (A.D. 1026) marks the first firm date in the history of *Nan-ching* editions. According to Wang Ying-lin's 王應麟 *Yü-hai* 玉海, Chao Tsung-ch'üeh 晁宗慤 and Wang Ch'üan-cheng 王拳正, two officials occupied with the edition of classic texts, were ordered by Emperor Jen-tsung to prepare a revised edition not only of the *Su-wen* and the *Chu-ping yüan hou lun* 諸病源候論 but also of the *Nan-ching*. In their efforts to edit the latter, they may have been joined by Wang Wei-i 王惟一, the renowned author of the *T'ung-jen shu-hsüeh chen chiu t'u ching* 銅人腧穴鍼灸圖經 ("Illustrated Scripture on the Transportation Holes of the Bronze Man for Needling and Cauterization") and an official of the Han-lin academy—although we lack final proof for his participation. The resulting "T'ien-sheng edition" of the *Nan-ching* was published five years later, in 1031, by the Imperial Academy. It has been lost in the meantime. However, a man named Li Yüan-li 李元立 of the Southern Sung dynasty (1127–1280) appears to have collected materials from all commentated and uncommentated *Nan-ching* editions known to him (separate manuscripts with Lü's and Yang Hsüan-ts'ao's commentaries seem to have existed in private libraries until Yüan times),[64] and to have published them in a combined edition. This work was lost in China but was rediscovered in Japanese libraries and reprinted in Japan during the Edō period (1764–1849); it was then brought back to China.[65] The front page of the Japanese Edō edition lists the following persons and their contributions:

Ch'in Yüeh-jen 秦越人	author
Lü Kuang 呂廣	commentated
Ting Te-yung 丁德用	wrote a supplementary commentary
Yang Hsüan-ts'ao 楊玄操	elucidated
Yü Shu 虞庶	elucidated again
Yang K'ang-hou 楊康侯	continued to elucidate
Wang Chiu-ssu 王九思	revised
Wang Chih-hsiang 王晢象	revised again
Shih Yu-liang 石友諒	pronunciation and explanation
Wang Wei-i 王惟一	revised once again

Chinese bibliographical works, like Juan Yüan's 阮元 *Ssu-k'u wei-shou shu mu t'i-yao* 四庫未收書目提要, the *Ssu-pu ts'ung-k'an shu-lu* 四部叢刊書錄, and Lin Heng's 林衡 *I ts'un ts'ung-shu* 佚存叢書, have identified Wang Chiu-ssu as the Wang Chiu-ssu of the Ming History, and they have listed him, as the latest of the persons just named, as the editor responsible for this edition (the 1955 Commercial Press edition of the *Nan-ching chi-chu* repeated this information). However, as Taki Mototane[66] and Ma Jixing have demonstrated,[67] the Wang Chiu-ssu who appears as the first *Nan-ching* "reviser" cannot have been the man of the same name listed in the Ming History: the birthplaces associated with the two are different; Wang Chiu-ssu appears before Wang Wei-i in the listing quoted above; and Li Chiung 李駉, the thirteenth century Southern Sung *Nan-ching* commentator, spoke of "ten commentators" before him, possibly referring to the same persons listed in the *Nan-ching chi-chu* edition of Li Yüan-li. Still, the list of ten includes both Ch'in Yüeh-jen, the presumed author of the *Nan-ching* (Li Chiung may have thought of him as a commentator to the *Nei-ching*), and Wang Wei-i, who is not referred to anywhere else as a *Nan-ching* editor or commentator. The full title of the Li Yüan-li edition is *Wang Han-lin chi chu Huang-ti pa-shih-i nan ching* 王翰林集註黃帝八十一難經, and it is quite possible that Wang Wei-i, the famous "Han-lin scholar Wang," was added to the list only to give this particular edition the attractive name that Li Yüan-li himself did not have.

The *Nan-ching chi-chu*, we may assume, combines six Sung and pre-Sung commentators in addition to Shih Yu-liang's notes on individual characters. Unfortunately, Yang Hsüan-ts'ao and Yang K'ang-hou are both designated simply as "Yang" and—except for two instances in which the latter obviously mentions the former—their commentaries can hardly be distinguished; the contributions of Wang Chiu-ssu and Wang Ting-hsiang 王鼎象 (referred to in the list as Wang Chih-hsiang) are not clearly differentiated, either.

Ting Te-yung 丁德用 (fl. 1056–1063) is known for two medical works, including his *Nan-ching* commentary and a collection of prescriptions against illnesses caused by cold. He may have been the first to use graphic tables to illustrate the meaning of individual difficult issues. The preface to his *Nan-ching* commentary has been preserved and should be noted for an early acknowledgment of what he terms "defects and omissions":

> Throughout the centuries, the *Nan-ching* was handed on by single persons only until Hua T'o 華佗 of the Wei [dynasty] burned the text while he was in prison. Still, the writings of [Chang] Chung-ching 張仲景 and [Wang] Shu-ho 王叔和—who lived between the Chin and Sung [dynasties]—quote this text and amply use its teachings. The Head of the Imperial Physicians of Wu, Lü Kuang, has rearranged this classic; he changed its original meaning considerably. That is to say, given the fact that the remnants of the text of the *Nan-ching* were rearranged in many instances under the hands of Lü Kuang, it is obvious that it must be marked by defects and omissions.[68]

Yü Shu 虞庶 (fl. 1064–1067), also named in Li Yüan-li's list, was a scholar who left his Confucian civil service career to study medicine; nothing is known about the background or person of Shih Yu-liang 石友諒.

Growing doubts developed during the Sung era concerning the value of the classics in general and the "classical" nature of the *Nan-ching* in particular; these may have prompted a number of authors to stress the authority of the *Nan-ching* as a classic and to defend its views as totally in line with the wisdom of antiquity. Su Tung-p'o 蘇東坡, the famous poet of the eleventh century who is also known to have had a profound interest in medicine, wrote:

> The Classic of Difficult Issues in medicine is filled with reason in each of its sentences, and expresses laws in each of its words.... If someone puts forth new ideas and discards the old learning because—in his eyes—it is of no use, this person is either stupid or crazy! Vulgar physicians, for example, do not discuss [illnesses] on the basis of the classics. They issue drug prescriptions to heal illnesses, and they do indeed achieve some successes with this approach. But when it comes to illnesses where one must act on the spot, and where one must arrive at a decision whether [the patient] is bound to die or will survive, in such cases they are not worth speaking about on the same day together with those who know the classics and study the old! Today's people vainly expect [the vulgar physicians] to achieve success after success, or to win out against the people in antiquity. Hence they say that one can get along without studying the *Nan-ching*. This is definitely a mistake![69]

About two hundred years later, Li Chiung reiterated this emphasis on the orthodox nature of the teachings conveyed by the *Nan-ching* when he stated in a preface to his own commentated *Nan-ching* edition:

> The first medical classic dates back to the Yellow Emperor. The [*Nan-ching*] was associated [through the wording of its title] with the Yellow Emperor in order to clarify its purpose [of elucidating difficult issues in the Yellow Emperor's classic]. From beginning to end this book is grounded on [principles] handed down [from antiquity]; it contains no personal views or strange doctrines.[70]

Concurrent with the general rejection of the "personal views and strange doctrines" associated with the so-called Sung teaching, and following a renewed emphasis on the "original" Han (and pre-Han) sources of Confucianism, the many discrepancies between the *Nei-ching* and the *Nan-ching* began to be seen in a different light. During the first millennium, the innovations presented by the *Nan-ching* appear to have been accepted as such, but the search for the "true" classics during Ming and Ch'ing times seems to have lacked any understanding of the concept of "progress" beyond these authoritative origins of wisdom and knowledge. The *Nei-ching* is the classic, it was pointed out, and what need could there be to improve on it? The extreme conservativism of Chinese renaissance stood in fundamental contrast to European renaissance (although occurring almost simultaneously). The latter took classic learning as a starting point for advances into ever-changing, ever-expanding realms of knowledge, while Chinese renaissance placed a final moratorium on the change and expansion of ancient theories and paradigms—a moratorium that was not observed ubiquitously but that appears to have been effective enough to reverse the former Chinese lead in knowledge and technology.

Lü Fu 呂復, a Ming commentator of the *Nan-ching* whose exact lifetime is unknown, signaled the transition to this third phase of the reception of the *Nan-ching* in Chinese medical history. He defended the *Nan-ching* as a classic and at the same time acknowledged that it was not grounded in the *Nei-ching* in its entirety. The possibility that the author of the *Nan-ching* may have contributed some ideas of his own in order to overcome certain deficiencies of the *Nei-ching* was not an acceptable solution to the problem:

> In the thirteen chapters of the *Nan-ching*, Ch'in Yüeh-jen has meticulously related the classic of the Yellow Emperor as if the latter had been his ancestor. He used questions and answers in order to elucidate [the classic's meaning] to its students. Of the [statements introduced by]

"the scripture states" many do not correspond to the original text of the *Ling* [*-shu*] or *Su* [*-wen*]. Hence there must have been such a book in antiquity that was lost in the meantime.[71]

Other commentators followed Ting Te-yung and blamed the discrepancies simply on errors committed by copyists of later times, on partial losses of the manuscript resulting from various catastrophies, and on faulty reconstruction attempts by later editors.

It was Hsü Ta-ch'un 徐大椿, the eminent physician and author of the early eighteenth century and an outstanding representative of Han teaching in medicine, who for the first time openly denied the *Nan-ching* the status of a classic. He began two essays on the *Nan-ching* (both worthy of being quoted in full) with a very unambiguous statement to this effect:

The *Nan-ching* is not a classic. Its aim is to explain difficult issues in the text of the classic. Hence it poses questions concerning these difficult issues and, then, clarifies them. Therefore it is called *Nan-ching*. That is to say, it provides an explanation of difficult issues (*nan*) in the text of the classic (*ching*). The purpose of this book, therefore, is to investigate the meaning of the original classic, to elucidate its final principles, to dissolve doubtful aspects, and to provide guidance for students of later times. It is, indeed, of great help for anybody who reads the *Nei-ching*. However, some parts of it lack final perfection. In the dialogues, sometimes text passages from the classic are quoted for explanation where the text of the classic was quite clear originally. [In the *Nan-ching*,] however, the decisive points are either omitted, or the wording of the classic is even obscured [by the commentary]. In other cases nothing is explained at all, or [the *Nan-ching*] contradicts the two [books of the *Nei-*] *ching*, or [the *Nan-ching*] misinterprets [the *Nei-ching*]. These are its shortcomings. [The *Nan-ching*] contains several passages, and elucidates [a number of] subtle principles that did not appear in the *Nei-ching* but that are, in fact, suitable for clarifying some obscure meanings of the *Nei-ching* and for supplementing what had not been sufficiently developed in the *Nei-ching*. Hence [the *Nan-ching*] can be considered as an additional instruction that is well worth being handed down together with the *Nei-ching* into eternity. I am not sure whether [the *Nan-ching*] was compiled by Yüeh-jen. Maybe Yüeh-jen was introduced [as the author] simply to demonstrate that this book existed in antiquity. From Sui-T'ang times on, [the *Nan-ching*] received great attention; very many people highly appreciated it, and there was nobody to approach it critically. As a consequence, practic-

ing physicians read the *Nan-ching* and [believed it to] comprehend all the meaning of medicine. They considered [this book] to be the main stream. How could they have [known that one] penetrates even deeper [into medicine] by investigating the *Nei-ching*, by searching for differences and agreements [between the *Nan-ching* and the *Nei-ching*], and by seeking to discover what was a gain and what was a loss [in the compilation of the *Nan-ching*]? All writings handed down through the ages have deficiencies and errors; if no one dares to criticize [these errors], they will be repeated forever. Why should the *Nan-ching* be an exception?! Further details can be found in my "Explanation of the *Nan-ching* on the Basis of the Classic."[72]

The *Nan-ching* is not a classic; it [is a work] that takes up, in the form of questions and answers, all those subtle statements and unclear thoughts of the *Ling* [*-shu*] and the *Su* [*-wen*] which had underlying principles that had not been elaborated completely. In this way, [the *Nan-ching*] elucidated the meaning [of the *Ling-shu* and of the *Su-wen*]. When the people in ancient times devised the meaning of the title of some book or treatise, they never did this without great care. When they used the term *nan*, they meant "discussion" (*pien-lun* 辨論). How, on earth, could a classic be titled a "discussion"? Hence one knows that the *Nan-ching* is not a classic. Since antiquity, all those who speak about medicine base their arguments on the *Nei-ching*. It was only during Han times that the *Nei-ching* teaching was divided [into several currents]. That is, Ts'ang-kung specialized in diagnosis, Mr. [Chang] Chung-ching specialized in prescriptions, and Mr. Hua T'o specialized in various methods of needling and [moxa] cauterization. None of them departed from the *Nei-ching*, but each of them followed separate instructions. Beginning with the Chin and T'ang era, the number of different traditions increased steadily. But [the followers of these traditions] argued merely about the techniques of medicine, not about the basic principles of medicine. Hence they departed from the sages [who wrote the *Ling-shu* and the *Su-wen*] more and more. The *Nan-ching* remained the only work that was based entirely on the words of the *Nei-ching* in order to expound the latter's meaning. Here and nowhere else did the transmission of the teaching of the sages begin.

Still, I have some doubts concerning this [work]. In some of its statements, [the *Nan-ching*] provides explanations along the lines of the text in the [*Nei-*]*ching*. Elsewhere, its explanations contradict the text of the classic. And, occasionally, its explanations turn the text of the classic upside down, as if [the *Nan-ching*] had followed here instructions from a very different book. Someone has established here his own teachings, and it is impossible to check the origin or history [of these ideas]. They were meant to contradict the teachings of the sages entirely, but there is no basis to be used as evidence that they are right

or wrong. If, of course, one draws on the text of the *Nei-ching* itself to explain the *Nei-ching*, then everything is based on the *Nei-ching*. If one proves the classic with the classic, it will be obvious what is right and wrong.

The present book already has a history of more than two thousand years. Tens of authors have written commentaries on it, but none of them has ever dared to attest to its heterodox meanings. And even though, among [the statements in the *Nan-ching*], there are some that are extremely dubious, the [commentators] have twisted themselves to explain them [as being rooted in the *Nei-ching*]. On the contrary, they have criticized parts of this book that are correct. It is beyond my apprehension how all the people of earlier times could be so ignorant!

One reason may be that the critical study of the classics has begun only recently. All that is known so far is how to trace the history [of the classics] in order to find out their origins; if the origins cannot be discovered, [the people conducting such studies] stop in the middle of the way. So far, no one has started from the sources to trace the history. Now, if one looks at the *Nan-ching* from the perspective of the *Nan-ching*, there is nothing that could be criticized. If, however, one looks at the *Nan-ching* from the perspective of the meaning conveyed by the *Nei-ching*, then the *Nan-ching* has many flaws, indeed!

In the beginning, I greatly revered this [book]. After studying it for a long time I gradually developed some doubts as to whether it might be wrong in some aspects. When I studied it even longer, I lost my faith even in [some statements] which until then I had believed must be correct. What I believe [now] is that the *Nan-ching* cannot [have been written to] disobey the *Nei-ching*. Hence, because it was written to elucidate difficult issues [of the *Nei-ching*], I have, first of all, pointed out the basic concepts of the *Nei-ching*, and I have investigated its logic structure. By adding my comments and explanations alongside the text [of the *Nan-ching*], I have demonstrated where it differs from and where it agrees with [the *Nei-ching*], and I have distinguished what is right and wrong [in the *Nan-ching*]. Some sections [of the *Nan-ching*] contain unusual patterns and strange ideas that are not based on the *Nei-ching*; they serve, however, to clarify [certain statements of] the *Nei-ching*. These must have come from a separate school of instructions. In some cases I had to discuss whether or not these [unusual patterns and strange ideas] can be accepted without being able to refer to [any specific statements in] the *Nei-ching*. I have pointed out those sections [of the *Nan-ching*] where a commentary based on the *Nei-ching* would have led to contradictions and have added the necessary evidence. The *Nan-ching* cannot serve as a basis for criticizing the classic. All I intend is to elucidate the [nature of the] *Nan-ching* to the world and to later generations. I wish them to know that the *Nan-ching* is a commentary to the *Nei-ching*, with origins which reach back that

> far. Hence I have called [my work] *ching-shih* 經釋 ("explanation on the basis of the classic"). The *Nan-ching* was compiled to explain the classic; I now, in turn, use the classic to explain the *Nan*[*-ching*]. If one uses the *Nan*[*-ching*] to explain the classic, the [meaning of the] classic will become clear; if one uses the classic to explain the *Nan*[*-ching*], the *Nan*[*-ching*] will become clear. All this concerns the principles of medicine which I mentioned [in the beginning], not the techniques [of medicine].[73]

If Hsü Ta-ch'un was insightful enough to acknowledge the fact that some of the *Nan-ching*'s "passages and principles not appearing in the *Nei-ching* are suitable for clarifying some obscure meanings in the *Nei-ching* and for supplementing what had not been sufficiently developed in the *Nei-ching*," Liao P'ing 廖平 (1851–1914?), a prolific author and medical conservative, did not indulge in such attempts to appreciate the value of the *Nan-ching*. In his commentated edition of Hsü Ta-ch'un's *Nan-ching ching-shih*, the *Nan-ching ching-shih pu-cheng* 難經經釋補証, he blasted the *Nan-ching* for its "absurdities," for its "murderous qualities," and for the "crimes" of its author which, Liao assumed, must have led to the killing of countless people by physicians who accepted the teaching of the *Nan-ching* as their clinical guideline. Liao—who was the first to assign a fifth or sixth century compilation date to the *Nan-ching*—also called "apocryphal" all those medical texts of the first millennium that had been influenced by the teachings of the *Nan-ching*. I have included Liao P'ing's views among the commentaries quoted in the present edition because they mark both an extreme opinion and the conclusion of the discussion of the merits and shortcomings of the *Nan-ching* in traditional, imperial China.

Quite a few commentaries on the *Nan-ching* have been published since the establishment of the republic, but they reflect a different era—an era marked by the need to defend traditional Chinese medicine against Western medicine (and to play down the internal contradictions), and by the need to reinterpret the concepts of traditional medicine in the light of Marxist ideology (thus demonstrating their value in a socialist society).

Three views, quoted in full from recent publications in the People's Republic of China, provide some insight into the current state of an ongoing discussion:

YEN HUNG-CH'EN 閻洪臣 AND KAO KUANG-CHEN 高光振 ON THE *NAN-CHING* (1978)

The original title of the *Nan-ching* was *Huang-ti pa-shih-i nan-ching*. According to tradition it has been compiled by the famous physician Pien Ch'io from the era of the Warring States. The book is written as a commentary, using a question-and-answer style. Starting from diagnosis, the depots and the palaces, as well as the conduits and the methods to fill or drain, it elucidates the central meaning of the *Nei-ching*. It exerted a great influence on the medical people of later times.

The *Nei-ching* and the *Nan-ching* are the most valuable items contained in the great treasure-house of Chinese medicine and pharmacy. The rich theoretical knowledge and the practical experience contained in these [two works] have guided all sections of Chinese medicine for the past two thousand years without interruption, and have contributed positively not only to the development of the medicine of mankind in its entirety but also, in particular, to the development of the medicine of the East. As time progresses, Chinese medicine must undergo further development too. The future development of Chinese medicine must be sought in a combination of Chinese and Western medicine, in the generation of a new, integrated medicine and pharmacy for China. That is the great mission bestowed on us by history. In the course of the combination of Chinese and Western medicine, medical departments from all over the country have already undertaken great efforts, and they have been rewarded with tremendous success. The facts prove beyond all doubt that these recent successes have been achieved only because the foundations of the fundamental theories of Chinese medicine expounded in the *Nei-ching* and in the *Nan-ching* have been analyzed and combined with the positive aspects of modern medicine. Research and analysis of the *Nei-ching* and of the *Nan-ching*—that is to say, the adoption and further development of the heritage in the treasure-house of Chinese medicine—are of extraordinarily realistic and far-reaching historical significance. Still, the compilation of the *Nei-ching* and of the *Nan-ching* occurred in the distant past. Their literary style is old and creates considerable difficulties for anyone venturing to study them. Most of all, they were influenced by the limitations of the historical conditions in those times, and it was, therefore, unavoidable that both of them contain a certain amount of garbage. Here a clear line of

separation must be drawn: the valuable has to be adopted; any garbage has to be eliminated. This way it can be achieved that both [works] will exert an even stronger guiding influence.[74]

KU TE-TAO 賈得道 ON THE *NAN-CHING* (1979)

Long ago, the authorship of the *Nan-ching* was ascribed to Ch'in Yüeh-jen (Pien Ch'io); however, this has been doubted by many in the past because this book is mentioned neither in the Pien Ch'io biography of the *Shih-chi*, nor in the [bibliographical] section "I-wen chih" of the official history of the Han dynasty. The fact that the *Nan-ching* was not compiled before the Western Han era can be seen most of all from its content; it was influenced, quite obviously, by the "divination" doctrines which exerted a mystifying influence on the yinyang and Five Phases [theories]. There are some people who believe that the [*Nan-ching*] was compiled during the era of the Six Dynasties; such a date, though, must be too late. First of all, a *Pa-shih-i nan* was already mentioned in the author's preface to the *Shang-han tsa-ping lun* and second, the bibliographical section of the Sui History refers to a commentary of [the *Nan-ching*] that was compiled by Lü Kuang of the era of the Three Kingdoms. That would imply that [the *Nan-ching*] cannot have been written later than during the Eastern Han. When, in more recent times, some authors have stated that this book was compiled by a person living during the time of the Eastern Han, this appears quite believable.

The *Nan-ching* is a theoretical work that was compiled—in an ask-about-difficult-issues style—to explain an ancient medical classic; altogether the book discusses eighty-one problems. Hence its title is "Eighty-One Difficult Issues." Most of the problems discussed were taken from the *Nei-ching*; they include pulse diagnosis, the conduits, the depots and the palaces, the transportation holes, needling, and a section on illnesses. In the section on pulse diagnosis, the *san pu chiu hou* of the *Nei-ching* are interpreted as the three sections (*san pu*)—inch, gate, and foot—of the inch-opening, each of which has three indicator [-levels] (*san hou*) called "near the surface," "center," and "in the depth." That reflects a concentration of pulse diagnosis on the one location of the inch-opening. In the section on the conduits, the doctrine of the "eight single-conduit vessels" appears for the first

time. Also, [this section] contains a relatively systematic explanation [of the system of conduits], thus eliminating a weakness of the *Nei-ching*, where [this particular subject was treated] in a rather disorderly fashion. In the section on the depots and palaces, [the *Nan-ching*] introduced the doctrine "the left kidney is the kidney, the right kidney is the gate of life," and it emphasized the function of the so-called moving influences between the kidneys. In this way, it laid the foundation for the "gate of life" theories of later centuries. In addition, [the *Nan-ching*] introduced the doctrine "the Triple Burner has a name but no form," thus initiating a senseless and unproductive struggle that continued for more than a thousand years. In the section on illnesses, [the *Nan-ching*] differentiated [the illness] "harm caused by cold" into five kinds—namely, "to be hit by wind," "to be harmed by cold," "[to be harmed by] moisture and warmth," "heat illnesses," and "warmth illnesses." Also, with respect to accumulation illnesses, it distinguished between those occurring in the depots and those occurring in the palaces, maintaining that the depots are subject to *chi*-accumulations while the palaces may be subject to *chü*-accumulations. Furthermore, [this section] contains references to names and symptoms of accumulations in the five depots. With regard to needling, [the *Nan-ching*] introduced the principle "in case of a depletion, fill its mother; in case of a repletion, drain its child." All of these [doctrines] exerted a significant influence on the development of Chinese medicine.

And yet, because this book itself had been influenced by "divinatory" doctrines, it has spread quite a lot of mystical and obscure poison by making absurd statements such as "male infants are born in *yin* [periods], and belong to the *yang*; female infants are born in *shen* [periods], and belong to the *yin*"; "when the vessels lose the *yang*, one sees demons"; "metal is generated in *chi* [periods], wood is generated in *shen* [periods], drain the fire in the south, replenish the water in the north"; and also when it discusses the question why the liver—which is associated with the [phase of] wood—is located in the lower [section of the body] and why the lung—which is associated with the [phase of] metal—is located in the upper [section of the body], although wood floats on water while metal sinks down, and so on. All such [statements] exerted a horrible influence on the healthy development of the theories of Chinese medicine.

In conclusion one may say that, by and large, the *Nan-ching* serves

to explain the *Nei-ching*; it does not contain anything really new. Those elements that were introduced by this book are, as indicated above, partly useful, partly harmful; they contain minor positive and major negative aspects. Hence it would be quite inappropriate to assign too great a value to this book or to rank it together with the *Nei-ching* and call it a "classic."[75]

THE TEACHING AND RESEARCH STAFF FOR ANCIENT LITERATURE AT THE SHANGHAI COLLEGE OF CHINESE MEDICINE ON THE *NAN-CHING* (1980)

Another name for the *Nan-ching* is *Huang-ti pa-shih-i nan ching*. The entire book was written in a question-and-answer style; it discusses eighty-one medical issues from the areas of physiology, pathology, diagnosis, and therapy. It is concerned mainly with an explanation of the most important contents of the *Nei-ching*. The content [of the *Nan-ching*] is rich; its wording is concise. It contains comprehensive theoretical treatises, and it offers innovative concepts when it introduces, for instance, the technique of "using only the inch-opening" for diagnosing the [movement in the] vessels, or when it states "the yang network [conduit] is the network [conduit] of the yang walker; the yin network [conduit] is the network [conduit] of the yin walker." The *Nan-ching* enjoyed great appreciation by the physicians at all times; together with the *Nei-ching* it is called the classic of medicine. It is an important medical book of our country's ancient times.[76]

NOTES TO PART I

1. For further details on the heterogeneous nature of the *Huang-ti nei-ching* texts, and for first analyses of historical developments reflected in these texts, see Yamada Keiji 山田慶兒, "The Formation of the Huang-ti Nei-ching," *Acta Asiatica* 36 (1979): 67–89; Yamada Keiji, "Kyū-ku hachi-fu setsu to Shōshiho no tachiba" 九宮八風説と少師派の立場, *Tōhō Gakuhō* 東方学報 52 (1980): 199–242; Paul U. Unschuld, "Der Wind als Ursache des Krankseins. Einige Gedanken zu Yamada Keijis Analyse der *Shao-shih* Texte des *Huang-ti nei-ching*," *T'oung Pao* 68 (1982): 91–131.

2. For a detailed account of efforts undertaken from the twelfth through

the fourteenth century to combine the use of pharmaceutical drugs with the concepts of systematic correspondence, see Paul U. Unschuld, *Medicine in China: A History of Pharmaceutics*, section C.II. (Berkeley, Los Angeles, and London: University of California Press, 1986).

3. From the seventeenth through the early nineteenth century, eminent Chinese physicians discussed the nature and the reality of demonic apparitions. In this context attempts were made to explain such phenomena on the basis of the concepts of systematic correspondence. For a detailed account see Paul U. Unschuld, *Medicine in China: A History of Ideas*, section 8.2.3. (Berkeley, Los Angeles, and London: University of California Press, 1985).

4. Fr. Hübotter, M.D., Ph.D., published, in Berlin in 1929, his voluminous and still informative work *Die Chinesische Medizin zu Beginn des XX. Jahrhunderts und ihr historischer Entwicklungsgang*. Pages 195 through 238 contain what may be—to my knowledge—the first complete translation of the *Nan-ching* into a Western language. More recently a French translation by Pierre Grison has been published under the title *Nan-King. Les 81 difficultés de l'Acupuncture* (Paris, 1979). This edition comprises not only the text of the *Nan-ching* itself but also comments by the fourteenth century author of the *Nan-ching pen-i*, Hua Shou, as well as extensive explanatory notes by the translator himself and by the editor Maurice Mussat, vice-president of the French acupuncture association. Still, this edition fails to impress one as a careful interpretation of the Chinese original. It is marred by inexplicable sloppiness. Pien Ch'io (whom Mussat/Grison accept as the "sixth century B.C." author of the *Nan-ching*) appears, in the prolegomena, varyingly as Pien T'SIO (with the upper case spelling of T'SIO indicating the family name!), Pien-tsiao, Pien-ts'iao, and PIENN TSIO; and Hua Shou, the fourteenth century commentator who was raised in Hsü-ch'ang, is introduced as "Prince Hiu Tchang-houa" and also as Hiu Tchang HOA of the thirteenth century! In addition to other such examples, the reliance of the translation on the concept of "energy" and on other Western notions makes it quite difficult to consider this edition a serious philological work. The one exception in this regard is Donald Harper's meticulous and exemplary rendering of one of the Ma-wang-tui texts in his Ph.D. thesis, *The Wu Shih Erh Ping Fang: Translation and Prolegomena* (Berkeley, 1982; available through University Microfilms of Ann Arbor, Mich.).

5. See H. Leitner, *Bibliography to the Ancient Medical Authors* (Bern, Stuttgart, Vienna, 1973). For subsequent years, see also the periodicals *L'Année philologique. Bibliographie critique et analytique de l'antiquité gréco-latine* (Paris), and J. Scarborough, *Newsletters of the Society for Ancient Medicine* No. 3 (1978) ff.

6. For details, see Unschuld, *Medicine in China: A History of Ideas*, section 3.3.2.

7. Ibid., introduction.

8. Ibid., chapters 1 and 2.

9. See *Ch'un-ch'iu Tso-chuan*, Book X, Duke Chao, First Year.

10. See Unschuld, *Medicine in China: A History of Ideas*, chapter 3.

11. For a survey of all fourteen medical manuscripts unearthed from the Ma-wang-tui tombs, see Paul U. Unschuld, "Die Bedeutung der Ma-wang-tui-Funde für die chinesische Medizin- und Pharmaziegeschichte," in P. Dilg et al. (eds.), *Perspektiven der Pharmaziegeschichte*, (Graz/Austria, 1983), 389–417; Paul U. Unschuld, "Ma-wang-tui *Materia Medica*: A Comparative Analysis of Early Chinese Pharmaceutical Knowledge," *Zinbun: Memoirs of the Research Institute for Humanistic Studies, Kyoto University* 18 (1982): 11–63; and especially Donald Harper, *The Wu Shih Erh Ping Fang: Translation and Prolegomena* (Berkeley, 1982), which demonstrates the coexistence of demonological, magic, empirico-pharmaceutical, petty surgical, and further therapeutic concepts and practices in Chinese medicine around 200 B.C.

12. See, for instance, *Su-wen* treatise 39, "Chü-t'ung lun" 擧痛論.

13. Recently, Lu and Needham (*Celestial Lancets*, Cambridge, England, 1980, p. 23) have suggested an even earlier emergence of a concept of physiological circulation in China. As evidence they quoted a passage from the *Kuan-tzu* 管子 (identified by Lu and Needham as a text from the fourth century B.C.): *shui che ti chih hsüeh ch'i ju chin mai chih t'ung liu che ye* 水者地之血氣如筋脉之通流者也. In Lu's and Needham's translation this passage reads: "[One can say that] water is the blood and the *chhi* of the earth, because it flows and penetrates everywhere [just in the same manner] as the circulation [of the *chhi* and the blood] in the *ching-chin* [nerve, muscle and tendon] and the *ching-mo* [tract and channel, including blood vessel] systems." Rendered literally, this passage reads: "Water is the blood and the *ch'i* of the earth; it flows and penetrates everywhere just as the sinews and the vessels." One might go a little further and accept the following interpretation: "Water is the blood and the *ch'i* of the earth; it flows and penetrates everywhere just as [the blood and the *ch'i* in] the sinews and vessels [of the human body]." *Kuan-tzu* appears to refer here to a physiological concept reflecting the image of waterways and their contents (above and below the surface of the earth) permeating the entire country. The Chinese wording suggests neither a physiological concept of circulation nor a "meteorological water cycle." For further details on the origin of the circulation concept in Chinese medicine, see Unschuld, *Medicine in China: A History of Ideas*, chapter 3.3.2.

14. For a more detailed discussion of the earliest references in Chinese literary sources to needling therapy, see Unschuld, *Medicine in China: A History of Ideas*, chapter 3.3.4.

15. Hsü Ta-ch'un, "Nan-ching lun" 難經論, *I-hsüeh yüan-liu lun* 醫學源流論, in *Hsü Ling-t'ai i-shu ch'üan-chi* 徐靈胎醫書全集 (Taipei, 1969), 113.

16. Okanishi Tameto 岡西爲人, *Chugoku Isho Honzo-ko* 中国医書本草考 (Osaka, 1974), 14–15.

17. Ku Wei-ch'eng 賈維誠, *San-pai chung i-chi lu* 三百種醫籍錄 (Harbin, 1982), 25.

18. Taki Mototane 多紀元胤, *Chung-kuo i-chi k'ao* 中國醫籍考 (Peking, 1956), 45.

19. See *Shih-chi* 史記, ch. 63.

20. Itō Kaoru, *Nan-ching wen-tzu k'ao*, n.d., n.p. (see appendix C).

21. See Yang's preface reprinted in Okanishi Tameto, *Sung-i-ch'ien i-chi k'ao* 宋以前醫籍考 (Taipei, 1969), 107. The thirteen chapters adopted by the *Nan-ching chi-chu* edition are: 1. Diagnosing the [movement in the] conduit-vessels (sections 1–24); 2. Enumeration of [main] conduits and network [-vessels] (sections 25 and 26); 3. The eight single-conduit vessels (sections 27–29); 4. Constructive and protective [influences] and the Triple Burner (sections 30 and 31); 5. The depots and the palaces and their correspondences (sections 32–37); 6. Enumeration and measurements of the depots and palaces (sections 38–47); 7. Depletion, repletion, evil [influences], and proper [influences] (sections 48–52); 8. Transmission of illnesses through depots and palaces (sections 53 and 54); 9. Accumulation and collection [illnesses] in the depots and palaces (sections 55 and 56); 10. The five diarrheas and harm caused by cold (sections 57–60); 11. Spirits, sages, artisans, and workmen (section 61); 12. Wells [and other] transportation holes [associated with the] depots and palaces (sections 62–68); 13. Filling and draining with needles (sections, 69–81).

22. Okanishi Tameto 1974, p. 15.

23. For instance, Katō Bankei in his *Nan-ching ku-i* of 1784 (see appendix B) and Huang Wei-san in his *Nan-ching chih-yao* of 1967 (see appendix A). See also Ho Ai-hua, "Kuan-yü *Nan-ching* ti pien-tz'u wen-t'i," *Ha-erh-pin chung-i* 8 (1965): 41–43 (see appendix B).

24. For instance, Yen Hung-ch'en and Kao Kuang-chen in their *Nei Nan ching hsüan-shih* of 1979 (see appendix A).

25. Fan Hsing-chun, "*Huang-ti chung nan ching chu Yü-kuei chen-ching* tso-che Lü Kuang ti nien-tai wen-t'i," *Shanghai i-hsüeh tsa-chih* 10 (1957): 32–35 (see appendix B).

26. Ibid., 34.

27. See "difficult issue" 19.

28. See "difficult issue" 33.

29. See "difficult issue" 75.

30. Taki Mototane 1956, p. 79.

31. Ibid.

32. Fan Hsing-chun 1957, p. 35.

33. Ibid.

34. Ho Ai-hua, "Wo tui *Nan-ching* chu-tso nien-tai wen-t'i ti shang-chio," *Shanghai chung-i tsa-chih* 4 (1958): 42; and Ho Ai-hua, "Kuan-yü *Nan-ching* ti chi-ko wen-t'i," *Jen-min pao-chien* 2 (1960): 169 (see appendix B).

35. See Chang Chi, *Shang-han lun*, (Shanghai, 1983), preface, p. 4.

36. Ho Ai-hua 1958, p. 42.

37. Ho Ai-hua 1960, p. 169.

38. Ibid.

39. Kanō Yoshimitsu 加納喜光, "Isho ni miero kiron" 医書に見える気論, in Onozawa Seiichi 小野沢精 et al. (eds.), *Ki no shisō* 気の思想 (Tokyo, 1980), 284–285. Liu Tun-yüan 劉敦愿, the discoverer of the Han reliefs depicting Pien Ch'io as a human-headed bird, suggested that the latter might have been influenced by the Indian *gandharva* myth of human-headed birds acting as skilled physicians. Cf. Liu Tun-yüan, "Han-hua-hsiang-shih shang ti chen chiu t'u" 漢畫象石上的針灸圖, *Wen-wu ts'an-k'ao tzu-liao* 文物參考資料 6 (1972): 47 f. Pien Ch'io and his innovative art had already been linked to Indian influences by Wei Chü-hsien in his essay "Pien Ch'io ti i-shu lai tzu Yin-tu," *Hsin chung-i k'an* (October 1939). For a refutation of Wei's arguments, see Lu Chüeh-fei, "Pien Ch'io i-shu lai-tzu Yin-tu chih-i," *Hua-hsi i yao tsa-chih* (November 1947); see also appendix B.

40. Wei Chü-hsien suggested that all the different "Pien Ch'ios" mentioned in the *Han-fei-tzu* 韓非子, the *Chan-kuo tz'u* 戰國策, the *Shih-chi* 史記 and other sources of that time refer to healers practicing "Western medicine" (i.e., Indian medicine). See Ch'en Pang-hsien 陳邦賢, *Chung-kuo i-hsüeh shih* 中國醫學史 (Taipei, 1969), 24.

41. See *Shih-chi*, ch. 105.

42. Taki Mototane 1956, pp. 79–80.

43. See Okanishi Tameto 1969, p. 106.

44. See *T'ai-p'ing yü-lan* 太平御覽, ch. 721.

45. Quoted in *Wen-yüan ying-hua* 文苑英華, ch. 735, "Hsü" 序 37, "Tsa hsü" 雜序 1: *Huang-ti pa-shih-i nan*.

46. See Hsü Ta-ch'un's preface to his *Nan-ching ching-shih* in Liao P'ing's *Nan-ching ching-shih pu-cheng*, where the last sentence reads *jan shih hsi Chin i-hou shu yün* 然實西晉以後書云. Compare with Hsü Ta-ch'un 1969, preface, p. 2; Taki Mototane 1956, pp. 94–95; and Okanishi Tameto 1969, p. 99, where this line reads *jan. Shih liang Han i-ch'ien shu yün* 然實兩漢以前書云.

47. For details, see Unschuld, *Medicine in China: A History of Ideas*, section 3.3.

48. Fan Hsing-chun 1957, p. 32.

49. Ibid.

50. Ibid., quoted from *T'ai-p'ing yü-lan*, ch. 724.
51. Ibid., p. 34.
52. Ibid., p. 32.
53. Taki Mototane 1956, p. 81.
54. Ibid.
55. Ibid.
56. Ibid., pp. 80–81.
57. See appendix C.
58. Okanishi Tameto 1974, p. 18.
59. Walter Fuchs, "Analecta zur mongolischen Übersetzungsliteratur der Yüan Zeit, " *Monumenta Serica* 11 (1946):42. See also Herbert Franke, "Chinese Historiography under Mongol Rule," *Mongolian Studies. Journal of the Mongolian Society* 1 (1974):23.
60. Karl Jahn, "Wissenschaftliche Kontakte zwischen Iran und China in der Mongolenzeit," *Anzeiger der phil.-hist.Kl. der Österreichischen Akademie der Wissenschaften* 106 (1969):202. It should be noted that, in addition to the *Nan-ching*, the *Mai-chüeh* 脈訣 existed in Persian translation, a work attributed to Wang Shu-ho (it may have been written under Wang's name many centuries later) that has been published in China together with the *Nan-ching* in numerous editions. See also Jutta Rall, "Zur persischen Übersetzung eines Mo-chüeh," *Oriens Extremus* 7 (1960):152–157. I am grateful to Professor H. Franke for bringing these references to the Mongolian and Persian translations of the *Nan-ching* to my attention.
61. For details on a possible demonological context of early needling, see Unschuld, *Medicine in China: A History of Ideas*, section 3.3.4.
62. Ibid., section 7.2.3.
63. Paul U. Unschuld, "Lepra in China," in J.-H. Wolf (ed.), *Aussatz, Lepra, Hansen-Krankheit* (Würzburg, 1986), in press.
64. According to Ma Chi-hsing's 馬繼興 (Ma Jixing's) as yet unpublished *Chung-i wen-hsien hsüeh* 中醫文獻學, the famous Ming bibliophile, printer, and scholar Mao Chin 毛晉 (1599–1659) was still able to localize such manuscripts.
65. Okanishi Tameto 1974, pp. 17–18.
66. Taki Mototane 1956, p. 84.
67. Ma Chi-hsing, *Chung-i wen-hsien hsüeh*, unpublished ms.
68. Taki Mototane 1956, p. 74.
69. Ibid.
70. Ibid., p. 75.
71. Ibid., p. 77.
72. Hsü Ta-ch'un 1969, p. 113.
73. Ibid., preface, pp. 1–2.

74. Yen Hung-ch'en and Kao Kuang-chen, *Nei Nan ching hsüan-shih* (Chi-lin, 1979), 1–2 (see appendix A).

75. Ku Te-tao 賈得道, *Chung-kuo i-hsüeh shih-lüeh* 中國醫學史略, (T'ai-yüan 1979), 87–88.

76. Anonymous collective (the teaching and research staff for ancient literature at the Shanghai College of Chinese Medicine), *Ku-tai i-hsüeh wen-hsüan* 古代醫學文選 (Shanghai, 1980), 24.

Part II
Text, Translation, Commentaries, and Notes

Preliminary Note

The oldest version of the *Nan-ching* documented today is probably Li Chiung's edition of 1269; it is preserved in the *cheng-t'ung* edition of the *Tao-tsang* of the mid-fifteenth century. If not marked otherwise, I have made use of the *Tao-tsang* version as the basis of the present edition. The textual differences among the *Tao-tsang* version and other early editions available today (such as the 1590 printing of Hua Shou's *Nan-ching pen-i* or the 1472 Japanese printing of Hsiung Tsung-li's *Wu-t'ing tzu su-chieh pa-shih-i nan-ching*) are almost negligible (references to those differences will be found in the Notes). It is difficult to state whether all the editions extant date back to one common source compiled later than the original *Nan-ching*, or to the original *Nan-ching* itself.

To present a translation as true to the original Chinese text as possible, I have put in brackets all additions necessitated in English by the succinctness of the original Chinese wording. Hence, by reading between the brackets the reader will gain an idea of the original style of the *Nan-ching*.

Altogether, twenty commentators are quoted. The numbers to the left of their names in the Commentaries section of each difficult issue refer to the sentences or groups of sentences marked with corresponding numbers in the Chinese and English versions of the *Nan-ching* text. Wherever several authors are quoted on one and the same sentence or group of sentences in the *Nan-ching*, their comments are listed in chronological order. The names of the commentators quoted, the dates of their original writings, and the editions of their works used here are as follows (for details and Chinese characters, see appendix A):

Commentator	Date of Writing	Editions used
Lü Kuang(-wang)	3d c.	1. *Nan-ching chi-chu.* *Ssu-pu pei-yao* 四部備要, Taipei 1973 2. *Nan-ching chi-chu.* Ed. Ch'ien Hsi-tso 錢熙祚 (19th c.), Shanghai 1955
Yang Hsüan-ts'ao	7/8th c.	
Ting Te-yung	1062	
Yü Shu	1067	
Yang K'ang-hou	1098	
(Yang Hsüan-ts'ao and Yang K'ang-hou were quoted as Yang in the *Nan-ching chi-chu*; except for a few passages it is impossible to identify which of the two Yangs is the author of a specific comment.)		
Li Chiung	1269	*Huang-ti pa-shih-i nan-ching tsuan-t'u chü-chieh* *Cheng-t'ung tao-tsang* 正統道藏, Taipei 1977
Hua Shou (with quotations from commentaries by Chi T'ien-hsi, Ch'en Ssu-ming [i.e., Ch'en Jui-sun], and Hsieh [Chin-sun?])	1361	1. *Nan-ching pen-i* *I-t'ung cheng-mai ch'üan-shu* 醫統正脈全書, Taipei 1975 2. *Pien Ch'io nan-ching* *Ku chin t'u shu chi-ch'eng* 古今圖書集成, Taipei 1958
Chang Shih-hsien	1510	*Chiao-cheng t'u-chu pa-shih-i nan-ching* n.p. (Hung-pao chai shu-chü 鴻寶齋書局) 1912
Hsü Ta-ch'un	1727	*Nan-ching ching-shih* *Hsü Ling-t'ai i-shu ch'üan-chi* 徐靈胎醫書全集, Taipei 1969
Ting Chin	1736	*Ku-pen nan-ching ch'an-chu* — *Chen-pen i-shu chi-ch'eng*, Taipei 1971 珍本醫書集成,
Katō Bankei	1784	*Nan-ching ku-i* —
Yeh Lin	1895	*Nan-ching cheng-i* —
Tamba Genkan (alias Taki Mototane)	1819	*Nan-ching shu cheng*, Kao-hsiung 1961
Liao P'ing	1913	*Nan-ching ching-shih pu-cheng* *Liu-i-kuan ts'ung-shu* 六譯館叢書, n.p. 1913
Wang I-jen	1936	*Nan-ching tu-pen*, Taipei 1973
Nanking	1962	*Nan-ching i-shih*, Nanking 1962
Huang Wei-san	1969	*Nan-ching chih-yao*, Taipei 1969

Chapter One
The Movement in the Vessels and Its Diagnostic Significance

THE FIRST DIFFICULT ISSUE

一難曰(一)十二經皆有動脈(二)獨取寸口以決五藏六府死生吉凶之法何謂也(三)然寸口者脈之大會手太陰之脈動也(四)人一呼脈行三寸一吸脈行三寸呼吸定息脈行六寸(五)人一曰一夜凡一萬三千五百息脈行五十度周於身漏水下百刻榮衛行陽二十五度行陰亦二十五度爲一周也故五十度復會於手太陰寸口者五藏六府之所終始故法取於寸口也

The first difficult issue: (1) All the twelve conduits have [sections where the] movement [in these] vessels[1] [can be felt]. (2) Still, one selects only the "inch-opening" in order to determine whether the [body's] five depots and six palaces [harbor a] pattern[2] of death or life, of good or evil auspices. What does that mean?

(3) It is like this. The "inch-opening" constitutes the great meeting point of the [contents passing through] the vessels; it is the [section of the] hand-great-yin [conduit where the] movement [in that] vessel [can be felt]. (4) When a [normal] person exhales once, [the contents of] the vessels proceed three inches; when [a normal person] inhales once, [the contents of] the vessels proceed three inches [too]. Exhaling and inhaling [constitute one] breathing [period]. During this period, [the contents of] the vessels proceed six inches. (5) A person, in the course of one day and one night, breathes altogether 13,500 times. [During that time, the contents of] the vessels proceed through 50 passages. [That is,] they circulate through the body [in the period

needed by] the [clepsydra's] dripping water to move down by 100 markings. The constructive and the protective [influences] proceed through 25 passages [during a] yang [period], and they proceed through 25 passages [during a] yin [period]. This constitutes one cycle. Because [the contents of the vessels] meet again, after 50 passages, with the inch-opening, [this section] is the beginning and the end of [the movement of the contents of the vessels through the body's] five depots and six palaces. Hence, the pattern [of death or life, of good or evil auspices harbored by the body's five depots and six palaces] is obtained from the inch-opening.[3]

COMMENTARIES

(1) *Lü Kuang:* These are the twelve vessels of the conduits in the hands and feet. The movement of the foot-great-yang [conduit can be felt] in the bend [of the knee]. The movement of the foot-minor-yang [conduit can be felt] in front of the ear.

Yang: This is the *hsia-kuan* 下關 hole. [This conduit's] movement can also [be felt] at the *hsüan-chung* 縣鍾 [hole].

Lü Kuang: The movement of the foot-yang-brilliance [conduit can be felt] above the instep.

Yang: This is the *ch'ung-yang* 衝陽 hole which is located above the instep, hence its name. [This conduit's] movement can also [be felt] in the neck at the *jen-ying* 人迎 [hole] and also at the *ta-ying* 大迎 [hole].

Lü Kuang: The movement of the hand-great-yang [conduit can be felt] at the outer corner of the eye.

Yang: This is the *t'ung-tzu-chiao* 瞳子竅 hole.

Lü Kuang: The movement of the hand-minor-yin [conduit can be felt] at the *k'o-chu-jen* 客主人 [hole].

Yang: [This conduit's] movement can also [be felt] at the *t'ing-hui* 聽會 [hole].

Lü Kuang: The movement of the hand-yang-brilliance [conduit can be felt] at the corner of the mouth.

Yang: This is the *ti-ts'ang* 地倉 hole.

Lü Kuang [This conduit's] movement can also [be felt] at the *yang-hsi* 陽谿 [hole]. The movement of the foot-ceasing-yin [conduit can be felt] at the jen-ying 人迎 [hole].

Yang: The *jen-ying* [hole] is located on the foot-yang-brilliance vessel, not on the foot-ceasing-yin [vessel]. When Lü states that the ceasing-yin [vessel's] movement [can be felt] at the jen-ying [hole], that is a mistake. At the jen-ying [hole] one may examine the influences of all the five depots; the movement there is not caused by the ceasing-yin [vessel] only. The ceasing-yin vessel's movement [can be felt] at the *hui-ku* 回骨 [hole].

Lü Kuang: The movement [of the] foot-minor-yin [conduit can be felt] below the inner ankle.

Yang: This is the *t'ai-hsi* 太谿 hole. The movement [that can be felt] here is not [caused by] the minor-yin vessel. The movement [of the] through-way vessel [can be] felt here. The through-way vessel and the minor-yin [vessel] run parallel here. Hence, [Lü] states that the minor-yin vessel's movement [can be felt] here. In fact, this is not so. This is yet another of the errors committed by Mr. Lü. The movement of the minor-yin vessel [can be felt] within five inches above the inner ankle.

Lü Kuang: The movement of the foot-great-yin [conduit can be felt] above the thigh.

Yang: This is the *chi-men* 箕門 hole.

Lü Kuang: The movement of the hand-minor-yin [conduit can be felt] below the armpit.

Yang: This is the *chi-ch'üan* 極泉 hole. [This conduit's] movement can also [be felt] at the *ling-tao* 靈道 [hole] and at the *shao-hai* 少海 [hole].

Lü Kuang: The movement of the hand-heart-master [conduit can be felt] at the *lao-kung* 勞宮 [hole]. The movement of the hand-great-yin [conduit can be felt] at the *ta-yüan* 大淵 [hole].

Yang: [This conduit's] movement can also [be felt] at the *ch'ih-che* 尺澤 [hole], at the *hsia-pai* 俠白 [hole], and at the *t'ien-fu* 天府 [hole].

Ting Te-yung: [The statement] "all the twelve conduits have [sections where the] movement [in these] vessels [can be felt]" refers to the three yin and three yang conduits in each of the two hands and feet. Each of them contains, in correspondence to heaven and earth, the three yin and three yang influences. When it is said [elsewhere] that the three yin and three yang [influences] of heaven and earth all have a specific time [of the year] during which they rule, [this is as follows]. The ninety days from after the spring equinox to before summer solstice are ruled by the three yang [influences] of heaven.

The ninety days from after summer solstice to before the autumn equinox are ruled by the three yin [influences] of heaven. The ninety days from after the autumn equinox to before winter solstice are ruled by the three yin [influences] of the earth. The ninety days from after winter solstice to before the spring equinox are ruled by the yang [influences] of the earth. Everywhere to the left or right, above or below, do these three yin and three yang influences exist; they add up to twelve influences. Hence, man also has twelve conduits. [The influences passing through these conduits] rule [his body's] left and right, upper and lower sections. The section above man's diaphragm is ruled by the three yin and three yang [conduits] of the hands; they are penetrated by the influences of heaven. The section below the diaphragm is ruled by the three yin and three yang [conduits] of the feet; they are penetrated by the influences of the earth. The passage of the influences of heaven [through the body] accounts for the generation of influences and for [their movement through] the vessels; the passage of the influences of the earth [through the body] is responsible for the transformation of [substances carrying] taste into form. Hence, the twelve conduits pass yin and yang [influences]; they move the [protective] influences and the blood. Furthermore, *ching* 經 ("conduit") stands for *ching* 徑 ("direct way"). The [conduits] transmit [their contents] by pouring them into each other, and there is no place [in the body] which is not penetrated by them. This is why the Yellow Emperor has stated: The twelve conduits house all illnesses. It is essential to know them in order [to be able] to judge [whether a person's illness will end in] death or life. When [the *Nan-ching*] states that all the twelve conduits have [sections where the] movement [in these] vessels [can be felt], that refers to the three sections at both hands where vessels are located whose movement can [be felt]. The inch-section at the left hand[4] is where the movement of the vessels of the heart and of the small intestine appear. The vessel of the heart is called hand-minor-yin [conduit]; the vessel of the small intestine is called hand-great-yang [conduit]. Both of them correspond to the lord-fire of the Southeast; they are included in the [diagram] *sun* 巽. The gate-section at the left hand is where the movement of the vessels of liver and gall appears. The vessel of the liver is called foot-ceasing-yin [conduit]; the vessel of the gall is called foot-minor-yang [conduit]. Both of them correspond to the wood of the East; they are included in the [diagram] *chen* 震. The foot-section at the left hand is

where the movement of the vessels of the kidneys and of the bladder appears. The vessel of the kidneys is called foot-minor-yin [conduit]; the vessel of the bladder is called foot-great-yang [conduit]. Both of them correspond to the water of the North; they are included in the diagram *k'an* 坎. The inch-section at the right hand is where the movement of the lung and of the large intestine appears. The vessel of the lung is called hand-great-yin [conduit]; the vessel of the large intestine is called hand-yang-brilliance [conduit]. Both of them correspond to the metal of the West; they are included in the [diagram] *tui* 兌. The gate-section at the right hand is where the movement of the vessels of the spleen and of the stomach appears. The vessel of the spleen is called foot-great-yin [conduit]; the vessel of the stomach is called foot-yang-brilliance [conduit]. Both of them correspond to the soil of the center; they are included in the [diagram] *k'un* 坤. The foot-section at the right hand is where the movement of the vessels of the heart-enclosing network and of the Triple Burner appears. The [vessel of the] heart-enclosing network is called hand-ceasing-yin [conduit]; the vessel of the Triple Burner is called hand-minor-yang [conduit]. Both of them correspond to the minister-fire of the South; they are included in the [diagram] *li* 離. Because the movement of the vessels appears at these three sections [of both hands], the [*Nan-*] *ching* states: "All [the twelve conduits] have [sections where the] movement [in these] vessels [can be felt]."

Yü Shu: In their comments, Lü and Yang have in all instances picked holes from which the flow of the respective conduit-vessels proceeds. When they call these [holes sections where the] movement of the vessels [can be felt], this does not correspond to the meaning further down in the text of the [*Nan-*]*ching* itself, namely to solely rely on the inch-opening. Thus, [I] shall take up this issue now. The scripture states: The vessels meet at the *ta-yüan* 大淵 [hole]. The ta-yüan [hole] is located in between behind the palm and the "fish-line"[5] of both hands. Now, this is where the movement of the hand-great-yin vessel [appears]. The [depot associated with the hand-]great-yin [conduit] is responsible for the influences. Thus one knows that the twelve conduit-vessels meet at the ta-yüan [hole]. Hence, the sages have defined this important meeting-point of the vessels as being located in between the palm and the fish-line of both hands. [This area] is divided into three sections, named inch, foot, and gate. In these three sections one examines the movement of the vessels in

order to know about [a person's] symptoms of depletion or repletion, of cold or heat, as they may have affected his five depots or six palaces. That is to say, one single conduit has an interior and an exterior [section]; those [influences] that come are yang; those that go are yin. Together, both hands have six sections. In these six sections are united, altogether, twelve conduits. The principle behind this has become obvious now. Through checking the yang [influences] one knows the place where an illness is located; through checking the yin [influences] one knows the schedule of death and life. Hence, [the text] states: "All the twelve conduits have [sections where the] movement [in these] vessels [can be felt]."

Li Chiung: Ching 經 ("conduit") stands for *ching* 徑 ("direct way"), and for *ch'ang* 常 ("regular"); it refers to "direct roads which are passed regularly." These are the three yin and three yang [conduits] of the hands and the three yin and three yang [conduits] of the feet—[namely,] the hand-minor-yin conduit of the heart, the hand-great-yang conduit of the small intestine, the foot-ceasing-yin conduit of the liver, the foot-minor-yang conduit of the gall, the foot-minor-yin conduit of the kidneys, the foot-great-yang conduit of the bladder, the hand-great-yin conduit of the lung, the hand-yang-brilliance conduit of the large intestine, the foot-great-yin conduit of the spleen, the foot-yang-brilliance conduit of the stomach, the hand-ceasing-yin conduit of the heart-enclosing network, and the hand-minor-yang conduit of the Triple Burner. All the twelve conduits just listed have a breathing in these vessels which takes the shape of a movement.

Hua Shou: "The twelve conduits" refers to the three yin and three yang [conduits] of the hands and feet, which add up to twelve conduits ... [here follows an outline of the twelve conduits similar to that provided by Ting Te-yung and Li Chiung]. "They all have [sections where the] movement [in the] vessels [can be felt" means the following]. The movement of the hand-great-yin vessel [appears] in the *chung-fu* 中府, *yün-men* 雲門, *t'ien-fu* 天府, and *hsia-pai* 俠白 [holes]. The movement of the hand-yang-brilliance vessel [appears] in the *ho-ku* 合谷 and *yang-hsi* 陽谿 [holes]. The movement of the hand-minor-yin vessel [appears] at the *chi-ch'üan* 極泉 [hole]. The movement of the hand-great-yang vessel [appears] at the *t'ien-ch'uang* 天牕 [hole]. The movement of the hand-ceasing-yin vessel [appears] at the *lao-kung* 勞宮 [hole]. The movement of the hand-minor-yang vessel [appears] at the *ho-chiao* 禾竅 [hole]. The movement of the foot-great-

yin vessel [appears] at the *chi-men* 箕門 and at the *ch'ung-men* 衝門 [holes]. The movement of the foot-yang-brilliance vessel [appears] at the *ch'ung-yang* 衝陽, *ta-ying* 大迎, *jen-ying* 人迎, and *ch'i-ch'ung* 氣衝 [holes]. The movement of the foot-minor-yin vessel [appears] at the *t'ai-hsi* 大谿 and *yin-ku* 陰谷 [holes]. The movement of the foot-great-yang vessel [appears] at the *wei-chung* 委中 [hole]. The movement of the foot-ceasing-yin vessel [appears] at the *t'ai-ch'ung* 太衝, *wu-li* 五里, and *yin-lien* 陰廉 [holes]. The movement of the foot-minor-yang vessel [appears] at the *hsia-kuan* 下關 and *t'ing-hui* 聽會 [holes]. ... The meaning conveyed by Yüeh-jen's [question] is that all the twelve conduits have [sections where the] movement [in these] vessels [appears at the surface and can be felt] as are listed above. Now, however, [these sections are not] used any longer and one has selected only the inch-opening in order to determine auspicious or inauspicious signs in the palaces and depots indicating death or life. Why is that so?

Hsü Ta-ch'un: This first difficult issue does not correspond to [the contents of] the *Ling*[*-shu*] and of the *Su*[*-wen*]. In the [treatise] "San pu chiu hou lun" 三部九候論 of the *Su-wen*, it is made clear that all the vessels [the] movement [of which can be felt] at the head and in the face constitute the upper three sections, that the vessels [the] movement [of which can be felt] at both hands constitute the central three sections, and that the vessels [the] movements [of which can be felt] at the thighs and feet constitute the lower three sections. Also, the [movement in the] vessel at the *jen-ying* 人迎 [hole] at the side of the larynx is often considered to be as important as the inch-opening. The two scriptures do not agree in their discussions of this [issue]. To take advantage of only the inch-opening is a doctrine of Yüeh-jen. From his time on the diagnostic methods have been subtle,[6] yet they have never been put in order. ... A further comment on the *tung-mai* 動脈 ("locations where the movement in a vessel can be felt") of the twelve conduits. Books like the *Ming-t'ang chen-chiu t'u* 明堂針灸圖 and the *Chia-i ching* 甲乙經 refer to more than twenty holes as *tung-mai*. However, the movement [at these locations] differs slightly from that [which can be felt] at the inch-opening. In the treatise "Tung-shu" 動輸 of the *Ling-shu*, the Emperor asked why among the twelve conduit-vessels only the hand-great-yin, the foot-minor-yin, and the [foot]-yang-brilliance [conduits display] a ceaseless movement. In his subsequent reply Ch'i Po pointed out that only

three holes can be called tung-mai and may, therefore, be used for diagnostic purposes; these include the *ching-ch'ü* 經渠 [hole] of the great-yin [conduit], the *t'ai-hsi* 太溪 [hole] of the minor-yin [conduit], and the *jen-ying* 人迎 [hole] of the yang-brilliance [conduit]. The remaining [holes display a] movement that is so weak that it can be used for nothing but to test whether [a specific location] is indeed a true hole [that can be used for therapeutic pricking] or not. They do not deserve the name *tung-mai*.

(2) *Ting Te-yung:* The examination method of taking [one's information] solely from the inch-opening is based on lowering the index finger [at that specific location. The various kinds of movement in the vessels that can be felt there] include the following: high, low, left, right,[7] long, short, near the surface, in the depth, smooth, rough, slow, and frequent. [These movements allow one] to recognize whether an illness has good or evil auspices. This method constitutes the essential meaning of the Yellow Emperor's "subtle discussions of the important aspects of [examining] the vessels."[8] Yüeh-jen has chosen this treatise to be the first among all the others [of his book]. In ancient times the Yellow Emperor asked: "What about the diagnostic methods?" Ch'i Po answered: "In general one may examine whether there is anything abnormal in the vessels on an early morning before the yin influences have moved[9] and before the yang influences have dispersed,[10] before food and drink have entered [the body], and before the conduit-vessels have become filled, when the network-vessels are [still] regulated and before the [protective] influences and the blood have been affected by disorder. One presses the vessel [to feel whether there is] a movement or standstill; one looks at the pupils, one checks the [face for any of the] five colors, and one looks [to see] whether the depots [suffer from] repletion or depletion and whether the appearance [of the respective person] is flourishing or meagre. Through bringing all of these [data] together one may define the borderline between death and life." Here, only the method [to check] the inch-opening has been taken [into consideration].

Li Chiung: The distance of one inch from the fish-line bone [toward the elbow] is called inch-opening. Liver, heart, spleen, lung, and kidneys are the five depots; gall, stomach, large intestine, small intestine, bladder, and Triple Burner are the six palaces.

Hua Shou: Ts'un-k'ou 寸口 ("inch-opening") stands for *ch'i-k'ou*

氣口 ("influence-opening"). It is located in the distance of one inch from the fish-line on the hand-minor-yin [conduit]. The [sections] below the influence-opening are called "gate" and "foot." They all represent locations touched by the hand-great-yin [conduit], and this hand-great-yin [conduit] itself constitutes the beginning of the convergence of the flow in the hundred vessels.

(3) *Lü Kuang:* The great-yin [conduit] is the vessel of the lung. The lung is the cover above all the depots; it is responsible for the penetration of yin and yang [influences through the body]. Hence, all the twelve conduits meet at the inch-opening of the hand-great-yin [conduit]. One uses [the inch-opening] to determine good or evil auspices because if any of the twelve conduits has an illness, one observes the inch-opening and may know which conduit's movement [prevails]. It may be at the surface or in the depth, smooth or rough; it may be contrary to or in accordance with the seasons, and [from all this] one knows whether [the patient] will die or survive.

Yü Shu: [Food items carrying] the five tastes enter the stomach. There they are transformed to generate the five influences. The five tastes are sweet, salty, bitter, sour, and acrid; the five influences are rank, frowzy, aromatic, burned, and foul.[11] These are the influences and tastes [associated with] the Five Phases. After the tastes have been transformed into influences, [the latter] are transmitted [from the stomach] upward into the hand-great-yin [conduit]. The great-yin [conduit] is responsible for the influences. It receives the five influences in order to pour them into the five depots. If the stomach loses its harmony, it cannot transform [taste into] influences. As a consequence, there is nothing for the hand-great-yin [conduit] to receive. Hence, from [examining at] the inch-opening [whether the movement in the vessels is] at the surface or in the depth, whether it is extensive or short, smooth or rough, one can know, in which depot an illness has developed. This is why the scripture states: "The inch-opening constitutes the great meeting-point of [all] the vessels."

Li Chiung: This inch-opening is the inch-opening of the hand-great-yin vessel of the right hand [below] the index finger.

Liao P'ing: The vessels do not meet at the inch-opening. The "great meeting" referred to in the [treatise] "Ying wei yün-hsing"[12] 營衛運行 refers to nothing but the [convergence of the] constructive and protective [influences at midnight]. All the vessels follow their respective courses; at no time do they meet [anywhere].

(4) *Lü Kuang:* The twenty-seven influences in the twelve conduits and fifteen network[-vessels] all show up at the inch-opening. According to exhalation and inhalation they move up and down. During exhalation, the [contents of the] vessels move three inches upward; during inhalation, the [contents of the] vessels move three inches downward. Exhalation and inhalation are defined as breathing [period; during this time the contents of] the vessels move six inches. All the twenty-seven influences move upward and downward accordingly. As long as one is awake, they proceed through the body; when one is asleep, they proceed through the depots. At no time does [this movement] stop.

(5) *Lü Kuang:* When a [normal] person breathes once, the [contents of his] vessels move six inches. During ten breathing [periods the contents of] his vessels move six feet. During 100 breathing [periods, the contents of] his vessels move six *chang* 丈. During 1,000 breathing [periods the contents of] his vessels move 60 chang. During 10,000 breathing [periods the contents of] his vessels move 600 chang. During 13,500 breathing [periods the contents of his vessels move] altogether 810 chang. This constitutes one cycle. The yang vessels face toward outside and [the contents] proceed through them twenty-five times. The yin vessels face toward inside and the [contents] proceed through them twenty-five times, too. Together this adds up to 50 passages. With exhalation and inhalation, yin and yang [influences] repeat their circulation [through the body] until the [standard] number of passages has been completed. After the [contents of the] vessels have completed their circulation through the body, the clepsydra's dripping water has completed 100 markings, too. That is to say, in the course of one day and one night, the dripping water has completed its markings. The brilliant sun of heaven emerges from the East; the [contents of the] vessels return to the inch-opening, from which they begin [their course] anew. Hence, [the text] states: "The inch-opening is the beginning and the end of [the movement of the contents of the vessels through the body's] five depots and six palaces."

Ting Te-yung: According to older comments on the [*Nan-*]*ching*, the breathings [of one day cause the contents of] the vessels [to move] 810 chang. While the [clepsydra's] water moves down by two markings, [the contents of the vessels] achieve one passage circulating through the body. When [the water has moved down by] 100 markings, the circulation [of the contents of the vessels] through the body has com-

pleted 50 passages. If this were so, [the contents of the vessels] would proceed 50 times through the yang and 50 times through the yin [sections of the body]. This, however, differs greatly from the meaning of the scripture. In the scripture it is stated: "They proceed 25 times in the yang and they proceed 25 times in the yin. This amounts to 50 passages after which they meet again." This so-called passing through the yang and passing through the yin refers to the yin and yang [sections] of one year. [The year] begins [its course] with "spring begins." It passes through the seasons consecutively until, finally, it meets with "spring begins" again. Hence, [the contents of the vessels] pass through a total of 50 passages. Light and darkness of the day, as well as man's being awake or asleep, all of this [starts] at dawn. A day proceeds through 24 hours and then it meets with this [time of the morning] again. Man's influences start [their course] at the central burner, from which they flow into the hand-great-yin [conduit]. Then they proceed through a total of 24 [main] conduits and network [conduits] before they, too, meet once again with the hand-great-yin [conduit]. At the right [hand] in the "inch-interior" [section] is the hole *t'ai-yüan* 太淵. This is the great meeting-point of the vessels; it represents the beginning and end [of the movement of the contents of the vessels]. Hence, [yin and yang] are allotted 25 passages each, and one speaks of the inch-opening as the beginning and end of [the movement in] the vessels.

Li Chiung: The constructive [influences] are the blood; they belong to the yin. The constructive [influences] proceed inside the vessels. The protective [influences] are the [volatile] influences; they belong to the yang. The protective [influences] proceed outside of the vessels. The [protective] influences and the blood proceed through the body while one is awake; they proceed through the depots while one is asleep. They never stop, neither at day nor at night. During 270 breathing [periods], the [contents of the] vessels proceed 16 chang and two feet. This corresponds to two markings of the clepsydra. Within 13,500 breathing [periods, the influences in the] vessels proceed 810 chang, corresponding to 100 markings of the clepsydra. They proceed through 25 passages during the yang [section] and through 25 passages during the yin [section of one day]. This amounts to one completion of the clepsydra's dripping. Hence, the [contents of the vessels] need one day and one night to circulate everywhere through the entire body. The yang vessels face toward outside and

[the influences] proceed through them 25 times. The yin vessels face toward inside and [the influences] proceed through them 25 times, too.[13] Together this adds up to 50 passages. The constructive and the protective [influences] start from the central burner and flow into the hand-great-yin and [hand-]yang-brilliance [conduits. From the hand-]yang-brilliance [conduit] they flow into the foot-yang-brilliance and [foot-]great-yin [conduits. From the foot-]great-yin [conduit] they flow into the hand-minor-yin and [hand-]great-yang [conduits. From the hand-]great-yang [conduit] they flow into the foot-great-yang and [foot-]minor-yin [conduits. From the foot-] minor-yin [conduit] they flow into the hand-heart-master and [hand-] minor-yang [conduits. From the hand-]minor-yang [conduit] they flow into the foot-minor-yang and [foot-]ceasing-yin [conduits. From the foot-]ceasing-yin conduit they flow back into the hand-great-yin [conduit].

The inch-opening: [The movement of the influences in the vessels] starts from the lung-conduit at the right hand. From the lung and large intestine it reaches stomach and spleen. From the spleen it reaches heart and small intestine. From the small intestine it reaches bladder and kidneys. From the kidneys it reaches heart-enclosing network and Triple Burner. From the Triple Burner it reaches gall and liver, and that is the end. When [the influences have reached] the end, they start again from the lung. Consequently, if one examines the pattern [of the movement of the influences through the] vessels, one must take [his information] from the inch-opening [in order to be able] to judge [whether a patient must] die or will survive—that is, whether there are good or evil auspices [for his fate].

Hsü Ta-ch'un: The text of the scripture states clearly: "One cycle in the body amounts to sixteen chang and two feet. This constitutes one passage." That is extremely clear. Here [in the *Nan-ching*] this one sentence is omitted. But on what basis shall the fifty passages be calculated now? The *Nan-ching* was written to clarify the [unclear portions in the] scripture. Here now, the text of the scripture is nothing but copied and its important points are even omitted! Thus, contrary [to what was intended, the meaning of] the scripture is further obscured.

Ting Chin: The circulation in man's blood vessels reaches everywhere in his body and it never stops. When it is stated [in the *Nan-ching*] that the [influences in the] vessels move six inches during one

breathing [period], this refers to the hand-great-yin vessel of the lung as start and returning point [of that movement]. One may compare [the movement in the vessels] with the counting of the [rosary] pearls while reciting Buddhist [prayers. The pearls, too,] have a first one and a last one, and they are moved around one by one in a way that all the pearls revolve. To proceed from start to end, one considers the first pearl to be the leader and then determines the number [of rosaries] to be counted. Similarly, the lung-vessel is the [place where the] first movement over six inches takes place, but the same movement of six inches takes place in all vessels throughout the body [at the same time]. Now, because each of the twelve conduits passes [its contents] along its path, the constructive and the protective [influences] proceed relatively fast. During one day and one night they circulate through the body fifty times and, of course, they also return to the inch-opening fifty times.

Liao P'ing: The ancient scriptures issued severe prohibitions against a diagnosis solely [relying on] the inch-opening. In the [treatise] "Cheng ssu-shih lun" 徵四失論 of the *Su-wen* it is stated: "If someone grasps only the inch-opening, what illness can he perceive? He will give foolish names [to the patient's condition], and he is bound to remain in the realm of dilettantism." [The same treatise] states further: "If someone sits down and grasps the inch-opening for diagnosis, he will not find out the origins of the hundred illnesses in the five vessels." ... Thus, if we talk [about diagnosis] in accordance with the ancient methods, it is essential to examine the [locations where] the movement [in the] vessels of all the twelve conduits [can be felt]. A diagnostic method which [takes its information] solely from the [vessels at the] hands is extremely simple. Those in ancient times who resorted to such an abridged [technique] did so because they feared that a thorough examination of all [the locations] was too troublesome [for the patient]. Or they checked only the inch-opening when they made up a prescription in the course of a treatment. At that time they would use but one finger to examine just one [of the patient's] hands. That is different from this book, which arranges the twelve conduit-vessels at the inch [locations] of both [hands] so that one must distinguish between left [hand] and right [hand], and between the three sections [inch, gate, and foot at each of them]. In transmitting their methods, the ancient scriptures issued severe prohibitions against a diagnosis based specifically on [information taken

from] the two inch[-openings]. This book, however, strictly prohibits a comprehensive diagnosis and emphasizes specifically the inch-opening. Every reader must develop some doubts here. Still, many [commentators] have assumed that this [book] was written by Yüeh-jen, and nobody has dared to take issue [with this opinion]. I have had books on diagnostic methods in my hands that were compiled by Pien Ch'io, and none of them contained the doctrine of diagnosing at the inch, gate, and foot [sections] of both hands. Thus, one does not have to say much more to prove that this book is counterfeit.

NOTES

1. The term *tung-mai* 動脈 may have originated at a time when the *mai* 脈 in the body were still considered to be thread-like entities, displaying a throbbing movement. Here, in the *Nan-ching* and its commentaries, *mai* is generally used in the sense of hollow vessels through which specific contents move. The movement in these vessels also causes a movement of the vessels themselves which can be felt at specific locations. Thus, *tung-mai* refers here to sections of the body's vessels where the movement in the vessels can be felt as a movement of these vessels themselves. The first difficult issue focuses on the question of which tung-mai should be selected for diagnostic purposes. See also note 3.

2. *Fa* 法 ("pattern") could also be rendered as "method": "The [diagnostic] method of only selecting the inch-opening in order to determine whether the five depots and six palaces [harbor] death or life, good or evil auspices; what does that mean?"

3. This difficult issue raises several questions which were discussed by commentators in subsequent centuries. They include: (1) The restrictive advice of taking one's diagnostic information from examining the movement in the vessels only at the wrist. We witness here the controversy around the emergence of pulse diagnosis as it is commonly applied by practitioners of Chinese medicine today. The conceptual issue to be solved was difficult. Originally (as documented by the Ma-wang-tui texts), eleven or twelve independent vessels were recognized as permeating the body; they were not seen as part of a circulatory system, and their contents moved up and down or suffered from repletion or depletion individually. All of these independent vessels had their respective illnesses and symptoms, and to examine their respective condition, each had to be examined individually. Then, at some time during the second century B.C., all conduit-vessels were realized to be linked by network-vessels, allowing for a continuous circulation of their

contents through the entire system. This conceptual innovation appears to have stimulated the idea that it was sufficient to examine the flow in these vessels at but one location. Various discussions between the Yellow Emperor and his advisers documented in the *Nei-ching* reflect the initial uncertainty about whether this was indeed the case. A problem resulting from a concentration on but one location was the necessity of finding a method for determining the individual conditions of the twelve functional units constituting the organism, all of which were now known to be passed by the contents of the vessels. The first 22 chapters of the *Nan-ching* are devoted to this issue; they reflect an increasing sophistication, achieved by inductive logic, (a) in the differentiation of various longitudinal sections and different levels of the one location selected for diagnosis, (b) in distinguishing differences in the kinds of movement to be felt, and (c) in associating all of these parameters with categories of the yinyang and Five Phases paradigms. (2) The meaning of the term *hui* 會 ("meeting-point"). It is not clear from the wording of the *Nan-ching* (a) whether its author(s) believed, in fact, that all conduit-vessels "meet" at the inch-opening in the wrist, (b) whether they conceptualized different streams of influences, associated with the different functional units, as passing on different levels within one vessel, or (c) whether they saw one stream of influences within one vessel but alternating its speed and location (for instance, "in the depth" or "near the surface"), thus reflecting specific conditions of the organism. Commentators debating this issue appear to have represented all three of these understandings, which seem to be transitional consequences related to the conceptual move from the individual conduits to a circulatory system. Most authors agreed, however, in their interpretation of the term hui in the sense of "returning to an origin," thus excluding the first of the three understandings just listed. (3) The meaning of the phrase *hsing yang erh-shih-wu tu hsing yin erh-shih-wu tu* 行陽二十五度行陰二十五度 created a debate in that commentators could not agree on the meaning of yang and yin here. Among the explanations offered were yang and yin sections of the body, "day" and "night," and yang and yin sections of a year. For source materials related to the first difficult issue, cf. the *Nei-ching* treatises *Ling-shu* 10, "Ching-mai" 經脈; 15, "Wu-shih ying" 五十營; 18, "Ying wei sheng hui" 營衛生會; 62, "Tung-shu" 動輸; 76, "Wei-ch'i hsing" 衛氣行; and *Su-wen* 7, "Yin yang pieh-lun" 陰陽別論; 17, "Mai-yao ching-wei lun" 脈要精微論; 19, "Yü-chi chen-tsang lun" 玉機眞臟論; 21, "Ching-mai pieh-lun" 經脈別論.

4. For a discussion of the inch-, gate-, and foot-sections at the wrist, see difficult issue 2 and its commentaries.

5. The "fish-line" is the borderline between palm and lower arm.

6. Liao P'ing suggested that *ching* 精 ("subtle") should be replaced by *luan* 亂 ("chaotic").

7. "Left, right" is unclear here. The terms could refer to movements that can be felt in the left or right half of a vessel.

8. Title of *Su-wen* treatise 17, "Mai-yao ching-wei lun" 脈要精微論, from which the following dialogue between the Yellow Emperor and Ch'i Po is quoted.

9. "Yin influences" may refer to the influences of the earth; they dominate at night and move back into the earth at dawn. Wang Ping, in his commentary to *Su-wen* treatise 17, explained *tung* 動 ("to move") as "a descending movement" (*tung erh chiang pei* 動而降卑).

10. "Yang influences" may refer to the influences of heaven; they dominate during the daytime. Wang Ping, ibid., explained *san* ("to disperse") as "dispersing and emerging" (*san pu erh ch'u* 散布而出).

11. *Su-wen* treatise 9, "Liu chieh tsang-hsiang lun" 六節藏象論, states: "Heaven feeds man with the five influences; earth feeds man with the five tastes." Wang Ping commented: "Fetid influences accumulate in the liver; burned influences accumulate in the heart; aromatic influences accumulate in the spleen; frowzy influences accumulate in the lung; foul influences accumulate in the kidneys. . . . Sour taste enters the liver; bitter taste enters the heart; sweet taste enters the spleen; acrid taste enters the lung; salty taste enters the kidneys." For a further discussion of the role of odors in the organism, see difficult issue 34.

12. Liao P'ing appears to refer here to *Ling-shu* treatise 18, "Ying wei sheng hui."

13. The meaning of these two sentences here, repeated from Lü Kuang's commentary (see above), is not clear.

THE SECOND DIFFICULT ISSUE

二難曰(一)脈有尺寸何謂也(二)尺寸者脈之大要會也(三)從關至尺是尺內陰之所治也從關至魚際是寸內陽之所治也(四)故分寸爲尺分尺爲寸(五)故陰得尺內一寸陽得寸內九分(六)尺寸終始一寸九分故曰尺寸也

The second difficult issue: (1) The vessels have a [section called] "foot and inch." What does that mean?

(2) It is like this. The foot and inch [section] is the great important meeting-point of the [movements in the] vessels. (3) [The distance] from the "gate" to the "foot[-marsh" hole in the elbow] represents the "foot-interior" [section]; it is ruled by the yin [influences of the organism. The distance] from the gate to the fish-line represents the inch-interior [section]; it is ruled by the yang [influences of the organism]. (4) Hence, [one] inch is separated [from the entire distance between the gate and the elbow] to represent the foot[-long section; one] foot is divided to become an inch. (5) Hence, [the condition of] the yin [influences can be] comprehended from a one-inch [section] of the foot-interior [section; the condition of] the yang [influences can be] comprehended from a nine-*fen* [section] of the inch-interior [section]. (6) The total length of the foot and inch [section thus] extends over one inch and nine fen. Hence, one speaks of a "foot and inch" [section].[1]

COMMENTARIES

(1) *Liao P'ing:* [Chang] Chung-ching 張仲景[2] and the *Mai-ching* 脈經[3] [refer to] three sections on the head and at the feet [as locations to carry out diagnostic] examinations. Anybody who reads just a little in medical books knows about these [techniques]. Because it is inconvenient to examine head and feet of females, the [diagnosis of the] neck was transferred to the inch[-section at the wrist, and the diagnosis of] the feet was confined to the foot[-section of the lower arm]. At first [this altered diagnostic technique] was used only with female [patients]; after a while it was applied generally. The terms "foot" and "inch" have their origins in the terms "foot-marsh"[4] and "inch-opening."

(2) *Lü Kuang:* Whenever there is an illness in any of the three [cross-]sections or on any of the nine indicator[-levels][5] of the twelve conduit-vessels, it will become apparent in the foot and inch [section]. Therefore it is called "the great important meeting-point of the [movements in the] vessels."

Li Chiung: The inch[-section] is a yang section; it is the important meeting-point of the yang (influences). The foot[-section] is a yin [section]; it is the important meeting-point of the yin [influences]. Thus, the great important meeting-point of the [movement in the] vessels is at the foot and inch section.

(3) *Lü Kuang:* "To the foot" means from the foot[-marsh hole in the elbow] to the gate. The [movement in the] vessel appears here for a length of one inch. [The entire section between the foot-marsh hole and the gate] is called "foot" because it represents the basis. The inch-opening is one inch long; here the [movement in the] vessel appears for a length of nine fen. Yang numbers are odd; yin numbers are even.

Li Chiung: The gate-section is the guard station at the borderline between the yin and yang [sections]. In front of the gate is the yang [section]; behind the gate is the yin [section. The distance] from the gate to the foot-marsh hole should be one foot long. This is the "foot-section-interior," which is ruled by yin [influences. The movement in] the vessel appears in the foot-section for one inch; [this short distance] is called "foot," though, because it is based [in the foot-section. The distance] from the gate to the fish-line bone is the "inch-opening-interior," which is ruled by yang [influences]. The inch-opening is one inch long and the [movement in the] vessel appears here for nine fen.

Hua Shou: The "gate" is the dividing line formed by the elevated bone behind the palms. It lies behind the "inch" and in front of the "foot" as a borderline between the two areas of yin and yang.

Hsü Ta-ch'un: The *Nei-ching* refers to "inch-opening," "vessel-opening," and "foot and inch," but the term "gate" does not appear. [The section] below the inch-opening is always called "foot-opening." If we talk about the *jen-ying* 人迎,[6] this is the foot and inch [section]; it is generally called "inch-opening" or "vessel-opening."

Katō Bankei: The first difficult issue has recommended [the examination of] one section—that is, the inch-opening—in order to determine death or survival [on the basis of the conditions] of the depots

and palaces, because it assumed that the [influences moving through the] hundred vessels converge in the lung. It did not imply that [the inch-opening] is linked to the remaining eleven conduits. Thus it utilized the image of the original unity[7] before its differentiation [into the categories of yin and yang]. In this paragraph now the doctrine of a differentiation between inch and foot is introduced, based on the principle that yin and yang [influences] appear and recede in the vessels. Hence, within the [section of the] vessel [used for diagnosis, this second difficult issue] distinguishes [the subsections] "in front of the gate" and "behind the gate" in order to establish foot and inch locations [associated with] yin and yang. Here the image of the differentiation of the original unity into two [aspects] is reflected. Hence, "nine" refers to the inch[-section and to] yang; "ten" refers to the foot[-section and to] yin. The gate is established as a borderline between the inch- and foot-sections. The entire length [of both subsections] amounts to one inch and nine fen. This is the location where one applies pressure with the three fingers. Sun Ssu-miao assumed that the three sections—inch, gate, and foot—were a doctrine of Ch'i Po 岐伯.[8] But nothing like this appears in the *Nei-ching*. When the terms "foot" and inch" were used there, "foot" referred to the skin of the foot[-section], while "inch" referred to the vessel in the one section of the inch-opening. The differentiation between three (sub)sections within the inch-opening and foot-interior [sections] is an innovation introduced by the *Nan-ching*.

Tamba Genkan: The first difficult issue discusses the method of [just] utilizing the inch-opening to obtain diagnostic information. This paragraph here penetrates further into this issue. It distinguishes between a foot and an inch location, but this is different from a differentiation of "three sections" in the eighteenth difficult issue. The student should not read only one ruling. Yang's comments[9] do not investigate the reasons of these [differences]. He randomly drew on the instructions of various authors concerning [a diagnosis of the movement in] the vessels in order to teach them to others, and he took up the theory of correspondences between the depots and palaces on the one hand and the locations [of the sections at the lower arm] on the other hand, as a rule for diagnostic examinations. But there is not enough evidence to prove that this [was meant in the ancient scripture]. His ideas were based on Sun Ssu-miao 孫思邈, who had stated: "[The distance] from the elbow joint to the 'fish-line' is one foot. If

one divides it by ten one gets ten inches. Take the one inch of the ninth division, that is the location of the foot[-section] of the vessel." This, however, was even more at variance with the message of the scripture. It, too, cannot be followed. In the treatise "Yin yang ying-hsiang ta lun" 陰陽應象大論 of the *Su-wen* it is stated: "The 'foot and inch' is the [section] where one examines depth and surface, smoothness and roughness, in order to know where a disease has emerged." Furthermore, in the treatise "Mai-yao ching wei lun" 脈要精微論 it is stated: "The both sides of the 'foot-interior' represent the tender ribs." Then follows a comment [by Wang Ping 王冰]: "'Foot-interior' means 'inside the foot-marsh [hole].'" The treatise "Hsieh-ch'i tsang fu ping hsing" 邪氣藏府病形 of the *Ling-shu* states: "when the vessels are tense, the skin of the 'foot' is also tense. When the vessels are relaxed, the skin of the 'foot' is also relaxed." These statements are all in accordance with the diagnostic method of pressing the skin of the foot[-section]. The *Nei-ching* does not talk about separating a foot location from the inch-opening. Students cannot take advantage of anybody else's explanations of this. Chi T'ien-hsi 紀天錫[10] has also discussed the nonsense of associating the depots and palaces with [specific] locations [at the lower arm]; his arguments are quite subtle and appropriate.

(4) *Ting Te-yung:* "[One] inch is separated to represent the foot" [means the following]: In man, the distance between the gate and the foot-marsh hole is one foot long. From within this foot[-long section], one inch[-long section] is separated to represent the pattern of the [entire] foot[-long section]. Thus, "[one] inch is separated [from the entire distance between the gate and the elbow] to represent the foot[-long section; one] foot is divided to become an inch."

(5) *Ting Te-yung:* Yin numbers are even; yang numbers are odd.

(6) *Yang:* Most authors who have written about the three locations of inch, gate, and foot have disagreed. Let me therefore put this in order and discuss [their arguments] so that the correct meaning will become apparent. Now, Mr. Huang-fu, in his instructions on [diagnosing] the vessels, considered a three-finger[-broad section] behind the palm as the "three sections." Each finger covers six fen; the three sections thus add up to a total of one inch and eight fen. Hua T'o 華佗,[11] in his instructions on the vessels, has stated: "Both the "inch" and the "foot" locations are eight fen [long]. The "gate" location is three fen [long]. Together this amounts to one inch and nine fen."

Wang Shu-ho 王叔和,[12] in his instructions on the vessels, has stated: "The locations of the three sections extend over one inch each. This adds up to three inches." All writings differ like this, causing severe doubts and utter confusion in later students. But it is not like this: The diagnosis of the patterns displayed in the vessels originated from the Yellow Emperor. The *Nan-ching* originated from Pien Ch'io. Both [persons and their] works represent ancestors, while all [later] authors and their discourses are but branches and leaves. Indeed, one must regard the sources as fundamental, and one may forget about the rest! Let us rely on the important principles that are clear! According to the true scripture of the Yellow Emperor, the three inches behind the palm constitute the three sections. These are the inch, as well as the gate and the foot.[13] Each covers one inch in order to provide [sections for the manifestation of] the three powers. This pattern is set for eternity; nothing can ever be changed about it. One may say that Wang Shu-ho understood this. Whenever one diagnoses the [movement in the] vessels, one must first know the principal locations of the three [cross-]sections and of the nine indicator[-levels[14] of these sections, respectively, because this is] where the [conditions of] the five depots and six palaces become apparent. Then one may investigate the latters' good or bad condition by distinguishing between [the movements near the] surface and in the depth. As long as one is unsure about the principal locations [of the three sections and nine indicator-levels], one has no way of differentiating the origins of the illnesses. And if one intends to heal an illness, this will be difficult, too. The three [longitudinal] sections are the inch, the gate, and the foot. The nine indicator[-levels] are "heaven," "earth," and "man." Each (cross-)section has heaven, earth, and man levels—that is, the three sections [together] have nine indicator[-levels] where one may examine the influences of the five depots. As far as the appearance of [the conditions of] the five depots and six palaces [at these locations] is concerned, the inch-opening of the left hand is where the [movement in the] vessels [associated with] the heart and the small intestine appears. On top of the gate is where the [movement in the] vessels [associated with] the liver and the gall appears. In the center of the foot is where the [movement in the] vessels [associated with] the kidneys and the bladder appears. One fen in front of the gate is the location of the jen-ying 人迎; one fen behind the gate is the location of the "spirit gate."[15] The inch-

opening of the right hand is where the [movement in the] vessels [associated with] the lung and the large intestine appears. On top of the gate is where the [movement in the] vessels [associated with] the spleen and the stomach appears. In the center of the foot is where the [movement in the] vessels [associated with] the gate of life and the Triple Burner appears. One fen in front of the gate is the location of the influence-opening; one fen behind the gate is the location of the spirit gate. All the vessels of the five depots belong to the yin [category]; all yin vessels are in the depth. All the vessels of the six palaces belong to the yang [category]; all yang vessels are near the surface. If, for example, a vessel [is located] near the surface at the inch-opening of the left hand, that is the vessel of the small intestine. The one in the depth is the vessel of the heart. All the others are like this. Such are the rules of the positions of the vessels; such are the methods of examining the indicator[-levels].

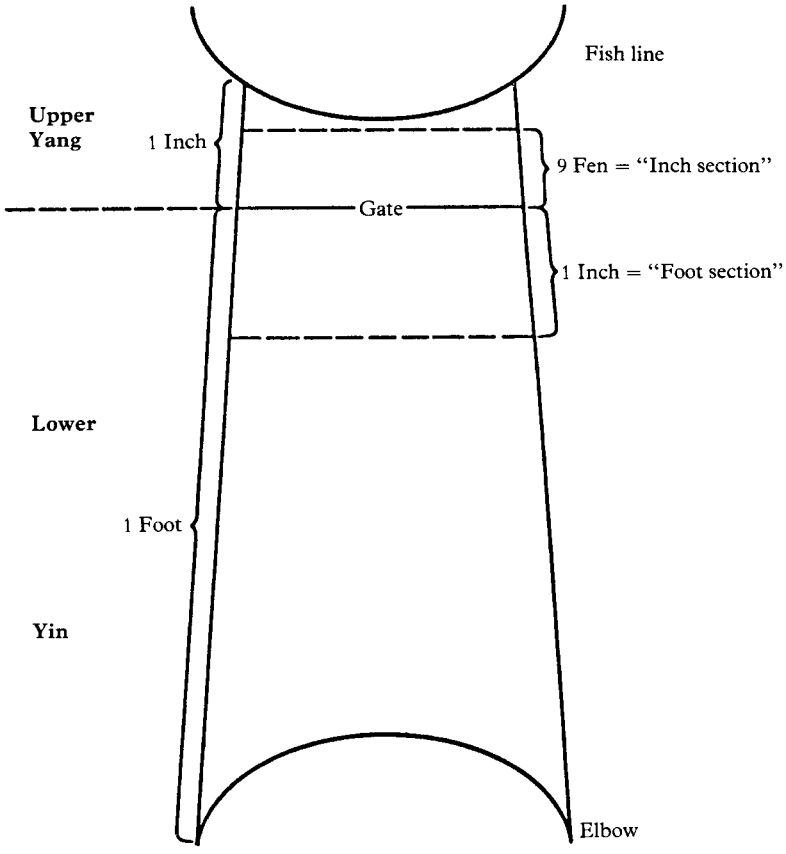
Ting Te-yung: An older comment concerning the pattern of the foot and inch [section] in the [*Nan-*]*ching* stated that all previous authors who have written about it are in disagreement.[16] That comment pointed out that each of the three sections [i.e., foot, gate, and inch] extends over one inch, amounting to a total of three inches, and it did not see the reason for [a measurement of only] one inch and nine fen [as suggested here by the *Nan-ching*]. The pattern [displayed] at the one inch and nine fen [section] is as follows. Each of the foot and inch locations is associated with the start and end of [the flow of] the yin and yang [influences]. The yang influences emerge at the foot and move at the inch. The yin influences emerge at the inch and move at the foot. Thus, in order to [diagnose the] pattern of the yang influences, [the following has to be considered]. They first emerge at "spring begins" and they rise until the "grain-in-ear" [solar term of the year]. The number [of solar terms passed] is nine.[17] The three yang [influences] rule in the front [section of the lower arm—that is,] their pattern is [manifest] near the surface in the nine fen [section] within the inch. At "summer solstice" these influences descend; their [course] ends at "winter begins." The number [of solar terms passed] is ten. The three yin [influences] rule in the back [section, that is,] their pattern is [manifest] in the depth of the one-inch [section] within the foot. Thus one knows that both the foot and the inch are associated with the beginning and end [of the course of the yin and

yang influences]. Yüeh-jen alludes here to the existence of yin and yang [subcategories] as well as of beginning and end in the yang. As far as yin and yang [subcategories] as well as beginning and end in the yin are concerned, the yin influences reemerge at "autumn begins." They descend until "winter solstice." The number [of solar terms passed] is ten. After winter solstice they follow the minor-yang and rise until "summer begins." The number [of solar terms passed] is nine. These are the beginning and end of [the rise and descent of] the yin and yang [influences of] heaven and earth. Hence, this pattern [is reflected in the fact that the flow of] both yin and yang [influences] through the foot and inch [section] also has beginning and end. The important gates for the convergence of [the influences of] heaven and earth are the beginnings of the four [seasons]. They are named "celestial gate," "earth gate," "human gate," and "demons' gate." Man's influence-opening and jen-ying, as well at the [two] spirit gates at the left and at the right [hand, reflect] the same pattern.

(1)–(6) *Liao P'ing:* When the author of this book established—at his time—terms to signify an upper, a central, and a lower [section], he did not provide other people with a handle [to grasp what he meant]. Nobody can understand why he called an inch a foot. Those who have discussed this for two thousand years now have been ingenious in setting up theories and they have undertaken the greatest efforts in their attempts to understand [the meaning of these sentences]. But they never could agree because the basis of their [discussions itself] was not firmly established.

Notes

1. The wording of this difficult issue suggests that its author distinguished two subsections of the location at the wrist where the movement in the vessels was to be examined for diagnostic purposes. These two subsections were separated by the so-called *kuan*. The term *kuan*, rendered here as "gate," implies a meaning of "frontier pass" or "frontier gate." While this gate itself seems to have been understood, in the second difficult issue, as an imaginary line not occupying any space itself, the section above it (seen from the perspective of a raised arm) was considered to be nine fen long and was called "inch-interior." In contrast, the section below the gate was considered to be one inch (i.e., ten fen) long, and it was called "foot-interior."



Obviously, no corresponding concept exists in the *Nei-ching* scriptures, and the discussion of this difficult issue among commentators of subsequent centuries focused partly on this discrepancy between the contents of the ancient classics. It is quite obvious from the arguments offered that the very existence of such discrepancies was incomprehensible for a number of authors. However, the fact that diverging doctrines were offered by the *Nei-ching*, by the *Nan-ching*, and in later works demonstrates that individuals emerged from time to time who introduced new ideas and innovative techniques. A second controversy related to this difficult issue centers around the nature of the gate. Some later authors could not perceive the idea of an imaginary line, as proposed here; they preferred a concept which distinguished between three subsections of the *tung-mai* section at the wrist. Such a concept was not alien to the *Nan-ching*; it appears in difficult issue 18.

2. This is Chang Chi (142–220?), the author of the prescription works

Shang-han lun and *Chin-kuei yao-lüeh*.

3. The *Mai-ching* 脈經 was written by Wang Hsi (210–285).

4. The "foot-marsh" (*ch'ih-che* 尺澤) hole is located in the elbow.

5. See difficult issue 18, sentences 6 ff., for an explanation of the concept of *san pu chiu hou* 三部九候 ("three longitudinal sections and nine indicator-levels").

6. The term *jen-ying* 人迎 denotes two locations to the left and right of the throat where the movement in the vessels can be felt (cf. *Ling-shu* treatise 21, "Han-je ping" 寒熱病). Here, though—and in the *Mai-ching* 脈經—this term is used to denote the inch-opening of the left hand, while the inch-opening of the right hand was called the "influence-opening." It is not clear whether Hsü Ta-ch'un's comment here reflects his original wording.

7. The Chinese is *t'ai-chi* 太極. According to ancient Chinese cosmological doctrines, the t'ai-chi represents the first phase in the ordering of the phenomena. The term translates literally as "supreme ridgepole." The t'ai-chi phase was preceded by the absence of any such ordering structure (*wu-chi* 無極), and it was followed by the differentiation of the yin and yang and, later, of more complex categories of phenomena.

8. One of the legendary advisers—mentioned in the *Nei-ching*—with whom the Yellow Emperor discussed medical issues.

9. Tamba appears to refer here to the commentary of Yang [Hsüan-ts'ao?] quoted below.

10. The twelfth-century author of a now lost *Nan-ching* commentary entitled *Chi-chu nan-ching* 集註難經.

11. Famous physician and author of various works (all lost now) who lived 110 to 207.

12. *Tzu* name of Wang Hsi. See note 3.

13. This statement by Yang [Hsüan-ts'ao?] does not correspond to the facts; it may have been formulated to provide historical legitimacy for a concept which, in reality, deviated considerably from the meaning of the term *san pu* 三部 as used in the *Nei-ching*. See Hsü Ta-ch'un's commentary on sentences 6 ff. of difficult issue 18.

14. Despite these words, Yang [Hsüan-ts'ao?] does not take into account the concept of the nine indicator-levels (later in the same comment) when he outlines the significance of the movements in the vessels as they can be perceived near the wrist. Rather than distinguishing three indicator-levels for each longitudinal section—as the concept of *chiu-hou* 九候 would imply—he only distinguishes two: one in the depth and one near the surface.

15. "Spirit gate" (*shen-men* 神門) is the designation for two holes that belong to a set of 36 gate holes (*san-shih-liu men* 三十六門) distributed all over the body and recommended for the treatment of illnesses caused by

wind-evil. The two spirit gate holes are located at the wrist of the left and right hand, respectively, and are considered to be situated on the hand-minor-yin conduit, which is associated with the heart.

16. This may be a reference to the preceding commentary by Yang [Hsüan-ts'ao?].

17. The entire year is divided into twenty-four solar terms, each two weeks apart.

THE THIRD DIFFICULT ISSUE

三難曰(一)脈有大過有不及有陰陽相乘有覆有溢有關有格何謂也(二)然關之前者陽之動(三)脈當見九分而浮(四)過者法曰大過(五)減者法曰不及(六)遂上魚爲溢(七)爲外關內格(八)此陰乘之脈也(九)關以後者陰之動也(十)脈當見一寸而沈(十一)過者法曰大過(十二)減者法曰不及(十三)遂入尺爲覆(十四)爲內關外格(十五)此陽乘之脈也(十六)故曰覆溢(十七)是其眞藏之脈人不病而死也

The third difficult issue: (1) The [movement in the] vessels may [display the following conditions]: "great excess" and "insufficiency," "mutual takeover by yin and yang," "turnover" and "overflow," "closure" and "resistance." What does that mean?

(2) It is like this. [The section] in front of the gate is where the *yang* [influences] move. (3) The [perceptible movement in the] vessels should extend [here] over nine fen and be near the surface. (4) [If this movement] exceeds [the nine-fen section], that is a pattern indicating great excess. (5) [If the movement] falls short [of covering the entire nine-fen section], that is a pattern indicating insufficiency. (6) [If the movement] extends upward to the fish[-line], that constitutes an overflow. (7) It signals external closure and internal resistance. (8) [In this case] the yin [influences] have seized [that section of] the vessel [where normally only yang influences should be). (9) [The section behind the gate is where the yin [influences] move. (10) The [perceptible movement in the] vessel should extend [here] over one inch and be in the depth. (11) [If this movement] exceeds [the one-inch section], that is a pattern indicating great excess. (12) [If the movement] falls short [of covering the entire one-inch section], that is a pattern indicating insufficiency. (13) [If the movement] extends downward into the foot[-long section towards the elbow], that constitutes a turnover. (14) It signals internal closure and external resistance. (15) [In this case] the yang [influences] have seized [that section of] the vessel [where normally only yin influences should be]. (16) Hence, one speaks of "turnover" and "overflow." (17) This [reflects the movement in] the vessels of the true[1] depots [themselves]. The [afflicted] person has no illness and yet he will die.[2]

COMMENTARIES

(1) *Liao P'ing:* None of the authors [of previous centuries] has, in his commentaries, responded to the errors of [this] difficult issue. On the contrary, if one looks at older comments it seems as if they had succeeded in increasingly giving some shape to its mistakes and absurdities!

(2)–(16) *Hua Shou:* "Great excess" and "insufficiency" refer to vessel [movements] in the state of illness; "closure," "resistance," "turnover," and "overflow" refer to vessels in the state of [impending] death. As for closure and resistance, the treatise "Liu chieh tsang-hsiang lun" 六節藏象論 of the *Su-wen* as well as the ninth and forty-ninth treatises of the *Ling-shu* all focus on the influence-opening and on the jen-ying 人迎 [locations. Information on the movement in the] yang conduits is taken, [according to the *Su-wen* and the *Ling-shu*,] from the jen-ying; [information on the movement in the] yin conduits is taken from the influence-opening.[3] Now, Yüeh-jen speaks of "in front of the gate" and "behind the gate," considering the inch[-section] as yang and the foot[-section] as yin.

Chang Shih-hsien: "Great excess" and "insufficiency" [refer to movements in] the vessels at their original location; "mutual takeover by yin and yang" [refers to movements] leaving their original location. The nine-fen [section] is the location of the yang [movement in the vessels]; the one-inch [section] is the location of the yin [movement in the vessels]. Near the surface is the yang [movement in the] vessels; in the depth is the yin [movement in the] vessels. *Fa* ("pattern") means here "diagnostic pattern" (*chen chih fa* 診之法); *sui* ("to extend") stands for *ching-hsing* 徑行 ("to proceed directly"). The yang [movement in the] vessels should be perceptible in front of the gate for a distance of nine fen; it should be at the surface. The yin [movement in the] vessels should be perceptible behind the gate for a distance of one inch; it should be in the depth. In case of great excess or insufficiency, either the yin or the yang [influences] prevail unilaterally. In extreme cases turnover and overflow, closure and resistance [conditions may] appear. *Fu* 覆 ("turnover") is a movement from above downward; *i* 溢 ("overflow") is a movement from below upward. *Kuan* 關 ("closure") means there is no source from which to move out; *ke* 格 ("resistance") means there is no way to move in. In the treatise "Mai-tu" 脈度 of the *Ling-shu* it is stated: "In case of

'closure', *yin* influences are present in great abundance and the *yang* influences cannot circulate.[4] In case of 'resistance', *yang* influences are present in great abundance and the *yin* influences cannot circulate." If the yang influences cannot circulate through the yin [sections], the yin [influences] will ascend, leaving [their original location], and flow over the fish-line. That constitutes external closure and internal resistance. In case of external closure and internal resistance, the [influences from the] yin vessels have availed themselves of the yang [location]. The yang [influences suffer from] external closure and cannot move downward as the yin [influences] come out from inside and meet them with resistance. The resulting illness is external heat and ceaseless sweating together with internal cold, fullness in the chest, and vomiting of food. When the yin influences cannot circulate through the yang [sections], the yang [influences] will move down directly and return into the foot-section. That constitutes internal closure and external resistance. In case of internal closure and external resistance, the [influences from the] yang vessels have availed themselves of the yin [location]. The yin [influences suffer from] internal closure and cannot move upward as the yang [influences] enter from outside and meet them with resistance. The resulting illness is internal heat and constipation of both urine and stool, together with external cold and a cooling of hands and feet.

(2) *Li Chiung:* The yang influences emerge in the foot[-section] and [display their] movement in the inch[-section. The section] in front of the gate is called the inch-opening; that is the location where the yang influences move.

Liao P'ing: To have divided the inch-opening into three sections is the number one crime of this book. In their attempts to associate [these sections with the categories of yin and yang and with the functional units of the organism], people of later times have developed about ten different doctrines.

(3) *Li Chiung:* Yang numbers are odd; the [yang] amount is nine. Yang [movements in the] vessels are near the surface. Consequently, the [perceptible movement in the] vessels at the inch-opening extends over nine fen and is near the surface.

(4) *Lü Kuang:* "Excess" means that the [movement in the] vessel exceeds the nine-fen [section] or leaves the one-inch [section]. That is called "great excess."

Ting Te-yung: "Great excess" means that the vessel in the inch

[-section] is originally near the surface. When [its movement] increases, when it is replete and strong, that is called "great excess of *yang* [influences]." When its movement extends upward toward the fish[-line], that would be a "yang overflow." When [the movement remains] at the surface but is diminished and weak, that is an "insufficiency of yang [influences]." When the yang [influences] are insufficient, the yin [influences] will move out to take over their [location]. Another name for this [condition] is "yin overflow"; it is [caused by] an external closure and by internal resistance. [Furthermore,] "great excess" means that the [movement in the] vessels in the foot[-section] is originally in the depth. When [this movement] increases, when it is replete and strong, that is called "great excess of yin [influences]." When [the movement remains] in the depth and is diminished and weak, that is indicated by the term "insufficiency." When the yin [influences] are insufficient, the yang [influences] will enter [their location] to take it over. That is called "*yang* turnover," or internal "closure" and external "resistance."

Li Chiung: "Exceeds" means that the [movement in the] vessel exceeds the nine-fen [section] or leaves the one-inch [section], or that a [movement in a] vessel which is originally located near the surface is increased, replete and strong. That would be an "excessive [movement in the] vessels."

(5) *Lü Kuang:* "To fall short" means that [the movement in] the vessel does not reach through the entire nine fen but extends only over eight fen, seven fen, or six fen. That is an "insufficient [movement in the] vessels."

Li Chiung: "Falls short" means that [the movement in] the vessel does not reach through the [entire] nine fen but extends only over eight fen, seven fen, or six fen. Also, yang [movements in the] vessels are originally near the surface; they are felt by light hand pressure. If [this movement is] diminished and weak, that indicates insufficiency.

(6) *Lü Kuang:* "If [the movement] extends upwards to the fish [-line" means that] it leaves the one-inch [section] and reaches the fish-line. Another name [for this condition] is "overflow [movement in the] vessels." Another name [for this condition] is "external closure [movement in the] vessels." Another name [for this condition] is "internal resistance [movement in the] vessels." Another name [for this condition] is "yin takeover [movement in the] vessels." Thus, one single vessel [movement] has four different names.

Tamba Genkan: In Lü Kuang's commentary it is said: "One single vessel [movement] has four different names." That is wrong.
Li Chiung: An extension upward to the fish-line bone indicates that the vessel is filled to overflow. If [the movement is] near the surface, replete and strong, extending upward to the fish[-line], that indicates a *yang* overflow. If it is near the surface, diminished and weak, that is an insufficiency of *yang* [influences]. If the *yang* [influences] are insufficient, the *yin* [influences] will enter [their location] to take it over, indicating a yin overflow.
(7) *Li Chiung:* "External closure" means that [the influences of] the vessel inside [of the gate—i.e., the influences of the foot-section] cannot leave [into the inch-section]. One therefore speaks of an "insufficiency" or of "vessels taken over by yin [influences]." An "inner resistance" is present when the [influences of the] vessel outside [of the gate—i.e., those in the inch-section] cannot return toward inside [of the gate]. One therefore speaks of "great excess" or of "vessels overflowing."
(9) *Li Chiung:* The yin [influences] emerge in the inch[-section] and [display their] movement in the foot[-section. The section] behind the gate is the foot-section; that is the place where the yin influences move.
(10) *Li Chiung:* Yin numbers are even; the [yin] amount is ten. A yin [movement in the] vessels is in the depth. Consequently, the [movement in the] vessel of the foot[-section] should extend over one inch [i.e., ten fen] and be in the depth.
(11) *Lü Kuang:* "Exceeds" means that the [movement in the] vessel exceeds the one-inch [section], exceeding it by one fen, two fen, three fen or four fen. That is a "great excess" [movement in the] vessels.
Li Chiung: "Exceeds" means that the [movement in the] vessel exceeds the one-inch [section], extending over one inch and two fen, three fen, four fen or five fen. The [movement in the] vessel of the foot[-section] is originally in the depth. It is felt by heavy hand pressure. If [this movement] is increased, replete, and strong, that indicates a great excess of yin [influences].
(12) *Lü Kuang:* "Falls short" means that the [movement in the] vessel does not fill the entire one-inch [section] but is perceptible only over eight fen or seven fen or even only over six fen or five fen. That is an insufficient [movement in the] vessels.
Li Chiung: "Falls short" means that the [movement in the] vessel does not fill the entire one-inch [section] but is perceptible only over

eight fen, seven fen, or six fen. Also, yin [movements in the] vessels are originally in the depth and soft. They are felt by heavy hand pressure. If [this movement] is diminished and weak, that indicates a "yin insufficiency."

(13) *Lü Kuang:* As for [the statement: "If the movement] extends downward into the foot[-long section towards the elbow], that constitutes a turnover," a turnover [movement in the] vessel exists when the [movement in the] vessel is perceptible from the gate to the foot-marsh [hole in the elbow]. That is a [movement in the] vessels which "comes again and again." Therefore one speaks of "overturn." The [movement in the] vessel that extends from the gate to the foot-marsh [hole] is [normally] perceptible for one inch [only]. For the remaining portion it proceeds hidden and cannot be perceived. When it becomes perceptible now from the gate [all the way] to the foot-marsh [hole], one consequently speaks of "coming again and again"—in other words, that is a "turnover" [movement in the] vessel; it is also named internal "closure" or external "resistance."

(14) *Li Chiung:* "Internal closure" means that the [influences in the] vessel outside [of the gate] cannot enter [the section inside the gate, i.e., the foot-section], indicating a yin insufficiency. As a result, the yang [influences] enter [the inch-section] for takeover. "External resistance" means that [the influences in] the vessels inside [of the gate] cannot leave, indicating a yin excess and a yang turnover.

Liao P'ing: The terms "closure" and "resistance" are used here to denote [specific movements in the] vessels. That corresponds to [their usage in] the *Nei-ching*. However, in the thirty-seventh difficult issue, [these terms are employed to] denote an illness, contradicting this [paragraph here].

(15) *Li Chiung:* This means that the yin [section of the] vessel has been seized by the [influences of the] vessel of the yang section.

(16) *Lü Kuang:* The [different kinds of] arrivals of the [influences in the] vessels [as described] here refer in each case to [conditions] where an illness results from the mutual taking over or overpowering [of the influences of the yin and yang sections]. An intrusion of an outside evil, [such as] to be hit by wind or to be harmed by cold, are not implied here. [The problem] is perceptible [through the movement] in the vessels already. The respective person may not yet have an illness,[5] but he suffers from a fatal affliction which cannot be cured.

Li Chiung: Whenever there are not enough yin [influences, a condition which allows for] an intrusion and takeover [of their location] by yang [influences], that is a turnover. Whenever there are not enough yang [influences, a condition allowing for] an intrusion and takeover [of their location] by yin [influences], that is an overflow.

Hua Shou: Fu 覆 ("turnover") is used here like "some item is falling down"; something falls downward from above. *I* 溢 ("overflow") is used here like "overflow of water"; [water flows] from inside toward outside.

Katō Bankei: [The terms] *fu* 覆 ("turnover") and *i* 溢 ("overflow") as used in this paragraph correspond to what is called *kuan* 關 ("closure") and *ke* 格 ("resistance") in the *Nei-ching*. The so-called kuan and ke in this difficult issue refer to an illness where yin and yang [influences have] mutually availed themselves of each other's [location]. The terms are the same but their meaning is different. Now, someone might ask: "How can the literal meaning of *kuan* and *ke* in this paragraph be outlined?" The answer would be: Look at the [movement in the] vessels [called] 'overflow'. It indicates 'external closure' (*kuan*) and 'internal resistance' (*ke*). Similarly, a [movement in the] vessels [called] 'turnover' indicates 'internal closure' and 'external resistance'. Thus, it becomes obvious that turnover and overflow are nothing but fatal [movements in the] vessels of the true [influences of the] depots. If these vessel [movements] appear externally, there must be corresponding changes of closure and resistance among the depots and palaces internally. The *Su-wen* states: "When the yin and the yang [influences] do not correspond with each other, that illness is called 'closure and resistance.'" Obviously, kuan and ke are not simply terms denoting [a particular movement in the] vessels. Hence, Mr. Ch'en 陳 from Ssu-ming 四明 has stated: "In case of 'closure', [the passage of] urine and stool is blocked. In case of 'resistance', [the body] objects to food and drinks and does not permit them to move down." That is correct. When the illness of "closure and resistance" was mentioned in the prescription literature of later centuries, "turnover" and "overflow" were obviously terms used to denote [movements in the] vessels of only yin or just yang [influences], while "closure" and "resistance" signified conditions where the yin or the yang [influences] have lost their location. Thus, the use of the term "closure and resistance" as a name of an illness originated from this paragraph.

(17) *Hsü Ta-ch'un:* "[The movement in] the vessels of the true depots [themselves]" means that the [flow of the] influences of the depots has already been cut off; the true shape [of the depots] is manifest only externally [in the movement of the vessels. The patient] does not necessarily suffer from an illness but one may determine already that he will have to die.[6]

According to the [treatise] "Yü-chi chen-tsang lun" 玉機眞藏論 of the *Su-wen*, each of the five depots is associated with [a movement in] the vessels [that is called] "true [influences of the] depots [movement]" (*chen-tsang* 眞藏). [By discovering these movements one may] find out details about the shape of the [depots]. Now, if the stomach influences cannot pass together with the depot influences through the hand-great-yin [conduit], only the [influences from the] vessels of the depots themselves appear.[7] There is no reference [in this context], however, of any closure or resistance. From a close look at the treatise "Chung-shih" 終始 of the *Ling-shu* and at the [treatise] "Liu chieh tsang-hsiang lun" 六節藏象論 of the *Su-wen*, [where one finds] the terms closure and resistance mentioned, [one may learn] that [these terms] have nothing to do with the true [influences of the] depots [movement]. How could it happen that it was all mixed up?! The theory of distinguishing between closure and resistance is dealt with in detail in the thirty-seventh difficult issue.

Ting Chin: In case of a [movement in the] vessels of only the true [influences of the] depots, no stomach influences are present to achieve their harmonization. "The [afflicted] person has no illness and yet he will die" means that he will not suffer from an illness for long; death comes suddenly.

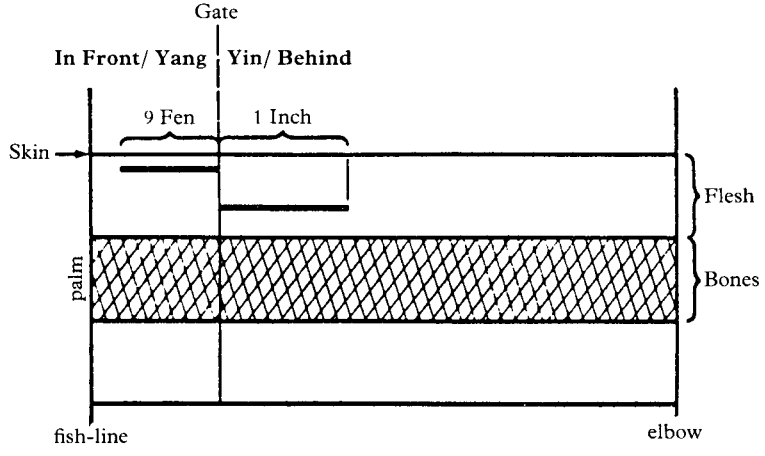
Liao P'ing: The doctrine of the "true [influences of the] depots" in the [*Nei-*]*ching* was originally associated with symptoms of [impending] death. One searched especially for the true [influences of the] depots in order to determine the date [of death]. It was not used as a method to diagnose the [movement in the] vessels. Also, there is no reference to an "absence of illness" in this regard.

Notes

1. Yang Shang-shan 楊上善, *Huang-ti nei-ching t'ai-su* 黃帝內經太素, (Beijing 1981, p. 249) in commenting on the treatise "Chen-tsang-mai hsing

眞藏脈形 of the *T'ai-su*, noted that the term *chen* 眞 ("true") may have been introduced during the Ch'in dynasty to replace the term *cheng* 正 ("proper"), since the latter became taboo because it was part of the name of the first Emperor.

2. This third difficult issue contains a straightforward explanation of symptoms and terms related to imbalances of yin and yang influences in the body. It elucidates how such imbalances can be recognized through examining the movements of the influences as they appear in the two sections "in front of the gate" (that is, the "external" section—i.e., the yang section which extends over nine fen from the gate toward the palm) and "behind the gate" (that is, the "internal" section—i.e., the yin section which extends over ten fen, or one inch, from the gate toward the elbow).



The author of this *Nan-ching* paragraph then used terms that had already been employed in the *Nei-ching*—but with partially different meanings—to explain the mechanics causing the symptoms displayed at the two wrist sections. The ensuing problem of terminological ambiguity is reflected in the commentaries of later writers. Some of these commentators acknowledged the innovative concepts of the *Nan-ching*; others expressed their dislike of what they considered to be an erroneous usage of concepts the true meanings of which were to be found only in the *Nei-ching*. A third category of authors simply appears to have been utterly confused; their attempts to reconcile the contents of the *Nan-ching* with those of the *Nei-ching* reflect their inability to comprehend the real issue at hand.

3. Hua Shou referred here to the categorization of the left as yang and of the right as yin. Accordingly, the *Nei-ching* statements cited consider the *jen-*

ying 人迎 location near the wrist of the left hand as a place where the condition of the yang conduits (and their respective depots) may be examined, and they regard the "influence-opening" (*ch'i-k'ou* 氣口) near the wrist of the right hand as a suitable place to examine the condition of the yin conduits and their respective depots. In contrast, the author(s) of this difficult issue appear(s) to have distinguished a yin and a yang section on one lower arm only by referring to the categorization of "above," "outside," and "in front" (of the gate) as yang, and of "below," "inside," and "behind" (the gate) as yin.

4. The term *ying* 營 is used here in the sense of *ying-yün* 營運 ("to move," "to circulate"). The same usage of *ying* is reflected in the title of *Ling-shu* treatise 15, "Wu-shih ying" 五十營.

5. That is to say, the respective person may not yet feel ill.

6. *Hsing* 形 ("shape") is to be read here metaphorically, as in "to be in shape."

7. The meaning of the *Nei-ching* passage referred to here by Hsü Ta-ch'un is that in case of no illness, or in the presence of only a minor illness, the person examining the movement in the vessels should perceive both a movement of influences associated with the particular depot dominating at the time of the examination, and of influences from the stomach. If the latter are absent, the patient must be fatally ill because the "foundation of the depots" (i.e., the stomach, which supplies the depots with influences) has ceased to function. Yet the meaning implied in sentence 17 of the third difficult issue appears unrelated to the usage of the term *chen-tsang* 眞藏 in the *Nei-ching*.

THE FOURTH DIFFICULT ISSUE

四難曰(一)脈有陰陽之法何謂也(二)然呼出心與肺吸入腎與肝呼吸之間脾受穀味也其脈在中(三)浮者陽也沈者陰也故曰陰陽也(四)心肺俱浮何以別之(五)然浮而大散者心也浮而短濇者肺也(六)腎肝俱沈何以別之(七)然牢而長者肝也(八)按之濡舉指來實者腎也(九)脾者中州故其脈在中(十)是陰陽之法也(十一)脈有一陰一陽一陰二陽一陰三陽有一陽一陰一陽二陰一陽三陰如此之言寸口有六脈俱動耶(十二)然此言者非有六脈俱動也(十三)謂浮沈長短滑濇也(十四)浮者陽也滑者陽也長者陽也沈者陰也短者陰也濇者陰也(十五)所謂一陰一陽者謂脈來沈而滑也(十六)一陰二陽者謂脈來沈滑而長也(十七)一陰三陽者謂脈來浮滑而長時一沈也(十八)所言一陽一陰者謂脈來浮而濇也(十九)一陽二陰者謂脈來長而沈濇也(二十)一陽三陰者謂脈來沈濇而短時一浮也(二十一)各以其經所在名病逆順也

The fourth difficult issue: (1) The [movement in the] vessels may display patterns of yin and yang. What does that mean?

(2) It is like this. [That which is] exhaled originates from the heart and from the lung; [that which is] inhaled enters the kidneys and the liver. Between exhalation and inhalation the spleen receives the taste [influences] of the grains; its [movement in the] vessels is located in the center. (3) Those [movements in the vessels that can be felt] at the surface are yang [movements; those that can be felt] in the depth are yin [movements]. Hence, one speaks of yin and yang [patterns].

(4) Heart and lung [movements] are both located near the surface; how can they be distinguished?

(5) It is like this. A strong but dispersed [movement] at the surface is [associated with] the heart. A rough [movement] of short periods at the surface is [associated with] the lung.

(6) [The movements associated with] the liver and with the kidneys are both located in the depth; how can they be distinguished?

(7) It is like this. A firm and extensive [movement in the depth is associated with] the liver. (8) A [movement in the depth that is] soft and appears replete when the finger is [pressed down to the bone first

and then] lifted is [associated with] the kidneys. (9) The spleen is [associated with] the central region, therefore its [movement in the] vessels is located in the center. (10) These are the patterns of yin and yang.

(11) The [movement in the] vessels may display, it is said, "one yin one yang," "one yin two yang," [or] "one yin three yang," [or] it may display "one yang one yin," "one yang two yin," [or] "one yang three yin." Does [that mean that] there are six vessels at the inch-opening, all displaying a movement at the same time?

(12) It is like this. These terms do not imply that there are six vessels all moving at the same time. (13) What is meant is [that there are movements that can be felt] at the surface or in the depth which are extensive or short, smooth or rough. (14) [A movement] at the surface is a yang [movement]. A smooth [movement] is a yang [movement]. An extensive [movement] is a yang [movement. A movement] in the depth is a yin [movement]. A short [movement] is a yin [movement]. A rough [movement] is a yin [movement]. (15) "One yin one yang" means that the [movement in the] vessels comes in the depth and is smooth. (16) "One yin two yang" means that the [movement in the] vessels comes in the depth and is smooth and extensive, (17) "One yin three yang" means that the [movement in the] vessels comes at the surface, is rough and extensive, and appears, once in a while, in the depth. (18) "One yang one yin" means that the [movement in the] vessels comes at the surface and is rough. (19) "One yang two yin" means that the [movement in the] vessels comes in long strides, is situated in the depth, and is rough. (20) "One yang three yin" means that the [movement in the] vessels comes in the depth, is rough and short, and appears, once in a while, at the surface. (21) In each case, one determines on the basis of the location of the [movement in the] conduits whether [the influences]—in case of an illness—proceed contrary to or in accordance with their proper course.[1]

COMMENTARIES

(1) *Liao P'ing:* In Yang [Shang-shan's 楊上善] commentary on the *T'ai-su*, the jen-ying 人迎 [location at the wrist of the left hand] is

[categorized as] yang, while the inch-opening [at the wrist of the right hand] is [categorized as] yin. There is no differentiation between yin and yang [subsections] of the inch-section.

(2) *Lü Kuang:* Heart and lung are located above the diaphragm; they constitute the yang [aspect] among the depots. Thus, during exhalation their influences move out. Kidneys and liver are located below the diaphragm; they constitute the yin [aspect] among the depots. Thus, during inhalation their influences move in. The spleen is [associated with] the central district; it nourishes the [remaining] four depots. Hence, [the text] states: "It receives the influences of the grains between exhalation and inhalation."[2]

Ting Te-yung: When the [*Nan-*]*ching* states, "[that which is] exhaled originates from," this is not to say that the [breathing] influences leave from the heart or lung. It means [the following]. Kidneys and liver are located below the diaphragm. They rule the interior. Consequently, exhalation [means that the influences] move [from the interior, i.e., lower sections of the organism] outward toward heart and lung. Thus, [one should read:] "Upon exhalation, [the influences of the kidneys and of the liver] move out toward heart and lung." Furthermore, heart and lung are located above the diaphragm. They rule the exterior. Consequently, inhalation [means that the influences] follow the yin and move inward toward kidneys and liver. Hence, the [*Nan-*]*ching* states: "[The influences a person] exhales leave [the organism] through yang [depots. The influences a person] inhales enter [the organism] through yin depots."[3]

Hsü Ta-ch'un: The three words *shou ku-wei* 受穀味 ("receives the taste influences of the grains") are meaningless here. "In the center" means it is situated between yin and yang.

Liao P'ing: Shen 腎 ("kidneys") should be read as *tan* 膽 ("gall"). Liver and gall are located together in the lower [section of the organism].... This forced explanation, namely to associate exhalation and inhalation with the images of the depots, is another invention of this book. If it were so [as it is written here], the upper [section of the organism, i.e., heart and lung] would be entirely responsible for exhalation, while the lower [section of the organism, i.e., kidneys and liver] would be entirely responsible for inhalation. Is there such a principle? Each inhalation must necessarily be tied to an exhalation, and each exhalation must necessarily be tied to an inhalation. One simply cannot separate [inhalation and exhalation] and cut them into

two distinct [processes]. Still, the people cling to such queer talk and praise it; they do not care whether it is based on any reason.

(3) *Ting Te-yung:* ["At the surface"] means that the [movement in the] vessel proceeds between skin and blood vessels, above the flesh. That is called "at the surface." ["In the depth"] means that the [movement in the] vessels is near the joints and close to the bones. That is called "in the depth."

Yang: [The influences appear to be] not enough when [the vessels are] pressed, and they appear to have a surplus when [the fingers are] lifted. Hence, one speaks of "at the surface." [The influences appear to have a] surplus when [the vessels are] pressed, and [they appear to be] not enough when [the figures are] lifted. Hence, one speaks of "in the depth."

Yü Shu: Yang is represented by fire; flames move upward. Hence, [the text] speaks of "at the surface." Yin is represented by water, which softens what is below. Hence, [the text] speaks of "in the depth."

(4) *Liao P'ing:* Only five depots [are mentioned here]; the [heart-] enclosing network (*pao-lo* 包絡) and the gate of life (*ming-men* 命門) are not referred to.

(5) *Ting Te-yung:* The heart is [associated with] the Southern regions and with fire. Hence, its [movement in the] vessels arrives near the surface and is strong and intermittent. The strong [aspect of it derives from] the depot; the intermittent [aspect of it derives from] the palace.[4] The lung is [associated with] the western regions and with metal. Metal masters dryness. Its [movement in the] vessels is near the surface, rough, and short.

Yang: When [the movement of the influences] is fine and slow, when the coming and going [of the influences seems to be plagued by] difficulties and is intermittent, or when it even comes to a halt once in a while, that is called a "rough" [movement].

Yü Shu: The heart represents the fire; [fire] illuminates the exterior. Hence, [the movement of its influences is] near the surface, strong and intermittent. The lung belongs to the metal. Its location is high. Hence, [the movement of its influences is] near the surface, short, and rough.

Liao P'ing: The two terms ["strong" and "intermittent"] do not appear below as one of the six [possible movements in the] vessels [listed there].

(7) *Ting Te-yung:* The liver is [associated with] the Eastern regions and with wood. [The movement of] its [influences in the] vessels is

firm and extended. The firm [aspect of it derives from] the depot; the extended [aspect of it derives from] the palace.[5]

Yang: Upon pressing [the vessel], one perceives but an extremely robust [movement]. Hence, it is called "firm."

Yü Shu: The liver belongs to the wood, the roots of which emerge from the earth. That makes the meaning of "firm" understandable. Branches and leaves extend toward heaven. The reason for the "extended" [nature of a movement associated with the liver] originates from this [correspondence].

(8) *Ting Te-yung:* The kidneys are [associated with] the Northern regions and with water, [both of which] control the cold. It is the nature [of water] to be soft and to be in the depth, [and the same applies to the movement of the influences associated with the kidneys in the vessels]. The soft [aspect of it derives from] the depot; the deep [aspect of it derives from] the palace.[6]

Yang: Upon pressing [the vessel, the influences appear to be] not enough; when the [finger] is lifted they appear to have a surplus. That is called "soft." When [the movement is] strong and extended, and slightly vigorous, and when it responds to the finger pressure as if it were oppressed, that is called "replete."

Yü Shu: The nature of fire is an external softness. It is soft when pressed. The nature of water is an internal hardness. When the finger is lifted it comes replete. That is what was meant here.

Liao P'ing: The term ["replete"] does not appear below as one of the six [possible movements in the] vessels.

(9) *Yü Shu:* It is said above that "between exhalation and inhalation, the spleen receives the taste [influences] of the grains." Here now it is said that "the spleen is [associated with] the central district; its [movement in the] vessels is located in the center." *Ku* 穀 ("grains") stands for *ku* 谷 ("hollow"), and ku ("hollow") implies *k'ung* 空 ("voidness"). That is to say, the influences of man's exhalation and inhalation are obtained from the grains. The spleen is [associated with] the soil and belongs to the soil. Its location is in the center. The soil is the origin and the end of all things in the five cardinal directions.[7] Hence, it receives the taste [influences] of the grains, and, hence, it is located in the central region. Hence, [the text] states: "Its [movement in the] vessels is located in the center."

(11) *Ting Te-yung:* Earlier, the [*Nan-*]*ching* has referred to the [movements in the] vessels as they are associated with the five depots, linking them to the Five Phases. Here now, [the *Nan-ching*] refers to

the three yin and three yang [movements in the] vessels, linking them to the six [possible movements of the] influences. Those [movements] that are at the surface, smooth, and extended are the three yang [movements]; those [movements that are] in the depth, short, and rough are the three yin [movements]. One feels the three sections[8] [near the wrist] in order to investigate these [six different kinds of movement in the] vessels. This enables one to perceive the hidden patterns of yin and yang. Thus, the area below the skin is the upper[9] [level of the] vessel, constituting the yang section. If [any of] the three yin [kinds of movement in the] vessels appears here, this [implies that] the yin [influences] have moved upward to avail themselves of the yang [level]. Also, the area below the flesh is the lower [level] of the vessel, constituting the yin section. If [any of] the three yang [kinds of movement in the] vessels appears here, this [implies that] the yang [influences] have moved downward to take over the yin [level]. That is [how] to examine the pattern of yin and yang in the upper and lower [levels of the vessel].

Li Chiung: The heart is a yang depot. It is located in the [region of the] upper burner. Because a yang [depot] is located here in a yang [region, the heart is subcategorized as] yang-in-yang. The lung is a yin depot.[10] It is located in the [region of the] upper burner. Because a yin [depot] is located here in a yang [region, the lung is subcategorized as] yin-in-yang. The kidneys are a yin depot. They are located in the [region of the] lower burner. Because a yin [depot] is located here in a yin [region, the kidneys are subcategorized as] yin-in-yin. The liver is a yang depot.[11] It is located in the [region of the] central burner. Because a yang [depot] is located here in a yin [region, the liver is subcategorized as] yang-in-yin. The spleen is a yin depot. It is located in the [region of the] central burner. Because a depot [categorized as] great-yin is located here in a yin [region, the spleen is subcategorized as] extreme yin-in-yin.

(13) *Li Chiung:* This [statement] refers to the three yin and three yang [movements in the] vessels which correspond to the six influences.[12] At the surface, smooth, and extended are the three yang [movements in the] vessels; in the depth, short, and rough are the three yin [movements in the] vessels.

Hua Shou: This question-and-answer [dialogue] is designed to explain the appearance of the yin and yang vessel [movements] in the three sections,[13] and [also to elucidate the phenomenon that] they do

not appear individually. They do not appear individually because they appear in combinations. [A movement] at the surface can be perceived with light [pressure of the] hand; an extended [movement] exceeds the measures of its original location; smooth [movement] comes and goes, flowing easily. All these are yang [movements in the] vessels. [A movement] in the depth can be perceived with heavy [pressure of the] hand; a short [movement] does not reach over its [entire] original location; a rough [movement] comes congealed and restrained. All these are yin [movements in the] vessels.

(14) *Li Chiung:* "At the surface" is a minor-yang [movement in the] vessels. "Smooth" is a yang-brilliance [movement in the] vessels. "Extended" is a great-yang [movement in the] vessels. "In the depth" is a minor-yin [movement in the] vessels. "Short" is a ceasing-yin [movement in the] vessels. "Rough" is a great-yin [movement in the] vessels.[14]

Liao P'ing: The appearances of the [movement in the] vessels are associated here with the five depots. Yang [movements] represent the upper depots; yin [movements] represent the lower depots. Really, that is strange talk! The [*Nei-*]*ching* states: "[The movement that can be felt at] the *jen*[*-ying*] may be twice, three times, or four times as strong as that [which can be felt] at the inch[-opening]," and "[the movement that can be felt at] the inch[-opening] can be twice, three times, or four times as strong as that at the *jen*[*-ying*]." These are correct statements.

(15) *Ting Te-yung:* When this kind of vessel [movement] appears in the foot-section of the left hand, it indicates that [the influences in] kidneys and bladder, [i.e.,] in depot and palace—the one representing the exterior and the other representing the interior [aspect]—follow their proper course. When [this kind of movement appears] in the inch-opening of the left hand, one suffers from an illness, in that [influences move] contrary to their proper course.

Li Chiung: "One yin" refers to a vessel [movement] in the depth. "One yang" refers to a smooth [movement in the] vessels.

(16) *Ting Te-yung:* When this kind of vessel [movement] appears in the yin section, that indicates that the yang [influences] have moved downward to take over the yin section.

Li Chiung: "One yin" refers to a vessel [movement] in the depth. "Two yang" refers to a [movement in the] vessels that is smooth and extended.

(17) *Ting Te-yung:* This [condition indicates that] yang [influences] lie hidden in the yin [section].
Li Chiung: "One yin" refers to a vessel [movement] in the depth. "Three yang" refers to a [movement in the] vessels that is at the surface, smooth, and extended. If such a vessel [movement] appears in the foot-section at the surface and is smooth and extended, but occasionally also in the depth, it indicates yin [influences] which lie hidden in the yang [section].
(18) *Ting Te-yung:* A vessel [movement] that is at the surface and rough is a [movement in the] vessels [that is associated with] the lung. It should appear in the inch-opening of the right hand. [If so, this indicates that] the yin and yang [influences] of that specific section follow their proper course. If [such a movement] appears in the gate of the left hand, [this indicates that the person] suffers from an illness, in that [influences move] contrary to their proper course.
Li Chiung: "One yang" refers to a vessel [movement] at the surface. One yin refers to a rough [movement in the] vessels.
(19) *Ting Te-yung:* In this case blood and [protective] influences are deficient. [The movement of] both of them is rough.
Li Chiung: "One yang" refers to an extended[15] [movement in the] vessels. "Two yin" refers to a [movement in the] vessels that is in the depth and rough. [This kind of a movement in] the vessels is situated in the yang section. If now, in contrast, a yin vessel [movement] appears here, that indicates that both the blood and the [protective] influences are depleted, and that yin [influences] have taken over the yang [section].
(20) *Ting Te-yung:* If such [a condition] appears in the yang section, it indicates that yin [influences] lie hidden in the yang section.
Li Chiung: "One yang" refers to a vessel [movement] at the surface. "Three yin" refers to a [movement in the] vessels that is in the depth, rough, and short. If the [movement] in the inch-section appears in the depth and is rough and short, but occasionally also near the surface, it [indicates] yang [influences] which lie hidden in the yin [section].
Hsü Ta-ch'un: These [sentences refer to] the parallel appearance of several [movements in the] vessels. Here only this one example is provided but other combinations are possible as well. It must not necessarily be as it is stated here. However, one should also know that [movements] near the surface and in the depth can occur simultaneously, while a smooth [movement] cannot appear together with a

rough [movement], and an extended [movement] cannot appear together with a short [movement].

(21) *Yang:* One must examine the changes of the six [kinds of movement in the] vessels as they are related to spring, summer, autumn, and winter. Then it will be obvious whether [the influences] —in case of an illness—proceed contrary to or in accordance with their proper course.

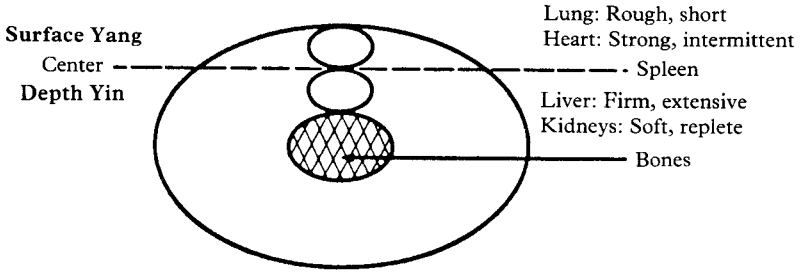
Hsü Ta-ch'un: The text above [this last sentence] talks about the appearances of the [movement in the] vessels but does not yet touch on the auspicious or inauspicious [nature of a particular movement]. Here now [the text] refers to how to arrive at a decision [concerning the seriousness of an illness]. The "conduits" are the three yin and three yang [conduits] of hands and feet. "Proceed contrary to or in accordance with their proper course" means, for instance, the following. A [movement in the] vessels [associated with] the heart should be near the surface; a [movement in the] vessels [associated with] the kidneys should be in the depth. These would be [movements] "in accordance with their proper course." However, if a vessel [movement associated with] the heart appears in the depth, or if a vessel [movement associated with the] kidneys appears near the surface, these are [movements] "contrary to their proper course." This makes it obvious once again that the [movement in the] vessels does not have a fixed structure. The method for determining—on the basis of the [location of the movement in the] conduits—whether the influences proceed contrary to or in accordance with their proper course is discussed satisfactorily in both scriptures [i.e., in the *Nei-ching* and in the *Nan-ching*].

(1)–(21) *Nanking:* Historically, there are two perspectives on how to examine the [movements in the] vessels for differentiating [the conditions of the] yin and yang [aspects of the organism]. The first is based on a differentiation of [the three sections] inch, gate, and foot. Here the inch[-section] is yang; it is ruled by heart and lung. The gate is located in the middle; it is ruled by spleen and stomach. The foot[-section] is yin; it is ruled by the kidneys and by the liver. The second [perspective] is based on a differentiation of surface, center, and depth. Here the "surface" is yang; it is ruled by heart and lung. The "depth" is yin; it is ruled by the kidneys and by the liver. What is neither at the surface nor in the depth is called "center"; it is ruled by the spleen. If we follow the spirit of the [*Nan-ching*] text itself, yin and yang are discussed in this difficult issue mainly according to [the differentiation

of] surface and depth. After determining that what is "near the surface" is ruled by heart and lung, while "the depth" is ruled by the kidneys and by the liver, [the discourse] moves a step further in its analysis, [pointing out the following classifications]. The heart is the yang-in-yang; thus, its [movement in the] vessels is at the surface, intermittent, and strong. The lung is yin-in-yang; thus, its [movement in the] vessels is at the surface, short, and rough. The liver is yang-in-yin; thus, its [movement in the] vessels is in the depth, replete, and extended. The kidneys are yin-in-yin; their [movement in the] vessels is soft when pressed, and it comes to fill itself when the finger is lifted. It is soft externally and hard internally. The spleen is located below the heart and lung, and above the liver and the kidneys.Therefore it is called "central district." Yeh Lin has stated: "The spleen belongs to the soil and is located in the center. It reigns in all four seasons, and it nourishes the four [remaining] depots. Its [movement in] the vessels comes easily and is relaxed; it is neither in the depth nor at the surface. Hence, [the text] states: 'Its [movement in the] vessels is in the center.'" This, then, is the differentiation of yin and yang by taking into account surface and depth. According to an even finer analysis, there are, in addition, the three yin and the three yang [movements in the] vessels. Surface, smooth, and extended—these three [movements] belong to the yang; depth, rough, and short—these three belong to the yin. One searches at the surface and in the depth for the six [kinds of] vessel [movement]. If, for instance, in the surface section three yin vessel [movements] are apparent, this indicates that the yin [influences] have moved upward to take over the yang [section]. If in the depth section three yang vessel [movements] are apparent, that indicates that the yang [influences] have moved down to take over the yin [section]. As for "one yin one yang; one yin two yang," and so on, these are complex vessel images appearing together at the same time. They too reflect a one-sided flourishing or weakness of yin or yang [aspects of the organism], or a takeover of a yang [section] by yin [influences], and vice versa. On the basis of all of this we may understand the appearance of the three yin and three yang vessel [movements] at the foot- and inch-sections, near the surface and in the depth. If they do not correspond to their respective [theoretical] locations, that indicates a takeover of yin [locations] by yang [influences], or vice versa.

NOTES

1. The first difficult issue introduced one single location (i.e., the inch-opening at the wrist) as sufficient to examine the movement in the vessels. The second and third difficult issues introduced a differentiation among three cross-sections (foot, gate, and inch) within the inch-opening. By outlining the yin and yang correspondences of the foot- and inch-sections, the second and the third difficult issues indicated a first possibility of how to examine the status of yin and yang functional units in the organism by simply checking the vessel movements at these sections. Here, in the fourth difficult issue, two further diagnostic patterns are introduced, allowing for an even more sophisticated differential examination of the condition of the various depots and palaces on the basis of their yin or yang categorization. The first of these new patterns was developed through a differentiation among three longitudinal levels of the inch-opening—namely, upper (i.e., "at the surface"), central, and lower (i.e., "in the depth"); these three levels correspond to yang, neither yin nor yang, and yin, respectively.



The second new diagnostic pattern resulted from an identification—on the basis of the sixfold subcategorization of yin and yang—of three characteristic yin and yang movements in the vessels, associated, again, with the individual functional units of the organism. In difficult issue 18, the concept of these three longitudinal levels is applied to all three cross-sections, with the latter still being called *pu* 部 ("section") but the former having their names changed from *pu* to *hou* 候 ("indicator").

2. The character *i* 以 here may be a mistake for *chien* 間 ("between").
3. This is a reference to difficult issue 11, sentence 2.
4. The small intestine is the palace associated with the heart.
5. The gall is the palace associated with the liver.
6. The bladder is the palace associated with the kidneys.
7. These include East, North, West, South, and Center.

8. The term pu 部 ("section") refers here to the three longitudinal levels of the inch-opening.

9. The text has *hsia* 下 ("lower"). That may be a mistake.

10. In this difficult issue, the *Nan-ching* classifies the lung as a yang depot because it is located in the upper section of the organism. Li Chiung, in classifying it as a yin depot, may refer here to the *Su-wen* treatise "Liu chieh tsang-hsiang lun" 六節藏象論, in which the lung is defined as belonging to the great-yin subcategory of yang.

11. In this difficult issue, the liver is classified as a yin depot because it is located in the lower section of the organism. Li Chiung classified it as a yang depot, again possibly in accordance with the *Su-wen* treatise "Liu-chieh tsang-hsiang lun," in which the liver is defined as belonging to the minor-yang subcategory of yang.

12. Li Chiung may refer here to a correspondence between the six possible movements in the vessels and the six climatic influences dominating during different periods of the year. The latter include fire, cold, and dryness as yang influences, and heat, humidity, and wind as yin influences.

13. Cf. note 8.

14. Li Chiung, in his comments on sentence 11, applied the fourfold subcategorization of yin and yang (including yin-in-yin, yang-in-yin, yang-in-yang, and yin-in-yang) to classify the depots. Here, he drew on the sixfold subcategorization of yin and yang to classify the vessel movements.

15. "Extended" may be a mistake here for "at the surface."

THE FIFTH DIFFICULT ISSUE

五難曰(一)脈有輕重何謂也(二)然初持脈如三菽之重與皮毛相得者肺部也(三)如六菽之重與血脈相得者心部也(四)如九菽之重與肌肉相得者脾部也(五)如十二菽之重與筋平者肝部也(六)按之至骨擧指來疾者腎也(七)故曰輕重也

The fifth difficult issue. (1) The [movement in the] vessels may be light or heavy. What does that mean?

(2) It is like this. First one touches the vessel [at the inch-opening by exerting a pressure] as heavy as three beans and one will reach the lung section on the [level of the] skin [and its] hair. (3) If [one exerts a pressure] as heavy as six beans, one will reach the heart section on the [level of the] blood vessels. (4) If [one exerts a pressure] as heavy as nine beans, one will reach the spleen section on the level of the flesh. (5) If [one exerts a pressure] as heavy as twelve beans, one will reach the liver section on the level of the muscles.[1] (6) If one presses down to the bones and then lifts the fingers until a swift [movement of influences] arrives, [the level reached] is the kidneys [section].[2] (7) Hence, one speaks of "light" and "heavy."[3]

COMMENTARIES

(1) *Li Chiung:* In examining the [movement in the] vessels [one may exert] light or heavy [pressure] in order to investigate the yin and yang [influences on levels that are] high or low.
Liao P'ing: The [concepts of] "at the surface" and "in the depth" of the [*Nei-*]*ching* are quite intelligible.[4] Here now, the bean method is established and that gives it a confusing turn. One can call [the movement in the vessels] "at the surface" or "in the depth," but one cannot call it "light" or "heavy." The [*Nei-*]*ching* has no such doctrine.
(2) *Lü Kuang: Shu* ("pulse") stands for *tou* ("bean"). [This difficult issue] discusses the light and heavy [pressure to be exerted in examining the movements] of the vessels. If [the pressure exerted by one's fingers is] as heavy as three beans, one reaches the area of the skin [and of its] hair. The skin [and its] hair are where the influences of the lung proceed. [This level] is called the "lung section."

Li Chiung: Whenever one examines the lung [movement in the] vessels, one should exert only light pressure with his hand.
Hua Shou: The lung is located highest [in the body]. It rules the indicator[-level] of the skin [and of its] hair. Hence, its vessel [movement can be located by a pressure] as heavy as three beans.
(3) *Lü Kuang:* The heart rules the [movement in the] blood vessels. It comes next to the lung. [Its influences can be felt with a pressure] as heavy as six beans.
Li Chiung: Whenever one examines the [movement in the] vessels [associated with] the heart, one should exert a pressure with one's hand that is slightly heavier [than that used to examine the lung movement].
(4) *Lü Kuang:* The spleen occupies the center [of the body]; it rules the flesh. Hence, it comes next to the heart. [Its influences can be felt with a pressure] as heavy as nine beans.
Li Chiung: Whenever one examines the [movement in the] vessels [associated with] the spleen one should exert a pressure with one's hand that is neither light nor heavy.
Liao P'ing: How can one distinguish in what depth [below the skin] flesh and blood vessels are situated?
(5) *Lü Kuang:* The liver rules the muscles; it is located below the spleen. Hence, [the level where its influences can be felt] comes next.
Li Chiung: Whenever one examines the [movement in the] vessels [associated with] the liver, one should exert a pressure with one's hand that is slightly heavier [than that used to examine the spleen movement].
Liao P'ing: The two terms *fu* 浮 ("to float at the surface") and *ch'en* 沈 ("to sink to the depth") were chosen by the [*Nei-*]*ching* because it referred, [in explaining the different levels of the movement in the vessels,] to the image of items floating on water. That was quite intelligible. To discuss [these levels] in terms of "heavy" and "light" according to the number of beans, however, causes the people only to be confused. Questions are bound to arise. Who would experiment with beans to diagnose surface and depth?!
(6) *Lü Kuang:* The kidneys rule the bones. Their [movement in the] vessels is deep, near the bones.
Hua Shou: The kidneys are located below the liver; they rule the bones. Hence, one reaches their [movement in the] vessels by pressing down to the bones and by subsequently lifting the fingers so that [the

influences may] come [back] and fill [the area squeezed before]. With regard to the kidneys, [the *Nan-ching*] does not speak of beans. In analogy [to the amounts mentioned earlier] the pressure exerted here should be as heavy as fifteen beans.

Chang Shih-hsien: [The *Nan-ching*] does not speak of "fifteen beans" with regard to the kidneys but states "down to the bones" because "down to the bones" is more intelligible than "fifteen beans."

(7) *Yü Shu:* The light or heavy [pressure to be exerted in examining the movements in the] vessels is outlined, by the [*Nan-*]*ching*, in great detail. If one relies on the [*Nan-*]*ching* to find the location [of the respective movements] and investigate them, the significance [of this paragraph] should become obvious. [The *Nan-ching*] provides an example to demonstrate the underlying pattern. If, for instance, one gets hold [of a movement] in the inch-opening of the left hand [by exerting a pressure as heavy as] three beans, one knows that lung influences have arrived. If one gets hold [of a movement with a pressure as heavy as] six beans, one knows that influences of that particular conduit have arrived. If one gets hold [of a movement with a pressure as heavy as] nine beans, one knows that influences of the spleen have arrived. If one gets hold [of a movement with a pressure as heavy as] twelve beans, one knows that influences of the liver have arrived. If one presses [one's fingers down] to the bones and gets hold of a movement there, one knows that kidneys' influences have arrived. Obviously, the influences of each of the five depots flow through all [the conduits] and, consequently, the six [possible movements in the] vessels display specific patterns. These [patterns] can be used to determine good or evil auspices, and to speak about [a person's] illness. All other [possibilities] correspond to [the examples given] here. Hence, [the text] speaks of "light" and "heavy."

Hua Shou: [This difficult issue] talks about "light" and "heavy" in the sense of "surface," "center," and "depth." But [the terms "light" and"heavy"] do not appear in either the [*Ling-*]*shu* or the *Su*[*-wen*]. It could be an ancient method [to examine the] vessels that was handed down [through generations], but it may also have originated from Yüeh-jen's personal perspective.

Li Chiung: The heart and the lung are located above the diaphragm; they constitute the yang [category of the] depots. Yang [influences] float above near the surface. They should be felt by light pressure.

Liver and kidneys are located below the diaphragm; they constitute the yin [category of the] depots. Yin [influences] are deep at the bottom. They should be felt by heavy pressure.

Hsü Ta-ch'un: In the [paragraph] "P'ing-mai fa" 平脈法, the *Shang-han lun* 傷寒論 quotes these sentences, referring to a "scripture" (*ching* 經). This is probably the *Nan-ching*. I do not know from what source the *Nan-ching* took these [statements].

Yeh Lin: Why did [the *Nan-ching*] pick just beans [to explain the] light and heavy [pressure to be exerted when examining the movement in the] vessels? Also, it did not refer to "three beans," "four beans," and "five beans"; the amounts must increase by three respectively. Well, beans come in pods where always a number of them are linked together. This is quite similar to the movement of the vessels under the fingers. From this idea we may infer that the statement "as heavy as three beans" does not mean that three beans should be heaped upon each other in one particular [diagnostic] section. Rather, one single finger should be lowered by the pressure of one bean. For [all three fingers covering] all three sections, this [adds up to] three beans. The location of the lung is high [in the body], and it rules the skin [and its] hair. Hence, light [pressure is adequate]. "As heavy as six beans" [indicates that] each of the three sections should receive [a pressure] as heavy as two beans. The heart is located below the lung. It rules the [movement in the] blood vessels. Hence, [the pressure exerted should be] slightly heavier. "As heavy as nine beans" [indicates that] each of the three sections should receive [a pressure] as heavy as three beans. The spleen is located below the heart. It rules the flesh. Hence, [the pressure should be] slightly heavier again. "As heavy as twelve beans" [indicates that] each of the three sections should receive [a pressure] as heavy as four beans. The liver is located below the spleen; it masters the muscles. Thus, a pressure heavier by one bean—in comparison to the spleen—should be exerted here. The kidneys are located below the liver; they rule the bones. Hence, one feels their [movement in the] vessels by pressing down to the bones. That is as deep as one can go. Why is it that a "swift movement" [can be felt] upon lifting [the fingers]? Now, the substance of the [movement in the] vessels is blood; that which [causes the blood to] move are the influences. The kidneys unite water and fire. When fire is brought into water, it is changed into [steam-]influences. When one presses right down to the bones, the influences in the vessel have no [space left] to pass below the fingers.

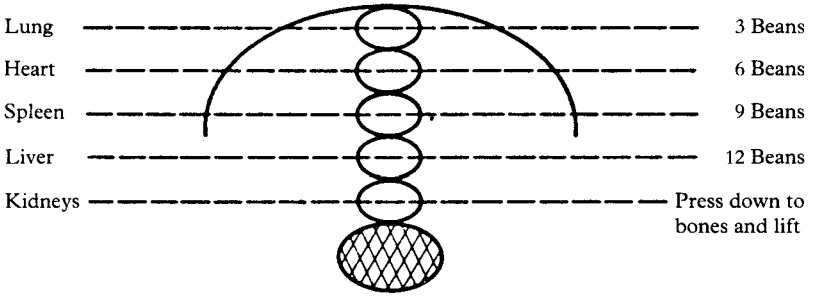
Upon slightly lifting the fingers, [the influences] come quickly forward. In this way, the steam[-like] movement of the influences of the kidneys becomes apparent.

NOTES

1. The term *chin* 筋 is not as specific in a modern anatomical sense as its rendering here with "muscles" might imply; it includes sinews as well.

2. Except for the *Nan-ching chi-chu*, virtually all other editions consulted have added the term *pu* 部 here.

3. This difficult issue introduces a fivefold differentiation of the longitudinal levels on which the influences associated with the five depots move. No other difficult issue returns to this idea. It may be illustrated as follows:



4. The concepts of *fu* 浮 ("at the surface") and *ch'en* 沈 ("in the depth") appear as diagnostic tools in *Su-wen* treatise 17, "Mai-yao ching-wei lun" 脈要精微論; in *Su-wen* treatise 18, "P'ing-jen ch'i-hsiang lun" 平人氣象論; and elsewhere.

THE SIXTH DIFFICULT ISSUE

六難曰(一)脈有陰盛陽虛陽盛陰虛何謂也(二)然浮之損小沈之實大故曰陰盛陽虛(三)沈之損小浮之實大故曰陽盛陰虛(四)是陰陽虛實意也

The sixth difficult issue: (1) The [movement in the] vessels may display "yin abundance, yang depletion," or "yang abundance, yin depletion." What does that mean?

(2) It is like this. A diminished and minor [movement] at the surface, together with a replete and strong [movement] in the depth, indicate, of course, "yin abundance, yang depletion." (3) A diminished and minor [movement] in the depth, together with a replete and strong [movement] at the surface, indicate, of course, "yang abundance, yin depletion." (4) The meaning [referred to by these terms] is that of a repletion or depletion of yin and yang [influences].

COMMENTARIES

(1) *Liao P'ing:* This difficult issue presents a method of diagnosing the depots and palaces on the basis of an association of "at the surface" and "in the depth" with the depots and palaces. This book already established numerous contradictory doctrines. Later on the *Mai-ching,* however, created a real monster by distinguishing—in its apocryphal chapters[1]—forty-eight groupings [of symptomatic vessel movements]!

(2) *Lü Kuang:* The yang [movement in the] vessels appears at the inch-opening; normally it is at the surface and replete. But if one can feel, with light [pressure of one's] hand, a diminished and minor [movement] at the surface, that is [a condition] called "yang depletion." If one presses with a heavy hand and feels, in the depth, a strong and replete [movement] which is contrary [to what would be normal], that is [a condition] called "yin repletion," because the yin [movements proceed] in the depth.

Ting Te-yung: The yang [movement in the] vessels is normally at the surface. If one presses the vessel with a light hand [and feels that the influences] arrive diminished and [with] minor [strength], [that indicates that] the yang [influences are] depleted or not enough. The yin

[movement in the] vessels is normally in the depth and soft. If one presses the [vessel] with a heavy hand [and feels that the influences] arrive diminished and weak, [that indicates that] the yin [influences are] depleted or not enough.

Yü Shu: Man is endowed with yin and yang [influences]; when his yin and yang [influences] are in a normal state and balanced, then no evidence exists for a change toward depletion or toward repletion. Here, though, [the *Nan-ching*] speaks of "abundance" and "depletion"; these are [conditions of the movement in the] vessels indicating illness. In the [treatise] "Mai-yao ching-wei lun" 脈要精微論 [of the *Su-wen*] it is said: "In a state of yin abundance one dreams of passing through a big water with great fear. In a state of yang abundance one dreams of being burned in a big fire.[2] When both yin and yang [influences are present] in abundance, one dreams of mutual killing and injuring." In this way, one may examine the meaning of yin and yang depletion and repletion.

Li Chiung: "At the surface" indicates the [movement of the] yang [influences in the] vessels; "at the surface, diminished, and minor" indicates a depletion of yang [influences in the] vessels. The [movement of the] yang [influences in the] vessels appears at the inch-opening; normally, it is at the surface and replete. Now, if one gets hold of it at the surface with a light hand and if it has changed into a diminished and minor [movement], that means that the yang [influences] are depleted or not enough. "In the depth" indicates the [movement of the] yin [influences in the] vessels; "in the depth, replete, and strong" indicates an abundance of yin [influences in the] vessels. The [movement of the] yin [influences in the] vessels appears in the foot-section; it is normally in the depth and soft. If one presses [the foot-section] with a heavy hand, and perceives, in contrast [to what is normal], a replete and strong [movement], that is an abundance or an excessive [presence] of yin [influences].

Liao P'ing: If the [movement that can be felt at the] jen-ying 人迎 is stronger than that at the inch-opening, that is called "yang abundance." If the [movement that can be felt at the] inch-opening is stronger than that at the jen-ying, that is called "yin abundance." For details see the treatise "Ching-mai" [of the *Ling-shu*].

(3) *Ting Te-yung:* The [movement of the] yang [influences in the] vessels is normally at the surface. If it appears even more replete and even stronger [than usual], that is a [situation of] "yang abundance,

yin depletion." The *Su-wen* states: "All [movements] at the surface indicate that [the influences of] the kidneys are not enough."
Liao P'ing: The term *sun* 損 (literally, "to destroy"; here, "diminished") does not represent the opposite of *shih* 實 ("replete").
(1)–(4) *Chang Shih-hsien:* This [difficult issue] talks about [movements in the] vessels [indicating a] "greatly excessive" or "insufficient" [condition of] yin and yang [influences]. The yin [influences] are responsible for the [movement that can be felt at the] foot [-section]; the yang [influences] are responsible for the [movement that can be felt at the] inch[-section]. The [influences appear in the] inch[-section] at the surface and in the foot[-section] in the depth. "Diminished and minor" [means] "not enough" and/or "depletion"; "replete and strong" [means] "greatly excessive" and/or "repletion."[4] The [latter terms] refer to an abundance [of influences] in the vessels. Whenever[5] the yin and the yang [influences] are in balance, this means good fortune. If only one of them is present in abundance, [this indicates illness]. In case of an abundance of yin [influences together with] a depletion of yang [influences], the [movement] at the surface in the inch[-section] will be diminished and minor, while [the movement] in the depth in the foot[-section] will be replete and strong. In case of an abundance of yang [influences together with] a depletion of yin [influences], the [movement] at the surface in the inch[-section] will be replete and strong, while [the movement] in the depth in the foot [section] will be diminished and minor. These are depletion and repletion of yin and yang [influences as they appear] in the foot- and inch[-sections]. If one talks about this in terms of the individual conduits, then [it should be pointed out that] each section itself [may display conditions of] repletion or depletion of the yin and yang [influences]. However, if by [exerting] light [pressure with one's] hand one gets hold—at the surface—of a diminished and minor [movement], and if by [exerting] heavy [pressure with one's] hand one gets hold—in the depth—of a replete and strong [movement], that is [always] called "yin abundance, yang repletion." Or, if by [exerting] heavy [pressure with one's] hand one gets hold—in the depth—of a diminished and minor [movement], and if by [exerting] light [pressure with one's] hand one gets hold—at the surface—of a replete and strong [movement], that is [always] called "yang abundance, yin depletion." The language of the [*Nan-*]*ching* here is not clear. Anybody [interested in] extended studies should occupy himself with this [issue] in more detail.

Hsü Ta-ch'un: This [discussion] here differs from the text above [where it was stated]: "The [movement in the] vessels may display patterns of yin and yang."[6] The text above talks about vessel [movements] associated with yin and yang [categories] as normal [movements in the] vessels. Here are discussed the [movements of] yin and yang [influences in the] vessels together with greatly excessive or insufficient vessel [movements] in the [yin and] yang sections, and these are vessel [movements indicating] illness.

Katō Bankei: This paragraph appears similar to the third section of the fifty-eighth difficult issue. However, the meaning is different. There, "yang depletion, yin abundance" and "yang abundance, yin depletion" indicate internal or external injuries caused by cold. Here, the [concepts of] "at the surface" and "in the depth" of the preceding text are taken up again in order to establish a method of diagnosing depletion or repletion of yin and yang [influences]. Readers must not mix up these [issues] because of an accidental similarity.

Notes

1. It is not clear whether Liao P'ing referred to any specific chapter of the *Mai-ching* 脈經 here.
2. Water is categorized as yin; fire is categorized as yang.
3. The left hand where the *jen-ying* 人迎 is situated is categorized as yang; the right hand where the inch-opening is situated is categorized as yin.
4. *Wei* 謂 must be a mistake here for *shih* 實.
5. *Che* 者 must be a mistake here for *chu* 諸.
6. Cf. difficult issue 4, sentence 1.

THE SEVENTH DIFFICULT ISSUE

七難曰(一)經言少陽之至乍小乍大乍短乍長(二)陽明之至浮大而短(三)太陽之至洪大而長(四)太陰之至緊大而長(五)少陰之至緊細而微(六)厥陰之至沈短而敦(七)此六者是平脈邪將病脈邪(八)然皆王脈也(九)其氣以何月各王幾日(十)然冬至之後得甲子少陽王(十一)復得甲子陽明王(十二)復得甲子太陽王(十三)復得甲子太陰王(十四)復得甲子少陰王(十五)復得甲子厥陰王(十六)王各六十日六六三百六十日以成一歲(十七)此三陽三陰之王時日大要也

The seventh difficult issue: (1) The scripture states: The arrival of the minor-yang [influences] is at times strong, at times minor, at times short, at times extended. (2) The arrival of the yang-brilliance [influences] is at the surface, strong, and short. (3) The arrival of the great-yang [influences] is vast, strong, and extended. (4) The arrival of the great-yin [influences] is tight, strong, and extended. (5) The arrival of the minor-yin [influences] is restricted, fine, and feeble. (6) The arrival of the ceasing-yin [influences] is in the depth, short, and generous. (7) Are these six normal [movements in the] vessels? Or are these [movements in the] vessels indicative of illnesses?

(8) It is like this. All these are [indications of] governing [influences moving through the] vessels.

(9) For how many days, and during which months, do the respective influences govern?

(10) It is like this. After winter solstice, during the [first subsequent] *chia-tzu* [term],[1] the minor-yang [influences] govern. (11) During the following chia-tzu [term], the yang-brilliance [influences] govern. (12) During the following chia-tzu [term], the great-yang [influences] govern. (13) During the following chia-tzu [term], the great-yin [influences] govern. (14) During the following chia-tzu [term], the minor-yin [influences] govern. (15) During the following chia-tzu [term], the ceasing-yin (influences) govern. (16) All these [influences] govern for 60 days each. Six times six [*chia-tzu* terms] add up to 360 days, completing one year. (17) These are the essential points of the three yin and three yang [influences'] governing at [specific] seasons and [for a specific number of] days.[2]

COMMENTARIES

(1) *Lü Kuang:* The minor-yang [influences] govern during the first and second months. [At that time the yang] influences are still feeble and few. Hence, their arrival in the vessels is marked by irregular approach and withdrawal.

Hua Shou: At the begin of this paragraph, [the *Nan-ching*] says: "The scripture states." I have checked the [*Ling-*]*shu* and the *Su*[*-wen*] but could not find [there the ideas outlined subsequently]. In the treatise "P'ing-jen ch'i-hsiang lun" 平人氣象論 [of the *Su-wen*], such theories are briefly referred to but not in any detail. Perhaps at the time of Yüeh-jen another text existed, allegedly dating from high antiquity. It may have been incorporated into the *Nei-ching*, where it may have been abridged by later generations. It is impossible to be sure about this. Whenever [the *Nan-ching*] says "the scripture states," and whenever [we find] no [corresponding statement in the *Ling-shu* or *Su-wen*] to check [this quotation], the same interpretation applies.

Hsü Ta-ch'un: For the statement from the scripture quoted here, see the [treatise] "Chih-chen yao ta-lun" 至眞要大論 of the *Su-wen* where it says: "When the [ceasing-]yin [influences] have reached [their season], the respective [movement in the] vessels is stringy. When the minor-yin [influences] have reached [their season], the respective [movement in the] vessels is hook-like. When the great-yin [influences] have reached [their season], the respective [movement in the] vessels is in the depth. When the minor-yang [influences] have reached [their season, the respective movement in the vessels] is strong and at the surface. When the yang-brilliance [influences] have reached [their season, the respective movement in the vessels] is short and rough. When the great-yang [influences] have reached [their season, the respective movement in the vessels] is strong and extended." And in the treatise "P'ing-jen ch'i-hsiang lun" 平人氣象論, [the *Su-wen*] states: "The arrival of the great-yang [influences in the] vessels is vast, strong, and extended. The arrival of the minor-yang [influences in the] vessels is at times frequent and at times with long interruptions, at times short and at times extended. The arrival of the yang-brilliance [influences in the] vessels is at the surface, strong, and short." With only a few differences, these [passages] highly correspond to [the statements of the *Nan-ching*] here.

Liao P'ing: Minor-yang should be yang-brilliance.[3] The treatise "Liu

chi cheng-lun"[4] 六紀正論 lists the term *chih* 至 ("arrival") seventy-two times, each time related to an assessment of the patterns of the [climatic] influences. ["At times strong, at times weak, at times short, at times extended"] is the pattern of [a movement in] the vessels [associated with the] spleen. Yang-brilliance and great-yin are related to each other like outside and inside. Hence, this [pattern] develops.

(2) *Lü Kuang:* The yang-brilliance [influences] govern during the third and fourth months. [At that time the yang] influences begin to sprout, but they are not yet present in abundance. Hence, their arrival in the vessels is located at the surface, and appears strong and short.

Liao P'ing: ["Yang-brilliance"] should be "great-yang."[5] [Protective] influences and blood are present in small quantities only. Hence, [the movement is] "short."

(3) *Lü Kuang:* The great-yang [influences] govern during the fifth and sixth months. [At that time the yang] influences are present in great abundance. Hence, the arrival in the vessels appears vast, strong, and extended.

Yeh Lin: A "vast [movement in the] vessels" appears at the surface and is strong. Furthermore, it is powerful. When one presses [the vessel] with lifted finger, [the movement perceived] comes drifting, filling all three sections. It appears like a vast flow of water, with waves bubbling and rising. That [movement in the] vessels comes strong and [resembles the beating of a] drum.

Liao P'ing: [The "great-yang"] is related to the minor-yin like outside to inside. One part minor-yang [influences] and two parts great-yang [influences move joined together here. Hence, the movement] should be extended.... When the scripture mentions, first, the conduits and their [respective] influences, and talks, then, about "arrivals" (*chih* 至), this represents, in each case, a [method of] checking the [presence of specific] climatic influences, not a method of carrying out a diagnosis.[6] One cannot speak of "arrivals" or of "coming/going" (*lai/ch'ü* 來去) with respect to the diagnosis of the [movement in the] vessels.... The three yang [categories outlined here] are quoted from the [*Su-wen* treatise] "P'ing-jen ch'i-hsiang lun" 平人氣象論. [That treatise, though, contains] no reference to the three [corresponding] yin [categories].

(4) *Lü Kuang:* The great-yin [influences] govern during the seventh and eighth months. They avail themselves of the remaining yang [influences] of summer. [At that time, the] yin influences are not yet

present in abundance. Hence, their arrival in the vessels appears tight, strong, and extended.

Yeh Lin: A "tight [movement in the] vessels" is sometimes tardy and sometimes frequent; it feels like a rope, like a revolving rope. [Chu] Tan-hsi 朱丹溪 said it is like a thread—that is, like a rope, strung together, for instance, from two or three [lines]. They must be twisted and turned around; when they begin to get tight, the rope is completed.

Liao P'ing: From here on [the text] was added by the *Nan-ching*.

(5) *Lü Kuang:* The minor-yin [influences] govern during the ninth and tenth months. [At that time] the yang influences are debilitated while the yin influences are present in abundance. Hence, the arrival of [the latter in] the vessels appears restricted, fine, and feeble.

Yeh Lin: A "fine [movement in the] vessels" resembles a thread. It is extremely fine and is never interrupted at any of the three indicator [-levels].[7] A "feeble [movement in the] vessels" appears to be there and then it appears not to be there. It is at the surface and soft, like powder. Under heavy pressure [by one's fingers], it tends to be cut off.

(6) *Lü Kuang:* The ceasing-yin [influences] govern during the eleventh and twelfth months. [At that time] the yin-influences have reached the peak of abundance. Therefore, one speaks of "ceasing-yin."[8] The arrival of [the ceasing-yin influences in] the vessels appears deep, short, and generous. *Tun* 敦 ("generous") means *ch'en* 沈 ("in the depth") and *chung* 重 ("heavy"). [Each of] the four seasons passes through one yin and one yang [phase, respectively, accounting for] eight governing [periods]. Here, the *Nan-ching* places three yang [periods] in the earlier and three yin [periods] in the later [half of one year]. The governing [periods of yin and yang influences] are, therefore, different; the entire process is not the same. The *Nan-ching* states that the first through the sixth months—that is, in spring and summer, during [the first] half of a year—the yang [influences] at the surface carry the responsibility for all affairs. Hence, it is said: "The three yang [influences] rule the earlier [half]." From the seventh through the twelfth months—that is, in autumn and winter, during the [second] half of a year—the yin [influences] in the depth carry the responsibility for all affairs. Hence, it is said: "The three yin [influences] rule the later [half]." That means that the four seasons [are divided into the two] governing periods of yin and yang, like husband and wife.

Liao P'ing: The term tun 敦 ("generous") is particularly weird. The [*Su-wen* treatise] "Chih-chen yao ta-lun" 至眞要大論 refers to "three

yin" and "three yang," but [the meaning implied there] is different [from that here].

(8) *Liao P'ing:* This kind of talk belongs in a section on the circulatory [phases and climatic] influences; it has nothing to do with diagnosing the [movements in the] conduits vessels.[9]

(17) *Liao P'ing:* It is, already, a mistake to apply the doctrine of the circulatory [phases and climatic] influences to the treatment off illnesses. If, however, the circulatory [phases and climatic] influences are referred to in connection with a mistaken diagnosis of the [movement in the] vessels, that means heaping mistake upon mistake. For details see Tamba's *Su-wen shih* 素問識.

(1)–(17) *Ting Te-yung:* The governing [periods] of the three yin and three yang influences are elucidated here on the basis of the six *chia* [terms]. This pattern follows the treatise "Liu chieh tsang-hsiang lun" 六節藏象論 of the *Huang-ti* [*nei-ching Su-wen*], where it is stated that the six [chia terms] multiplied by six form one year. If one selects the *chia-tzu* [term] after winter solstice, that is the first influence period of a full year. This chia-tzu [term begins] either early in "little cold" or late in "severe cold."[10] Because [at that time of the year] the influences of minor-yang have not yet emerged from the yin period, their [appearance in the] vessels is at times strong, at times weak, at times short, at times extended. When the next chia-tzu [term begins], the yang-brilliance [influences] govern. "The arrival of the yang-brilliance [influences] is at the surface, strong, and short": They constitute the second [category of] influences [in the course of the year]. Subsequently, [the climate] begins to warm up. But the [yang] influences are not yet present in abundance. Hence, when the yang-brilliance [influences] have reached [their season, their movement in the vessels] is at the surface, strong, and short. "The arrival of the great-yang [influences] is vast, strong, and extended": [With them] the next chia-tzu [term] begins; they constitute the third [category of] influences [in the course of the year]. This is the division of abundant yang. Hence, when the great-yang [influences have reached their season, their movement in the vessels] is vast, strong, and extended. "The arrival of the great-yin [influences] is restricted, strong, and extended": [With them] the next chia-tzu [term] begins; they constitute the fourth [category of] influences [in the course of the year]. This is the division of heat and humidity; the influences of autumn begin to emerge. They avail themselves of the remaining yang [influences] of summer. Hence,

when the great-yin [influences] have reached [their season, the movement in the vessels] appears restricted, strong, and extended. "The arrival of the minor-yin [influences] is restricted, fine, and feeble": [With them] the next chia-tzu [term] begins; they constitute the fifth [category of] influences [in the course of the year]. This is the division of coolness. Hence, when the minor-yin [influences] have reached [their season, their movement in the vessels] appears restricted, fine, and feeble. "The arrival of the ceasing-yin [influences] is in the depth, short, and heavy": [With them] the next chia-tzu [term] begins; they constitute the final [category of] influences [in the course of the year]. This is the division of abundant yin. The water hardens and resembles stones. Hence, when the ceasing-yin [influences] have reached [their season, their movement in the vessels] appears in the depth, short, and heavy. These are the governing [periods] of the three yin and three yang [influences] in the vessels. In correspondence to the six chia terms, one consequently has these six appearances of the [movements in the] vessels. They are called the "normal [movements in the] vessels."

Hua Shou: In the preceding paragraphs it was outlined how the three yin and three yang [influences] govern the [movements in the] vessels. Here it is outlined how the three yin and three yang [influences] govern the seasons. The appearance of the [movements in the] vessels should correspond to the seasons. The calendar experts say that in high antiquity the chia-tzu term of the eleventh month, with the conjunction of sun and moon, was the calendrical beginning [of the year], and consequently they employ [for their purposes] the regular division [of the year] into influence [terms] and new moon [dates]. But the course of nature may be slower or faster than the movement of sun and moon; they are not identical. Differences occur each year. When Yüeh-jen refers to the "chia-tzu [term] after winter solstice," this is perhaps exactly because of these [irregularities]. Thus, the uneven [distribution of] influence [terms] and of new moon [dates], as well as the earlier or later occurrence of seasonal terms, cannot follow any regularity. Hence, Mr. Ting, in his commentary, has stated: "this chia-tzu [date occurs] either early in 'little cold' or late in 'severe cold.'"[11] That is the beginning [of the season] when the minor-yang [influences] arrive [in the vessels. The influences associated with] all the remaining conduits follow successively.

Chang Shih-hsien: "Normal" is a [movement in the] vessels without

illness; affected by "illness" is a [movement in the] vessels that is not normal. "Governing" is a [movement in the] vessels that occupies the leading position. A year has twelve months; man has twelve conduits. In ancient times the people linked them to the twelve diagrams of the *I*[*-ching*] 易經, because everything follows the principle of the rise and fall of yin and yang. That applies to the months of the year, to the conduits of man, and to the diagrams of the *I*[*-ching*]. They all fit each other like [the tallies of] stamped official documents. Now, the twelve months are divided into six chia-tzu [terms]. During these terms the respective seasons govern, each of them lasting sixty days, adding up to one year. The chia-tzu [term] following winter solstice is the first chia-tzu [term]. Winter solstice is a date in the middle of the eleventh month. Because the months vary in their duration and because there are intercalary months, the [bi-]monthly dividing lines between the influence terms vary [with respect to their exact dates]; they may occur earlier or later. The date of the first chia-tzu [term] lies in the eleventh month; it is determined in accordance with the [actual] beginning of that influence term. One should not be confused by an earlier or later beginning. The remaining five chia-tzu [terms] take their turns accordingly. . . . The yin and yang [aspects] of all the months and diagrams move from below upward. Hence, man's governing [influences in the] vessels move also from the feet to the hands. For example, the minor-yang [influences display the following pattern]: The first thirty days of the sixty days of the first chia-tzu [term] are governed by the foot-minor-yang [influences]. The latter thirty days show a flourishing of the hand-minor-yang [influences. The influences of] all the remaining conduits follow the same rule. This is related to the fixed pattern of [the interrelationship between] yin and yang; it is a doctrine which has changed never since remote antiquity. If he has understood this [pattern] and if [the interrelations of] yin and yang, and of the Five Phases, are clearly in his breast, a physician upon lowering his hand to examine the vessels feels [a movement in] the vessels corresponding to the season, and he immediately knows that it is neither a normal [movement] nor one affected by an illness, but [a movement of] governing [influences through the] vessels.

Liao P'ing: The [movement in the] vessels does not change in accordance with the four seasons. For details, see the [treatise] "Ssu-fang i lun" 四方異論.[12] [The *Nan-ching*] draws here on the patterns of the circulatory [phases and climatic] influences in the [treatise] "Yin

yang ta-lun" 陰陽大論 in order to discuss the [movements in the] vessels. That is a mistake.

NOTES

1. A *chia-tzu* term represents a period of sixty days. *Chia* is the first of the Ten Celestial Stems, and *tzu* is the first of the Twelve Earth Branches. By matching each of the former with each of the latter, a counting is possible from one through sixty. It was applied to days and years.

2. The wording of sentences 1 through 6 reminds one of the *Su-wen* treatise "Chih-chen-yao ta-lun," which provides one of the most detailed accounts of the *wu yün liu ch'i* 五運六氣 ("five circulatory phases and six climatic influences") concepts in the *Nei-ching* and which may, therefore, be a T'ang addition. We do not have to assume, accordingly, that the present difficult issue represents a later amendment to the *Nan-ching*, although this possibility exists, especially if we recall Liao P'ing's claim that the Lü Kuang commentary does not predate the T'ang era (see above, section I.E.). My rendering here of sentences 1 through 6 corresponds to three sentences in the *Su-wen* treatise, "P'ing-jen ch'i-hsiang lun" 平人氣象論. The meaning of these three sentences appears isolated; it does not follow the flow of the argumentation in that treatise. This short passage may, therefore, be either a later addition or an abridged remainder of a formerly lengthy statement.

3. The reason for this statement is unclear.

4. An identification of this treatise has not been possible.

5. See note 3.

6. It is not clear to which *Nei-ching* treatise(s) Liao P'ing may have referred here.

7. For the concept of "indicator-levels," see difficult issue 18.

8. This statement contradicts our rendering of *chüeh-yin* 厥陰 as "ceasing-yin." One could translate this term here, following Lü Kuang's interpretation, as "top yin."

9. See note 2.

10. "Little cold" and "severe cold" are the two last solar terms of the year. Their approximate dates according to the Western calendar are early and late in January.

11. Katō Bankei, in his commentary to difficult issue 7, pointed out that Hua Shou misinterpreted the term *chia-tzu* 甲子 as referring only to a particular day, rather than—as would be correct—to an entire period of sixty days. Hence, Hua Shou may also have misinterpreted Ting Te-yung's statement, which is therefore rendered slightly differently here.

12. An identification of this treatise has not been possible.

THE EIGHTH DIFFICULT ISSUE

八難曰(一)寸口脈平而死者何謂也(二)然諸十二經脈者皆係於生氣之原(三)所謂生氣之原者謂十二經之根本也謂腎間動氣也(四)此五藏六府之本十二經脈之根呼吸之門三焦之原(五)一名守邪之神(六)故氣者人之根本也(七)根絕則莖葉朽矣(八)寸口脈平而死者生氣獨絕於內也

The eighth difficult issue: (1) The [movement of the influences in the] vessel at the inch-opening [displays a condition of] normal balance, and yet [the respective person] dies. What does that mean?

(2) It is like this. All the twelve conduit-vessels are linked with the origin of the vital influences. (3) The "origin of the vital influences" refers to the root and foundation of all the twelve conduits—that is, to the "moving influences" between the kidneys. (4) These [influences] are the foundation of the [body's] five depots and six palaces; they are the root of the twelve conduit-vessels; they are the gate of exhalation and inhalation, and they are the origin of the Triple Burner. (5) They are also called "the spirit guarding against the evil." (6) Hence, the [moving] influences [between the kidneys] constitute a person's root and foundation. (7) Once the root is cut, the stalk and the leaves wither. (8) In case the vessel [movement] at the inch-opening displays a condition of normal balance and yet [the respective person] dies, that is due only to an internal[1] cutting off of the vital influences.[2]

COMMENTARIES

(1) *Lü Kuang:* When the [movement of the influences in the] vessel at the inch-opening [displays a condition of] normal balance and yet [the respective person] dies, [that indicates that the movement of the influences in] the vessels does not correspond to the [governing influences of the] four seasons. The appearance of the [influences in the] vessels is in a state of normal balance.
Yang: When the [movement of the influences in the] vessel at the inch-opening [displays a condition of] normal balance, [that indicates that the movement of the influences] corresponds to the four seasons.
Liao P'ing: [This difficult issue] emphasizes the [role of the] kidneys. It establishes designations for the gate of life which are all alike based

in the doctrines of the alchemists. They were appropriated there and applied here to a medical doctrine. The *Nei-ching* emphasizes the [role of the] stomach. This book replaced the [role of the stomach] by that of the kidneys, thereby introducing an error which has outlived thousands of years by now. . . . The [*Nei-*]*ching* has no such text and it has no such principle. [Above, the *Nan-ching* propagated] the use only of the inch[-openings] of the two [hands] for diagnosis; here now it [states] that they are unrelated to [the signs of] life and death. What [does that mean]?

(2)–(8) *Lü Kuang:* [The *Nan-ching*] states further: "All the twelve conduits are linked with the origin of the vital influences. The 'origin of the vital influences' refers to the root and foundation of all the twelve conduits." Now, the [movement of the] influences in the through-way vessel[3] emerges from between the two kidneys. [The latter] are responsible for the [movement of the] influences. Hence, it is said that the "moving influences" of the kidneys ascend on both sides of the "controller vessel"[4] to the throat. [The throat serves to] pass the breath and is, therefore, called the "gate of exhalation and inhalation." Above, [the through-way vessel] is linked with the three yin and three yang [conduits] of the hands; they form the branches. Below, [the through-way vessel] is linked with the three yin and three yang [conduits] of the feet; they form the root. This is why the sages [of antiquity] referred to the image of a tree as a metaphor. The "origin of the Triple Burner" means the "palace of the Triple Burner."[5] It distributes the constructive and protective [influences], and it bars evil [influences] from entering at will. Hence, it is called the "spirit guarding against the evil." In man, the vessel in the foot[-section] constitutes "root and foundation"; the vessel in the inch[-section] constitutes "stalk and leaves." Even though the [movement of the influences in the] inch [-section may appear in] normal balance, the [movement in the] vessel in the foot[-section may have been] cut off already. [That is to say,] the upper section displays [a movement in the] vessel, the lower section does not. Such a situation indicates death.

(2) *Li Chiung:* All the twelve conduits are linked with the kidneys. The kidneys are the source which emits the vital influences [moving through the] vessels.

(3) *Li Chiung:* The kidneys are the source of the vital influences; they are the root and the foundation of the twelve conduit-vessels.

Yeh Lin: The "moving influences" between the kidneys are the origin

of the vital influences of the twelve conduits; they control construction and protection. The moving up and down of the [protective] influences and of the blood in the human body depend on exhalation and inhalation to maintain their circulation. Through inhalation the yang [influences] of heaven enter; through exhalation the yin [influences] of the earth leave [the body]. The heart masters the ruler-fire. The influences that enter [the body] due to inhalation are the yang [influences] of heaven. They, too, are associated with fire. These influences enter the lung through the nose; afterwards they pass the heart, [from which] they lead the heart-fire through the heart-duct and following the "supervisor vessel"[6] into the kidneys. Then they proceed further, moving downward from the kidneys to the lower burner into the uterus-chamber. On both sides of the bladder they descend to the lower opening [of the bladder]. Thus, inhalation draws in the yang influences of heaven. Together with the fire of the heart, these [yang influences] cause the water of the bladder to rise as steam. [Hence, the water] is transformed into [volatile] influences. These ascend via the through-way and "employer [vessels]." They pass the diaphragm and enter the lung whence, in turn, they leave [the body] through mouth and nose. [Some of the] influences which ascend in order to leave [the body] are transformed into liquids in the mouth and by the tongue and in the depots and palaces. These [liquids] leave [the body] through the skin [and its] hair by way of the "influence paths"[7] (*ch'i-chieh* 氣街). They serve to steam the skin and to soften the flesh. They constitute the sweat. [All of] this occurs [in accordance with] the principle that fire is transformed into [volatile] influences when brought into water.

(4) *Li Chiung:* The moving influences between the two kidneys are the original influences which man has received from father and mother. Furthermore, the [movement of the] influences in the through-way vessel emerges from between the kidneys. The body's five depots and six palaces have twelve separate conduits. Their root and foundation are, indeed, the kidneys. The [influences of the] kidneys ascend, on both sides of the employer vessel, toward the throat. [The throat is responsible for] passing the breath; it serves as the gate of exhalation and inhalation. The Triple Burner of man is patterned after the three original influences of heaven and earth;[8] the kidneys are the basic origin [of the Triple Burner].

Hua Shou: Man receives the moving influences between the kidneys from heaven as his vital influences. The kidneys are [associated with

the first of the Twelve Celestial Branches, i.e.,] tzu 子; they are the seat of water; [they are associated, furthermore, with] *k'an* 坎, the diagram [in the *I-ching* 易經] for the Northern regions. They are [associated with] the number one of heaven and they are [associated with the first of the Five Phases, i.e., water], preceding fire, wood, metal, and soil. Hence, they are the origin of the vital influences; they constitute root and foundation of all the conduits.

(5) *Li Chiung:* To the left is the kidney, to the right is the gate of life. A spirit holds guard at the gate of life and does not allow any evil to enter the "home of the mind" (*chih-shih* 志室).[9] If any evil [influences] enter the home of the mind, the person will die. "Home of the mind" is the name of a hole.

Hua Shou: [The kidneys] are, furthermore, the spirit guarding against evil [influences]. When the original influences prevail, evil [influences] cannot enter. When the original influences are cut off, death follows. Similarly, when the roots of a tree are cut off, the stalk and the leaves wither.

(6) *Liao P'ing:* These are the "ancestral influences" (*tsung-ch'i* 宗氣),[10] not the influences [that are named protective] influences and blood. . . . The *Nei-ching* considered the stomach as the sea of water and grains. [Accordingly,] all fourteen conduits[11] receive their supplies from the stomach. [Li] Tung-yüan 李東垣, in his *P'i-wei lun* 脾胃論 [discusses this] correctly. Furthermore, [the *Nei-ching*] considered the through-way vessel to be the sea for the twelve conduits;[12] [it did] not [consider] the kidneys to be the ruler.

(7) *Li Chiung:* The three yin and the three yang [conduits] of the hands are the branches; the three yin and the three yang [conduits] of the feet are the root. The foot-section is man's root and foundation; the inch-opening represents man's stalk and leaves. When a tree's roots are cut off, that tree will die. When a person's kidney [influences] are cut off, that person will die.

(8) *Yang:* When [the *Nan-ching*] speaks of "dying," that is because no vessel [movement appears] in the foot[-section]. The vessel [movement] in the foot[-section] is man's root and foundation. When root and foundation are cut off, stalk and leaves must wither. By taking the vessel in the foot[-section] as root and foundation and the vessel in the inch[-section] as stalk and leaves, [the *Nan-ching*] refers to the image of a tree as a metaphor.

Ting Te-yung: The "moving influences between the kidneys" means

[the following]. To the left is the kidney; to the right is the gate of life. The gate of life is the domicile of the essential spirit; the original influences are tied to it. It is also named the "spirit guarding against the evil." When the spirit of the gate of life holds guard firmly, evil influences cannot enter at will. If they enter, [the person] will die. In this case, the kidney influences will be cut off internally first. The respective person does not yet appear ill. When he falls ill, he will die.[13]

Li Chiung: The moving influences between the kidneys are normally hidden in the interior. [In this case] now, influences [generated out of the grains consumed] are transmitted to and received at the inch-opening. Although [the movement in] the vessel appears in normal balance, [that] person's vital influences have been cut off between the kidneys already. The twelve conduits have nothing to submit to each other. The [movement that can be felt at] the ten [locations on the] employer [vessel][14] and at the inch-opening appears normal, and yet [the respective person] will die.

Hua Shou: The meaning of this paragraph seems to contradict what was said in [the discussion of] the first difficult issue; still, both are significant. The first difficult issue started with [a statement that by checking] the inch-opening, [one may] determine [whether a person will] survive or die; [it went on to say] that the inch-opening is the great meeting-point of the vessels where changes in the [movement of the] influences [generated in the body] from the grains become apparent. This paragraph here talks about the original influences. When man's original influences are abundant, [that means] life. When man's original influences are cut off, [that means] death, even if the vessel [movement] at the inch-opening appears normal. The original influences refer to the substance (*t'i* 體); the influences [produced in the body] from the grains refer to the functioning [of the substance] (*yung* 用).

Hsü Ta-ch'un: The flowing movement in the vessels is, indeed, governed by the influences. It cannot be that the vital influences have already been cut off while the [movement of the influences in the] vessel at the inch-opening still appears in normal balance. Whether the vital influences have been cut off or not must become apparent through an examination of the [movement in the] vessels. If the vital influences were cut off while the [movement in the] vessels still appears to be normal, then the vital influences would be independent vital influences and the [movement in the] vessels would be [an independent move-

ment in the] vessels, the two being without mutual relationship. Is there such a principle? Obviously, such a slip of the tongue appears nowhere in the *Nei-ching*!

Yeh Lin: [When the *Nan-ching*] states: "The [movement of the influences in the] vessel at the inch-opening [displays a condition of] normal balance and yet [the respective person] dies," that has nothing to do with the changes [in the movement] of the influences [produced in the body] from the grains as they become apparent at the inch-opening, permitting a decision [whether a person will] survive or die. [The *Nan-ching*] here talks about the substance.

Liao P'ing: It is quite possible to reject the [doctrine of conducting a diagnosis solely at the] inch-opening [and to exchange it with the doctrine of the] three sections and nine indicator[-levels]. However, if [at first] special emphasis is placed on examining the inch-opening while it is stated here that the inch-opening is unrelated to [the signs of] life and death, is this not a case of a fox burying something and then digging it up again?

Nanking 1962: Inch-opening refers only to the vessel in the inch-section among the three sections, inch, gate, and foot. "The [movement of the influences in the] vessel at the inch-opening is flat"[15] indicates—on the basis of the meaning of the words *ts'un-k'ou mai p'ing* 寸口脈平—that the [movement in the] vessel at the inch-opening still appears normal, but it is not really as if no illness were present. One can say only that it is not very different from the appearance of the [movement in the] vessels of a person of normal [health]. However, as far as the [movement in the] vessel in the foot-section is concerned, that is clearly very different. Hence, it is called a "flat [movement in the] vessel" (*mai p'ing* 脈平). This statement refers to the foot-section; it explains the importance of the vessel [movement] in the foot-section for prognosis and diagnosis.

(1)–(8) *Tamba Genkan:* The moving influences between the kidneys are identified, [in the commentaries beginning with Ting Te-yung's *Nan-ching*] *pu-chu* 補註 [to Hsü Ta-ch'un's *Nan-ching*] *ching-shih* 經釋, as the influences of the gate of life—that is to say, as the influences on which man's life depends. [Such explanations are] not as comprehensive as Lü [Kuang's] commentary. Mr. Lü lived close to antiquity; he must have received [his ideas] from a teacher. If one tests [his commentary] against the text of the scripture, [it becomes evident that] it is completely reliable. Now, between the kidneys is the place

from where the through-way vessel emerges. In addition, it is the *kuan-yüan* 關元 section[16] and also the origin for the transformation of influences by the Triple Burner. Why would one speak here of "moving influences"? That which is at rest is [categorized as] yin; that which moves is [categorized as] yang. "Moving influences," then, means "yang influences." ... The sixty-sixth difficult issue states: "The moving influences below the navel and between the kidneys constitute man's life; they are root and foundation of the twelve conduits. Hence, they are called 'origin'. The Triple Burner is a special envoy [transmitting] the original influences. It is responsible for the passage of the three influences and for their procession through the [body's] five depots and six palaces. 'Origin' is an honorable designation for the Triple Burner." The meanings [of the sixty-sixth difficult issue] and of the present [paragraph] explain each other. Obviously, the moving influences are the influences controlled by the through-way vessel. They are genuinely yang; they are the origin of the transformation of influences by the Triple Burner. Life is tied to them. ... The inch-opening referred to at the beginning of this paragraph includes all three sections.[17] It does mean that [in the case discussed here] the upper section displays a vessel movement while the lower section does not. The commentaries by Lü [Kuang] and Yang [Hsüan-ts'ao] are too punctilious in this regard.

Katō Bankei: All the preceding [paragraphs][18] continued the discussion of the meaning outlined in difficult issues 1 and 2—namely, how to utilize the vessel location in a section of one inch and nine fen of the hand-great-yin [conduit] below the fish-line in order to determine [a person's] death or survival in case of illness. When the *Nei-ching* states that drinks and food enter the stomach where their essence is transformed into subtle influences, [the movement of which] becomes apparent in the influence-opening, that is correct. However, while all the preceding paragraphs have focused their discussions on [these] influences [that are produced] by the stomach, this difficult issue emphasizes a very different question. At the very beginning of the fetal [development], the true influences of heaven take their residence in the gate of life mansion between the kidneys. This is called the "origin of the vital influences." The mystery on which all beginnings depend, on which all life depends, works from here. This applies even to [living beings] where one would not expect it—not only to humans! It is the same for all species! As soon as the young come to life they are fed with

liquid or solid nourishment which leads to the formation of the depots and palaces, the conduits and network [vessels], the four extremities and hundred bones; all this depends on the foundation provided by those [original] influences. Hence, they are called "the gate of exhalation and inhalation" or "the origin of the Triple Burner." Now, it has been pointed out [in the first difficult issue] that the [movement in the] vessel at the inch-opening [can be utilized to] determine [a person's impending] death or his survival [as it is indicated by the conditions] of the depots and palaces. Why would anybody search for an alternative [indicator? In the case referred to] here, the [movement in the] vessels appears to be in a condition of normal balance, and yet [the respective person] dies. Why is that? This may be compared to herbs or branches in a vase filled with water. Their flowers and leaves may still be fresh, but their roots have already been cut off. How could they continue to flourish all the time? They are bound to wither and they will lose their original colors. [Humans] should rub their eyes and look at themselves [to see whether their situation is any different].

NOTES

1. "Internal" (*nei* 內) refers here to the internal section of the organism—that is, the region below the diaphragm where liver and kidneys are located.

2. In this difficult issue, the author(s) appear to have limited the all-encompassing validity of the vessel movement at the inch-opening as a reliable diagnostic indicator (as propagated in the first difficult issue). The ensuing discussion of its contents by commentators of later centuries mirrors, once again, historical differences in the interpretation of one and the same term or concept. The fact that this difficult issue combines, in its wording, a rather large number of hard-to-define concepts may have contributed to the extraordinarily contradictory nature of the commentaries.

3. For the concept of the "through-way vessel," see difficult issue 27.

4. For the concept of the "controller vessel," see difficult issue 23.

5. The Triple Burner is counted among the six palaces. See difficult issue 38.

6. For the concept of the "supervisor vessel," see difficult issue 38.

7. The term "influence paths" denotes several meanings; it may refer here to certain shortcuts in the passage of the influences through the conduits and network vessels. Altogether, the body has four such paths. They are referred to briefly in the treatise "Wei-ch'i" 衛氣 of the *Ling-shu*, where they are identi-

fied as located in the head, in the chest, in the abdomen, and in the legs. Specific holes are associated with these paths and can be pricked in case of certain symptoms indicating an undue accumulation of influences. It is not quite clear whether Yeh Lin intends to imply here that sweat can leave the body only through the holes associated with the four influence paths.

8. This sentence should read: "... is patterned after the three original influences of heaven, earth, and man."

9. "Home of the mind" refers to two holes on the foot-great-yang conduit, which is associated with the bladder. They are located on the back below the fourteenth vertebra on both sides of the spine, at a distance of three inches each.

10. "Ancestral influences" refers to influences which are formed by a union of (1) protective and constructive influences produced in the body from the essence of drinks and food, and (2) the influences that enter the body through inhalation. They accumulate in the chest and are considered to fulfill two important functions. On the one hand, they may leave the body through the throat and are closely related to one's speaking and breathing capabilities. On the other hand, they pass through the vessel associated with the heart and are here closely related to the circulation of the protective influences and of the blood, as well as to the temperature and moving capabilities of the body and its extremities. The term *tsung* 宗, rendered here as "ancestral," should not imply that these influences have been inherited from one's parents; rather, the term might indicate that these influences are of a more important nature than some other influences in the body. *Tsung* carries also the meaning of "distinguished" or "honorable." However, Liao P'ing may have used the term *tsung-ch'i* here in the same sense with which Li Chiung applied it to the "moving influences" in his comments on sentence 4.

11. This may be a misprint for "twelve conduits." A concept of "fourteen conduits" also existed, however. It was introduced by Hua Shou in his work *Shih-ssu ching fa-hui* 十四經發揮 and included, in addition to the twelve regular conduits, the employer vessel and the supervisor vessel.

12. See *Su-wen* treatise 44, "Wei-lun" 痿論, and *Ling-shu* treatise 65, "Wu yin wu wei" 五音五味.

13. This is to say, as soon as the respective person becomes aware of his illness, he will die.

14. The *shih jen* 十任 are ten locations on the employer vessel where the movement in the vessels can be felt.

15. Obviously the authors of this commentary did not interpret the character *p'ing* 平 in the same sense as earlier commentators had. The meaning "flat" refers here to the movement perceived in the foot-section.

16. "*Kuan-yüan* section" may refer here to a place in the body where the semen (in males) and the blood (in females) is stored. In the thirty-sixth

difficult issue, similar functions were assigned to the *ming-men* 命門 (gate of life), which is defined here as the right of the two kidneys. Kuan-yüan is also the name of a hole on the employer vessel located three inches below the navel. This hole is also named *tan-t'ien* 丹田, a term which has, in turn, been applied to the moving influences between the kidneys (among other entities). See also Yang Hsüan-ts'ao's commentary on sentence 16 of difficult issue 66.

17. These are inch, gate, and foot.

18. Katō Bankei has placed the eighth difficult issue at the end of the first section of the *Nan-ching*, which is devoted to diagnosis. Hence, he speaks here of the remaining twenty-one difficult issues of this section as "all the preceding [paragraphs]."

THE NINTH DIFFICULT ISSUE

九難曰(一)何以別知藏府之病耶(二)然數者府也(三)遲者藏也(四)數則爲熱遲則爲寒(五)諸陽爲熱諸陰爲寒(六)故以別知藏府之病也

The ninth difficult issue: (1) How can the illnesses in the [body's] depots and palaces be distinguished?

(2) It is like this. A frequent [movement in the vessels indicates an illness] in the palaces. (3) A slow [movement in the vessels indicates an illness] in the depots. (4) Frequency indicates heat; slowness indicates cold. (5) All yang [symptoms] are [caused by] heat; all yin [symptoms] are [caused by] cold. (6) Hence, [these principles] can be employed to distinguish illnesses in the depots and palaces.

COMMENTARIES

(1) *Liao P'ing:* The method for conducting an examination of the jen[-ying] 人迎 and inch[-opening] has been outlined in the [*Nei-*] *ching* in sufficient detail. Why would anybody voice such a question?
(2) *Yang:* When the coming and going [of the movement in the vessels] is speedy and urgent, exceeding five arrivals per breathing [period], that is called a "frequent" [movement].
Li Chiung: Whenever a frequent [movement] appears in the vessels, [one of] the six palaces has fallen ill.
(3) *Yang:* When [the movement in the vessels] arrives three times during one exhalation and inhalation [period], the coming and going [of the influences] is extremely slow. Hence, it is called a "slow" [movement].
Li Chiung: Whenever a slow [movement] appears in the vessels, [one of] the five depots has fallen ill.
(4) *Ting Te-yung:* The [movement in the] vessels should be counted against the clepsydra's dripping. During the two seasons of spring and autumn, [the clepsydra's water] passes by fifty markings both during day and night. During these seasons yin and yang [influences] are present to the same degree. Hence, [the movement of the influences] that can be felt [in the vessels] is in normal balance. At the solstices of both winter and summer, day and night are not equally long. Before

summer solstice, the day is sixty [clepsydra] markings long; consequently, six arrivals [of the movement in the vessels] indicate a frequent [movement]. Hence, frequency occurs because of heat. Before winter solstice, the length of the nights is extended to sixty [clepsydra] markings; thus, many yin [influences] are present and few yang [influences]. This is because of the cold. Then, the [degree of the presence of] yin and yang [influences] can be determined from the [number of the] markings [passed by the clepsydra's] dripping [water]. If man's [influences are] diminished or if they have been boosted, their [normal] frequency or slowness [due to the seasons] will be increased. Hence, the [*Nan-*]*ching* states: "All yang [symptoms] are [caused by] heat; all yin [symptoms] are [caused by] cold."

Yü Shu: When the yang influences are in disorder, [their movement] will be frequent. When the yin influences are depleted, [their movement] will be slow. From that one understands the symptoms of the presence of heat or cold in the depots and palaces.

(5) *Li Chiung:* When the yang influences are in disorder, [their movement in] the vessels is frequent. Hence, [the *Nan-ching* states]: "All yang [symptoms] are [caused by] heat." When the yin influences are depleted, [their movement in the vessels] will be slow. Hence, [the *Nan-ching* states]: "All yin [symptoms] are [caused by] cold."

(6) *Li Chiung:* On the basis of frequent or slow [movements in the] vessels, one can differentiate the illnesses of the depots and palaces.

(1)–(6) *Hua Shou:* In general [the following can be said about the movement in] man's vessels. One exhalation and one inhalation constitute one breathing [period]. During one breathing [period, the movement in] the vessels arrives four times. [There may be] an extra [arrival] in the vessels, constituting a "great breathing [period]" with five arrivals. [Anybody in that state] is called a "normal" person. Normal persons have [movements in their] vessels that are free from illness. If, during one breathing [period], six arrivals occur, that is called a "frequent" or "excessive" [movement in the] vessels. The depots are associated with yin; the palaces are associated with yang. Frequent vessel [movements] belong to the palaces; they are yang [symptoms] and indicate heat. Slow vessel [movements] belong to the depots; they are yin [symptoms] and they indicate cold. That is quite normal. All yang [movements in the] vessels indicate heat; all yin [movements in the] vessels indicate cold. Starting from these [principles], the illnesses in the depots and palaces can be distinguished.

Chang Shih-hsien: The entire statement here is concerned with illnesses of the depots and palaces [as they affect the movement of the influences] in the vessels. When the depots and palaces are not in a state of illness, [the movement of their influences in] the vessels appears in normal balance. [The influences of] the six palaces arrive just five times [per breathing period; that is] neither slow nor frequent. When the palaces have an illness, [the movement of the influences] will be diminished. "Frequency" [indicates] a surplus of yang [influences moving through the] vessels, with six arrivals [per breathing period]. "Slowness" [indicates] an insufficient amount of yin [influences moving through the] vessels, with three arrivals [per breathing period]. If the vessel [movement is marked by] frequency, the illness is in the palaces; if the vessel [movement is marked by] slowness, the illness is in the depots. If the [movement in the] vessels is fast, the yang [influences] are present in surplus and the palaces suffer from heat. If the [movement in the] vessels is slow, the yin [influences are] deficient and the depots suffer from cold. Whenever the yang [influences in the] vessels have a surplus, that is because of heat; whenever the yin [influences in the] vessels are deficient, that is because of cold.

Hsü Ta-ch'un: To distinguish [the illnesses of] the depots and palaces solely on the basis of slowness and frequency [of the movements in the vessels] is not entirely correct. [A movement may be] slow also in case of an illness in the palaces; and it may be frequent also in case of an illness in the depots. In general one may say that the one [phenomenon] is associated with yin and [the other] with yang [influences]; but on the whole we encounter an erroneous statement here.

Ting Chin: This paragraph emphasizes the differentiation of the illnesses of the depots and palaces. It says that a frequent [movement in the] vessels [points to the] palaces, while a slow [movement in the] vessels [points to the] depots. If [the movement is] frequent, the palaces suffer from heat; if it is slow, the depots suffer from cold. All yang [movements] are related to the palaces; they indicate heat. All yin [movements] are related to the depots; they indicate cold. If one distinguishes the illnesses of the depots and of the palaces on these grounds, no further [information] is needed. People in later times have criticized the sentence "frequency indicates heat" as if it were not quite correct. Each time they encountered an illness of depletion of yang [influences] with a rapid and frequent [movement in the] vessels, they just dumped cinnamom and aconite[1] [into the patient] to bring his

condition back to normal. Obviously, they did not know that a frequent [movement] indicates heat. The word "frequency" stands for the word "palace." Similarly, a slow [movement] indicates cold; the word "slowness" stands for "depot." That is very true! If one reads the writings of ancient authors without taking the greatest pains to comprehend their ideas, how can one light-mindedly criticized them? *Yeh Lin:* The [paragraph] refers only to yin and yang [associations] in general; one should not stick [to these statements too closely]. . . . Some illnesses in the palaces may also result in slow [movements in the] vessels; some illnesses in the depots may also result in frequent [movements in the] vessels. It is definitely impossible to rely solely on slowness or frequency [of the movement in the vessels] in order to distinguish [illnesses in the] depots and palaces. And it is equally incorrect to rely solely on slowness or frequency in order to distinguish [whether an illness was caused by] cold or heat. Slowness is a [characteristic feature of the movement of] yin [influences in the] vessels. While the physician exhales once and inhales once, the [movement of the influences in the] vessels of the patient arrives three times—that is, the coming and going [of the influences] are extremely slow. A slow [movement in the] vessels indicates illness. [Such an illness is] always due either to a harm caused by raw, cold, or cool items internally, or to passing through water, ice, or cold influences [which cause harm from the] exterior. These [influences of cold] hit mostly the depots, but some may hit the palaces and some may enter the pores, with the effect of delaying and obstructing the flow of the [protective] influences and of the blood. Hence, [this kind of harm] is responsible for a depletion of yang [influences]. When the [protective] influences and the blood congeal, that is an indication of an abundance of yin [influences] and of a debility of yang [influences]. [In such cases it is essential] to investigate whether the slowness [of the movement in the vessels] is mild or severe, and whether the cold has penetrated deeply or remains near the surface. In this way, one may recognize whether it is a case of regular [slowness due to cold]. If, however, [the movement is] retarded and powerful and, at the same time, rough and marked by blockages, no matter whether [it is perceived with the fingers] lifted or firmly pressed, that is a case of heat-evil blocking the hidden passages and causing their impassability, with the effect that [the movement in them] loses its regular pace. Hence, the [movement in the] vessels manifests a retardation, although this is contrary [to what one would

expect in case of harm caused by heat]. This [demonstrates] that one should never [arrive at a decision] hurriedly; it is essential to examine an [illness in all its] manifestations. For example, when the chest and the stomach[2] are full and give one a feeling of pressure, when the stool fails to appear and when the urine is red, that goes along with a retarded [movement in the] vessels that was caused by heat!

Katō Bankei: This difficult issue takes up the two vessel [movements called] "frequent" and "slow" in order to distinguish between illnesses in the depots and palaces. Earlier paragraphs have called attention to the two vessel [movements called] "at the surface" and "in the depth," and have associated them with the four depots.[3] When this paragraph now focuses on frequent and slow [movements in the vessels as indicators permitting the physician] to determine whether the depots or palaces have been affected by cold or heat, we have to match these two vessel [movements] with the four expressions "at the surface" and "in the depth," "depletion" and "repletion." This should serve to amplify their meaning. Consequently, the hidden message of this difficult issue will become clear by itself. The four-sentence statement [in the *Nan-ching*], "A frequent [movement in the vessels points to an illness in the] palaces. A slow [movement in the vessels points to an illness in the] depots. Frequency indicates heat; slowness indicates cold," was not explained intelligibly in Hua [Shou's] commentary. Actually, all the authors [who have commented on it seem to] have been quite confused. Maybe they were not able to reach a final conclusion [on the meaning of these four sentences] because they did not approach them with sufficient interest! What is [their meaning]? A frequent [movement in the vessels] does not necessarily indicate an illness in the palaces; a slow [movement in the vessels] does not necessarily indicate an illness in the depots. The presence of heat may cause the [movements in the] vessels of the palaces as well as the depots to be frequent; the presence of cold may cause the [movements in the] vessels of the palaces as well as the depots to be slow. This is why the final [two sentences merely] state: "Frequency indicates heat; slowness indicates cold." Now, if we look at it from this point of view, a [movement in the vessels] that is at the surface and frequent indicates external heat; a [movement] that is in the depth and frequent indicates internal heat.[4] A [movement in the vessels] that is depleted and frequent indicates a depletion of yin [influences] and internal heat; a [movement] that is replete and frequent points to a repletion of yang

[influences] and external heat. Similarly, a slow [movement in the] vessels may also appear in fourfold modification—that is, at the surface, in the depth, depleted, and replete. Through these [modified appearances] it becomes completely obvious whether cold [influences] have affected the depots or the palaces.

Liao P'ing: [In the *Nei-ching*] the four expressions "at the surface," "in the depth," "slow," and "frequent" are important terms for the examination of the conduit-vessels. They have been introduced to recognize [conditions of] internal and external depletion and repletion. [In the *Nan-ching*] now, these four expressions were supposed to refer to specific locations [of an illness], so that they could serve no longer as the standard terms in the examination of the conduit-vessels. Hence, the necessity arose to draw on all kinds of alternative terms, [a fact] which has obfuscated the [entire affair].

Nanking 1962: This difficult issue is concerned with the retarded or frequent appearances of the [movements in the] vessels as criteria [permitting the physician] to distinguish the illnesses in the depots and palaces. One could say also [that it is concerned with] the general law of the correspondence between vessel [movements] and illnesses. However, we should not understand this in a mechanical fashion. For instance, symptoms of repletion in the yang-brilliance palace[5] are also associated with a retarded [movement in the] vessels, and symptoms of leftover heat [when there should be cold] in the ceasing-yin [conduits] are also associated with a frequent [movement in the] vessels. It is just as Hsü Ta-ch'un has said: "A movement may be retarded also in case of an illness in the palaces, and it may be frequent also in case of an illness in the depots." Furthermore, in cases such as "true cold" and "false heat"—[that is to say,] when the appearance of the [movement in the] vessels is contrary [to what one would expect]—the situation may differ from that [general statement in the *Nan-ching*].

Notes

1. Both cinnamom and aconite have been described in Chinese pharmaceutical literature as "hot" or "very hot" substances. Hence, their application would be appropriate only in case of an insufficiency of heat, or yang influences, in the organism.

2. Strictly speaking, the term *wan* 脘 denotes the stomach cavity.

3. The spleen, as the fifth depot, was associated with the "center" and is, therefore, not mentioned here. See difficult issue 4, sentence 2.

4. "External" and "internal" refer to the areas above and below the diaphragm, respectively.

5. That is, the stomach.

THE TENTH DIFFICULT ISSUE

十難曰(一)一脈爲十變者何謂也(二)然五邪剛柔相逢之意也(三)假令心脈急甚者肝邪干心也(四)心脈微急者膽邪干小腸也(五)心脈大甚者心邪自干心也(六)心脈微大者小腸邪自干小腸也(七)心脈緩甚者脾邪干心也(八)心脈微緩者胃邪干小腸也(九)心脈濇甚者肺邪干心也(十)心脈微濇者大腸邪干小腸也(十一)心脈沈甚者腎邪干心也(十二)心脈微沈者膀胱邪干小腸也(十三)五藏各有剛柔邪故令一脈輒變爲十也

The tenth difficult issue: (1) One [specific movement in the] vessels may undergo ten variations. What does that mean?

(2) It is like this. It refers to the five evils[1]—that means, to the mutual interference of hard [evil influences] and of soft [evil influences]. (3) For example, if the [movement in the] heart [section of the] vessels is very tense, evil [influences] from the liver have attacked the heart. (4) If the [movement in the] heart [section of the] vessels is slightly tense, evil [influences] from the gall have attacked the small intestine. (5) If the [movement in the] heart [section of the] vessels is very strong, evil [influences] from the heart itself have attacked the heart. (6) If the movement in the] heart [section of the] vessels is slightly strong, evil [influences] from the small intestine itself have attacked the small intestine. (7) If the [movement in the] heart [section of the] vessels is very relaxed, evil [influences] from the spleen have attacked the heart. (8) If the [movement in the] heart [section of the] vessels is slightly relaxed, evil [influences] from the stomach have attacked the small intestine. (9) If the [movement in the] heart [section of the] vessels is very rough, evil [influences] from the lung have attacked the heart. (10) If the [movement in the] heart [section of the] vessels is slightly rough, evil [influences] from the large intestine have attacked the small intestine. (11) If the [movement in the] heart [section of the] vessels is very deep, evil [influences] from the kidneys have attacked the heart. (12) If the [movement in the] heart [section of the] vessels is slightly deep, evil [influences] from the bladder have attacked the small intestine. (13) The body's five depots [and their respective palaces] may all [be attacked by] hardness or softness evil [influences], and that may cause [the movement on] one [specific level of the] vessels to undergo ten variations.[2]

COMMENTARIES

(1) *Liao P'ing:* In view of the absurd creation of such false doctrines, which are both empty and chaotic, one might wish to ask whether the person who trumped up this book had even the slightest understanding of the facts and principles involved! The [*Nei-*]*ching* does not have the two words "ten variations"; it has the diagnostic concept of "ten estimates" (*shih to*)[3] 十度, but that is sometimes different.

(2) *Li Chiung:* The "five evils" include the "depletion evil" (*hsü-hsieh* 虛邪), the "repletion evil" (*shih-hsieh* 實邪), the "regular evil" (*cheng-hsieh* 正邪), the "weakness evil" (*wei-hsieh* 微邪), and the "destroyer evil" (*tsei-hsieh* 賊邪). "Hard" and "soft" stand for yin and yang. "Mutual interference" means that at a specific location a vessel [movement] appears [that is characteristic of] another [location].

Hua Shou: The "five evils" means that the influences of the five depots and of the five palaces have deviated from their proper [course], turning into evil [influences that invade territories where they do not belong]. As to "hard" and "soft," yang [influences] are hard [influences] and yin [influences] are soft [influences]. "The mutual interference of hard [evil influences] and of soft [evil influences]" means that [the influences of one] depot interfere with [another] depot, or that [the influences of one] palace interfere with [another] palace. Both the five depots and the five palaces [may be attacked by] the five evils. If the arrival of the [irregular movement in the] vessels is very pronounced, the depots are affected; [if the arrival of such a movement] is only slightly pronounced, the palaces are affected. Here, the heart depot has been selected as an example. [The respective patterns of] all the other [depots and palaces] can be inferred by analogy. Hence, [the text] states: "[The movement in] each [section of the] vessels may undergo ten variations."

Yeh Lin: The "five evils" refers to the evil [influences originating] from the five depots and six palaces. As to "hard" and "soft," the five depots represent the soft and the six palaces represent the hard [aspect]. "Mutual interference" means that evil [influences] from one depot attack another depot, or that evil [influences] from one palace attack another palace. When [evil influences from] one depot attack another depot, the [resulting] vessel [movement will be one of] abundance; when [evil influences from] one palace attack another palace, the [resulting] vessel [movement will be] feeble.

Katō Bankei: Each of the sections—inch, gate, and foot—may display vessel [movements] indicating that [the influences of one] palace have interfered with [another] palace, or that [the influences of one] depot have interfered with [another] depot. "Variation" refers to the mutual interferences of hard [evil influences from the depots] and of soft [evil influences from the palaces]. The five so-called relaxed, tense, strong, smooth,[4] and rough [movements in the] vessels may each appear very [pronounced] or slightly [pronounced], which accounts for ten variations. Consequently, altogether sixty variations [of the movement in the vessels] may occur in the three sections of the left and of the right [hand]. If we were to talk about the depots individually, each of them [may be subjected to] five kinds of evil [influences]. Five [times] five [adds up to] twenty-five illnesses. Hence, the *Su-wen* states: "Five [times] five [adds up to] twenty-five variations."[5] And it speaks further of "twenty-five yang."[6] The same applies to illnesses in the palaces. If we were to talk about [depots and palaces] summarily, then [altogether] fifty variations are possible. In my own view, the depots and the palaces together may [be responsible for] fifty variations [of the movement in the vessels] as symptoms of illness. According to the *Ling-shu*, the [six kinds of movement in the vessels,—namely] relaxed, tense, strong, small, smooth, and rough—may appear very [pronounced] or only slightly [pronounced], which adds up to sixty variations.

Liao P'ing: When the [*Nei-*]*ching* talks about "evil," it always refers to "evil [influences originating from] outside." Here now, the five depots themselves [transmit] evil [influences] to each other. "One [specific movement in the] vessels may undergo ten variations." If we were to talk this over in terms of the five depots, there should be fifty variations. If we talk this over in terms of the 12 conduits, there should be altogether 144 [*sic*] [variations]. If one adds the eight extraordinary conduit-vessels, there should be altogether 200 [variations]. If we were to extend this search for the pattern [of variations imagined by the author of the *Nan-ching*] to even the most subtle [of all the vessels], ten [sheets of] paper would not be sufficient [to list all the possibilities]. And one should not hope that [the entire list] could be as telling as the plan [of the Yellow] River [and the book of the River] Lo,[7] or [the series of ancient] pitch pipes! The study of the [movements in the] vessels is truly difficult!

(3) *Lü Kuang:* In summer, the heart is the ruler. The vessel [movement associated with the heart] appears at the surface, strong, and

intermittent. Here now, [this movement is]—contrary [to what would be in accordance with the season]—thready. A thready [movement, however, indicates that] evil [influences] from the liver have attacked the heart.

Yang: Kan 干 ("to attack") stands for *ch'eng* 乘 ("to seize").[8]

Yü Shu: When the mother has seized the child, that is called "depletion evil."

Li Chiung: The liver is the mother, the heart is the child. Wood generates fire. When the mother has seized the child, that is called "depletion evil."

Liao P'ing: I do not know what this is supposed to refer to. Suddenly [such a concept] is brought forth here! Maybe it refers to the inch [-section] of the left [hand]. The association of "tense" with the [movement of the influences of the] liver is strange. To distinguish between depots and palaces on the basis of very [pronounced] or slightly [pronounced movements] represents an erroneous appropriation of the text of the [*Ling-shu*] treatise "Hsieh-ch'i [tsang fu] ping-hsing" 邪氣藏府病形.[9]

(4) *Lü Kuang:* The small intestine is the palace [associated] with the heart; [the movement of] its [influences in the] vessels should be at the surface, strong, and vast. When it is extended and slightly thready, it is a vessel [movement characteristic of the] gall.

Yü Shu: Yang [influences] attack yang [depots]; yin [influences] attack yin [palaces]. Influences of equal kind seek each other.

(5) *Lü Kuang:* Although the [movement in the] vessels [of the influences associated with the] heart is vast and strong, it relies on the influences of the stomach as its basis. Here, no stomach influences are available; therefore, the [movement in the] vessels of the [influences associated with the] heart is very strong. That indicates that an illness has emerged from the heart itself. Hence, [the text] states: "[Influences from the heart] itself have attacked [the heart]."

Yü Shu: That is [a movement in] the vessels that is not in accordance with the season.

Liao P'ing: A "self-attack" is particularly strange!

(6) *Lü Kuang:* The small intestine is the palace [associated] with the heart. If [the movement of its influences is] slightly strong, [that is to say, if it is] weak, the small intestine has fallen ill by itself. Hence, [the text] states: "[Influences from the small intestine] itself have attacked [the small intestine]."

Yü Shu: The small intestine is [responsible for] the great-yang vessel [movement]. It dominates during the fifth and sixth months. This vessel [movement should be] vast, strong, and extended. Here now, it is perceived to be slightly strong. This shows that evil [influences] of the small intestine have attacked the small intestine itself, [creating a situation which] is called "the proper conduits have fallen ill by themselves." According to the rules this is called a "proper evil."[10] Hence, the [text] states: "[Influences from the small intestine] itself have attacked [the small intestine]."

(7) *Lü Kuang:* A relaxed [movement indicates that the influences of] the spleen vessel have seized the heart. They cause the [movement in the] vessels of the [influences associated with] the heart to be relaxed.

Yü Shu: When the [movement in the] vessels of the [influences associated with the] heart appears very relaxed, that is called "the child has seized the mother." According to the rules this is called a "repletion evil."

Li Chiung: A relaxed [movement in the] vessels is [characteristic of] the spleen. Here now, the vessel [movement associated with the] heart is very relaxed. That means that, with fire being the mother and soil being the child, the child has seized the mother. This is called "repletion evil." It is a vessel [movement indicating that] evil [influences from the] spleen have attacked the heart.

(8) *Lü Kuang:* When a slightly relaxed[11] [movement in the] vessels [that is characteristic] of the stomach appears in the heart-section,[12] [that indicates that] the small intestine—that is, the palace [associated] with the heart—[has been attacked]. Hence, [the text] states: "[Evil influences from the stomach] have attacked [the small intestine]."

Yü Shu: That is a slightly relaxed [movement that is] felt in the heart section with light [pressure of the] hand.[13]

(9) *Lü Kuang:* A rough [movement in the] vessels is [characteristic of the] lung. Hence, [the text] states: "[Evil influences from the lung] have attacked [the heart]."

Yü Shu: When the metal turns back to maltreat the fire, that is called a vessel [movement indicating] "slight evil."

Liao P'ing: To twist the Five Phases [doctrine] like this is both unreasonable and mistaken. Later people have honored such [ideas] as "classic." [The authors of this book] should really be blamed [for having misled later generations].

(10) *Lü Kuang:* A slightly rough [movement in the] vessels is [char-

acteristic of the] large intestine. The small intestine is the palace [associated] with the heart. Hence, [the text] states: "[Evil influences from the large intestine] have attacked [the small intestine]."

(11) *Lü Kuang:* A deep [movement in the] vessels is [characteristic of the] kidneys. Hence, [the text] states: "[Evil influences from the kidneys] have attacked [the heart]."

Yü Shu: The flames of the fire in the heart ascend; the respective vessel [movement] should be at the surface. Here now it appears in the depth, [indicating that] water has overcome fire. According to the rules this is called a "destroyer evil."

(12) *Lü Kuang:* A slightly deep [movement in the] vessels is [characteristic of the] bladder. The small intestine is the palace [associated] with the heart. Hence, [the text] states: "[Evil influences from the bladder] have attacked [the small intestine]."

(13) *Lü Kuang:* All this refers to the season when [the influences of] summer rule. When [during that period the movement in the] vessels [associated with the] heart appears in any of these [variations,] that indicates a loss of [correspondence to] the season.

Yang: "Hard" and "soft" are yin and yang. "Evil" is a term for what is not proper. When influences that [are supposed to] rule the body [in accordance with the season] are absent, and when, instead, [influences of the phase of] water arrive to attack the body, causing an illness, the [latter] are always called "evil" [influences].

(1)–(13) *Ting Te-yung:* When [the *Nan-ching*] states that "evil [influences] from the liver have attacked the heart" or "evil [influences] from the gall have attacked the small intestine," then in both cases, a depletion evil has attacked the heart. When [the text] states that "evil [influences] from the heart attack the heart itself" or "evil [influences] from the small intestine attack the small intestine itself," then in both cases, a proper evil is involved. When [it states that] "evil [influences] from the spleen have attacked the heart" or "evil [influences] from the stomach have attacked the small intestine," then this is, in both cases, a repletion evil. When [the text] states that "evil [influences] from the lung have attacked the heart" or "evil [influences] from the large intestine have attacked the small intestine," then this is, in both cases, a slight evil. When [the text] states that "evil [influences] from the kidneys have attacked the heart" or "evil [influences] from the bladder have attacked the small intestine," then this is, in both cases, a destroyer evil. When [the *Nan-ching*] speaks of a "mutual interference of

hard [influences] and of soft [influences]," this refers to the ten variations [of the movements that can be felt in the vessels]. Thus, *chia* 甲 and *chi* 己 form a dual combination; *chia* stands for "hard," *chi* stands for "soft." *Wu* 戊 and *kuei* 癸 form a combination; *wu* stands for "hard," *kuei* stands for "soft." *Ting* 丁 and *jen* 壬 form a combination; *ting* stands for "hard," *jen* stands for "soft." *Ping* 丙 and *hsin* 辛 form a combination; *ping* stands for "hard," *hsin* stands for "soft." *I* 乙 and *keng* 庚 form a combination; *i* stands for "hard," *keng* stands for "soft."[14] Whenever hard [influences] or soft [influences] attack each other, the resulting illness will be serious, when the hard [influences] are very [pronounced]; it will be light, when the soft [influences] are very [pronounced]. When soft [influences] interfere with [the depots of] hard [influences], that means that [the illness] originates from [a position] that cannot overcome the hard [influences]; hence, the illness will be serious. If hard [influences] interfere with soft [influences], that means that [the illness] originates from [a position] that can overcome the soft [influences]. Hence, the illness will be light. As for the pattern of the ten variations of one [specific movement in the] vessels, the teacher [who wrote the *Nan-ching*] drew only on what happens in the two conduits of this one section of the heart in order to elucidate the [entire system]. The [five depots and five palaces may] attack each other with five kinds of evil [influences]. That may result in the ten variations. Each hand has the three sections [inch, gate, and foot], and each of them has two conduits.[15] If each of these six sections [may display] ten variations due to five kinds of evil [influences], which adds up to sixty if each of them is counted separately—that is, if one multiplies six sections with ten variations. That was meant by the Yellow Emperor when he stated: "First take a hold of the yin and yang [influences], then check for the sixty [variations]."

Yü Shu: From the manifestation of these ten variations one may infer the [dynamics between the] Five Phases, in that they overcome [each other], return [against each other], or strengthen each other. That is why the sages spoke of the "five evils." Each of the five depots has an external [extension, which is the palace], and an internal [basis, which is the depot itself]. They all may seize each other. [Hence, the movement of the influences in] one vessel [section] may undergo ten variations. There are yin and yang [depots and palaces, respectively]; hence, [the text] speaks of "hard" and of "soft" [influences]. If at a specific location [influence movements characteristic of] another ves-

sel [section] appear, that is called "mutual attack." The sages [who wrote the *Nan-ching*] took the one depot of the heart as an example from which [the variations in] all the remaining [movements] can be derived.

Hsü Ta-ch'un: This pattern is extremely subtle. It was not yet developed in the text of the [*Nei-*]*ching*.

Notes

1. The term "five evils" encompasses the five evil influences, originating from five different sources within the organism, that may be responsible for illness in one specific depot or palace. According to the Five Phases paradigm, a depot—for instance, the heart—may fall ill by itself, that is, generate its own evil influences. This would be called a "regular evil" (*cheng-hsieh* 正邪). If influences from the "mother" phase—in the mutual generation order—invade a depot, this is called a "depletion evil" (*hsü-hsieh* 虛邪). Such influences are considered as coming "from behind." In case of the heart, which represents the phase of fire, the mother depot "behind" is the liver, which is associated with the phase of wood. Wood generates fire. If influences from the child phase invade a depot, this is called a "repletion evil" (*shih-hsieh* 實邪). Such influences are considered as "returning," as coming "from ahead." In case of the heart, the child depot is the spleen, which is associated with the phase of soil. Fire generates soil. If influences from a depot associated—in the mutual destruction order—with the phase that can be overcome invade a depot, this is called a "weakness evil" (*wei-hsieh* 微邪); the resulting illness will not be serious. In case of the heart, this would be influences from the lung, since the latter is associated with the phase of metal. Fire destroys metal. If influences from a depot associated with the phase that cannot be overcome invade a depot, this is called a "destroyer evil" (*tsei-hsieh* 賊邪); the resulting illness is considered to be serious. In case of the heart, this would be influences from the kidneys, since the latter represent the phase of water. Water destroys fire. The same pattern applies to the individual palaces, as they are associated with the depots.

2. Although this difficult issue appears to impart straightforward data, it has, nevertheless, caused considerable confusion among commentators. In my own view, the answer to the question of sentence 1 considers each of the five depots to encompass two functional units—namely, the depot itself and, as its extension, the respective palace. On the basis of the Five Phases paradigm, each of the two subunits is considered to be vulnerable to five different kinds of evil influences, originating from five different sources. For a single depot—

including the depot itself and its respective palace—this adds up to ten different variations in the movement of the vessels associated with this particular depot. This concept of a differentiation of depot and palace as subunits of a depot was not recognized or accepted by some later commentators. This appears to be one reason for discrepancies in their statements. Another reason may be found in the vagueness of the diagnostic pattern applied here. In view of the contents of difficult issue 3, we may infer that the cross-sectional diagnostic pattern was implied here. That is, the left hand is categorized as yang; its inch-section—which is located "above" and, hence, represents yang—would be associated with the heart, both being categorized as yang-in-yang. Accordingly, the foot-section of the left hand would be associated with the lung (yin-in-yang); the inch-section of the right hand would be associated with the liver (yang-in-yin); and the foot-section of the right hand would be associated with the kidneys (yin-in-yin). The gate sections of the left and right hands could be associated with the heart-enclosing network and with the spleen, respectively, but this is nowhere outlined in detail. Other interpretations of the locations where the respective movements can be felt are possible, too. Thus, one might think of the movements on the three (or even five) longitudinal levels associated with the five depots, respectively, as they were outlined in difficult issues 4 and 5. Even an interpretation neglecting the emphasis that has been placed thus far on wrist diagnosis could—at least theoretically—be supported by the text of this difficult issue. The wording would have to be understood literally, referring to examinations of the individual conduit-vessels themselves in order to find out whether they have been invaded by the evil influences in question. In this case, the hand-minor-yin and the hand-great-yang conduits—the former associated with the heart and the latter associated with the small intestine—would have to be considered as one conduit. Such an interpretation has not been offered explicitly by any of the commentators, but it could be inferred from Ting Te-yung's commentary (see his comments on sentences 1 through 13 and note 15), in which two conduits are mentioned as passing through each section at the wrist. My own rendering of the text, however, follows the cross-sectional pattern.

3. The "ten estimates" refers to an examination method mentioned in the *Su-wen* treatise "Fang sheng shuai lun" 方盛衰論. Accordingly, the vessels, the depots, the flesh, the muscles, and the transportation holes had to be examined to estimate whether they were in a state of repletion or depletion. Five times two adds up to ten possible estimates (*shih to* 十度).

4. The *Nan-ching* does not speak of a "smooth" movement here; it mentions a "deep" movement. "Deep" may be a mistake, though, since it is the only term referring to a level.

5. The "twenty-five variations" referred to in the *Ling-shu* treatise "Pen-tsang" 本藏 denote a meaning different from what is implied here. They

describe twenty-five variations in the physical condition of the palaces and depots, respectively.

6. Katō Bankei may have thought here of the *Ling-shu* treatise "Yin yang erh-shih-wu jen" 陰陽二十五人, where mankind is classified into twenty-five yin and twenty-five yang types.

7. Ancient mystic diagrams said to have been supranaturally revealed.

8. One might want to keep in mind that this term includes, in addition to "seize," the concepts of "to avail oneself of," and "to take passage," "to ride."

9. This *Ling-shu* treatise lists a number of illnesses and symptoms associated with the heavily or slightly pronounced occurrence of the six kinds of movement (tense, relaxed, strong, weak, smooth, and rough) in the vessels associated with the five depots.

10. No book title is known that might correspond to the phrase *fa yüeh*. Hence, I render as "the rule calls it."

11. I interpret *hsiao* 小 here as a mistake to be replaced by *wei* 微.

12. Lü Kuang employs here the term *pu* 部 ("section"). This may imply that he interpreted the tenth difficult issue on the basis of the cross-sectional diagnostic pattern.

13. Yü Shu also uses the term *pu*, but then he speaks of a "light hand." He may have thought of the diagnostic pattern of longitudinal levels.

14. The Ten Celestial Stems are used here to illustrate an interpretation that is different from those of other commentators. Ting Te-yung may have separated "five evils" and "mutual interference of hard and soft" as two distinct concepts, the first denoting the interference of depots with depots, and of palaces with palaces, the second referring to the interference of yang units with yin units—that is, of depots (yin) with palaces (yang). He has associated the first five Celestial Stems (i.e., *chia, i, ping, ting, wu*) as lower values with yin, and the second five Stems (i.e., *chi, keng, hsin, jen, kuei*) with yang, combining chia (value = 1) with chi (value = 6), wu (value = 5) with kuei (value = 10), ting (value = 4) with jen (value = 9), and so forth.

15. Ting Te-yung may have assumed that each of the six sections reflects the movement in the vessels of a depot and of its respective palace. Hence, he spoke of "two conduits" per section. Whether he believed that two tangible conduits passed through each section (for instance, the hand-minor-yin conduit of the heart from the chest to the hand, and the hand-great-yang conduit of the small intestine back from the hand to the head) cannot be inferred from this short statement.

THE ELEVENTH DIFFICULT ISSUE

十一難曰(一)經言脈不滿五十動而一止一藏無氣者何藏也(二)然人吸者隨陰入呼者因陽出(三)今吸不能至腎至肝而還故知一藏無氣者腎氣先盡也

The eleventh difficult issue: (1) The scripture states: If the movement in the vessels stops once in less than fifty [arrivals], this is because one depot is void of influences.[1] Which depot is it?

(2) It is like this. [The influences] a person inhales, enter [the organism] through yin [depots; the influences a person] exhales leave [the organism] through yang [depots. (3) In this case] now, [the influences] inhaled cannot reach the kidneys; they return after they have reached the liver. Hence, the depots which will be void of influences are, obviously, the kidneys; their influences will be depleted first.[2]

COMMENTARIES

(1) *Yang:* The scripture states:[3] "Feel the vessel-opening and count the arrivals of the [movement in the vessels]. When fifty movements occur without any intermittence in between, [that indicates that] all the five depots receive [their necessary amounts of] influences. Such a person would be called in normal balance and free of illness. When one intermittence occurs after forty movements, one depot has no influences. [That person will] die after four years. When one intermittence occurs after thirty movements, two depots have no influences. [That person will] die after three years. When one intermittence occurs after twenty movements, three depots have no influences. [That person will] die after two years. When one intermittence occurs after ten movements, four depots have no influences. [That person will] die after one year. If one intermittence occurs within less than ten movements, [all] the five depots have no influences. [That person will] die after seven days." The *Nan-ching* uses the term *chih* 止 ("stop"). The original scripture spoke of *tai* 代 ("intermittence"). "Stop" indicates that one has a perception below his fingers, when pressing [the vessel-opening], as if [the movement] came to a stop. That is called *chih*. [The term] "intermittence" indicates [the percep-

tion that the movement] returns to the foot[-section], where it stays for a while before it comes [back to the vessel-opening]. That is called *tai*. Although the two scriptures use the two different [terms], "stop" and "intermittence," the appearances of the respective [movements in the] vessels are not really different. Hence, both [terms] are kept [in use].

Ting Te-yung: "Fifty movements" [refers to the dynamics of the] yin and yang [influences of] heaven and earth, as they are measured systematically by the clepsydra's markings.[4] When the breathing [movement] in man's vessels amounts to less or more [than fifty movements before an intermittence occurs], that is an abnormal number. It amounts to more when it exceeds sixty [movements before it stops. In this case] the heart and the lung have a surplus [of influences]. When the heart and the lung have a surplus, then the kidneys and the liver have not enough [influences. When the movement amounts to] less, that means that it does not reach the number of forty [movements before it stops. In this case] the heart and the lung have not enough, while the kidneys and the lung have a surplus. Here now, the yang influences are depleted or present only in a small quantity. Hence, [the movement stops once in] less than fifty [arrivals]. When [the *Nan-ching*] speaks of "movement" and "stop," that means that the inhaled [influences] cannot reach the kidneys and return after they have reached the liver. That is, the yang [influences] do not circulate through the lower [parts of the body]. Hence, the kidney influences are cut off first. When they are cut off, [their movement] stops. This pattern is the same as that [behind the statement that "a person dies] only because of an internal interruption of the vital influences."

Yü Shu: This [paragraph] is somewhat similar to the meaning of the eighth difficult issue [where it was stated that "a person dies] only because of an interruption of the vital influences." The eighth difficult issue discussed [a situation in which] the source of one's vital influences, which are [inherited from one's] parents, is cut off between the two kidneys. Hence, it spoke of "death." Here, [the *Nan-ching*] discusses [a situation in which] "one depot is void of influences." That is to say, in the course of exhalation and inhalation, the lung [normally] processes the influences [produced out] of the grains [to the remaining depots and also to the source of the vital influences]. If, now, the original influences between the kidneys, [originally endowed] by father and mother, no longer receive nourishment through the in-

fluences of the grains, they will diminish gradually, and one knows that [the respective patient] must die within four years. Hence, [the text] states: "The influences of the kidneys will be depleted first."

Liao P'ing: This [difficult issue] presents some [aspects of the contents of the *Ling-shu*] treatise "Ken chieh 根結." In the *Nei-ching*, seven treatises are devoted to the movement of the constructive and protective [influences through the body. Thus the process of circulation] has already been elucidated there quite clearly. No need existed to raise this issue again. What is raised as an issue [here] is not even of great importance.

(2) *Li Chiung:* [The influences that are] inhaled enter the kidneys and the liver. Hence, [the influences a person] inhales enter through liver and kidneys. Liver and kidneys are located below the diaphragm. Hence, [the text] speaks of "yin." [The influences that are] exhaled leave from the heart and from the lung. Hence, [the influences a person] exhales leave through the heart and the lung. Heart and lung are located above the diaphragm; hence [the text] speaks of "yang."

(3) *Li Chiung:* In general, yin and yang [influences] follow each other moving up and down [in the body in the process of] exhalation and inhalation, and they pass through the five depots.[5] That is [the situation in] a normal person. Here now, [the influences that are] exhaled leave from the heart and lung,[6] but the [influences that are] inhaled [and should reach the] kidneys [only] reach the liver before they return. They never get through to reach the kidneys. That means that the original influences which were received by the kidneys from father and mother diminish. Hence, when the movement in the vessels stops once in less than fifty [arrivals], one can be sure that [the respective patient] must die.

Hua Shou: Of the five depots, the kidneys are located lowest [in the body]; they are the most distant [depot to be reached] by the influences inhaled. If the movement stops in less than fifty [arrivals], one knows that the kidneys do not receive any supplies; their influences will be depleted first. *Chin* 盡 ("depleted") means *shuai-chieh* 衰竭 ("exhausted"). If they are exhausted, they cannot follow the influences of all the other depots and move upward.

(1)–(3) *Chang Shih-hsien:* "Movement" means "arrival" [of the influences in the] vessels. [The amount of] fifty movements corresponds to the *ta-yen* 大衍 number.[7] The *Nei-ching* states: "When man exhales once, [the influences in his] vessels move twice; when man inhales

once, [the influences in his] vessels move twice. Exhalation and inhalation constitute one breathing period with five movements."[8] Of these five movements, the first [comes from] the lung and the second [comes from] the heart; the third [comes from] the spleen, the fourth [comes from] the liver, and the fifth [comes from] the kidneys. The five movements during one breathing [period are caused by influences] from all the five depots. One through ten are the numbers of creation and formation in heaven and on earth. In ten breathing [periods, the influences of] the five depots have moved through ten cycles. If they appear not to stop before fifty movements [are completed, this indicates that] all the five depots are in normal [state]. When the number of the breathing [periods] corresponds to that of the [movement in the] vessels, what illness could be present? If [the two] do not [correspond], stops [will occur in the movement of the influences through the] vessels. Although it cannot yet be perceived otherwise, an illness has emerged. If a stop can be noticed once in less than fifty movements, that is because [of the following]. Inhaled [influences] constitute the yang; they enter through yin [depots]. Exhaled [influences] constitute the yin; they leave from yang [depots]. When the yang [influences] cannot circulate through the lower [section of the body], they reach only the liver before they return. When they do not reach the kidneys, the influences of the kidneys will be cut off first. That is the reason why the movement stops once in less than fifty [arrivals].

Hsü Ta-ch'un: In the treatise "Ken chieh" of the *Ling-shu* [it is outlined that] in case of one intermittence after forty movements one depot has no influences, and so forth until in case of one intermittence within less than ten movements, none of the five depots has any influences, and so on. But there is definitely no clear indication [in the *Ling-shu*] as to which depot's [influences] have been cut off first. Thus, one must investigate which of the depots has contracted an illness, and then [one may know] which depot's [influences] have been cut off first. That is a definite principle. According to what is said here, the first [depot to be cut off] are the kidneys, the second is the liver, the third is the spleen, the fourth is the heart, and the fifth is the lung. [This implies that] the depot which contracted the illness [first] is not necessarily the one [whose influences are] cut off [first]. I fear that such a principle does not exist.

Also, the significance of determining the absence of influences on the basis of [the pattern of] exhalation and inhalation is not established. If the inhaled [influences] cannot reach the kidneys, the fifth

[movement] should stop. How can it continue to forty movements before an intermittence occurs?

Katō Bankei: When the [movement in the] vessels arrives five times during one breathing [period], and when it is neither strong nor weak, then this is a normal [movement indicating that] the five depots are in [a state of] normal balance, free from illness. However, [the arrivals that occur] within one breathing [period] are extremely feeble and minute; they have no shape and leave no impression. Hence, one starts from fifty movements within ten breathing [periods] in order to examine whether the influences of [any of] the depots are exhausted [or not]. . . . The *Ling-shu* discusses [the consequences for the movement in the vessels in case of an exhaustion of a depot's influences for] all five depots. This paragraph talks only about one depot. This, of course, means [the same as the teaching method introduced by Confucius, namely] to raise one [corner of a subject and expect the pupil to] infer the remaining three. Also, the *Ling-shu* says only "one depot, two depots," and one still does not know which depots are meant. Hence, Pien Ch'io raised this issue in order to substantiate [the abstract statement in the *Ling-shu*]. He let later people know that the so-called first depot is calculated from below. Thus, one knows also that the "lack of influences" starts from the kidneys.

Liao P'ing: This dragging in of [the concepts of] exhalation and inhalation belongs to the trumped up [sections of the *Nan-ching*]. The talk [about a flow of influences] from the liver to the kidneys represents particular ignorance. [Obviously, the author of this difficult issue] has not read the [*Nei-ching*] paragraphs on the movement of the constructive and protective [influences]. If he had been induced to take only a little time for reading through the *Nei-ching*, he would not have arrived at such statements. The doctrine of highly valuing the kidneys began with Wei Po-yang 魏伯陽.[9] Afterward, each single depot had to be associated with ten circulations. That, already, represented a mistaken interpretation of the text of the [*Nei-*]*ching*. [When] now the kidneys are considered to be the first depot, this means heaping mistake upon mistake.

NOTES

1. This quotation may refer to *Ling-shu* treatise 5, "Ken chieh" 根結. The wording of the corresponding sentence there is *ssu-shih tung i tai che i tsang wu*

ch'i 四十動一代者一藏無氣 ("when one intermittence occurs after forty movements, one depot has no influences").

2. The eleventh difficult issue presents a further method for assessing the condition of the body's functional units on the basis of examining the movement in the vessels at—presumably—the inch-opening near the wrist. The idea outlined here implies that the normal circulation of influences through the body can be shortened—in case of an illness—so that at least one depot may be skipped. The underlying concept was, obviously, borrowed from the *Ling-shu* (see note 1), where it is stated that one, two, three, four, or even all five depots may be skipped by the circulation. The naming of the kidneys here, in the *Nan-ching*, as the first depot to be avoided by the circulating influences caused some later commentators to attempt explanations on the basis of various analogies, while the more critical conservatives rejected this innovation altogether because its conceptual consequences are difficult to reconcile with various other ideas concerning the supply of the organism with influences.

3. Cf. *Ling-shu*, treatise 5, "Ken chieh."

4. The clepsydra had one hundred markings to be passed by the dripping water within a twenty-four-hour period. Hence, fifty markings correspond to the periods of yin and yang dominance, (i.e., nighttime and daytime, respectively).

5. The character *li* seems to be out of place here.

6. "Kidneys" is a mistake to be replaced by "lung."

7. The designation *ta-yen* 大衍 may have been used first to denote a divination method based on a manipulation of fifty stalks of plants. In this connection, and in other usages of the term, the number fifty was supposed to encompass various important aspects—or phenomena—of heaven and earth.

8. Cf. *Su-wen* treatise 18, "P'ing-jen ch'i-hsiang lun" 平人氣象論.

9. Taoist philosopher and alchemist of the second century A.D.; author of the *Ts'an-t'ung ch'i* 參同契.

THE TWELFTH DIFFICULT ISSUE

十二難曰(一)經言五藏脈已絕於內用鍼者反實其外(二)五藏脈已絕於外用鍼者反實其內(三)內外之絕何以別之(四)然五藏脈已絕於內者腎肝氣已絕於內也而醫反補其心肺(五)五臟脈已絕於外者其心肺脈已絕於外也而醫反補其腎肝(六)陽絕補陰陰絕補陽是謂實實虛虛損不足益有餘(七)如此死者醫殺之耳

The twelfth difficult issue: (1) The scripture states: It is contrary [to the requirements] to employ a needle to fill the external [depots in case the movement of influences through] the vessels of the five depots is cut off from the internal [part of the organism]. (2) And it is also contrary [to the requirements] to employ a needle to fill the internal [depots in case the movement of influences through] the vessels of the five depots is cut off from the external [part of the organism].[1] (3) How can one distinguish whether the [movement through the] internal or external [depots] is cut off?

(4) It is like this. "[The movement of influences through] the vessels of the five depots has been cut off from the internal [part of the organism]" means that the vessels associated with the kidneys and with the liver, located in the internal [part of the organism], are cut off from the [movement of the] influences. [In this case] a physician acts contrary [to the requirements] if he fills the respective [person's] heart and lungs. (5) "[The movement of influences through] the vessels of the five depots is cut off from the external [part of the organism]" means that the vessels associated with the heart and with the lung, located in the external [part of the organism], are cut off from the [movement of the] influences. [In this case] a physician acts contrary [to the requirements] if he fills the respective [person's] kidneys and liver. (6) To fill the yin [depots] when the yang [depots] are cut off, or to fill the yang [depots] when the yin [depots] are cut off, means to replenish what is replete already, and to deplete what is depleted already, to diminish what is not enough, and to add where a surplus exists already. (7) If anybody dies due to such [therapies], the physician has killed the respective [patient].[2]

COMMENTARIES

(1) *Liao P'ing:* This difficult issue divides the lung, the heart, the liver, and the kidneys into an internal and an external [category]. This corresponds to the earlier differentiation of the four depots according to [the concepts of] "at the surface" and "in the depth." Whoever wrote this book cannot have had the slightest perspective in his mind. He desired to create regulations not bound by any conventionality. He must really have been a mean man. He incited killings that did not diminish over thousands of years! How could his crime be halted; how could he ever emerge free [from guilt]?

(3) *Liao P'ing:* The text of the [*Nei-*]*ching* itself is extremely intelligible; no need existed to raise this question. Here, [the author] intends to make use of the [*Nei-*]*ching* in order to elucidate his apocryphal doctrine of heart and lung being external and of lung and kidneys being internal. The [*Nei-*]*ching* distinguishes the shoulders with the chest and the four extremities as internal and external, respectively. This apocryphal doctrine categorizes the four depots as yin and yang, and as internal and external, on the basis of their being located high or below [in the body].

(7) *Liao P'ing:* The persons killed because of this book are as numerous as the sands of the Ganges.

(1)–(7) *Lü Kuang:* Heart and lung are [considered to be in the] external [part of the organism] because these depots are located above the diaphragm. The influences that are [related to the] upper [depots of the organism are categorized as] "external"; these are the constructive and protective [influences]. They move at the surface in the skin and in the blood vessels, respectively. Hence, [the *Nan-ching*] says "cut off from the external [part of the organism]." Kidneys and liver are [considered to be located in the] internal [part of the organism] because these depots are located below the diaphragm. The influences that are [related to the] lower [depots of the organism are categorized as] "internal"; they provide nourishment to the muscles and to the bones. Hence, [the *Nan-ching*] says "cut off from the internal [part of the organism]."

Ting Te-yung: The "internal" and "external" location of the five depots refers [to the following]. Heart and lung are located above the diaphragm; they are passed by the influences of heaven. The heart rules the [movement in the] vessels; the lung rules the [flow of the

volatile] influences. [Together] they provide splendor externally to the skin. Hence, [the *Nan-ching*] speaks of "external" [depots]. The kidneys and the liver are located below the diaphragm; they are passed by the influences of the earth. They store the essence and the blood, and they are most closely related to the bones and to the marrow. "Heart and lung, located in the external [part of the organism], are cut off" means that because [heart and lung] are cut off [from the movement of the influences through the organism], the skin shrinks and the hair falls out. "Kidneys and liver, located in the internal [part of the organism], are cut off" means that because [kidneys and liver] are cut off [from the movement of the influences through the organism], the bones weaken and the muscles become flabby. If a student, in checking the [movement in the] vessels, is unable to understand whether [an illness is located] internally or externally, and whether it is a [case of] depletion or repletion, and if he, then, mistakenly dumps his needles or drugs [into the patient], he will but replenish what is replete already, and he will deplete what is depleted already; he will diminish what is not enough, and he will add where a surplus exists. If anybody dies due to such [therapies], the physician has killed the respective [patient].

Hua Shou: In the first treatise of the *Ling-shu* it is stated: "Whenever one is about to apply the needles, he must first check the [movement in the] vessels and see whether there are any changes in the [flow of the] influences. Only then may the treatment begin." In its third treatise, [the *Ling-shu*] states: "When it is said that '[the movement of the influences through] the vessels of the five depots is cut off from the internal [part of the organism]', this means that the influences are cut off from the interior [section] of the vessel-opening and do not arrive [there]. If anybody, in contrast [to the requirements], picks a location [for needling associated with an] illness in the external [parts of the organism], and/or [selects] a confluence [hole] of a yang conduit, and lets the needle remain there for a while in order to cause yang influences to arrive, that would result in double exhaustion when the yang influences arrived.[3] Double exhaustion leads to death. Such a death is [due to] the absence of any movement of the influences. Hence, it is a quiet [death]. When it is said that '[the movement of the influences through] the vessels of the five depots is cut off from the external [part of the organism]', this means that the influences are cut off from the exterior [section] of the vessel-opening and do not arrive [there]. If anybody, in contrast [to the requirements], picks the trans-

portation [holes] of the [patient's] four extremities, and lets the needle remain there for a while in order to cause yin influences to arrive, that would result in a reverse movement of yang influences towards the interior [section]. A movement towards the interior is a flow contrary to the proper course. Such a flow contrary to the proper course leads to death. Such a death is [due to] a surplus of yin influences. Hence, it is a fierce [death]." [The *Ling-shu*] uses the interior and exterior [sections] of the vessel-opening to discuss the [condition of the] yin and yang [depots]; Yüeh-jen uses the internal and external [location] of heart and lung and of the kidneys and of the liver, respectively, to differentiate between yin and yang [depots]. The underlying principle is the same.

Chang Shih-hsien: The *Nei-ching* states: "The lung rules the skin; the heart rules the [movement in the] vessels; the liver rules the muscles; the kidneys rule the bones. Skin and vessels are located in the external [parts of the body]; muscles and bones are located in the internal [parts]."[4] [The *Nan-ching* states:] "The vessels associated with the kidneys and with the liver, located in the internal [part of the organism], are cut off from [the movement of the influences]." This means that the yang [influences are] depleted and cannot[5] circulate through the lower [part of the body where the kidneys and the liver are located. This has the result that] the yin [depots] are cut off [from the movement of the influences]. If, in this case, anybody, in contrast [to the requirements], fills heart and lung, that would be a filling of the yang [depots] while the yin [depots] remain cut off. [The *Nan-ching* states further:] "The vessels associated with the heart and with the lung, located in the external [part of the organism] are cut off from [the movement of the influences]." This means that the yin [influences are] depleted and cannot circulate through the upper [sections of the body where heart and lung are located. This has the result that] the yang [depots] are cut off [from the movement of the influences]. If, in this case, anybody, in contrast [to the requirements], fills the kidneys and the liver, that would be a filling of the yin [depots] while the yang [depots] remain cut off. Well, they are truly those who are generally called blind physicians, who do not know medicine, and who practice medicine recklessly. Obviously, they do not realize that the goal of creating a normal balance [of influences in the organism] is the principle of needling. [This implies that] depletions have to be filled while repletions have to be drained. If there is too much, it must be dimin-

ished; if there is not enough, one must add to it. In the case [described] here, depletion is added to depletion, and what is not enough is diminished even further; repletion is added to repletion, and further supplies are added where there is too much already. That is not [the appropriate method] to raise the dead; in contrast, it will kill the living! If anybody dies because of such [therapies], his existence was cut off not because of his illness; the physician killed him.

Hsü Ta-ch'un: The treatise "Chiu chen shih-erh yüan" 九針十二原 of the *Ling*[*-shu*] states: "When anybody, contrary [to the requirements], employs a needle to fill the external [depots] in case the influences [moving through] the five depots are cut off from the internal [part of the organism], that means that he doubles an exhaustion. To double an exhaustion inevitably leads to death. Such a death is quiet. To treat such a [case correctly], one must reverse the [movement of the] influences by selecting armpits and chest [for needling]. When anybody, contrary [to the requirements], employs a needle to fill the external [depots] in case the influences [moving through] the five depots are cut off from the external [part of the organism], that means that he further increases a movement contrary to its proper course. To further increase a movement contrary to its proper course inevitably leads to death. Such a death is fierce. To treat such a [case correctly], one must reverse [the movement of the influences] by selecting the four extremities [for needling]." If the internal [depots] are cut off [from the movement of the influences], this implies a depletion of [the influences in] the yin [depots]. Hence, one fills at armpits and chest because these are [locations] where the influences of the depots originate. If the external [depots] are cut off [from the movement of the influences], this implies a depletion of [the influences in] the yang [depots]. Hence, one fills at the four extremities because they constitute the source of all yang [vessels]. This therapeutic method is clearly understandable. Here now, [in the *Nan-ching*], the word *ch'i* 氣 ("influences") [in the sentence "the influences are cut off"] has been replaced by the word *mai* 脈 ("movement in the vessels"). That alone is a deviation. In addition, [the *Nan-ching*] considers the heart and the lung to be external, and the kidneys and the liver to be internal. But it also speaks of "the [movement in the] vessels of the five depots," which include heart, lung, kidneys, and liver.[6] Now, when [the text says that] heart and lung are supposed to be affected when the internal [depots] are cut off [from the movement of the influences], while the kidneys and the

lung are supposed to be affected when the external [depots] are cut off, how could the meaning of that text be clear? Yin and yang, internal and external are all [categories that] have their respective [associations]. One cannot stick firmly to a statement that heart and lung are external, while the kidneys and the liver are internal. One should know that one may speak, in specific situations, of kidneys and liver as internal, and of heart and lung as external, but that, generally speaking, each of the five depots has an external and an internal [aspect] as well.

Nanking 1962: Depletion and repletion in the five depots can be diagnosed through feeling the vessels. When this difficult issue speaks of "internal" and "external" [sections of the] vessels of the five depots, the "external" points to heart and lung, while the "internal" refers to the kidneys and to the liver. Chang Ching-yo 張景岳[7] has said: "When [the movement felt at] the vessel-opening is at the surface and depleted, and disappears if one presses [one's fingers down], that is called '[the influences are] cut off from the internal [part] and do not arrive'. [It signals] depletion of yin influences. When the [movement felt at the] vessel-opening is in the depth and feeble, and disappears if one lifts [the finger to apply only a] light touch, that is called '[the influences are] cut off from the external [part] and do not arrive'. [It signals] depletion of yang influences." This is a method to determine, on the basis of the appearance of the [movement in the] vessels, whether the influences in the five depots are depleted. To diagnose whether [a condition of] depletion or repletion has resulted from an illness, and—in treatment—to fill what is depleted and to drain what is replete, that is the general therapeutic principle.

Notes

1. This is a slightly modified quotation, excerpted from treatise 1, "Chiu chen shih-erh yüan" 九針十二原 of the *Ling-shu*. The original passage in the *Ling-shu* speaks of *wu tsang chih ch'i* 五藏之氣 rather than of *wu tsang mai* 五藏脈. Cf. Hsü Ta-ch'un's commentary.

2. This difficult issue was removed, by Katō Bankei and other *Nan-ching* editors, from its twelfth position to become the eighty-first difficult issue. It seems to fit better in the final section of the *Nan-ching*, which is devoted to needle therapy, than in the first section, which focuses on diagnosis. Although my rendering of this paragraph follows this therapeutic interpretation, it should be noted that a diagnostic rendering would have been possible, too.

Such an understanding is indicated in the *Ling-shu* treatise 3, "Hsiao-chen chieh" 小針解, and was referred to by Hua Shou in his commentary. The innovation presented by this difficult issue appears to have been the categorization of the two depots (heart and lung) located above the diaphragm as external, and of the two depots (kidneys and liver) located below the diaphragm as internal. While some commentators faithfully adopted this idea and attempted to integrate it into the general framework of systematic correspondence, it was rejected by the critical conservatives who did not find it in the *Nei-ching*. The therapeutic principle of filling a depletion and draining a repletion did not create any controversies because it is propagated also by the *Nei-ching*. The phrase *sun pu tsu i yu yü* 損不足益有餘 in sentence 6 was quoted literally from *Ling-shu* treatise 1, "Chiu chen shih-erh yüan."

3. The concepts of "confluence" holes and "transportation" holes are outlined in detail in the final section of the *Nan-ching*; cf. difficult issues 62 ff.

4. Cf. *Su-wen* treatise 23, "Hsüan-ming wu ch'i lun" 宣明五氣論, and others.

5. The reiteration of the characters *hsü pu* 虛不 is a mistake.

6. The spleen is not mentioned here; it was categorized as being neither yin nor yang.

7. Chang Chieh-pin 張介賓, *tzu* name Ching-yo, is a famed medical author of the seventeenth century. His writings were published as *Ching-yo ch'üan-shu* 景岳全書.

THE THIRTEENTH DIFFICULT ISSUE

十三難曰(一)經言見其色而不得其脈反得相勝之脈者即死(二)得相生之脈者病即自已(三)色之與脈當參相應爲之柰何(四)然五藏有五色皆見於面(五)亦當與寸口尺內相應(六)假令色青其脈當弦而急(七)色赤其脈浮大而散(八)色黃其脈中緩而大(九)色白其脈浮濇而短(十)色黑其脈沈濇而滑(十一)此所謂五色之與脈當參相應也(十二)脈數尺之皮膚亦數(十三)脈急尺之皮膚亦急(十四)脈緩尺之皮膚亦緩(十五)脈濇尺之皮膚亦濇(十六)脈滑尺之皮膚亦滑(十七)五藏各有聲色臭味當於寸口尺內相應(十八)其不相應者病也(十九)假令色青其脈浮濇而短若大而緩爲相勝(二十)浮大而散若小而滑爲相生也(二十一)經言知一爲下工知二爲中工知三爲上工上工者十全九中工者十全八下工者十全六此之謂也

The thirteenth difficult issue: (1) The scripture states: If one sees a [person's] complexion and cannot feel the corresponding [movement in the] vessels, but rather feels a [movement in the] vessels [indicating dominance of a superior phase according to the order of] mutual destruction, the [respective person] will die.[1] (2) If one feels a [movement in the] vessels [indicating dominance of a superior phase according to the order of] mutual generation, the illness will come to an end by itself.[2] (3) Complexion and [movement in the] vessels must be compared as to their mutual correspondence, but how is that done?

(4) It is like this. The body's five depots have five [corresponding] complexions[3] which can be seen on the face. (5) They must also correspond to the [movement felt at the] inch-opening and to [the condition of the skin of the] foot-interior [section]. (6) For example, [if one sees] a virid complexion, the respective [movement in the] vessels should be stringy and tense. (7) In case of a red complexion, the respective [movement in the] vessels should be at the surface, strong, and dispersed. (8) In case of a yellow complexion, the respective [movement in the] vessels should be in the center, relaxed, and strong. (9) In case of a white complexion, the respective [movement in the] vessels should be at the surface, rough, and short. (10) In case of a black complexion, the respective [movement in the] vessels should be in the depth, soft, and smooth. (11) This is meant by the requirement to compare the five complexions with the [movements in the] vessels as to their mutual correspondence. (12) If the [movement in the] vessels is

frequent, the skin of the foot[-interior section between elbow and gate should] also be marked by frequency. (13) If the [movement in the] vessels is tense, the skin of the foot[-interior section should] also be tense. (14) If the [movement in the] vessels is relaxed, the skin of the foot[-interior section should] also be relaxed. (15) If the [movement in the] vessels is rough, the skin of the foot[-interior section should] also be rough. (16) If the [movement in the] vessels is smooth, the skin of the foot[-interior section] should also be smooth. (17) Each of the body's five depots has its [corresponding] pitch, complexion, odor, and taste; they all should correspond to the [movement felt at the] inch-opening [and to the condition of the skin of the] foot-interior [section]. (18) No correspondence is [a sign of] illness. (19) For example, [if in case of] a virid complexion the respective [movement in the] vessels is at the surface, rough, and short, or if [the movement is] strong and relaxed, that indicates [dominance of a superior phase in the order of] mutual destruction. (20) If [the movement] is at the surface, strong, and dispersed, or if it is minor[4] and smooth, that indicates [dominance of a superior phase in the order of] mutual generation. (21) The scripture states: The inferior craftsman knows one [diagnostic sign];[5] the mediocre craftsman knows two [diagnostic signs]; the superior craftsman knows [all] three [diagnostic signs]. That is to say, the superior craftsman cures nine out of ten [patients]; the mediocre craftsman cures eight out of ten [patients]; and the inferior craftsman cures six out of ten [patients].[6]

COMMENTARIES

(1) *Hua Shou:* In the fourth treatise of the *Ling-shu* it is stated: "Anybody who looks at [a person's] complexion and knows his illness, may be called enlightened. Anybody who feels [a person's] vessels and knows his illness, may be called a spirit. Anybody who asks [the patient] about his illness and then knows its location, may be called a craftsman." Complexion, the [movement in the] vessels, the shape [of the body], and the flesh must not lose their mutual [correspondence]. When the complexion is virid, the corresponding [movement in the] vessels is stringy. Red corresponds to a hook-like [movement in the] vessels. Yellow corresponds to an intermittent [movement in the] vessels. White corresponds to a hairy [movement in

the] vessels. Black corresponds to a stony [movement in the] vessels.[7] When one sees a specific complexion but cannot feel the corresponding [movement in the] vessels, that indicates that complexion and [movement in the] vessels do not belong to each other. When complexion and [movement in the] vessels do not belong to each other, one should look which vessel [movement] he has perceived. If he has felt a vessel [movement resulting from influences of a depot associated with a phase that] overcomes [the phase of the depot indicated by the complexion, the patient] will die. If he has felt a vessel [movement resulting from influences of a depot associated with a phase that] generates [the phase of the depot indicated by the patient's complexion], the illness will come to an end by itself.

Hsü Ta-ch'un: In the treatise ["Hsieh-ch'i tsang fu ping-hsing lun" 邪氣藏府病形論], the *Ling-shu* states: "The mutual correspondence between complexion, vessel [movement], and the foot[-interior section] is similar to the mutual correspondence between the beating of a drum and the sound that comes at once." [The term] *mai* 脈 ("vessel") [is used here] to indicate diagnosis [through feeling the vessel with one's fingers; the term] *ch'ih* 尺 ("foot") [is used here] to indicate the skin [of the foot-interior section of the arm]. This language is quite reliable. Here now, [in the *Nan-ching*, the term] *mai* has been replaced by ts'un-k'ou 寸口 ("inch-opening"). Hence, the meaning of these terms has become confused and is difficult to understand. This shows that the text of the [*Nei-*]*ching* must not be altered.

Liao P'ing: The word *mai* 脈, as used in the *Nei-ching*, serves both as a comprehensive and as a specific term. As a comprehensive term, the [word] *mai* 脈 encompasses complexion, skin, influences, blood, conduits, network [vessels], muscles, and bones. This book discards the ancient diagnostic methods completely and no matter which kind of [technical] terms associated with them, everything is moved to the inch[-sections near the wrists of the] two [hands. The *Nan-ching*] introduces all kinds of false methods in order to justify its own lies. Through a careful analysis of the [*Nei-*]*ching* text, the apocryphal [character of the *Nan-ching*] will become obvious by itself.

(5) *Chang Shih-hsien:* The skin of the foot is the skin from the gate up to the foot-marsh [hole].

Liao P'ing: The term *p'i* 皮 ("skin") of the [*Nei-*]*ching* has been replaced here by *ch'ih* 尺 ("foot").

(6) *Lü Kuang:* A virid color, that is the liver. A stringy and tense

[movement] is [characteristic of the movement of the influences of the] liver [in the] vessels. [When such a color and such a movement in the vessels are present,] that is called mutual correspondence.

Yü Shu: When the color is virid and when the [movement in the] vessels is stringy, [that indicates that] center and external [manifestation] correspond to each other. The *Su-wen* states: "The liver section [of the face] is located below the eyes. Look there for the color and compare it with the manifestation of the [movement of the influences in the] vessels."

(7) *Lü Kuang:* A red color, that is the heart. A [movement which is] at the surface, strong, and dispersed is [characteristic of the movement in the] vessels [that is associated with the] heart. [When such a color and such a movement in the vessels are present,] that is called mutual correspondence.

Yü Shu: When the color is red and when the [movement in the] vessels is strong, color and vessel [movement] correspond to each other. The *Su-wen* states: "The heart section [of the face] is at the mouth. Look there for the color and compare it with the [movement in the] vessels."

(8) *Lü Kuang:* A yellow color, that is the spleen. A [movement which is] in the center, relaxed, and strong is [characteristic of the movement in the] vessels [that is associated with the] spleen.

Yü Shu: [When such a color and such a movement are present,] that represents a mutual correspondence of color and vessel [movement]. The *Su-wen* states: "The spleen section [of the face] is at the lips. Look at their center for the color, [and see] whether it corresponds to the shape of the [movement in the] vessels."

(9) *Lü Kuang:* A white color, that is the lung. A [movement which is] at the surface, rough, and short is [characteristic of the movement in the] vessels [that is associated with the] lung.

Yü Shu: The lung section [of the face] appears at the *ch'üeh-t'ing* 闕庭,[9] which is located above the eyebrows.

(10) *Lü Kuang:* A black color, that is the kidneys. The kidneys master the water. The nature of water is [to seek the] depth. The kidneys, accordingly, are the lowest of the five depots. Hence, [the movement of their influences in the] vessels is in the depth, soft, and smooth.

Yü Shu: The color of the kidneys appears in the flesh and on the skin. Pick the *ti-ko* 地閣 in the face[10] [to examine the color].

(11) *Lü Kuang:* [Such correspondences occur] because the proper

conduits have fallen ill by themselves. They have not been hit by evil [influences] from somewhere else.

Yü Shu: That is to say, these are symptoms corresponding to [conditions of] depletion and repletion in the original conduits.

(12) *Ting Te-yung:* "Frequent," that is the heart. Hence, the skin of the inner side of the arm is hot.

Hsü Ta-ch'un: "Frequent" means that [the influences in the vessels] arrive six, seven times during one breathing [period]. How can any skin be frequent? A mistake must have been made when this was written down. Hence, the meaning of the text is even more difficult to understand.

(13) *Ting Te-yung:* "Tense" indicates that the [main] conduits and the network[-vessels] are overly filled. Hence, they are hard and tense.

(14) *Ting Te-yung:* "Relaxed" indicates that the flesh wanes. Hence, the skin is also relaxed and weak.

(15) *Ting Te-yung:* The lung masters dryness. Hence, the skin of the inner side of the arm is rough too.

(16) *Ting Te-yung:* The kidneys master the water. [The movement of their influences in] the vessels is smooth. Hence, the skin of the inner side of the arm is smooth too. In all the five situations [mentioned above] one should compare whether a smooth, rough, tense, relaxed, or frequent skin corresponds to a [respective] complexion and to the [movement in the] vessels.

(17) *Ting Te-yung:* These so-called correspondences [are as follows]. A frequent [movement in the] vessels, a red color, and a hot skin indicate correspondence of the [movement in the] vessels, the color, and the skin for the one depot of the heart. A tense [movement in the] vessels, a virid color, and a hard and tense skin, as well as [hard and tense] conduits and network [vessels], indicate correspondence of the [movement in the] vessels, the color, and the skin for the one depot of the liver. A relaxed [movement in the] vessels, a yellow color, and a relaxed skin indicate correspondence of the [movement in the] vessels, the color, and the skin for the one depot of the spleen. A rough [movement in the] vessels, a white color, and a rough skin indicate correspondence of the [movement in the] vessels, the color, and the skin for the one depot of the lung. A smooth [movement in the] vessels, a black color, and a smooth skin indicate correspondence of the [movement in the] vessels, the color, and the skin for the one depot of the kidneys. Whenever one examines the [movement in the] vessels, one

should first proceed [with one's investigation] to the inner and outer parts of the arm, and only then should one check the [movement in the] vessels and take a look at the [patient's] complexion.

Yü Shu: The [movement in the] vessels of the [influences of the] liver is stringy; the respective color is virid, the respective pitch is shouting, the respective odor is rank, the respective taste [one longs for] is sour. The [movement in the] vessels of the [influences of the] heart is vast: the respective color is red, the respective pitch is laughing, the respective odor is burnt, the respective taste [one longs for] is bitter. The [movement in the] vessels of the [influences of the] spleen is relaxed, the respective color is yellow, the respective pitch is singing, the respective odor is aromatic, the respective taste [one longs for] is sweet. The [movement in the] vessels of the [influences of the] lung is rough; the respective color is white, the respective pitch is wailing, the respective odor is frowzy, the respective taste [one longs for] is acrid. The [movement in the] vessels of the [influences of the] kidneys is deep; the respective color is black, the respective pitch is groaning, the respective odor is foul, the respective taste [one longs for] is salty. These are the so-called correspondences.

(18) *Yü Shu:* "Correspondence" indicates that the proper conduits have fallen ill by themselves. If, for instance, in case of a liver illness, the [movement in the] vessels is stringy, the complexion is virid, [the patient] shouts often, loves rank odors, and longs for [items with] sour taste, that would be called "an illness that has arisen from [the affected depot and its conduits] themselves." "No correspondence" refers to the following. If, for instance, in case of a liver illness, the [movement in the] vessels is rough, the complexion is white, [the patient] wails often, loves frowzy odors, and longs for [items with] acrid taste, that would be called a "reversed [situation." That is to say,] in [the patient's] pitch, in his complexion, in the odor, and in the taste [he prefers], manifestations of the [influences of the] lung are apparent. Metal destroys wood; hence, one speaks here of a destroyer evil [which has arisen in the lung, i.e., in the phase of metal, and has overcome the kidneys, i.e., the phase of wood]. That is [a situation of] "no correspondence"; death is inevitable.

(19) *Lü Kuang:* A virid color, that is the liver. A [movement in the vessels which is] at the surface, rough, and short is [characteristic of the influences of] the lung. When [influences from] the lung overcome the liver, that is a destroyer evil. If [the movement is] at the surface,

strong, and dispersed, that is a [movement in the] vessels of the [influences of the] heart. The heart is the child [depot] of the liver. If [the movement is] minor and smooth, that is a [movement in the] vessels of the [influences of the] kidneys. The kidneys are the mother [depot] of the liver. The liver is the child [depot] of the kidneys. [The Five Phases are related among themselves like] mother and child; they give life to each other. Hence, one speaks of mutual generation.

Ting Te-yung: The [*Nan-*]*ching* refers to the one depot of the liver. [The movement of] its [influences in the] vessels should be stringy and tense; the respective color should be virid. That would indicate compliance. When the color is virid and the [movement in the] vessels is rough, that indicates opposition. When the [movement in the] vessels is strong and relaxed, the [influences of the] liver have overcome the spleen. That is a serious illness. Hence, one speaks of mutual destruction. When the [movement in the] vessels is at the surface, strong, and dispersed, or when it is minor and smooth, that indicates [a dominance of influences from depots related to the liver in the order of] mutual generation.

Hsü Ta-ch'un: These sentences explain the meaning of the word "mutual" with such great perfection that it is not even reached by the text of the [*Nei-*]*ching*.

(21) *Lü Kuang:* When the five depots have an illness, it may, in each case, have [originated from] five [different sources].[11] Here now, the [*Nan-*]*ching* refers only to the one depot of the liver as an example. Anybody who is able to interpret [the condition of] but one depot is an inferior practitioner. Anybody who can interpret [the conditions of] two depots is a mediocre practitioner. Anybody who can interpret [the conditions of all] five depots [as they relate to the depot with the illness], is a superior practitioner.

Ting Te-yung: A "superior practitioner" means that someone knows the principles of the three [symptomatic] patterns which appear in the complexion, in the [movement in the] vessels, and in the [condition of the] skin, of mutual generation and of mutual destruction. Hence, when [such a person] treats illnesses, he will cure nine out of ten. The mediocre practitioner knows two [of the diagnostic patterns]. He cannot take all [the information offered by the organism]. Hence, when [such a person] treats illnesses, he will cure eight out of ten. An inferior practitioner knows one [diagnostic pattern]; that is to say, he does not know how to interpret the complete [symptomatic] pattern. He de-

votes himself entirely to treating the [depot] which has already fallen ill [but does not know how to relate it to the remaining depots]. Hence, out of ten [cases] he will cure only six.

Yü Shu: As to "practitioner," someone who studies ten thousand [patients] and cures ten thousand [patients] is then called a practitioner. Whoever practices medicine must thoroughly study the *Nan-ching,* [where he learns how] to investigate whether the [movement in the] vessels is at the surface or in the depth, and whether the depots and palaces are in a [condition of] depletion or repletion. He must penetrate the *Su-wen* [in order to understand] the passage of the conduit-vessels. He must thoroughly study the *Pen-ts'ao* 本草 in order to know about the cold and warm [nature of] drugs, and [in order to understand] where [thermo-]influences and tastes turn to [in the organism]. When someone masters these three schools completely and then treats illnesses, one may say that he "knows three [medical disciplines] and is a superior practitioner." If a physician is not [well versed] in these three areas, do not take any of his drugs.[12] That means he is not a practitioner. The *Su-wen* states: "Anybody who knows how to draw conclusions from the manifestations of the five depots, and anybody who can reflect about and understand [what has happened] when the [influences of the] five depots are in a state of mutual confusion, can be called a practitioner."

(12)–(21) *Hua Shou:* In the fourth treatise of the *Ling-shu,* the Yellow Emperor states: "Once you have determined the complexion and the [movement in the] vessels, how can you distinguish the [respective illness]?" Ch'i Po replied: "Changes due to illness are determined by investigating whether the [movement in the] vessels is relaxed or tense, strong or weak, smooth or rough, and whether the flesh is hard or fragile." The Yellow Emperor said: "How do you examine that?" Ch'i Po replied: "When the [movement in the] vessels is tense, the skin of the foot[-interior section should] also be tense. When the [movement in the] vessels is relaxed, the skin of the foot[-interior section should] also be relaxed. When the [movement in the] vessels is minor, the skin of the foot[-interior section should] be diminished and minor too. When the [movement in the] vessels is strong, the skin of the foot[-interior section should] also be tough and rise. When the [movement in the] vessels is smooth, the skin of the foot[-interior section should] also be smooth. When the [movement in the] vessels is rough, the skin of the foot[-interior section should] also be rough. Any changes that may

occur here can be serious or minor. Hence, anybody who knows well how to examine the [skin of the] foot[-interior section] does not have to wait for [the arrival of the influences at the] inch[-opening], and anybody who knows well how to check the [movement in the] vessels [at the inch-opening] does not have to wait for the complexion [to change]. Those who are able to take [all three diagnostic signs] into account and to practice [medicine] accordingly can serve as superior practitioners. A superior practitioner cures nine out of ten [cases]. Those who practice [on the basis of insights gained from investigating] two [diagnostic signs] act as mediocre practitioners. A mediocre practitioner cures eight out of ten [cases]. Those who practice [on the basis of insights gained from but] one [diagnostic sign] act as inferior practitioners. An inferior practitioner cures six out of ten [cases]."

(21) *Hsü Ta-ch'un:* In the treatise "Hsieh-ch'i tsang fu ping-hsing lun" of the *Ling*[*-shu*] it is stated: "Anybody who knows well how to examine the foot[-interior section] does not have to wait for [the arrival of the influences at the] inch[-opening], . . . [See preceding paragraph, Hua Shou's commentary] . . . cures six out of ten [cases]." That is very clear. This paragraph [of the *Nan-ching*] here takes up that threefold [categorization of practitioners], but does so in complete disorder. Suddenly it speaks of "knows one, knows two," and if the text of the [*Nei-*]*ching* did not exist today, this statement would be quite difficult to interpret! Furthermore, this response-paragraph—in its entirety—represents a text from the [*Nei-*]*ching*; it does not explain anything! On the contrary, it turns the text of the [*Nei-*]*ching* upside down and confuses it completely, often interrupting the stylistic sequence of the [original] text. The reader should examine the treatise "Hsieh-ch'i tsang fu ping-hsing" of the *Ling-shu* for comparison. The mistaken wording [of the *Nan-ching*] will become quite obvious to him.

Katō Bankei: The *Chou-li* 周禮, [in its chapter] "T'ien-kuan" 天官, says about the physicians: "Those who cure ten [patients out of ten] are superior practitioners; those who miss one out of ten are next [in standing]; those who miss two are next [in standing]; those who miss three are next [in standing]; those who miss four are inferior practitioners." Both this [*Nan-ching*] paragraph and the *Ling-shu* say "the superior practitioner cures nine out of ten [patients]," marking [the success rate] down by one degree. A sense of caution is obvious here. This [curing nine out of ten patients] corresponds to the rank "miss one" of the *Chou-li*. The "cures eight" corresponds to the "miss two" of the *Chou-li*. The "cures seven" of the *Ling-shu* corresponds to the

"miss three" of the *Chou-li*. This [*Nan-ching*] treatise [skips this rank and] advances—again for educational purposes—one degree. Those [who cure] seven or eight [out of ten patients] are ranked together in the *Chou-li* as mediocre practitioners. There are no differences in the meaning [of these passages in the *Nan-ching* and in the *Chou-li*]. "Those who cure six [out of ten patients] are inferior practitioners." The *Chou-li* and the *Ling-shu* [as well as the *Nan-ching*] all agree on this.

NOTES

1. The order of "mutual destruction" or "mutual control" of the Five Phases is wood, soil, water, fire, metal, since wood (for instance, a spade) controls soil; soil (for instance, a dike) controls water; water destroys fire; fire destroys metal; and metal destroys wood.

2. The order of "mutual generation" of the Five Phases is wood, fire, soil, metal, water, wood, since metal generates water; water generates wood; wood generates fire; fire generates soil; and soil generates metal.

3. In this context, the term *se* 色 ("complexion") does not denote the color of the entire face but that of specific sections of the face. See Yü Shu's commentaries to sentences 6 through 10.

4. Katō Bankei and some other *Nan-ching* editors have exchanged *hsiao* 小 ("minor") here for *ju* 濡 ("soft"); *hsiao* may, indeed, be a mistake here. See sentence 10.

5. Later commentators have offered various explanations as to the meaning of "knows one, knows two, knows three." I have preferred a rather neutral phrasing—namely, "diagnostic sign"—because "one," "two," "three" might refer, if we stay closest to the preceding discourse, to vessel movement, pitch, odor, and taste, or to a knowledge of the number of depots involved in an illness. See also note 11.

6. This difficult issue further widens the scope of diagnostic techniques to be applied within the theoretical framework of systematic correspondence. Its emphasis is twofold. On the one hand, it outlines a series of physiological signs and processes that correspond to each other and, hence, should change simultaneously in case one specific depot develops an illness. On the other hand, this difficult issue demonstrates how the two major sequences of the Five Phases (see notes 1 and 2) may be utilized to understand clinical pictures characterized by an absence of correspondence between the physiological signs and processes regarded as perceivable manifestations of internal conditions. The pattern of correspondences followed by this difficult issue and by its commentators can be tabulated as follows:

Five Phases		**Wood**	**Fire**	**Soil**	**Metal**	**Water**
Five Depots		Liver	Heart	Spleen	Lung	Kidneys
Correspondence Between	Color	Virid	Red	Yellow	White	Black
	Vessel Movement	(In the Depth) Tense Stringy	At the Surface Strong Dispersed Vast	In the Center Relaxed Intermittent	At the Surface Rough Hairy Short	In the Depth Soft Stony Smooth
Correspondence Between	Vessel Movement	Tense	Frequent	Relaxed	Rough	Smooth
	Skin	Tense	Frequent	Relaxed	Rough	Smooth
Five Pitches		Shouting	Laughing	Singing	Wailing	Groaning
Five Odors		Rank	Burnt	Aromatic	Frowzy	Foul
Five Tastes		Sour	Bitter	Sweet	Acrid	Salty

The *Nei-ching* statements referred to by this difficult issue can be found in *Ling-shu* treatise 4, "Hsieh-ch'i tsang fu ping-hsing" 邪氣藏府病形. The differences in the wording and in the underlying concepts were pointed out by some of the commentators.

7. For a more detailed discussion of the movement qualities stringy, hook-like, intermittent, hairy, and stony, see difficult issue 15.

8. See also *Ling-shu* treatise 49, "Wu se" 五色, for correspondences between facial color sections and the five depots.

9. The term *ch'üeh* 闕 is used, in *Ling-shu* treatise 49, "Wu se," to denote the space between the two eyebrows. The *shang* 上 ("above") in Yü Shu's commentary may be a mistake.

10. This is a designation for the chin.

11. Evil influences may originate from the sick depot itself, from mother or child depot, or from the two depots preceding and following the sick depot in the order of mutual destruction. See difficult issue 10, note 1.

12. *I pu san shih pu fu ch'i yao* 醫不三世不服其藥 has become a proverb based on several interpretations of *san shih*. Chapter 2 of the Neo-Confucian compilation *Hsiao-hsüeh* 孝學 (by Chu Hsi 朱熹, 1130–1200 presents two explanations: (1) "Do not take drugs from a physician who does not carry out his occupation in [at least] the third generation," and (2) "Do not take drugs from a physician who is not well versed in the [scriptures] *Huang-ti chen-chiu* 黃帝鍼灸, *Shen-nung pen-ching* 神農本經, and *Su-nü mai-chüeh* 素女脈訣."

THE FOURTEENTH DIFFICULT ISSUE

十四難曰(一)脈有損至何謂也(二)然至之脈一呼再至曰平(三)三至曰離經(四)四至曰奪精(五)五至曰死(六)六至曰命絕(七)此死之脈(八)何謂損(九)一呼一至曰離經(十)二呼一至曰奪精(十一)三呼一至曰死(十二)四呼一至曰命絕(十三)此謂損之脈(十四)至脈從下上損脈從上下也(十五)損脈之爲病柰何(十六)然一損損於皮毛皮聚而毛落(十七)二損損於血脈血脈虛少不能榮於五藏六府也(十八)三損損於肌肉肌肉消瘦飲食不爲肌膚(十九)四損損於筋筋緩不能自收持(二十)五損損於骨骨痿不能起於牀(二十一)反此者至於收病也(二十二)從上下者骨痿不能起於牀者死(二十三)從下上者皮聚而毛落者死(二十四)治損之法柰何(二十五)然損其肺者益其氣(二十六)損其心者調其榮衛(二十七)損其脾者調其飲食適寒溫(二十八)損其肝者緩其中(二十九)損其腎者益其精(三十)此治損之法也(三十一)脈有一呼再至一吸再至(三十二)有一呼三至一吸三至(三十三)有一呼四至一吸四至(三十四)一呼五至一吸五至(三十五)有一呼六至有一吸六至(三十六)有一呼一至一吸一至(三十七)有再呼一至再吸一至(三十八)有呼吸再至(三十九)脈來如此何以別知其病也(四十)然脈來一呼再至一吸再至不大不小曰平(四十一)一呼三至一吸三至爲適得病(四十二)前大後小即頭痛目眩(四十三)前小後大即胸滿短氣(四十四)一呼四至一吸四至病欲甚(四十五)脈洪大者若煩滿(四十六)沈細者腹中痛(四十七)滑者傷熱(四十八)濇者中霧露(四十九)一呼五至一吸五至其人當困(五十)沈細夜加浮大晝加(五十一)不大不小雖困可治其有大小者爲難治(五十二)一呼六至 一吸六至爲死脈也(五十三)沉細夜死(五十四)浮大晝死(五十五)一呼一至一吸一至名曰損(五十六)人雖能行猶當著牀(五十七)所以然者血氣皆不足故也(五十八)再呼一至呼吸再至名曰無魂(五十九)無魂者當死也(六十)人雖能行名曰行尸(六十一)上部有脈下部無脈其人當吐不吐者死(六十二)上部無脈下部有脈雖困無能爲害也(六十三)所以然者譬如人之有尺樹之有根枝葉雖枯槁根本將自生(六十四)脈有根本人有元氣故知不死

The fourteenth difficult issue: (1) The [movement in the] vessels may be "injured" or "arriving." What does that mean?

(2) It is like this. An "arriving" [movement in the] vessel [implies the following. If during a period of] one exhalation two [movements] arrive, that is called "normal." (3) If three arrive, that is called "departure from the regular." (4) If four arrive, that is called "loss of essence." (5) If five arrive, that is called "death." (6) If six arrive, that is

called "severance of fate." (7) These are the arriving[1] [movements in the] vessels.

(8) What does "injured" [movement in the] vessels mean?

(9) If one [movement] arrives [during the period of] one exhalation, that is called "departure from the regular." (10) One arrival during two exhalations is called "loss of essence." (11) One arrival during three exhalations is called "death." (12) One arrival during four exhalations is called "severance of fate." (13) These are injured [movements in the] vessels. (14) In case of arriving [movements in the] vessels, [the illness] proceeds from the lower [depots] to the upper [depots]; in case of injured [movements in the] vessels, [the illness] proceeds from the upper [depots] to the lower [depots].

(15) What [course of an] illness is signaled by injured [movements in the] vessels?

(16) It is like this. The first [stage of an] injured [movement in the vessels corresponds to an] injury of the skin [and of its] hair. The skin contracts and the hair falls out. (17) The second [stage of an] injured [movement in the vessels corresponds to an] injury of the blood vessels. Hence, the blood vessels have little or no contents which could circulate through the [body's] five depots and six palaces. (18) The third [stage of an] injured [movement in the vessels corresponds to an] injury of the flesh. The flesh grows lean; food and drink can no longer create flesh and skin. (19) The fourth [stage of an] injured [movement in the vessels corresponds to an] injury of the muscles. The muscles relax and are unable to support one's stature. (20) The fifth [stage of an] injured [movement in the vessels corresponds to an] injury of the bones. The bones become powerless, and [one is] no longer able to rise from bed. (21) Opposite to this is the [course of an] illness [corresponding to] arriving [movements in the vessels].[2] (22) Thus, if [the illness, as happens in case of an injured movement,] proceeds from the upper [depots] to the lower [depots, the patient will] die when the bones have become powerless so that he is unable to rise from bed. (23) If, however, [the illness] proceeds from the lower [depots] to the upper [depots, as happens in case of an arriving movement in the vessels, the patient] will die when the skin contracts and when the hair falls out.

(24) What methods exist to treat injury?

(25) It is like this. If the injury has affected the respective [patient's] lung, supplement his influences. (26) If the injury has affected his heart, balance his protective and constructive [influences]. (27) If the injury has affected his spleen, balance his food and drink, and see to it that [his exposure to] cold and warmth is appropriate. (28) If the injury has affected his liver, relax his center. (29) If the injury has affected his kidneys, supplement his essence. (30) These are the methods to treat injury.

(31) [Consider the following situations. The movement in the] vessels arrives twice during one exhalation and twice during one inhalation; (32) it arrives three times during one exhalation and three times during one inhalation; (33) it arrives four times during one exhalation and four times during one inhalation; (34) it arrives five times during one exhalation and five times during one inhalation; (35) it arrives six times during one exhalation and six times during one inhalation. (36) Or it arrives once during one exhalation and once during one inhalation; (37) it arrives once during two exhalations and once during two inhalations; (38) or it arrives twice during exhalation and inhalation. (39) If the [movement in the] vessels comes like any of these [situations], how can the respective illnesses be distinguished?

(40) It is like this. If the [movement in the] vessels comes in such a way that it arrives twice during one exhalation and twice during one inhalation, and if it is neither strong nor minor, that is called "normal." (41) Three arrivals during one exhalation and three arrivals during one inhalation indicate that one just happens to contract an illness. (42) If the [movement in the vessels is felt to be] strong in front [of the gate and] minor behind [the gate, that is accompanied by] headache and dizziness. (43) If the [movement in the vessels is felt to be] minor in front [of the gate] and strong behind [the gate, that is accompanied by a perception of] fullness in one's chest and by short breath. (44) Four arrivals during one exhalation and four arrivals during one inhalation indicate that the illness tends to become serious. (45) If the [movement in the] vessels is vast and strong, one suffers from uneasiness and has [a perception of] fullness [in one's chest]. (46) If the [movement in the] vessels is deep and fine, one suffers from abdominal pain. (47) A

smooth [movement indicates] harm due to heat. (48) A rough [movement indicates] mist and dew in one's center. (49) Five arrivals during one exhalation and five arrivals during one inhalation indicate that the [situation of that] person is critical. (50) If [in this case the movement in the] vessels is deep, and fine, [the seriousness of the illness] will increase during the night. (51) If it is at the surface and strong, [the seriousness of the illness] will increase during the day. (52) If it is neither strong nor minor, [the illness] can be cured, although [the situation of the patient] is critical. [If the movement is] either strong or minor, a cure will be difficult. (52) Six arrivals during one exhalation and six arrivals during one inhalation indicate a deadly [movement in the] vessels. (53) If it is deep and fine, death will occur during the night. (54) If it is at the surface and strong, death will occur during the day. (55) One arrival during one exhalation and one arrival during one inhalation is called "injury." (56) The [afflicted] person may still be able to walk, but should stay in bed. (57) The reason for such [a condition] lies in a depletion of blood and of [protective] influences. (58) One arrival during two exhalations [and one arrival during two inhalations] or two arrivals during exhalation and inhalation are called "absence of *hun*."[3] (59) If one's *hun* is absent, one must die. (60) The [afflicted] person may still be able to walk, but one speaks here of a "walking corpse." (61) If [a movement in the] vessels is [perceivable] in the upper section, while no [movement in the] vessels is [perceivable] in the lower section, the respective person should vomit; if he does not vomit, he will die. (62) If no [movement in the] vessels is [perceivable] in the upper section, while [a movement in the vessels is perceivable] in the lower section, the [respective person] will not suffer any harm, although [his situation] is critical. (63) The reason for this lies in the fact that just as a person has feet, a tree has roots. Even though branches and leaves may wither, the roots can lived by themselves. (64) [Similarly,] the vessels have their root, [and that is where] man has his primordial influences. Hence, one knows that [the respective patient] will not die.[4]

COMMENTARIES

(1) *Ting Chin:* An injured [movement in the] vessels is a slow [movement in the] vessels. An arriving [movement in the] vessels is a frequent [movement in the] vessels. However, [this question] does not

refer to slow or frequent [movements in the] vessels, but talks about "injury" and "arrival," because if [it had referred to] "slow" and "frequent" [movements in the] vessels, those would have been all-encompassing terms, including symptoms of depletion and symptoms of repletion, external symptoms and internal symptoms—[in other words,] including each and every [diagnostic] pattern.

Katō Bankei: Chih 至 ("arriving") stands for *chin* 進 ("approaching"). Sun 損 ("injured") stands for *t'ui* 退 ("withdrawing"). When [the text here] speaks of "injured" and "arriving," that means "frequent" and "slow." The seventh difficult issue has already discussed [the terms] "frequent" and"slow." However, that discussion emphasized the differentiation of [harm due to] cold or heat in the depots and palaces. Here, [the *Nan-ching*] calls a depletion of the yin [influences] in the [body's] lower section and an ascension of the yang-in-yin [influences] an "arriving" [movement in the vessels], and [it calls] a depletion of the yang [influences] in the upper section and a descent of the yin-in-yang [influences] an "injured" [movement in the vessels]. What is meant in both cases is that [an illness] progresses from a gradual [beginning] to extreme [seriousness].

Liao P'ing: To change "slow" and "frequent" into "injured" and "arriving" is one of the greatest errors to be committed! But all the five apocryphal writings[5] have followed [the *Nan-ching* in this regard]. The apocryphal chapters of the *Mai-ching* 脈經 even invented [a story] that "injured" and "arriving" are the language of the Yellow Emperor and Ch'i Po 岐伯.[6] This is another shamelessness. [The terms] "slow" and "frequent" of the [*Nei-*]*ching* are clearly intelligible; also, they have been in use for a long time. Why should one change them? These terms have conveyed textual meanings with satisfying [clarity]; they have permitted differentiating discussions. The two words "injured" and "arriving" do not represent opposites in their meanings. Why did [the author of the *Nan-ching*] not select *i* 益 ("well-being") to follow *sun* 損 ("injured")? Why did he use two terms that do not correspond to "slow" and "frequent"? Also, the word "arriving" by no means contrasts with the word "frequent." Even if I were to turn gold into iron,[7] I would not be sufficiently equipped to illustrate [the meaning of these new terms]. One could truly call all this ignorant and incoherent work.

(2) *Lü Kuang:* "Normal" refers to a normally balanced [movement in the] vessels.

Ting Te-yung: "Normal" is a [movement in the] vessels without excesses.

Yü Shu: Man's exhalation and inhalation are called yin and yang. One exhalation and one inhalation are called one breathing [period]. The [*Nan-*]*ching* states "[If during a period of] one exhalation two [movements] arrive, that is called a 'normal' [movement in the] vessels." Man's exhalation and inhalation reflect the pattern of yin and yang. One breathing [period] reflects one year. During one breathing [period], the vessels' movement arrives four times. These four arrivals reflect the pattern of the four seasons. During one exhalation, the [influences in the] vessels proceed by three inches, reflecting the three yang. During one inhalation, the [influences in the] vessels proceed three inches, reflecting the three yin. Hence, that is called "normal."

Li Chiung: "Normal" means a [movement in the] vessels that is in normal balance, without exceeding or falling short [of its regular appearance].

(3) *Lü Kuang:* The [*Nan-*]*ching* states: "Two arrivals, that is called normal; three arrivals, that is called departure from the regular." It is not as the [*Nan-*]*ching* states; such a person must be sick.

Yü Shu: "Regular" (*ching* 經) stands for "usual" (*ch'ang* 常). This means that the [movement in the] vessels leaves its regular and usual place. To explain in detail, when a person exhales once, the [influences in the] vessels proceed by three inches, and when he inhales, the [influences in the] vessels proceed by three inches [too]. Exhalation and inhalation determine one breathing [period], during which the [influences in the] vessels proceed by six inches. During one day and one night, that is, during 13,500 breathing [periods], the [influences in the] vessels proceed by 810 chang. That constitutes one cycle.[8] Then they continue again proceeding from the conduit at which they initially began [their movement]. Consider, now, that during one exhalation, when the [influences in the] vessels arrive three times, [these influences in] the vessels would proceed four and a half inches, and during one inhalation, with three arrivals, the [influences in the] vessels would [again] proceed by four and a half inches. [That would mean that the influences in the] vessels would proceed by nine inches during one breathing [period]. One day and one night include 13,500 breathing [periods] during which [the influences in] the vessels would proceed by 1,215 chang. That would exceed the [entire length of the] vessels by one half, and the movement could not start again from that

conduit where it started from orginally. Hence, that is called "departure from the regular." Let me give an example for comparison. If a person makes daily rounds of 100 *li* 里 [miles], he will [always] proceed again from the same location at which he first started. That would be called "normal." If one day he goes further [than usual and] travels 150 li [miles], he would exceed [his regular distance] by 50 li [miles], and he would not again proceed from the same location in the circle where he [used to] start. Hence, that is called "departure from the regular."

(4) *Lü Kuang:* That a person is in a critical situation and [suffers from] a loss of essence can be diagnosed from the color at the nose, the eyes, the lips, and the mouth, where the loss of essence is perceivable.

Yü Shu: A normal [movement in the] vessels proceeds by six inches during one breathing [period]. Here now, a "loss of essence" [movement in the] vessels proceeds by one foot and six inches during one breathing [period]. Thus, in the course of the breathing [periods] of one day and one night, [the influences in] the vessels move as far as they are supposed to move within two days and two nights. [In such a case,] the vessels at the foot- and inch[-sections] display a frequent [movement], and the yang influences are in disorder. Furthermore, when the yang [depots] have an illness, [the respective person] talks wildly and his complexion is indistinct. Mr. Lü says that [this situation can be diagnosed by] the color at the nose, the eyes, the lips, and the mouth, where the loss of essence is perceivable. That is wrong. Man consumes the five tastes. The tastes return to form. Form returns to influences. Influences return to essence. If, now, four arrivals occur during one breathing [period], that [indicates that] the yang influences are in disorder. Hence, the vessels' [movement] is frequent. When [the movement in the] vessels is frequent, the influences are diminished. When they are diminished, there is nothing that could return to essence: it is as if it had been lost. Hence, [this condition] is called "loss of essence." This is similar to a man who [usually] walks 100 li 里 [miles] per day. Now if he walks 200 li [miles] on one day, his influences will be exhausted and, therefore, diminished.

(5) *Yü Shu:* Compared with a normal [movement in the] vessels, these are two and a half times more [arrivals per breathing period]. When four arrivals [occur during one breathing period], that already means loss of the essence. In case of five arrivals, it is obvious that death will follow.

(6) *Lü Kuang:* [The patient will] die before the next morning.

Yü Shu: In case of five arrivals, death comes slowly; in case of six arrivals, death will occur the same day.

(7) *Li Chiung:* The original text said: "That is the vessels' [movement of] death." Some ignoramus has changed that into "these are the arriving [movements in the] vessels," because the entire passage is concerned with arriving [movements in the] vessels.

(9) *Yü Shu:* Earlier, the "departure from the regular" [was discussed in connection with accelerated] arrivals of the [influences in the] vessels; that is to say, the [influences in the] vessels exceed their [regular] course by one half. Here the departure from the regular [is discussed in connection with] an injured [movement in the] vessels; that is to say, the [influences in the] vessels fall short of [proceeding according to] their [regular] course by one half. That is so because exhalation supports inhalation.[9]

(10) *Yü Shu:* The [influences in the] vessels of a normal person circulate 50 times through the body in the course of one day and one night. Here the [influences in the] vessels arrive once during two exhalations. That is, during one day and one night, they circulate through the body not even 13 times. The [influences in the] vessels proceed only by 202 chang and five feet. The influences of a person in such a [condition] are diminished and his blood has decayed. His spirit is grieved. It is as if he had lost his fresh-looking complexion and his essential splendor.

(11) *Yü Shu:* The [movement in the] vessels of a normal person is such that six arrivals occur in the course of three exhalations; [the influences in] the vessels proceed during one day and one night by 810 chang. No danger is present. Here the [influences in the] vessels arrive once during three exhalations at the vessel-opening, and they proceed only one and a half inches. During one day and one night, they move only 67 chang and five feet. They do not even complete five circulations of the body.[10] When such a condition appears, death can be expected.

(12) *Yü Shu:* During four exhalations, eight arrivals should occur. Here now, in the course of four exhalations, the [influences in the] vessels arrive once. In the course of one day and one night they do not even complete four circulations of the body.[11] Influences and blood have been exhausted entirely; the depots are ruined, the spirit has left. Thus, the fate has been severed.

(13) *Lü Kuang:* "In case of arriving [movements in the] vessels, [the illness] proceeds from the lower [depots] to the upper [depots]": This

means that the movement in the vessels increases gradually. It moves up until six arrivals occur. The arrivals are many while the exhalations are few. "In case of injured [movements in the] vessels, [the illness] proceeds from the upper [depots] to the lower [depots]": This means that the movement in the vessels diminishes gradually to one arrival [only during four exhalations]. The exhalations are many while the arrivals are few.

(1)–(14) *Ting Chin:* When it is stated, in the first section [of this difficult issue, that an arriving [movement in the] vessels begins with four arrivals during one breathing [period and extends up to twelve arrivals, or that an injured [movement in the vessels begins with two arrivals during one breathing [period] and extends up to one arrival during two breathing [periods], these are references to the leading principles of but the basic symptoms [of arriving and injured movements in the vessels]. "In case of arriving [movements in the] vessels, [the illness] proceeds from the lower [depots] to the upper [depots]": [This sentence] illustrates that an arriving [movement in the] vessels starts from a depletion of the yin [influences] of the kidneys and proceeds to a depletion of the influences of the lung. An injured [movement in the] vessels starts from a depletion and cooling of the influences of the lung and proceeds to an exhaustion of the yang [influences] of the kidneys.

(14) *Liao P'ing:* Here, the two words "arriving" and "injured" are employed to replace the words *shun* 順 ("in accordance with a proper course") and *ni* 逆 ("contrary to a proper course") of the [*Nei-*]*ching*. The meaning of the text is not at all intelligible. This reminds one, really, of kindergarten language used to analyze the classics!

(15) *Liao P'ing:* Here, the [term] *sun* is used as the *sun* in *sun-shang* 損傷 ("injury"). Thus, within one difficult issue the [meaning of the] language changes three times! This doctrine certainly represents strange talk!

(16) *Yü Shu:* In a first [stage of an] injured [movement in the vessels], the lung is injured. The lung masters skin and hair. Hence, the skin contracts and the hair falls out.

Tamba Genkan: P'i chü 皮聚 means the skin wrinkles, dries out, and loses its glossiness.

(17) *Yü Shu:* In a second [stage of an] injured [movement in the vessels], the blood vessels are injured. Hence, one knows that the heart has got it. The heart masters the blood. Here, then, heart and blood

decay, and [the latter is] no longer able to circulate through the five depots and the six palaces.

Tamba Genkan: The character *jung* 榮 in the sentence *pu neng jung yü wu tsang liu fu* 不能榮於五藏六府 was used in ancient times with the same [meaning] as *ying* 營. That meaning is "to circulate" (*chou-yün* 周運).

(18) *Yü Shu:* In a third [stage of an] injured [movement in the vessels], the spleen is injured. The spleen takes in the five tastes. It transforms them to produce the five influences [for the] depots and palaces, and to make flesh and skin grow. Here now, because of the injury, the tastes are not transformed and, hence, the flesh becomes emaciated.

(19) *Yü Shu:* "The fourth [stage of an] injured [movement in the vessels corresponds to an] injury of the liver." The illness [manifests itself] as is described here. The *Su-wen* states: "If one suffers from muscle relaxation, it is as if he could not keep [anything]." *Pu jung* 不容 ("not to keep") stands for *pu ch'ih* 不持 ("not to hold").

(20) *Yü Shu:* "The fifth [stage of an] injured [movement in the vessels corresponds to an] injury of the kidneys." The kidneys master the bones. Hence, the bones lose their strength and one is no longer able to rise from bed. The *Su-wen* states: When the kidneys are hot, the loin and the spine cannot be lifted. The bones wither and the marrow diminishes. That develops into a lack of strength in the bones. *Wei* means lack of strength.

(21) *Lü Kuang: Shou* 收 ("to contract") means *ch'ü* 取 ("to pick up"). The [*Nan-*]*ching* records [here only an example of] an injury illness; it does not record [an example of] an arrival illness. Arrival illnesses are all yang [illnesses, i.e.,] illnesses of the six palaces. In case of illnesses in the six palaces, one suffers from headache and from heat in the body. Suddenly, [the palaces] do not function any longer. The injury illnesses are different. Here now, in contrast [to the symptoms of arrival illnesses], the symptoms of injury illnesses are recorded. Hence, the injured [movement in the] vessels in case one has contracted an [injury] illness is different from [the arriving movement in the vessels in case one has contracted an] arrival illness.

Hua Shou: [The sentence] *fan tz'u che chih yü shou ping yeh* should read *fan tz'u che chih ping yeh.* The two characters *yü shou* 於收 are a mistake.

Tamba Genkan: [Hua Shou in his *Nan-ching*] *pen-i* was right when he

pointed out that [the sentence] *chih yü shou ping* was marred by an error. However, the *Mai-ching* and the text of the [*Nan-*]*ching* agree on this; hence, this mistake must be quite old already. Lü [Kuang's] commentary . . . is muddled.

(23) *Lü Kuang:* When the injury has proceeded from the lung to the bones, [the influences of] all the five depots have become depleted. Hence, one dies. The lung is the upper [depot].

Yü Shu: Up to here, all the symptoms of injury illnesses have been pointed out. The first [stage of an] injury [affects] the lung; the second [stage of an] injury [affects] the heart; the third [stage of an] injury [affects] the spleen; the fourth [stage of an] injury [affects] the liver; the fifth [stage of an] injury [affects] the kidneys. This is similar to the [examination of the] vessels with light or heavy pressure—[increasing like the weight of a] number of peas—[to follow] the downward movement of an injury until it has reached the kidneys, [which was outlined in] the fifth difficult issue.

(23) *Lü Kuang:* When the injury has proceeded from the kidneys to the lung, the [influences of] all five depots are equally depleted. Hence, one dies. These are the symptoms of the injury illnesses. These are not the symptoms of the arrival illnesses. [The text] speaks of "proceeding from the lower [depots] to the upper [depots]," because the kidneys are located below.

(15)–(23) *Chang Shih-hsien:* The lung rules the skin [and its] hair; the heart rules the [movement in the] blood vessels; the spleen rules the flesh; the liver rules the muscles; the kidneys rule the bones. When the skin contracts and the hair falls out, the injury is in the lung. When the [contents of the] blood vessels are depleted or few, the injury is in the heart. When the flesh is emaciated, the injury is in the spleen. When the muscles are relaxed, the injury is in the liver. When the bones lack strength, the injury is in the kidneys. Among the five depots generated in the human [body], the lung occupies the top position. Next come the heart, the spleen, the liver, and the kidneys. Hence, if [the illness] proceeds from the upper [depots] to the lower [depots], the lung will be affected first, while the kidneys are reached last. That is called "injury." If [the illness] proceeds from the lower [depots] to the upper [depots], the kidneys will be affected first, while the lung is reached last. That is called "arrival." The fifth [stage of an] injury is an extreme injury, and the fifth [stage of an] arrival constitutes an extremely [accelerated] arrival. Hence, both [stages] mean death.

(22)–(23) *Hsü Ta-ch'un:* That is how to determine the time of death in case of an arriving or injured [movement of the influences in the] vessels. [The argument is based on the following considerations.] "Injury" means a slowing down [of the movement in the vessels]. A slowing down is associated with cold. Hence, the external [depots] are hit first. "Arrival" means an acceleration [of the movement in the vessels]. An acceleration is associated with heat. Hence, the internal [depots] are hit first. If [heat and cold] are exchanged over a long period, reaching inner and outer [regions of the organism, respectively], then all the internal and external [depots] are affected alike and there is no way of achieving a cure.

(15)–(23) *Ting Chin:* This second section [of the fourteenth difficult issue] elucidates [the concept] that the basic symptoms of an injured [movement of the influences in the] vessels start from the lung. If one fails to treat [at this stage, the injury] will be transmitted to heart, spleen, liver and kidneys. The injured [movement in the] vessels will [finally] turn into its opposite and become an arriving [movement in the] vessels. Because the kidneys are empty, scorched by the fire, [the illness] starts again from the kidneys and is transmitted to liver, spleen, heart, and lung, leading to death. Hence, [the text] states: "When this turns around, it is an illness of an arriving [movement in the] vessels."

Katō Bankei: Here an example of an injury illness is given; it applies also to illnesses [corresponding to an] arriving [movement in the] vessels. In each case one should examine the sections [of the body] ruled [by the individual organs] in order to recognize which depot has been affected by the illness. Now, in case of an injury illness, a skin contraction is the beginning of the illness. A lack of strength in the bones is a sign of the apex of such an illness. Here, the apex of an injury is considered to be the beginning of an arrival illness, while the beginning of an injury illness is the apex of an arrival illness. This is not explained clearly enough in Hua [Shou's] commentary. The beginning student cannot avoid some doubts. Mr. Ts'ao 曹 says in his poem on the [movement in the] vessels:[12] "If an injury illness exceeds the third [depot, the patient] will die. The same applies to an arriving [movement in the] vessels." One may say that he has grasped the meaning of the discussion in this difficult issue. Now, the so-called third [depot] refers to an injury of the spleen. As soon as the illness exceeds the spleen and moves down to affect the liver and the kidneys, [the patient] will die. Also, if an arrival illness exceeds the spleen and

moves further upward, [the patient] will die when it reaches the heart and the lung. Hence, one realizes that the most important rule in the treatment of injury and arrival [illnesses] is [to start therapy] before the spleen has been affected.

(25) *Lü Kuang:* The lung masters the influences. When an injury has occurred here, one must supplement its influences by means of needles and/or drugs.

Ting Te-yung: The lung masters the influences. Hence, in case of its injury, one supplements them with needles. The supplementation should occur at the transportation [hole] of the hand-great-yin conduit—namely, the *ta-yüan* 大淵 hole.[13] With acrid taste one can assist that which is not enough. That constitutes a "supplementation of his influences."

(26) *Lü Kuang:* The heart is the origin of constructive and protective [influences]. When an injury has occurred here, one must regulate it by means of needles and/or drugs.

Ting Te-yung: The heart masters the constructive and protective [influences]. Hence, in case of its injury, one supplements them with needles. The supplementation should occur at the "well" [hole] of the hand-minor-yin conduit and/or at the well [hole] of the hand-ceasing-yin conduit, which is [the former's] mother. The hand-minor through-way and the hand-medium through-way [holes][14] also constitute its mother. One assists with bitter taste. That is a presentation of how to regulate the [patient's] constructive and protective [influences].

Yü Shu: The heart masters the blood. If the blood carries sadness, grievance, pondering, and considering, it will harm the heart. Hence, an injury results. In each person the flow of the blood depends on the [movement of the protective] influences, and the movement of the [protective] influences depends on the [movement of the] blood. To "balance the constructive and protective [influences" means that] in order to treat such [a condition successfully], one should be moderate in his sadness, grievance, pondering, and considering.

(27) *Lü Kuang:* The spleen masters food and drink. Here now, its influences are diminished and [consequently] the grains are not transformed through digestion. Hence, one must regulate [this situation] by means of balancing with the appropriate amounts of cold and warmth.

Ting Te-yung: When the spleen [suffers from an] injury, one must balance the [patient's intake of] food and drink, and one must provide the appropriate [amounts of] cold and heat. It is said that the spleen

masters intellect and thought. Hence, one must bring the [patient's] intellect and thought, as well as his food and drink, into compliance [with the requirements], and one must provide the appropriate amounts of cold and warmth.

Yü Shu: The spleen transforms water and grains to generate [protective] influences and blood. Here now, the spleen seems to have suffered an injury; food and drink are not turned into flesh. Thus, one must balance [the situation through] moderation in drinking and eating, so as not to cause any harm to the spleen. As to the appropriate exposure to cold and warmth, Ch'i-hsüan-tzu has stated: "In spring the food should be cool; in summer the food should be cold; in autumn the food should be warm; in winter the food should be hot." The *Pen-ching* 本經[15] states: "Food and drink, as well as exhaustion and fatigue, harm the spleen."

Tamba Genkan: Shih ch'i han wen[16] 適其寒溫 refers to clothing, rising, and resting. It does not repeat the meaning of food and drink.

(28) *Lü Kuang:* The liver masters the anger; its influences are tense. Hence, one uses needles and/or drugs to relax the [patient's] center.

Ting Te-yung: The liver masters the anger. With sweet [taste] one relaxes the [patient's] center. With the taste [associated with the] earth one harmonizes the [patient's] liver. One must supplement at the confluence hole of the foot-ceasing-yin [conduit]. That is the *ch'ü-ch'üan* 曲泉 hole.

Yü Shu: In case of anger, the influences move contrary to their proper direction. Hence, the [movement in the] vessels is stringy and tense. In relying on the prescription art, one relaxes the [patient's] center. The *Su-wen* states: "When the liver suffers from tensions, quickly eat sweet [items] to cause relaxation." It states further: "When it is suitable to eat sweet [items], glutinous rice, fresh meat, dates, and *k'uei* 葵[17] all have sweet [taste]. The nature of sweet [taste] is to relax."

(29) *Lü Kuang:* The kidneys master the essence. Here now, they are affected by an injury. Hence, one employs needles and/or drugs in order to supplement their essential influences.

Ting Te-yung: "to supplement their essence" one uses salty taste in order to replenish them. It is necessary to provide replenishment [with a needle] at the *fu-liu* 復溜 hole of the foot-minor-yin-conduit. That is the mother.

Yü Shu: [The essence] is diminished because too much of it was used. This has resulted in an injury of the kidneys. It is suitable to utilize salty taste in order to replenish the essential splendor.

(24)–(30) *Ting Chin:* The third section [of this difficult issue] elucidates all the basic methods for regulating and treating [such conditions]. It states: "If the injury has affected the respective [patient's] lung, supplement his influences." Now, an injury of the lung means an injury of the influences. These influences are the true influences of the gate of life. When the true influences are injured, the skin cracks and the hair withers. Hence, [the text] says: "The skin contracts and the hair falls out." For treatment one must supplement the [respective patient's] influences. To supplement means to replenish. When the influences are depleted, [that means] the yang [influences are] depleted. Through replenishment of the yang influences, skin and hair can be filled to become replete.

(42) *Yü Shu:* The illness is in the three yang [conduits].

(43) *Ting Te-yung:* "Strong in front" means that it is strong outside of the inch[-section]. "Minor behind" means that it is minor inside the inch[-section]. When it is strong in front of the inch[-section], one suffers from headache and dizziness. When it is strong behind the inch[-section], one has a feeling of fullness in one's chest, together [with a feeling of] short breath. The scripture states: "The inch-section reflects the pattern of heaven. Hence, it is in control when the region from the chest upward to the head has an illness."

Yü Shu: The illness is in the three yin [conduits].

(44) *Yü Shu:* The [movement in the] vessels suffers from irregularity. The rules call that "a loss of the essence [movement in the] vessels." The [movement in the] vessels is strong. The rules call that a "turbid torrent." [The influences] arrive like a bubbling spring. The principle of the illness' tendency to become serious is obvious.

(45) *Yü Shu:* The illness is in the three yang [conduits]. When the yang [influences] are present in abundance, uneasiness and fullness [result].

(46) *Yü Shu:* The illness is in the three yin [conduits]. The yin [conduits] master the internal [depots]. Hence, the illness is located in the abdomen.

(47) *Yü Shu:* The [influences in the] vessels move like taking slow steps forward, flowing gently at the same time. Heat abounds among the influences. The [movement in the] vessels is smooth.

(48) *Yü Shu:* The appearance of a rough [movement in the] vessels resembles a knife cutting bamboo. Cold abounds in the blood. Hence, the [movement in the] vessels is rough.

Tamba Genkan: "Rough" [means] that the vessels are hardly passable.

How can such a [movement] appear if eight arrivals occur per breathing [period]? The term "rough" in this paragraph is explained in the *Mai-ching* 脈經 as "one stop and then coming again." That is an occasional knotty [movement] in an otherwise frequent [movement]. Yü [Shu's] commentary says that it resembles a knife cutting bamboo. [Such an explanation] is not satisfactory.

Liao P'ing: There is absolutely no reason [to assume] that a rough [movement in the vessels] indicates harm caused by humidity.

(49) *Yü Shu:* The [movement in the] vessels arrives ten times during one breathing [period. Protective] influences and blood rush in great haste, and yet the [situation] is not critical. To contract [such an illness may] result in survival or death, just as is outlined below.

Hsü Ta-ch'un: "Critical" means "close to death."

(50) *Yü Shu:* The yin [movement in the] vessels is fine and deep. Hence, it is evident that it increases during the night. The yang [movement in the] vessels is at the surface and strong. Hence, one knows that it will be even more so during the daytime.

(51) *Yü Shu:* If [the movement in the vessels] is extremely strong, yang [influences] are present in great abundance. They will, out of necessity, diminish to an extremely minor [movement]. Yin [influences] are weak, like water. Their depletion is inevitable. Hence, [the text] states: "A cure will be difficult."

Hsü Ta-ch'un: "Strong" means "at the surface and strong"; "minor" means "deep and fine." If it is neither strong nor minor, [the illness] will not increase during day or night. Hence, it can be cured. If [the movement is] either strong or minor, the illness advances during day and night, and thus it will be difficult to achieve a cure.

(52) *Yü Shu:* That is three times more than normal.The yang influences are in extreme disorder. Hence, [the *Nan-ching*] speaks of "death."

(53) *Yü Shu:* That is so because the [flow of the] yin influences is cut off.

Hsü Ta-ch'un: Deep and fine [movements in the vessels] belong to the yin. Hence, [the illness] increases at night.

(54) *Yü Shu:* That is so because the [flow of the] yang influences is cut off.

Hsü Ta-ch'un: [A movement which is] at the surface and strong belongs to the yang. Hence, [the illness] increases during the daytime.

(55) *Yü Shu:* That is the symptom of a departure from the regular

[movement in the] vessels [corresponding either] to an injury or to an arrival [illness].

(56) *Katō Bankei:* The literary style of the text following [the sentence] "one arrival during one exhalation" does not fit [the preceding text]. It seems as if something is missing. Hence, one should not force an explanation on it.

(56)–(60) *Yü Shu:* If one takes a close look at this [last] frequency of arrivals, [one will notice] that it contradicts the meaning of earlier [statements]. I fear that this is due to either an error or an omission. . . . The *hun* 魂 belongs to the yang. The yang rules life-generation. Here now, the appearance of the [movement in the] vessels seems to indicate an injury. Hence, one knows that the yang [influences have been] cut off. When the yang [influences] are cut off, the hun leaves. Hence, that person will die.

Chang Shih-hsien: The *hun* 魂 belongs to the yang; the *p'o* 魄 belongs to the yin. In case of one arrival per breathing [period], the yang [influences] are already ruined and [their movement is] cut off. If the yang [influences] are ruined, [with their movement being] cut off, the hun is gone while the p'o stays.[18] Hence, [the text] states: "If one's *hun* is absent, one must die." That person may still be able to walk, but this is only because some lingering influences have not yet been ruined; they keep the corpse-*p'o* still moving. That is it. Hence, such a person is called a "walking corpse."

(58) *Hsü Ta-ch'un:* "Absence of *hun*" means that the hun influences have already departed.

(61) *Yang:* The "upper section" is the inch-opening; the "lower section" is in the foot[-section].

Hsü Ta-ch'un: Vomiting causes the influences to flow contrary to their proper course and to move upward. Hence, the [movement in the] vessels follows and proceeds upward, too. Then, the fact that no [movement in the] vessels is present in the lower section is caused by the vomiting. It is not so that [the influences] have really left the respective [patient's] root. If no [movement in the] vessels is present and if no vomiting [can be induced], then the [movement in the] vessels [of the lower section] is truly absent without this being caused by a reversed flow of the influences. Hence, [the text] speaks of "death."

Ting Chin: If [a movement] is present in the upper [section], and if no [movement] is present in the lower [section], that means that [a move-

ment] is present in the inch[-section] while no [movement] is present in the foot[-section]. Because a repletion evil at one time blocks [the movement in the vessels], it obstructs [the flow of] the vital influences. Through vomiting, this evil can be overcome and the influences are allowed to rise. If one does not apply the [therapeutic] method of vomiting here, death will occur.

NOTES

1. The text says *ssu mai* 死脈 ("deadly movement in the vessels"). All editions consulted, except for the *Nan-ching chi-chu*, have replaced the character *ssu* 死 by *chih* 至 ("arriving"). In analogy to sentence 13, such a correction seems justified, so I have adopted it in my rendering.

2. The characters *yü shou* 於收 appear to be superfluous here: see the commentaries.

3. The term *hun* 魂 may have been used here in an ancient metaphysical sense, referring to a *hun* soul which enters the body some time after its birth and leaves it upon its death (also during unconsciousness). In the context of the medicine of systematic correspondence, this concept was modified and the *hun* was considered to be one of several spirit-influences stored in the body's depots.

4. The tenth difficult issue discussed the transmission of illnesses, (i.e., evil influences) from one depot to the next in the context of the Five Phases doctrine. As outlined there, evil influences can develop in a depot and cause it itself to be ill, or they may be transmitted—in accordance with the orders of mutual generation and of mutual destruction—from child phase to mother phase, from mother to child, from inferior phase to superior phase, and from superior phase to inferior phase. Here in the fourteenth difficult issue, a different mode of transmission is introduced which is not recorded in the *Nei-ching*, together with a method for diagnosing the resulting illnesses. The *Nan-ching* points out that illnesses may descend from the lung—via the heart, spleen, and liver—to the kidneys; or they may be transmitted from the kidneys upward—via the liver, spleen, and heart—to the lung. The first of these two courses of transmission is considered to be paralleled by—and thus perceivable through—a decreasing frequency of the movement in the vessels, while the second course is supposed to be accompanied by an increasing frequency of this movement. The author(s) of this difficult issue introduced two new terms to denote these innovative concepts—namely, "injury" for the transmission downward, and "arrival" for the transmission upward. The discussion of this difficult issue by the commentators followed the usual path; some adopted the

new ideas and attempted to reconcile them as best as they could with other concepts of systematic correspondence, while the conservatives ridiculed any innovation and focused their comments on contradictions with terms and concepts recorded by the *Nei-ching*.

5. In Liao P'ing's view, the "five apocryphal writings" include the chapter "P'ing-mai fa" 平脈法 of the *Shang-han lun* 傷寒論 by Chang Chi 張機 (142–220?); chapter 4 of the *Mai-ching* 脈經 by Wang Hsi 王熙 (218–285); chapter 28, "P'ing-mai" 平脈, of the *Ch'ien-chin fang* 千金方, and chapter 25, "Se mai" 色脈, of the *Ch'ien-chin i-fang* 千金翼方—both by Sun Ssu-miao 孫思邈 (581–682); and the *Mai-chüeh* 脈訣, a work of uncertain authorship compiled under the name of Wang Hsi. All these writings have adopted the terminology and concepts of the *Nan-ching*.

6. Most of the treatises in the *Nei-ching* are structured as discussions between the Yellow Emperor and his adviser Ch'i Po.

7. "I turn gold into iron" is a polite phrase indicating that one has made corrections in a writing of someone else.

8. Cf. the first difficult issue.

9. This last sentence may be corrupt.

10. Ch'ien Hsi-tso 錢熙祚, the editor of the *Nan-ching chi-chu*, commented: "These figures are wrong. They should read: 'They move 135 chang. They do not even complete nine circulations of the body.'"

11. Ch'ien Hsi-tso: "This should read: 'They do not even complete seven circulations of the body.'"

12. I have not been able to identify this work.

13. See difficult issue 68, especially Li Chiung's commentary on sentence 1.

14. The hand-minor through-way hole (*shou-shao-ch'ung* 手少衝) is the well hole of the hand-great-yin conduit, which is associated with the heart. The hand-medium through-way hole (*shou-chung-ch'ung* 手中衝) is the well hole of the hand-ceasing-yin conduit, which is associated with the heart-enclosing network. (For the concept of "well" holes see difficult issues 62 ff.)

15. Namely, the *Pen-ts'ao ching* 本草經, the earliest known Chinese materia medica compiled during the later Han dynasty.

16. Tamba Genkan's edition and some others have added a *ch'i* 其 to sentence 27.

17. Various herbal drugs carry the designation *k'uei*; an identification of the substance referred to here is problematic. One possible identification is "Seeds of *Malva verticillata* L.," *tung-k'uei-tzu* 冬葵子. These are seeds already described in the *Pen-ching* 本經 as having a sweet taste.

18. Chang Shih-hsien's understanding of *hun* may be that of a vital spirit, while he may have interpreted *p'o* 魄—considered in antiquity to be a soul which appears and disappears with the body—as the material body itself.

THE FIFTEENTH DIFFICULT ISSUE

十五難曰(一)經言春脈弦夏脈鉤秋脈毛冬脈石是王脈耶將病脈也(二)然弦鉤毛石者四時之脈也(三)春脈弦者肝東方木也萬物始生未有枝葉故其脈之來濡弱而長故曰弦(四)夏脈鉤者心南方火也萬物之所茂垂枝布葉皆下曲如鉤故其脈之來疾去遲故曰鉤(五)秋脈毛者肺西方金也萬物之所終草木華葉皆秋而落其枝獨在若毫毛也故其脈之來輕虛以浮故曰毛(六)冬脈石者腎北方水也萬物之所藏也盛冬之時水凝如石故其脈之來沉濡而滑故曰石(七)此四時之脈也(八)如有變奈何(九)然春脈弦反者爲病(十)何謂反(十一)然其氣來實强是爲太過病在外(十二)氣來虛微是爲不及病在內(十三)氣來厭厭聶聶如循榆葉曰平(十四)益實而滑如循長竿曰病(十五)急而勁益强如新張弓曰死(十六)春脈微弦曰平弦多胃氣少曰病(十七)但弦無胃氣曰死(十八)春以胃氣爲本(十九)夏脈鉤反者爲病何爲反(二十)然其氣來實强是謂太過病在外(二十一)氣來虛微是謂不及病在內(二十二)其脈來累累如環如循琅玕曰平(二十三)來而益數如雞舉足者曰病(二十四)前曲後居如操帶鉤曰死(二十五)夏脈微鉤曰平(二十六)鉤多胃氣少曰病(二十七)但鉤無胃氣曰死夏以胃氣爲本(二十八)秋脈毛反者爲病何謂反(二十九)然其氣來實强是謂太過病在外(三十)氣來虛微是謂不及病在內(三十一)其脈來藹藹如車蓋按之益大曰平(三十二)不上不下如循雞羽曰病(三十三)按之消索如風吹毛曰死(三十四)秋脈微毛爲平(三十五)毛多胃氣少曰病(三十六)但毛無胃氣曰死秋以胃氣爲本(三十七)冬脈石反者爲病何謂反(三十八)然其氣來實强是謂太過病在外(三十九)氣來虛微是謂不及病在內(四十)脈來上大下兌濡滑如雀之喙曰平(四十一)啄啄連屬其中微曲曰病(四十二)來如解索去如彈石曰死(四十三)冬脈微石曰平(四十四)石多胃氣少曰病(四十五)但石無胃氣曰死冬以胃氣爲本(四十六)胃者水穀之海也主稟四時故皆以胃氣爲本(四十七)是謂四時之變病死生之要會也(四十八)脾者中州也其平和不可得見衰乃見耳來如雀之啄如水之下漏是脾之衰見也

The fifteenth difficult issue: (1) In spring the [movement in the] vessels is stringy; in summer the [movement in the] vessels is hook-like; in autumn the [movement in the] vessels is hairy; in winter the [movement in the] vessels is stony. Do these [movements in the] vessels [indicate the normal presence of the] governing [influences of the respective seasons], or do these [movements in the] vessels [indicate] illness?

(2) It is like this. Stringy, hook-like, hairy, and stony [movements in the] vessels are [those in accordance with] the four seasons. (3) In

spring [the movement in] the vessels is stringy because [it corresponds to] the liver, the eastern region, [and to the phase of] wood. [During that season] all things come to life; [trees] have no branches or leaves yet. Hence, the respective [movement in the] vessels is soft, weak, and extended. Hence, it is called "stringy." (4) In summer the [movement in the] vessels is hook-like because [it corresponds to] the heart, the southern region, [and to the phase of] fire. [During that season] all things flourish; the branches and the leaves are spread out, and they all point downward and are curved like hooks. Hence, the [respective movement in the] vessels comes swiftly and goes slowly. Hence, it is called "hook-like." (5) In autumn [the movement in] the vessels is hairy because [it corresponds to] the lung, the western region, [and to the phase of] metal. [During that season] all things come to an end. All the blossoms and leaves of herbs and trees fall in autumn. Only the branches remain, resembling fine hair. Hence, [the movement in] the vessels comes light, depleted, and is at the surface. Hence, it is called "hairy." (6) In winter [the movement in] the vessels is stony because [it corresponds to] the kidneys, the northern region, [and to the phase of] water. [During that season] all things are stored. When winter is at its peak, the water congeals to resemble stones. Hence, [the movement in] the vessels comes in the depth, is soft, and smooth. Hence, it is called "stony." (7) These are the [movements in the] vessels [in accordance with] the four seasons.

(8) What about variations?

(9) It is like this. In spring the [normal movement in the] vessels is stringy. [A movement] contrary [to this] indicates illness.

(10) What does "contrary" mean?

(11) It is like this. If the influences come replete and vigorous, that is called "greatly excessive"; [in this case] an illness is located in the external [sections of the organism]. (12) If the influences come depleted and slight, that is called "insufficient"; [in this case] an illness is located in the internal [sections of the organism]. (13) If the influences come serene and whispering, as if they followed [the movement of] elm-leaves [in a spring breeze], that implies a normal state. (14) [If they come] increasingly replete, as if they followed [the movement of]

long canes, that implies illness. (15) [If the influences come] tense and are unyielding and increasingly vigorous, like a new bowstring, that implies death. (16) [If the movement in] the vessels in spring is slightly stringy, that implies a normal state; if it is mostly stringy, and if few influences of the stomach are present, that implies illness. (17) But if it is stringy in the absence of influences of the stomach, that implies death. (18) In spring [the organism needs] the influences of the stomach as its basis.

(19) In summer the [normal movement in the] vessels is hook-like. [A movement] contrary [to this] indicates illness. What does "contrary" mean [in this case]?

(20) It is like this. If the influences come replete and vigorous, that is called "greatly excessive"; [in this case] an illness is located in the external [sections of the organism]. (21) If the influences come depleted and slight, that is called "insufficient"; [in this case] an illness is located in the internal [sections of the organism]. (22) [If the influences in] the vessels come tied together like rings, or as if they were following [in their movement a chain of] *lang-kan* stones, that implies a normal state. (23) [If they come] in increasing frequency, resembling chickens lifting their feet, that implies illness. (24) [If the movement is felt to be] curved in front [of the gate and] settled behind [the gate], like a hook holding a belt, that means death. (25) [If the movement in] the vessels in summer is slightly hook-like, that implies a normal state. (26) If it is mostly hook-like, and if few influences of the stomach are present, that implies illness. (27) But if it is hook-like in the absence of influences of the stomach, that implies death, [because in] summer [the organism needs] the influences of the stomach as its basis.

(28) In autumn the [normal movement in the] vessels is hairy. [A movement] contrary [to this] indicates illness. What does "contrary" mean [in this case]?

(29) It is like this. If the influences come replete and vigorous, that is called "greatly excessive"; [in this case] an illness is located in the external [sections of the organism]. (30) If the influences come depleted and slight, that is called "insufficient"; [in this case] an illness is located in the internal [sections of the organism]. (31) [If the influences

in] the vessels come luxuriously, resembling the canopy on a carriage, and if their strength increases under pressure, that implies a normal state. (32) [If the influences remain] neither above nor below [the gate, but flap up and down] as if they followed [the movement of] chicken wings, that implies illness. (33) If under pressure [the movement feels like] a loose rope, resembling hair blown by the wind, that implies death. (34) [If the movement in] the vessels in autumn is slightly hairy, that implies a normal state. (35) If it is mostly hairy, and if few influences of the stomach are present,that implies illness. (36) But if it is hairy in the absence of influences of the stomach, that implies death, [because in] autumn [the organism needs] the influences of the stomach as its basis.

(37) In winter the [normal movement in the] vessels is stony. [A movement] contrary [to this] indicates illness. What does "contrary" mean [in this case]?

(38) It is like this. If the influences come replete and vigorous, that is called "greatly excessive"; [in this case] an illness is located in the external [sections of the organism]. (39) If the influences come depleted and slight, that is called "insufficient"; [in this case] an illness is located in the internal [sections of the organism]. (40) [If the influences in] the vessels come strongly above [the gate and] sharply below [the gate], and if they are soft and smooth, resembling a bird's beak, that implies a normal state. (41) [If the movement in the vessels resembles] continuous pecking, and if it is slightly curved in between, that implies illness. (42) [If the movement in the vessels] comes like a loose rope, and if it goes like a stone ball, that implies death. (43) [If the movement in] the vessels in winter is slightly stony, that implies a normal state. (44) If it is mostly stony, and if few influences of the stomach are present, that implies illness. (45) But if it is stony in the absence of influences of the stomach, that implies death, [because in] winter [the organism needs] the influences of the stomach as its basis. (46) The stomach is the sea of water and grains; it is responsible for supplying [the depots during all] four seasons. Hence, the influences of the stomach constitute the basis for all [the depots]. (47) This is [what is] meant by variations [in the movements in the vessels] and by illnesses related to the four seasons; these are the essential criteria [for recognizing a person's impending] death or survival. (48) The spleen is the

central region. Its balanced and normal state cannot be recognized [through feeling the movement in the vessels. Only its] exhaustion can be recognized. [In this case, the movement in the vessels] comes like the pecking of birds, like the dripping of water. This is how one may recognize exhaustion of the spleen.[1]

Commentaries

(1) *Li Chiung:* In spring the breathing[2] in the vessels resembles the stringy tightness of a bowstring or of a kitestring. In summer the breathing in the vessels resembles the curved shape of a hook. In autumn the breathing in the vessels resembles the lightness and the floating of hair. In winter the breathing in the vessels resembles the [tendency to fall] deep and the weight of stones.

Hsü Ta-ch'un: [The remark] "the scripture states" refers to the *Su*[*-wen* treatises] "P'ing-jen ch'i-hsiang lun" 平人氣象論 and "Yü-chi chen-tsang lun" 玉機眞藏論.

Liao P'ing: This [difficult issue] discusses the appearances of the [movements in the vessels] in accordance with the four seasons. All earlier commentaries are wrong. For details, see the treatise "Ssu-fang i-chen" 四方異診.[3] [The term] *mai* 脈 originally referred to some extended, straight [item]. It goes without saying that the [term] "stringy" cannot [describe] the appearance of the [movement in the] vessels. Hence, further down [in the text] a "like" is added. When the people in later generations talked about a "stringy" [movement in the] vessels, this should be read either as "vigorous" (*ch'iang* 強) or as "weak" (*juo* 弱). For details see the *Mai-hsüeh ch'i-yao p'ing* 脈學輯要評.... ["Stringy," "hook-like," "hairy," and "stony"] refer to four truly opposite [movements in the vessels. These terms] are symbolic of the four [cardinal] directions; they are not proper terms [for describing the movement in the] vessels. The *Mai-hsüeh ch'i-yao p'ing* contains a special section discussing this [issue].... The character *wang* 王 ("governing") should be *p'ing* 平 ("normal"). The form [of the two characters] is similar, and this could be an accidental mistake. A literal reading would be wrong.

(2) *Liao P'ing:* The four [terms, "stringy," "hook-like," "hairy," and "stony,"] use the contrasts between the curved and straight, light and heavy [nature] of the four [cardinal] directions as symbols; they do

not really describe the appearance of the [movement in the] vessels. It is correct to say "like a hook-like [movement in the] vessels."

(3) *Lü Kuang:* In spring all things come to life; [the trees] have no branches or leaves yet. Their shape is straight like the string [of a bow]. Hence, the [movement in the] vessels is patterned accordingly.

Li Chiung: The spring is associated with the eastern region, with [the dual combination] *chia-i* 甲乙 [of the Ten Celestial Stems], with the liver, and with [the phase of] wood. The corresponding [movement in the] vessels is stringy. "Extended" describes the string[-like nature of the movement in the] vessels. "Soft, weak, and extended" describes that the [movement in the] vessels is slightly stringy. If it is slightly stringy, that indicates that stomach influences are present.

(4) *Lü Kuang:* The [movement in the] vessels [associated with the] heart is patterned after the fire. It is curved like a hook. Also, if yang [influences are present in] abundance, the [movement in the] vessels comes swiftly; if the yin [influences] are depleted, the [movement in the] vessels goes slowly. [That is to say, the movement in] the vessels proceeds swiftly from below upwards to the inch-opening; it returns slowly to the foot-interior [section]. The [movement that can be felt at the] inch-opening is smooth and tight. Hence, [the movement in] the vessels turns around in a curve like a hook.

Li Chiung: The summer is associated with the southern region, with [the dual combination] *ping-ting* 丙丁 [of the Ten Celestial Stems], with the heart, and with [the phase of] fire. The corresponding [movement in the] vessels is hook-like. "Comes swiftly" indicates that yang [influences are present in] abundance; a swift [movement can be felt] at the inch-opening. "Goes slowly" indicates that the yin [influences] are depleted; a slow [movement can be felt] at the foot-interior [section]. "Comes swiftly" describes [the idea] that the [movement in the] vessels is vast. "Comes swiftly and goes slowly" describes [the idea] that it is slightly vast. That is to say, influences of the stomach are present.

Liao P'ing: When the [*Nei-*]*ching* [talks about] "comes swiftly, goes slowly" or "comes slowly, goes swiftly," these are always [references to] the method of using a needle to examine the influences. By observing whether the influences arrive or do not arrive immediately upon the application of a needle, one can distinguish their slow or frequent coming and going. Beginning with this book, these terms have been employed for examinations at the inch-opening. A vessel displays a

movement, but how could one add [the distinction between] a "coming" and a "going" [of that movement], and furthermore, how could one add [the distinction that the one is] swift and [the other is] tardy? The text of the [*Nei-*]*ching* is transformed here not just into something useless, but into a narcotic drug that harms people! ... "Swift" and "tardy" cannot be [equated with] "hook-like."

(5) *Lü Kuang:* The lung floats above; its influences rule the skin [and its] hair. Hence, [the movement of these influences in] the vessels [come floating] at the surface like hair.

Li Chiung: The autumn [is associated with] the western region, [with the dual combination] *keng-hsin* 庚辛 [of the Ten Celestial Stems, with] the lung, and [with the phase of] metal. The corresponding [movement in the] vessels is hairy.

Liao P'ing: This interpretation [of the remaining branches as "resembling fine hair"] is forced and ridiculous. ... This book often changes the character *ch'i* 氣 ("influence") of the [*Nei-*]*ching* into *mai* 脈 ("[movement in the] vessels"), thereby transforming a method to examine the influences into [a method to] diagnose the conduits.[4] Hence, it is difficult to comprehend. ... A single person's [movement in the] vessels does not change in accordance with the four seasons. But there are many who cling to such a doctrine and kill other people. This must be pointed out.[5]

(6) *Lü Kuang:* The [movement in the] vessels [associated with the] kidneys is patterned after the water. Water congeals to resemble stones. Also, [the influences of the kidneys] move hidden, providing warmth to the bones and their marrow. Hence, [the movement of] their [influences in the] vessels is replete and firm, like a stone.

Li Chiung: The winter [is associated with] the northern region, [with the dual combination] *jen-kuei* 任癸 [of the Ten Celestial Stems, with] the kidneys, and [with the phase of] water. The corresponding [movement in the] vessels is stony. At the time when winter is at its peak, heaven is cold and the earth freezes, and water congeals to become like stones. "In the depth" is the proper appearance of a winter [movement in the] vessels. "In the depth, soft, and smooth" means that it is slightly in the depth. That is to say, stomach influences are present.

(1)–(7) *Ting Te-yung:* "In spring the [movement in the] vessels is stringy": if it is slightly stringy, that indicates that it is normal. If it is normal, that is to say that influences of the stomach are present. The stomach is [associated with the] soil; [soil is] formed in all cardinal

directions, and it fills the space at the four sides. Hence, the stringy, hook-like, hairy, and stony [movement in the] vessels that can be felt during the four seasons should always be felt as slightly [stringy, hook-like, etc.]. That would indicate that influences of the stomach are present. However, if one perceives nothing but the [movement in the] vessels [characteristic] of any of the four seasons, that always indicates that no influences of the stomach are present.

Hua Shou: This paragraph is the result of a blending—marred by mistakes—of the [two *Su-wen* treatises,] "P'ing-jen ch'i-hsiang lun" 平人氣象論 and "Yü-chi chen-tsang lun" 玉機眞藏論. "In spring the [movement in the] vessels is stringy" because the liver governs the muscles, and [hence, the movement of its influences] reflects the image of the muscles. "In summer the [movement in the] vessels is hook-like" because the heart rules the blood vessels, and [hence, the movement of its influences] reflects the image of the coming and going of the blood vessels. "In autumn the [movement in the] vessels is hairy" because the lung rules the skin [and its] hair. "In winter the [movement in the] vessels is stony" because the kidneys rule the bones. In each case the respective image is reflected. The meaning [of the terms "stringy," "hook-like," etc.] is taken from the images of both the seasons and the items.[6] As to "comes swiftly and goes slowly," Liu Li-chih 劉立之[7] has stated: "The 'comes swiftly' refers to the ascension of those influences which emerge from the section of bones and flesh and come out to the borderline of the skin. The 'goes' refers to the descending of those influences which emerge from the borderline of the skin and return to the section of bones and flesh."

(8) *Hsü Ta-ch'un: Pien* 變 ("variations") is to say *shih-ch'ang* 失常 ("out of their usual order").

(9) *Li Chiung:* In spring the [movement in the] vessels should be stringy. If [the movement that is actually felt is] in contrast to a stringy [movement in the] vessels, that indicates an illness in the liver.

(10) *Ting Te-yung:* "Contrary" means that [in spring one feels an] autumn [movement, i.e., a] hairy [movement in the] vessels. That indicates an illness in the liver.

Liao P'ing: Fan 反 ("contrary") should be *ping* 病 ("illness"). [The phrase] should read *wei ho ping* 謂何病 ("indicates which illness?").

(11) *Lü Kuang:* "Replete and vigorous" [indicates] an abundance of yang influences. The [movement associated with the foot-]minor-yang [vessel][8] should be weak and slight.[9] Here it has changed to be replete

and vigorous. That means that it greatly exceeds [its normal level]. The yang [influences] rule the external [sections of the organism].

Ting Te-yung: When an illness is located in the external [sections of the organism], that is a minor-yang [problem]. The respective [movement in the] vessels [should be] slightly stringy. Here it is replete and vigorous. That indicates a surplus in the gall. The face is virid, and one has a tendency to become angry. Anger is an external manifestation of the liver and [of the phase of] wood.

Li Chiung: Spring is the season when the minor-yang [influences] are in charge. The respective [movement in the] vessels is slightly stringy. If this is so, stomach influences are present. Here the arrival of the influences in the vessels is replete and vigorous, indicating that it greatly exceeds [its normal level]. Repletion and vigor indicate great abundance of yang [influences]. The respective illness is located in the external [section of the organism]. External manifestations [of this illness include] an inclination to cleanse [oneself], a virid face, and a tendency to become angry.

(12) *Lü Kuang:* The ceasing-yin [influences] provide nourishment to the muscles; the respective [movement in the] vessels is stringy. Here it is depleted and slight. Hence, [the text] speaks of "insufficiency." The yin [influences] are situated in the center;[10] hence, the illness is located in the internal [section of the organism].

Ting Te-yung: "An illness is located in the internal [section of the organism" means that the influences in] the liver are not enough. The liver harbors the blood and nourishes the muscles. If [its influences are] not enough, the muscles relax; urination and stools are difficult [to control]. These are internal manifestations of [an illness in] the liver.

(11)–(12) *Hsü Ta-ch'un:* Anything "greatly excessive" is categorized as yang; [such conditions are always] displayed externally. Hence, such an illness is located in the external [sections of the organism]. Anything "insufficient" is categorized as yin; [such conditions are always] hidden inside with embarrassment. Hence, such an illness is located in the internal [sections of the organism].

(13) *Lü Kuang:* In spring the minor-yin[11] and the ceasing-yin [influences] rule jointly. Their [movement in the] vessels comes like a spring breeze blowing through elm leaves. It is soft, weak, and balanced. Hence, it is called a normal [movement in the] vessels.

(1)–(13) *Hsü Ta-ch'un:* In the treatise "P'ing-jen ch'i-hsiang lun" 平人氣象論 of the *Su*[*-wen*] it is stated: "When the [movement in the]

vessels [associated with the] liver is normal, it is tender and weak, and agitated, as if someone had lifted a long cane with a [flexible] twig at its end. That indicates a normal [condition of the] liver." It states further: "When a normal [movement in the] vessels [associated with the] lung arrives, it is serene and whispering, resembling falling elm seeds. That indicates a normal [condition of the] lung." This [latter metaphor] is used [in the *Su-wen*] to illustrate the meaning that the [movement in the] vessels [associated with the] lung resembles [the floating of] hair. Here now, [in the *Nan-ching*,] it is quoted to describe a normal state of the liver. I fear that does not fit.

(14) *Lü Kuang:* That is to say that it is mostly stringy, and that few influences of the stomach are present.

Ting Te-yung: It is extended but not tender, thus it seems as if it followed [the movement of long] canes. That indicates illness.

(15) *Lü Kuang:* That is to say that it is just stringy, and that no influences of the stomach are present.

Ting Te-yung: That is to say, it is vigorous and tense, and also restricted and fine. Hence, it is called 'like a new bowstring."

(16) *Li Chiung:* "Slightly stringy" means that it slightly resembles a stringy [movement]. It does not mean that [the movement] is slight and stringy. When it is slightly stringy, one part stomach influences and two parts stringy influences move together, making [the movement] slightly stringy.

(17) *Li Chiung:* All three parts [of the influences moving through the] vessels are stringy and no stomach influences are present. That causes the true [influences of] the respective depot to appear;[12] death is inevitable.

(18) *Ting Te-yung:* The stomach is the sea of water and grains. All the five depots receive influences from the grains. The stomach masters the supply of the four directions; hence, the [depots depend] on the influences of the stomach as their basis.

Li Chiung: The influences of the five depots are all balanced by the stomach influences. It cannot be allowed that just one single [depot] makes use [of the stomach influences]. That is like something that is extremely hard; it, too, cannot be used at one single [spot]. If it were used at one single [spot only], it would break. If the utilization is balanced and gentle, it will remain firm. The stomach is the sea of water and grains. Man receives his influences from the grains. The grains enter the stomach and are further transmitted to the five depots

and to the six palaces. Hence, the stomach influences constitute the basis of the liver. The same applies to the remaining four depots.

(19) *Ting Te-yung:* That is to say, the [movement in the] vessels becomes stony and smooth, resembling a winter [movement in the] vessels. Hence, it is called "contrary."

Li Chiung: In summer the [movement in the] vessels should be hook-like. If [the movement actually felt] is in contrast to [a] hook-like [movement], this indicates an illness in the heart.

(20) *Lü Kuang:* "Replete and vigorous" [means here that] the great-yang [vessels] receive influences in abundance. The great-yang [movement in the vessels] is at the surface and dispersed. Here it is replete and vigorous. Hence, it is called "greatly excessive."

Ting Te-yung: An "external [location]" is the great-yang [conduit with the] small intestine as its palace.[13] Hence, when the illness is located in the external [section of the organism], the respective [person's] facial complexion is red and he has a tendency to laugh. That is an external manifestation of the [phase of] fire [that is associated with the] heart.

Li Chiung: The [movement in the vessels associated with the] heart is at the surface, strong, and dispersed. Here, on the contrary, it is replete and vigorous. That means that it is greatly excessive. External manifestations are a red face, a dry mouth, and an inclination to laugh.

Liao P'ing: [Here the *Nan-ching*] has appropriated the doctrine of investigating the [condition of the] palaces at the *jen-ying* 人迎.[14]

(21) *Lü Kuang:* The hand-minor-yin [depot, i.e., the heart] rules the [movement in the] blood vessels. Its influences are balanced and replete. Here, in contrast, they appear depleted and slight. Hence, [the text] speaks of "insufficiency."

Ting Te-yung: The minor-yin [movement of influences in the vessels associated with the] heart [is marked] in summer by abundance and prosperity. Here, in contrast, it is depleted and slight. That is [what is] meant by "insufficiency." In case of such an insufficiency, the illness is located in the internal [section of the organism]. One has a tendency to laugh; the respective spirit does not [fulfill its function as a] guardian.

Liao P'ing: [Here the *Nan-ching*] has appropriated the doctrine of investigating the [condition of the depots] at the inch-opening.[15] Actually, both the internal and the external [sections of the body] may be marked by depletion or repletion. One cannot base one's decision

about whether a depletion or a repletion is present on an internal or external [location of the illness].

(22) *Lü Kuang:* The [vessels associated with the] heart are full and replete [with influences that come] tied together, [creating a feeling which is] as if someone would follow, with his fingers, [a chain of] *lang-kan* stones. It is the stiffness of items such as metal bracelets made from gold or silver. All these are examples of repletion.[16] Hence, [such a condition] is called "normal."

Ting Te-yung: That is to say, the vessels [associated with] the heart are filled and replete; [the arrival of the movement in these vessels is] tied together like a string of pearls. As to the statement "as if they were following *lang-kan* stones," that refers to the image of an annular string of jade- or pearl-like items.

Hsü Ta-ch'un: "Like a ring": the *Su-wen* says "like pearls strung together" in order to describe the fullness and abundance of this [movement in the vessels]. Lang-kan stones resemble pearls.

(23) *Lü Kuang:* The [movement in the] vessels [associated with the] heart should only be at the surface and dispersed; it should not be frequent. [The expression] "chickens lifting their feet" is used to illustrate frequency.

(14)–(23) *Hsü Ta-ch'un:* In the treatise "P'ing-jen ch'i-hsiang lun" of the *Su-*[*-wen*] it is stated: "When [a movement in the] vessels arrives [that is characteristic] of an illness in the heart, it resembles continuous panting, and is slightly curved in between. That indicates an illness in the heart." It states further: "If it is replete, abundant, and frequent, resembling chicken lifting their feet, that indicates an illness in the spleen." [The same metaphor is] quoted here [in the *Nan-ching*] to indicate the [movement in the] vessels [associated with] an illness in the heart. That is another error.

(24) *Lü Kuang:* "Settled behind" means that [the movement is] straight behind [the gate]; it is like the hook of a person's leather belt—namely, curved in front and straight behind. That is to say, only hook-like [influences] but no stomach influences are present.

Liao P'ing: Chü 居 ("settled") should be read as *chü* 倨 ("haughty").

(25) *Li Chiung:* In summer the [movement in the] vessels slightly resembles a hook. It is not [meant to be] slight and hook-like. Happily, stomach influences are present [if the movement is slightly hook-like]. Hence, it is called a normal [movement in the] vessels.

(28)–(29) *Lü Kuang:* The [movement in the] vessels [associated] with the lung should be slightly hairy. Here it is changed to be replete and vigorous. Hence, [the text] states "an illness is located in the external [section of the organism]."

Ting Te-yung: "External [sections]" refers to the hand-yang-brilliance and [hand-]great-yin [conduits]. Hence, the external manifestations are a white facial complexion and an inclination to have a running nose. One is sad and grieved, without joy; skin and hair are dry. These are the external manifestations of the metal [phase that is associated with the] lung.

(30) *Lü Kuang:* The [movement in the] vessels [associated with the] lung is light, depleted, and floats at the surface like hair. Here, under pressure, it is even more depleted and slight. This is [a situation where] no influences of the stomach are present. Hence, the illness is in the internal [sections of the organism].

Ting Te-yung: "An illness is located in the internal [sections of the organism" refers to] the hand-great-yin [conduit] of the lung. Its internal manifestations are panting, coughing, shivering, and coughing with [fits of] cold and heat. These are the internal manifestations of the [phase of] metal [that is associated] with the lung.

(31) *Lü Kuang:* "The canopy on a carriage" is the canopy of a small carriage. Light and floating, that is [what is meant by] *ai-ai* 藹藹 ("luxuriously"). When the strength [of the movement] increases under pressure, influences of the stomach are present. Hence, that is called normal.

Hsü Ta-ch'un: The [treatise] "P'ing-jen ch'i-hsiang lun" 平人氣象論 [of the *Su-wen* states:] "The normal arrival of the [movement in the] vessels [associated with the] lung is serene and whispering, like the falling of elm seeds." What is called a normal lung [movement] has erroneously been considered as a normal heart [movement in the] vessels above already. The two sentences used here [to describe a normal movement associated with the lung] do not appear in the [*Nei-*]*ching*.

Liao P'ing: [Here the *Nan-ching*] mistakenly considers the examination of the influences to be diagnosis of the conduits; it makes the *Nei-ching* appear like a [Chinese transliteration of a] Sanskrit text where all the characters [if taken literally] have no meaning at all.

(32) *Lü Kuang:* "As if they followed [the movement of] chicken wings"—that is to say, the influences are depleted and [their move-

ment is] slight, and there are few stomach influences present. Hence, this is called [a state of] illness.

Li Chiung: The [influences associated with the] metal of the lung [may] seize, in summer, additional yang [positions]. Hence, the respective [movement in the] vessels would be above [the gate]. The influences [associated with the] metal of the lung belong to the yin; the [movement in the] vessels is [perceivable] below [the gate]. Here now, the [movement perceived remains] neither above nor below [the gate; the arrival of the influences] appears to follow [the movement of] chicken wings and is rough. Hence, [the text] speaks of illness.

(33) *Lü Kuang:* In this case no influences of the stomach are present.

Ting Te-yung: "Hair blown by the wind" implies the image of whirlingly soaring up with no fixed direction and without return. Hence, [the text] states: "Resembling hair blown by the wind, that implies death."

(34) *Li Chiung:* The [movement in the] vessels slightly resembles [the floating of] hair; it is not meant to be slight and hairy. One part [of the influences] consists of stomach influences, two parts consist of hairy influences. When they move jointly, that is a slightly hairy [movement].

(36) *Li Chiung:* If all three parts [of the influences moving through the vessels] are hairy, and if no stomach influences are present, that causes the true [influences of the respective] depot to appear, [indicating imminent] death. All the five depots are supplied with influences by the stomach. The stomach is the basis of the five depots. The influences of the depots cannot by themselves proceed to the hand-great-yin [conduit]; they must be guided by the stomach influences, only then can they reach the hand-great-yin [conduit]. If they cannot reach the hand-great-yin [conduit] together with the stomach influences, the true influences of the [respective] depot alone will appear. If they appear alone, an illness has overcome that depot. Hence, [the text] speaks of death.

(37)–(38) *Lü Kuang:* In winter the [movement in the] vessels should be deep and soft. Here it is, on the contrary, replete and vigorous. Hence, it is called "greatly excessive." Greatly excessive is a yang illness. Hence, [the text] states: "An illness is located in the external [sections of the organism]."

Ting Te-ying: "Contrary" means that in winter one feels a vessel [movement characteristic] of late summer. Late summer is [associated

with] soil. The [movement in the] vessels of the [influences of] the stomach, [which is associated with] soil, is relaxed and slightly curved. Hence, that is a state of illness. By "it is located in the external [sections of the organism]," the foot-great-yang conduit [is meant]. The face is black and one has an inclination to be fearful and to yawn. These are the external manifestations of the [phase of] water [that is associated with] the kidneys.

(39) *Lü Kuang:* In winter the vessel [movement] is deep and soft. Here, in contrast, it is depleted and slight. Hence, [the text] speaks of "insufficiency." If [the movement] is insufficient, that is a yin illness; it is located in the internal [sections of the organism].

Ting Te-yung: That is the foot-minor-yin [movement in the] vessels [which is associated with the] kidneys; it masters the water and it prospers in winter. This [movement in the] vessels is deep, soft, and smooth. Here it is depleted and slight, with few influences [moving]; this is called "insufficient." The illness is located in the interior [sections of the organism]. Its internal manifestations are influences moving against their proper course, and a tense lower abdomen, as well as painful diarrhea [giving a feeling] as if something heavy were moving downward. These are the internal manifestations of the [phase of] water [that is associated with] the kidneys.

(40) *Lü Kuang:* "Strong above" is [a movement associated with] the foot-great-yang [conduit]; "sharp below" is [a movement associated with] the foot-minor-yin [conduit]. If both yin and yang [influences] are felt at their proper locations, this indicates that the influences of the stomach are vigorous. Hence, [the text] calls such a [situation] normal. A bird's beak is strong at its basis and sharp at its end.

Ting Te-yung: The kidney-vessel [movement] is basically smooth and soft. Here now, upon examination, it responds with a strong [arrival] to the [pressure exerted by one's] hand. Upon lifting [the hand] it is minor. Hence, [the text] states: "Strong above and sharp below."

(41) *Lü Kuang:* "Pecking" goes on without break; hence, [the text] calls it "continuous." "Slightly curved in between" refers to a situation where the [influences of the] spleen arrive and seize the kidneys. The [resulting movement in the] vessels is relaxed and curved. Hence, [this is a state of] illness.

(32)–(41) *Hsü Ta-ch'un:* The [treatise] "P'ing-jen ch'i-hsiang lun" of the *Su*[*-wen*] states: "Panting and tied together and like a hook, and hardening under pressure, indicates that the [condition of the] kidneys

is normal." [And it states further:] "If [the movement] comes resembling stretched vines, hardening even further under pressure, that indicates that the kidneys are [in a state of] illness." The [image] of a crow's beak, furthermore, [refers in the same treatise] to a deadly [movement in the] vessels [associated with the] spleen, while [the phrase] "continuously pecking and slightly curved in between" [is used to describe a movement in the] vessels [indicating an] illness in the heart. I do not know how all these errors could occur.

(42) *Lü Kuang:* A "loose rope"—that is to say, [the influences are] depleted and thready; they have no root or basis. They come slowly and they go swiftly. Hence, [the text] speaks of a "stone ball."

(46) *Li Chiung:* The diameter of the stomach is one foot and five inches; its length is two feet and six inches. It lies horizontally and is curved. It receives three pecks and five pints of water and grains. Two pecks of grains and one peck and five pints of water remain in it permanently.

(48) *Lü Kuang:* The spleen prospers during [all] four seasons. Hence, [the text] does not speak of "prospering" but of a "normal and balanced" state. Its [normal movement in the] vessels cannot be recognized; only its suffering from exhaustion can be recognized. When the respective [movement in the] vessels is perceived to resemble the leaking of a [roof on a] house, the pecking of birds, or the dripping of water, then in all these cases the [influences of the] kidneys have come to seize the spleen. Hence, they cause [the spleen] to suffer from exhaustion. If the [influences of the] liver seize the spleen, that means death. The kidneys, [however, are associated with a phase that] cannot overcome the spleen. Hence, [if their influences seize the spleen] only an illness [but not death will result].

Yü Shu: "Like the dripping of water" means that the [movement in the] vessels [associated with the] spleen is greatly excessive. "Like the pecking of birds" is to say that the [movement in the] vessels [associated with the] spleen is insufficient. In case it is greatly excessive, the [respective] person will not be able to lift his four extremities; in case it is insufficient, the [respective] person's nine orifices will be impassable. Hence, a normal and balanced [state of the spleen] cannot be perceived; only its exhaustion can be perceived.

Hsü Ta-ch'un: The [treatise] "P'ing-jen ch'i-hsiang lun" states: "The normal spleen [movement in the] vessels comes balanced and gentle. [Its individual arrivals are] separated from each other like the [feet of]

chickens trampling on the earth." This indicates that the spleen is in normal state. Thus, a normal [movement in the] vessels [associated with the] spleen can also be perceived. Only the *Su*[*-wen* treatise] "Yü-chi chen-tsang lun" states: "The spleen is [associated with the phase] soil. It is the one single depot to pour [its influences] to [all] four sides. If its [condition is] fine, it cannot be perceived. If it is bad, that can be perceived." The statement in the [*Nan-ching*] may be based on these [words].

(1)–(48) *Hsü Ta-ch'un:* This difficult issue is nothing but a quotation of the two *Su-wen* treatises "P'ing-jen ch'i-hsiang lun" and "Yü-chi chen-tsang lun," marred by mistakes. It not only fails to elucidate anything but also has some passages contradicting the [*Nei-*]*ching*. Contrary to [the intention to explain difficult issues, this paragraph] is appropriate only for creating doubts in students of later times. I do not know how all these errors could have been brought into this [paragraph].

NOTES

1. In this difficult issue, the author of the *Nan-ching* once again modified the meaning of certain terms and concepts of the *Nei-ching* in order to introduce innovative diagnostic criteria. As the commentators pointed out, the *Nei-ching* treatises thus "misused" were the two *Su-wen* treatises, "P'ing-jen ch'i-hsiang lun" 平人氣象論 and "Yü-chi chen-tsang lun" 玉機眞藏論. Two basic concepts are presented in this difficult issue. The first is the idea of normal changes in the movement in the vessels in accordance with the changing dominant influences during the four seasons, and the idea of the diagnostic significance of aberrations from this pattern. This first concept was somewhat modified by a second, which emphasized the importance of the stomach influences as accompanying the proper influences of the respective depots. A diagnostic pattern is offered, outlining guidelines for diagnosing the partial or complete absence of stomach influences and for drawing the appropriate prognostic conclusions. The entire scheme is clear and logical if regarded in its own right, but conservative commentators evaluated its contents against the contents of the *Su-wen*. They obviously failed to appreciate the attempt of the *Nan-ching* author(s) to replace the often incoherent and contradictory presentation of concepts in the *Nei-ching* with a set of ideas designed to serve as a concise and coherent guide to practice (a function which the *Nei-ching* could hardly fulfill). The correspondences alluded to in this difficult issue and by later commentators can be put into tabular form for easier reference as follows:

Phases	Seasons	Celestial stems	Depots and associated conduits (internal)	Palaces and associated conduits (external)	Ruled units	Seasonal vessel movement	Complexion	Mental tendency
Fire	Summer	*ping-ting* 丙丁	heart hand-minor-yin	small intestine hand-great-yang	blood vessels	hook-like	red	joy/laughing
Metal	Autumn	*keng-hsin* 庚辛	lung hand-great-yin	large intestine hand-yang-brilliance	skin, hair	hairy	white	grief
Soil	Late summer		spleen foot-great-yin	stomach foot-yang-brilliance				
Wood	Spring	*chia-i* 甲乙	liver foot-ceasing-yin	gall foot-minor-yang	muscles	stringy	virid	anger
Water	Winter	*jen-kuei* 任癸	kidneys foot-minor-yin	bladder foot-great-yang	water, bones	stony	black	fear

2. The term *hsi* 息 (breathing") was employed here by Li Chiung possibly in reference to the "throbbing" character of the movement in the vessels.

3. This treatise could not be identified.

4. At times, Liao P'ing appears to have interpreted the term *mai* 脈 literally—that is, as "vessel"—when its usage in the *Nan-ching* in fact suggested the meaning "movement in the vessels."

5. Liao P'ing stated elsewhere in his commentary on the fifteenth difficult issue that the concept of the *ssu shih* 四時 ("four seasons") had originated from a concept of the *ssu fang* 四方 ("four cardinal directions"). Hence, his remark here may express his understanding (1) that the people who live in different cardinal directions are marked by characteristic movements in their vessels, and (2) that this ancient concept was later modified to include the seasonal change of the movement in the vessels.

6. *Wu* 物 ("items") appears to refer here to the functional characteristics of the four depots, as already pointed out.

7. Liu K'ai 劉開, *tzu*-name Li-chih, was a Yüan dynasty author of medical works, including the *Shang-han chih-ko* 傷寒直格 and the *Fang mai chü-yao* 方脈擧要. The remarks quoted here may have been taken from the latter.

8. The foot-minor-yang conduit is, in turn, associated with the gall, which represents the palace—or external extension—of the liver.

9. I read *wei juo* 微弱 here as *juo wei* 弱微.

10. *Chung* 中 ("center") may be a mistake here for *nei* 內 ("interior").

11. Minor-yin may be a mistake for minor-yang.

12. For the concept of the "true [influences of the] depots," see difficult issue 3, sentence 17, and its commentaries.

13. The palace small intestine is the external extension of the depot heart.

14. The left is categorized as yang; hence, the condition of the palaces (which are categorized as external and yang) was examined, in the *Nei-ching*, at the influence-opening of the left hand, which is called *jen-ying* 人迎. See also difficult issue 2, note 6.

15. The right is categorized as yin; hence, the condition of the depots (which are categorized as internal and yin) was examined, in the *Nei-ching*, at the influence-opening of the left hand, where this location is called inch-opening.

16. The term *shih* 實 ("repletion") also evokes the image of "solid," "substantial".

THE SIXTEENTH DIFFICULT ISSUE

十六難曰(一)脈有三部九候(二)有陰陽(三)有輕重(四)有六十首(五)一脈變爲四時(六)離聖久遠(七)各自是其法何以別之(八)然是其病有內外證(九)其病爲之奈何(十)然假令得肝脈(十一)其外證善潔面青善怒(十二)其內證齊左有動氣按之牢若痛(十三)其病四肢滿閉(十四)癃溲便難轉筋(十五)有是者肝也無是者非也(十六)假令得心脈(十七)其外證面赤口乾喜笑(十八)其內證齊上有動氣按之牢若痛(十九)其病煩心心痛掌中熱而唲(二十)有是者心也無是者非也(二十一)假令得脾脈(二十二)其外證面黃善噫善思善味(二十三)其內證當齊有動氣按之牢若痛(二十四)其病腹脹滿食不消體重節痛怠墮嗜臥四肢不收(二十五)有是者脾也無是者非也(二十六)假令得肺脈(二十七)其外證面白善嚏悲愁不樂欲哭(二十八)其內證齊右有動氣按之牢若痛(二十九)其病喘欬洒淅寒熱(三十)有是者肺也無是者非也(三十一)假令得腎脈(三十二)其外證面黑喜恐欠(三十三)其內證齊下有動氣按之牢若痛(三十四)其病逆氣少腹急痛泄如下重足脛寒而逆(三十五)有是者腎也無是者非也

The sixteenth difficult issue: (1) The [movement in the] vessels can be [examined at the] three sections and nine indicator [-levels], (2) as well as through its yin or yang [nature]. (3) [One may, further, examine it by exerting] light or heavy [pressure, (4) or by taking into regard the] sixty informants, (5) or one single [movement in the] vessels as it varies in accordance with the four seasons. (6) The distance from the sages is long and far. (7) [Today,] everybody [selects but one of these methods and] considers his [choice] to be correct. How can one distinguish [what are correct and incorrect diagnostic techniques]?

(8) It is like this. Any verification of an illness should be based on the presence of certain internal and external evidence.

(9) What kind of [evidence] do illnesses create?

(10) It is like this. Consider feeling a [movement in the] vessels [that is associated with an illness in the] liver. (11) External evidence of such [an illness includes] a tendency towards tidy appearance, a virid face, and an inclination to become angry. (12) Internal evidence of such [an illness is the presence of] moving influences to the left of the navel which, if pressed, respond with firmness and pain. (13) The illness, as perceived by the [patient], consists of swollen and stiff limbs, (14)

dripping urine and difficult stools, as well as twisted muscles. (15) If this [evidence] is present, the liver is [afflicted]. If it is not present, [the liver] is not [afflicted]. (16) Consider feeling a [movement in the] vessels [that is associated with an illness in the] heart. (17) External evidence of such [an illness includes] a red face, a dry mouth, and a tendency to laugh. (18) Internal evidence of such [an illness is the presence of] moving influences above the navel which, if pressed, respond with firmness and pain. (19) The illness, as perceived by the [patient], consists of uneasiness of the heart and of heartache. The center of the palms is hot, and dry vomiting occurs. (20) If this [evidence] is present, the heart is [afflicted]. If it is not present, [the heart] is not [afflicted]. (21) Consider feeling a [movement in the] vessels [that is associated with an illness in the] spleen. (22) External evidence of such [an illness includes] a yellow face, a tendency to belch, a tendency to ponder, and a fondness of tasty [food]. (23) Internal evidence of such [an illness is the presence of] moving influences right at the navel which, if pressed, respond with firmness and pain. (24) The illness, as perceived by the [patient], consists of a swollen and full abdomen; his food is not digested; his body feels heavy and the joints ache. He is tired and weary, desires to lie down, and is unable to pull his four limbs together. (25) If this [evidence] is present, the spleen is [afflicted]. If it is not present, [the spleen] is not [afflicted]. (26) Consider feeling a [movement in the] vessels [that is associated with an illness in the] lung. (27) External evidence of such [an illness includes] a white face, a tendency to sneeze, grief without joy, and an inclination to cry. (28) Internal evidence of such [an illness is the presence of] moving influences to the right of the navel which, if pressed, respond with firmness and pain. (29) The illness, as perceived by the [patient], consists of panting and coughing, and of shivering from [fits of] cold and heat. (30) If this [evidence] is present, the lung is [afflicted]. If it is not present, [the lung] is not [afflicted]. (31) Consider feeling a [movement in the] vessels [that is associated with an illness in the] kidneys. (32) External evidence of such [an illness includes] a black face and a tendency to be fearful, as well as yawning. (33) Internal evidence of such [an illness is the presence of] moving influences below the navel which, if pressed, respond with firmness and pain. (34) The illness, as perceived by the [patient], consists of influences moving contrary to their proper course, tensions and pain in the lower abdomen, and diarrhea [linked with a feeling] as if something heavy was moving

down, as well as [a feeling] of cold and reversed [moving influences] in the feet and shinbones. (35) If this [evidence] is present, the kidneys are [afflicted]. If this [evidence] is not present, [the kidneys] are not [afflicted].[1]

COMMENTARIES:

(1) *Lü Kuang:* The "three sections" are the inch, the gate, and the foot. The "nine indicator[-levels]" are the three indicator[-levels] in the upper section, the three indicator[-levels] in the middle section, and the three indicator[-levels] in the lower section. Three times three makes nine.

Ting Te-yung: The "nine indicator[-levels]" refer to [the three levels] at the surface, in the center, and in the depth. That has been elucidated in the first difficult issue.

Yü Shu: The three sections reflect the pattern of the Three Powers. Just as there are heaven, earth, and man [in nature], each of the three sections also has a heaven, earth, and man, respectively. Hence, that adds up to nine indicator[-levels]. The heaven [level] of the upper section is used to inquire about head and temples. The man [level] of the upper section is used to inquire about ears and eyes. The earth [level] of the upper section is used to inquire about mouth and teeth. The heaven [level] of the middle section is used to inquire about the lung. The man [level] of the middle section is to used to inquire about the heart. The earth [level] of the middle section is used to inquire about the influences in the chest. The heaven [level] of the lower section is used to inquire about the liver. The man [level] of the lower section is used to inquire about spleen and stomach. The earth [level] of the lower section is used to inquire about the kidneys. Hence, [the text] speaks of "three sections and nine indicator[-levels]."

Liao P'ing: This book has completely discarded all the ancient diagnostic methods. Even if one finds the terms [used here] in the *Nei-ching*, in the [works of Chang] Chung-ching 張仲景, and in the *Mai-ching* 脈經, they should not be confused [because their meanings are different]. All the terms have been transferred [in the *Nan-ching*] to the two inch[-openings]. Later on the [diagnostic system developed in the *Nan-ching*] was changed further and additional [terms] were ground, including *ch'i piao* 七表 (the "seven externals"), *pa li* 八裏 (the "eight

internals"), and *chiu tao* 九道 (the "nine paths")—altogether, twenty-four terms.[2] Then, Li P'in-hu[3] once again took the twenty-seven vessels[4] into regard, and father and son Tamba[5] were able to dismiss the erroneous [concept of the] "three sections" and to make use, also, of the twenty-seven vessels in their *Mai-hsüeh ch'i-yao* 脈學輯要. It is necessary to root out everything perverted, and to strictly adhere to the diagnostic methods of antiquity. Each [term] must be returned to its [proper] location. Once this is done, a success is achieved.

(2) *Lü Kuang:* The yang [movement in the] vessels appears at the inch-opening for a length of nine *fen* 分 at the surface. The yin [movement in the] vessels appears in the foot-section for a length of one inch in the depth.

Yü Shu: In each of the three sections there are yin and yang [aspects], respectively. The coming [movement in the vessels] is yang; the leaving [movement in the] vessels is yin. From an examination of the yang [movement], one recognizes where an illness is located. From an examination of the yin [movement], one recognizes the dates of death or survival.

(3) *Lü Kuang:* The [movement in the vessels associated with the] lung [can be felt with a pressure] as heavy as three beans. That is called "light." [To check the movement in] the vessels [associated with the] kidneys, one must press down to the bones, [exerting a pressure] as heavy as fifteen beans. That is called "heavy."

Yü Shu: Whenever one feels for the yang [movement in the] vessels, one gets hold of it with a light hand. That is to say, the yang [movement in the] vessels is at the surface. The yin [movement in the] vessels is felt with a heavy hand. That is to say, the yin [movement in the] vessels is in the depth. Hence, [the text] speaks of "light and heavy."

(4) *Lü Kuang: Shou* 首 ("informant") means *t'ou-shou* 頭首 ("head"). The three sections originate from the head; the [movement in the] vessels has "sixty heads."[6]

Ting Te-yung: The "sixty informants" were [discussed as] the tenth difficult issue. Each single [movement in the] vessels may undergo ten variations.

Yü Shu: The "sixty informants" refers to the variations which each single [movement in the] vessels may undergo during the four seasons. That is to say, in spring [the movement in the] vessels is stringy; in summer it is hook-like; in autumn it is hairy; in winter it is stony. During [the season of] late summer and during the [remaining] four

seasons, these dominant [movements in the] vessels relax [successively] in accordance with the retirement from rule of the [dominant influences of each of the] four seasons. Thus, each single [movement in the] vessels may undergo five variations [during the five seasons]; since there are twelve conduits, this adds up to sixty informants.

Ting Chin: The "sixty informants" is the title of an ancient scripture.

Liao P'ing: Liu-shih shou 六十首 ("sixty informants") is a mistake for *chih ch'ü* 直曲 ("straight and curved"). If light and heavy, straight and curved are put together, they represent the listing of the seasonal variations [of the movement in the vessels which were called, in the preceding difficult issue,] hairy, stony, stringy, and thready.

(5) *Lü Kuang:* This refers to the [examination of the] movement in the hand-great-yin [conduit, which is carried out] to determine [whether the condition of the influences follows] the four seasons, [whether the influences] move contrary to or in accordance with their proper course, and [whether the outcome of an illness will be] good or bad.

Ting Te-yung: The fifteenth difficult issue stated correctly that the four seasons have the stomach influences as their basis. Furthermore, there are twelve conduit vessels. When the [*Nan-*]*ching* states that the [movement in the] vessels varies in accordance with the four seasons, it does not [just refer to] the hand-great-yin [conduit].

Yü Shu: Whenever one feels the [movement in the] vessels, one begins by determining [the presence of any of] the six [possible kinds of movement in the] vessels. That is to say, [one examines whether a movement is] at the surface or in the depth, extended or short, smooth or rough. These are the three yin and the three yang [movements in the] vessels. [Each of] these six [movements in the] vessels reflects the changing [dominance of influences during the] four seasons. Hence, there are twenty-four different appearances of the [movement in the] vessels. Here now, [the text speaks of] "sixty informants." That is an all-embracing reference to the three yin and three yang [conduits] of the hands and feet, respectively, adding up to twelve vessels. [The movement in these twelve vessels] varies with "seasonal [movements in the] conduits" from stringy to hook-like to hairy and to stony. This amounts, altogether, to sixty [different movements in the] vessels. Hence, [the text] states: "Each single [movement in the] vessels varies in accordance with the four seasons."

(6) *Ting Te-yung:* "The distance from the sages is long and far"

means that the time of Yüeh-jen was already far removed from the [time of the] sages [of antiquity].

(7) *Lü Kuang:* That is to say, the three sections [reveal] a specific pattern; the nine indicator[-levels reveal] a specific pattern; the yin and yang [nature of the movement in vessels reveals] a specific pattern; light and heavy [pressure reveals] a specific pattern; the sixty informants [reveal] a specific pattern. That is to say, the images revealed by these patterns are not very many, and it is difficult to distinguish [different illnesses on their basis]. Hence, they are discussed as the present difficult issue.

(1)–(7) *Hsieh Chin-sun:* This paragraph inquires about the three sections, the nine indicator[-levels], and so on—six items altogether—but the subsequent text of the [*Nan-*]*ching* itself does not answer these questions at all. It appears that some portion of the text was missing here. If we look at this [issue] closely, the three sections and the nine indicator[-levels] are discussed in the third section of the eighteenth difficult issue. [That section] should belong to this paragraph here; it is mistakenly abridged there. [For a discussion of] the yin and yang [nature of the movement in the vessels, see] the fourth difficult issue; [for a discussion of] light and heavy [pressure, see] the fifth difficult issue. The variations of each [movement in the] vessels according to the four seasons include the stringy [movement] in spring, the hook-like [movement] in summer, the hairy [movement] in autumn, and the stony [movement] in winter, [as dealt with] in the fifteenth difficult issue. [A reference to] the sixty informants [may be found] in the [treatise] "Fang sheng shuai" 方盛衰 of the *Nei-ching* [*Su-wen*], where it is stated: "The path followed by the sages in conducting an examination by feeling [the movement in the vessels] with their fingers consisted in investigating the sequence and the yin and yang [nature of the movement in the vessels]. Strange and regular circumstances [were examined by checking the] sixty informants." Wang [Ping] 王冰[7] said in his comment: "[Knowledge about these] strange and regular [circumstances as well as about the] sixty informants no longer exists these days." Thus, these traditions have been lost for a long time.

Chang Shih-hsien: That many diagnostic methods exist! Yüeh-jen himself has stated that his time was removed from that of the sages of high antiquity Hsien [Yüan] and Ch'i [Po] by many years. After him, through the ages, scores of renowned physicians came forward, each of them clinging to his own experiences and establishing these [personal

experiences] as a perfect [diagnostic] method. They were separated from the sages by an even longer time and they had lost the truth of the [ancients] to an even greater degree. Finally, how should one distinguish who was right and who was wrong? Alas! Obviously, there are a number of different diagnostic methods, and they appear to enable one to examine the evidence created by the illnesses with regard to the presence of this illness or that ailment. And if one also gets hold of a specific [movement in the] vessels, it may even be that one is not far [from the truth].

Ting Chin: Here Yüeh-jen says that a long time has already elapsed since Hsien [Yüan] and Ch'i [Po] in antiquity, and that all the physicians [who lived in the meantime] have clung to their own experiences. Each of them established his own perfect method, but how could one distinguish which one is right and which one is wrong? From "the three sections" down to "varies in accordance with the four seasons," these are all those individually established methods. [The text] says that it is not necessary to decide who was right and who was wrong; rather, one should rely on the internal and external evidence of illnesses as elucidated in the text further down, in order to distinguish what is present or absent in the [movement of the] vessels. These are instructions by Hsien [Yüan] and Ch'i [Po] that can be trusted word by word!

(8) *Lü Kuang:* The images revealed by the patterns [of the movement in the vessels] are not very many; some of them change to account for [the course of the] four seasons. It is difficult to distinguish [different illnesses influencing these patterns]. Hence, one distinguishes the illnesses according to their location in the internal or external [sections of the organism].

Ting Te-yung: The character *shih* 是 ("verification") should be *she* 視 ("observation"), as in *she-wu* 視物 ("observation of things"). The first segment of this text refers to the method of [examining] an illness by observation; that is different from the method of examination [by feeling the movement in the vessels]. Hence, [the text] speaks of "distinguishing" [these different methods].

Yü Shu: One depot and one palace constitute one external and one internal [section, respectively]. The illnesses of the palaces dominate in the external [sections]; hence, external evidence appears. The illnesses of the depots dominate in the internal [sections]; hence, internal evidence appears.

Hsü Ta-ch'un: Whenever a person receives harm, that represents an illness. These illnesses are diagnosed by means of the evidence [which they generate]. Now, [various] illnesses may appear together, but the respective evidence [they produce] remains separated.

(10) *Yü Shu:* [A movement in] the vessels associated with the liver is stringy, tender, and extended.

(11) *Lü Kuang:* The palace is the indicator of "external evidence." [In this case] it is the gall, which is the palace of tidiness. Hence, the face is virid and one has a tendency toward a tidy appearance. When his clothes are worn-out, or if food and drink are unclean, the respective person will easily become angry. The color of the gall is virid. Hence, the [complexion of the] face is virid.

Yü Shu: The gall, [associated with the] foot-minor-yang [conduit], is a palace. Hence, if it has an illness, that will become apparent externally. The gall is the palace of tidiness. Hence, one has a tendency towards a tidy appearance. Its external domination [in case of an illness] becomes apparent in a virid face. Also, the gall is the officer [whose duty it is to maintain the golden] mean and to enforce what is proper. It is responsible for decisions and judgments. Hence, [it is associated with] an inclination to become angry.

Hua Shou: The liver is the general among the officials; hence, it has a tendency to become angry.

(12) *Lü Kuang:* The "internal evidence" is the evidence provided by the liver [itself]. The liver is [associated with] the eastern region; it represents the virid dragon.[8] It is located on the left side. Hence, [internal] evidence of [an illness in] the liver appears to the left of the navel.

Yü Shu: This is an indication of one of the "five accumulations" (*wu chi*) 五積.[9] The specific accumulation [associated with] the liver is called *fei-ch'i* 肥氣 ("fat influences").

Chang Shih-hsien: The liver rules in the left side. Hence, its moving influences appear to the left of the navel.

(13) *Yü Shu:* The liver is [associated with the phase of] wood; the spleen is [associated with] soil. The spleen controls the four limbs. When the wood is affected by an illness, the soil has nothing to fear. Hence, the four limbs turn stiff and swollen.

(14) *Yü Shu:* "Dripping urine" indicates that the "small palace" [i.e., the bladder] is rough. "Difficult stools" [indicates that] difficulties exist in the outflow from the "large palace" [i.e., the large

intestine]. That is to say, the liver vessel follows the genital organs. Hence, [in case of a liver illness] dripping urine results. Liver and kidneys master the lower section [of the organism]. When the liver is ill, the influences move contrary to their proper course and fail to descend downward. Hence, the stools are difficult [to pass]. The liver belongs to the wood, which means being curved and straight. This image is reflected by the muscles. Here, the liver has an illness. Hence, the muscles are twisted.

Chang Shih-hsien: "Twisted muscles" means that the muscles are tense.

(16) *Yü Shu:* The [movement in the] vessels associated with the heart is at the surface, strong and dispersed.

(17) *Ting Te-yung:* The "external evidence" [appears in] the hand-great-yang vessel [because this] is an external conduit. Hence, when it has an illness, that will become apparent externally. It corresponds to the fire. Hence, in case of an illness there will be external heat, a dry mouth, and a tendency to laugh. These [phenomena] constitute its external evidence.

Lü Kuang: As "external evidence," the hand-great-yang vessel of the small intestine creates heat. Hence, it causes the mouth to be dry. Yang [influences] are responsible for dryness. Hence, one has a tendency to laugh.

Yü Shu: The heart belongs to the fire. The nature of the fire is to flame up. Hence, the face is red and the mouth is dry. The heart represents itself in the pitches as laughing.

Hsü Ta-ch'un: The influences of the heart pass through the tongue. When the fire [of the heart] sends its flame up, [the mouth will be] dry.

(18) *Lü Kuang:* The "internal evidence" is [provided by] the heart [itself]. The heart is located in the front; [it represents the] scarlet bird. Hence, [internal] evidence [of an illness in the heart] appears above the navel.

Yü Shu: The specific accumulation [of influences associated with] the heart is called *fu-liang* 伏梁 ("hidden beam"). It occurs above the navel. Fire generates heat.

Chang Shih-hsien: The position of the heart is in the upper [section of the body]; hence, its moving influences appear above the navel.

(19) *Yü Shu:* The heart is the lord of the five depots. If any of the [remaining] four depots has an illness, the heart as their master knows about it and develops pain. That is all the more so when its own

conduit has an illness. When the [heart] is marked by constant pain, the heart-enclosing [network] vessel is [affected]; the heart itself does not contract an illness. If it were to contract an illness in the morning, one could predict death for the coming night, or at night one could predict death for the coming day. That should make it doubly clear that if [the heart] contracts an illness, the heart-enclosing [network is affected in reality]. The hand-ceasing-yin vessels originate from the end of the middle finger of both hands. They do not enter the center of the palms. One can get hold of these [vessels in the bend of] a curved third finger. The name of the hole there is lao-kung 勞宮 hole. When the heart-enclosing [network] is ill, the center of the palms is hot and dry vomiting occurs.

Chang Shih-hsien: "Dry vomiting" is [a vomiting] that creates sounds but does not [throw up] substance.

(21) *Yü Shu:* The [movement in the] vessels [associated with the] spleen is in the center, relaxed, and strong.

(22) *Lü Kuang:* "External evidence" is the evidence provided by the foot-yang-brilliance vessel of the stomach. When the stomach is replete with influences, the influences of the grains will be digested. [A person can] ponder about many [things] and has the desire to consume drinks and food. When [someone's] stomach influences are depleted, his food will remain undigested. The strength [provided to that person by the] influences will be depleted [before long] and he will become thin. This person will then be affected by his own pondering and planning.

Ting Te-yung: Its "external evidence includes a yellow face" [because] the [foot-]yang-brilliance [vessel] is the conduit of the stomach. Hence, when a yellow complexion appears, this is external evidence.

Yü Shu: The spleen is [associated with] the soil; when it moves, it causes belching. The mental attitude [associated with the] spleen is to ponder. The spleen is responsible for sweetness; [it rules] the intake of the [different] tastes. Hence, [the text speaks of] "a fondness for tasty [food]."

Chang Shih-hsien: Belching results when the influences of the spleen fail to move along their proper course. The *Ling-shu* states: "When cold influences lodge in the stomach, they will move contrary to their proper direction, move upward, and disperse from there, leaving the stomach repeatedly. That leads to belching." The statement here [in the *Nan-ching*] does not agree with the discourse on spleen and stom-

ach in the *Ling-shu*. Now, the stomach is the palace of the spleen, and for that reason they were discussed here as one entity.

Hsü Ta-ch'un: In the [treatise] "K'ou wen" 口問 of the *Ling*[*-shu*] it is stated: "When cold influences lodge in the stomach, they move contrary to their proper direction. They ascend from below and disperse, leaving the stomach repeatedly. That leads to belching." Spleen and stomach are united. Hence, their illnesses are identical.

(23) *Yü Shu:* The specific accumulation [associated with the] spleen is called *p'i-ch'i* 痞氣 ("blocked influences"). It occurs exactly in the navel.

(24) *Lü Kuang:* "Internal evidence" is provided by the spleen [itself]. The spleen is located in the center. Hence, [internal] evidence [of its illness] appears exactly in the navel. Furthermore, the navel lies in the center between the yin and yang [sections of the organism]. Hence, the [movement in the] vessel [that can be felt there] is associated with the spleen.

Ting Te-yung: The "internal evidence" is manifested in the foot-great-yin [conduit associated with the] spleen. "Moving influences right at the navel" become apparent [at that location] because the spleen masters the central region. "The illness, as perceived by the [patient], consists of a [swollen and] full abdomen; his food is not digested; his body feels heavy and the joints ache. He is tired and weary and desires to lie down, and is unable to pull his four limbs together,"—all that refers to [the phase of] soil. The soil is quiet; hence, such evidence occurs. Earlier, I have commented on the yellow face as an external evidence, but I did not explain the remaining [phenomena], including what was called a "tendency to belch" and a "fondness for tasty [food]." These are [indeed associated with] the spleen. Here, a swollen and full abdomen and a lack of digestion of food [are named as symptoms of an illness in the spleen, while they are, in fact, associated with] the stomach. The stomach is the sea of water and grains. When it is affected by an illness, the food is not digested. The body [feels] heavy, and the joints ache. One is tired and weary and desires to lie down. One is unable to pull one's four limbs together. All these [phenomena] appear as external evidence. Here they are mentioned as internal evidence. The statements made here by the [*Nan-*] *ching* are extremely unclear. I do not dare to fully explain them. I would rather wait for some sage in future time [to do this].

Yü Shu: A dominance of humid influences causes swellings in man.

The yang influences are located in the lower [section of the organism; a condition which is irregular]. As a consequence, the food remains undigested, and it comes to dominate the internal [sections]. The [resulting] illness [manifests itself] as is described here. The spleen belongs to the [phase of] soil. The nature of soil is to be quiet and motionless. Hence, it is obvious that if the soil assumes control over the four limbs, the illness [as perceived by the patient will consist of his] inability to pull his four limbs together.

Chang Shih-hsien: When the spleen is sick, it cannot function. Hence, the abdomen will be swollen and full, and water and grains cannot be digested.

Hsü Ta-ch'un: In the [treatise] "Chin-kuei chen yen lun" 金匱眞言論 of the *Su*[*-wen*] it is stated: "The abdomen is yin. The extreme yin in the yin is the spleen." Hence, the illnesses [of the spleen] appear in the abdomen. The spleen is responsible for the grinding of food.

(26) *Yü Shu:* The [movement in the] vessels [associated with the] lung is at the surface, short, and rough.

(27) *Lü Kuang:* "External evidence" is [provided by] the vessel of the large intestine—namely, the hand-yang-brilliance vessel—which is the palace of the lung. The influences [of the lung] pass through the nose. Hence, [in case of an illness one has] a tendency to sneeze. The lung [influences] rule in autumn. *Ch'iu* 秋 ("autumn") stands for *ch'ou* 愁 ("grief"). Hence, [a person with such an] illness [displays] grief and [has a tendency to] cry.

Ting Te-yung: The "external evidence" appears in the hand-yang-brilliance conduit [because] the large intestine is the palace of the lung. Hence, [anybody with an illness here] has a tendency to sneeze. "Grief without joy, and an inclination to cry" are its external evidence.

Yü Shu: If the face is white, that is the color of metal. The lung rules the skin [and its] hair. If skin and hair are affected by cold from outside, they relate this [cold] internally to the lung. Hence, one sneezes. Grief is the state of mind [associated with the] lung. The spleen is soil; the lung is metal. The spleen is the mother of the lung. The spleen is responsible for singing. When a child is sick, a mother is sad. Hence, there is no joy. The resulting sound is crying.

(28) *Lü Kuang:* "Internal evidence" is evidence [provided by] the lung. The lung rules the skin [and its] hair. When [the lung is affected by] cold, shivering, coughing, and sneezing develop. The lung is located in the western region. This is [the region of] the white tiger. It

rules the right side. Hence, the evidence appears to the right of the navel.

Ting Te-yung: This "internal evidence" discussed here [is provided by] the hand-great-yin conduit, which corresponds to the western region. Metal is [associated with the diagram] *tui* 兌. Hence, [the text] states: "Moving influences are present to the right of the navel."

Yü Shu: The specific accumulation [of influences associated with the] lung is called *hsi-pen* 息賁("hasty breath"). It occurs on the right side, below the ribs.

Chang Shih-hsien: The lung rules in the right [side of the body]. Hence, its moving influences appear to the right of the navel.

(29) *Ting Te-yung:* The "panting and coughing, as well as the shivering from [fits of] cold and heat" represent, obviously, internal evidence.

Yü Shu: The lung rules the skin [and its] hair. Here now, cold influences have affected skin and hair from outside and have been related to the lung internally. As a consequence, the paths of the [breathing] influences become uneven. Hence, panting and coughing result. The lung masters the influences; external indicators [of its condition] are the skin [and its] hair. When the lung [suffers from] a depletion [of influences], one shivers from cold. When the lung is replete, one feels hot and perceives a pressure in his chest. Hence, [the text] speaks of "cold and heat."

(31) *Yü Shu:* The [movement in the] vessels [associated with the] kidneys is in the depth, soft, and smooth.

(32) *Ting Te-yung:* The "external evidence" appears in the [foot-] great-yang conduit of the bladder [because] this is an external conduit. Hence, in case of an illness here, black color [develops]. The face will be black; one has a tendency to be fearful and to yawn.

Yü Shu: The color black is the color of the kidneys. The [associated] state of mind is called "fearful." When the [foot-]great-yang [conduit] is depleted, one must yawn.

(33) *Lü Kuang:* The "internal evidence" appears below the navel [because] the [influences of the] kidneys dominate in winter. They rule the northern region [where] the "black warrior" [resides].

Ting Te-yung: The "internal evidence" appears below the navel [because the influences of] the kidneys dominate in winter. They correspond to the northern region.

Yü Shu: The specific accumulation [associated with the] kidneys is

called *pen-t'un* 賁豚 ("running piglet"). It occurs below the navel. Hence, [the text] says "below the navel."

Chang Shih-hsien: The kidneys are located in the lower [section of the body]; hence, their moving influences appear below the navel.

(34) *Ting Te-yung:* "The illness [as perceived by the patient] consists of influences moving contrary to their proper course, tensions and pain in the lower abdomen, and a diarrhea [accompanied by a feeling] as if something heavy was moving down"—this kind of diarrhea is called *ta-chia* 大瘕. It is a diarrhea with internal tensions and a [perception] of heaviness at the behind.

Yü Shu: When the kidneys have not enough influences, the through-way vessel is injured. Hence, the influences move contrary to their proper course. The kidneys are [associated with the] foot-minor-yin vessel, which follows the lower abdomen and meets there—as one of three yin [vessels]—with the foot-ceasing-yin and foot-great-yin [vessels]. Here, [the kidneys are] affected by an illness. Hence, the lower abdomen suffers from tensions and pain. As for indicators of the five kinds of diarrhea, the kidneys are [associated with] a [kind of] diarrhea [that goes along with a feeling of] heaviness at the behind. The kidneys constitute the gate of the stomach. Here, they [suffer from a] depletion of influences. Hence, diarrhea results. That is to say, as soon as one has finished eating, one perceives an urgent drive to go to the latrine.... Five inches above the inner ankle of the feet is the [location where the] movement in the foot-minor-yin vessel [can be felt]. Hence, when the feet and the shinbones are cold, the influences move contrary to their proper course. [In the treatise] "T'ung p'ing hsü shih lun" 通評虛實論 [of the *Su-wen*] it is stated: "When the influences move contrary to their proper course, the feet are cold."

Chang Shih-hsien: The [flow of the] vital influences has its origin in the kidneys. When the latter have an illness, the ways of the influences are blocked and the urine moves upward. Hence, [the text speaks of] "influences moving contrary to their proper course." The kidneys are located near the lower abdomen. Hence, tensions and pain occur in the lower abdomen.

(1)–(35) *Yü Shu:* The [*Nan-*]*ching* states: "Any verification of an illness should be based on the presence of certain internal and external evidence." If we follow [the evidence as outlined in this difficult issue] thus far, the external evidence of [an illness in] the vessels [associated with the] liver is [defined as] a "tendency toward a tidy appearance."

But these words refer to evidence gained from looking at patient's external appearance. No external evidence is outlined that might be offered by the hand-great-yang [conduit in case of an illness in the] vessels [associated with] the heart. In the [discussion of illnesses in the] vessels [associated with] the spleen, a "tendency to belch" is mentioned. This is, indeed, external evidence. For [illnesses in] the vessels [associated with] the lung, no evidence that might be offered by the hand-yang-brilliance [vessel] is mentioned. In the [discussion of illnesses in the] vessels [associated with] the kidneys, only the one word "yawning" is mentioned. This is evidence of insufficient [influences] in the foot-great-yang [conduit]. With regard to all five depots, one may conclude that the *Huang-ti Su-wen*, together with [the *Nan-ching*], discusses [genuine external] evidence only for those depots [that are associated with] foot [conduits]. When Yüeh-jen referred to "external evidence," he drew on [phenomena that can be] observed in the external appearance of a [person]. The commentaries by Mr. Lü often fail to reflect the message of the [*Nan-*]*ching*.

Katō Bankei: The "internal" and "external" evidence discussed in this paragraph does not refer to symptoms of illnesses as they might appear outside or inside [of the body]. What is discussed here is an internal or external diagnosis of [illness] indicators. What does that mean? How could a "virid face," a "tendency toward a tidy appearance," and a "tendency to become angry" simply represent external evidence? And how could "fullness and swellings in the four limbs," "dripping urine and difficult stools," as well as "twisted muscles" simply represent internal evidence? [The same] applies to the remaining [phenomena mentioned above]. Now, the so-called external evidence is that which is obtained by a physician when he sits to the side of a patient to observe [his condition] and listen [to his voice]. Internal evidence is [obtained by the physician] through personally [soliciting information by asking or by] touching [the patient. This is done by] pressing his abdomen and by feeling the [movement in the] vessels—[techniques] which are called *wen* 問 ("asking") and *ch'ieh* 切 ("cutting") [into the movement in the vessels]. To be more explicit, for the liver a virid face and a tendency toward a tidy appearance are named. For the heart a red face and a dry mouth are named. For the spleen a yellow face, a tendency to ponder, and a fondness for tasty [food] are named. For the lung a white face and grief without joy are named. For the kidneys a black face and a tendency to

be fearful are named. This [evidence can be obtained] through observation. For the liver a tendency to become angry is named. For the heart a tendency to laugh is named. For the spleen a tendency to belch is named. For the lung a tendency to sneeze is named. For the kidneys a tendency to yawn is named. This [evidence can be obtained] through listening [to the patient]. For the liver fullness and swelling of the four limbs is named. For the heart uneasiness in the heart and heartache are named. For the spleen a swollen and full abdomen is named. For the lung panting and coughing as well as [perceptions of] cold and heat are named. For the kidneys influences moving contrary to their proper course as well as tensions and pain in the lower abdomen are named. This [evidence is obtained] by asking [the patient]. For the liver moving influences to the left of the navel are named. For the heart [moving influences] above the navel are named. For the spleen the navel itself is named. For the lung [moving influences to] the right of the navel are named. For the kidneys [moving influences] below the navel are named. This [evidence can be obtained] through cutting [with one's fingers into the movement in the vessels]. The meaning of *wang* 望 ("observation"), *wen* 聞 ("listening"), *wen* 問 ("asking"), and *ch'ieh* 切 ("cutting") is elucidated, in detail, in the sixty-first difficult issue. However, the discussion there focuses on an explanation of the meaning [of these approaches] for the physician. Here, the actual confrontation with the patient [is emphasized] in order to substantiate the practical [application of these approaches]. If one looks at it from this point, what is called *cheng* 證 ("evidence") here is the *cheng* of *cheng-chü* 證據 ("proof", "to prove"); it is not the *cheng* 證 of *ping-cheng* 病證 ("symptoms of illness"). That should be clear now.

Notes

1. Various commentators have argued that the question voiced in sentences 1 through to 7 is unrelated to the answer given in sentences 10 through 35, and they have reached the conclusion that the text of this difficult issue is corrupt. This may be so, but one could also support a different interpretation. In the preceding difficult issues, several diagnostic patterns have been outlined which, although based on the same fundamental paradigms of yinyang and of the Five Phases, cannot be reconciled entirely with each other. The quest for one general, coherent system, supposedly encompassing all acknowledged facts and concepts, has characterized Western science for centuries. Yet such an all-

embracing system may be elusive to the human mind, at least for the time being. As developments in modern physics demonstrate (for instance, the renewed recognition of cotemporaneous phenomena and of the singularity of certain events), man's desire for knowledge may have to be satisfied with a series of rather distinct explanatory models, often linked only by a common acknowledgment of some basic paradigms of science. Such was also the case with the knowledge in the medicine of systematic correspondence. Evidence obtained through experience and insights derived from theoretical conclusions appear to have suggested various distinct explanatory models for an understanding of illnesses and their symptoms. The question raised in sentences 1 through 7 may express the concern that individuals would select one or another of these models and proclaim that their choice alone represents the truth, while neglecting or even denouncing the other models. The response to this complaint avoids a decision as to which of the diagnostic patterns mentioned is "correct," because there is no point in making such a decision. Instead, a general survey is given which considers the examination of the movement in the vessels—regardless of which pattern one relies on to determine it—as but one facet of a comprehensive assessment of the patient's state. Such a comprehensive assessment, it is pointed out, has to take into account much more than the condition of the influences in the conduits. The "holistic" schema of diagnosis actually outlined in this difficult issue appears, however, merely as a hint; the scope is pointed out, but only a few selected details are offered. For a tabular illustration of this schema see page 236.

2. This critique is directed at the *Mai-chüeh* 脈訣 (see difficult issue 14, note 5), which distinguished movements identified as at the surface, hollow, smooth, frequent, stringy, tight, and vast as the "seven external movements in the vessels"; slight, in the depth, relaxed, rough, slow, subdued, soft, and weak as the "eight internal movements in the vessels"; and extended, short, depleted, urgent, knotty, intermittent, firm, excited, and fine as the "nine paths' movements in the vessels."

3. Li Shih-chen 李時珍 (1518–1593], *hao* name P'in-hu 瀕湖, was author of the famous materia medica *Pen-ts'ao kang mu* 本草綱目, and of works on pulse diagnosis. See difficult issue 27.

5. These are Tamba Genkan 丹波元胤 (alias Taki Mototane 多紀元胤) and his father, Tamba Motohiro 丹波元簡.

6. The meaning of this statement is unclear.

7. Wang Ping (eighth century) compiled an amended version of the *Su-wen* by adding text and comments.

8. The virid dragon, the white tiger, the scarlet bird, and the black warrior are four celestial spirits supposed to rule the eastern, western, southern, and northern regions, respectively.

9. See difficult issue 56.

Phase		Wood	Fire	Soil	Metal	Water
Depot		Liver	Heart	Spleen	Lung	Kidneys
Conduit		foot-ceasing-yin	hand-minor-yin	foot-great-yin	hand-great-yin	foot-minor-yin
Internal Evidence	Moving influences	to the left of the navel	above the navel	right at the navel	to the right of the navel	below the navel
Palace		gall	small intestine	stomach	large intestine	bladder
Conduit		foot-minor-yang	hand-great-yang	foot-yang-brilliance	hand-yang-brilliance	foot-great-yang
External Evidence	Complexion	virid	red	yellow	white	black
	State of mind	angry	joy (laughing)	pondering	grief	fear
	Other	tidiness	dry mouth	fondness for tasty food	sneezing, crying	yawning
Illness as perceived by the patient		swollen and stiff limbs, dripping urine, difficult stools, twisted muscles	uneasiness in the heart, heartache	swollen and full abdomen, food is not digested, body feels heavy, joints ache, tired and weary, desire to lie down, unable to pull four limbs together	panting and coughing, shivering from (fits of) cold and heat	influences moving contrary to proper course, tension and pain in the lower abdomen, diarrhea, cold and reversed (moving) influences in feet and shinbones

THE SEVENTEENTH DIFFICULT ISSUE

十七難曰(一)經言病或有死或有不治自愈或連年月不已其死生存亡可切脈而知之耶(二)然可盡知也診病若閉目不欲見人者脈當得肝脈强急而長(三)而反得肺脈浮短而濇者死也(四)病若開目而渴心下牢者脈當得緊實而數反得沉濡而微者死也(五)病若吐血復衄鮿血者脈當沈細而反浮大而牢者死也(六)病若譫言妄語身當有熱脈當洪大而手足厥逆脈沈細而微者死也(七)病若大腹而洩者脈當微細而濇反緊大而滑者死

The seventeenth difficult issue: (1) The scripture states: In case of an illness one may die, or a cure will occur by itself without any treatment, or [the illness] will continue for years and months without remission. Is it possible, by feeling[1] the [movement in the] vessels, to know whether the respective [person] will die or survive, will continue to exist or will perish?

(2) It is like this. This can be known entirely. If one examines a patient who keeps his eyes closed and does not wish to look at anybody, one should feel a liver [movement in his] vessels that is vigorous, tense, and extended. (3) If one feels, in contrast to this, a lung [movement in the] vessels, which is short, rough, and at the surface, that [signals] death. (4) If the patient has his eyes open and is thirsty, and if there is a firm [area] below his heart, the [movement in the] vessels should be tight, replete, and frequent. If it is, in contrast, in the depth, rough, and slight, that [signals] death. (5) If the patient spits blood, and [if he suffers from] repeated sniffles and nose-bleeding, the [movement in the] vessels should be deep and fine. If it is, in contrast, at the surface, strong, and firm, that is [a sign of] death. (6) If the patient speaks incoherently and utters nonsense, his body should be hot, and the [movement in the] vessels should be vast and strong. If, in contrast, hands and feet are marked by reversed [moving influences], and if the [movement in the] vessels is deep, fine, and slight, that is [a sign of] death. (7) If the patient has a large abdomen and [suffers from] diarrhea, the [movement in the] vessels should be slight, fine, and rough. If it is, in contrast, tight, strong, and smooth, that is [a sign of] death.[2]

COMMENTARIES

(1) *Hua Shou:* In this paragraph three questions are raised, and the [initial] response indicates that [the answers to them] "can be known

entirely." However, the response is then limited to [an outline of] the symptoms of [imminent] death; [answers to] the remaining [points at issue] do not appear. Something must be missing here.

Hsü Ta-ch'un: This is another erroneous quotation of a statement from the [*Nei-*]*ching*. The [*Nei-*]*ching* does not contain such a passage in full.

Ting Chin: Here [the text] says "one may die." This [issue is dealt with] below [on the basis of the movement in] the vessels [indicating] mutual destruction. [The statement] "or a cure will occur by itself without any treatment" refers to the thirteenth difficult issue [where this topic is discussed on the basis of movements in] the vessels [indicating] mutual generation. [The final statement] "or it will continue for years and months without remission" refers to the fifty-fifth difficult issue [where it is discussed on the basis of] the mutual correspondence between accumulations and illnesses. Hence, [the text here] says: "This can be known entirely."

Yeh Lin: This [paragraph] quotes statements from the *Su-wen* [treatises], "Mai-yao ching-wei lun" 脈要精微論 and "P'ing-jen ch'i hsiang lun" 平人氣象論, mistakenly confusing them in its discussion here. The [*Nei-*]*ching* does not contain such a passage in full.

Katō Bankei: This does not appear in the *Nei-ching*.

Liao P'ing: The [*Nei-*]*ching* says: "Live or die." That is all. This difficult issue adds a useless repetition.

(2) *Ting Te-yung:* These are symptoms of an illness in the liver. Hence, the [movement in the] vessels [to be expected] is vigorous, tense, and extended.

Yang: "Vigorous and tense" is the same as "stringy and tense".[3]

Hua Shou: The orifices kept open by the liver are the eyes. If someone has his eyes closed and does not wish to look at anybody, he has an illness in his liver. In case of an illness in the liver, a lung [movement in the] vessels appears because metal subdues wood.

Hsü Ta-ch'un: These are manifestations of an illness in the liver. The liver and the gall represent one unit. In case of an illness in the liver, the gall suffers from depletion. Hence, [the patient] keeps his eyes closed and does not wish to look at anybody.

Liao P'ing: When the [*Nei-*]*ching* speaks of *kan mai* 肝脈 ("liver movement in the vessels"), these two characters linked together often refer to [the movement of the] influences [in the vessels] and to the color [that appears in the face]. . . . The creation of designations for the [movement in the] vessels is one of the great crimes of this book.

(3) *Ting Te-yung:* "At the surface, short, and rough" are the [characteristics of a movement in the] vessels [associated with the] lung. In this situation here the metal must have overcome the wood. Hence, one knows that death [is imminent].

Yang: The liver is wood; the lung is metal. If in case of an illness in the liver one feels a lung [movement in the] vessels, that is really [as if] a demon had come to cause destruction. Metal overcomes wood. Hence, death is inevitable.

(4) *Ting Te-yung:* These are symptoms of an illness in the heart. Here now, however, in contrast [to what one should expect], a kidney [movement in the] vessels appears. The heart is fire; the kidneys are water. Water has come to destroy fire. Hence, one knows that death [is imminent].

Yang: If one perceives a short, replete, and frequent [movement in the vessels], as if one felt a [moving] rope, that is called "tight." If one feels a short and weak [movement], lacking any agitated motion, [and if this movement] is sometimes present, sometimes absent, [and if it] can be felt by a light hand, but not by a heavy hand, that is called "slight."

Yü Shu: If an illness [is associated] with open eyes, thirst, and a firm [area] below the heart, and if the [movement in the] vessels is tight, replete, and frequent, that would be called "feeling a yang [movement in the] vessels in case of a yang illness." [In such a case the illness and the movement in] the vessels are not in contrast to each other. Here now, one perceives a soft and slight [movement] in the depth. That is called "feeling a yin [movement in the] vessels in case of a yang illness." Hence, [the text] speaks of [imminent] death.

Hua Shou: The illness is repletion but the [movement in the] vessels [signals] depletion.

Hsü Ta-ch'un: These are manifestations of an illness in the heart. The heart controls the heat. If the heat is extreme, [the patient] will keep his eyes open and be thirsty.

(5) *Ting Te-yung:* These are symptoms of an illness in the lung. Here now, however, in contrast [to what one should expect], a heart [movement in the] vessels appears. The heart is fire; the lung is metal. Fire has come to overpower the metal. Hence, one knows that death [must follow].

Yü Shu: The blood is associated with yin. If in case of spitting blood and nose-bleeding the [movement in the] vessels is in the depth and fine, this is called "mutual correspondence between [movement in the] vessels and illness." Here now, [the movement in the vessels] is at the

surface, strong, and firm. These [are symptoms] in contrast to the illness. Hence, death [must follow].

Hua Shou: Loss of blood and a replete [movement in the] vessels are [symptoms] in mutual contrast.

Hsü Ta-ch'un: The meaning implied here differs [from that of the preceding instances]. "The illness is depletion but the [movement in the] vessels is replete, hence death [must follow" syndrome] is not discussed here in terms of the [mutual] generation or destruction [orders of the Five Phases]. The treatise "Yü-pan" 玉版 of the *Ling* [*-shu*] states: "If in case of unceasing nose-bleeding the [movement in the] vessels is strong, this is the third contrary." This is the meaning implied here.[4]

Yeh Lin: These are manifestations of a depletion of blood. The [movement in the] vessels should be in the depth and fine, but a replete [movement in the] vessels appears which is, on the contrary, at the surface, strong, and firm. This is the case of a yin illness where one feels a yang [movement in the] vessels. The illness is depletion while the [movement in the] vessels [signals] repletion. Hence, death must follow.

Liao P'ing: The use of [the term] "firm" as a designation for a [movement in the] vessels originated with the *Nan-ching*.

(6) *Ting Te-yung:* These are symptoms of an illness in the heart. Here, however, in contrast [to what one would expect,] hands and feet are marked by reversed [moving influences, and the movement in the] vessels is fine, slight, and in the depth. This means that water has overcome fire. Hence, one knows that death [must follow].

Yang: If one feels a slow but weak [movement], that is called "fine."

Yü Shu: The lung controls the sounds; the heart masters the [way of] speaking. [In case of the illness indicated] here, the [movement in the] vessels should be vast and strong. If this were so, one would know that heat has seized the heart, and that evil [influences from the] lung have been received here. Hence, [the patient] would speak incoherently and utter nonsense. The lung controls the skin [and its] hair. [In case of the illness indicated] here, evil [influences] have taken residence among the protective influences. [The latter] are no longer able to proceed, and the body is hot. Hence, if it were like that, illness and [movement in the] vessels would correspond. Here, [however, the influences in the patient's] hands and feet move contrary to their proper course; the movement is in the depth, fine, and slight. In case of a yang illness one

perceives a yin [movement in the] vessels. Hence, [the text] says death is inevitable.

Hua Shou: If in case of a yang illness a yin [movement in the] vessels appears, [illness and symptoms] are in mutual contrast.

Yeh Lin: Incoherent talk and [the uttering of] nonsense are manifestations of heat. The body should be hot and the [movement in the] vessels should be vast and strong. Here, on the contrary, hands and feet appear cold because of reversed [moving influences]. The [movement in the] vessels comes in the depth, is fine and slight. This is a case where the illness is repletion while the [movement in the] vessels [signals] depletion. Hence, death [must follow].

(7) *Ting Te-yung:* These are symptoms of an illness in the spleen, that is, earth. A tight, strong, and smooth [movement is associated with] the liver. The wood has come to overpower the earth. Hence, one knows that death [must follow]. The [*Nan-*]*ching* does not discuss here symptoms of [an illness in the] kidneys, that is, [the phase of] water. This particular depot is omitted here.

Yang: In all these five cases, the illness and the [movement in the] vessels are in contrast to each other. Hence, death is inevitable. The [*Nei-*]*ching* states: "The five contraries are fatal."[5] That is meant here.

Yü Shu: Wherever humid influences gain the upper hand, swellings occur. The spleen has lost its inhibitive [function]; hence, diarrhea occurs. If the [movement in the] vessels were slight, fine, and rough, [the movement in] the vessels and the illness would correspond to each other. Since it is tight, strong, and smooth, [the text] speaks of mutual contrast. It should be clear that death must follow if such symptoms occur.

NOTES

1. The term *ch'ieh* 切 alludes to the image of "cutting" into the vessels with the tip of one's fingers. In Katō Bankei's commentary to difficult issue 16 (sentences 1 through 35), I have translated *ch'ieh* in this literal meaning. In the text of the *Nan-ching*, however, I render *ch'ieh* as "to feel" to avoid misinterpretations that might be evoked by a literal translation.

2. Various commentators have expressed the opinion that the text of this difficult issue is corrupt. This may be indeed the case because the structure of the response in sentences 2 through 7 is unusually unsystematic. Sentences 4 and 6 are both devoted to the appearance of kidney symptoms in case of an

illness in the heart; an illness in the kidneys is not mentioned at all. Some authors have assumed that the question in sentence 1 raises three issues, while the answer responds to only one of them. I do not agree with this argument because, in my opinion, the question begins—after a general introductory statement—with *ch'i ssu sheng* 其死生. The fragmentary character of this difficult issue has lead Katō Bankei to believe that sentences 12 through 19 of difficult issue 18 actually belong to this difficult issue. In his edition of the *Nan-ching* he has, therefore, moved them here to follow sentence 7.

3. Yang may have implied here that *ch'iang* 强 ("vigorous") is a mistake for *hsien* 弦 ("stringy") because the two characters resemble each other closely.

4. The entire passage alluded to here reads: "The Yellow Emperor said: 'In case of any illness [symptoms may occur] which are in contrast to or in accordance with [each other]. May I hear about this?' Ch'i Po said: 'If in case of a swollen abdomen and of a hot body the [movement in the] vessels is strong, this is the first contrary. If in case of sounds and fullness in the abdomen, and of coolness in the four extremities, as well as of diarrhea, the [movement in the] vessels is strong, this is the second contrary. If in case of unceasing nose-bleeding the [movement in the] vessels is strong, this is the third contrary. If in case of coughing, bloody stools, and emaciation, the [movement in the] vessels is weak and stiff, this is the fourth contrary. If in case of coughing, emaciation, and a hot body, the [movement in the] vessels is weak and swift, this is the fifth contrary. If any of these [five contraries] are present, death will occur within fifteen days.'"

5. See note 4.

THE EIGHTEENTH DIFFICULT ISSUE

十八難曰(一)脈有三部部有四經手有太陰陽明足有太陽少陰爲上下部何謂也(二)然手太陰陽明金也足少陰太陽水也金生水水流下行而不能上故在下部也(三)足厥陰少陽木也生手太陽少陰火火炎上行而不能下故爲上部(四)手心主少陽火生足太陰陽明土土主中宮故在中部(五)此皆五行子母更相生養者也(六)脈有三部九候各何所主之(七)然三部者寸關尺也九候者浮中沈也(八)上部法天主胸以上至頭之有疾也(九)中部法人主膈以下至齊之有疾也(十)下部法地主齊以下至足之有疾也(十一)審而刺之者也(十二)人病有沉滯久積聚可切脈而知之耶(十三)然診在右脇有積氣得肺脈結脈結甚則積甚結微則氣微(十四)診不得肺脈而右脇有積氣者何也(十五)然肺脈雖不見右手脈當沈伏(十六)其外痼疾同法耶將異也(十七)然結者脈來去時一止無常數名曰結也伏者脈行筋下也浮者脈在肉上行也(十八)左右表裏法皆如此(十九)假令脈結伏者內無積聚脈浮結者外無痼疾(二十)有積聚脈不結伏有痼疾脈不浮結爲脈不應病病不應脈是爲死病也

The eighteenth difficult issue: (1) The [movement in the] vessels appears in three sections; [each] section has four conduits, with the great-yin and the yang-brilliance [conduits] of the hands, and the great-yang and the minor-yin [conduits] of the feet constituting the upper and the lower sections. What does that mean?

(2) It is like this. The hand-great-yin and the [hand-]yang-brilliance [conduits] are [associated with the phase of] metal; the foot-minor-yin and the [foot-]great-yang [conduits] are [associated with the phase of] water. Metal generates water. Water flows downward and is unable to ascend. Therefore, [the foot-minor-yin and the foot-great-yang conduits can be felt] at the section below [the gate]. (3) The foot-ceasing-yin and the [foot-]minor-yang [conduits] are [associated with the phase of] wood; it generates the [phase of] fire, [which is associated with the] hand-great-yang and the [hand-]minor-yin [conduits]. The flames of fire ascend; they are unable to move downward. Hence, [the hand-great-yang and the hand-minor-yin conduits can be felt] at the section above [the gate]. (4) The hand-heart-master and the [hand-] minor-yang [conduits are associated with the phase of] fire; it generates the [phase of] soil, [which is associated with the] foot-great-yin and with the [foot-]yang-brilliance [conduits]. The soil rules the cen-

tral palace and is, therefore, situated in the central section. (5) All of this is [in accordance with] the mutual generation and nourishment of the Five Phases [as in a] child–mother [relationship].

(6) The [movement in the] vessels appears in three sections and on nine indicator[-levels]. By which illnesses are the [movements in these sections and on these levels] governed, respectively?

(7) It is like this. The three sections concerned are the inch[-section], the gate[-section], and the foot[-section]. The nine indicator[-levels] refer to surface, center, and depth [of each of the three sections]. (8) The upper section is patterned after heaven; it is governed by illnesses located from the chest upward to the head. (9) The central section is patterned after man; it is governed by illnesses located below the diaphragm to the navel. (10) The lower section is patterned after earth; it is governed by illnesses located below the navel to the feet. (11) [For a treatment, one should first] conduct a careful examination [as to which section displays which movement in the vessels] and only then apply the needles.

(12) When a person suffers from deep, stagnant, and long-term accumulations [of influences], can this be known by feeling the vessels?

(13) It is like this. Consider that an examination reveals an accumulation of influences in the right side of the human body, and furthermore, that one feels a knotty [movement in the conduit] vessel [associated with the] lung. [In this case] the accumulation is extensive if the knotty [character of the movement in the] vessels is extensive; the [accumulation of] influences is slight if the knotty [character of the movement is] slight.

(14) What is the matter, though, if one feels nothing in the [conduit] vessel [associated with the] lung, and if there is still an accumulation of influences in the right side of the body?

(15) It is like this. Although a [movement in the conduit] vessel [associated with the] lung is not apparent, a deep and subdued [movement in the] vessels must be present in the right hand.

(16) Does the same pattern apply to chronic illnesses in the outer [sections of the body], or should different [considerations be applied here]?

(17) It is like this. "Knotty" [means that] the [movement in the] vessels stops once in a while in the process of coming and going, and that this does not occur with regular frequency. That is called "knotty." To be "subdued" [means that] the movement in the vessels occurs below the muscles. "At the surface" [means that] the movement in the vessels occurs above the flesh.[1] (18) No matter whether [an illness is situated in the] left or right side, in the external or internal parts [of the body], the pattern is always like this. (19) If, for instance, the [movement in the] vessels is knotty and subdued, no accumulation exists internally; if the [movement in the] vessels is at the surface and knotty, no chronic illness exists in the external [sections of the body]. (20) If, however, in the case of accumulations, the [movement in the] vessels is not knotty and subdued, or if, in case of a chronic illness, the [movement in the] vessels is not at the surface and knotty, that means that the [movement in the] vessels does not correspond to the illness, and that the illness does not correspond to the [movement in the] vessels. Such illnesses are fatal.[2]

Commentaries

(1) *Ting Te-yung:* "The [movement in the] vessels appears in three sections": These are the inch-, the gate-, and the foot[-sections]. Speaking of both hands together, these are six sections. Within each section there are two conduits; within the six sections this adds up to a total of twelve conduits. When this paragraph here speaks of "four conduits," it refers to the hand-great-yin and [hand-]yang-brilliance, as well as to the foot-great-yang and [foot-]minor-yin [conduits]. These four conduits reflect the nature of water and fire. Each of them is controlled by a specific principle; they cannot change [their whereabouts] and penetrate higher or lower [sections at will]. The remaining eight conduits are situated in the hands where they generate [those in] the feet, or in the feet where they generate [those in] the hands. This is why the [*Nan-*]*ching* states "has four conduits." That is [to say], at the

inch-opening of the right hand the [conduits of the] lung and of the large intestine, both corresponding to metal, generate the water of the left foot[-section]. The foot-great-yang and the [foot-]minor-yin [conduits correspond to the] water. Its nature is to moisten that what is below. Hence, they cannot move upwards to generate the [conduits in the] hands; rather, they generate the ceasing-yin and minor-yang [conduits associated with the] wood of the left foot. Both these two sections regulate the transactions in the feet. Hence, [the text] speaks of a "lower section." That is, the water of the left foot[-section] generates the wood of the left gate[-section].

Hua Shou: The "three sections" are the upper, central, and lower [sections] which are distinguished according to the [differentiation between] inch-, gate-, and foot[-sections]. As to the "four conduits," if the two [corresponding inch-, gate-, and foot-sections of the two hands] are collated respectively, then each [pair] has four conduits. As to "the great-yin and the yang-brilliance [conduits] of the hands and the great-yang and the minor-yin [conduits] of the feet constitute the upper and the lower [sections, respectively]," the lung [vessel] is located at the inch[-section] of the right [hand, while] the kidney [vessel] is located at the foot[-section] of the left [hand]. In a circular movement they nourish each other. The lung is on high, the kidneys are below; they look at each other like mother and child. This is [what is] meant when the scripture states: "The depots are truly on high with the lung; they are truly below with the kidneys."

Chang Shih-hsien: The "three sections" are the inch-, the gate-, and the foot[-sections] in both hands. In each [pair of these] sections there are four conduits. Thus, for example, the inch[-section] of the left [hand] contains the [conduits associated with the] heart and with the small intestine, [while the inch-section of] the right [hand] contains [the conduits of the] lung and of the large intestine. [With all three sections] this adds up to twelve conduits. The upper section is the "inch"; the lower section is the "foot."

Liao P'ing: The [*Nei-*]*ching* does not distinguish between an upper and a lower [section] according to hands and feet.

(2) *Yang:* The hand-great-yin [conduit] is the vessel of the lung. The lung constitutes the cover above all the remaining depots; its place of rule is in the right side [of the body]. Hence, [its vessel movement appears] in the upper section of the right hand. The hand-yang-brilliance [conduit] is the vessel of the large intestine which, in turn,

constitutes the palace associated with the lung. Like the lung, it is located in the upper section. The foot-minor-yin [conduit] is the vessel of the kidneys. The kidneys represent the water. This is the child of the [metal of the] lung. The water flows quickly to the kidneys, and [the latter] are located at the lowest position [in the body]. Hence, [the vessel movement associated with the kidneys appears] in the lower section of the left hand. The foot-great-yang [conduit is the vessel of the] bladder, [the latter] constituting the palace of the kidneys. Hence, like the kidneys, it resides in the lower section [of the body]. The [*Nan-*]*ching* states: "The [movement in the] vessels appears in three sections and each section has four conduits." This is an all-encompassing reference to both hands. Each of the two hands has three sections and each section has two conduits. Thus, both hands together have four [conduits] in the upper section. The same applies to the central and to the lower sections. Three times four is twelve. Hence, these are the twelve conduits. The metal of the lung resides above and generates the water of the kidneys below. Hence, lung and kidney [vessels appear] in the upper and lower sections of the right and left hands, respectively.

Liao P'ing: The [*Nei-*]*ching* contains no statements to the effect that the hand-metal [conduits] constitute the upper [section], while the foot-water [conduits] constitute the lower [section]. The [respective] question was posed simply because [the author of this difficult issue] wished to develop his personal doctrine of the upper and lower [location] of metal and water.... If these locations are above and below in the first place, why should one discuss them in terms of the Five Phases?

(3) *Ting Te-yung:* The hand-great-yang and the [hand-]minor-yin [conduits] correspond to the inch[-section] of the left [hand] and to the ruler fire. The nature of fire is to flame upward. It cannot descend to generate [the water in] the feet; rather, it generates the fire of the hand-heart-master and of the [hand-]minor-yang [conduits associated with the heart-enclosing network and with the Triple Burner, respectively]. That is [to say], it generates the minister fire in the foot[-section] of the right [hand].

Yang: The foot-ceasing-yin [conduit] is the vessel of the liver. The liver rules in the left side [of the body]. Hence, [its vessel movement appears] in the lower section of the left hand.[3] The foot-minor-yang [conduit is associated with the] gall, [the latter] constituting the palace

of the liver. Hence, like the liver, [the gall] is located in the lower section. The hand-great-yang [conduit] is the vessel of the small intestine, which is the palace of the heart. Hence, like the heart, it is located in the upper section.

Liao P'ing: [The statements in the] *Nei-ching* concerning yinyang and the Five Phases represent classic doctrines of the realm of medicine; among the nine streams,[4] they constitute the specialty of the yinyang and Five Phases schools. When they are employed to discuss the therapy of illnesses, the examination of depots and palaces is considered [to reveal] solid evidence; [the *Nei-ching*] does not value empty talk. The lofty and inappropriate [application] of the Five Phases originated from this book. [It resulted from] a mistaken reading of the *Nei-ching* which was combined with the [doctrine of the] Five Phases. Consequently, the medical community of subsequent times believed that anybody who could utter empty talk was a competent person. The [actual] structure of the depots and palaces, as well as the [actual] holes and passageways of the [main] conduits and of the network[-vessels] were discarded and were no longer taken into consideration. Rather, "generation" and "overcoming," "control" and "changes" were discussed exclusively. This led to an entanglement of medicine with speculations, resembling the teachings of the astrologers. [The former] created "complexions" and "tastes"; [the latter] drew pictures of dogs and horses. It is hard [to imagine that this could] be more appropriate than [a belief in] demons and spirits! But everybody followed these [trends].... How can liver and gall generate the heart? The generation and destruction among the Five Phases [refers to] influences not to form.

(4) *Ting Te-yung:* This is the minister-fire; it corresponds to the ruler-fire. The central section is the gate of the right [hand]. It generates the inch of the right [hand, which] is [associated with] metal.

Yang: The hand-heart-master [conduit] is the vessel of the heart-enclosing [network]. The hand-minor-yang [conduit] is the vessel of the Triple Burner. Hence, the two together represent the central section of the left hand. The foot-great-yin [conduit] is the vessel of the spleen. The foot-yang-brilliance [conduit] is the vessel of the stomach. Hence, the two together represent the central section of the right hand. The way in which the [*Nan-*]*ching* distinguishes [the three sections and their respective vessels] here is different from the gouping [of the vessels in but] two sections, as outlined by the *Mai-ching*.

Yü Shu: The [*Nan-*]*ching* states: "The hand-heart-master and ... situated in the central section" of the right hand. This is a discourse on the meaning of the generation of soil by fire only, it is not a discourse on the hand-heart-master and [hand-]minor-yang [conduits] in the central section of the left hand. The only item discussed here is the mutual generation [of two of the Five Phases]. Now, the meaning of the mutual generation of the [vessels associated with the] three sections has been elucidated here as follows. The fire of the minor-yang [conduit] in the foot[-section] of the right hand generates the soil of the yang-brilliance [conduit] of the gate[-section]. The soil of the yang-brilliance [conduit] from above the gate[5] then generates the metal of the great-yin [conduit] in the inch-opening. The metal of the great-yin [conduit] in the inch-opening generates the water of the minor-yin [conduit] in the foot[-section] of the left hand. The water of the minor-yin [conduit] in the foot[-section] of the left hand generates the wood of the ceasing-yin [conduit] above the gate of the left hand. The wood of the ceasing-yin [conduit] above the gate generates the fire of the minor-yin [conduit] in the inch-opening of the left hand. [The text] further distinguishes a fire of the heart-master [conduit]. Hence, the [fire of the] heart-master [conduit] generates the soil of the yang-brilliance and of the great-yin [conduits] of the feet. This then is the meaning of the "mutual generation of the Five Phases." Furthermore, why are the foot-ceasing-yin and the foot-great-yin [conduits] located in the gate-sections of the left and right hand, respectively? Stomach and spleen are both great-yin. The vessel associated with the spleen is located in the central section. This is above the gate of the right hand. Also, the foot-ceasing-yin [conduit is associated with the phase of] wood. The roots of wood grow into the earth; branches and leaves extend toward heaven. Thus, both yin and yang are also represented here. Hence, [the respective conduit] is located in the central section too.

(5) *Ting Te-yung:* When [the text] here states that "all of this is [in accordance with] the mutual generation and nourishment of the Five Phases [as in a] child–mother [relationship]," that is to say that the metal of the right inch generates the water of the left foot; that water generates the wood of the left gate; that wood generates the ruler fire of the left inch; that ruler-fire generates the minister-fire of the right foot; that minister-fire generates the soil of the right gate; and [that soil] finally generates the metal of the right inch. Hence, [the text]

speaks of "mutual generation and nourishment [as in a] child-mother [relationship]."

(2)–(5) *Hua Shou:* Because the great-yin and the yang-brilliance [conduits] of the hands and the great-yang and minor-yin [conduits] of the feet constitute the passageways of the upper and lower sections, respectively, [the author] has extrapolated on the general [system] of mutual generation of the Five Phases. Yüeh-jen also drew his conclusions on the basis of the high or low position of the respective sections, where the five depots are located after [a person's birth]. This does not mean that this is so already before [a person] is born; it is so after birth. [Yüeh-jen also] lectured on the three sections. The meaning referred to here is found in the discussion of the fourth difficult issue, where it is said that [the movements in the vessels associated with the] heart and [with the] lung are both at the surface, that [the movement in the vessels associated with the] kidneys and [with the] liver are both in the depth, and that the spleen represents the central region. However, there [in the fourth difficult issue] this was discussed with reference to the depots only. Here it is discussed on the basis of the conduits, which are then related to the depots and palaces. The question-and-answer dialogue above elucidates the [relations among the] conduits. The following two paragraphs are both irrelevant here. I suspect that they constitute mistaken abridgments from other [sections of this] scripture.

(1)–(5) *Katō Bankei:* Each of the three sections is matched with [one of] the depots and palaces, respectively. But in their discussions of this matching, all authors [of the past] have been utterly confused. Apparently, [their interpretations] did not coincide with the meaning of the [*Nan-*]*ching*. I have extensively studied the diagnosis of the three sections inch, gate, and foot [as it is related in the *Nan-ching*]. Among all the eighty-one discourses, it says only "feel at the left" or "feel at the right." These then are references to the vessels of the right hand, and so on. But I have found nowhere a word on the matching of the depots and palaces with the foot- and inch[-sections] of the left and right [hand], respectively. Statements such as "the heart [corresponds to] the inch[-section] of the left [hand] and the lung [corresponds to] the inch[-section] of the right [hand]" were first released like a whirring dart by Wang Shu-ho 王叔和 from the Western Chin. All the authors of the T'ang, Sung, Yüan, and Ming [eras] followed his signal flag. Increasingly, they acted contrary to all reason; increasingly, [their

ideas] became more numerous and confused. Finally, they even took the *Su-wen* paragraph—which explains that the two sides of the foot-interior [section correspond to] the tender ribs, and so on—and began to believe that it contains the meaning of matching [the depots and palaces, or their respective conduits] with the three sections of the left and right [hand]. Here they greatly missed the meaning of the ancients. But why was it that it was not just a single dog who barked in the void? Why were there tens of thousands of dogs who transmitted his voice? Finally, in the middle of the Ming [era], Chao Chi-tsung 趙繼宗[6] and Li Shih-chen 李時珍 crushed what had become too numerous and disorderly, with the intention to devise a concise [system of diagnosis]. But Mr. Chao took over only the information that "the soil masters the central palace," and Mr. Li grasped only the meaning of "[each] section has four levels." Wang Ch'eng-shu 王誠叔[7] of the Sung said that the only thing he considered to be correct was that [movements corresponding to] the heart and the lung are at the surface, that [those corresponding to] the kidneys and to the liver are in the depth, while the [movement associated with the] spleen is in the central region. But when he distinguished between sections in both hands and [when he outlined] that the vessels of the depots and palaces at times appear differently in the foot- and inch[-sections], he, like all the others, believed that the mistakes of Mr. Wang's *Mai-ching* could be called exalted views from high antiquity! How regrettable that the mouths of the many, which [are supposed to] melt metal, cause one but to have the talent to drop an awl![8]

(6) *Ting Te-yung:* Above, [mutual] generation and nourishment [resulting from a movement of influences through the conduits] in accordance with the Five Phases were discussed. Here [the issue of] a reverse [movement] in the three sections and of an arrival [of influences contrary to their proper course is discussed]. Therefore, the [*Nan-*]*ching* asks in an additional question: "By which [illnesses] are the [movements in the three sections and on the nine indicator-levels] governed, respectively?"

Yang: The inch-opening is yang. The gate is the central section. The foot-interior is yin. Each of these three sections has surface, center, and depth as its three indicator[-levels]. Three times three is nine. Hence, it is said: "[Of the influences on the] nine indicator[-levels], those at the surface are yang [influences], those in the depth are yin [influences], and those in the center are stomach influences."

Yü Shu: In each section there are three indicator[-levels]. Those at the surface represent the palaces. Those in the depth represent the depots. Those in the center represent the [movement in the] vessels of the central burner. Take, for example, the inch-opening. The surface represents a palace, the depth represents a depot, and the center represents the central burner. All the others are used accordingly.
Hsü Ta-ch'un: According to the *Su*[*-wen* treatise], "San pu chiu hou lun" 三部九候論, the "three sections" point to an upper section, a central section, and a lower section [of the entire body]. The "nine indicators" include the vessel movements at the two [sides of the] forehead as "heaven of the upper section," the vessel movements at the two [sides of the] jaws as "earth of the upper section," and the vessel movements in front of the ears as "man of the upper section"; the hand-great-yin [conduit] as "heaven of the central section," the hand-yang-brilliance [conduit] as "earth of the central section," and the hand-minor-yin [conduit] as "man of the central section"; and the foot-ceasing-yin [conduit] as "heaven of the lower section," the foot-minor-yin [conduit] as "earth of the lower section," and the foot-great-yin [conduit] as "man of the lower section." Here [in the *Nan-ching*], the inch, the gate, and the foot constitute the three sections, and the surface, center, and depth [of each of them] represent the nine indicator[-levels]. That is entirely different. Obviously, in the *Nei-ching* various methods [are discussed] to examine the [movement in the] vessels. But the *Nan-ching* focuses on the inch-opening exclusively. Here then seems to be an attempt to completely integrate the [diversity of] the diagnostic methods of the [*Nei-*]*ching*. There must have been a separate tradition which cannot be criticized as entirely wrong.[9] Thus, [the author] has taken over the text of the [*Nei-*]*ching* in order to elucidate the meaning of that [separate tradition], because everything is supposed to have its origin in the [*Nei-*]*ching*.
Liao P'ing: The following text is identical with that of the [*Nei-*]*ching*. But by employing the [idea of the] three sections of the [*Nei-*]*ching* and by changing it [to indicate] inch, gate, and foot, and by employing the [idea of the] nine indicators and interpreting them as referring to the images of the [movement in the] vessels, the ancient methods have been discarded entirely. The discussion focuses exclusively on examinations to be carried out at both hands. This is one of the great crimes of this book.
(8) *Ting Te-yung:* The inch-openings of both hands constitute the

upper section. The inch-exterior [section] masters the head; the inch-interior [section] masters the central part of the chest. All [the afflictions of] the head [can be felt] under the first finger [with] the front and the back [half of the finger] revealing the [same] illnesses.[10] The pattern is the same for the left and right [hands of the patient].

Yang: The so-called [region] above the diaphragm is the upper burner.

(9) *Ting Te-yung:* [That] refers to the two gates of the left and right [hands]. The front half of the second finger tells about [the region] below the diaphragm. The back half masters [the region] above the navel. The [pattern] is the same for the left and right [hands of the patient].

Yang: The so-called [region] below the diaphragm is the central burner.

(10) *Ting Te-yung:* The lower sections are the two foot[-sections] of the left and right [hand]. The front half of the third finger masters the illnesses below the navel; the back half indicates illnesses down to the feet.

Yang: The so-called [region] below the navel to the feet is the lower burner.

(11) *Ting Te-yung:* The character *tz'u* 刺 ("apply the needles") should be the character *tz'u* 次 like in *tz'u-ti* 次弟 ("sequence", "series"). This [line here speaks of] an examination of the three sections, each of which has an interior and an exterior [subsection]. They master the presence of illnesses from head to feet. Hence, one knows that the character *tz'u* 刺 represents a mistaken transmission.

Yang: Anybody who uses needles must carefully examine the nine indicator[-levels] in the three sections for the whereabouts of an illness. Only then should he apply the needles according to the origin of the respective [ailment].

(6)–(11) *Hsieh Chin-sun:* This paragraph must be a mistaken abridgment of the words given as an answer to the sixteenth difficult issue. They are superfluous here. The ten characters *mai yu san pu chiu hou ko ho chu chih* 脈有三部九候各何主之 can be omitted. With regard to [the phrase] *shen erh tz'u chih* 審而刺之, Mr. Chi T'ien-hsi has said: If one is about to investigate the movement in the vessels and [discovers] that it has been hit by an illness, one must conduct a careful examination. Hence, [the *Nan-ching*] states *shen erh tz'u chih. Tz'u* means that the movement has been hit.

Tamba Genkan: Ever since Yang's commentary [was written], the meaning of this paragraph was interpreted as a matching of the three sections of the left and right [hand] with the palaces and depots. However, such a doctrine does appear neither in the *Nan-ching* nor in the *Nei-ching*. It originated, in fact, from the treatise "Liang shou liu mai so chu tsang fu yin yang ni shun" 兩手六脈所主藏府陰陽逆順 of the *Mai-ching* 脈經.

(12)–(15) *Ting Te-yung:* As to [the question,] "when [a person] suffers from long-term accumulations, can this be known by feeling the vessels," all the five depots and six palaces [may] have accumulations. Here, [the text] says that "an accumulation of influences is present in the right side of the body." [In that case] a vessel [movement associated with the] lung should appear. If in that case such a vessel [movement] does not appear, it is nevertheless present, but in the depth and subdued. Let us take a closer look at the meaning of the [*Nan-*]*ching* here. [When the movement in] the vessels is at the surface, it proceeds above the flesh. [When the movement in] the vessels is in the depth, it proceeds below the muscles. When it is at the surface and proceeds above the flesh with irregular frequency and [occasional] stops, that is called "knotty." When it is in the depth and proceeds below the muscles, at times coming up, that is called "subdued." A subdued [movement indicates] that the depots suffer from a *chi* 積 accumulation of [influences; a movement that is] at the surface and knotty indicates that the palaces suffer from a *chü* 聚 accumulation. The three sections of both hands have [vessel movements] appearing at the surface or in the depth, knotty or subdued. Here, the [*Nan-*]*ching* refers to the vessel [movement associated with the] lung to discuss this issue.

Yang: [A movement that] is relaxed and repeats its arrival with occasional stops is called "knotty."

Yü Shu: A "knotty" [movement in the] vessels indicates lumpy accumulations. The respective vessel movement stops occasionally; it occurs with low frequency and may return to move backward. Hence, it is called "knotty."

(12) *Hua Shou:* It is not clear where the following questions and answers belong. Some have said they are part of the seventeenth difficult issue. Some have [interpreted them as] answers to the [question] "will continue for years and months without remission."

(20) *Ting Te-yung:* If the heart has some [reason to] ponder, [the

movement in its] vessel will also be knotty. If the heart has no [reason to] ponder, if no illness is present internally or externally, and if [the movement in] the respective vessel is still subdued and knotty, in that case the form has no illness, but the vessels display an illness. Hence, one knows that death [must follow].

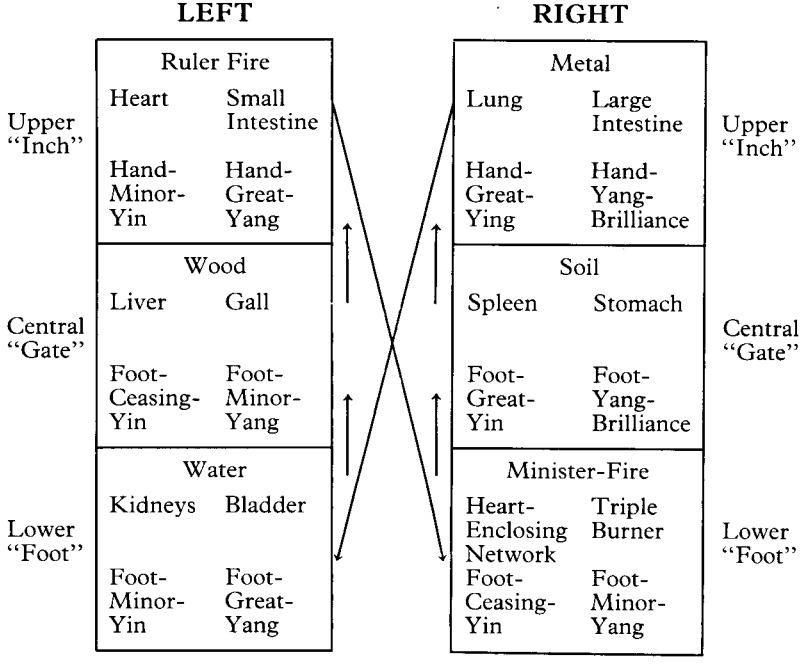
(19)–(20) *Yeh Lin:* In case of a specific illness there must be a specific [movement in the] vessels. If accumulations are present internally, the [movement in the] vessels must be subdued and knotty. If a chronic illness is located in the external [sections of the body, the movement in the] vessels must be at the surface and knotty. If one observes a subdued and knotty [movement in the] vessels or one that is at the surface and knotty, while no symptoms [are present corresponding to movements in the vessels that are] subdued and knotty or at the surface and knotty, respectively—or if one observes symptoms [associated with movements in the vessels that are] subdued and knotty or at the surface and knotty, respectively, while no [movement in the] vessels is present that is subdued and knotty or at the surface and knotty—these are so-called [situations where] the [movement in the] vessels does not correspond to the illness, or where the illness does not correspond to the [movement in the] vessels. Now, if the illness and the [movement in the] vessels do not correspond, the true influences have left [the depots and conduits] already; the blood vessels are no longer linked up with each other. Hence, [the text] speaks of "death." Whenever illness and [movement in the] vessels do not correspond to each other, these are always indications of [imminent] death. One need not wait for accumulations to draw this [conclusion].

Notes

1. The Chinese wording here could indicate a belief in the passage (*hsing* 行) of individual vessels through the wrist. Thus, the last sentence could also be translated as: "'At the surface' [means that] the vessel passes above the flesh." However, in accordance with the preceding and following passages, I have preferred a rendering indicating a concept of one vessel with several levels and sections. This, of course, should not exclude the concept of various conduits passing through the arms and wrists. The question (to which I shall return in note 2) is whether the movement in a single vessel was investigated for diagnostic purposes, or whether separate vessels were pressed to assess the

movement of the influences through each of them. It is rather difficult to assume that the author(s) thought that a single vessel could change its position from the depth below the muscles to the surface above the flesh, or that the movement could cease in one vessel for some extended period and appear in another vessel. These would be logical consequences if one were to apply the multi-vessel concept here. See also difficult issue 1.

2. The first section of this difficult issue (sentences 1 through 5) once again offers an innovative diagnostic pattern using terms from the *Nei-ching* but supplying them with a very different meaning. A comparison with the *Su-wen* treatise "San pu chiu hou lun" 三部九候論 appears in Hsü Ta-ch'un's commentary on sentence 6 and need not be repeated here. Yet the pattern developed in the first section of this difficult issue is only hinted at. If Yü Shu is correct in his commentary on sentence 4, the data provided can be put into tabular form as follows:



This pattern displays a relatively high level of theorization, and it is not clear whether the author(s) believed in the actual presence of the individual conduits in the respective sections or whether—on the basis of systematic correspondence—the terms "great-yang," "minor-yin," and so on indicate the kinds of movement in one single vessel (as outlined in difficult issue 7,

sentences 1 through 6). With this schema, which appears to transcend all previous patterns, an apex was reached in the process of supplying vessel diagnosis at the wrist with a theoretical foundation. Both the yinyang associations of the six depots and six palaces and their mutual relationships on the basis of the Five Phases doctrine appear to have been taken into account. Although not stated explicitly by the text of the *Nan-ching*, here for the first time it may have been realized that the left hand and the right hand offer different information. The rationale given for the allocation of the individual conduits in one of the six sections followed the mutual generation order of the Five Phases; the latter was abstracted here to such a degree that Liao P'ing, the conservative commentator in favor of what he considered the more down-to-earth argumentation in the *Nei-ching*, denounced this first section as "empty talk" (see his commentary on sentence 3).

The second section appears to integrate the patterns outlined in difficult issues 1 through 4. After reading the question in sentence 6 one might expect, as an answer, a complicated summary of all the diagnostic data that can be obtained from the three cross-sections and nine longitudinal levels (as outlined in the early difficult issues). Yet the response that actually follows could be called incomplete. It may have been intended merely as a concluding statement, omitting the details which any interested reader could fill in by himself. Katō Bankei concluded that this section should be considered as difficult issue 3.

The third section, finally, appears out of place here. Various commentators have suggested that it originally may have been part of difficult issue 17 or some other treatise.

3. This statement contradicts the same author's commentary on sentence 2.

4. These are the nine classes of ancient Chinese literature or philosophy.

5. "Above the gate" does not refer here to the inch-section but to the gate itself. *Kuan shang* 關上 could also be rendered here as "on the gate."

6. Chao Chi-tsung's dates are unknown. He is the author of a medical treatise entitled *Ju-i ching-yao* 儒醫精要.

7. Ch'eng-shu 誠叔 is the *tzu* name of Wang Tsung-cheng 王宗正, the author of the *Nan-ching shu-i* 難經疏義.

8. In the Confucian classic *Kuo-yü* 國語, chapter "Chou-yü hsia 周語下," it is said: "The hearts of the many may erect city walls; the mouths of the many may melt metal."

9. Liao P'ing commented on this assumption: "[Diagnosis] was transferred to the two inch-openings because head and feet of females cannot be examined. There was no ancient book [relating such a tradition]. This is self-evident from an analysis of the [*Pei-chi*]*ch'ien-chin* [*yao-fang*] 備急千金要方 and from the *Wai-t'ai* [*pi-yao*] 外臺秘要."

10. Here and below, Ting Te-yung introduces a concept which further complicates vessel diagnosis at the wrist by subdividing each of the three sections into one "front" and one "back" subsection, respectively, the movements in which can be felt under the front half and back half of each of the three fingers used for diagnosis. "Front" indicates the subsection facing the palm; "back" indicates the subsection facing the elbow.

THE NINETEENTH DIFFICULT ISSUE

十九難曰(一)經言脈有逆順男女有常而反者何謂也(二)然男子生於寅寅爲木陽也(三)女子生於申申爲金陰也(四)故男脈在關上女脈在關下(五)是男子尺脈恆弱女子尺脈恆盛是其常也(六)反者男得女脈女得男脈也(七)其爲病何如(八)然男得女脈爲不足病在內(九)左得之病則在左右得之病則在右隨脈言之也(十)女得男脈爲太過病在四肢(十一)左得之病則在左右得之病則在右隨脈言之此之謂也

The nineteenth difficult issue: (1) The scripture states: The [movement in the] vessels may be contrary to or in accordance with [the proper course of influences]. In males and females it may be regular[1] or in contrast [to what is regular]. What does that mean?

(2) It is like this. A male child is born in a *yin* [month]; a yin [month is associated with the phase of] wood, and that is yang. (3) A female child is born in a *shen* [month]; a shen [month is associated with the phase of] metal, and that is yin. (4) Hence, in males [a strong movement in] the vessels appears above the gate; in females [a strong movement in the] vessels appears below the gate. (5) Therefore, if in males the [movement in the] vessels is constantly weak in the foot[-section], or if in females the [movement in the] vessels is constantly full in the foot [-section], that is their regular condition. (6) In a situation that is in contrast to [such a regular condition], a male's vessels display a female [movement, or] a female's vessels display a male [movement].

(7) What kinds of illness does that indicate?

(8) It is like this. If a male's vessels display a female [movement, that indicates that the yang influences are] not enough, and that the illness is situated in the internal [parts of the body]. (9) [In this case] an illness which is felt in the left [hand] is, in fact, located in the left [side of the body], and an illness which is felt in the right [hand] is, in fact, located in the right [side of the body. The illness] can be determined in accordance with the [actual symptoms displayed by the] vessels. (10) If a female's vessels display a male [movement, that indicates that the yang influences] greatly exceed [their normal limits], and that the illness is situated in the four extremities. (11) [In this case, too,] an illness which is felt in the left [hand] is, in fact, located in the left [side

of the body], and an illness which is felt in the right [hand] is, in fact, located in the right [side of the body. The illness] can be determined in accordance with the [actual symptoms displayed by the] vessels. This is [what is] meant by all the [terms mentioned initially].[2]

COMMENTARIES

(1) *Hua Shou: Heng* 恆 ("regular") stands for *ching* 經 ("constant"). *Ni shun* 逆順 ("contrary to or in accordance with [the proper course of influences]") means that [a movement in the vessels] that is proper in males is contrary to what is proper in females, and that [a movement] that is proper in females is different from that [which is proper] in males. Still, this [difference] is the normal condition of males and females. *Fan* 反 ("in contrast") means "in contrast to what is normal." *Hsü Ta-ch'un:* If one can feel a [movement in the] vessels, that is *shun* 順 ("in accordance with what is regular"). If one cannot feel a [movement in the] vessels, that is *ni* 逆 ("contrary to what is regular"). Heng 恆 ("regular") stands for *ch'ang* 常 ("regular"). That is to say, [the movement in the vessels follows] constantly a specific pattern. "In contrast" means that strength and weakness of the [movement in the vessels in the] upper and lower sections are mutually reversed, as is outlined by the text below. No [corresponding passage] exists in the [*Nei-*]*ching* that could be examined [for comparison].
Katō Bankei: The [movement in the] vessels of females is contrary to [the proper course of influences]; the [movement in the] vessels of males is in accordance with [the proper course of influences]. "In accordance with [the proper course of influences]" implies that the influences are generated in spring and summer, and that they move upward from below. "Contrary to [the proper course of influences]" implies that the influences are generated in autumn and winter, and that they move downward from above. This is meant by "in males and females [the movement in the vessels] may be regular." In his commentary, Hua [Shou] does not distinguish between the meanings of *ni shun* 逆順 ("contrary to or in accordance with [the proper course of influences]") and of *fan* 反 ("in contrast to [the regular condition of males and females]"). Thus, he missed the meaning of this dialogue. How is that? In the question of this difficult issue, ni shun and fan carry two [different] meanings. The answers repeat this differentiation. Students should consider that.

Liao P'ing: This difficult issue discusses differences in the [movement in the] vessels of males and females. All the five apocryphal writings have followed its [argumentation]. The [movement in the] vessels of males and females are not contrary to each other. This is an erroneous statement.

(2)–(3) *Hua Shou:* This is an investigation of the beginning of living beings which is clad in a discussion of male and female, of yin and yang. Mr. Chi [T'ien-hsi] has said: "All living beings originate in the *tzu* 子 [month]."[3] The tzu [month] is the beginning of all things. From the tzu [date, the process of generation] is carried on for males to the left for thirty [years] in the [calendrical] cycle, until it reaches the *ssu* 巳 [date]. For females it is carried on to the right for twenty [years] until it too reaches the ssu [date. That is the number [of years] at which males and females marry. When pregnancy [begins] in a ssu [month], for males it takes ten months in the cycle to the left; birth occurs in the *yin* 寅 [month]. The yin [month is associated with the phase of] wood and with yang. For females, [pregnancy] takes ten months in the cycle to the right. Birth occurs in the *shen* 申 [month]. The shen [month is associated with the phase of] metal and with *yin* 陰. Mr. Hsieh [Chin-sun] has said that the yin 寅 [month] is wood, and wood generates fire. Fire, then, is generated in the yin 寅 [month] and its nature is to send its flames upward. Hence, in males [a strong movement in] the vessels appears above the gate. The shen 申 [month] is metal, and metal generates water. Water, then, is generated in the shen [month] and its nature is to flow downward. Hence, in females [a strong movement in] the vessels appears below the gate. My own opinion is that yang bodies are light and clear and that they ascend to the way of heaven. Hence, in males [a strong movement in] the vessels appears above the gate. Yin 陰 bodies are heavy and turbid; they descend to the ways of earth. Hence, in females [a strong movement in] the vessels appears below the gate. That is the normal situation in males and females.

Katō Bankei: This is the answer to the first of the two issues raised. It says that it is natural for males and females to be distinguished by [movements in the vessels that are, in the case of females,] contrary to and, [in the case of males,] in accordance with [the proper course of influences]. The *yin* 寅 [month] is wood; it is yang. That is to say, with the beginning of the yin 寅 month, all the influences start to rise from the earth, and the vital influences of all things are in the upper realm. The six branches from *yin* 寅 to *wei* 未 match [the six months of] spring

and summer; they are all yang. The *shen* 申 [month] is metal; it is *yin* 陰. With the beginning of the shen [month], the yang influences descend and the yin influences begin to dominate. All the vital influences of the many kinds [of beings] now enter the earth. The six branches from *shen* 申 to *ch'ou* 丑 match [the six months of] autumn and winter; they are all yin 陰. All [earlier] authors have too closely adhered to the statements [in the *Nan-ching* referring to] the yin 寅 and shen 申 [months only]. One should not follow them.

Tamba Genkan: "The [movement in the] vessels may be contrary to or in accordance with [the proper course of influences]" means that there are [movements in the] vessels which are in accordance with [what is proper for] males and contrary to [what is proper for] females, and that there are [movements in the] vessels which are in accordance with [what is proper for] females and contrary to [what is proper for] males.... The [chapter] "Fan lun hsün" 氾論訓 of the *Huai-nan tzu* 淮南子[4] says: "According to the rites [a man] marries with thirty." And the commentary adds: "[A man] marries at the age of thirty because both [males and females] are born in the *tzu* 子 [period] when yin and yang are not yet differentiated. Beginning with the tzu [period], males count leftward [in the calendrical cycle] and proceed through thirty [years] to reach the *ssu* 巳 [period]. Females [also] begin with the tzu 子 [period], count rightward, and proceed until age twenty when they, too, reach the ssu 巳 [period]. Then they enter a union as husband and wife. Hence, the sages followed this [pattern] when they established the rites. They let males become thirty before they marry, and they let females become twenty before they enter matrimony. For a male child [resulting from their union,] counting starts from the ssu [month] to the left and proceeds through ten [months] until the *yin* 寅 [month]. Hence, a [male] person is born, after ten months, in a yin 寅 [month], and the counting of a male's [years of life] starts from yin 寅. For a female child, counting starts from the ssu 巳 [month] to the right until the *shen* 申 [month] is reached. [A female person,] too, is born after ten months, but in a shen [month]. Hence, the counting of a female's [years of life] starts from shen." The *Shuo-wen* 說文 states: "*Pao* 包 reflects pregnancy. It has [the character] *ssu* 巳 in its center. This is the image of a still formless child. The original influences begin to emerge at the *tzu* 子 [month]. Tzu is when man is born. Males proceed to the left for thirty, females proceed to the right for twenty [years]. Both then arrive at ssu. They become husband and wife.

Pregnancy begins in a ssu [month]. In the ssu [month] a child [is conceived which] is born after ten months. For males [this process of birth] begins at the ssu [month] and ends at the *yin* 寅 [month]; for females it begins at the ssu [month] and ends at the *shen* 申 [month]. Hence, the years of life of males begin with yin 寅; the years of life of females begin with shen."

Liao P'ing: These statements originate from the [chapter] "Fan lun hsün" 氾論訓 of the *Huai-nan[tzu]* 淮南子. The *Nei-ching* has no such text. From the fact that [the *Nan-ching*] quotes many statements from Han Confucians, the *Huai-nan[-tzu]*, master Tung [Chung-shu] 董仲舒, Hsü [Shen] 許愼, and Cheng [Hsüan] 鄭玄, Tamba [Genkan] concluded that it appeared rather late.[5] That is correct.

(4)–(5) *Ting Te-yung:* When the [text here] speaks of the [movement in the] vessels in the foot[-section] of males and females, it [refers to] root and basis of yin and yang. "Contrary to or in accordance with [the proper course of influences]" means that yang [influences] are held while yin [influences] come to life, and that yin [influences] are held while yang [influences] come to life. The three yang start their existence at "spring begins." That is [the date] when the *yin* 寅 [period] commences. Hence, [the text] states: "A male is born in the *yin* 寅 [period], which is wood and yang." The three yin are generated at "autumn begins." In the seventh [month] the shen [period] commences. Hence, [the text] states: "A female is born in the shen [period], which is metal and yin." The influences of a male child begin [their existence] in the minor-yang [period]; they peak in the great-yang [period]. That is why in males the [movement in the] vessels in the foot[-section] is constantly weak, while the [movement in the] vessels in the inch[-section] is strong.[6] The influences of a female child begin [their existence] in the great-yin [period]; they peak in the ceasing-yin [period]. In females the [movement in the] vessels in the foot[-section] is at the surface, while it is in the depth in the inch [-section]. Hence, [the text] states: "In males [a strong movement in] the vessels appears above the gate; in females [a strong movement in] the vessels appears below the gate."

Yang: In males yang influences abound; hence, the [movement in the] foot[-section of the] vessels is weak. In females yin influences abound; hence, the [movement in the] foot[-section of their] vessels is strong. That is a normal condition.

Li Chiung: The influences of a male child begin [their existence] in the

minor-yang [period]; they peak in the great-yang [period]. The arrival of minor-yang [influences] is at times strong, at times minor, at times short, at times extended. That is [reflected by] the hexagram *fu* 復䷗ ("return") of the *I*-[*ching*] 易經. The first yang resides in the foot-section.[7] The arrival of the yang-brilliance [influences] is at the surface, strong, and short. That is [reflected by] the hexagram *lin* 臨䷒ ("approach") of the *I*-[*ching*]. The second yang resides in the gate-section. The arrival of the great-yang [influences] is vast, strong, and extended. That is [reflected by] the hexagram *t'ai* 泰䷊ ("extreme") of the *I*[-*ching*]. The third yang resides in the inch-section. The three yang grow from the earth; hence, the [movement in the] vessels of a male is [marked by] abundance in the inch[-section] and by weakness in the foot[-section]. The influences of a female child begin [their existence] in the great-yin [period]; they peak in the ceasing-yin [period]. The arrival of the great-yin [influences] is tight, strong, and extended. That is [reflected by] the hexagram *kou* 姤䷫ ("meeting") of the *I*[-*ching*]. The first yin resides in the inch-section. The arrival of the minor-yin [influences] is tight, fine, and slight. That is [reflected by] the hexagram *tun* 遁䷠ ("retreat") of the *I*[-*ching*]. The second yin resides in the gate-section. The arrival of the ceasing-yin [influences] is in the depth, short, and generous. That is [reflected by] the hexagram *pi* 否䷋ ("stoppage") of the *I*[-*ching*]. The third yin resides in the foot-section. The three yin are generated by heaven; hence, the [movement in the] vessels of a female is [marked by] depth in the inch [-section] and by abundance in the foot[-section].

(6)–(11) *Ting Te-yung:* When [the text] states that if a male's vessels display a female [movement,] that is "not enough," it means that the yin [influences] are not enough. Hence, yang [influences] enter and seize [their location]. Hence, the yang [influences] do not appear at the inch-opening but, in contrast [to what is proper], they appear in the foot-interior [section]. The yin influences master the interior; [here] they are not enough. Hence, one knows that the illness is situated in the internal [parts of the body]. When a female's vessels display a male [movement,] that indicates a [movement] greatly exceeding [its normal limits]. When the illness is situated in the four extremities, the [movement in the] vessels in the foot[-section,] which originally is at the surface, is now, in addition, apparent in the inch[-section]. That is called "greatly exceeding [its normal limits]." The yang [influences] control the exterior; hence, the illness is situated in the four extremities. If

one determines [the location of an illness] according to the [movement in the] vessels [felt] in the left or right [hand], the illness is in the left [side of the body] when one feels the [respective movement] in the left [hand]; the illness is in the right [side of the body] when one feels [the respective movement] in the right [hand].

Chang Shih-hsien: From the *yin* 寅 [month] to the *wu* 午 [month] is the time of spring and summer, when water generates wood. Then, in a normal situation, the inch[-section] of males abounds [with influences] while their foot[-section is marked by] weakness. From the *shen* 申 [month] to the *tzu* 子 [month] is the time of autumn and winter, when metal generates water. Then, in a normal situation, the foot[-section] of females abounds [with influences] while their inch[-section is marked by] weakness. Thus, if one does not neglect [a lifestyle in] accordance with the ascend and descend of yin and yang, that would be a normal course. If one acts contrary [to the requirements of the seasons], a male's vessels will display a female [movement, that is to say,] in spring and summer a [movement appears in the] vessels that [should appear only] in autumn and winter. Or, a female's vessels will display a male [movement, that is to say,] in autumn and winter [a movement appears in] the vessels that [should appear only] in spring and summer. If a male's vessels display a female [movement, this indicates that the yang influences are] not enough. That is, in spring and summer [one feels a movement in the] vessels [which is characteristic] of autumn and winter. In spring and summer all things come to life and grow. Hence, the [movement in the vessels of the] inch[-section] should be [marked by] abundance while the [movement in the vessels of the] foot[-section should be marked by] weakness. Here, in contrast, abundance marks the foot[-section] and weakness marks the inch [-section]. This indicates that the water of the kidneys [has become] evil [in that it] has overcome the fire of the heart. The yang influences are not enough. They cannot [stimulate] birth and growth. The illness is in the internal [parts of the body]. If a female's vessels display a male [movement], this means that in autumn and winter one feels [a movement in] the vessels [which is characteristic] of spring and summer. In autumn and winter all things are collected and stored away. Hence, the [movement in the vessels in the] foot[-section] should be [marked by] abundance, while the inch[-section should be marked by] weakness. Here, in contrast, abundance marks the inch[-section] and weakness marks the foot[-section]. This indicates that the depletion fire[8]

abounds while the water of the kidneys is exhausted. The yang [influences have turned] evil [in that they] greatly exceed [their normal limits]; they cannot be collected and stored away. The illness is in the external [parts of the body].

Liao P'ing: A difference in the manifestation of illness in males and females appears only at their reproductive openings. In every other aspect they are identical. The *Nei-ching* does not discuss different diagnostic patterns for males and females. With such a theory this book can no longer honor the ancient [diagnostic] patterns. If the examination is to be carried out with but one finger, why should there be the difference between foot- and inch-section? The overall fabrication intended here is an absorption of the three sections into the two inch[-sections of the two hands]; the differences between males and females is used as illustrative material. But if the skin exists no longer, how could the hair remain at its place? The best remedy would be to delete all this with a single stroke of one's pen!

(8)–(11) *Katō Bankei:* This is the second answer. This section discusses how greatly excessive or insufficient [influences] are responsible for [illnesses in] heart and lung, as well as in kidneys and liver; it refers to unilateral depletion or repletion of the [protective] influences or of the blood. When [the text] says: "A male's vessels display a female [movement]," with a weak [movement appearing] in the inch[-section] while the foot[-section] is full, that can be compared to the failure of yang influences to rise in spring and summer when they remain, instead, down in the earth. In this case the yin has a surplus while the yang does not have enough. Hence, the illness is located in the internal [section of the body]. This is to say that the yin section is stronger [than the yang section]. "If a female's vessels display a male [movement, this indicates that the yang influences] greatly exceed [their normal limits]"—[in this case] the inch[-section] is full while the [movement in the] foot[-section] is weak. That is to say, the yin does not have enough and the yang has a surplus. This can be compared to the failure of the yang [influences] to descend in autumn and winter when they stay above the earth. Hence, the sections of heart and lung dominate. The first "left" and "right" refer to the position of the [movement in the] vessels; the second "left" and "right" refer to the depot sections.

(10) *Liao P'ing:* This kind of talk is not even worth a contradiction.

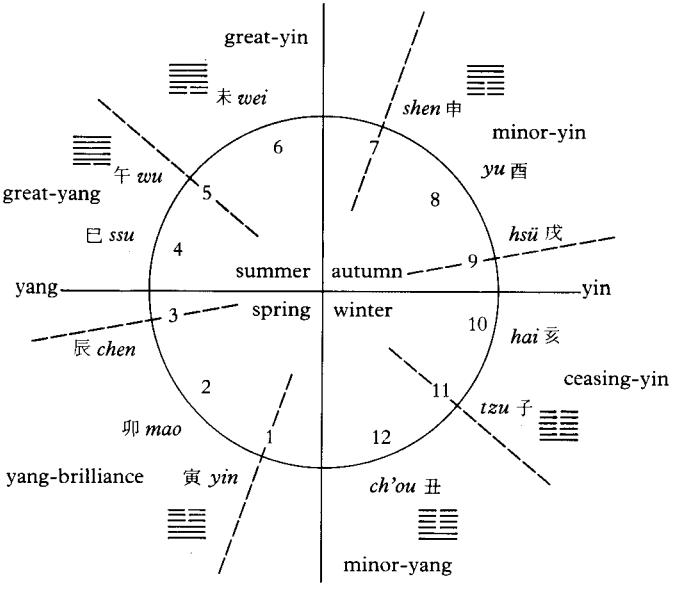
(11) *Liao P'ing:* If such differences did in fact exist between males and females, not a single medical pattern could be [applied to both sexes] alike.

NOTES

1. Later editions have *heng* 恆 instead of *ch'ang* 常.

2. This difficult issue is based on the innovative assumption that the movement in the vessels of males and females is different. Hence, these differences have to be taken into account during an examination. The theoretical rationale in sentences 2 and 3 corresponds to the calendrical cycle of the Twelve Earth Branches (*ti-chih* 地枝). The application of this pattern is outlined by various commentators below.

3. *Tzu* 子 is the month of winter solstice. The following calculations are based on the pattern of the cycle of the Twelve Earth Branches:



4. The *Huai-nan-tzu* is supposed to have been compiled in the second century B.C. by Liu An 劉安 (d. 122 B.C.) or scholars close to him.

5. Tung Chung-shu (second century B.C.); Hsü Shen (d. A.D. 120?); Cheng Hsüan (127–200).

6. The text has *yang* 陽 instead of *ch'iang* 强.

7. Unbroken lines are categorized as yang; broken lines as yin. The three bottom lines of the hexagrams are considered here to reflect the three sections (i.e., foot, gate, and inch).

8. *Hsü-huo* 虛火 ("depletion fire") is the term used to indicate a condition in which heat in the body results from a depletion of yin influences.

THE TWENTIETH DIFFICULT ISSUE

二十難曰(一)經言脈有伏匿伏匿於何藏而言伏匿耶(二)謂陰陽更相乘更相伏也(三)脈居陰部而反陽脈見者爲陽乘陰也(四)脈雖時沉濇而短此謂陽中伏陰也(五)脈居陽部而反陰脈見者爲陰乘陽也(六)脈雖時浮滑而長此謂陰中伏陽也(七)重陽者狂重陰者癲(八)脫陽者見鬼脫陰者目盲

The twentieth difficult issue: (1) The scripture states: The [movement in the] vessels may be hidden and concealed. In which depot could [influences] be hidden and concealed so that one may speak of them as being hidden and concealed?

(2) It is like this. [The statement referred to] implies that yin and yang [influences] seize each other's [proper section], and that yin and yang [influences may] hide in each other. (3) A [yin movement in the] vessels resides in the yin section. If, in contrast, a yang [movement in the] vessels appears here, this indicates that yang [influences] have seized the yin [section]. (4) But if [that movement in the yin] vessels is at times deep, rough, and short, this indicates that yin [influences] lie hidden among the yang [influences]. (5) A [yang movement in the] vessels resides in the yang section. If, in contrast, a yin [movement in the] vessels appears here, this indicates that yin [influences] have seized the yang [section]. (6) But if [that movement in the yang] vessels is at times at the surface, smooth, and extended, this implies that yang [influences] lie hidden among the yin [influences]. (7) A doubling of the yang [influences results in] madness; a doubling of the yin [influences results in] falling sickness. (8) When the yang [influences] are lost, one sees demons; when the yin [influences] are lost, one's eyes turn blind.

COMMENTARIES

(1) *Hsü Ta-ch'un:* No [corresponding text exists in the *Nei-ching* that could be] examined [for comparison with] the "statement from the scripture" quoted here. "Hidden and concealed" means that [a specific movement in the] vessels cannot be perceived at its proper location but is, in contrast, stored away in another section and can be perceived there.

(2)–(3) *Ting Te-yung:* The [yin and yang] sections referred to here are not simply the inch[-section] as yang and the foot[-section] as yin. Speaking in terms of "in front" and "behind," the inch represents the yang section while the foot represents the yin section. But speaking in terms of "above" and "below," the [section] above the flesh constitutes the yang section while the [section] below the flesh constitutes the yin section. Here, [an example is given of] a depletion of yin influences, [that is to say, a situation in which yin influences] are not enough, [so that] yang [influences] enter and seize [their section]. Hence, a yang [movement in the] vessels appears in the yin section.[1] When this [movement in the] vessels is at times deep, rough, and short, this indicates that yin [influences] lie hidden among the yang [influences].

Yang: That is to say, the [movement to be felt in the] foot [-section] is at the surface, smooth, and extended.

Hua Shou: "To seize" is used here in the sense of "to climb on and ride in a car." "To lie hidden" is used here in the sense of "soldiers lying in ambush."

Liao P'ing: Here, [on the one hand,] the appearance of the [movement in the] vessels is differentiated according to yin and yang, and [on the other hand,] the sections [where these movements appear] are differentiated according to yin and yang. When a yang [movement in the] vessels appears in the yin section, that is considered to be "hidden and concealed." That is, the yin section has a yin [movement in the] vessels as its resident, and the yang [movement in the] vessels of the yang section is considered as a separate item. When [the latter] leaves the yang section and arrives at the yin section, the yin [movement in the] vessels fears it and retreats. This kind of talk is, indeed, completely ignorant of the principles of the [movement in the] vessels!

(4)–(5) *Ting Te-yung:* In the inch-opening and above the flesh, [a movement of influences] occurs from time to time that is in the depth, rough, and short.

Yang: [The movement of the influences] in the foot [-section] is entirely at the surface, smooth, and extended. However, from time to time it appears in the depth, rough, and short. Hence, [the text] states: "Yin [influences] lie hidden among the yang [influences]." [The movement that appears in the] inch-opening and in the gate [-section is permanently] in the depth, short, and rough.

Hsü Ta-ch'un: That is to say, even though the yang influences have

seized the yin [section], still yin [influences] lie hidden among the yang [influences].

(6) *Ting Te-yung:* If the [movement in the] vessels in the inch-opening and below the flesh appears occasionally at the surface, smooth, and extended, this indicates that yang [influences] lie hidden among the yin [influences].

Yang: The [movement in the] inch- and gate[-sections appears] entirely in the depth, short, and rough. But from time to time it is at the surface, smooth, and extended. Hence, [the text] states: "Yang [influences] lie hidden among the yin [influences]."

(7)–(8) *Ting Te-yung:* "A doubling of the yang [influences results in] madness"—that is to say, if the [movement in the] vessels is at the surface, smooth, and extended—and if it is, in addition, replete and frequent—[the patient] will talk madly of great affairs. He will perceive himself to be in a high position and to have wisdom like a sage. He will madly overstep [propriety] and he will take off his clothes. The [statement,] "when the yin [influences] are lost, one's eyes turn blind," [means] that suddenly one loses one's ability to see something. Hence, [the text] speaks of "blindness." Here *mang* 盲 ("blind") equals *huang* 荒 ("empty", "barren"). "A doubling of the yin [influences results in] falling sickness": Here *tien* 癲 ("falling sickness") stands for *chüeh* 蹶 ("to fall"). "When the yang [influences] are lost," the patient will see demons in the dark. That is why the [*Nan-*]*ching* says: "A doubling of the yang [influences results in] madness; a doubling of the yin [influences results in] falling sickness. When the yang [influences] are lost, one sees demons; when the yin [influences] are lost, one's eyes turn blind."

Yang: "A doubling of the yang [influences]" indicates a concentration of yang influences in the upper [section]. That is to say, [the movement in the vessels] in front of the gate is at the surface, smooth, and extended. At the same time it is replete and vigorous. In addition, it is panting and frequent. That is called "a doubling of the yang [influences]." "A doubling of the yin [influences]" refers to a [movement] in the foot[-section] that is in the depth, short, and rough, and, furthermore, full and replete. That is called "a doubling of the yin [influences]." "When the yang [influences] are lost" [refers to an] absence of yang influences. That is to say, [the movement in the vessels] in front of the gate is very fine and slight. Hence, one's vision is

blurred and one sees demonic beings. "When the yin [influences] are lost" refers to a very slight and fine [movement] in the foot[-section]. The yin [influences] are the essential influences. When the essential influences are lost, blindness results. The expressions mang 盲 ("blind") and *t'o* 脫 ("lost") stand for *shih* 失 ("to lose"). That is to say, one has lost yin or yang influences.

Yü Shu: The inch-opening is termed yang. Here, a yang [movement in the] vessels appears that is [increased] more than threefold. Hence, [the text] speaks of a "doubling of yang." The resulting illness is madness and delusion. [The patient] perceives himself to be in a high position and to have wisdom like a sage. He will climb on high locations and start singing. He will take off his clothes and run around [in this condition]. He will use insulting language regardless of whether he meets relatives or strangers. Hence, [the text] speaks of "madness." The foot[-section] is termed yin. [Here] a double yin [movement] appears in the foot[-section of the] vessels. Hence, [the text] speaks of a "doubling of yin." The resulting illness is called "falling sickness." That is to say, [the patient] falls down on the earth, has his eyes closed, and does not wake up. When the yin peaks, the yang returns. Hence, after a long time [the respective person] will wake up again. Hence, one speaks of *tien* 癲. This [term] corresponds to contemporary expressions like *t'ien-tiao* 天弔 ("visitations by heaven"). Man is endowed with yin and yang [influences]. When the yin and yang [influences] are balanced, [his entire organism] is adjusted. Here, the yin influences are lost and only the yang influences are present in abundance. The five depots belong to the yin. The five depots transmit the [protective] influences and the blood to pour them [wherever they are needed]. Above, they provide nourishment to the eyes. Here, the yin influences are lost. The influences of the five depots cannot provide nourishment to the eyes. Hence, the eyes turn blind and cannot see anything. Hence, [the text] states: "When the yin [influences] are lost, the eyes turn blind."

Hua Shou: This is a mistaken abridgment of the text of the fifty-ninth difficult issue that has been placed here.

Chang Shih-hsien: When yang [movements appear] in both the foot- and the inch[-sections], that is a "double yang [movement]." When yin [movements appear] in both the foot- and the inch[-sections], that is a "double yin [movement]." Madness is a yang illness; falling

sickness is a yin illness. Demons belong to the yin. One sees them when the yang [influences] are lost. The eyes are the essence of yin; they turn blind when the yin [influences] are lost.

Katō Bankei: Hua [Shou] has stated that this text on madness and falling sickness has been mistakenly abridged from the fifty-ninth difficult issue. In my view that is not so. The discussion there is concerned with illnesses that originate internally, in that an unbalanced repletion of the influences in the depots emerges. Here, yang and yin symptoms occur because one suffers from harm due to cold or heat. These illnesses originate externally. Hence, one sees demons or becomes blind and dies afterwards. Madness and falling sickness as discussed there, [in the fifty-ninth difficult issue, refer to] a loss of the proper influences themselves. Essence and spirit are dispersed; they do not return to their original shelter. Such [a situation] may continue for years without end. How could it [be related to] such dangerous and acute situations as blind eyes or the perception of demons? Students must investigate all this.

(8) *Hsü Ta-ch'un:* When the eyes are supplied with blood, they can see. When the yin [influences] are lost, no blood is available to nourish the eyes. Hence, they will turn blind.

(1)–(8) *Liao P'ing:* In conclusion, the author(s) of this book did not understand the literature, they did not know the principles of the [movement in the] vessels, and when they added a quotation from the text of the [*Nei-*]*ching*, their explanations were all wrong and based on erroneous readings. This difficult issue is particularly meaningless.

Note

1. Ch'ien Hsi-tso has commented that the character *ch'eng* 乘 ("seize") is a mistaken addition here. It seems to be superfluous and I have omitted it.

THE TWENTY-FIRST DIFFICULT ISSUE

二十一難曰(一)經言人形病脈不病曰生脈病形不病曰死何謂也(二)然人形病脈不病非有不病者也謂息數不應脈數也(三)此大法

The twenty-first difficult issue: (1) The scripture states: If a person's [bodily] form has an illness while the [movement in his] vessels has no illness, that implies life. If the [movement in the] vessels has an illness while the [bodily] form has no illness, that implies death. What does that mean?

(2) It is like this. If a person's [bodily] form has an illness while the [movement in his] vessels has no illness, that does not mean that [the movement in his vessels has] no illness; it means that one's breathing frequency does not correspond to the [movement in the] vessels. (3) That is a pattern of great [importance]!

COMMENTARIES

(1) *Ting Te-yung:* This [question refers to the fact that] each of the five depots has [some other entity in the organism] which it controls. The lung controls the [breathing] influences; the heart controls the vessels; the spleen controls the flesh; the liver controls the muscles; the kidneys control the bones. Heart and lung master the breathing and the vessels; thus, they are responsible for the passage of the influences of heaven [through the body]. They must not be hit by evil [influences]. If they are hit by evil [influences], the [frequencies of the] breathing and of the [movement in the] vessels do no longer correspond to each other. Although the [bodily] form has no illness, one should know that death [is imminent]. Kidneys, liver, and spleen control [man's bodily] form; they all are responsible for the passage of the influences of the earth. If they are hit by evil [influences], the form will be injured. If the [movement in the] vessels does not yet display an illness, life [will continue]. Once both the [bodily] form and the [movement in the] vessels are affected by an illness, nothing can be done. That is [what is] meant by [the statement] that each of the five depots controls either the [bodily] form or the [movement in the] vessels. Hence, [the text below] speaks of a "pattern of great [importance]."

Li Chiung: "If the [bodily] form has an illness," [means that] the body is thin and emaciated; hands and feet are numb. "If the [movement in the] vessels has no illness," [means that] the movement in the vessels corresponds to the up and down of exhalation and inhalation, neither greatly exceeding nor falling short [of its normal limits]. The [prognostic] judgment is [that the respective person will continue to] live. "If the [movement in the] vessels has an illness" [means that] an examination of the frequency of the arrival [of the influences will reveal a movement] either greatly exceeding or falling short [of its normal limits]. Thus, a person may not yet suffer from ailments such as fits of cold or heat. Even though he [appears] not to have an illness, he will nevertheless die.

(2) *Lü Kuang:* "The [bodily] form has an illness" means that the five depots are hurt. The bodily form is emaciated; the [movement of the] influences is slight. The [movement in the] vessels is reversed and slow; it does not correspond to the [frequency of the] breathing. Thus, when the [frequency of the breathing] does not correspond to the [movement in the] vessels, that is an illness of the [bodily] form. "The [movement in the] vessels has an illness" means that [the movement of the influences] arrives with [increased] frequency. When the [movement in the] vessels has an illness, the respective person may not yet suffer from headache or from fits of cold or heat. The illness has just [emerged]; it has not yet continued for long. When [the person begins to perceive his] illness, he will [soon] die.

Li Chiung: By "[movement in the] vessels," the blood is meant here. By "breathing," the influences are meant here. The movement in the vessels [i.e., of the blood] does not occur by itself; it is caused by the influences. Here now, the breathing [frequency] of the influences does not correspond to the frequency of the [movement in the] vessels by the blood.

(1)–(2) *Chang Shih-hsien:* The [movement in the] vessels is most decisive for man. Hence, if [this movement in] the vessels is balanced, that means life. If the [movement in the] vessels has an illness, that means death. The [movement in the] vessels and the [bodily] form [should] fit each other like the two halves of a tally. If the [movement in the] vessels has an illness while the [bodily] form does not, then the [movement in the] vessels has lost its normal status; it may, for instance, appear intermittent. Hence, one knows that the [respective person] will die. "The [movement in the] vessels has no illness" does

not mean that the [movement in the] vessels has no illness; it means that the frequency of the breathing does not correspond to the frequency of the [movement in the] vessels. That is [what is] meant when [the text] says "no illness is present." The [movement in the] vessels may indeed have an illness. The frequency of human breathing through exhalation and inhalation, regardless of [whether one is] male or female, amounts in one day and one night to 13,500 breathing [periods. In this time, the movement in the] vessels proceeds over 810 *chang* 丈. In case of an illness, this is different, in that the frequency of the breathing and of the [movement in the] vessels either greatly exceed or fall short of [their normal limits]. Hence, it is customary to take [the condition of someone who has] no illness [as a standard] for regulating [the condition of] the person with the illness. "One's breathing frequency does not correspond to the [movement in the] vessels" means that the physician, in his examination, takes his own breathing frequency [as a standard for measuring the movement in] the vessels of the patient. [He may feel that] with each of his breathing [periods, the movement in the patient's vessels] has five arrivals, thus reaching 810 chang. Still, the patient's breathing frequency may not coincide with the amount of 13,500 [breathing periods per day and night]. Thus, the physician knows only that the frequency [of the arrival of the movement in the patient's] vessels corresponds to his own breathing, and he will tell the [patient] that he has no illness. But [the physician] does not know that the [patient's] breathing frequency does not correspond to his own.

Hsü Ta-ch'un: In a case where "a person's [bodily] form has an illness while the [movement in the] vessels has no illness," [that person] has received, for instance, evil cold which has not penetrated deeply [into the body. The cold] is unable to cause changes and disturbances among the influences and the blood. Hence, life [will continue]. "If the [movement in the] vessels has an illness while the [bodily] form has no illness," then the evil influences have already penetrated deeply [into the body]; they lie hidden and will not come out. Blood and influences are disturbed first. Hence, death [results]. That is very straightforward. The present answer, however, is quite beside the point [of the question]. I fear that something has been left out by mistake.

Also, in the treatise "Pien mai fa" 辨脈法 of the *Shang-han lun* 傷寒論 [it is said]: If the [movement in the] vessels has an illness while the person has no illness, that is called a "walking corpse" because no

"governing influences" are present. [That person] will be dizzy, fall down, and recognize nobody. His life will be shortened and he will die. If the person has an illness while the [movement in the] vessels has no illness, that is called "inner depletion" because no influences from the grains are present. That may be a hardship, but it does not constitute suffering. The meaning of this is clear too.

Ting Chin: This chapter elucidates the meaning of [what happens when] the influences have contracted an illness first and the blood is affected afterward, and vice versa. Thus it introduces the issue raised in the following chapter. That is to say, when the [bodily] form has an illness while the [movement in the] vessels has no illness, that does not mean that the [movement in the] vessels is free from illness. It is just that the frequency of the patient's breathing does not correspond to the frequency of the [movement in his] vessels. Consider, for instance, [a situation in which] evil [influences] have entered his [protective] influences. The [protective] influences belong to the yang and correspond to the external [parts of the organism]. Hence, the [bodily] form will be affected by the illness first, and the breathing, too, will be disturbed first. The [disturbance of the movement in the] vessels will follow later. It is not that the [movement in the] vessels will not be affected by the illness at all. This means that the [bodily] form contracts the illness first, and the breathing frequency no longer corresponds to the frequency of the [movement in the] vessels, [which remains normal for some time]. Consider, for example [a situation in which] evil [influences] have entered the blood. The blood belongs to the yin and corresponds to the internal [parts of the organism]. In this case the [bodily] form will be affected by the illness only later, and the breathing, too, will be disturbed later, although the [movement in the] vessels has been already affected by the illness. It is not that the form will not be affected by the illness at all. This means that the [movement in the] vessels is affected by the illness first, and the frequency of the [movement in the] vessels no longer corresponds to the breathing frequency, [which remains normal for some time]. This is a pattern of great [importance that elucidates the consequences of] whether the [protective] influences or the blood are affected by an illness first or later. [The text] speaks of "life" because the illness is in the external [parts of the organism, i.e., in the] palaces. [The text] speaks of "death" because the illness is in the internal [parts of the organism, i.e., in the] depots.

Liao P'ing: Both question and answer raise no [point] at all. Why was it necessary to establish this difficult issue? For no reason other than to expand the contents [of this book] in order to reach the number of eighty-one [treatises].

Nanking 1962: This difficult issue states "a [person's bodily] form has an illness while the [movement in the] vessels has no illness" and "the [movement in the] vessels has an illness while the [bodily] form has no illness" in order to elucidate—by comparing a [person's bodily] form and the [movement in his] vessels— the relationship between various courses an illness may take and prognostic [diagnosis]. The basic meaning of this [difficult issue is to focus attention on] whether the [movement in the] vessels and the [bodily] symptoms correspond to each other, and whether the [bodily] form and the [movement of the] influences coincide with each other. Furthermore, it emphasizes the importance of the appearances of the [movement in the] vessels because the appearances of the [movement in the] vessels accurately reflect the [conditions of the] true influences in the human body. For this reason they are of particular importance for prognostic diagnosis. Hence, the original text says: "If a person's [bodily] form has an illness while the [movement in the] vessels has no illness, that implies life" and "if the [movement in the] vessels has an illness while the [bodily] form has no illness, that implies death." This pattern coincides with a statement in the [treatise] "Fang sheng shuai lun" 方盛衰論 of the *Su-wen:* "When the influences of the [bodily] form have a surplus while the influences in the vessels are not enough, death [must follow]. When the influences in the vessels have a surplus while the influences of the [bodily] form are not enough, life [will continue]."

THE TWENTY-SECOND DIFFICULT ISSUE

二十二難曰(一)經言脈有是動(二)有所生病(三)一脈輒變爲二病者何也(四)然輕言是動者氣也所生病者血也(五)邪在氣氣爲是動(六)邪在血血爲所生病(七)氣主呴之(八)血主濡之(九)氣留而不行者爲氣先病也(十)血壅而不濡者爲血後病也故先爲是動後所生病也

The twenty-second difficult issue: (1) The scripture states: The [movement in the] vessels may be excited, (2) and it may be marked by illnesses that are generated. (3) One single [movement in the] vessels may, therefore, be the result of two kinds of illness. How is that?

(4) It is like this. When the scripture speaks of "excitement," the influences are meant; [when the scripture speaks of] illnesses "that are generated," the blood is meant. (5) When evil [influences] have entered one's [proper] influences, these influences will be excited. (6) When evil [influences] have entered one's blood, the blood will have an illness that is generated [by the illness that had affected the influences first]. (7) The influences are responsible for providing the [body] with a warm flow; (8) the blood is responsible for providing the [body] with moisture. (9) When the influences stagnate and do not move, the influences were affected by an illness first. (10) When the blood is obstructed [in its movement] and fails to moisten the body, the blood was affected by that illness later on. Thus, first comes an excitement and then, afterward, [come the illnesses] that are generated.[1]

COMMENTARIES

(1) *Yü Shu:* That is a movement which is in contrast to what is normal.
(2) *Yü Shu:* The movement in the vessels is in contrast to what is normal. Hence, [the text] says: "It may be marked by illnesses that are generated."
(3) *Yü Shu:* Illnesses of the influences are transmitted to the blood. That is [what is meant by] *i mai pien wei erh ping* (perhaps, "one single vessel may be affected by two illnesses").
(1)–(3) *Hsü Ta-ch'un:* This is not the complete text of the [*Nei-*]

ching. This text here is an abridgment of statements in the [*Nei-*]*ching*. The term *mai* refers here to the conduit-vessels. For a discussion of the "excitement" and of the "illnesses that are generated," see the treatise "Ching-mai" 經脈 of the *Ling*[*-shu*]. "Two kinds of illness" refers to the illnesses listed in the text of the [*Nei-*]*ching* under "excitement" and under "illnesses that are generated."

Liao P'ing: The treatise "Ching-mai" 經脈 states for each of the twelve conduit-vessels: "In case of an excitement, the illnesses resulting are [etc., etc.]" Further down, [the *Nei-ching*] states that this [excitement] is responsible for illnesses generated in specific other areas [of the organism]. For example, [once the conduit of] the large intestine [is affected by an illness due to excitement, it] is responsible for the generation [of illnesses] among the body's liquids, and the [conduit of the] stomach is said to be responsible for the generation of illnesses of the blood. Thus, an initial summarization is followed by specific records [of various manifestations of an illness in the respective conduit-vessels]. Strangely enough, those men who have explained the [*Nei-*] *ching* up to now have considered [illnesses due to] "excitement" as one category and "illnesses that are generated" as another category. This is different from the meaning of the text. [These commentators] did not know that they followed the lead of the apocryphal *Nan-ching*. Whoever has compiled this apocryphal book used the name of Yüeh-jen as his pseudonym. That he was unable to read the ancient books is reflected by this [difficult issue,] which is most ridiculous. . . . Hsü [Ta-ch'un's] commentary distinguishes between two kinds [of illness] too. [Hsü] was not aware that the illnesses listed below the initial summarization are specific records [of various manifestations of an illness in the individual conduit-vessels]. Hence, his explanation is inadequate.

(4) *Liao P'ing:* This is in stark contrast to the original text [of the *Nei-ching*].

(5) *Yü Shu:* When the movement in the vessels is in contrast to what is normal, evil [influences] have entered the [proper] influences.

(6) *Yü Shu:* When the [proper] influences have received evil [influences], they transmit them to the blood. Hence, the blood is affected by illnesses that are generated [by the influences].

(1)–(6) *Chang Shih-hsien: I mai* 一脈 ("one single vessel") refers to the vessel of one specific conduit. "Two kinds of illness" are the

illnesses of the blood and of the [protective] influences. The [movement in the] vessels is tied to individual conduits; two kinds of illness may result from changes [in that movement]. In man's entire body, the blood constitutes the constructive [influences] while the [proper] influences constitute the protective [influences]. The constructive [influences] move inside the vessels; the protective [influences] move outside of the vessels. Evil [influences] enter from outside; they affect the [protective] influences first and are then transmitted to the blood. The blood corresponds to the [proper] influences. The rise and the descent of the blood coincides with the rise and the descent of the [proper] influences. When the [proper] influences receive evil [influences], the [latter] must be transmitted to the blood. Hence, the illnesses of the blood are generated by the [proper] influences.

(7) *Ting Te-yung:* "The influences are responsible for providing the [body] with a warm flow." *Hsü-hsü* 呴呴 reflects the image of the arrival of a genial breeze.

Yü Shu: Hsü chih 呴之 ("provide the body with a warm flow") refers to the flow of the influences.

Hua Shou: Hsü 呴 stands for *hsü* 煦 ("warm"). "The influences are responsible for providing the [body] with a warm flow" means that man's true influences arrive like a genial breeze, steaming through the interspace between skin and flesh. "The blood is responsible for providing the [body] with moisture" means that man's blood vessels moisten his muscles and bones, soften his joints, and nourish his body's depots and palaces. The term *mai* 脈 here is not the mai 脈 ("movement in the vessels") of the foot- and inch[-sections]; it is the *mai* 脈 ("vessel") of the twelve conduit-channels. That is to say, in each vessel of the twelve conduit vessels there may be two kinds of illness—namely, those affecting the division of the influences and those affecting the division of the blood. When evil [influences] reside among the [proper] influences, these influences will be excited as a result. When evil [influences] reside in the blood, the blood has an illness that is generated [as a result of the excitement of the proper influences]. When the [proper] influences stagnate and do not move, that is an illness of the influences; when the blood is obstructed [in its movement] and cannot moisten [the body any longer], that is an illness of the blood. Hence, first comes the excitement and then, afterward, come the illnesses generated [as a consequence of this excitement]. One speaks of "first" and "afterward" because the [protective] in-

fluences are in the external [parts of the body] while the blood is in the internal [parts of the body]. The external [parts] are affected by evil influences first; the internal [parts] follow and are affected by the illness afterward. However, evil [influences] may also remain among the [proper] influences [without affecting the blood later on], and they may reach the blood directly [without having affected the proper influences first]. One should not adhere to this [doctrine of] "first" and "afterward" too closely. "Scripture" refers to treatise 10 of the *Ling-shu*.

(8) *Ting Te-yung:* "The blood is responsible for providing the [body] with moisture." *Ju* 濡 means "to moisten," "to soften." When the influences move, the blood moves; when the influences stop, the blood stops too.

Yü Shu: Ju 濡 refers to "moistening." That is to say, the human body is endowed with the [protective] influences and with blood. The [protective] influences and the blood proceed through [the entire body]. Their illnesses are outlined below.

(9)–(10) *Ting Te-yung:* Man's conduit-vessels pass influences and blood through his entire body. It may occur that [the influences and the blood] settle in one specific conduit-vessel. When the influences stagnate and do not move, the blood will, as a result, also be obstructed [in its movement] and cannot moisten [the body any longer]. The [protective] influences are affected by an illness first; that is called *shih-tung* 是動 ("excitement"). The obstruction [of the movement] of the blood and [the latter's] failure to moisten [the body] constitute a secondary illness. That is called *so sheng* 所生 ("generated"). That is [what is] meant by *i mai ch'e pien wei erh ping* 一脈輒變爲二病 (here, "one single vessel may develop two kinds of illness").

Yü Shu: The first section of the text states: "The [movement in the] vessels may be excited." *Tung* 動 ("movement," "excitement") is yang. That is to say, at first the [protective] influences receive heat. The heat will also be transmitted to the blood. Then, [protective] influences and blood have both received heat. As a consequence, the body's liquids will move in a disorderly fashion. Thus, one knows that "the [movement in the] vessels is excited." Here, [the text] says: "The [influences] stagnate and do not move." This means that the influences and the blood as well as the body's liquids move in a disorderly fashion. [Then the] destroyer wind hits them. Hence, they do not move at all. The influences transmit [the destroyer wind] to the blood. Hence, the

blood is obstructed [in its movement] and does not moisten [the body any longer]. It has also received the destroyer wind. Hence, the [movement of the] blood comes to a halt and has an illness.

Yang: Man has been endowed with the [protective] influences and with the blood to govern his existence. The influences are yang. Yang [influences] are the protective [influences]. The blood is yin. Yin [influences] are the constructive [influences]. Normally, these two kinds of influences [i.e., the protective influences and the blood] flow [through the organism]; under this condition no illness is present. Evil [influences] hit the yang [influences]. The yang [influences] are the [protective] influences. Hence, these influences are the first to be affected by an illness. That is because the yang influences are located in the external [parts of the organism]. If no cure is achieved while [the illness is still] in the yang [section], it will enter then the yin [section, i.e., the yin influences]. The yin [influences] are the blood. Hence, the blood is affected by an illness afterward. That is because the blood is located in the internal [section of the organism]. When the influences are replete, heat results. When the influences are depleted, cold results. When the blood is replete, cold results; when the blood is depleted, heat results. The reason for this lies in the principles of yin and yang. The illnesses of each depot include depletion and repletion, cold and heat, and they may be [located or caused] internally or externally. In each case one must know the location of the depots and palaces, and one must be familiar with the [course of the] flow of the [influences through the main] conduits and network [vessels]. Illnesses must be investigated beginning with their place of origin. Only then can the symptoms of the illnesses be differentiated properly so that the application of needles or drugs will not result in failure. If someone is not familiar with these principles, it would be difficult for him to cure illnesses even though he knew drugs or inserted needles.

(1)–(10) *Hsü Ta-ch'un:* In the treatise "Ching-mai" [of the *Ling-shu*], all illnesses due to "excitement" are those of the conduit where [a particular illness] has originated, while all "illnesses that are generated" are those that are transmitted, by analogy [to the patterns of the Five Phases, from the original conduit] to neighboring and other conduits. The text of the [*Nei-*]*ching* is very clear on this; there is no such statement that these [illnesses] correspond to the division between influences and blood.

NOTE

1. This difficult issue introduces new meanings for the *Ling-shu* terms *shih-tung* 是動 and *so-sheng-ping* 所生病. It states that when evil influences hit the organism, they affect the protective influences first and the blood afterward. This is a rather straightforward message, yet the commentaries added by later authors are rather heterogeneous. The reasons for the great degree of conceptual confusion and for the absence of a stringent, technical terminology in the medicine of systematic correspondence are highlighted here most clearly. They are to be seen in the fact that at no time in the first or second millennium did more recent conceptual insights replace older views for good. Instead, later innovative ideas (and the contents of the *Nan-ching* are to be counted among them) were interpreted by some commentators on the basis of their understanding of the "original" concepts, while others accepted the innovations for what they were. When an author introduced a new meaning of an ancient term, this meaning did not eventually replace the older meaning(s) but was merely added to the existing range of meanings. This increased the insecurity among the readers as to what a particular author really wanted to say. Porkert (*The Theoretical Foundations of Chinese Medicine*, Cambridge, Mass., 1974) repeatedly states that Chinese medicine, in contrast to modern Western medicine, is characterized by a "stringent scientific terminology," yet no historical evidence is available to support this claim.

The terms *shih-tung* and *so-sheng-ping* can be traced to the *Yin-yang shih-i mo chiu ching* 陰陽十一脈灸經, a fragment of which was found among the Ma-wang-tui scripts in the early 1970s (see Anon., *Wu-shih-erh ping fang* 五十二病方, Peking, 1979, pp. 10–20). This fragment contains a listing of the then eleven *mai* 脈 which were not yet understood as parts of a circulatory system of conduits, but as individual entities. It is not even clear whether the *Yin-yang shih-i mo chiu ching* considered the mai—as did for instance the Ma-wang-tui fragment *Mai-fa* 脈法—as tube-like entities which could contain too much or not enough *ch'i* 氣, or whether it still saw them as strings linking various sections of the body. It may have been the string concept of *mai* which led to the terms *shih-tung* 是動 and *so-ch'an-ping* 所產病. *Shih-tung* could be interpreted as "set in motion" and *so-ch'an-ping* as the "illnesses resulting secondarily" from the *mai*-motion. Hence, for each of the eleven mai, the *yin-yang shih-i-mo chiu ching* lists various symptoms indicating the motion itself, and then various symptoms (partly overlapping with the former) indicating the illnesses resulting from that motion.

In the treatise "Ching-mai" of the *Ling-shu*, we find an obviously more recent listing of the characteristics of the now twelve conduit-vessels. The structure of the descriptions is the same as in the *Yin-yang shih-i mo chiu ching*.

After an outline of the course a conduit takes in the body, the text says *shih-tung* and lists a number of illnesses. Since the string concept of the *mai* cannot be applied here, the meaning of the ancient terms must have been changed. Chang Yin-an 張隱庵 (ca. 1700), in his *Huang-ti nei-ching ling-shu chi-chu* 黃帝內經靈樞集注, may have been correct when he interpreted *shih-tung* as "affected by an external stimulus" and *so-sheng-ping* (which replaced *so-ch'an-ping*) as "illnesses generated internally," possibly as a secondary result of the primary affect. The terms appeared again, supplied with a third meaning, in the *Nan-ching*.

Chapter Two
The Conduits and the Network-Vessels

THE TWENTY-THIRD DIFFICULT ISSUE

二十三難曰(一)手足三陰三陽脈之度數可曉以不(二)然手三陽之脈從手至頭長五尺五六合三丈(三)手三陰之脈從手至胸中長三尺五寸三六一丈八尺五六三尺合二丈一尺(四)足三陽之脈從足至頭長八尺六八四丈八尺(五)足三陰之脈從足至胸長六尺五寸六六三丈六尺五六三尺合三丈九尺(六)人兩足蹻脈從足至目長七尺五寸二七一丈四尺二五一尺合一丈五尺(七)督脈任脈各長四尺五寸二四八尺二五一尺合九尺(八)凡脈長一十六丈二尺此所謂十二經脈長短之數也(九)經脈十二絡脈十五何始何窮也(十)經脈者行血氣通陰陽以榮於身者也(十一)其始從中焦注手太陰陽明陽明注足陽明太陰太陰注手少陰太陽太陽注足太陽少陰少陰注手心主少陽少陽注足少陽厥陰厥陰復還注手太陰(十二)別絡十五(十三)皆因其原如環無端轉相灌溉(十四)朝於寸口人迎以處百病而決死生也(十五)經曰明知終始陰陽定矣何謂也(十六)然終始者脈之紀也(十七)寸口人迎陰陽之氣通於朝使如環無端故曰始也(十八)終者三陰三陽之脈絕絕則死死各有形故曰終也

The twenty-third difficult issue: (1) Can one be instructed on the measurements of the three yin and three yang vessels of the hands and feet?

(2) It is like this. The vessels of the three hand-yang [conduits] extend from the hands to the head. They are five feet long. Five [feet] times six amounts to three *chang*. (3) The vessels of the three hand-yin [conduits] extend from the hands into the chest.[1] They are three feet five inches long. Three [feet] times six amounts to one chang

eight feet; five [inches] times six amounts to three feet. Together this is two chang and one foot. (4) The vessels of the three foot-yang [conduits] extend from the feet to the head. They are eight feet long. Six times eight [feet] amounts to four chang and eight feet. (5) The vessels of the three foot-yin [conduits] extend from the feet to the chest. They are six feet five inches long. Six [feet] times six amounts to three chang and six feet; five [inches] times six amounts to three feet. Together this is three chang and nine feet. (6) Man has in both feet the walker-vessels; they extend from the feet to the eyes. They are seven feet five inches long. Two times seven [feet] amounts to one chang four feet; two times five [inches] amounts to one foot. Together this is one chang and five feet. (7) The vessel of the supervisor [conduit] and the vessel of the controller [conduit] are both four feet five inches long. Two times four [feet] amounts to eight feet; two times five [inches] amounts to one foot. Together this is nine feet. (8) All vessels together have a length of sixteen chang and two feet. These are the so-called linear measurements of the twelve conduit-vessels.

(9) There are twelve conduit-vessels and fifteen network-vessels. Where does (the movement in these conduits) start and where does it end?

(10) It is like this. The conduit-vessels pass the blood and the influences, penetrating the yin and yang [sections of the organism], in order to provide nourishment to the body. (11) The [blood and the influences] start from the central burner and flow into the hand-great-yin and [hand-]yang-brilliance [conduits. From the hand-] yang-brilliance [conduit] they flow into the foot-yang-brilliance and the [foot-]great-yin [conduits. From the foot-]great-yin [conduit] they flow into the hand-minor-yin and the [hand-]great-yang [conduits. From the hand-]great-yang [conduit] they flow into the foot-great-yang and the [foot-]minor-yin [conduits. From the foot-] minor-yin [conduit] they flow into the hand-heart-master and the [hand-]minor-yang [conduits. From the hand-]minor-yang [conduit] they flow into the foot-minor-yang and the [foot-]ceasing-yin [conduits. From the foot-]ceasing-yin [conduit] they flow back again into the hand-great-yin [conduit].[2] (12) There are fifteen secondary network[-vessels]. (13) [The movement through] all of them returns [again and again] to its origin, as in a ring without end, with [the

influences and the blood] pouring from one [conduit] into the next, thus revolving [through the entire organism]. (14) [All the influences and the blood] appear at the inch-opening and at the *jen-ying*; therefore, every illness can be located here and judgments can be made concerning [a person's] death or survival.

(15) The scripture states: A clear understanding of end and of beginning can be determined at the yin and yang [locations]. What does that mean?

(16) It is like this. End and beginning can be inferred from information provided by the [movement in the] vessels. (17) In the morning, the influences begin their passage at the inch-opening and at the jen-ying, [i.e.,] at the yin and yang [locations, respectively]. They cause [each other to flow through the organism] as in a ring without end. Hence, [the text] speaks of [a continuous] "beginning." (18) In case of an "end," the [movement in the] three yin and three yang [vessels] is interrupted. Interruption entails death. Each [such situation of imminent] death has its [specific symptoms that appear in the patient's bodily] form. Hence, [the text] speaks of [an imminent] end.[3]

COMMENTARIES

(2) *Yang:* Each hand has three yang [conduits]. Both hands together have six yang [conduits]. Hence, [the text] says: "Five [feet] times six amounts to three chang."
Yü Shu: The vessels of the hand-great-yang [conduits] start from the tip of the small fingers of both hands and extend upward along the arms to in front of the pearls of the ears. They are [each] five feet long; for both hands together that adds up to one chang. The vessels of the hand-yang-brilliance [conduits] start from the outer sides of the fingers adjoining the thumbs of both hands and extend upward along the arms until they reach the nose, [with the vessel coming from the] left [arm connecting with the] right [side of the nose, and the one coming from the] right [arm connecting with the] left [side of the nose]. They are [each] five feet long; for both hands together that adds up to one chang. The vessels of the hand-minor-yang [conduits] start

from the tips of the fingers adjoining the small fingers of both hands. They extend upward along the arms and end in front of the ears. They are [each] five feet long; for both hands together that adds up to one chang. Hence, [the text] states: "Five [feet] times six amounts to three chang."

(3) *Yang:* Both hands have three yin [conduits], respectively; together that amounts to six yin [conduits]. Hence, [the text] says: "Three [feet] times six amounts to one chang and eight feet."

Yü Shu: The vessels of the hand-great-yin [conduits] start from the central burner; they reach downward to the large intestine where they turn around to proceed to the "stomach-opening." They are attached to the lung and emerge below the armpits. They descend [in the arms] to the elbows and enter the inch-opening, from which they move upward to the fish-line. They emerge [again] at the tips of the thumbs. They are [each] three feet five inches long. For both hands, that adds up to seven feet. The vessels of the hand-minor-yin [conduits] start from the heart center. There they emerge to become attached to the heart duct. They move downward until they reach the small intestine. From there they ascend to the lung and emerge below the armpits. They extend along the arms and emerge [again] at the tips of the small fingers. They are [each] three feet five inches long; for both hands, that adds up to seven feet. The vessels of the hand-ceasing-yin [conduits] start from the center of the chest. They are attached to the heart-enclosing [envelope] and to the Triple Burner. They emerge from the ribs below the armpits. They extend along the shoulder blades, enter the elbows, and emerge [again] at the tips of the fingers adjoining the small fingers. They are [each] three feet five inches long; for both hands, that adds up to seven feet. Hence, [the text] speaks of "two chang and one foot."

(4) *Yang:* Both feet have three yang [conduits], respectively; hence, [the text] says: "Six [feet] times eight amounts to four chang and eight feet." The measurement of these vessels is seven feet five inches for the body of a medium-sized person. However, [the text here] speaks of "eight feet." The reason for this is difficult to explain. It is [perhaps] like this. The six yang [conduits] of the feet start from the toes and extend upward. Because they are bent and make curves, [the text] speaks of "eight feet."

Yü Shu: The vessels of the foot-great-yang [conduits] start from the outer sides of the small toes of both feet. They extend upward to the

knees, pass through the popliteal space, and ascend in the center of the back up to the head. Then they descend to enter into the inner corner of the eyes. They are [each] eight feet long; for [the two] ascending both feet, that adds up to one chang eight feet. The vessels of the foot-yang-brilliance [conduits] start from the tips of the toes adjoining the large toes. They follow the shinbones, extending upward to the navel, [which they pass] to the left and to the right at a distance of two inches, respectively. They end at the hairline of the temples. They are [each] eight feet long; for both feet together, that adds up to one chang six feet. The vessels of the foot-minor-yang [conduits] start from the tip of the toes adjoining the small toes. They extend upward along the outer corners of the knees. They enter into the tender ribs, extending upward to the outer corners of the eyes. They are [each] eight feet long; for both feet together, that adds up to one chang six feet. Hence, [the text] speaks of "four chang and eight feet."

(5) *Yang:* Both feet have three yin [conduits], respectively. Hence, [the text] says: "Six [feet] times six amounts to three chang and six feet." The foot-great-yin and the [foot-]minor-yin [conduits] both extend to below the tongue. The foot-ceasing-yin [conduits] extend to the top of the head. Here, [the text] says: "They extend to the chest." This [statement] is probably based on the place where [the two foot-ceasing-yin conduits] meet each other.

Yü Shu: The vessels of the foot-great-yin [conduits] start from the inner sides of the big toes. They extend upward following the inner ridges of the shinbones. They emerge in front of the [foot-]ceasing-yin vessels and extend further upward to enter the abdomen. They are attached to the liver and are linked to the stomach; [finally] they connect with the base of the tongue. They are [each] seven feet five inches long. The two together extend over one chang five feet. The vessels of the foot-ceasing-yin [conduits] start from above the accumulation of hair on the big toes. They extend upward along the ridge of the insteps, passing the inner ankles at a distance of one inch. Eight inches above the ankles, they emerge behind the foot-great-yin [conduits]. They follow the thighs and enter into the pubic hair. They encircle the genital organs and arrive at the lower abdomen. They pass close to the stomach, they are attached to the liver, and they link up with the gall. They follow the windpipe and enter into the pharynx, connecting with the eye duct and emerging at the fore-

head. They are [each] six feet five inches long. The two together extend over one chang three feet. The vessels of the foot-minor-yin [conduits] start from below the small toes. They proceed diagonally toward the center of the feet, from which they extend upward through the inner sides of the calves and thighs. They are linked with the spine, they are attached to the kidneys, and they are tied to the bladder. They are linked with the liver and they enter the lung. They follow the windpipe and approach the base of the tongue. They are [each] six feet five inches long; together, that is one chang three feet. Hence, [the text] speaks of "three chang and nine feet."

(6) *Yang:* Man is seven feet five inches tall. Thus, the walker-vessels, extending [only] from the ankles to the eyes, cannot measure seven feet five inches [too]. When the [*Nan-*]*ching* speaks here of seven feet five inches, it [appears to consider] the vessels as proceeding from the feet to the [top of the] head. When [the text] says "they extend to the eyes," it refers to [the highest points where they display their] function.

Yü Shu: Man has the two vessels of the yin walker and yang walker [conduits]. For both feet together these are four vessels. The yang walker [conduits] start from the centers of the heels. They extend upward along the outer ankles and enter into the "pond of winds."[4] The yin walker [conduits] also start from the centers of the heels. They are secondary network[-vessels] of the foot-minor-yin [conduits]. From behind the inner metatarsal bones, they extend upward above the inner ankles. They extend upward directly to the inner side of the thighs, from which they enter into the genital [region]. Along the abdomen they extend further upward into the chest and enter into the hollow behind the clavicle. Further up they emerge in front of the *jen-ying* 人迎 [holes][5] and enter into the inner ridges of the cheek bones. They are attached to the inner corners of the eyes where they join the great-yang vessels. They are [each] seven feet five inches long. The two together extend over one chang five feet. In accordance [with this delineation of the courses of the yin and yang walker conduits], one may conclude that [the statement in the text] "they extend to the eyes" refers only to the extension of the two yin walker-vessels from the feet. Hence, the [*Nan-*]*ching* states: "They extend from the feet to the eyes. They are seven feet five inches long, adding up to one chang and five feet."

Hsü Ta-ch'un: One distinguishes between yin and yang walker-

vessels. To the left and to the right these are altogether four vessels. I do not know where this [fact] is pointed out here [in the *Nan-ching*]. Also, the yin walker-vessels are secondary [vessels] of the minor-yin [conduits]; the yang walker-vessels are secondary [vessels] of the great-yin [conduits]. In the *Ling-shu* treatise "Mai-tu" 脈度, the start and the end of the walker-vessels is outlined, but only the yin walker is mentioned, not the yang walker. This is because its length equals the length of the yin walker. Hence, when the Emperor asked: "There are *yin* and *yang* walker-vessels; which [of these] vessels is counted?" Ch'i Po replied: "In males count the *yang* [walker]; in females count the *yin* [walker]."[6] Although there are differences between the yang walkers and the yin walkers, in that the former are located internally and inside, while the latter are located externally and outside, their lengths are about identical.

Liao P'ing: The two walker[-vessels] are not necessarily equally long. Their [length] is calculated in the same way as that of the supervisor and controller vessels.

(7) *Yang:* The vessel of the supervisor [conduit] starts from the flesh adjoining the [lower end of the] spine and extends upward to the head. From there it descends into the face where it reaches the [upper] seam of the teeth in the mouth. Calculating this [course, the vessel should] not be only four feet five inches long. When [the text] here speaks of four feet five inches, it refers to the "wind palace"[7] as the topmost position reached by this conduit. Both the hands and the feet have twelve vessels [each]. That adds up to a total of twenty-four vessels. Together with the supervisor [conduit] and the controller [conduit], as well as with the two walker [conduits], that adds up to twenty-eight vessels, a number corresponding to the twenty-eight zodiacal constellations. The total length [of all twenty-eight vessels together] is sixteen chang two feet. When the constructive and the protective [influences] have circulated through this distance, that constitutes one passage.

Yü Shu: The [*Nei-*]*ching* states: "The supervisor vessel starts from the bottommost transportation [hole]";[8] [from there,] it ascends inside the spine up to the wind palace. There it enters into and becomes attached to the brain. It is four feet five inches long. The controller vessel starts from below the *chung-chi* 中極 [hole],[9] from which it ascends to the [pubic] hairline. It extends upward through the abdomen. From the *kuan-yüan* 關元 [hole],[10] it reaches to the throat. It is

four feet five inches long. Calculating the supervisor and the controller [vessels] together, they are nine feet long. The twelve conduits mentioned above represent altogether twenty-four vessels. Their total length is thirteen chang and eight feet. If the [lengths of the] vessels of the supervisor, of the controller, and of the yin walker are added, their total length is two chang and four feet. All in all, these are twenty-seven vessels with a total length of sixteen chang and two feet. They reflect the pattern of the numbers three and nine, corresponding to the [clepsydra's] water dripping down for two markings. Mr. Yang has spoken of twenty-eight vessels. Here he has included the yang walker in his considerations. Two walker [conduits would imply that] four [vessels] pass through [both feet]. That would result in a surplus of feet and inches. When Mr. Yang spoke of twenty-eight vessels he was wrong.

Liao P'ing: The supervisor [vessel] is long and the controller [vessel] is short. But just as [in the case of] the two walker [vessels], they are calculated together and then divided up into two vessels of equal length.

(9)–(14) *Ting Te-yung:* This [refers to] the rise and fall of the yin and yang influences of heaven and earth in the course of one year, and to the appearance and disappearance of sun and moon, light and darkness, within twenty-four hours. Similarly, man's constructive and protective [influences] proceed through twenty-four sections of conduits and network[-vessels] before they meet once again with the inch-opening and the *jen-ying* 人迎. The so-called inch-opening is the vessel-opening of the hand-great-yin [conduit]. This hole is called *t'ai-yüan* 太淵. Hence, the [movement in the] vessels meets with the t'ai-yüan [hole]. All the twelve conduits and fifteen network [-vessels] are supplied [with influences] by the Triple Burner; [as long as this continues, a person will] live. Hence, [the influences] start from the central burner and flow into the hand-great-yin and [hand-]yang-brilliance [conduits]. This is, therefore, the place where the illnesses can be located and where [prognostic] judgments can be made concerning death or survival.

(11)–(14) *Yang:* The twelve conduit-vessels and the fifteen network-vessels contain altogether twenty-seven [kinds of] influences. This reflects the pattern of the numbers three and nine. Heaven has the nine stars; earth has the nine geographical regions, and man has the nine orifices. All the [influences] flowing through the conduits and

network[-vessels] meet with the inch-opening and with the jen-ying. Therefore, if one examines the (movement in the vessels at the) inch-opening and at the jen-ying, one recognizes the illnesses of the conduits and network[-vessels], and the symptoms of [imminent] death or survival.

(11) *Yü Shu:* When [the text states: "blood and influences] start from the central burner," that refers to [a location] directly between the two breasts, called the *tan-chung* 膻中 hole. Another name is *ch'i-hai* 氣海 ("sea of influences"). That is to say, the influences rise from here to flow into the great-yin [conduit of the] lung. After they have completed their move through the lung [conduit] they are transmitted to the hand-yang-brilliance [conduit]. The *Su-wen* states: "The *tan-chung* is the emissary among the officials."[11] That is to say, the stomach transforms the taste [of food] into influences which are transmitted from here upward to the lung. [The text states further: "From the foot-]ceasing-yin [conduit] they flow back into the hand-great-yin [conduit]." If one investigates the [number of] chang and feet [to be passed in one passage] on the basis of this [circuit], then a contradiction emerges between meanings [of statements] in different sections of the [*Nan-*]*ching*. The distance from the sages [of antiquity] is far; it is difficult to provide even a rough explanation.

Hsü Ta-ch'un: The treatise "Ying-ch'i" 營氣 of the *Ling*[*-shu*] discusses the same order of the movement of the constructive influences, but its discussion focuses on the constructive influences, not on the [course of the] vessels. The text of the [*Nei-*]*ching* is much more detailed. Here, there is only a summary on the basis of the end and beginning of the vessels. Because the constructive influences proceed inside the vessels, the movement of the constructive influences is the movement in the vessels. Thus, the meaning [of the present paragraph] is also understandable.

Hua Shou: Yin 因 ("to follow"; here, "to return") stands for *sui* 隨 ("to follow"). *Yüan* 原 ("origin") stands for *shih* 始 ("begin").

Liao P'ing: When [the text] says that "[the influences] move in a ring without end," what sense does it make to state further down that they appear only at the inch-opening?

(14) *Li Chiung:* The inch-opening is the great meeting-point of the [movement in the] vessels; it [is the place] where the movement in the hand-great-yin vessel [can be felt]. Hence, when an illness is present in the five depots and six palaces, it always becomes apparent at the

influence-opening. Consequently, based on its [examination] one can make judgments concerning auspicious or inauspicious signs, that is, concerning death or survival. Also, the ascent and the descent of yin and yang [influences] in the course of one year has its meeting-point at "spring begins." Light and darkness of the yin and yang [sections] in the course of one day have their meeting-point in the early morning. The circulation of the constructive and protective [influences] through the entire body has its meeting-point at the [influence-opening of the] hand-great-yin [conduit]; it follows the passage of heaven and amounts to 13,500 breathing periods [each twenty-four hours]. The original [text of the *Nan-*]*ching* states: *chao yü ts'un-k'ou jen-ying* 朝於寸口人迎 ("[all the influences and the blood] appear at the inch-opening and at the *jen-ying*"). The jen-ying is at the left hand; it belongs to the minor-yin (conduit). It is a location where [various] conduit-vessels meet. In the same way as in the text further down, I have changed [the statement mentioned above] to *chao yü ts'un-pu ch'i-k'ou* 朝於寸部氣口 ("they appear in the inch-section of the influence-opening").

Hua Shou: Chao 朝 ("to appear") equals the *chao* in *chao-hui* 朝會 ("to assemble").... Those [vessels] passing straight [through the body and its extremities] are the *ching* 經 ("conduits"); [those vessels] emerging sidewise [from the conduits] are the *lo* 絡 ("network-vessels").... As for the inch-opening and the jen-ying, a [diagnostic] method of ancient times considered the [locations] on both sides of the throat where a movement in the vessels [can be perceived] to be the jen-ying [holes]. Then, Wang Shu-ho 王叔和 of the Chin 晉 [era] regarded a section in front of the gate of the left hand as the jen-ying and a section in front of the gate of the right hand as the influence-opening. Later generations followed him. I say the reason why the people in old times selected the jen-ying and the influence-opening [for diagnostic purposes] is that the jen-ying belongs to the foot-yang-brilliance conduit of the stomach which receives the influences of the grains and nourishes the five depots, while the influence-opening belongs to the hand-great-yin conduit of the lung, [constituting a location] where [the influences of] all the vessels appear and are represented in equal balance.

Hsü Ta-ch'un: For the "inch-opening," see the first difficult issue. *Jen-ying* is the inch-opening at the left hand. *Chao* 朝 is used here like the chao in *chao-chin* 朝覲 ("to appear at an audience"); that is to say,

they come together here. They are supplied with influences once again and leave. *Ch'u* 處 ("to locate") stands for *k'uei-to* 揆度 ("to estimate"). The meaning is that of the first difficult issue where it was stated: "One selects only the inch-opening in order to determine life or death."

Liao P'ing: The character *chao* 朝 is a mistake here. The vessels do not *chao* 朝 ("meet") with each other. This [expression here] results from a mistaken reading of the sentence *fei chao pai mai* 肺朝百脈. *Pai mai* 百脈 refers to the tertiary network[-vessels]. *Fei chao sun-lo* 肺朝孫絡 ("the tertiary network[-vessels] meet with the lung") is not the same as *pai mai chao fei yü ts'un-k'ou* 百脈朝肺於寸口 ("all vessels meet with [that of the] lung at the inch-opening"). Hsü [Ta-ch'un's] commentary is wrong.

(15)–(18) *Hua Shou:* Mr. Hsieh [Chin-sun] has stated that treatise 9 of the *Ling-shu* says: "The principles of needling require an understanding of end and beginning. If one wishes to know clearly about [imminent] end or [continuous] beginning [of the movement in the vessels, one must] take into account the information offered by the five depots. [This information] is determined by the [condition of the] yin and yang [influences associated with the depots]." It says further: "If someone is not ill, [the movement in the vessels that can be perceived at] the "vessel-opening" and at the *jen-ying* corresponds to the four seasons." [Later on the same treatise states:] "If someone's influences are few, [they appear to be] few at the "influence-opening" and at the jen-ying, regardless of whether the foot- or the inch[-sections] are concerned." If one considers the present paragraph in light of earlier statements to the effect that every illness can be located at the inch-opening and at the jen-ying, and that judgments can be made [on their basis] concerning death or survival, [the present paragraph contains the] message that if one wishes to know about [imminent] end or [continuous] beginning [of the movement in the vessels], this can be determined by examining the yin and yang [movements in the conduits]. The [condition of the] yang [movement in the] conduits is judged by taking [information] from the jen-ying; the [condition of the] yin [movement in the] conduits is judged by taking [information] from the influence-opening. As for *chao shih* 朝使, *chao* means that the influences and the blood pour through [the body] in correspondence to the time [of the day] like tides (*ch'ao* 潮) of water. *Shih* means that the yin and yang [in-

fluences] activate each other. Here "beginning" refers to the beginning of living beings; "end" refers to the expiration of living beings. If one wishes to know about the [imminent] death or survival [of a person], that can be investigated through [an examination of the condition of the movement in his] vessels. When the yin and yang influences move through the vessels like tides, [alternately] activating [each other], like in a ring without end, then no illness is present. But if they do not move like tides alternately activating each other, then an illness is present.

Chang Shih-hsien: Yin [refers to] the depots; yang [refers to] the palaces.

(16) *Hsü Ta-ch'un:* In the treatise "Chung-shih" 終始 of the *Ling* [*-shu*], it is stated: "The principles of needling require an understanding of end and beginning. If one wishes to know clearly about [imminent] end or [continuous] beginning [of the movement in the vessels, one must] take into account the information offered by the five depots. [This information] is determined by the [condition of the] yin and yang [influences associated with the depots]." Further down the text states: "The yang [vessels] receive their influences from the four extremities; the yin [vessels] receive their influences from the five depots. Hence, in order to drain one moves [the needle] against the [regular course of the flow]; in order to fill one follows, [with one's needle, the regular course of the flow]." "Beginning" and "end" obviously refer here to the beginning and end of the twelve conduits. By moving [the needle] against or following [the regular flow], one fills or drains them. It does not say that the flow of the influences constitutes a [continuous] beginning, while the interruption of the [movement in the] vessels is the end. At the conclusion of the "Chung shih" treatise, the [appearances of] illnesses [in one's bodily] form due to an interruption of the [movement in each of the] twelve conduits is recorded in the same manner as in the *Su-wen* [treatise] "Chen yao ching chung lun" 診要經終論. Here, ["end"] is used with still another meaning, which is by no means the meaning of "end and beginning." How can anybody commit the error of considering the "end" of "end and beginning" to be the "end" [meant] here, only because at the conclusion of that [*Su-wen*] treatise the [appearances of] illnesses [in one's bodily] form due to an "end" of the [movement in the] conduits [is discussed for all] twelve conduits? Why did nobody think about this thoroughly?

(17) *Li Chiung:* The yin and yang influences appear, beginning with the early morning, at the influence-opening in the inch-section, revolving through the vessels like in a ring without end, and continuously beginning [their movement at this location]. Hence, [the text] speaks of [continuous] "beginning." I have changed the statement *ts'un-k'ou jen-ying* 寸口人迎 ("inch-opening and jen-ying") of the original text to *ch'i-k'ou* 氣口 ("influence-opening").

Liao P'ing: The two characters *jen-ying* appear here because they were not deleted entirely. The doctrine of [the location of] the jen-ying at the left [hand] was introduced relatively late; no such doctrine existed in antiquity. Hence, the text of the *Nan-ching* is not clear on this. ... Hsü [Ta-ch'un] commented on chao shih 朝使: ... [see above]. Hsü's commentary is wrong. The [meaning of the] two characters *chao* and *shih* cannot be understood.

(18) *Li Chiung:* The [appearance in the patient's bodily] form of an interruption [of the flow] of influences through the foot-minor-yin [conduit] is such that the teeth grow long and decay, while the flesh turns soft and shrinks. The [appearance in the patient's bodily] form of an interruption [of the flow] of influences through the foot-great-yin [conduit] is such that the flesh [swells because of] fullness and the lips turn around. The [appearance in the patient's bodily] form of an interruption [of the flow] of influences through the foot-ceasing-yin [conduit] is such that the tongue rolls up and the testicles shrink. The [appearance in the patient's bodily] form of an interruption [of the flow] of influences through the hand-great-yin [conduit] is such that the skin dries out and the hair breaks off. The [appearance in the patient's bodily] form of an interruption [of the flow] of influences through the hand-minor-yin [conduit] is such that the face turns black and resembles a pear. The [appearance in the patient's bodily] form of an interruption [of the flow] of influences in three yin [conduits] is such that one's vision is dizzy and that one loses the ability to clearly distinguish between black and white. The [appearance in the patient's bodily] form of an interruption [of the flow] of influences in six yang [conduits] is such that sweat protrudes like pearls. Hence, [the text] says: "Each [such situation of imminent] death has its specific [symptoms that appear in the patient's bodily] form." "End" stands for death.

Chang Shih-hsien: "Three yin and three yang" [refers to] the twelve conduits. Changes in the twelve conduits become apparent in the

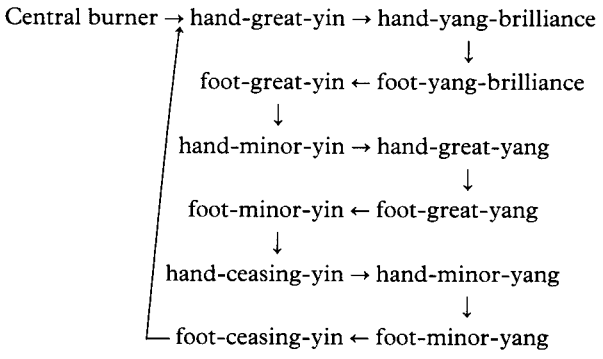
inch-opening and in the jen-ying. If the circulating flow continues without break, that is called [continuous] "beginning"; if it is interrupted or blocked and cannot pass through [the conduits], specific [manifestations of such blockades appear in one's bodily] form corresponding to the specific depot [where the movement] died. That is meant by "the end has its [specific symptoms appearing in the patient's bodily] form." For an outline [of these symptoms,] see difficult issue 24.

NOTES

1. In a corresponding *Nei-ching* outline—in *Ling-shu* treatise 17, "Mai-tu" 脈度—the courses of the conduits take the same direction as is indicated here. It should be pointed out, however, that the conduit directions defined in the present paragraph and in the "Mai-tu" do not completely coincide with those defined elsewhere in the *Nei-ching*, (i.e., in *Ling-shu* treatise 10, "Chïng-mai" 經脈), where the hand-yin and foot-yang conduits are assigned the opposite direction. That is, the former are said to extend from the chest into the hands, while the latter are said to extend from the head into the feet. Interestingly, the conduit directions outlined here in the *Nan-ching* and in the "Mai-tu" coincide completely with the oldest record extant on conduit therapy—namely, the *Tsu pi shih-i mo chiu ching* 足臂十一脈灸經, a fragment of which was unearthed at Ma-wang-tui in 1973. Another fragment discovered at Ma-wang-tui, the *Yin-yang shih-i mo chiu ching* 陰陽十一脈灸經, relates the same overall structure with but two exceptions, as is illustrated by the following table:

Source		*Tsu pi shih-i mo chiu ching*	*Yin-yang shih-i mo chiu ching*	*Nei-ching* "Ching-mai"	*Nan-ching; Nei-ching* "Mai-tu"
hand/arm	yin	hand → chest	hand → chest (or shoulder)	chest → hand	hand → chest
	yang	hand → head	hand → head (except great-yang: head → hand)	hand → head	hand → head
foot	yin	foot → thighs, or abdomen	foot → abdomen (except great-yin: abdomen → foot)	foot → chest	foot → chest
	yang	foot → head	foot → thighs, head	head → foot	foot → head

2. This pattern is identical with the sequence of the conduits outlined in the *Nei-ching*, for instance in *Ling-shu* treatise 15, "Ying-ch'i" 營氣. The circulatory movement through the vessels can be illustrated as follows:



3. The twenty-third difficult issue marks the transition from a discussion of the diagnostic significance of the movement in the vessels to a discussion of the structure of the system of these vessels. As the commentaries indicate, it was not at all easy for some later authors to interpret the meaning of this issue—especially of sentences 14 through 18. The idea that it is sufficient to investigate the movement in the vessels at the two hands is expressed in the *Nan-ching* as a logical consequence of the recognition of a continuous circulation. It was difficult to assert this new idea, in part because the technical terms used to transmit it were identical to those used in the *Nei-ching*; thus conservative authors interpreted them on the basis of their *Nei-ching* meanings.

4. *Feng-ch'ih* 風池 ("pond of winds") is the name of a hole behind the ears at the side of the head shortly above the hairline.

5. These *jen-ying* holes are the original jen-ying locations to the right and left of the throat. See also below Hua Shou's commentary on sentence 14.

6. Cf. *Ling-shu* treatise 17, "Mai-tu" 脈度.

7. *Feng-fu* 風府 ("wind palace") is the name of a hole on the back of the head, one inch above the hairline.

8. This quotation refers to *Su-wen* treatise 60, "Ku-k'ung lun" 骨空論. However, the *Nei-ching* wording is slightly different; it says: "The supervisor vessel starts from the center of the bone below the lower abdomen."

9. The *chung-chi* hole is located shortly above the genital organs.

10. The *kuan-yüan* hole is located on the abdomen below the navel.

11. Cf. *Su-wen* treatise 8, "Ling-lan mi-tien lun" 靈蘭秘典論.

THE TWENTY-FOURTH DIFFICULT ISSUE

二十四難曰(一)手足三陰三陽氣已絕何以爲候可知其吉凶不(二)然足少陰氣絕即骨枯少陰者冬脈也伏行而溫於骨體故骨髓不溫即肉不著骨骨肉不相親即肉濡而却肉濡而却故齒長而枯髮無潤澤者骨先死戊日篤己日死(三)足太陰氣絕則脈不榮其口脣口脣者肌肉之本也脈不榮則肌肉不滑澤肌肉不滑澤則肉滿肉滿則脣反脣反則肉先死甲日篤乙日死(四)足厥陰氣絕即筋縮引卵與舌卷厥陰者肝脈也肝者筋之合也筋者聚於陰器而絡於舌本故脈不榮則筋縮急筋縮急即引卵與舌故舌卷卵縮此筋先死庚日篤辛日死(五)手太陰氣絕即皮毛焦太陰者肺也行氣溫於皮毛者也氣弗榮則皮毛焦皮毛焦則津液去津液去即皮節傷皮節傷則皮枯毛折毛折者則毛先死丙日篤丁日死(六)手少陰氣絕則脈不通則血不流血不流則色澤去故面黑如梨此血先死壬日篤癸日死(七)三陰氣俱絕者則目眩轉目瞑目瞑目者爲失志失志者則志先死死即目瞑也(八)六陽氣俱絕者則陰與陽相離陰陽相離則腠理泄絕汗乃出大如貫珠轉出不流即氣先死旦占夕死夕占旦死

The twenty-fourth difficult issue: (1) When the [flow of the] influences through the three yin or three yang conduits of the feet and hands has been cut off, what could serve as an indicator [of which conduit is affected]? Is it possible to know whether such [a situation] will have a favorable or unfavorable outcome?

(2) It is like this. When the foot-minor-yin [conduits] are cut off from the [movement of the] influences, the bones wither. The minor-yin [conduit] is a vessel [associated with] winter; its course lies [deeply] hidden, and it provides warmth to the bones and their marrow.[1] Hence, when the bones and the marrow are not supplied with warmth, the flesh will not remain tightly attached to the bones. When the bones and the flesh are no longer close to each other, the flesh will be soft and will shrink. When the flesh is soft and shrinks, the teeth grow long and wither, [and one's hair will lose its glossiness and moisture].[2] When the hair lacks its glossiness and moisture, [that is an indication that] the bones have already died. [Such an illness will be] severe on a *wu* day; death will occur on a *chi* day.[3] (3) When the foot-great-yin [conduits] are cut off from the [movement of the] influences, the [movement in the] vessels will no longer supply the mouth and the lips of that [person with influences]. Mouth and lips represent the basis of the flesh. When the [movement in the] vessels

no longer supplies [mouth and lips], the flesh will no longer retain its smoothness and moisture. When the flesh is no longer smooth and moist, the flesh will be full. When the flesh is full, the lips will curl back. When the lips curl back, this [indicates that] the flesh has died already. [Such an illness will be] severe on a *chia* day; death will occur on an *i* day. (4) When the foot-ceasing-yin [conduit] has been cut off from [the movement of] the influences, the muscles will shrink, drawing in the testicles and rolling back one's tongue. The ceasing-yin [conduit] is a vessel [associated with] the liver. The liver and the muscles represent one unit. The muscles assemble at the sexual organ and are tied to the base of the tongue. Hence, when they are not supplied by the [movement in the] vessels, the muscles will shrink. When the muscles shrink they draw in the testicles and the tongue. Thus, when the tongue is rolled back and when the testicles are drawn in, [that is an indication that] the muscles have already died. [Such an illness will be] severe on a *keng* day; death will occur on a *hsin* day. (5) When the hand-great-yin [conduits] are cut off from the [movement of the] influences, the skin [and its] hair will be scorched. The great-yin [conduit is associated with the] lung. It transports influences and warmth to the skin [and its] hair. When the skin [and its] hair are not supplied with influences, they will be scorched. When the skin [and its] hair are scorched, the liquids leave. When the liquids leave, the skin and the joints will be harmed. When the skin and the joints are harmed, the skin will wither and the hair will break. Hence, when the hair breaks, [that is an indication that] the hair has died already. [Such an illness will be] severe on a *ping* day; death will occur on a *ting* day. (6) When the hand-minor-yin [conduits] are cut off from the [movement of the] influences, the [blood] vessels are blocked. When these vessels are blocked, the blood does not flow. When the blood does not flow, one's complexion and glossiness fade away. Hence, when the color of one's face has turned black, resembling a pear, [this is an indication that] the blood has died already. [Such an illness will be] severe on a *jen* day; death will occur on a *kuei* day. (7) When the three yin [conduits] are cut off from the [movement of the] influences at the same time, one's vision will be dizzy. One's eyes will turn uncontrolled or will be closed. When the eyes are closed one loses one's mind. When one has lost one's mind the mind has died. When it has died, one's eyes are closed. (8) When the six yang [conduits] are cut off from the [movement of the] influences at

the same time, the yin and yang [sections of the organism] are separated from each other. When the yin and yang [sections of the organism] are separated from each other, the pores will be drained. Sweat will appear intermittently, resembling a string of pearls. [These pearls] roll out [of the skin] but there is no flow. [This is an indication that] the influences have already died. If it occurs in the morning, one may foretell death for the night; if it occurs at night, one may foretell death for the morning.[4]

COMMENTARIES

(1) *Hsü Ta-ch'un:* This treatise repeats exactly the original text of the "Ching-mai" 經脈 treatise of the *Ling-shu*. Only a few words have been changed. It does not explain anything.

Yeh Lin: This [difficult issue] quotes from the treatise "Ching-mai" 經脈 of the *Ling-shu*, but the discussion here is confused.

(2) *Ting Te-yung:* The foot-minor-yin conduit is the vessel [associated with] the kidneys; it belongs to [the phase of] water and it reigns in winter. Internally, [the movement of] influences through this [conduit] nourishes the bones and the marrow. Externally, it provides brilliance to the hair. When [the movement of] influences [through this conduit] is cut off, the base of the teeth grows long, the bones wither, and the hair loses its glossiness. Hence, [the text] states: "[Such an illness will be] severe on a *wu* day; death will occur on a *chi* day." This is the [appearance in the patient's bodily] form of a [situation where the flow of influences through the] foot-minor-yin [conduit] is cut off.

Yang: Ch'üeh 却 ("to withdraw"; here, "to shrink") stands for *chieh so* 結縮 ("to shrink"). That is to say, the flesh at the roots of the teeth shrinks. Hence, the teeth gradually grow longer and wither. That is to say, the teeth dry out and their color lacks any moisture. The kidneys control the body's liquids. Here now, no liquids are present any more. Hence, that causes the hair to lose its glossiness. [The days] *wu* and *chi* are [associated with the phase of] soil. The kidneys are [associated with the phase of] water. The soil is capable of overcoming water. Hence, [the text] states: ["Such an illness will be] severe on a *wu* day; death will occur on a *chi* day."

Yü Shu: The yin and yang [categories] have weak and strong [sub-

categories]. Hence, three yin and three yang [conduits] exist to transport the [protective] influences and the blood and to nourish the human body. Thus, the three yin [conduits are linked to vessels which] part from them and tie them [to the other yin-conduits]. The great-yin [conduit] is the "opener." The ceasing-yin [conduit] is the "cover." The minor-yin [conduit] is the "pivot." The opener guards the foundations of movement and rest. The cover holds control over tight sealing. The pivot controls the subtleties of the revolving movement. The three conduits must not lose [contact to] each other. Here, the [flow of the influences through the] foot-minor-yin vessel of the kidneys is interrupted. Hence, [contact to] one of the conduits has been lost. The minor-yin [conduit] cannot act as pivot; the subtleties of the revolving movement are out of control. Hence, [the text] speaks of "death."

Li Chiung: The brain is the sea of the marrow. The kidneys master the bones and the marrow. The hair is nourished by the brain. Hence, the [latter] provides brilliance to the hair. Here, the bones and the marrow wither. Hence, the hair lacks its glossiness.

Hsü Ta-ch'un: Ju 儒 ("soft") means *chih* 滯 ("to obstruct"). The [*Nei-*]*ching* states: "Becomes soft (*juan* 軟) and shrinks." *Ch'üeh* 却 ("to shrink") stands for *t'ui-so* 退縮 ("to withdraw and shrink"). For *k'u* 枯 ("to wither") the [*Nei-*]*ching* has *kou* 垢 ("to become stained"). When the flesh shrinks, the [teeth] have been severed [from their base] and the upper section becomes visible. Hence, [the text states]: "The teeth grow long." "To wither" means that they lack moisture. The teeth are extensions of the bones. Hence, [the condition of the latter] is examined in the [condition of the former].

Yeh Lin: The kidneys master the storage of the essential [influences] and the transformation of the blood. The hair is the excess of the blood. When the [movement of the] essential influences of the kidneys is cut off, the hair lacks its glossiness.

(3) *Ting Te-yung:* The foot-great-yin conduit is the vessel [associated with] the spleen; it belongs to [the phase of] soil and it reigns in late summer.[5] Internally, [the movement of] influences through this [conduit] nourishes the flesh; externally, it provides brilliance and protection to mouth and lips. When [the movement of] influences through this [conduit] is cut off, the lips will curl back. Hence, [the illness will be] severe on a *chia* day; death will occur on an *i* day. This is the [appearance in the patient's bodily] form of a

[situation where the flow of influences through the] foot-minor-yin [conduit] is cut off.

Yang: Chia and *i* are [associated with the phase of] wood. The spleen is [associated with the phase of] soil. Wood is capable of overcoming soil. Hence, [the text] states: ["Such an illness will be] severe on a *chia* day; death will occur on an *i* day."

Yü Shu: Mouth and lips are extensions of the flesh. They are also called "[external] brilliance of the spleen." Here now the lips curl back and the complexion turns virid because the wood [has come to] destroy the soil. In the [system of the] separate and combined [functioning] of the yin and yang [conduits], the great-yin [conduits] are considered to be the "openers." That is to say, they watch over the foundation of movement and rest. Here now, [the flow of influences through] these vessels has been cut off. As a consequence, the foundations of movement and rest have lost their overseer. Hence, [the text] speaks of "death."

Hsü Ta-ch'un: The treatise "Ching-mai" 經脈 [of the *Ling-shu*] states: "When the vessels do not [provide] constructive [influences], the flesh turns soft and the tongue will dry up. The [respective] person's center [i.e., the stomach region] will be full. When the center is full, the lips curl back." That is quite clear. Here [in the *Nan-ching*, the text] states: "The flesh [is full]. " That is difficult to explain.

(4) *Ting Te-yung:* The foot-ceasing-yin conduit is the vessel [associated with] the liver; it belongs to the [phase of] wood and it reigns in spring. Internally [the movement of] influences through this [conduit] nourishes the muscles; externally [this conduit] is tied to the base of the tongue. Below, it circles around the genital organ. When [the movement of] the influences through this [conduit] is cut off, the tongue rolls back and the testicles shrink. Hence, [the illness will be] severe on a *keng* day; death will occur on a *hsin* day.

Yang: Keng and *hsin* are [associated with the phase of] metal. The liver is [associated with the phase of] wood. Metal is capable of overcoming wood. Hence, [the text] states: "[The illness will be] severe on a *keng* day; death will occur on a *hsin* day."

Li Chiung: The liver controls the muscles. All the movements of man result from the strength of the muscles.

(5) *Ting Te-yung:* The hand-great-yin conduit is the vessel [associated with] the lung; it belongs to the [phase of] metal and reigns in autumn. Internally, [the movement of] influences through this

[conduit] controls the [protective] influences; externally, it nourishes the skin [and its] hair. When the [movement of the] influences through this [conduit] is cut off, the body's liquids leave. Skin and hair burn out. Hence, [such an illness will be] severe on a *ping* day; death will occur on a *ting day*.

Yang: Ping and *ting* are [associated with the phase of] fire. The lung belongs to the [phase of] metal. Fire is capable of overcoming metal. Hence, [the text] states: "[Such an illness will be] severe on a *ping* day; death will occur on a *ting* day."

(6) *Ting Te-yung:* The hand-minor-yin conduit is the vessel [associated with] the true heart; it belongs to the [phase of] the ruler-fire and it reigns in summer. It controls the transport of the constructive [influences] through the vessels. It is not so that the [*Nan-*]*ching* does not talk about the hand-ceasing-yin [conduit which is associated with the] heart-enclosing [network] controlling the minister-fire. A minister acts but the ruler gives the orders. [Together] they control the passage of the constructive influences. Here, the true heart has been cut off from the [movement of the] influences. Consequently, the constructive influences do not move [through the organism any longer]. When the constructive influences do not move, the blood does not flow. Therefore, one's complexion and moisture fade away. Hence, the face turns black and assumes a sallow color. [Such an illness will be] severe on a *jen* day; death will occur on a *kuei* day. This is an illness; it is not [the result of] exhaustion due to old age! The character *li* 梨 ("pear") should be changed here to *li* 黧 ("sallow").

Yang: The [*Nei-*]*ching* speaks of three hand-yin [conduits]. Here, however, only the great-yin and the minor-yin [conduits] are referred to. The heart-master [conduit] is not discussed. Why is that? It is like this. The heart-master [conduit] is the vessel [associated with] the heart-enclosing network. The minor-yin [conduit] is the vessel [associated with] the heart [itself]. Both these conduits [generate symptoms that] are indicators of [illnesses of] the heart. Hence, when it is stated that the [movement of influences through the] minor-yin [conduit] is cut off, then the [movement of influences through the] heart-master [conduit] is cut off, too. Both [conditions] are examined the same way; hence, they are not distinguished in this explanation here. The [*Nei-*]*ching* stated originally: "The face turns black and resembles *ch'i-ch'ai* 漆柴."[6] Here, [the *Nan-ching*] states: "It resembles a pear." *Ch'i-ch'ai* grows in the *Heng* 恆 mountains; the color of this

herb is yellow-black. It has no glossiness. Hence, it was used here as an illustration. "Pears" are fruits consumed by man. Again, their yellow-black color was used [as an illustration] to explain that a person's complexion turns yellow-black when no blood is present. That resembles the lack of brilliance of both [*ch'i-ch'ai* and pears]. *Jen* and *kuei* are [associated with the phase of] water; the heart is [associated with the phase of] fire. Water overcomes fire. Hence, [the text] states: "[Such an illness will be] severe on a *jen* day; death will occur on a *kuei* day."

(7) *Ting Te-yung:* The so-called three yin [conduits] are just the three yin [conduits] of the feet. The foot-minor-yin [conduit] is [associated with] the liver. The kidneys store the essential [influences] and the mind. The foot-ceasing-yin [conduit] is [associated with] the liver. The liver stores the *hun* 魂 and [its spirit] passes through the eyes.[7] Hence, when [the flow of influences through these conduits is] cut off, one loses one's mind and becomes disorderly; the *hun* leaves and the eyes will be confused through dizziness.

Yang: The three yin [conduits] are the three yin vessels of the hands and the feet, constituting the vessels of the five depots. The five depots are the root and basis of man. Hence, when all three yin [conduits] are cut off [from the movement of the influences] at the same time, the eyes will be closed. *Ming* 瞑 ("closed eyes") stands for *pi* 閉 ("closed"). That is to say, the root is cut off internally and one's [sources of] brilliance are lost externally. The eyes are man's [sources] of brilliance. *Hsüan* 眩 ("confused vision") stands for *luan* 亂 ("disorder"). That is to say, the eyes are in disorder and cannot recognize anybody. The kidneys store the essential [influences] and the mind. [Here] the essential influences are completely exhausted. Hence, [the text] speaks of a "loss of one's mind." When all three yin [conduits] are cut off [from the movement of the influences at the same time], death follows within one day and a half.

Yü Shu: The vessels of the five depots are the three yin [conduits]. The vessels of all the five depots meet in the eyes. Here, the three yin [conduits] have been cut off [from the movement of the influences through the organism]. Hence, the eyes are confused by dizziness [or] are closed. The five mental [states] of man are all associated with yin. That is to say, the mental [state associated with the] liver is anger; the mental [state associated with the] heart is joy; the mental [state associated with the] spleen is pondering; the mental [state associated

with the] lung is grief; and the mental [state associated with the] kidneys is fear. Here, the three yin [conduits] have been cut off [from the movement of the influences]; the five depots have lost their mental [states]. Hence, there is no joy, no anger, no grief, no pondering, no fear. All the five mental [states] have gone. Hence, [the text] speaks of a "loss of one's mind." When Mr. Yang spoke of a "loss of one's mind," he only talked about one depot, that is, the kidneys. In the [*Nei-*]*ching* it was stated originally: "when the yin and yang [sections of the organism] are separated from each other, dissatisfaction results and loss of one's mind." That is [what is] meant here.

Ting Te-yung: The so-called six yang [conduits] are the three yang [conduits] of the hands and feet, respectively. Then [the text] states: *yin yü yang hsiang li* 陰與陽相離. That is to say, the three yang [conduits] of the hands pass the influences of heaven. Therefore, they are termed yang. The three yang [conduits] of the feet pass the influences of the earth. Hence, they are termed yin. When the yin and yang [influences] of heaven and earth are not [mutually exchanged in the organism but remain] separate from each other, that [what is] is meant when [the text] states: *yin yang hsiang li* 陰陽相離 ("yin and yang [influences] remain separate from each other"). As a result, the pores will be drained and sweat will appear intermittently, resembling a string of pearls. Hence, death will occur before the coming morning or night.

Yang: This [paragraph elucidates the idea that] one will die before one day has passed if the six yang [conduits] have been cut off from the [movement of the] influences. The manifestations of such an interruption of the [movement of the] influences through the six yang [conduits] are summarily delineated here. The [*Nei-*]*ching* states: "When the great-yang vessels are cut off [from the movement of the influences], this entails that one's eyes look upward fixedly, that one is bent backwards, and that one has convulsions. One's complexion is white; sweat protrudes intermittently. When it protrudes, the end has come. When the minor-yang vessel is cut off [from the movement of the influences], this entails that one's ears are deaf, that all the joints are limp, and that the eyes revolve with their ties [to the head] severed. When these ties are severed, death follows within one day and a half. Those with a virid complexion will die [too]. When the yang-brilliance vessel is cut off [from the movement of the influences], this entails that one's mouth opens and one's ears widen,

that one has a tendency to being scared, and that one talks nonsense. The complexion is yellow. When [the patient's] conduits in the upper and lower [sections of the body] are replete and numb, the end has come. These are the manifestations of the interruption of the [movement of the influences through the] three yang [conduits]."[8] Above, [the *Nan-ching* text] speaks of "six yang [conduits]." Here, the [*Nei-*] *ching* speaks of "the manifestations of an interruption of the [movement of the influences through the] three yang [vessels]," because when [the movement of influences] is cut off from all yang vessels of the hands and feet, the manifestations of such an interruption are identical [to those outlined above]. Hence, they are not discussed here separately.

(8) *Chang Shih-hsien:* The "six yang" are the three yang [conduits] of hands and feet, respectively. When the yang influences protect the external [sections of the body], the pores are closed tightly. When the [flow of] yang [influences] is cut off, the pores are no longer closed firmly and the yin [influences] alone cannot remain [in their conduits. Hence,] the constructive influences are drained off through the pores. The respective person is not yet dead but his influences have already died. Man is ruled by his influences. When the influences have died, man must die. [Hence, death] can be predicted for before the [coming] morning or night.

NOTES

1. *T'i* 體 ("body") appears to be a mistake for *sui* 髓 ("marrow"). Most later editions have corrected this mistake.

2. The passage in brackets corresponds to the general structure of argumentation in this paragraph. It was added by later editions.

3. *Wu* and *chi* are two of the so-called Ten Celestial Stems (*t'ien-kan* 天干). Like the Twelve Earth Branches (*ti-chih* 地枝), they represent ancient astronomical patterns. The Celestial Stems are used here, on the basis of their association with the Five Phases, as prognostic devices to define days on which the patient's condition worsens and turns fatal. Thus, "wu day" may indicate here the fifth day after the onset of the illness, since *wu* is the fifth Celestial Stem. The usual sequence of the Celestial Stems is *chia, i, ping, ting, wu, chi, keng, hsin, jen, kuei.*

4. This difficult issue is one of the relatively few that closely adhere to the text of the *Nei-ching*, in this case to *Ling-shu* treatise 10, "Ching-mai" 經脈.

Yet it is not clear whether the meaning expressed is identical. The *Nan-ching* appears to assign specific physiological functions to the individual conduits—functions which can be fulfilled only if the respective conduits are passed by the circulatory movement of the influences. That is, the *Nan-ching* regards the influences themselves as neutral; they serve, for instance, as great-yin influences only as a result of being utilized by the great-yin section of the circulatory system to fulfill its physiological functions. This concept marks a final departure (1) from the idea that there are eleven unrelated conduits, each filled with its own specific contents, as appeared in the Ma-wang-tui texts of around 200 B.C., and (2) from the transitional idea, expressed in the *Nei-ching*, of specific yin and yang influences circulating through a system of yin and yang conduits. As the *Nan-ching* states, an individual conduit-section—or groups of conduit-sections—can be cut off from the movement of the influences, which means that smaller cycles of circulation are possible, bypassing those single or grouped conduit-sections.

5. "Late summer" is a fifth season, conceptualized to achieve correspondence between the Five Phases and the seasons of a year.

6. *Ling-shu* treatise 10, "Ching-mai" 經脈.

7. See difficult issue 34.

8. This is a modified quotation from *Su-wen* treatise 16, "Chen yao ching chung lun" 診要經終論.

THE TWENTY-FIFTH DIFFICULT ISSUE

二十五難曰(一)有十二經五藏六府十一耳其一經者何等經也(二)然一經者手少陰與心主別脈也(三)心主與三焦爲表裏(四)俱有名而無形故言經有十二也

The twenty-fifth difficult issue: (1) There are twelve conduits, but the [body's] five depots and six palaces [add up to only] eleven. Of what nature is the one [missing] conduit?

(2) It is like this. One of the conduits encompasses the hand-minor-yin [vessel] and the heart-master [vessel] as separate vessels. (3) The heart-master and the Triple Burner represent outside and inside. (4) Both have a name but no form. Hence, one speaks of twelve conduits.[1]

COMMENTARIES

(1) *Yang:* The hand-minor-yin [conduit] is the vessel [associated with] the true heart. The hand-heart-master [conduit] is the vessel [associated with] the heart-enclosing network. Both vessels are heart vessels. Now, the [hand-]minor-yin [conduit] is linked to the [vessel of the] small intestine, while the heart-master [conduit] is linked to the vessel of the Triple Burner. The Triple Burner has a position but no form; the heart-master [conduit] has a name but no depot. Hence, the two conduits constitute "outside and inside." The five depots and six palaces have one vessel each; that equals eleven vessels. The heart has two vessels. That adds up to twelve vessels. Similarly, one could state that of the six palaces actually only five palaces exist.[2]
Hsü Ta-ch'un: The [treatise] "Chiu chen lun" 九針論 of the *Ling* [*-shu* states concerning] the five depots: "The heart stores the spirit; the lung stores the *p'o* 魄; the liver stores the *hun* 魂; the spleen stores one's imagination; the kidneys store the essence and the mind." The six palaces include the small intestine, the large intestine, the stomach, the gall, the bladder, and the Triple Burner. They are responsible for emission and intake of water and grains, resembling a palace treasury that oversees expenditure and income. Hence, they are called "palaces."

Liao P'ing: Among the depots and palaces, the brain and the heart are designated with the same name. The inner and the outer kidneys are also designated with the same name. If five and six adds up to twelve, two [conduits] must be designated with the same name. Among the twelve conduits the brain constitutes an external master of the heart. This is similar to the inner kidney and the outer kidney; if one differentiates among them, they, too, represent two [entities]. In old times one assumed that the yellow fat outside of the heart constituted a "heart enclosure." That was wrong.

(2)–(3) *Ting Te-yung:* [The text] states: "[One of the conduits encompasses] the hand-minor-yin [vessel] and the heart-master [vessel] as separate vessels." That is to say, the heart and the small intestine constitute outside and inside [of one unit,[3] and] the heart-master and the Triple Burner constitute outside and inside [of one unit, too]. The minor-yin [conduit] is the vessel of the true heart; [the latter] constitutes the ruler-fire. The heart-master constitutes, together with the Triple Burner, the minister-fire. Hence, the [hand-]minor-yin and the heart-master [conduits] are separate. The minister carries out the orders of the ruler. Hence, [the heart-master] has the name of the heart but not its position.

Li Chiung: The heart-master [conduit] is the hand-ceasing-yin [conduit]. The Triple Burner [conduit] is the hand-minor-yang [conduit]. The two conduits constitute "outside and inside."

Hua Shou: Someone asked: "The hand-ceasing-yin conduit is called 'heart-master' and it is also called 'heart-enclosing network'. Why is that?" [The answer is:] "It carries the name of the ruler-fire, but it occupies the position of the minister-fire. The hand-ceasing-yin [conduit] acts on behalf of the ruler-fire. In terms of its function it is called 'hand-heart-master'; in terms of its [status as a separate] conduit it is called 'heart-enclosing network'. It is one single conduit but carries two names and represents the minister-fire."

(3) *Hsü Ta-ch'un:* [According to the treatise] "Chiu chen lun" 九針論 of the *Ling*[*-shu*], the yang-brilliance and the great-yin [conduits] of the feet constitute outside and inside; the minor-yang and the ceasing-yin [conduits of the feet] constitute outside and inside; the great-yang and the minor-yin [conduits of the feet] constitute outside and inside; the yang-brilliance and the great-yin [conduits] of the hands constitute outside and inside; the minor-yang and the heart-master [conduits of the hands] constitute outside and in-

side; the great-yang and the minor-yin [conduits of the hands] constitute outside and inside. "Separate vessels" means that the heart-master, encircling the heart, basically constitutes something like walls encircling a royal residence. One would expect that it forms outside and inside with the heart, but on the contrary, it is separate [from the heart], forms outside and inside with the Triple Burner, and has a separate conduit. Hence, there are twelve conduits.

(4) *Li Chiung:* The heart-enclosing network constitutes a fine muscular membrane, located outside of the firm fat [of the heart]. It resembles silk threads and is linked to the heart and to the lung. For a detailed [discussion of the] Triple Burner, see the thirty-first difficult issue. Both have names but no form.

(2)–(4) *Chang Shih-hsien:* The hand-minor-yin [conduit] is the conduit of the true heart. The heart-master is the heart-enclosing network. The heart-master [conduit] is a secondary vessel of the true heart. It does not coincide with the conduit of the true heart. The true heart constitutes the ruler-fire; the heart-master constitutes the minister-fire. The Triple Burner is the father of the influences; the heart-enclosing [network] is the mother of the blood. Together they form "outside and inside." The two have a real name but no substance. To the [eleven conduits of the] five depots and six palaces is added the one conduit of the heart-enclosing [network]. Together that equals twelve conduits.

(4) *Hsü Ta-ch'un:* [The text] states that the Triple Burner has no form. That cannot be. It states [further] that the hand-heart-master has no form, but such a doctrine definitely does not exist. The heart-master is the network enclosing the heart; it consists of a fatty membrane protecting the heart. How could it have no form? It is not called a depot because the heart-master acts on behalf of the heart. In itself, it does not store anything. Hence, it is not called a depot.

(3)–(4) *Ting Chin:* This paragraph states that the heart-master and the Triple Burner constitute outside and inside, and that both have a name but no form. Because of the two words "no form," people in later times who did not check the meaning of the [*Nei-*]*ching* have engaged themselves in highly confused argumentations. They not only criticized the [alleged] mistakes of Yüeh-jen but also criticized [what they considered to be] erroneous interpretations forced [on this passage] by [Wang] Shu-ho 王叔和. Over the past three thousand years, this has never been settled finally. I always think that the *Nan-ching*

was not yet distant from antiquity. Of all the authors who appeared [in later times to comment on the ancient scriptures, Yüeh-jen] was the very first. Also, one must base [one's understanding of the *Nan-ching*] word for word on the *Nei-ching*. Why should misunderstandings and a deception of mankind be created just for the two key [concepts] of the [heart-]enclosing network and the Triple Burner? There is no other way to elucidate [their meaning] except by comparing the meaning in the *Nei-ching* with that in the *Nan-ching*. Thus, the *Nei-ching* states that all the five depots have form and color, that the five palaces, too, can be measured in chang and feet, and that the water and the grains with which they are filled can be recorded in amounts of pints and pecks. If the [heart-]enclosing network and the Triple Burner had a form, why would they be the only ones with colors, sizes, and capacities that are not clearly recorded? Well, one should look at what the *Nan-ching* says about the [heart-]enclosing network and pick its meaning from the term "enclosing," and [one should look] also at what [the *Nan-ching*] says about the Triple Burner and pick its meaning from the term "triple." Thus, in the *Ling*[*-shu*] and in the *Su*[*-wen*], the treatise "Pen-shu" 本輸 states: "The Triple Burner is a palace [acting as] central ditch; the passageways of water emerge from it. It is associated with the bladder and it constitutes the palace of uniqueness." The treatise "Pen-tsang" 本藏 states: "When the pores are sealed tightly and when the skin is thick, the Triple Burner and the bladder are thick [too]." The treatise "Chüeh-ch'i" 決氣 states: "The upper burner [is responsible for] emissions; it disperses the taste[-influences] of the five grains, [a process] resembling the gentle flow of mist. [What is distributed] is called 'the influences'. The central burner receives influences. It absorbs the juices, transforms them, and turns them red. That is called the blood." In the treatise "Ying wei sheng hui" 營衛生會,[4] it is stated: "The constructive [influences] emerge from the central burner; the protective [influences] emerge from the lower burner." It states further: "The upper burner resembles fog; the central burner resembles foam; the lower burner resembles a ditch." The discussion in the [treatise] "Wu lung chin-yeh pieh-lun" 五癃津液別論 states: "The Triple Burner emits the influences in order to warm the flesh and to fill the skin." The treatise "Hsieh-k'o" 邪客 of the *Ling-shu* states: "The heart is the great master of the five depots and six palaces. As a depot it is strong and firm. Evil [influences] cannot settle in it. If they

do settle in it, the heart will be injured; the spirit will leave and [the respective person] will die. Hence, it is stated that if evil [influences] are present in the heart, they are always in the network enclosing the heart." All the lines quoted above from the *Ling*[*-shu*] and from the *Su*[*-wen*][5] describe the Triple Burner as completely enclosing the five depots and six palaces. The [heart-]enclosing network has the meaning of enclosing only the heart. The "palace [acting as] central ditch" is the "palace of uniqueness." If it were not for the fact that the Triple Burner enclosed the [organism] externally, how could [this palace] have this singularly honorable designation? It was said further that "when the pores are sealed tightly, and when the skin is thick, the Triple Burner is thick [too]." Now, if the inside of the skin and the flesh of the entire body were not supported by the Triple Burner, how could their thicknesses correspond to each other? It was said further that "the upper burner disperses the taste[-influences] of the grains; the central burner receives influences, absorbs the juices, transforms them, and turns them red." If the Triple Burner did not enclose all the body's depots and palaces, how could all the body's depots and palaces share in the influences of the Triple Burner in order to [further] diffuse and transform them? It was said further that "the constructive [influences] emerge from the central burner; the protective [influences] emerge from the lower burner." The constructive [influences] become the blood because they are [generated from] the essence of the taste[-influences] of the grains. The protective [influences] are [volatile] influences [because they are] generated from the [volatile] influences of the grains. All these [transformations occur] because of the [activities of the] stomach. But how could the stomach be stimulated to perform these transformations if it were not for the fact that the Triple Burner externally completely encloses [the stomach] and manages the movement of the influences? It was stated further: "[The upper burner] resembles fog; [the central burner] resembles foam; [the lower burner] resembles a ditch." Above, [the upper burner] gives orders concerning emissions; below, [the lower burner] manages the passageways of water. How could this be if it were not for the fact that the Triple Burner externally encloses all the body's depots and palaces, exerting complete control over them? It was stated further: "[The Triple Burner] emits the influences in order to warm the flesh and fill the skin." That is a clear indication of the fact that the Triple Burner constitutes a layer supporting the skin

and the flesh from inside. It was stated further: "Whenever evil [influences] are present in the heart, they are always in the network enclosing the heart." That is a clear indication of the fact that the enclosing network constitutes a layer holding the heart from outside. Later readers of these texts were to say, if the Triple Burner has no form, how can passageways of water emerge from it? How can it be thick or thin? How can it be like mist or fog or foam or a ditch? How can it emit influences in order to supply warmth to the flesh? And if the enclosing network [of the heart] has no form, how can all the evil [influences] settle in this network enclosing the heart? Why is it the only [entity] that cannot be seen? Why does it lack color, width, and length? They obviously did not know that the [heart-]enclosing network is a small bag providing a network internally and an enclosure externally. Thus, the name already states that it is an "enclosing network." Its form does not have to be described in terms of big or small, feet or inches. The Triple Burner is a large bag supporting [the organism] from outside and holding it inside. The uniquity of its holding [function] is described fully by nothing but the term "triple." The term "burner" fully describes the provision of the entire (body) with influences. Hence, the name already states that it is a Triple Burner. Again, its form does not have to be described in terms of large or small, chang or feet. Anybody who hitherto has harbored some doubts can have them resolved now if he follows this [argumentation]. Also, if one matches this small bag resembling a depot and [therefore] constituting a separate depot with that large bag resembling a palace and [therefore] constituting a separate palace, that is the principle of heavenly creation and earthly organization. Yüeh-jen stated the two words "no form" here, and again in the thirty-fourth difficult issue. An examination reveals that they are highly appropriate; an analysis shows that they are quite correct. How could the people of later times grasp but the hair on the skin of the *Nei-ching* and then criticize exemplary men of former times? Often [enough, their statements] reveal only the dimensions of their ignorance.

Liao P'ing: That is to say, the [Triple Burner] is spread out [to cover, internally,] the entire chest and back. It is unlike the other depots and palaces, which have a distinct location and a distinct form and which can be pointed out as concrete [entities]. If it is said [here] that if one assumes that "it has no form," that was not even followed by the

authors of the apocryphal writings. It was a mistake of the one who said that.

Notes

1. This difficult issue marks the beginning of a controversy that has not been settled even today. The heart-master, also called heart-enclosing network, may originally have been a concept developed to meet the number six for the depots, if they were to correspond to the three yin and three yang subcategories. The Triple Burner may have been conceptualized in correspondence to environmental symbolism. In the last centuries B.C., the entire physiological organism was seen as a mirror image of the state and its economy. The terms "depot," "palace," "conduits," the bureaucratic hierarchy of the organism, and so on reflect this understanding. In this context the assumption of some heating device in the organism—corresponding, for instance, to the most important economic functions of the saline and iron works—may have been a stringent consequence. See also *Medicine in China: A History of Ideas*, chapter 3.3. Obviously, it was apparent even during the Han era that no anatomical entity corresponded to the concepts of "heart-master"/"heart-enclosing network" and "Triple Burner" in the same way that a real liver corresponds to the concept of the liver. Hence, the compromise approached here assigned a function to the heart-master/heart-enclosing envelope and to the Triple Burner, but no anatomical substratum.

2. The Triple Burner is a palace.

3. Each depot (yin, internal) is linked to a specific palace (yang, external)—namely, lung to large intestine, spleen to stomach, heart to small intestine, kidneys to bladder, heart-master/heart-enclosing network to Triple Burner, and liver to gall.

4. "Jung wei sheng wei" 榮衛生衛 is a mistake for "Ying wei sheng hui" 營衛生會.

5. Actually, all the quotations are from the *Ling-shu*.

THE TWENTY-SIXTH DIFFICULT ISSUE

二十六難曰(一)經有十二絡有十五餘三絡者是何等絡也(二)然有陽絡有陰絡有脾之大絡(三)陽絡者陽蹻之絡也陰絡者陰蹻之絡也故絡有十五焉

The twenty-sixth difficult issue: (1) There are twelve conduits and fifteen network[-vessels]. Of what nature are the additional three network[-vessels]?

(2) It is like this. They include the yang network[-vessel], the yin network[-vessel], and the great network[-vessel] of the spleen. (3) The yang network[-vessel] is the network[-vessel] of the yang walker [conduit]; the yin network[-vessel] is the network[-vessel] of the yin walker. Hence, there are fifteen network[-vessels].[1]

COMMENTARIES

(1)–(3) *Ting Te-yung:* "[There are] twelve conduits and fifteen network[-vessels]" is to say that each conduit has one network [-vessel]. The conduits of liver, heart, and kidneys are located on the left; their network[-vessels] are located on the right. The conduits of spleen, lung, and heart-enclosing network are on the right; their network[-vessels] are on the left. The yang walker conduit [starts from] the external ankle of the left foot; its network[-vessel starts from] the external ankle of the right foot. The yin walker conduit [starts from] the internal ankle of the right foot; its network[-vessel starts from] the internal ankle of the left foot. These are the network [-vessels] of the yin walker and of the yang walker [conduits]. As for the great network[-vessel] of the spleen, the spleen reflects the soil; it reigns in the central residence, and its rule extends through [all] four seasons. It provides nourishment to the four [remaining] depots. Hence, the [*Ling-shu* treatise "Ching-mai"] states: "The great network[-vessel] of the spleen is called *ta-pao* 大包 ("great enclosure"). Three inches below the *yüan-yeh* 淵液 [hole] it extends through the entire chest." It emerges between the ninth ribs.

Yang: The twelve conduits have one network [vessel] each; that accounts for twelve network[-vessels]. Here now [the text] speaks of

fifteen network[-vessels, that is to say, in addition] there are two yin and yang network[-vessels] and the great network[-vessel] of the spleen. That adds up to fifteen network[-vessels]. Man has the two yin and yang walker [vessels]; they are located in both feet on the inner and outer sides, respectively. In males, those located at the outer side of the feet represent the conduits, while those located at the inner side of the feet represent the network[-vessels]. In females, those located at the inner side of the feet represent the conduits, while those located at the outer side of the feet represent the network [-vessels]. Hence, there are the two network[-vessels] of the yin and yang walker [vessels, respectively]. The [*Nei-*]*ching* states: "For males count the yang [walker]; for females count the yin [walker]. Those to be counted are the conduits; those not to be counted are the network[-vessels]."[2] That is [what is] meant here. The great network [-vessel] of the spleen is called *ta-pao* 大包 ("great enclosure"). The spleen, then, has two network[-vessels]. All conduit-vessels represent the inside; those that branch out and run crosswise are the network [-vessels]. Those that depart from the network[-vessels] are the tertiary [network-vessels, *sun* 孫].[3]

Li Chiung: The yang walker conduit is located at the outer ankle of the left foot; [its] network[-vessel] is located at the inner ankle of the right foot. The yin walker conduit is located at the inner ankle of the right foot; [its] network[-vessel] is located at the outer ankle of the left foot. The great network[-vessel] of the spleen starts from the spleen at a [hole] called *ta-pao* hole. It is located below the navel.[4]

Hua Shou: Those [vessels] proceeding straight [through the body] are called "conduits"; those that leave sideways are called "network [-vessels]." The conduits resemble the real flow of the Han river; the network[-vessels] are branches [resembling] streams diverging [from the main river]. Each conduit has a network[-vessel]; the twelve conduits have twelve network[-vessels]. For instance, the hand-great-yin [conduit] is associated with the lung; [its] network[-vessel links it to] the large intestine. The hand-yang-brilliance [conduit] is associated with the large intestine; [its] network[-vessel links it to] the lung. Here, [the text] states: "There are fifteen network[-vessels]" because it includes the network[-vessels] of the yang walker and of the yin walker [conduits], as well as the great network[-vessel] of the spleen. For the yang and yin walker [conduits], see the twenty-eighth difficult issue. What are called "network[-vessels]" here are the

"single conduits" (*ch'i-ching* 奇經) that are not included among the twelve conduits. It is quite possible to call them "network[-vessels]."

Chang Shih-hsien: The yang walker [vessel] penetrates the five palaces; it masters the external [affairs]. The yin walker [vessel] links and penetrates the five depots; it masters the internal [affairs]. The network[-vessel] of the spleen penetrates and links all conduits, including those in the yin or yang, in the external or internal, as well as in the upper or lower [sections of the body]. Hence, it is called the "great network[-vessel]."

Hsü Ta-ch'un: As far as the fifteen network[-vessels] are concerned, the treatise "Ching-mai" of the *Ling*[*-shu*] clearly points out the [network-vessels] leaving from the twelve [main] conduits as well as from the supervisor and controller [conduits]. Together with the great network[-vessel] of the spleen, these are fifteen network [-vessels]. They are all named after the hole [from which they branch off]. Illnesses can be manifest in them, and methods exist to treat them. Here, [the text] takes recourse to the two walker [vessels] to make up for the [number] fifteen. I do not know where that [doctrine] originated.

Katō Bankei: The *Ling-shu* adds the [network-vessels of the] controller and supervisor [conduits] to the network[-vessels] of the twelve [main] conduits. [Together,] these are fifteen network[-vessels]. This difficult issue replaces the [network-vessels of the controller and supervisor conduits] by [those of] the yang walker and yin walker [conduits]. Why is that? Well, if the single conduits (*ch'i-ching* 奇經) are contrasted with the twelve [main] conduits, they all [count as] network[-vessels]. Hence, one knows that—besides the controller and the supervisor [conduits]—the holes belonging to the two walkers are equivalent to the holes of all the other network[-vessels]. The fifteen network[-vessels] of the *Ling-shu* include the two [network-] vessels [associated with the] controller and the supervisor [conduits], but not the yin [walker] network[-vessel] and yang [walker] network [-vessel]. Now, the controller and the supervisor are part of the circulation system, and they have specific holes.[4] Hence, they were replaced, in this difficult issue, by the [network-vessels of the] yin and yang walkers.

Liao P'ing: Including the [network-vessels associated with the] supervisor and controller [conduits], there are fourteen network [-vessels]. Altogether, the [main] conduits amount to fourteen, too. If

each [main] conduit is matched with a great network[-vessel], that amounts to twenty-eight.... The number of the network[-vessels] should be fourteen. When [the text] states "fifteen," this may have resulted from a mistaken understanding and counting of the great network[-vessel] of the spleen. A commentary to the [*Nei-*]*ching* further adds a great network[-vessel] of the stomach, thus reaching the number sixteen. These are all alike mistakes.... Yang walker vessel must refer here to the supervisor [vessel]. The names are identical but the substance is different. [Yin walker vessel] must refer to the controller [vessel].

Notes

1. This difficult issue briefly refers to the concept of the fifteen network-vessels. A detailed discussion of their nature and courses had been presented by *Ling-shu* treatise 10, "Ching-mai." It was pointed out there that each of the twelve main conduits has a network—or "separate" (*pieh* 別)—vessel, branching off from the respective main conduit at a specific point. These points are holes on the main conduits, and the network-vessels are designated with the names of these holes. In addition, three further network-vessels are named—those branching off from the controller and from the supervisor vessel, and one that is called the "great network[-vessel] of the spleen." The courses of the main conduits and of the network-vessels differ, in that the former are said to proceed hidden in the body, invisible to the human eyes (except for the foot-great-yin conduit passing the outside of the outer ankle), while the latter proceed below the skin and can be seen. Hence, the accumulation of evil influences in the network-vessels is treated mechanically; the *Ling-shu* recommends opening them and letting the "entire blood" flow out. In contrast, illnesses in the main conduits are, in general, treated functionally, in that the insertion of needles stimulates depots, palaces, or conduits to fulfill their respective physiological roles. This difficult issue differs from the account in *Ling-shu* treatise 10 in referring to network-vessels of the two walker conduits instead of to those of the supervisor and controller vessels. As usual, the early commentators accepted this replacement, while the conservatives of the second millennium either rejected it as a mistake or tried to reconcile it with the contents of the *Nei-ching*.

2. *Ling-shu* treatise 17, "Mai-tu" 脈度. See also difficult issue 23, Hsü Tach'un's commentary on sentence 6.

3. Literally, "grandchild."

4. *Ch'i* 臍 ("navel") may be a mistake here for *yeh* 腋 ("armpits"). The *ta-pao* 大包 hole is located below the latter.

5. In contrast to the network-vessels, which are associated only with the one hole at the junction where they branch off from the main conduits. Katō Bankei's argumentation appears odd here. Usually, the walker, supervisor, and controller conduits are all considered "single conduits" (see also difficult issues 27 through 29). They all have a course and specific holes employed for functional needle treatment.

THE TWENTY-SEVENTH DIFFICULT ISSUE

二十七難曰(一)脈有奇經八脈者不拘於十二經何謂也(二)然有陽維有陰維(三)有陽蹻有陰蹻(四)有衝(五)有督(六)有任(七)有帶之脈(八)凡此八脈者皆不拘於經(九)故曰奇經八脈也(十)經有十二絡有十五凡二十七(十一)氣相隨上下何獨不拘於經也(十二)然聖人圖設溝渠通利水道以備不然(十三)天雨降下溝渠溢滿當此之時霧霈妄行聖人不能復圖也(十四)此絡脈滿溢諸經不能復拘也

The twenty-seventh difficult issue: (1) Among the vessels are the eight single-conduit vessels which are not touched by the [movement of the influences circulating through the] twelve [main] conduits. What does that mean?

(2) It is like this. [The eight single-conduit vessels] include the yang tie vessel and the yin tie vessel, (3) the yang walker vessel and the yin walker vessel, (4) the through-way vessel, (5) the supervisor vessel, (6) the controller vessel, (7) and the belt vessel. (8) None of these eight vessels is touched by the [movement of the influences circulating through the main] conduits. (9) Hence, they are called the eight "single-conduit" vessels.

(10) There are twelve [main] conduits and fifteen network[-vessels], twenty-seven altogether. (11) The influences move up and down [through these conduits and network-vessels], following their respective courses. What [does it mean when it is said that] only [the eight single-conduit vessels] are not touched by the [movement of the influences circulating through the main] conduits?

(12) It is like this. The sages [of antiquity] devised and constructed ditches and reservoirs and they kept the waterways open in order to be prepared for any extraordinary [situation]. (13) When rains poured down from heaven, the ditches and the reservoirs became filled. In times like that, when the rainfloods rushed wildly, even the sages could not make plans again; [hence, they had to be prepared]. (14) Here [in the organism], when the network-vessels are filled to overflowing, none of the [main] conduits could seize any [of their contents, and it is only then that the surplus contents of these vessels flow into the single-conduit vessels].[1]

COMMENTARIES

(1) *Ting Te-yung:* Earlier, [the text] talked about the twelve [main] conduits and fifteen network[-vessels]—adding up to twenty-seven—through which the influences move up and down consecutively. [These twenty-seven conduit-vessels] transmit the flow of the [protective] influences and the blood; they are tied to each other and there is no break [in the circulation proceeding in them]. Here, these eight vessels are passageways proceeding separately. Hence, they are called the eight "single-conduit" vessels. Their points of origin are discussed in a subsequent chapter.

Yang: Ch'i 奇 ("single") means *i* 異 ("different"). These eight vessels are not part of [the system of] mutual seizure [of contents] among the twelve conduits; they constitute passageways proceeding separately. They are "different" from the main conduits. Hence, they are called "single-conduits." Their number is eight; hence, one speaks of eight [single-conduit] vessels.

Yü Shu: Ch'i 奇 is to be read like *chi* 基; it stands for *hsieh* 斜 ("sideways") or *ling* 零 ("odd," "fraction"). The meaning implied here is "single." That is to say, these eight vessels are not linked to the yinyang classification of the proper conduits. They do not consist of matching [conduits, resembling the] outside and inside [classification of the main conduits]. They constitute separate passageways proceeding singly. That is why they are called "single-conduits." [The statement of the text that these vessels] are not touched by the [movement of the influences through the main] conduits is verified by these [arguments]. When Mr. Yang stated that "single" means "different," he was wrong.

Hsü Ta-ch'un: Ch'i 奇 ("single") should be read like the *ch'i* in *ch'i-ou* 奇偶 ("odd," "single"). That is to say, in contrast to the twelve [main] conduits, no pairs of foot and hand [conduits] exist in their case. For details, see the next treatise.

Liao P'ing: The [*Nei-*]*ching* has no clear textual passage on these eight vessels. If one were to say that those [vessels] with holes are the [main] conduits while those without holes are the single[-conduit vessels], then there should be only six single[-conduit vessels] because the supervisor and the controller [vessels] have holes. The latter add up [with the remaining twelve main conduits] to a total of fourteen conduits, as Mr. Hua [Shou] has pointed out correctly in his

[book] *Shih-ssu ching fa-hui* 十四經發揮 ["Elucidations Concerning the Fourteen Conduits"].

Li Chiung: Wei 維 ("tie") means *ch'ih* 持 ("to support"). The [yang tie vessel] is tied to and supports all the yang [sections of the organism; the yin tie vessel] is tied to and supports all yin [sections of the organism].

(3) *Li Chiung: Ch'iao* 蹻 ("walker") stands for *chieh-chi* 捷疾 ("rapid") or *hsieh* 倢 ("to hasten"). That is to say, this vessel provides th mechanism for one's walking [ability]; it is the source of the movement of one's feet.

(4) *Li Chiung:* The through-way vessel is the sea [in which] the twelve conduit-vessels [end]. *Ch'ung* 衝 ("through-way") stands for *t'ung* 通 ("penetration"). That is to say, this vessel reaches down to the feet and up to the head. It receives [protective] influences and blood from [all] the twelve [main] conduits.

Yeh Lin: Ch'ung 衝 ("through-way") means *chih-shang* 直上 ("straight upward").

(5) *Li Chiung: Tu* 督 ("supervisor") means *tu* 都 ("administrative center"). It represents the central link of all the yang vessels.

Yeh Lin: Tu 督 ("supervisor") means "general supervision" (*tsung-tu*) 總督 of all yang [sections].

(6) *Li Chiung: Jen* 任 ("controller") stands for *hui* 雍 ("commanding");[2] that is the origin of man's [coming to] life and nourishment.

Yeh Lin: Jen 任 ("controller") means "controlling" (*t'ung-jen*) 統任 all yin [sections].

(7) *Li Chiung: Tai* 帶 ("belt") stands for *shu* 束 ("to bind"). It binds all the other vessels, bringing [their contents] into balance.

(5)–(6) *Liao P'ing:* They have special holes; they cannot be single-conduit vessels.

(8) *Liao P'ing:* These should be six. The [*Nei-*]*ching* does not have this designation [i.e., eight single-conduit vessels]. It was established by this book. Later people adopted it without checking [whether it already existed in the *Nei-ching*].

(9) *Liao P'ing:* Among the eight vessels [outlined in] this difficult issue are the supervisor and the controller [vessels]. Is this not a contradiction to [the statement in] the preceding difficult issue, [where it was said] that the yang network[-vessel] is the network [-vessel] of the yang walker, and that the yin network[-vessel] is the network[-vessel] of the yin walker?

(10) *Liao P'ing:* If one counts the controller and the supervisor [vessels] among them, there should be fourteen [main conduits].... There are [not fifteen but 1]4 [network-vessels].... It should be "[In all, 2]8 [of them]."

(12) *Li Chiung:* The earth has twenty-four waters, matching the twenty-four conduits and network[-vessels]. In addition to these twenty-four waters, the sages devised and constructed ditches and reservoirs. This is used here as a metaphor for the eight single-conduit vessels. "Ditches and reservoirs" are passageways opening passages between all [the twenty-four] waters; they are [designed as] preventive measures against unforeseeable [conditions].

Hsü Ta-ch'un: For *pu-jan* 不然 ("extraordinary"), one could also say *pu-yü* 不虞 (unexpected").

(13) *Li Chiung:* In times when the rainfloods rushed wildly through the ditches and into the reservoirs, the sages just listened to their flow. They did not [have to] make any further plans [to prevent a catastrophe].

(14) *Li Chiung:* When the eight single-conduit vessels are full to overflowing, the twelve [main] conduits will not seize any [of their contents]. They let [the contents of] these passageways proceed separately.

Hua Shou: The movement [of the influences] through the [main] conduits and network[-vessels] is marked by a continuing passage. The eight single-conduit vessels are not included in the sequence [of the main conduits and network-vessels]. The planning and construction of ditches and reservoirs by the sages is used here as an analogy. It elucidates that when the network-vessels are full to overflowing, none of the [main] conduits can seize any [of their surplus contents]; the single-conduit [vessels] serve this purpose. That means that the single-conduit [vessels] serve [as additional ditches and reservoirs] in case of an overfilling of the network-vessels.

Hsü Ta-ch'un: The waterways are used here as a metaphor for the blood vessels of the human body. When the blood vessels are filled completely, the twelve [main] conduits do not suffice to accept the [surplus from the blood vessels]. Consequently, there is an overflow into the single-conduit [vessels]. Hence, the single-conduit [vessels] are separate vessels [branching off from] the twelve [main] conduits.

Katō Bankei: The network-vessels are the fifteen network-vessels mentioned earlier [in the preceding difficult issue]. Mr. Hua [Shou]

believed [that the term "network-vessel" could be interpreted here] as designating the single-conduit vessels. That was wrong.

NOTES:

1. The preceding difficult issue briefly referred to the network-vessels. Their functions had already been elucidated, in detail, in the *Nei-ching*, and obviously the *Nan-ching* did not deem it necessary to add any new insights. In contrast, the functions of the eight single-conduit vessels are neither recognizable from their common designation, nor had they been outlined by the *Nei-ching*. *Ling-shu* treatise 65 ("Wu yin wu wei" 五音五味) and *Su-wen* treatises 41 ("Tz'u yao-t'ung lun" 刺腰痛論) and 60 ("Ku-k'ung lun" 骨空論) refer to the names of these vessels, to their courses [with the exception of the yin tie], and to their illnesses, but the term "eight single-conduit vessels" appears to be an innovation introduced by the *Nan-ching*. Similarly, the idea that the single-conduit vessels act as "ditches and reservoirs," absorbing surplus contents of the main conduits, was expressed first in this book. The term *chü* 拘 appears in this paragraph with two different meanings. This discrepancy may have led Hua Shou to state that "single-conduit vessels" in the first sentence might stand for "network-vessels." In that case, the meaning of *chü* in sentences 1 and 11 on the one hand, and in sentence 14 on the other hand would, of course, be identical.

2. Although the meaning of the term *hui* 雄 ("commanding") corresponds to that of the term *jen* 任 ("controller"), from the statement that follows it one may assume that it is a mistake for *jen* 妊 ("pregnancy"). See also Yang's commentary on sentence 3 of difficult issue 28.

THE TWENTY-EIGHTH DIFFICULT ISSUE

二十八難曰(一)其奇經八脈者既不拘於十二經皆何起何繼也(二)然督脈者起於下極之俞並於脊裏上至風府入於腦(三)任脈者起於中極之下以上毛際循腹裏上關元至咽喉(四)衝脈者起於氣衝並足陽明之經夾齊上行至胸中而散也(五)帶脈者起於季脇迴身一周(六)陽蹻脈者起於跟中循外踝上行入風池(七)陰蹻脈者亦起於跟中循內踝上行至咽喉交貫衝脈(八)陽維陰維者維絡于身溢畜不能環流灌溉諸經者也(九)故陽維起於諸陽會也陰維起於諸陰交也(十)比于聖人圖設溝渠(十一)溝渠滿溢流于深湖故聖人不能拘通也(十二)而人脈隆盛入於八脈而不環周故十二經亦不能拘之(十三)其受邪氣畜則腫熱(十四)砭射之

The twenty-eighth difficult issue: (1) If the eight single-conduit vessels are not touched by the [movement of the influences through the main] conduits, from where do they originate and where do their courses continue?

(2) It is like this. The supervisor vessel originates from the transportation [hole] at the [body's] lower end; it continues inside the backbone and moves upward toward the wind palace, where it enters the brain. (3) The controller vessel originates from below the *chung-chi* [hole] and moves upward toward the [pubic] hairline. It proceeds inside the abdomen, ascends to the *kuan-yüan* [hole], and reaches the throat. (4) The through-way vessel originates from the *ch'i-ch'ung* [hole], parallels the foot-yang-brilliance-conduit, ascends near the navel, and reaches the chest, where it dissipates. (5) The belt vessel originates from the smallest rib and circles around the body. (6) The yang walker vessel originates in the heel; it proceeds along the outer ankle, ascends upward, and enters the *feng-ch'ih* [hole]. (7) The yin walker vessel also originates in the heel; it proceeds along the inner ankle, ascends upward, and reaches the throat, where it joins the through-way vessel. (8) The yang tie and the yin tie vessels are tied like a network to the body. When they are filled to overflowing, [their contents] stagnate; they cannot [return to the] circulating [influences] by drainage into the [main] conduits. (9) Hence, the yang tie [vessel] originates from a point where all yang [vessels] meet each other, and the yin tie [vessel] originates from a point where all yin [vessels] intersect. (10) This can be compared to the planning and construction of ditches and reservoirs by the sages of antiquity. (11) When the ditches and reservoirs are full, [their surplus contents] flow

into deep lakes because [even] the sages were unable to [find other means to] seize [these contents and ensure the continuation of a circulatory] flow. (12) Similarly, when the [conduits and network-vessels] of man are filled [to overflowing, their surplus contents] enter the eight [single-conduit] vessels—where they are no longer part of the circulation—because the twelve [main] conduits cannot seize this [surplus]. (13) When the [single-conduit vessels] receive evil influences which stagnate in them, swellings and heat will result. (14) In this case one has to hit [the respective vessel] with a sharp stone.[1]

COMMENTARIES

(1) *Hsü Ta-ch'un:* For *chi* 繼 ("to continue"), the *Mai-ching* 脈經 writes *hsi* 繫 ("to be attached to").

Liao P'ing: The fourteen [main] conduits (*ching* 經) resemble the fixed stars (*ching-hsing* 經星) which do not move. The single [-conduit] vessels stop on their way [at the main conduits] in the same way that the planets utilize the fixed stars as their resting places. The movement and the stopping of the two [kinds of stars] are not identical. The [movement of the] fixed stars and that of the planets are opposite to each other. "Eight" should be "six."

(2) *Lü Kuang:* The supervisor vessel is the sea [in which all] the yang vessels [end].

Ting Te-yung: [When the text states that] the supervisor vessel originates from the transportation [hole] at the [body's] lower end, it refers to the *ch'ang-ch'iang* 長强 hole at the lower end of the backbone.[2] That is where the supervisor and controller [vessels] meet and tie up with each other. The two ascend together inside the backbone to the *feng-fu* 風府 hole, which is located one inch above the hair [-line]. There the supervisor vessel meets with the yang tie [vessel].

Yü Shu: The [*Nan-*]*ching* states: "The supervisor vessel originates from the [body's] lower end; it ascends and enters the brain." Mr. Lü has said: "It is the sea [in which] all yang [vessels end]." Mr. Yang has said: "It is the central link of all the yang vessels." The flow through the supervisor vessel starts from the *hui-yin* 會陰 hole.[3] It follows the center of the backbone, ascending towards the *ta-ch'ui* 大椎 hole,[4] where it meets in an intersection with the three yang [conduits] of the hands and feet. It ascends further to the *yin-men*

瘖門 hole,[5] where it meets with the yang tie [vessel]. It ascends further to the *pai-hui* 百會 hole,[6] where it meets in an intersection with the great-yang [conduit]. Then it descends to the nasal column, down to the *shui-kou* 水溝 hole,[7] where it meets in an intersection with the hand-yang-brilliance [conduit]. From this course one may conclude that [the supervisor vessel] is indeed the "sea [in which] all yang [vessels end]" and the "central tie of all the yang vessels."

Hsü Ta-ch'un: Yü 兪 ("transportation") stands for *hsüeh* 穴 ("hole"). "Lower end" refers to the *ch'ang-tuan* 長短 hole.[8] It belongs to the controller vessel and is located at the tip of the bone at the lower end of the spine.

Liao P'ing: Of each conduit it is said: "It is tied to that-and-that [vessel] and constitutes [together with it] outside and inside, and it belongs to that-and-that [depot], which represents its basic depot." Here it is said that the [supervisor vessel] belongs to the brain. Well, if the supervisor vessel belongs to the brain, it must be the conduit-vessel of the brain.

(3) *Ting Te-yung: Chung-chi* 中極 ("central pole") is the name of a hole, located four inches below the navel. Below the "central pole" is the *ch'ü-ku* 曲骨 ("crooked bone") hole where the controller vessel originates. [When the text states that] it proceeds inside the abdomen, ascends to the *kuan-yüan* 關元 [hole], and reaches the throat, it refers to the *t'ien-t'u* 天突 hole.[9] This is the point where the contoller vessel meets [with the yin tie vessel].

Yang: Jen 任 ("controller") stands for *jen* 妊 ("pregnancy"). This is the basis of man's [coming to] life and nourishment. Hence, [the text] states: "It is located below the *chung-chi* 中極 [hole] and above the *ch'ang-ch'iang* 長强 [hole]."

Yü Shu: According to the *Chen-ching* 鍼經,[10] the controller vessel originates from the *hui-yin* 會陰 hole. [When the text of the *Nan-ching* states that] it moves upward to the [pubic] hairline, it refers to the *ch'ü-ku* 曲骨 hole, which is located at the [pubic] hairline below the lower abdomen. There [the controller vessel] meets with the foot-ceasing-yin vessel. Then it ascends to the *kuan-yüan* 關元 [hole], which is located two inches below the navel. It reaches the throat where it meets with the yin tie vessel. The *Su-wen* states: "With two times seven years, females reach sexual maturity. The controller vessel is passable and the through-way vessel is full. The monthly affair commences to descend and [the girl] is now able to bear children."[11]

That is why Mr. Yang has said: "[The controller vessel] is the basis of man's [coming to] life and nourishment."

(4) *Lü Kuang:* The through-way vessel is the sea [in which all] the yin vessels [end].

Yang: The [*Nei-*]*ching* states: "The through-way vessel is the sea [in which all] twelve conduits [end]." In this case it is not just the sea [in which] the yin vessels [end]. I fear Mr. Lü was wrong here. *Ch'ung* 衝 ("through-way") stands for *t'ung* 通 ("penetration," "all"). That is to say, this vessel reaches down to the feet and up to the head. It receives influences and blood from all (*t'ung* 通) the twelve conduits. Hence, it is called *ch'ung* 衝.

Yü Shu: The *Su-wen* states: "The through-way vessel originates from the *ch'i-chieh* 氣街 [hole]." The *Nan-ching* states: "It originates from the *ch'i-ch'ung* 氣衝 [hole]." Furthermore, the *Chen-ching* 針經 has both these names among its [designations of] holes. The meanings of both *ch'ung* 衝 and *chieh* 街 refer to "penetration." The *Su-wen* states: "[The through-way vessel] parallels the foot-minor-yin conduit." The *Nan-ching* states: "It parallels the foot-yang-brilliance conduit." Moreover, the minor-yin vessels pass the navel both to the left and right at a distance of five inches, respectively. The yang-brilliance conduits pass the navel both to the left and right at a distance of two inches. The *ch'i-ch'ung* 氣衝 [hole] is the place where the influences of the yang-brilliance vessel emerge. In conclusion, the through-way vessel originates from the ch'i-ch'ung 氣衝 [hole]. It ascends in between the yang-brilliance and minor-yin conduits, passing close by the navel. The reason for the [different statements in the *Su-wen* and in the *Nan-ching*] has become clear now. Principally, the supervisor vessel, the controller vessel, and the through-way vessel all three emerge from the *hui-yin* 會陰 hole, where they are united. One vessel, then, branches out into three [vessels], which proceed separately through the yin and yang sections [of the organism]. Hence, they all have different names.

(5) *Ting Te-yung:* One inch eight fen 分 below the smallest rib is the hole where the belt vessel [originates]. If forms one circle around the body.

(8) *Hua Shou:* The twelve characters *i ch'u pu neng huan liu ch'üan kai chu ching che yeh* 益畜不能環流灌溉諸經者也 ("when they are filled to overflowing ... into the main conduits") should follow the

sentence,"similarly, the twelve [main] conduits cannot seize [the surplus contents of the eight single-conduit vessels]." They do not fit here, but there they would follow [the course of the argument]. Mr. Hsieh [Chin-sun] has, therefore, reached the conclusion that some text must be missing in the beginning or at the end [of this difficult issue].

Hsü Ta-ch'un: The [*Nei-*]*ching* has no clear textual passage on the two tie vessels. Hence, one cannot check where they originate and where they end.

Liao P'ing: Following [the words] *wei lo yü shen* 維絡于身 ("are tied like a network to the body"), some text must be missing. These two sentences may have been moved here mistakenly by later people. Hence, they are difficult to understand.

(9) *Nanking 1962:* "Where all yang [vessels] meet each other" refers to the location of the *chin-men* 金門 hole of the conduit [associated with the] bladder; it is situated below the outer ankles of the feet to the front. . . . "Where all yin [vessels] intersect" refers to the location of the *chu-pin* 築賓 hole of the conduit [associated with] the kidneys; it is situated above the inner ankles of the feet.

(10)–(12) *Yang:* Within the nine geographical regions are twelve transit-streams (*ching-shui* 經水); their flow drains the influences of the earth. Man has twelve conduit-vessels (*ching-mai* 經脈) reflecting these [transit-streams]. They, too, by means of their flow, pour blood and influences through the body, supplying it with life. Hence, they are compared to ditches and reservoirs.

(12)–(14) *Yü Shu:* When the twelve conduits are filled [to overflowing, their surplus contents] enter the eight [single-conduit] vessels where they are no longer part of the circulation. When evil [influences] are present in the eight [single-conduit] vessels, they cause swelling, heat, and accumulations. Hence, one must hit and prick them with a sharp stone. Hence, [the text] states: "Hit [the respective vessel] with a sharp stone."

(14) *Hsü Ta-ch'un:* This refers to the method of treating [illnesses in the single-conduit vessels]. The [contents of the] single-conduit vessels cannot join the circulation. Hence, evil influences [after having entered them] have no way of getting out. When one uses sharp stones to hit [these vessels], the evil influences follow the blood and will be drained. As a result, the illness will be cured.

NOTES

1. Sentences 10 through 14 have been transferred, in Ting Chin's edition, to follow the text of difficult issue 27.

2. The *ch'ang-ch'iang* 長强 hole is situated three *fen* above the lower end of the spine. It is also the point where the foot-minor-yin and the foot-minor-yang vessels meet.

3. The *hui-yin* 會陰 hole is situated on the perineum.

4. This hole is situated at the lower end of the neck.

5. This hole is situated at the hairline in the center of the back of the head.

6. This hole is situated on the top of the head.

7. This hole is situated in the center between the nose and the upper lip.

8. *Ch'ang-tuan* 長短 may be a mistake for *ch'ang-ch'iang* 長强.

9. The *t'ien-t'u* 天突 hole is situated in front of the trachea between the clavicles.

10. A "scripture on needling" mentioned in the *Nei-ching* and in Sui and T'ang bibliographies. It is no longer extant.

11. *Su-wen* treatise 1, "Shang-ku t'ien chen lun" 上古天眞論.

THE TWENTY-NINTH DIFFICULT ISSUE

二十九難曰(一)奇經之爲病何如(二)然陽維維於陽陰維維於陰(三)陰陽不能自相維則悵然失志溶溶不能自收持(四)陽維爲病苦寒熱(五)陰維爲病苦心痛(六)陰蹻爲病陽緩而陰急(七)陽蹻爲病陰緩而陽急(八)衝之爲病逆氣而裏急(九)督之爲病脊强而厥(十)任之爲病其內苦結(十一)男子爲七疝(十二)女子爲瘕聚(十三)帶之爲病腹滿腰溶溶若坐水中(十四)此奇經八脈之爲病也

The twenty-ninth difficult issue: (1) What is it like when the single conduits have an illness?

(2) It is like this. The yang tie is tied to the yang [conduits]; the yin tie is tied to the yin [conduits]. (3) When the yin and yang [tie vessels] cannot maintain their respective ties, one feels uncomfortable and loses one's mind. One is weak and cannot support one's [stature]. (4) When the yang tie has an illness, one suffers from [fits of] cold and heat. (5) When the yin tie has an illness, one suffers from heartache. (6) When the yin walker[-vessel] has an illness, the yang [walker-vessel] is relaxed while the yin [walker-vessel] is tense. (7) When the yang walker[-vessel] has an illness, the yin [walker-vessel] is relaxed while the yang [walker-vessel] is tense. (8) When the through-way [vessel] has an illness, the influences move contrary to their proper course and tensions occur inside [the abdomen]. (9) When the supervisor [vessel] has an illness, one's back is stiff and [it is bent] backward. (10) When the controller [vessel] has an illness, one suffers from internal knots. (11) Males will develop the seven accumulation ills; (12) females will develop concentration ills. (13) When the belt [vessel] has an illness, the abdomen will be full, and the loins will be bloated as if one were sitting in water. (14) That happens when the eight single-conduit vessels have an illness.

COMMENTARIES

(3) *Lü Kuang: Ch'ang-jan* 悵然 ("uncomfortable") means that a person is afraid. When one is afraid, the tie vessels relax. Hence, the respective person will no longer be able to support his bodily [stature]. When one is afraid, one loses one's mind; one has a tendency to forget, and one will be confused.

Ting Te-yung: The [yin and] yang tie [vessels] are the ties linking the yin and the yang [vessels]; they are responsible for supporting the vessels of the yin and yang [sections of the organism]. Here, they cannot maintain their respective ties; that is, the yang [tie vessel] can no longer support all the yang [vessels], and the yin [tie vessel] can no longer support all the yin [vessels]. Hence, [the text] states: "One feels uncomfortable and loses one's mind." *Jung-jung* 溶溶 ("weak") means *nuan-man* 緩慢 ("relaxed and slow"). Hence, one is unable to support one's [bodily stature].

Hsü Ta-ch'un: Jung-jung 溶溶 ("weak") describes a drifting, unsettled state.

Liao P'ing: That is an illness of one's muscles.

(4)–(5) *Lü Kuang:* The yang [influences] are the protective [influences]; hence, [when the yang tie vessel has an illness one suffers from fits of] cold and heat. The yin [influences] are the constructive [influences]; the constructive [influences] are the blood. The blood is [associated with] the heart. Hence, [in case of an illness in the yin tie vessel], one suffers from heartache.

Ting Te-yung: The yang tie vessel is attached[1] to all yang conduits; in case of an illness [in the yang tie vessel], one suffers from [fits of] cold and heat. The yin tie [vessel] is attached to all yin conduits; in case of an illness [in the yin tie vessel] one suffers from heartache.

Hsü Ta-ch'un: The yang [conduits] rule the external [sections of the organism]; in case of an unbalanced [presence of] yang influences, [fits of] cold and heat will result. The yin [conduits] rule the internal [sections of the organism]. The heart is [associated with] the minor-yin. In case of an unbalanced [presence of] yin influences, heartache [will result].

(6)–(7) *Lü Kuang:* The yin walker[-vessel] ascends at the inner ankle. In case of an illness, this vessel will be tense from the inner ankle upward [while the yang walker-vessel] will be relaxed from the outer ankle upward. The yang walker[-vessel] ascends at the outer ankle. In case of an illness, this vessel will be tense from the outer ankle upward [while the yin walker-vessel] will be relaxed from the inner ankle upward.

Ting Te-yung: The eight single-conduit vessels [reflect] the principle behind the planning and the construction of ditches and reservoirs by the sages in order to ensure the passability of the waterways [even under extraordinary circumstances]. The illnesses [of these vessels]

cannot emerge from within [these vessels] themselves; they are always caused by an influex [of surplus contents] from the [main] conduits when the latter are replete. These [surplus contents] are taken away [from the walker-vessels] by pricking them with sharp stones. Whenever the yang vessels are replete, they distribute [their surplus contents] into the yang walker[-vessel]; as a result, the yang walker[-vessel] is ill. Whenever the yin vessels are replete, they distribute [their surplus contents] into the yin walker[-vessel]; as a result, the yin walker[-vessel] is ill. Hence, when the [text states that in case the] yin walker[-vessel] or the yang walker[-vessel] are ill, the [respective] yin or yang [walker-vessels] are relaxed or tense, this means that they suffer from depletion or repletion. When the yin walker[-vessel] is ill, the yang [walker-vessel] is relaxed and the yin [walker-vessel] is tense. That is, one suffers from a depletion of yin [influences]; one's feet are stiff and straight, and the fifteen[2] network[-vessels] are blocked. When the yang walker[-vessel] is ill, the yin [walker-vessel] is relaxed and the yang [walker-vessel] is tense. That is, one runs madly, does not lie down, and dies. *Ch'iao* 蹻 ("walker") stands for *chien* 健 ("active").

Chang Shih-hsien: All yin vessels distribute their excess contents into the yin walker. When the yin walker has received these evil [influences], the resulting illness will be manifest in the yin section, not in the yang section. Hence, the yang [walker-vessel] will be relaxed while the yin [walker-vessel] is tense. "Relaxed" and "tense" carry the meaning of "depletion" and "repletion," [respectively]. All yang vessels distribute their excess contents into the yang walker. When the yang walker has received these evil [influences], the resulting illness will be manifest in the yang section, not in the yin section. Hence, the yin [walker-vessel] will be relaxed while the yang [walker-vessel] is tense.

Ting Chin: When the yin walker receives evil [influences], the yang walker is relaxed while the yin walker is tense. The yin walker originates from the center of the heels and proceeds upward along the inner ankle. When the yang walker receives evil [influences] the yin walker is relaxed while the yang walker is tense. The yin walker originates from the center of the heels and proceeds upward along the outer ankle.

(8) *Lü Kuang:* The through-way vessel proceeds from the *kuan-yüan* 關元 [hole] upward to the throat. Hence, when this vessel has an

illness, [its] influences move contrary to their proper course and tensions occur inside [the body].

Ting Te-yung: Ni-ch'i 逆氣 ("influences moving contrary to their proper course") refers to [influences in the] abdomen moving contrary to their proper course; *li-chi* 裏急 ("internal tensions") refers to pain in the abdomen.

Liao P'ing: The through-way vessel is the sea [in which] the twelve conduits [end]; man's ancestral influences (*tsung-ch'i* 宗氣) emerge from it. In particular it rules the reproductive affairs. It is called "lymphatic vessel" (*lin-pa-kuan* 淋巴管) by the Westerners. Its main [course proceeds] through the abdomen, but at the same time it proceeds along the back. Hence, Mr. Yang's *T'ai-su* considered the three vessels—the through-way, controller, and supervisor—to constitute one entity.

(9) *Lü Kuang:* The supervisor vessel is in the spine. In case of an illness, this vessel is tense. Hence, it causes the spine to be stiff.

Hsü Ta-ch'un: Chüeh 厥 ("backward") has the same [meaning] as *ni* 逆 ("contrary to a proper direction").

(10)–(11) *Lü Kuang:* The controller vessel starts from the cervical opening. Hence when this vessel is [blocked by] knots, it causes the seven accumulation ills [in males] and the concentration ills [in females].

Yü Shu: The controller vessel ascends along the abdomen. Hence, [in case of an illness] one suffers from internal knots; males will develop the seven accumulation ills[3]—namely, *chüeh* 厥 accumulation, *p'an* 盤 accumulation, *han* 寒 accumulation, *wei* 痿 accumulation, *fu* 咐 accumulation, *lang* 狼 accumulation, and *ch'i* 氣 accumulation. These seven illnesses originate from [conditions of] depletion and weakness of the influences and the blood, and from imbalances of cold and warmth. Females will suffer from the concentration ills. There are eight concentration ills—namely, virid concentration, yellow concentration, dryness concentration, blood concentration, fox concentration, snake concentration, turtle concentration, and fat concentration. *Chia* 瘕 ("concentration")[4] means [that one suffers from an illness] that "appears to assume" (*chia* 假) a [specific] material form.

Chang Shih-hsien: The controller vessel originates from below the *chung-chi* 中極 [hole] and moves upward toward the [pubic] hairline. It proceeds inside the abdomen, ascends to the *kuan-yüan* 關元 [hole]

and reaches the throat. In case of an illness [a condition emerges] inside the abdomen as if [the vessel][5] were knotted and impassible. The illness manifests itself in males in the seven accumulation ills—namely, first, *chüeh* 厥; second, *p'an* 盤, third, *han* 寒; fourth, *wei* 痿; fifth, *fu* 附; sixth, *mai* 脈; and seventh, *ch'i* 氣. In females this illness manifests itself as an abdominal concentration ill. [Such an illness] often results from stagnating blood. One speaks of *chia* 瘕 concentration ills when they assume some specific material form. The *chia* concentration ills are known under eight different names, including snake-*chia* concentration ill; virid-*chia* concentration ill; fat-*chia* concentration ill; yellow-*chia* concentration ill; dryness-*chia* concentration ill; blood-*chia* concentration ill; fox-*chia* concentration ill; and turtle-*chia* concentration-ill. The *chü* 聚 concentrations form lumps and do not remain at a specific location.

(10) *Hsü Ta-ch'un: Chieh* 結 ("knots") stands for *chin-chieh* 緊結 ("twisted tightly") or *ning-chih* 凝滯 ("congealed and obstructed"). The controller vessel originates from the cervical opening and proceeds along the abdomen. Hence, [in case of an illness] internal knots will result.

(11) *Hsü Ta-ch'un:* The seven accumulation ills include, first, the *chüeh* 厥; second, the *p'an* 盤; third, the *han* 寒; fourth, the *wei* 痿; fifth, the *fu* 附; sixth, the *mai* 脈; and seventh, the *ch'i* 氣 [accumulations]. Some say [they include the] *han* 寒, *shui* 水, *chin* 筋, *hsüeh* 血, *ch'i* 氣, *hu* 狐, and *t'ui* 癩 [accumulations].

(12) *Hsü Ta-ch'un: Chia* 瘕 means "to appear as some item and assume its material form." *Chü* 聚 refers to "concentrations that do not disperse." Because males are yang and are associated with the influences, while females are yin and are associated with the blood, their illnesses differ. The *Su-wen* [treatise] "Ku k'ung lun" 骨空論 [states]: "In case the controller vessel has an illness, males suffer from internal knots and from the seven accumulation ills; females suffer from concentrations below the belt-line. In case the through-way vessel has an illness, the influences move contrary to their proper course and internal tensions occur. In case the supervisor vessel has an illness, one's back is stiff and one is bent backward." That is truly identical with what is [said] here.

(13) *Lü Kuang:* The belt vessel circles belt-like around the human body. In case it has an illness, the abdomen is relaxed. Hence, it causes the loins to be weak.

Hsü Ta-ch'un: Jung-jung ju tso shui-chung 溶溶如坐水中 ("[the loins will be] bloated as if one were sitting in water") refers to a state when one is at ease, relaxed, and shrinks back at cold.

(14) *Katō Bankei:* The [discussion of the] bodily [manifestations] of illnesses in the eight [single-conduit] vessels is distributed in the *Nei-ching* among many treatises as if they were unrelated to each other. Therefore Yüeh-jen has concentrated [all that scattered information], stating it as the present difficult issue.

NOTES

1. I interpret *chu* 主 ("to rule") here as *chu* 注 ("to be attached to").

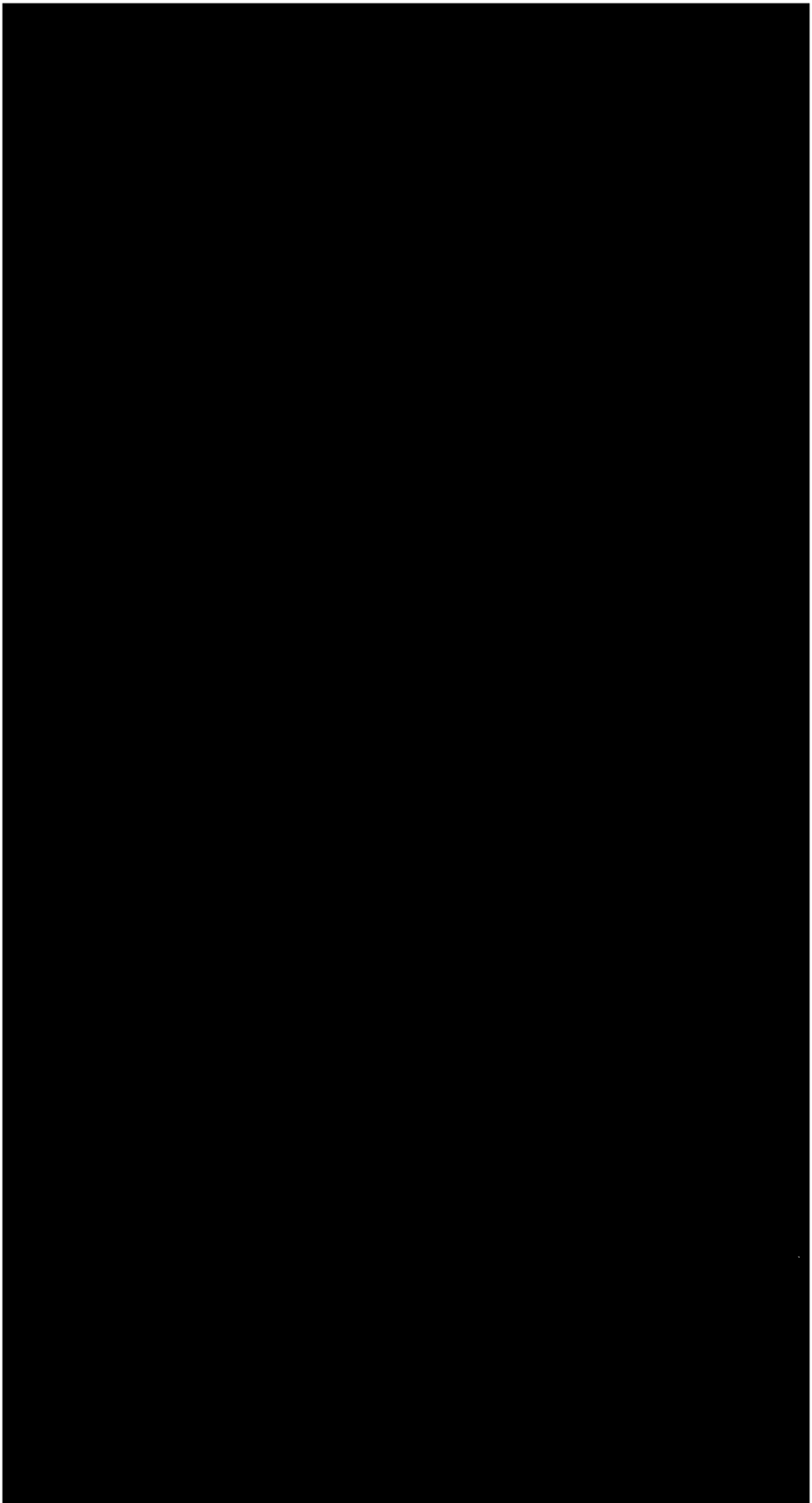
2. The text says "five." That is probably a mistake for "fifteen."

3. *Shan* 疝 ("accumulation ill") is a term mentioned in the *Shih-chi* 史記, biography of Shun-yü I 淳于意, (ca, 100 B.C.) and in the bibliography of the *Han-shu* 漢書. It seems to refer to swellings due to various causes, and it has been associated mostly with illnesses in the abdomen and, in particular, in the male reproductive organs. Ch'ao Yüan-fang 巢元方 (fl. A.D. 610), in chapter 20 of his *Chu-ping yüan hou lun* 諸病源候論, named the "seven accumulation ills" as they are quoted here by Yü Shu. The origins of some of the seven designations are not clear, including *p'an* ("bowl"), *fu* 吋, 肘, 附 (written variously in different texts), and *lang* ("wolf"). The others may be interpreted from their associated symptoms: *chüeh* ("backwards," i.e., vomiting resulting from accumulations), *wei* ("obstruction"), *han* ("cold"), and *ch'i* ("influences"). Chang Tzu-ho 張子和 (1156–1228), in chapter 2 of his *Ju-men shih-ch'in* 儒門事親, wrote perhaps the most detailed account of the seven accumulation ills, introducing, however, partly different designations—namely, *han* ("cold"), *shui* ("water"), *chin* ("muscles"), *hsüeh* ("blood"), *ch'i* ("influences"), and *t'ui* (unclear here). Hsü Ta-ch'un (see his commentary on sentence 11) referred to still another list when he quoted Chao Yüan-fang's original sequence, exchanging, however, *lang* 狼 ("wolf") for *mai* 脈 ("vessel").

4. *Chia* 瘕 ("concentration ill") is an ancient term; it appeared in the *Shan-hai ching* 山海經 (eighth to second century B.C.) and is also mentioned in the Shun-yü I biography of the *Shih-chi*. Commentators of the respective passages assumed that the term designated swellings caused by concentrations of worms/insects. In *Su-wen* treatise 60, "Ku k'ung lun" 骨空論, *Ling-shu* treatise 57, "Shui-chang," and the bibliography of the *Sui-shu* 隋書, which lists a title *Fu-jen chia* 婦人瘕 ("Women's Concentration Ills"), *chia* is referred to solely in a gynecological sense. In this context, it came to be used

to designate various swellings in the female reproductive tract, all specified by additional terms (as mentioned, for instance, in Chang Shih-hsien's commentary on sentences 10 and 11).

5. Or [the vessels].



Chapter Three
The Depots and the Palaces

THE THIRTIETH DIFFICULT ISSUE

三十難曰(一)榮氣之行常與衛氣相隨不(二)然經言人受氣於穀(三)穀入於胃乃傳與五臟六府(四)五藏六府皆受於氣(五)其清者爲榮濁者爲衛(六)榮行脈中衛行脈外(七)榮周不息五十而復大會(八)陰陽相貫如環之無端(九)故知榮衛相隨也

The thirtieth difficult issue: (1) In general, the constructive influences and the protective influences follow each other proceeding [through the organism]. Is it not so?

(2) It is like this. The scripture states: Man receives his influences from the grains. (3) The grains enter the stomach, from which they are transmitted further to the five depots and six palaces. (4) All the five depots and six palaces are supplied with influences [by the stomach]. (5) The clear [portion] turns into constructive [influences]; the turbid [portion] turns into protective [influences]. (6) The constructive [influences] proceed inside the vessels; the protective [influences] proceed outside of the vessels. (7) They circulate [through the organism] without a break; [after] every fifty [passages they have] another great meeting. (8) The yin and the yang [conduits] are tied to each other like a ring without end. (9) Hence, one knows that the constructive and the protective [influences] follow each other.[1]

COMMENTARIES

(1)–(9) *Ting Te-yung:* Once man is endowed with life through the true influences of heaven, the water he drinks and the grains he eats enter the stomach. From there they are transmitted to the five depots and six palaces where they are transformed into essence and blood. Both essence and blood have clear and turbid [portions]. The clear [portion] of the essence turns to the lung where it supports the true influences of heaven. Its turbid [portion] strengthens the bones and the marrow. Hence, the clear [portion] in the blood turns to the heart where it nourishes the spirit. The turbid [portion] of the blood provides external splendor to the flesh. The clear [portion] proceeds inside the vessels; the turbid [portion] proceeds outside the vessels. *Wei* 衛 ("protective") has the meaning of *wei-hu* 衛護 ("to protect"). *Yang: Ying* 營 ("constructive") is written here as *jung* 榮 ("brightness"). *Jung* has the meaning of *jung-hua* 榮華 ("splendor"), that is to say, man's hundred bones and the nine orifices receive their splendor from these blood-influences. *Ying* ("constructive") stands for *ching-ying* 經營 ("to build up"). That is to say, the movement in the conduit-vessels continues without stop; it links the [entire] human body and provides it with long life. The two meanings [of ying and of jung] are identical here. *Wei* ("protective") stands for *hu* 護 ("to guard"). That is, man has aggressive influences proceeding outside the conduit-vessels. At day they proceed through the body, and at night they proceed through the depots to protect the human body. Hence, they are called "protective" influences. Man's yin and yang influences meet in the head, in the hands, and in the feet. Their flow revolves [through the organism] without end. Hence, [the text] states: "Like a ring without end." The heart [is associated with] the constructive [influences, i.e.,] the blood. The lung [is associated with] the protective influences. The flow of the blood relies on the [movement of the protective] influences. The movement of the [protective] influences follows the blood. They proceed [through the organism] depending on each other. Hence, one knows that "constructive and protective [influences] follow each other."

Yü Shu: "The scripture states: 'Man receives his influences from the grains. The grains enter the stomach, from which they are transmitted to the five depots and six palaces.'" That is to say, water and grains enter the mouth and move down into the stomach. The stom-

ach transforms the grains into influences. [These influences] are transmitted upward into the lung. The lung masters the influences. [These] influences are the protective [influences]. The stomach transforms the water and transmits it upward into the heart. The heart generates the blood. The blood constitutes the constructive [influences]. The [protective] influences represent the exterior; they proceed outside of the vessels. The blood represents the interior; it proceeds inside the vessels. Both depend on each other in their movement. Hence, in one day and one night they circulate fifty times through the body; then they meet again in the hand-great-yin [conduit. The conduits are tied to each other] like a ring without end; they pour [their contents] into each other, creating a revolving movement. The [*Nan-*]*ching* states: "The clear influences become the constructive [influences]; the turbid influences become the protective [influences]." If one looks closely at the meaning of clear and turbid, exactly the opposite statement would have been correct. I fear that this is a mistake in writing that has occurred in the course of tradition. In the [treatise] "Yin yang ying-hsiang lun" 陰陽應象論 [of the *Su-wen*] it is stated: "The clear is yang; it fills the four extremities. The turbid is yin; it turns to the six palaces." That is the meaning.

Hua Shou: This chapter corresponds to what is said in the eighteenth chapter of the *Ling-shu*. However, for [the sentence], "the grains enter the stomach, from which ... are supplied with influences [by the stomach]," the *Ling-shu* states: "The grains enter the stomach which transmits them to the lung. From there all the five depots and six palaces receive their influences." That is a minor difference.

Chang Shih-hsien: Jung 榮 ("brightness"; here, "constructive") stands for hua 華 ("splendor"). *Wei* 衛 ("protective") stands for *hu* 護 ("to protect"). Man's root and basis are his drinks and his food; they maintain his existence. Hence, man receives his influences from the grains. The grains enter the stomach,[2] from which their essential influences flow out to be transported upward to the spleen. The influences of the spleen distribute the essential [influences] further to the five depots and to the six palaces. They all [are supplied with] the influences of the grains in the stomach. The clear [portion] of these influences turns—as soon as the yin [phase of the day] emerges after the *wu* 午 [hour][3]—into constructive [influences]. The turbid [por-

tion] of these influences turns—as soon as the yang [phase of the day] emerges after the *tzu* 子 [hour][4]—into protective [influences]. The constructive [influences] are associated with the yin; they rule the interior. When they enter the conduits, they proceed inside the vessels. The protective [influences] are associated with the yang; they rule the exterior. When they enter the conduits they proceed outside of the vessels. Both circulate [through the organism] without[5] break; after fifty passages they have circulated through the [entire] body. The next morning, at the yin hour, they have another great meeting in the hand-great-yin [conduit]. The yin and the yang [influences proceed] in mutual succession through the twelve conduits like an annular movement revolving without end. Hence, one knows that the constructive and the protective [influences] follow each other in their flow.

Hsü Ta-ch'un: These are the words of the treatise "Ying wei sheng hui" 營衛生會 of the *Ling*[*-shu*]. In the text of that scripture, though, following the sentence "the grains enter the stomach" are the four words *i ch'uan yü fei* 以傳於肺 ("which transmits them to the lung"). Then the text continues: "From there all the five depots and six palaces receive their influences." The meaning of this [passage] is quite clear. Here now, [in the *Nan-ching*], those four words are omitted. How could the stomach introduce [anything] directly into the five depots and six palaces? The consequences of this passage are very significant; how could it be shortened by that sentence? That amounts to a distortion of the pattern of the transmission [of the influences] through the depots and palaces.

Tamba Genkan: Jung 榮 is identical with *ying* 營; both have the meaning of *huan-chou* 環周 ("to encircle"). The *Ling-shu* has a treatise entitled "Wu-shih ying" 五十營; it elucidates the number of times the influences pass through the human [body each day]. Then there is a treatise entitled "Ying-ch'i" 營氣. It states: "The ways of the *ying* influences [in the body start with] the intake of the grains as the treasure [on which existence depends]. The grains enter the stomach, from which [their influences] are transmitted to the lung. They flow into the center and spread through the external [regions of the organism]. The very essential [portions] move through hidden conduits; they circulate continuously without coming to an end. When they arrive at the conclusion [of their course], they start anew." Furthermore, the treatise "Ying wei sheng hui" 營衛生會

[also of the *Ling-shu*]—it corresponds to the present paragraph—contains the words *ying chou pu hsi* 營周不息 ("they circulate without break"). The meaning is always the same. Now, if we check the *Shuo-wen* [*chieh-tzu*] 說文解字, it says: "*Ying* means *shih-chü* 市居 ("to settle"). It derives from [the character] *kung* 宮 ("residence") and has the pronunciation of *ying* 熒." This does not correspond to the meaning of *huan-chou* 環周 ("to encircle"). However, *ying* 營 was read as *huan* 環 ("circle") in old times. In the chapter "Wu tu" 五蠹 of the *Han-fei tzu* 韓非子, it is said: "[In ancient times] when Ts'ang Chieh 蒼頡 created the system of writing, he used the character for 'private' to express the idea of self-centeredness (*tzu-huan* 自環), and combined the elements for 'private' and 'opposed' to form the character for 'public.'"[6] The *Shuo-wen* [*chieh-tzu*] quoted the *Han Fei tzu* but wrote: "He used the character for 'private' to express the idea of self-centeredness (*tzu-ying* 自營), and combined the elements for 'opposed' and 'private' to form the character for public." . . . The *ying* in *ying wei* 營衛 carries the meaning of *huan* 環, too. The treatise "Mai-tu" 脈度 of the *Ling-shu* states: "The [yin] walker-vessel joins the [foot-]great-yang [conduit] and the yang walker[-vessel] and proceeds upward. When the influences [of these vessels] circulate (*huan* 還) together, they will moisten the eyes. When the influences do not circulate (*jung* 榮), the eyes will not be able to close." Here, then, *huan* 還 and *jung* 榮 are used interchangeably. This is further evidence. When Yang commented that *jung* stands for *jung-hua*, while *ying* stands for *ching-ying*, he distorted the message of the [*Nei-*]*ching*.

(1) *Hsü Ta-ch'un: Hsiang-sui* 相隨 ("follow each other") is to say that they are united and proceed together.

Liao P'ing: This refers to the two paths, one of which is in accordance with the proper direction and one of which is contrary to it. That is also expressed in the saying, "husband and wife have the same way but they take different roads." [The present passage] by no means states that [the constructive and the protective influences literally] follow each other in their movement. If they were [literally] following each other, [the text] could not say that they meet [each other]. Hsü [Ta-ch'un] misinterpreted this metaphor. He believed that the constructive and the protective [influences] proceed together through one vessel.

Nanking 1962: Hsiang-sui 相隨 has the meaning "united with each other and proceeding together."

NOTES

1. The *Nan-ching* quotes here, almost literally, a passage from *Ling-shu* treatise 18, "Ying wei sheng hui" 營衛生會. The difference from the original wording of the *Nei-ching* was pointed out by some of the commentators as insignificant; conservative authors considered it serious and unacceptable. Obviously, the *Nan-ching* author(s) expressed here the innovative idea that the stomach supplied all the five depots and the remaining palaces directly with influences digested from food, while the *Nei-ching* had offered, in its corresponding treatise, the insight that the influences emitted by the stomach reach the depots and palaces only via the lung.

2. The text has *wei* 衛. That must be a mistake for *wei* 胃 ("stomach").

3. The *wu* 午 hour lasts over noon from 11 a.m. to 1 p.m..

4. The *tzu* 子 hour lasts over midnight from 11 p.m. to 1 a.m.

5. The text has *kung* 工. That must be a mistake for *wu* 無 ("without").

6. Cf. Burton Watson (transl.), *Han Fei Tzu: Basic Writings* (New York, 1964, p. 106).

THE THIRTY-FIRST DIFFICULT ISSUE

三十一難曰(一)三焦者何稟何生何始何終其治常在何許可曉以不(二)然三焦者水穀之道路氣之所終始也(三)上焦者在心下下膈在胃上口主內而不出其治在膻中玉堂下一寸六分直兩乳間陷者是(四)中焦者在胃中脘不上不下主腐熟水穀其治在齊傍(五)下焦者當膀胱上口主分別清濁主出而不內以傳導也其治在齊下一寸(六)故名曰三焦其府在氣街一本曰衝

The thirty-first difficult issue: (1) The Triple Burner: how is it supplied and what does it generate? Where does it start and where does it end? And where, in general, [are its disorders] regulated? Can that be known?

(2) It is like this. The Triple Burner encompasses the passageways of water and grain [in the organism]. It represents the conclusion and the start of [the course of] the influences. (3) The upper [section of the Triple] Burner extends from below the heart downward through the diaphragm [and ends] at the upper opening of the stomach. It is responsible for intake but not for discharge. [Disorders in this section are] regulated at the *tan-chung* [hole, located] one inch and six fen below the *yü-t'ang* [hole], exactly in the fold between the two breasts. (4) The central [section of the Triple] Burner is located in the central duct of the stomach; it does not extend further upward or downward. It is responsible for the spoiling and processing of water and grains. [Disorders in this section are] regulated to the sides of the navel. (5) The lower [section of the Triple] Burner [begins] exactly at the upper opening of the bladder [and extends downward]. It is responsible for separating the clear from the turbid [portions]. It masters discharge but not intake, and it serves as a transmitter. [Disorders in this section are] regulated one inch below the navel. (6) Hence, one speaks of a Triple Burner. Its [influences are] collected at the street of influences. Another copy [of this text] says "through-way" [of influences].[1]

COMMENTARIES

(1) *Hsü Ta-ch'un: Pin* 稟 ("supplied") stands for *shou* 受 ("receives"). ["Where does it start and where does it end"] refers to

origin and conclusion of its conduit. *Chih* 治 ("disorders regulated") is identical with the *chih* in *hsien-chih* 縣治 ("governing district"); [it refers to] the place where [the three sections of the Triple Burner] are located.

Liao P'ing: The text of the [*Nei-*]*ching* is quite clear on this. Why should anybody make it the subject of a question?

(2) *Yang: Chiao* 焦 ("burner") stands for *yüan* 元 ("origin"). Heaven has the influences of the three originals;[2] they serve to generate and form the ten thousand things. Man reflects heaven and earth. Hence, he too has the influences of the three originals to nourish the form of the human body. All three [sections of the Triple] Burner occupy a definite position and still they do not represent a proper depot.

Li Chiung: The Triple Burner [has been compared in the *Su-wen*] with the official responsible for maintaining the ditches; the passageways of water originate from there.[3] The passage of the water enters [the organism] through the upper [section of the Triple] Burner and leaves it through the lower [section of the Triple] Burner. The *tan-chung* 膻中 is the sea [in which all] influences [end]; it is located three inches below the navel.[4] Thus one knows that [the Triple Burner] represents conclusion and start of the [course of of the] influences.

Hua Shou: The depots and palaces of the human body have form and shape; they are supplied [with influences] and they are generated. For instance, the liver receives influences from the [phase of] wood and is generated by the [phase of] water. The heart receives influences from the [phase of] fire and is generated by the [phase of] wood. There is no exception. Only the Triple Burner has no form and shape, and it is supplied and generated by nothing but the original influences and the influences [sent out] by the stomach. That is why [the text] states: "It encompasses the passageways of water and grain [in the organism]; it represents conclusion and start of [the course of] the influences."

(1)–(2) *Chang Shih-hsien:* Pin ("supplied") stands for *pin-fu* 稟賦 ("endowed"). *Sheng* 生 ("generated") stands for *fa* 發 ("to emit"). *Shih* 始 ("start") stands for *ch'i* 起 ("to emerge"). *Chung* 終 ("end") stands for *chih* 止 ("stop"). The Triple Burner is supplied with influences moving in the supervisor [vessel] as provision of its beginning; it relies on the influences of the grains in the stomach as provision for its [continuing] generation. It is the official responsible

for the maintenance of the ditches; the waterways originate from it. Water and grains enter [the organism] through the upper [section of the Triple] Burner; they leave through the lower [section of the Triple] Burner. The tan-chung 膻中 is the sea [in which all] the influences [end]. A second "sea [in which all] the influences [end," i.e., a *ch'i-hai* 氣海 hole] is located one and a half inches below the navel. Hence, one knows that [the Triple Burner] represents the conclusion and the start of the [course of the] influences.

(2) *Hsü Ta-ch'un:* This is a general summary of the meaning of the Triple Burner. It says that [the Triple Burner] is supplied and generated by water and grains, and that it constitutes the start and conclusion of the [course of the] influences.

(3) *Yang:* [The region] from the diaphragm upward is called the upper [section of the Triple] Burner. It masters the emission of yang influences, providing warmth to the space between the skin and the flesh. That resembles the gentle flow of fog. The "upper opening of the stomach" [is a] hole that lies two inches five *fen* 分 below the sternum.

Yü Shu: Tan-chung 膻中 is the name of a hole. It is a hole situated exactly in the center between the two breasts. The influences of the controller vessel are emitted from here. The *Su-wen* states: "The *tan-chung* is the emissary among the officials." It masters the distribution of influences into the yin and yang [sections of the organism]. When the influences are balanced, and when one's mind reaches into the distance, happiness and joy originate. That is [what is] meant by "distribution of influences." Hence, [disorders in the upper section of the Triple Burner] are regulated through [a hole located] in the center [between the breasts]. The upper [section of the Triple] Burner is responsible for the entry of water and grains [into the organism]. It takes in but it does not discharge. When [the upper section of the Triple Burner] has an illness, that is expressed only in terms of "cold" and "hot." In case of a depletion one fills its heart;[5] in case of repletion one drains its lung. If one treats [illness] like this, not one failure will occur in ten thousand cases. The *Ling-shu ching* states: "The upper [section of the Triple] Burner resembles fog." That is to say, when it passes the influences, that resembles mist gently flowing into all the conduits. In other words, the influences of the stomach and the influences distributed by the tan-chung are poured down-

ward by the lung into all the depots. The [*Nei-*]*ching* states: "The lung passes the influences of heaven." That is the meaning implied here.

Hua Shou: Chih 治 ("disorders regulated") is equal here to *ssu* 司 ("to oversee"); it corresponds to the *chih* in *chün hsien chih* 君縣治 ("a governing district"). That is to say, [the *tan-chung* hole, the *t'ien-shu* 天樞 hole, and the *yin-chiao* 陰交 hole] are the locations where the three [sections of the Triple] Burner are located. According to other [commentators], *chih* 治 should be read in the second tone as "when the three [sections of the Triple] Burner have an illness, treatment should be applied at these locations." That is a [reference to the] technique of needling. The Triple Burner represents the minister-fire. Fire is capable of spoiling and processing the ten thousand things. [The character] *chiao* 焦 ("burner") is derived from "fire"; it, too, [refers to] influences which spoil things. The meaning is to be taken from the terms.

Hsü Ta-ch'un: Ke 膈 ("diaphragm") stands for *ke* 隔 ("to screen off"). Below the heart is a membrane screening off the turbid influences. It is called *ke* 膈.

(4) *Yang:* [The region] from the navel upward is called the central [section of the Triple] Burner. It transforms the taste[-influences] of water and grain, and it generates the blood with which it nourishes the five depots and six palaces, as well as the [entire] body. The "central duct" [is a] hole that lies four inches below the sternum.

Yü Shu: The central [section of the Triple] Burner includes spleen and stomach. When the central [section of the Triple] Burner has an illness, that is expressed only in terms of "cold" or "hot." In case of a depletion, one fills its stomach; in case of repletion, one drains its spleen. If one treats [illness] like that, not one failure will occur in ten thousand cases. The *Ling-shu ching* states: "The central [section of the Triple] Burner resembles foam." That is to say, it spoils and processes the water and the grains. "Its [disorders are] regulated to the sides of the navel"—[that is to say], both to the left and to the right of the navel, at a distance of one inch each, emerge the stomach vessels of the foot-yang-brilliance [conduits]. To the sides of the navel are the *t'ien-shu* holes [of these conduits]. The central [section of the Triple] Burner controls spleen and stomach. Hence, its [disorders] are regulated at that conduit. Hence, [the text] states: "To the sides of the navel."

(5) *Yang:* [The region] below the navel is called lower [section of the Triple] Burner. One inch below the navel is the *yin-chiao* 陰交 hole. [The lower section of the Triple Burner] masters the timely passage downward of the stools. Hence, [the text] states: "It [masters] discharge but does not take in."

Yü Shu: When the lower [section of the Triple] Burner has an illness, that is expressed only in terms of "cold" or "hot." In case of a depletion one fills its kidneys; in case of repletion one drains its liver. If one treats [illness] like that, not one failure will occur in thousand cases. The *Ling-shu ching* states: "The lower [section of the Triple] Burner resembles a ditch." That is to say, the bladder controls the water. The *Su-wen* states: "The Triple Burner represents the official responsible for maintaining the ditches. The waterways originate from there." One inch below the navel is the meeting-point of the three yin [conduits] of the feet with the controller vessel. The [disorders of the lower section of the Triple Burner are] regulated here because the [entire] lower [region of the body] is linked [to this meeting-point].

Li Chiung: [The lower section of the Triple Burner] separates the water and the grains which were taken in through the upper [section of the Triple] Burner. The clear [portions] become urine; the turbid [portions] become feces. They are then transmitted to the outside.

Hsü Ta-ch'un: The clear [portions] enter the bladder and become the urine; the turbid [portions] enter the large intestine and become the dregs.

(6) *Yang:* The *ch'i-chieh* 氣街 ("street of influences") is a passageway of the influences. The Triple Burner masters the passage of the influences. Hence, [the text] states: "It collects [its influences] at the *ch'i-chieh.*" *Chieh* ("street") stands for *ch'ü* 衢 ("crossing"). *Ch'ü* is a place where four roads reach [into different directions]. Another copy [of this text] says *ch'ung* 衝 ("through-way"). That is not the language of Pien Ch'io. Hence, when Mr. Lü recorded this [term], he said that it appeared in "another copy" and that, because of its meaning, it should not be used.

Yü Shu: The *ch'i-chieh* 氣街 [holes] are located in a distance of two inches on both sides of the center in the hair of the lower abdomen. At these [two] holes, the influences of the foot-yang-brilliance vessel are emitted. It has been said that the Triple Burner masters the influences of the three originals, and that it collects [its influences] at

the ch'i-chieh. This *ch'i-chieh* is called *ch'i-ch'ung* 氣衝 in the *Chen-ching* 針經. *Ch'ung* ("through-way") means *t'ung* 通 ("to pass through"). That is not different from *ssu-ta* 四達 ("reaching into four directions"). It is quite possible to retain both [terms—namely, *ch'i-chieh* and *ch'i-ch'ung*]! Why is the ch'i-chieh regarded as the [place] where [the Triple Burner] collects [its influences]? Because the stomach [which is associated with] the foot-yang-brilliance [conduit] transforms the grains to influences. The Triple Burner masters the influences of the three originals. Hence, the ch'i-chieh is regarded as [the place] where [the Triple Burner] collects [its influences].

Hua Shou: In my opinion, the sentence "its palace is situated at the street of influences" is either an erroneous abridgment [of a longer passage] or a [mistaken] amendment. The Triple Burner [itself] is one of the body's palaces. Its conduits are the hand-minor-yang and the hand-heart-master [conduits]. It can be treated through both of them. Therefore, it does not need to have a palace of its own.

Hsü Ta-ch'un: Fu 府 ("palace") is equal to *she* 舍 ("shelter"). It has the meaning of "storage and accumulation." That is to say, the influences [of the Triple Burner] are stored and accumulated here. Mr. Hua expressed the opinion that this sentence is an erroneous abridgment [of a longer passage]. That is incorrect.

(1)–(6) *Hsü Ta-ch'un:* The [treatise] "Ku k'ung lun" 骨空論 of the *Su*[*-wen* states]: "The through-way vessel starts from the 'street of influences.'" The commentary says: "That is a hole on the foot-yang-brilliance conduit; it is located at the hairline on both sides [of the center]." The treatise "Jung wei sheng hui" 榮衛生會[6] of the *Ling*[*-shu*] states: "The upper [section of the Triple] Burner emerges from the upper opening of the stomach. It ascends together with the throat. It penetrates the diaphragm and spreads into the chest. It proceeds to the armpits, and follows the great-yin section [of the conduits]. Then it returns to the yang-brilliance [conduit] and ascends to the tongue. Again, it descends and [meets with] the foot-yang-brilliance [conduit]. Normally, [its influences, i.e., the protective influences,] proceed together with the constructive influences, completing twenty-five passages during the yang [period of one day] and twenty-five passages during the yin [period of one day]. That amounts to one circulation. Hence, after fifty passages they meet again with the hand-great-yin [conduit]. The central [section of the Triple] Burner, too, is associated with the center of the stomach. It

emits [its influences] upward after the upper [section of the Triple] Burner [has done so]. The influences received by the [central section of the Triple] Burner are gushing dregs and steaming liquids. The essential and subtle [portions] of these [dregs and liquids] are transformed and flow upward into the vessel [associated with the] lung. There they are transformed into blood. Nothing is more valuable concerning the maintenance of life in one's body than the [blood]. Hence, it alone may move through hidden conduits. It is named 'constructive influences'. The lower [section of the Triple] Burner separates [the essential from the dregs and transmits them to] the coiled intestine, from which [the liquid portions] leak into the bladder. Hence, water and grains are normally present in the stomach simultaneously. They become dregs and move down together. When they reach the large intestine, they enter the [realm of the] lower [section of the Triple] Burner. [The liquid and the solid dregs] leak downward together. The liquid [portions] are then strained off; they follow the lower [section of the Triple] Burner and leak into the bladder." It is also said that the constructive [influences] emerge from the central [section of the Triple] Burner, while the [influences of the stomach emerge from the lower [section of the Triple] Burner. The *Su*[*-wen* treatise] "Ling lan mi tien lun" 靈蘭秘典論 states: "The Triple Burner is the official responsible for the maintenance of the ditches. The waterways emerge from there." If one takes all these textual passages into consideration, the meaning [of the Triple Burner] becomes even more obvious.

Yeh Lin: [It is stated that] the upper [section of the Triple] Burner is located below the diaphragm because its upper layer is attached to the lower layer of the diaphragm. Its influences move upward from below; they disperse in the chest and evaporate—like steam—into the skin and the pores. Hence, [the upper section of the Triple Burner ends] at the upper opening of the stomach; it is responsible for intake but not for discharge. Its [disorders are] regulated at the *tan-chung* 膻中 hole which belongs to the controller vessel. This [hole] is located—on the basis of the individually standardized inch—one inch and six fen below the *yü-t'ang* 玉堂 [hole]. That is where the influences of the controller vessel are emitted. [The text states:] "The central [section of the Triple] Burner is located in the central duct of the stomach" because it includes the liver and encloses the stomach. Its [disorders are] regulated at the *t'ien-shu* 天樞 [holes] to the sides

of the navel. That is a hole of the stomach-vessel. [The central section of the Triple Burner] functions in the central duct of the stomach. This central duct is a location where the twelve conduits originate and where they meet, and it is the place where yin and yang [portions] of the meat [consumed] are finished. Hence it is called *kuan* 脘. The lower [section of the Triple] Burner is located exactly at the upper opening of the bladder. That is a separation line represented by the *lan* 闌 gate. From there the clear [portions] enter the bladder where they become influences and urine. The turbid [portions] enter the large intestine where they become dregs and waste. Hence, [the lower section of the Triple Burner] masters discharge but not intake; it serves as a transmitter. Its [disorders] are regulated below the navel at the *yin-chiao* 陰交 hole of the controller vessel. The [treatise] "Ling-lan mi-tien lun" of the *Su-wen* states: "The Triple Burner is the official responsible for the maintenance of the ditches. The waterways originate from there." That is [what is] meant here. As to its location on the "street of influences," the *ch'i-chieh* 氣街 [holes] are located on both sides of the [center of the] hairline. They represent holes on the foot-yang-brilliance [conduits]. That is the root and the origin of the Triple Burner; it is the location of the influences. It is a fatty membrane emerging from the tie between the kidneys. The Triple Burner is associated with the residence of the minister-fire. The nature of fire is to ascend from below. Hence, the [treatise] "Ching-mai pieh-lun" 經脈別論 of the *Su-wen* states: "Drinks enter [the organism] through the stomach where their essential influences float off, moving upward to the spleen." That is a reference to the central [section of the Triple] Burner. "The influences of the spleen distribute the essence which ascends [further] and turns to the lung." That is a reference to the upper [section of the Triple] Burner. "From there they penetrate into and regulate the passageways of water, moving downward to the bladder." That is a reference to the lower [section of the Triple] Burner. But why are only drinks emphasized in this discussion of the influences of the upper, central, and lower [section of the Triple] Burner? [Anybody posing such a question] does not know that the influences are transformed from water. Through the inhalation of the heavenly yang, the water of the bladder follows the fire of the heart downward to the lower [section of the Triple] Burner. There it evaporates like steam and is transformed into influences moving up again, where they become the *chin* 津

[liquids], the *yeh* 液 [liquids], and the sweat. All of that rests on the principle that when fire meets water, a transformation into influences takes place. The meaning is that heavenly yang [i.e., the influences of the sun] enters earthly yin [i.e., the water in the soil]. The [latter], following the movement of the yang influences, ascends and becomes clouds and rain.

Nanking 1962: Throughout history, commentators have voiced all kinds of different opinions concerning the Triple Burner as one of the six palaces. Most important was the argument over whether the [Triple Burner] represents an entity with a name and no form, or with both name and form. In addition there were [authors] proposing [that the Triple Burner] occupies three locations in the body's cavity, and others who referred to the lower [section of the Triple] Burner as simply a waterway penetrating the six palaces. In the present paragraph, the discussion of the Triple Burner refers to three locations in the body's cavity, and to the respective functions of the organs located in these sections.

Huang Wei-san: The Triple Burner encloses all the depots and palaces externally. It is a fatty membrane covering the entire physical body from the inside. Although it has no definite form and shape, it represents a great palace among the six palaces. Hence, the final section [of difficult issue 31] states that it has three ruling centers and, in addition, that it has a specific location where it accumulates its influences.

Notes

1. The character of the so-called Triple Burner has remained a controversial issue for as long as we can trace this concept in medical literature. Not unlike their counterparts in ancient Greek medicine, ancient Chinese thinkers assumed the existence of some kind of a heat source in the organism. Hence, they conceptualized the ruler-fire and the minister-fire, as well as the Triple Burner. Obviously, the *Nei-ching* documents the development of the Triple Burner from a designation of functions (see the various *Su-wen* passages quoted by the commentators) to the designation of a tangible entity (see the *Ling-shu* treatise quoted by Hsü Ta-ch'un in his commentary on sentences 1 through 6). In the *Nan-ching*, in contrast to both the *Su-wen* and the *Ling-shu*, the Triple Burner—with a name but no form itself (see difficult issue 38)—appears to be considered a functional description of the upper,

central, and lower groups of organs in the body. The three periods in the understanding of the concept of the Triple Burner which are distinguished by Porkert (*The Theoretical Foundations of Chinese Medicine*, Cambridge, Mass., 1974, pp. 158–162) are as difficult to reconcile with the historical facts as are his statements that efforts to define the Triple Burner in anatomical terms have been "ignored since the T'ang period and [are] today mere historical curiosities," and that "once these rules had been checked against experience, the meager analytical [i.e., anatomical] data collected were completely abandoned." Current textbooks in the People's Republic of China offer differing opinions as to whether one should interpret the Triple Burner as an anatomical entity or simply as a functional description. The *Chung-i-hsüeh kai-lun* 中醫學概論 of 1978 (Shanghai, p. 23) has found an interesting compromise. It distinguishes between the Triple Burner on the one hand and the three sections of the Triple Burner on the other. In the *Chung-i-hsüeh kai-lun*, the Triple Burner is considered to be a palace responsible, first, for the passage of the original influences through the entire body—thus stimulating the remaining depots and palaces in their functions—and, second, for the passage of the liquids through the body. The upper, central, and lower sections of the Triple Burner are assumed to refer to the heart and lung, the spleen and stomach, and the liver, kidneys, and bladder, respectively.

The wording of the present difficult issue is not as clear as one might wish. In sentence 3, I believe that *hsin-hsia* 心下 ("below the heart") is a mistake for *hsin-shang* 心上 ("extends from above the heart"). My interpretation of sentence 5 is based on the description in sentence 4 of the central section of the Triple Burner, which is said here not to "extend further upward or downward." Hence, this should be the case with both the upper and the lower section. In sentence 6, I interpret *fu* 府 in its ancient meaning of "grain collection center." The term does not correspond to the *fu* in *wu tsang liu fu* 五藏六府 ("five depots six palaces"). Various commentators have seen this differently.

2. This sentence is to be understood as "The universe consists of the three original principles—namely, heaven, earth, and water."

3. Cf. *Su-wen* treatise 8, "Ling-lan mi-tien lun" 靈蘭秘典論.

4. The term *tan-chung* is mentioned in the *Nei-ching* as an entity located in the chest. The *Ling-shu*, in treatise 35, "Chang lun" 脹論, calls it the "residential walls surrounding the heart-master" (*hsin-chu chih kung-ch'eng* 心主之宮城). The *Su-wen*, in its treatise 8, "Ling-lan mi-tien lun," said of the tan-chung: "It is the emissary among the officials. Happiness and joy emerge from there." *Ling-shu* treatise 33, "Hai lun," calls it the "sea of the influences." Later commentators have identified the tan-chung with the heart-master—that is, with the heart-enclosing network itself. Its allocation here to a place below the navel is rather unusual.

5. "Its heart" refers to the concept that the upper section of the Triple Burner encloses the heart (and the lung).

6. This treatise is usually called "Ying wei sheng hui" 營衛生會. The following account suggests a conduit-like interpretation of the Triple Burner.

7. "Yin and yang [portions] of the meat [consumed]" may refer to liquid and solid portions in one's food. The term "finished" is used here for "processed" because the corresponding character *wan* 完 reappears, together with the radical *jou* 肉 ("meat"), in the character *kuan* 脘 ("[stomach-]duct").

8. The bodily liquids are occasionally distinguished, according to the yin and yang classification system, in *chin* 津 and *yeh* 液 liquids. The former are said to be clear; the latter are defined as turbid. In the present enumeration, however, *chin* could also be used with its second meaning—namely, saliva—while *yeh* might stand for internal liquids of the body.

THE THIRTY-SECOND DIFFICULT ISSUE

三十二難曰(一)五藏俱等而心肺獨在膈上者何也(二)然心者血肺者氣(三)血爲榮氣爲衛相隨上下謂之榮衛(四)通行經絡榮周於外(五)故令心肺在膈上也

The thirty-second difficult issue: (1) All the body's five depots are located on one level, with the exception of heart and lung, which are located above the diaphragm. How is that?

(2) It is like this. The heart [is associated with] the blood; the lung [is associated with] the influences. (3) The blood is occupied with constructive [functions]; the influences are occupied with protective [functions]. They follow each other, moving up and down [in the organism]. They are called constructive and protective [influences]. (4) They proceed through the conduits and network [-vessels] and circulate through [the body's] external regions. (5) Hence, heart and lung must occupy an [elevated] position above the diaphragm.

COMMENTARIES

(1) *Li Chiung:* All the five depots are located in the abdomen. Only heart and lung are located in the chest above the diaphragm.
Liao P'ing: The Five Phases are symbols. When they are matched with the depots and palaces, this is a doctrine fulfilling some specific purposes. However, when [the Five Phases] are brought together with the [higher or lower] positions [of the depots and palaces in the body], that is a false doctrine which serves only as an obstacle for the medical community.
(2) *Liao P'ing:* ["Heart"] should be "liver." The protective [influences] are mastered by the lung; the constructive [influences] are mastered by the liver.
(3) *Liao P'ing:* If they move in opposite directions, they can have a great meeting. If they move together, they cannot meet [each other].
(1)–(5) *Ting Te-yung:* Heart and lung master the passage of the influences of heaven. Hence, they are located above the diaphragm.
Yang: Everything above the navel is yang; everything below the navel is yin. Hence, the scripture states: "Above the hips is heaven;

below the hips is earth." Heaven is yang; the earth is yin. That is the meaning. Here, heart and lung are located above the diaphragm, passing constructive and protective [influences through the body]. Hence, [the text] states: "They circulate through the [body's] external regions."

Yü Shu: The heart is the supreme ruler. It resides on high and beholds what is far away. The lung is a State umbrella; it, too, is located [above] the diaphragm. The heart masters the blood; the blood is occupied with constructive [functions]. The lung masters the influences; the influences are occupied with protective [functions]. The flow of the blood relies on the [movement of the protective] influences; the movement of these influences depends on the [flow of the] blood. Blood and influences proceed [through the organism] in mutual dependency. Hence, heart and lung are located in the upper [section of the Triple] Burner.

Hua Shou: Everybody has a diaphragm membrane below his heart. It is attached all the way round to the backbone and to the flanks. It provides a barrier screening off the turbid influences and preventing their steaming up to heart and lung. Mr. Ch'en from Ssu-ming said: Heart and lung give life to and nourish the human body with blood and influences. Thus they constitute father and mother of the body. Given the high esteem in which father and mother are held, they must, of course, be located above.

Hsü Ta-ch'un: The constructive and the protective [influences] link the entire body; heart and lung are their masters. Hence, they are the only [depots] located above the diaphragm so that they may carry out their rule [from there].

Yeh Lin: Everybody has a layer of a diaphragm membrane below his heart and lung and above all the [remaining] depots. It is thin like a fine net. It ascends and descends following exhalation and inhalation. It provides a barrier for the turbid influences, preventing their steaming up to heart and lung. The first paragraph[1] elucidated the functions of blood and influences; the present paragraph discusses the substance of blood and influences. [Both] demonstrate that the depots and palaces of the human body depend on the nourishment provided by the blood and by the influences.

Katō Bankei: This treatise explains why the five depots are all located on one level, with the exception of heart and lung, which are located above the diaphragm. The three depots—spleen, liver, and kidneys—

are all located below the diaphragm. Above the [diaphragm] is the location of the clear yang; below the [diaphragm] is the place of the turbid yin. Thus, heart and lung appear to be the only [depots] of value. The heart generates and transforms the constructive [influences, i.e.,] the blood. The lung moves the protective influences through [the body]. Influences and blood in the entire body rely on the movements and transformations occurring in these two depots. Hence, their duties are the most important. The fact that no other [depot] is as valuable as are heart and lung, rests solely with the blood and the influences.

Liao P'ing: This answer differs from the meaning expressed in a subsequent difficult issue.

NOTE

1. "The first paragraph" refers to difficult issue 30, which is the first in chapter 3 of Yeh Lin's edition of the *Nan-ching*.

THE THIRTY-THIRD DIFFICULT ISSUE

三十三難曰(一)肝青象木肺白象金肝得水而沉木得水而浮肺得水而浮金得水而沉其意何也(二)然肝者非爲純木也乙角也庚之柔(三)大言陰與陽小言夫與婦(四)釋其微陽而吸其微陰之氣(五)其意樂金(六)又行陰道多(七)故令肝得水而沉也(八)肺者非爲純金也辛商也丙之柔(九)大言陰與陽小言夫與婦(十)釋其微陰婚而就火(十一)其意樂火(十二)又行陽道多(十三)故令肺得水而浮也(十四)肺熟而復沉肝熟而復浮者何也(十五)故知辛當歸庚乙當歸甲也

The thirty-third difficult issue: (1) The liver [is associated with] virid; it reflects the [phase of] wood. The lung [is associated with] white; it reflects the [phase of] metal. When the liver is brought into water it will sink; when wood is brought into water it will float. When the lung is brought into water it will float; when metal is brought into water it will sink. What are the respective sentiments [of liver and lung]?

(2) It is like this. The liver is not pure wood; the *i*, which is [associated with the musical note] *chiao*, constitutes the soft [partner] of *keng*. (3) In macro-terms, [*i* and *keng*] represent yin and yang; in micro-terms, they constitute husband and wife. (4) [The liver] releases its feeble yang [influences] and absorbs feeble yin [influences]. (5) Its sentiment is joy of metal. (6) Furthermore, it proceeds mostly through yin paths. (7) Hence, when the liver is brought into water, it will sink. (8) The lung is not pure metal. The *hsin*, which is [associated with the musical note] *shang*, is the soft [partner] of *ping*. (9) In macro-terms, [*hsin* and *ping*] represent yin and yang; in micro-terms, they constitute husband and wife. (10) [The lung] releases its feeble yin [influences]; through marriage it approaches the fire. (11) Its sentiment is joy of fire. (12) Furthermore, it proceeds mostly through yang paths. (13) Hence, when the liver is brought into water, it will float.

(14) When the lung is mature it will take a turn and sink; when the liver is mature it will take a turn and float. Why is that?

(15) It is because we know that *hsin* must return to *keng*, and *i* must return to *chia*.

COMMENTARIES

(1) *Liao P'ing:* This is a special doctrine of the Five Phases school [of philosophy]. For details see the *Wu-hsing ta-i* 五行大義.[1] The medical community has no such unreasonable [teachings].... The lung is located above, the liver is located below. These are their natural positions. Why should it be necessary to distinguish them by bringing them into water? ... This question lacks any reason.

(2)–(7) *Ting Te-yung:* Since the Five Phases have been determined, hard and soft [partners] have been matched as husband and wife. The soft [partner] takes in the hard [partner]. Here now, the [*Nan-*]*ching* takes up the example of the liver, [which is associated with] virid and reflects the [phase of] wood. The basic nature of wood is to float. Here, [it is stated that] when the liver is brought into water it will sink. That is to say, it harbors the nature of metal. Furthermore, wood receives (its) influences in the seventh month; it assumes public duties in the first month. [Thus,] it proceeds mostly through the yin paths of the [year]. Hence, when the liver is brought into water it will sink.

Yang: Each of the four cardinal directions has a yin and a yang [aspect]. The East is [associated with the Celestial Stems] *chia* 甲 and *i* 乙, and with wood. *Chia* is yang; *i* is yin. The same applies to all the other [cardinal directions]. Also, *chia* represents wood, *i* represents herbs; *ping* 丙 represents fire, *ting* 丁 represents ashes; *wu* 戊 represents soil, *chi* 己 represents refuse; *keng* 庚 represents metal, *hsin* 辛 represents stone; *jen* 壬 represents water, *kuei* 癸 represents ponds. Furthermore, *i* carries influences of metal; *ting* carries influences of water; *chi* carries influences of wood; *hsin* carries influences of fire; *kuei* carries influences of soil.[2] In all these [instances] those [aspects of the] Five Phases ruling and [those aspects] serving are united to form a pair. Hence, [the text] states: "The liver is not pure wood." The reason is that yin and yang are interlocked. Wood is generated in the *hai* 亥 [period, i.e., in the tenth month] and dominates in the *mao* 卯 [period, i.e., in the second month]. Hence, [the text] states: "It proceeds mostly through yin paths." The East, [being associated with] *chia* and *i*, and with wood, stands in awe of the West, [which is associated with] *keng* and *hsin*, and with metal. Hence, it releases its younger sister *i* and marries it to the *keng* as its wife. Hence, [the text] speaks [of *i*] as the soft [partner] of *keng*. "Soft" stands for yin. The *i*

carries metal-influences as its marriage present. Hence, when the liver is brought into water it will sink.

Yü Shu: When *i* and *keng* are united, their nature [as a pair] will follow that of the husband. Hence, when [the liver] is brought into water it will sink.

Hua Shou: Mr. Ch'en from Ssu-ming has stated: The liver is associated with [the Celestial Stems] *chia* and *i*; [it belongs to the phase of] wood and corresponds to the [musical] note *chiao*. It is heavy and turbid. If one refers to [chia and i] separately, *chia* represents the yang [aspect] of wood, *i* represents the yin [aspect] of wood. If one refers to them together, they are yang. Because the [liver] is associated with the minor-yang, and because it is located in the yin section of the human body, it represents the yang-in-yin. Now, yang must unite with yin. The yin and the yang represented in the [Celestial Stems] *chia* and *i* originally constitute a [yin and yang] pair themselves. However, *i* proceeds together with *keng* on the path of hardness and softness. *I*, then, is linked to the feeble-yang of *chia* and, in contrast, has a liking for metal. Hence, it absorbs the metal of *keng*, [i.e., feeble influences], and the two become husband and wife. The original nature of wood is to float. Because it absorbs the influences of metal and resides at the yin paths, it will sink when it is brought into water. When it matures, the influences of metal, absorbed earlier, will leave. The *i* will return to the *chia* and the original body of the wood will be restored and return to floating.

(2)–(3) *Chang Shih-hsien: Ch'un* 純 ("pure") stands for *pu-tsa* 不雜 ("unmixed"). *Chiao* is the [musical] note [associated with] wood. *Shang* is the [musical] note [associated with] metal. When wood is generated it is called "feeble yang." "Feeble yang" means that it contains lots of yin. When metal is generated it is called "feeble yin." "Feeble yin" means that it contains lots of yang. [Liver and lung] do not represent pure wood or pure metal, respectively, because of the interactions of yin and yang [aspects. The combination of] *i* and *keng*, as well as of *ping* and *hsin* [corresponds], in macro-terms, to [the combination of] yin and yang, and, in micro-terms, [the union of] husband and wife. Husband and wife represent yin and yang.

(2) *Liao P'ing:* The doctrines of the [Celestial] Stems and of the [Earth] Branches have emerged from the [doctrine of the] circulatory [phases and climatic] influences.[3] They represent a pattern of [imperial] rule over the empire, and they are special teachings of the ancient

yinyang school [of philosophy]. Here, they have been combined with the sayings of the [*Nei-*]*ching*. Nobody who studies medicine needs to take pains to make them his own.

(3) *Hsü Ta-ch'un:* "In macro-terms" means to discuss this in terms of yin and yang of heaven and earth. "In micro-terms" means to discuss this in terms of husband and wife as human relations. The principle is identical.

(4)–(5) *Hsü Ta-ch'un:* To be a wife means to follow a husband. *I* is yin and wood. Hence, it is called feeble yang. "Joy of metal" means that it finds joy in following the metal.

(4)–(6) *Chang Shih-hsien: Shih* 釋 ("to release") stands for *ch'ü* 去 ("to send away"). *Hsi* 吸 ("to absorb") stands for *shou* 受 ("to receive"). The wood receives influences in the *shen* 申 [period]; the shen [period] is the seventh month. It grows in the *hai* 亥 [period]; the hai [period] is the tenth month. These are all yin paths. It assumes public duties in the *yin* 寅 [period]; the yin [period] is the first month. It dominates in the *mao* 卯 [period]; the mao [period] is the second month. These are yang paths. Hence, [the text] states: "It proceeds mostly through yin paths."

(6) *Hsü Ta-ch'un:* The liver is associated with the foot-ceasing-yin conduit. Its position is below the diaphragm. Hence, [the text] states: "It proceeds mostly through yin paths."

(8)–(13) *Ting Te-yung:* The lung [is associated with] white; it reflects the [phase of] metal. The basic nature of metal is to sink down. Here now, in contrast, the lung [is said to] float. That is to say, *hsin* has adopted the nature of fire. Furthermore, [metal] receives its influences in the first month; it assumes public duties in the seventh month. [Thus,] it proceeds mostly through the yang paths of the [year]. Hence, when the lung is brought into water it will float.

Yang: Metal is generated in the *ssu* 巳 [period, i.e., in the fourth month] and dominates in the *yu* 酉 [period, i.e., in the eighth month]. Hence, [the text] states: "It proceeds mostly through yang paths." The West, [being associated with] *ping* and *ting*, and with metal, stands in awe of the South, [which is associated with] ping and ting and with fire. Hence, it releases its younger sister *hsin* and marries her to the ping as the latter's wife. Hence, [the text] states: "[The *hsin*] is the soft [partner] of *ping*." The hsin carries influences of fire as its wedding present. Hence, when the lung is brought into water it will float.

Yü Shu: When *ping* and *hsin* are untied, their nature [as a pair] will follow that of the husband. Flames ascend and float. Hence [the text contains] that statement.

(9) *Liao P'ing:* Beginning with the *Nan*[*-ching*], the [contents of the] *Nei-ching* were erroneously combined with the teachings of [the correspondences between] man and heaven. Thereupon the Five Phases [doctrine] was added to medical literature. [Those who did this] were unaware that the Five Phases and yinyang school represented one of the nine currents [in ancient philosophy]. Originally, [these ideas] constituted a pattern of imperial rule over the empire. Yet medical literature was counted in the bibliographical section of the *Han-shu* 漢書 among the technical arts, and it was listed only following the [literature of the] nine [philosophical] currents. [Medicine and philosophy] must not be mixed up! Such a tradition started with the *Nan-ching*.

(12) *Chang Shih-hsien:* The metal receives influences in the *yin* [period]; it grows in the *ssu* [period]. The ssu [period] is the fourth month. These are all yang paths. [Metal] assumes public duties in the *shen* [period], and it dominates in the *yu* [period]. The yu [period] is the eighth month. These are yin paths. Hence, [the text] states: "It proceeds mostly through yang paths."

Hsü Ta-ch'un: The lung is associated with the hand-great-yin conduit. Its position is above the diaphragm. Hence, [the text] states: "It proceeds mostly through yang paths."

(13) *Liao P'ing:* This is surplus from the ball of threads of the [doctrine of the] circulatory [phases and climatic] influences. Medical people should not weave this together into a deceptive net.

(14)–(15) *Yang:* In a fresh state the liver sinks; in a mature state it floats. In a fresh state the lung floats; in a mature state it sinks. The meaning implied here is that at death everything returns to its origin. "Mature" illustrates death here, as among humans, when a husband and his wife die without offspring, each of them returns to his or her original [family]. Extreme yin changes to yang; cold in abundance generates heat; long-time obstruction produces passage; accumulations must disperse. For this same reason [a mature liver or lung act differently than fresh ones].

Chang Shih-hsien: "Mature" stands for dead. Dead [partners] can no longer unite with each other. When wood is dead it changes to pure yang; when metal is dead it changes to pure yin. Hence, what has

floated [when alive] will sink when it is mature; what has sunk [when alive] will float when mature. *Hsin* returns to *keng*; its sentiment is no [longer] joy of fire; rather it will be pure metal. *I* returns to *chia*; its sentiment is no [longer] joy of metal; rather it will be pure wood. Pure metal is pure yin; pure wood is pure yang.

NOTES

1. Title of a book ("The General Meaning of the Five Phases") written by Hsiao Chi 蕭吉, probably in the first decades of the seventh century.

2. The combination *chia i* corresponds to the phase of wood; metal is the phase that is able to destroy wood. The combination *ping ting* corresponds to the phase of fire; water is the phase that is able to destroy fire. The combination *wu chi* corresponds to the phase of soil; wood is the phase that is able to destroy soil. The combination *keng hsin* corresponds to the phase of metal; fire is the phase that is able to destroy metal. The combination *jen kuei* corresponds to the phase of water; soil is the phase that is able to overcome water.

3. The Chinese is *wu yün liu ch'i* 五運六氣. The statement that follows—"they represent a pattern of imperial rule over the empire"—refers to the political application of the *wu yün* concept alone (here, "five dynastic phases") as an explanatory model for the cyclical succession of dynastic eras. In this model each dynasty was associated with one of the Five Phases, permitting the legitimization of their mutual destruction or generation. In a medical context the *wu yün liu ch'i* concept usually refers to the normal and abnormal occurrences of "five phases and six [climatic] influences" in the course of one year. For a detailed discussion, see Lu and Needham, *Celestial Lancets* (Cambridge, 1980, pp. 137–153).

THE THIRTY-FOURTH DIFFICULT ISSUE

三十四難曰(一)五藏各有聲色臭味可曉知以不(二)然十變言(三)肝色青其臭臊其味酸其聲呼其液泣(四)心色赤其臭焦其味苦其聲言其液汗(五)脾色黃其臭香其味甘其聲歌其液涎(六)肺色白其臭腥其味辛其聲哭其液涕(七)腎色黑其臭腐其味鹹其聲呻其液唾(八)是五藏聲色臭味也(九)五藏有七神各何所藏耶(十)然藏者人之神氣所舍藏也(十一)故肝藏魂肺藏魄心藏神脾藏意與智腎藏精與志也

The thirty-fourth difficult issue: (1) Each of the five depots has a [specific] sound, complexion, odor, and taste. Can they be known?

(2) It is like this. The "Ten Transformations" states: (3) The color of the liver is virid; its odor is fetid; its taste is sour; its sound is the shout; its liquid is the tears. (4) The color of the heart is red; its smell is burned; its taste is bitter; its sound is talk; its liquid is sweat. (5) The color of the spleen is yellow; its odor is aromatic; its taste is sweet; its sound is singing; its liquid is saliva. (6) The color of the lung is white; its odor is frowzy; its taste is acrid; its sound is wailing; its liquid is snivel. (7) The color of the kidneys is black; their odor is foul; their taste is salty; their sound is groaning; their liquid is spittle. (8) These are the sounds, colors, odors, tastes, [and liquids] of the five depots.

(9) The five depots have seven spirits. Which [spirit] lodges in each of them, respectively?

(10) It is like this. The depots are storage depots containing man's spirit-influences. (11) Hence, the liver stores the *hun*; the lung stores the *p'o*; the heart stores the spirit; the spleen stores sentiment and wisdom; the kidneys store the essence and the mind.[1]

COMMENTARIES

(1) *Hua Shou:* These are the functions of the five depots. Below "sound, color, odor, and taste," the character for "liquid" is missing. *Liao P'ing:* That has been made clear in the *Nei-ching* already. There was no need to ask further questions.

(2) *Li Chiung:* That is to say, in the five depots only five transformations [of the sounds, colors, odors, tastes, and liquids] take place. If the depots and the palaces are counted together [one may speak of] "Ten Transformations."

Hua Shou: Mr. Ch'en from Ssu-ming states: The lung masters the sounds; the liver masters the colors; the heart masters the odors; the spleen masters the tastes; the kidneys master the liquids. The five depots are mutually interconnected and provide each other [with the respective sounds, colors, odors, tastes, and liquids]. Hence, [the text] speaks of "Ten Transformations."

Chang Shih-hsien: The liver masters the colors: the transformation of the five colors takes place in the wood. The heart masters the odors; the transformation of the five odors takes place in the fire. The spleen masters the tastes; the transformation of the five tastes takes place in the soil. The lung masters the sounds; the transformation of the five sounds takes place in the metal. The kidneys master the liquids; the transformation of the liquids takes place in the water.

Hsü Ta-ch'un: [The meaning of] "Ten Transformations" is not clear.

Katō Bankei: Shih pien 十變 ("Ten Transformations") is the title of an ancient book; it does not appear in the extant versions of the *Nei-ching*.

Liao P'ing: [The meaning of] *shih pien* is not known. One possibility is that *shih* 十 ("ten") should be *wu* 五 ("five"). *Wu* was written, in ancient times, as 乂, closely resembling *shih*. The *Nei-ching* has many treatises with *wu* ("five") in their titles.

(3) *Yü Shu:* The transformations of the five colors occur in the wood. The five colors are poured into the respective five depots by the influences of the liver, which represents [the phase of] wood. Hence, in each depot a specific color may appear that corresponds to the [Five Phases'] categorization of that [depot]. The *Huang-t'ing ching* 黃庭經 [2] states: "The liver is [associated with] the essence of water and with the influences of *chen* 震.[3] Its color is virid; its position is the East. [Wood] may be transformed by fire; hence, its odor is then fetid. When the soil receives the taste [=influences] of the wood, they will be sour." The "Hung-fan" 洪範 [4] states: "That which is crooked and straight becomes sour." When metal and wood are brought together the sound emitted is a shout. *Hu* 呼 ("to shout") can also be *hsiao* 嘯 ("to scream"). *Ch'i* 泣 ("tears") stands for *lei* 淚 ("tears").

These are influences proceeding [through the organism] with water. Here they are poured into the child [depot];[5] hence, tears are generated.

Hua Shou: Its liquid is tears; it passes through the eyes.

Hsü Ta-ch'un: The orifices of the liver are the eyes; hence, [its liquid] is the tears.

(4) *Yü Shu:* The color spread out by wood [turns] red when it is brought into fire. The transformation of the five odors takes place in the fire. The five depots [are associated with] five odors. When the fire blazes, a burned [odor and a] bitter [taste] emerge from it. Hence, [the text] states: "Its odor is burned." The nature of fire is to flame upward. Hence, it generates a burned [odor and a] bitter [taste]. When metal and fire come into contact, or when a husband and his wife see each other, the sound emitted is talk. The *Su-wen* says "laughter." When water and fire have close contact, steam will rise and sweat is generated.

Hua Shou: Its liquid is sweat. The heart masters the blood. Sweat belongs to the blood.

Hsü Ta-ch'un: Sweat is an external sign of blood. The heart masters the blood. Hence, [its liquid] is sweat.

(5) *Yü Shu:* The spleen [is associated with] the soil; it is located in the center. The respective color is yellow. That is, the color spread out by wood [turns] yellow when it is in the soil. When fire transforms soil, the latter's odor will be aromatic. The spleen is [associated with] the soil; its taste is sweet. Sweet is a taste that can be consumed in order to make use of its [ability to] soothe. [The spleen] moves the five tastes [through the organism] in order to nourish the five depots. In each case [a depot] is matched with a specific taste that corresponds to [the respective depot's Five Phases'] classification. But in its basic nature [the tastes transmitted] remain sweet. When metal is generated by the soil, or when a mother and a child see each other, the sound emitted is singing. The liquids proceeding with water [through the organism] become saliva in the spleen.

Hua Shou: Its liquid is saliva; it passes through the mouth.

Hsü Ta-ch'un: The orifice of the spleen is the mouth; hence, [its liquid] is saliva.

(6) *Yü Shu:* The color spread out by wood [turns] white in the lung. When it is transformed by fire, metal develops a frowzy odor. When the taste [that originates from the spleen, i.e.,] from the soil, is re-

ceived by the lung, it becomes acrid. With [the consumption of] acrid [taste] one makes use of [its ability to] disperse and moisten. All the five [musical] notes are emitted from the metal. The metal emits the five [musical] notes in order to send them out to the five depots. Each [depot] has its specific note emitted corresponding to its [Five Phases'] classification. The basic nature of metal makes it wail. That is to say, the lung belongs to the [phase of] metal. Metal is [associated with the musical] note *shang* 商. *Shang* stands for *shang* 傷 ("injured"). (The phase of metal) dominates in autumn. *Ch'iu* 秋 ("autumn") stands for *ch'ou* 愁 ("grief"). Hence, its mental state is wailing because of sadness. That is [what is] meant here. The liquids proceeding with water [through the organism] become snivel in the lung.

Hua Shou: Its liquid is snivel; it passes through the nose.

Hsü Ta-ch'un: The orifice of the lung is the nose; hence, [its liquid] is snivel.

(7) *Yü Shu:* The color spread out by wood [turns] black in the kidneys. Fire masters the odors. In water it develops a foul odor. When the taste of the soil is received [by the kidneys, i.e.,] by water, it becomes salty. With [the consumption of] salty [taste], one can make use of its [ability to] soften. When a child sees its mother, the sound emitted is a happy groaning. All five liquids originate from water. The water moves the five liquids [through the organism] and passes them into the respective depots. Hence, each depot has its specific liquid. In its original residence [the liquid] is spittle.

Hua Shou: Their liquid is spittle which belongs to the water.

Chang Shih-hsien: Spittle is the liquid next to the teeth.

Hsü Ta-ch'un: The orifice of the kidneys is below the tongue; hence, [their liquid] is spittle.

(3)–(8) *Hsü Ta-ch'un:* The *Ling*[*-shu*] treatise "Chiu chen" 九針 and the *Su*[*-wen* treatise] "Hsüan ming wu ch'i lun" 宣明五氣論 both state, concerning the sounds [associated with the] five depots: "The heart is [associated with] belching; the lung is [associated with] coughing; the liver is [associated with] talking; the spleen is [associated with] swallowing; the kidneys are [associated with] yawning." Here, though, shouting, speaking, singing, wailing, and groaning are listed, based on the *Su*[*-wen* treatise] "Yin yang ying-hsiang ta lun" 陰陽應象大論. Well, the former refer to the sounds emitted in

case of an illness; here, the sounds [are listed that are] emitted with respect to specific emotions. The principle is the same. When one reads the classics one must always fathom their meaning. This way not a single [passage] will remain incomprehensible.

(9)–(11) *Ting Te-yung:* The commentary to the [treatise] "Hsüan ming wu ch'i" 宣明五氣 [of the *Su-wen*] states [the following] on the five depots and their seven spirits. [On] "the heart stores the spirit," [it says:] "[The spirit] is a transformation product of the essential influences." [On] "the lung stores the *p'o*," [it says:] "[The *p'o*] is an aide to the essential influences. The *Ling-shu ching* states: 'That which leaves and enters together with the essence is called the *p'o*.'" [On] "the liver stores the *hun*," [it says:] "[The *hun*] is an assistant to the spirit-influences. The *Ling-shu* states: 'That which comes with the spirit-influences is called the *hun*.'" [On] "the spleen stores sentiment and wisdom," [it says:] "The sentiment masters the thoughts; wisdom masters the memory." [On] "the kidneys store the essence and the mind," [it says]:[6] "They harbor a specific sentiment which does not undergo any change. The *Ling-shu ching* states: 'Where the sentiments are is called the mind.' It states further: 'That which guards the essence is called the mind.'"

Yang: The liver, the heart, and the lung have one spirit each. The spleen and the kidneys have two spirits each. The five depots together have seven spirits.

Hua Shou: Tsang 臟 ("bodily depot") stands for *ts'ang* 藏 ("to store"). Man's spirit-influences are stored in the internal [sections of the organism]. The *hun* is an assistant to the spirit-brilliance. What comes together with the spirit is called *hun*. The *p'o* is an aide to the essential influences. That which leaves and enters together with the essence is called *p'o*. The spirit is a transformation product of the essential influences. When the two essences [of yin and yang] interact, [the product] is called spirit. The spleen masters the thoughts; hence, it stores sentiment and wisdom. The kidneys serve as the official of strength; techniques and skills originate from them. Hence, they store the essence and the mind. This listing of the spirits in the body's five depots is based on the functions of these depots. Hence, the five functions appear outside [of the depots]; the seven spirits are kept inside [of the five depots].

Chang Shih-hsien: She 舍 ("to lodge") stands for *che-she* 宅舍

("dwelling"). Each of man's spirit-influences is stored in one of the body's depots. The *Ling-shu* states:[7] "When the two essences [of yin and yang] interact, [the product] is called spirit. That which comes with the spirit is called *hun*.[8] That which enters and leaves with the essence is called *p'o*. That which controls all things is called the heart. When the heart reflects on something, that is called sentiment. If one considers something and [is able] to locate it, that is called wisdom. That which preserves the sentiment is called the essence. It is the basis of generation and of [one's bodily] form."

Hsü Ta-ch'un: In the *Ling*[*-shu*], treatise "Chiu chen" 九針, [it is stated]: "The heart stores the spirit; the lung stores the *p'o*; the liver stores the *hun*; the spleen stores the sentiment; the kidneys store the essence and the mind." The *Su*[*-wen* treatise] "T'iao ching lun" 調經論 states: "The heart stores the spirit; the lung stores the influences; the liver stores the blood; the spleen stores the flesh; the kidneys store the mind. [Together] they generate the [body's] form." That is quite different from [the statement in the *Nan-ching*] here. The [*Nan-*]*ching* contains no answer to the two words "seven spirits." There is no explanation [as to what that might mean]. Even the "essence" of the kidneys is called a spirit. Maybe this listing is incomplete.

(9) *Liao P'ing:* There are five spirits and five depots. The text of the [*Nei-*]*ching* is clear about that. The character *ch'i* 七 ("seven") makes absolutely no sense. Isn't this a good example proving that [the *Nan-ching*] introduced deviant teachings and did not care about the meaning of the [corresponding *Nei-ching*] passages? ... The sentence ["Which spirit lodges in each of them respectively?"] does not fit in with the preceding sentence. If [the preceding sentence] had stated "five depots and five spirits," they would have matched each other.

(10) *Liao P'ing:* The character *ch'i* 氣 ("influences") is an amendment. "Spirit" reflects something abstract. "Essence" and "influences" reflect something tangible; they cannot be spiritual.

(11) *Katō Bankei:* Spleen and kidneys both have two spirits because the spleen is the basis for the generation and transformation of the constructive and protective [influences] and because the kidneys harbor, in the yin [region], the true and original influences.

Liao P'ing: The two characters *yü chih* 與智 ("and wisdom") are false additions. ... The two characters *yü chih* 與志 ("and the mind") are false additions.

NOTES

1. The *Nan-ching* may be called *the* classic of systematic correspondence. The restriction of vessel diagnosis to but two locations at the hands necessitated a consistent adherence to the concepts of systematic correspondence. Otherwise it would have been impossible to examine the condition of each depot and of each conduit-vessel at just the two inch-sections. This consistent application of the Five Phases and yinyang doctrines of systematic correspondence reappears here where the functional structure of the organism is elucidated. In difficult issue 33, an attempt was made at demonstrating that even apparent contradictions between sensorial perception and the claims of theory should not jeopardize the all-encompassing validity of the concepts of systematic correspondence. Here, in difficult issue 34, two additional spirits are named, thus exceeding the number five. Obviously, earlier authors had already recognized that not all existential phenomena can be put into five categories. The *Su-wen*, for instance, records a dialogue on the actual numbers of depots and palaces. This was a truly serious problem, since it could have cracked the rigid categorizations of the Five Phases doctrine. The present difficult issue and various subsequent ones demonstrate the compromises that appeared acceptable.

2. This title refers to at least four books of Taoist orientation.

3. *Chen* is the designation of a trigram in the *I-ching* 易經. It is associated with the phase of wood and with the East.

4. Title of Book IV of the Books of Chou of the *Shu-ching* 書經.

5. The liver (wood) is the child depot of the kidneys (water); the latter master the liquids.

6. Actually, the commentary to the *Su-wen* treatise "Hsüan ming wu ch'i lun" refers only to five depots and five spirits. The *Su-wen* says: "The spleen stores the *i* 意 ("sentiment"; here, possibly 'memory')." The commentary states: "[*I*] means to remember and not to forget. The *Ling-shu ching* states: 'When the heart reflects on something that is called *i*.'" The *Su-wen* continues with: "The kidneys store the mind." The commentary states: "They harbor a specific sentiment which does not change. The *Ling-shu ching* states: 'That which preserves the sentiment is called the mind.'" The passage "the sentiment masters the thoughts" may have been added by Ting Te-yung; I could not find it in the *Su-wen* editions available to me.

7. In its treatise 8, "Pen-shen."

8. All *T'u-chu nan-ching* 圖註難經 editions available to me have *p'o* here instead of *hun*. That is a mistake.

THE THIRTY-FIFTH DIFFICULT ISSUE

三十五難曰(一)五藏各有所府皆相近而心肺獨去大腸小腸遠者何謂也(二)然經言心榮肺衛(三)通行陽氣故居在上(四)大腸小腸傳陰氣而下故居在下(五)所以相去而遠也(六)又諸府者皆陽也清淨之處今大腸小腸胃與膀胱皆受不淨其意何也(七)然諸府者謂是非也(八)經言小腸者受盛之府也(九)大腸者傳瀉行道之府也(十)膽者清淨之府也(十一)胃者水穀之府也(十二)膀胱者津液之府也(十三)一府猶無兩名故知非也(十四)小腸者心之府大腸者肺之府胃者脾之府膽者肝之府膀胱者腎之府(十五)小腸謂赤腸大腸謂白腸膽者謂青腸胃者謂黃腸膀胱者謂黑腸(十六)下焦所治也

The thirty-fifth difficult issue: (1) All the five depots occupy a specific location, and the palaces are all in the vicinity [of the individual depots with which they are associated], except for the heart and the lung, which are located far away from the large and small intestines, respectively. What does that mean?

(2) It is like this. The scripture states: The heart [is responsible for the] constructive [influences]; the lung [is responsible for the protective [influences]. (3) Both [the heart and the lung] send yang influences through [the organism]. (4) The large and the small intestines transmit yin influences in a downward direction. Hence, they are located in the lower parts [of the body]. (5) That is the reason why [the heart and the lung on the one side, and the large and the small intestines on the other side] are situated so far away from each other.

(6) Also, all palaces are [categorized as] yang; they are places of clarity and purity. Now, the large intestine, the small intestine, the stomach, and the bladder all receive that which is not clean. What does that mean?

(7) It is like this. It is not correct to say that all palaces are [places of clarity and purity]. (8) The scripture states: The small intestine is the palace of receiving in abundance. (9) The large intestine is a palace that constitutes a pathway for transmission and drainage. (10) The gall is the palace of clarity and purity. (11) The stomach is the palace of water and grains. (12) The bladder is the palace of *chin* and *yeh*

liquids. (13) One single palace cannot have two designations; thus one knows that [the point stated in the question] is wrong. (14) The small intestine is the palace of the heart; the large intestine is the palace of the lung; the gall is the palace of the liver; the stomach is the palace of the spleen; the bladder is the palace of the kidneys. (15) The small intestine is called red intestine; the large intestine is called white intestine; the gall is called virid intestine; the stomach is called yellow intestine; the bladder is called black intestine. (16) They belong to the governing district of the lower [section of the Triple] Burner.[1]

COMMENTARIES

(1) *Li Chiung: So* 所 ("specific location") stands for *so chih chih ti* 所止之地 ("a place where they remain").... The stomach is located near the spleen. The gall is near the liver. The bladder is near the kidneys. Heart and lung are located above the diaphragm. Large intestine and small intestine are located below. [The latter two depots and palaces] are all distant from each other; they are not near to each other.

Liao P'ing: Not all of them are located close to each other. That applies only to liver and gall.... This statement is based on [the mutual proximity of] liver and gall. [The author(s)] did not know that it is incorrect [with respect to all the other depots and palaces].... The outer kidney—[that is, the] gall—is the palace of the liver. The bladder is the palace of the [inner] kidney. The [latter] are not close to each other either.

(2)–(3) *Li Chiung:* The upper section reflects heaven. Heaven is yang. Heart and lung are located above the diaphragm. The heart masters the blood. The blood represents the constructive [influences]. The lung masters the influences. These influences are the protective [influences]. Yang [influences] float upward. Both heart and lung pass yang influences [through the organism]. Hence, they are located above.

(2) *Liao P'ing: Hsin* 心 ("heart") should be *kan* 肝 ("liver").

(3) *Hsü Ta-ch'un:* "*Yang* influences" refers to the constructive and to the protective influences. In the treatise "Jung wei sheng hui" 榮衛生會 of the *Ling*[*-shu*], it is stated: "They pass through twenty-

five passages during the yang [section of one day] and they pass through twenty-five passages during the yin [section of one day]." [These influences are what is] meant here.

Liao P'ing: This book [propagates] examining the [conditions of] heart and lung at the inch[-sections] of the two [hands] only, because both [the heart and the lung] are located above [in the body]. Such doctrines are unreasonable additions [to the teachings of the *Nei-ching*].

(4) *Li Chiung:* The lower section reflects the earth. [The earth] is yin. The large intestine and the small intestine are both located below the diaphragm. They transmit yin influences downward. Hence, they are situated in the lower section [of the body]. Because heart and lung pass yang influences while the large intestine and the small intestine pass yin influences, they are distant from each other.

Hsü Ta-ch'un: "Yin influences" refers to the turbid influences. That is to say, [these palaces are the places] to which the impure dregs turn.

Liao P'ing: This strange doctrine has been developed simply because [the *Nan-ching* claims that the condition of these two palaces can be examined at the] foot-section.

(5) *Hsü Ta-ch'un:* Their respective governing districts differ. Thus, although they are linked by a conduit, their locations are distant from each other.

(6)–(7) *Ting Te-yung:* The statement of the [*Nan-*]*ching*, "all palaces are [categorized as] yang; they are places of clarity and purity," refers to [the understanding that] the palaces [associated with the] three yang [conduits] of the hands and of the feet [serve to] pass influences [through the organism]. Hence, they are called "places of clarity and purity." Here, [it is pointed out that] the large intestine, the small intestine, the stomach, and the bladder are palaces which transmit and transform. Hence, [the text] says [that the statement in the question] is incorrect.

(6) *Li Chiung:* The six palaces are all [categorized as] yang. The yang [appears as] the influences. The three yang [conduits] of the hands and of the feet are [associated with] palaces passing the influences [through the organism]. The yang is the clearest and the purest. Hence, [these palaces] are called "places of clarity and purity." The large intestine transmits the impure [portions] of water and grain. The small intestine is filled with the impure [portions] of water

and grains. The stomach takes in and contains the impure [portions] of water and grains. The bladder stores the impure [portions] of the *chin* 津 and *yeh* 液 liquids. Only the gall is clear and pure.

Hsü Ta-ch'un: That is to say, [the palaces are] yang and they should be [associated with] clarity and purity. But, on the contrary, they receive impure and turbid [refuse]. Only the gall is not reached [by refuse] because it is not a function of the gall to receive.

Liao P'ing: This question refers to the difference between the four palaces [mentioned on the one hand,] and the Triple Burner and the gall, [on the other hand].

(7) *Yang:* The statement "it is not correct to say that [all palaces are places of clarity and purity]" means [the following]. All the palaces are individual entities [the function of which is] to transmit. That is correct. The small intestine is a palace. That is incorrect. How can that be? It is like this. Although the small intestine is matched with the heart as its external [correspondence], its governing district is different. Their influences are the same. Although their influences are the same, that which they each master is different again. Thus, although it is said [that the small intestine partakes of] the influences[2] of the heart, it does not constitute [a palace associated with] the heart but is located separately from it. Hence, [the text] states: "It is not correct."

Hsü Ta-ch'un: This means that although all palaces belong to the yang, they are not all places of clarity and purity.

Ting Chin: It is correct to say that all the palaces are yang, but it is not correct to say that all the palaces could be named [places of] clarity and purity. The *Nei-ching* refers only to the gall as the "palace of clarity and purity." Each of the remaining four palaces is named with a specific designation too. Thus, two names cannot be mixed up. Therefore, it is obvious that "clarity and purity" refers only to the gall. Furthermore, all the four remaining palaces belong to the lower [section of the Triple] Burner. They all are responsible for receiving and transmission. How could they be called "[places of] clarity and purity?"

(8) *Li Chiung:* [The small intestine] receives orders from the stomach. It is filled with refuse. When the receiving is completed, it transforms [that refuse] again and transmits it to the large intestine.

Hsü Ta-ch'un: The *Su*[*-wen* treatise] "Ling lan mi tien lun" 靈蘭秘典論 [states]: "The small intestine is the official [responsible]

for receiving surplus. The transformation of things originates from here." That is to say, it receives items from the stomach and transforms them into refuse.

(9) *Li Chiung:* The large intestine is capable of transmitting and draining impure things because it constitutes a passageway through which anything can flow.

Hsü Ta-ch'un: The *Su*[*-wen* states]: "The large intestine is the official [responsible] for the ways of transmission. Changes and transmissions originate from here."

(10) *Li Chiung:* The gall is located between the short lobes of the liver. The influences of the liver pass through the eyes. When the [influences passing through the] eyes are in harmonious [balance], one can perceive black and white. The gall is the palace of the liver. It is most happy about clarity and purity.

Hsü Ta-ch'un: The *Su*[*-wen* states]: "The gall is the official [responsible for] maintaining the mean and the proper. Decisions originate from here." The gall does not receive and it does not serve to drain; it supports the liver in its decision-making and in its considerations, and that is it. Therefore, it is called a "place of clarity and purity."

(11) *Li Chiung:* The stomach is the officer responsible for storage and granaries. Also, [the stomach] is the master of the lung. All the water and the grains are accumulated in it.

Hsü Ta-ch'un: The *Su*[*-wen* states]: "The spleen and the stomach are officials responsible for storage and granaries. The five foods[3] originate from here."

(12) *Li Chiung:* As to the *chin* and *yeh* liquids, that which is emitted as sweat and leaves through the pores is the *chin* liquid. Those of the liquids that flow into hollow cavities where they stagnate and do not move are the *yeh* liquids. Chin and yeh liquids are contained in the bladder.

Hsü Ta-ch'un: The *Su*[*-wen* states]: "The bladder is the official responsible for the administrative centers of the provinces. It stores the *chin* and *yeh* liquids."

(6)–(13) *Hua Shou:* When [the question] states, "all palaces are places of clarity and purity," that is incorrect. Now, the large intestine, the small intestine, the stomach, and the bladder are all responsible for receiving. Therefore, they cannot be yang [places of] clarity and purity.[4] They all constitute palaces of the five depots. It is definitely impossible that they could have two designations [at the

same time]. The substance of all the palaces is yang, but their function is yin. [The question in the text] states: "All the palaces are [categorized as] yang; they are palaces of clarity and purity." Only the gall corresponds to that [description].

Chang Shih-hsien: Each palace has only one designation. When here all [palaces] are called "places of clarity and purity," then each palace has two designations. Hence, one knows that not all palaces are places of clarity and purity; that [designation] applies only to the one depot of the gall.

Hsü Ta-ch'un: [The answer given] here does not exactly correspond to the meaning of the question. The question states that yang should go along with clarity and purity. Why then, in contrast, do [some palaces] receive impure [things]? [The answer] states that ["place of clarity and purity"] is not the [proper] designation [for all the palaces. But we may ask] why they are not called ["places of] clarity and purity"? Here the [*Nan-ching*] quotes only from the text of the [*Nei-*] *ching* in order to elucidate the fact that these [palaces] are not clear and pure. But that [kind of an answer] fails to elucidate the meaning of the association of all palaces with yang [in comparison to the categorization of all depots as yin]. It should have said: "When the depots and the palaces are distinguished as yin and yang, that does not refer to [categorizations such as] clear and turbid, but to those of movement and rest, of internal and external [location in the body]. Hence, [what is categorized as] yin [can be] clear—in contrast [to the claims of systematic correspondence,] [while that which is categorized as] yang [can be] turbid—also in contrast [to the claims of systematic correspondence]." If [the explanation in the *Nan-ching* had been formulated] like that, the meaning would have been understandable.

Liao P'ing: The inner kidney and the outer kidney are both named kidneys. The heart, the brain, and the [heart-]enclosing network are all called heart. Some depots and palaces are different entities in reality but have identical names. Thus, "gall" should be "kidney." The "inner kidney" should be named "[heart-]enclosing network." The "outer kidney" should be named "gall." The outer kidney drains the essence. It is called traditionally "small intestine palace." ... ["Thus one knows that the point stated in the question is wrong"] means that all the palaces are receptacles for some [liquid] leaking into them. The gall is a depot; [its name] should be changed to "outer

kidney." All the palaces serve to drain [liquids].... The gall should be a depot. It can be replete but it cannot be full. The outer kidney serves to pass liquids; it equals the palaces. Hence, statements in the [*Nei-*]*ching* such as "when the five depots have a surplus they can be drained" are all incorrect. Hsü [Ta-ch'un's] statement is incorrect too. All these [statements have been made] because [their authors] did not know that the gall is not a palace. If it were one of the palaces, the meaning [of "depot" and "palace"] would not be consistent in all respects.

(15)–(16) *Li Chiung:* The color of the heart is red; hence, the small intestine is the red intestine, reflecting [the color of the heart]. The color of the lung is white; hence, the large intestine is the white intestine. The color of the liver is virid; hence, the gall is the virid intestine. The color of the spleen is yellow; hence, the stomach is the yellow intestine. The color of the kidneys is black; hence, the bladder is the black intestine. All these intestines are located in the [region of the] lower [section of the Triple] Burner.

Liao P'ing: The gall has an upper opening but has no lower opening. It cannot be termed "virid intestine." The outer kidney masters the passing of liquids. Thus, it can be called "intestine."

(16) *Hua Shou:* The sentence *hsia chiao so chih yeh* 下焦所治也 refers to the bladder. That is to say, the bladder separates the clear from the turbid in accordance with instructions from the lower [section of the Triple] Burner.

Chang Shih-hsien: [All the palaces] receive water and grains from the stomach, which they transform and transmit down to the lower [section of the Triple] Burner. In this process of drainage, clear and turbid [portions] are not separated before they are emitted.[5] Hence, [the text] states: "They belong to the governing district of the lower [section of the Triple] Burner."

Hsü Ta-ch'un: The *Ling*[*-shu*] treatise "Jung wei sheng hui" 榮衛生會 states: "Water and grains should be present in the stomach simultaneously. They become dregs and move down together. When they reach the large intestine, they enter the [realm of the] lower [section of the Triple] Burner. [The liquids and the solid dregs] leak downward together. The liquid [portions] are then strained off; they follow the lower [section of the Triple] Burner and leak into the bladder." Hence, all the five palaces are governed by the influences from the lower [section of the Triple] Burner.

Katō Bankei: Hua Shou has commented that the sentence *hsia chiao chih so chih yeh* 下焦之所治也 refers to the gall. That is incorrect because everything from the stomach downward represents the governing district of the lower [section of the Triple] Burner. Hence, all palaces could be termed as belonging [to the lower section of the Triple Burner].

NOTES

1. The last sentence is worded, in some editions, *hsia chiao chih so chih yeh* 下焦之所治也. The present difficult issue provides two further examples for attempts to reconcile apparent contradictions between certain realities that can be perceived with one's senses and the claims of systematic correspondence. It is interesting to note that Liao P'ing—the commentator who has, thus far, followed most closely the lines of the *Nei-ching*—here gives priority to the consistency of theory over the text of the *Nei-ching*. Since, in his eyes, the outer kidney resembles a palace in its functions, while the gall resembles a depot, he suggests exchanging their names (i.e., calling the outer kidney the gall, and vice versa).

2. The *Nan-ching chi-chu* edition has *hsin ping* 心病 ("illnesses of the heart"). Here I have followed Li Chiung's edition in the *Tao-tsang* 道藏, which has *hsin ch'i* 心氣.

3. It is difficult to reflect the dual meaning of the term *wu wei* 五味 with an English word. In the literal (and medical) sense, it should be rendered as "five tastes." In the present metaphor, though, the term refers to the foods of all tastes that are handed out by the officials responsible for storage and granaries.

4. "Receiving" is categorized as female, as yin.

5. This sentence contradicts some of the commentaries on the lower section of the Triple Burner following difficult issue 31. Perhaps its wording is corrupt.

THE THIRTY-SIXTH DIFFICULT ISSUE

三十六難曰(一)藏各有一耳腎獨有兩者何也(二)然腎兩者非皆腎也其左者爲腎右者爲命門(三)命門者諸神精之所舍原氣之所繫也(四)故男子以藏精女子以繫胞(五)故知腎有一也

The thirty-sixth difficult issue: (1) Each of the depots is a single [entity], except for the kidneys which represent a twin [entity]. Why is that so?

(2) It is like this. The two kidneys are not both kidneys. The one on the left is the kidney; the one on the right is the gate of life. (3) The gate of life is the place where the spirit-essence lodges; it is the place to which the original influences are tied. (4) Hence, in males it stores the essence; in females it holds the womb. (5) Hence, one knows that there is only one kidney.[1]

COMMENTARIES

(1) *Li Chiung:* Liver, spleen, lung, and heart have one lobe each. The kidney has two lobes. Why is that so?
Liao P'ing: The following is the erroneous explanation of this book [of the false doctrine that there are two kidneys].
(2) *Ting Te-yung:* "The gate of life is the place where the spirit-essence lodges; it is the place to which the original influences are tied. Hence, in males it stores the essence; in females it holds the womb. Hence, one knows that there is only one kidney." The so-called gate of life is not [the right kidney, the vessel of which can be felt] at the foot[-section] of the right [hand]. It is a gate controlling man's existence. The kidneys belong to the (phase of) water. Hence, one knows that what [can be felt] at the foot[-section] of the right [hand] is the minister-fire carrying out the orders (*ming* 命) of the ruler-fire. It is also called *ming-men* 命門 (here, "gate of orders") today; that is not the *ming-men* of the kidneys. The name is identical but the meaning differs.
Yang: Although there are two kidneys, not each of them is a kidney. Hence, the *Mai-ching* 脈經 states: "The kidney [movement in the] vessels [appears] in the foot[-section] of the left hand. The spirit gate

[movement in the] vessels [appears] in the foot[-section] of the right hand." That is the meaning. The kidney is the root and the basis of human life; the "spirit gate" is the source of the original influences. Hence, [the text] states: "It is the place where the spirit-essence lodges." The "spirit gate" (*shen-men* 神門) is also called the "gate of life."

Yü Shu: The [*Nan-*]*ching* states: "The one on the right is the gate of life; it is the place to which the original influences are tied." The *Mai-ching* 脈經 says that the [gate of life] is related to the Triple Burner like outside and inside. The Triple Burner, furthermore, masters the influences of the three originals. From this one may infer that the Triple Burner originates from the gate of life. It is associated with the fire of the hand-minor-yang [conduit], and it matches the fire of the heart-enclosing [network, which is associated with the] hand-ceasing-yin [conduit], like outside and inside. The principle is clear now.

Hsü Ta-ch'un: Neither in the *Ling*[*-shu*] nor in the *Su*[*-wen*] are there statements that [one] kidney constitutes the gate of life. The only reference [to the gate of life appears in a different context, in that] the treatise "Ken chieh" 根結 of the *Ling*[*-shu*] states: "The great-yang [conduit] is rooted in the *chih-yin* [hole];[2] it ties up with the gate of life. The gate of life is the eyes." The treatise "Wei-ch'i" 衛氣 of the *Ling*[*-shu*] states also that the eyes are the gate of life. The [treatise] "Yin yang li ho lun" 陰陽離合論 of the *Su*[*-wen*] states: "The great-yang [conduit] is rooted in the *chih-yin* 至陰 [hole]; it ties up with the gate of life. It is called yang-in-yin." The [*Nei-*]*ching* texts say nothing else [on the gate of life]. Also, in the [treatise] "Ta huo lun" 大惑論 of the *Ling*[*-shu*] it is stated: "The essential influences of the five depots and six palaces all flow upward into the eyes and keep them essence[-clear]." That is the meaning underlying the designation of the eyes as the gate of life. If the kidney has two [lobes], then both must be called kidney. [One of them] cannot be called the gate of life. Now, the kidneys are a female depot. Their number [i.e., two] is even. Hence, it is [associated with the] North [and with the stellar division] *hsüan-wu* 玄武. Also, it is related to the two beings, the tortoise and the snake. The tortoise is [categorized as] yin-in-yin; the snake is [categorized as] yang-in-yin. It is that principle. But the one on the right masters the fire in the kidneys; the one on the left masters the water in the kidneys. Each has its specific responsibilities. As for

the doctrine concerning the gate of life, the *Huang-t'ing ching* 黃庭經 states: "Behind is the dark gate; in front is the gate of life." The meanings come close to each other. Some of the [previous] commentators have considered the gate of life to be the navel. But such statements are not sufficiently [grounded in fact] to be mentioned [here]. In my own opinion there is enough [evidence for the assumption] that it corresponds to the starting point of the through-way vessel. In the [treatise] "Chü t'ung lun" 擧痛論 of the *Su*[*-wen*] it is said: "The through-way vessel originates from the *kuan-yüan* 關元; the *kuan-yüan* hole is located three inches below the navel." In the [treatise] "Ni shun fei shou lun" 順逆肥瘦論 of the *Ling*[*-shu*] it is said: "The through-way vessel is the sea for the five depots and six palaces. From its lower [end, influences] flow into the large network[-vessel] of the minor-yin [conduits]. They emerge at the *ch'i-chieh* 氣街 [hole]." Furthermore, the [treatise] "Hai-lun" 海論 considers the through-way vessel to be the sea of blood. Thus, its position is exactly between the two kidneys. It can truly be called the "gate of life." Although its influences communicate with the kidneys, [the gate of life] cannot be identified as the right kidney.

Liao P'ing: That is to say, one is the outer kidney, one is the [heart-] enclosing network. It is not a kidney. ["Left"] should be read as "inner." That is the [heart-]enclosing network. ["Right"] should be read as "outer." ["Gate of life"] is another name for the outer kidney. ... [The gate of life] corresponds to the "outer kidney." It is also called "gall."

(3) *Li Chiung:* There is a hole in the fourteenth vertebra [called] *ming-men* 命門 ("gate of life"). Furthermore, there are two *chih-shih* 志室 holes on both sides below the fourteenth vertebra, at a distance of three inches each. A spirit holds guard at the gate of life; it does not allow any evil to enter. *Chih-shih* 志室 ("dwelling of the mind") stands for she-che 舍宅 ("dwelling"). That is where the spirit-essence resides.... *Yüan* 原 ("original") stands for *yüan* 元 ("original"). The original influences originate from the [branch] *tzu* 子.[3] Tzu refers to the cardinal direction [associated with the trigram] *k'an* 坎.[4] *K'an* represents the original influences of both father and mother. [The trigram] *ch'ien* 乾 represents heaven and father. [The trigram] *k'un* 坤 represents earth and mother. Now, [the trigram] *k'an* has six on first place and six on third place. That is [identical with] the six on first place and the six on third place of [the trigram] *k'un*. The nine on

second place of *k'an* is [identical] with the nine on second place of [the trigram] *ch'ien*. That is to say, *ch'ien* and *k'un* interact with six on third place and with nine on second place and form the trigram *k'an*. Therefore, the original influences are tied to the kidneys.

(4) *Li Chiung:* The essential influences flow from the five depots and six palaces and leak into the kidneys. The depot of the kidneys receives and stores them. Each of the five depots contains essence. Whenever necessary, the [depots] pour it into the kidneys. The kidneys are the location from which the city gates are controlled. The essence of the body is stored here.

Hua Shou: There are two kidneys. The one on the left is the kidney; the one on the right is the gate of life. In males, the essence is stored here. The essence [transmitted] from the five depots and six palaces is received and stored here. In females, the womb is tied here. It receives the essence [from the males] and transforms it. The womb is the location where the embryo is conceived.

(1)–(5) *Yeh Lin:* The kidney has two lobes; one on the left and one on the right side. One masters the water; one masters the fire. They correspond to the mechanics of rise and fall. The gate of life is the root of the Triple Burner and the sea of the original influences of the 12 conduits; it is the utensil that stores and transforms the essence, and it is the place to which the womb, which conceives the embryo, is tied. Thus, it is the origin of man's life. Hence, it is called gate of life. According to the treatise "Ken-chieh" 根結 of the Ling-shu, and according to the treatise "Yin yang li ho lun" 陰陽離合論 of the *Su-wen*, the great-yang [conduit] is rooted at the *chih-yin* 至陰 [hole], and it ties up with the gate of life. [In that context] the gate of life refers to the eyes. These [treatises] point out that the final hole of the great-yang conduit is the *ch'ing-ming* 睛明 [hole].[5] The ch'ing-ming [hole is passed by influences that] come from the brain and from the heart. [The eyes] are therefore the holes where one's life arrives. Hence, they are called gate of life. That, however, differs from the meaning implied here. If [the present difficult issue] did in fact state that the right kidney is the gate of life, I fear that such [a statement] is not entirely correct. If one discusses this subject in terms of the [movement of the] influences in the vessels, water rises on the left, fire descends on the right. The left and the right are the passageways of yin and yang, respectively. They are the pivotal mechanisms of rise and fall. When Yüeh-jen examined the [movement in the] vessels, he

relied only on the inch-openings. He diagnosed the water at the foot [-section] of the left hand; and he diagnosed the fire at the foot [-section] of the right hand. Hence, he called the [kidney] on the left "kidney," and the one on the right "gate of life." Maybe he based the meaning [of his terminology] on such [considerations].

Notes

1. The *Nan-ching* editions compiled by Ting Chin, Yeh Lin, and Liao P'ing have, as the last sentence of the present difficult issue, *ku chih shen yu erh yeh* ("hence, one knows that there are two kidneys"). This should be kept in mind when reading their commentaries.

2. The *chih-yin* hole is located at the outside of the final joint of the small toe. It is usually listed as the final hole of the foot-great-yang conduit.

3. *Tzu* is the first of the Twelve Earth Branches (*ti-chih*). It is associated with the north.

4. The trigram *k'an* ☵ is associated with the North and with water. Its upper and lower lines are yin lines, they are broken. Its central line is a yang line, it is unbroken. The following sentences refer to the trigram *ch'ien* ☰, consisting of three yang lines, and the trigram *k'un* ☷, consisting of three yin lines. The number "six" refers, in the commentaries to the *I-ching*, to the yin lines; "nine" refers to the yang lines. *K'an* unites elements of *ch'ien* (father) and *k'un* (mother).

5. The *ch'ing-ming* hole is located at the inner corner of the eye. It is usually listed as the first hole of the foot-great-yang conduit.

THE THIRTY-SEVENTH DIFFICULT ISSUE

三十七難曰(一)五藏之氣於何發起通於何許可曉以不(二)然五藏者當上關於九竅也(三)故肺氣通鼻鼻和則知香臭矣肝氣通於目目和則知白黑矣脾氣通於口口和則知穀味矣心氣通於舌舌和則知五味矣腎氣通於耳耳和則知五音矣(四)五藏不和則九竅不通(五)六府不和則留結爲癰(六)邪在六府則陽脈不和陽脈不和則氣留之氣留之則陽脈盛矣(七)邪在五藏則陰脈不和陰脈不和則血留之血留之則陰脈盛矣(八)陰氣太盛則陽氣不得相營也故曰格(九)陽氣太盛則陰氣不得相營也故曰關(十)陰陽俱盛不得相營也故曰關格關格者不得盡其命而死矣(十一)經言氣獨行於五藏不營於六府者何也(十二)然氣之所行也如水之流不得息也故陰脈營於五藏陽脈營於六府如環之無端莫知其紀終而復始(十三)其不覆溢人氣內溫於藏府外濡於腠理

The thirty-seventh difficult issue: (1) The influences of the five depots, where do they originate, where do they pass through. Can that be known?

(2) It is like this. The nine orifices are the upper gates of the five depots. (3) Hence, the influences of the lung pass through the nose; as long as the nose is at ease, one knows [the differences between] aroma and stench. The influences of the liver pass through the eyes; as long as the eyes are at ease, one knows [the differences between] black and white. The influences of the spleen pass through the mouth; as long as the mouth is at ease, one knows [the differences between] the grains. The influences of the heart pass through the tongue; as long as the tongue is at ease, one knows [the differences between] the five tastes. The influences of the kidneys pass through the ears; as long as the ears are at ease, one knows [the differences between] the five [musical] notes. (4) When the five depots are not at ease, the nine orifices are not passable. (5) When the six palaces are not at ease, the [influences] will stagnate and accumulate, causing boils. (6) When evil [influences] are present in [any of] the six palaces, the yang vessels will not be at ease. When the yang vessels are not at ease, the influences will stagnate in them. When the influences stagnate in them, the yang vessels will be overfilled. (7) When evil [influences] are present in the five depots, the yin vessels will not be at ease. When the yin vessels are not at ease, the blood will stagnate in them. When the blood stagnates in them, the yin vessels will be overfilled. (8) In case

of a great surplus of influences in the yin [vessels], influences from the yang [vessels] cannot circulate [into the yin vessels]. Therefore, one speaks of "resistance." (9) In case of a great surplus of influences in the yang [vessels], the influences from the yin [vessels] cannot circulate [into the yang vessels]. Therefore, one speaks of "closure." (10) When there is a surplus of [influences in] both yin and yang [vessels], no circulation will be possible between them. Hence, one speaks of "closure and resistance." When closure and resistance are present, one may not complete his life-span and shall die [a premature death].

(11) The scripture states: The influences proceed only through the five depots; they do not circulate through the six palaces. Why is that so?

(12) It is like this. The passage of the influences is like the flow of water; it never comes to rest. Hence, [when the influences are in the] yin vessels, they circulate through the five depots, and [when the influences are in] the yang vessels, they circulate through the six palaces. It is like a ring without end. Nobody knows its break; it ends and begins anew. (13) In case there is no turnover or overflow, man's influences provide [all] the depots and palaces with warmth internally, and they moisten the pores externally.[1]

COMMENTARIES

(2) *Yang:* The seven orifices are the door-gates of the five depots. As long as the influences in the depots are well balanced, the door-gates will be at ease and passable.
Chang Shih-hsien: The five depots are below; the nine orifices are above. Hence, [the text] states: "The nine orifices are the upper gates." "Upper" means "upper part of the body." The nine orifices have been explained by [previous] commentators as seven yang orifices and two yin orifices; the latter being located at the lower, the former being located at the upper [end of the body]. Only [Chang] Chieh-ku 張潔古[2] speaks of "nine orifices as upper gates"—namely, two ears, two eyes, two nose-holes, one mouth, one tongue, and one throat, adding up to nine orifices. However, no other author has considered the tongue to be an orifice, and that was quite reasonable. But

they have probably missed the meaning intended by Yüeh-jen. From "the influences of the liver pass through the eyes" to "the influences of the kidneys pass through the ears," the nine orifices are properly outlined as upper gates of the five depots. If one considers it right to speak of seven yang orifices and two yin orifices, then the two sentences in the original text—"the influences of the heart pass through the tongue. As long as the tongue is at ease, one knows [the differences between] the fives tastes"—are superfluous. But if one counts the tongue as an orifice one gets a sum of ten orifices. [To speak of] ten, eight, or seven[3] orifices is not as good as [Chang] Chieh-ku's statement, which makes very good sense—especially because it does not neglect the original text [of the *Nan-ching*, which speaks] of the nine orifices as the upper gates. The word "upper" is quite apposite. Hence, I follow the discourse of [Chang] Chieh-ku and point out the errors of all the [previous] authors here.

Hsü Ta-ch'un: This paragraph [corresponds to] the treatise "Mai-tu" 脈度 of the *Ling*[*-shu*]. Of the entire text only a few words have been altered, but many problems have resulted from this. The [*Nei-*]*ching* states: "[The influences of] the five depots pass, normally, from inside through the seven orifices." That is to say, the nose represents two, the eyes represent two, and the ears represent two [orifices], while mouth and tongue—although distinguished [as two entities]—represent, in fact, only one orifice. That adds up to seven orifices. If one speaks of nine orifices, one should include the two yin orifices [for urine and stools] because the [influences of the] kidneys pass through the two yin [orifices]. Here, the two yin [orifices] are excluded, and still [the text] speaks of "nine orifices." Now, if one distinguishes between mouth and tongue as two orifices, there are still only eight orifices. One cannot speak of nine orifices. Also, instead of the five phrases "when the nose is at ease; when the eyes are at ease," and so on, the [*Nei-*]*ching* states: "When the lung is at ease; when the liver is at ease; . . . ." When the influences of the depots are at ease, the seven orifices reflect this as [external locations where the conditions of the depots] become visible. If one says "the nose is at ease; . . . the eyes are at ease; . . . ." then [one should ask] how can the seven orifices be at ease out of themselves? This [answer], once again, does not correspond to the meaning of the question asked.

(3) *Yang:* When the five depots lose their ease internally, the nine orifices will be blocked externally. Now, there are seven orifices in the

upper [part of the body], but [the text] speaks of nine. Two orifices are dark and hidden; hence, they are not mentioned. Above, the influences of the kidneys pass through the ears; below, they pass through the two yin [openings]. Hence, [the text] speaks of nine orifices.

Chang Shih-hsien: "Not at ease" means evil [influences] reside in them.

Liao P'ing: The foot-minor-yin conduit and [its] network[-vessel] do not reach the ears. What reaches the ears is the minor-yang conduit [associated with the] gall. This "kidneys" must refer to the outer kidney.

(5) *Yang:* "Six palaces" stands for "yang influences." When the yang influences cannot move at ease, they accumulate to boils and swellings. Hence, [the text] speaks of "causing boils." When evil [influences] arrive to seize the [place originally filled by proper] influences, they travel into the palaces first.

(6) *Li Chiung:* The six palaces belong to the yang; the yang vessels are above the flesh. When evil influences move into the six palaces, then the vessels above the flesh are not at ease. The yang constitutes the [protective] influences which rule the exterior. When the vessels above the flesh are not at ease, then evil influences stagnate in the skin and do not disperse. When evil influences stagnate [there], the yang vessels will be unilaterally overfilled.

(7) *Li Chiung:* The five depots belong to the yin; below the flesh are the yin vessels. When evil influences are present in the five depots, then the vessels below the flesh are not at ease. The yin constitutes the blood which rules the interior. When the vessels below the flesh are not at ease, then blood-evil will stagnate in the flesh. When blood-evil stagnates [there], the yin vessels will be unilaterally overfilled.

(8) *Chang Shih-hsien: Ke* 格 ("resistance") stands for *chü* 拒 ("to ward off"). "Internal resistance" [means that the influences of the] external vessels cannot enter [the internal vessels] because the [influences in the] yin [vessels] stagnate unilaterally and the influences of the yang [vessels] cannot circulate [either]. Hence, [this condition] is called "resistance against [influences from the] yang [vessels]."

(9) *Chang Shih-hsien: Kuan* 關 ("closure") stands for *pi* 閉 ("closed"). "External closure" [means that the influences of] the internal vessels cannot exit [into the external vessels] because the

yang [vessels] are unilaterally overfilled and, as a consequence, the influences of the yin [vessels] cannot circulate. Hence, [this condition] is called "closure against [influences from the] yin [vessels]."

(6)–(10) *Hsü Ta-ch'un:* This section, from beginning to end, is original text from the treatise "Mai-tu" 脈度 of the *Ling*[*-shu*]. Only a few words have been changed. Nothing is explained. In addition, by inverting the yin and yang [categorizations] of the two words "closure" and "resistance," an age-old controversy has been set up. [I] do not know whether it originated from an error in writing or whether Yüeh-jen himself did indeed change the text of the [*Nei-*]*ching* on his own. The treatise "Mai-tu" states: "In case of an extreme depletion[4] of influences in the yin [vessels], the influences from the yang [vessels] cannot circulate [into the yin vessels]. Hence, one speaks of 'closure'. In case of an extreme overfilling of the influences in the yang [vessels], the influences from the yin [vessels] cannot circulate [into the yang vessels]. Hence, one speaks of 'resistance.'" In the treatise "Liu chieh tsang hsiang" 六節藏象 of the *Su*[*-wen*] it is stated: "A fourfold or stronger overfilling [perceived] at the jen-ying 人迎 [holes] indicates resistance in the yang [section against the influx of influences from the yin section]. A fourfold or stronger overfilling [perceived] at the inch-opening indicates closure of the yin [section against the influx of influences from the yang section]." Also, the treatise "Chung shih" 終始 of the *Ling*[*-shu*] states: "A fourfold overfilling [perceived] at the *jen-ying* [holes, appearing as a movement which is both] strong and frequent, is called 'overflowing yang.' 'Overflowing yang' indicates external resistance. A fourfold overfilling [perceived] at the 'vessel-opening' [that appears as a movement which is both] strong and frequent, is called 'overflowing yin.' 'Overflowing yin' indicates internal closure." Indisputably, the texts of the [*Nei-*]*ching* nowhere regard yin overfilling as "resistance" and yang overfilling as "closure." Why did Yüeh-jen turn away from that?

(10) *Chang Shih-hsien:* If the yin [vessels] in the internal and the yang [vessels] in the external [sections of the organism] are both overfilled, the constructive and the protective [influences] are blocked, [that is,] the influences and the blood cannot reach each other easily. That is [a condition called] "closure and resistance." Now, human life depends on the circulatory movement of influences and blood. When the influences and the blood fail to continue their

circulatory movement, one cannot complete one's life-span and will die.

(11) *Hua Shou:* [The text] states: "The influences proceed only through the five depots; they do not circulate through the six palaces." That does not mean that they do not circulate through the six palaces. It means that when they proceed through the yin conduits [which are associated with the depots], they circulate through the five depots. When they proceed through the yang conduits [which are associated with the palaces], they circulate through the six palaces.

(12) *Yang:* "Turnover or overflow" means that [a movement of the foot-sections] ascends to the fish[-line, or that a movement that should be limited to the inch-section] enters the foot[-section]. If that is not the case, [the influences] should proceed without break. Hence, [the text] states: "It ends and begins anew."

Hua Shou: When the influences in the vessels continue their circulatory flow as if they were [moving in] a ring without end, then no suffering from closure or resistance, from turnover or overflow is present and man's influences are able to provide the depots and palaces with warmth internally and to moisten the pores externally. Mr. Ch'en from Ssu-ming states: When evil [influences] are present in the palaces, then the yang vessels are overfilled. When evil [influences] are present in the depots, then the yin vessels are overfilled. When the yin vessels are overfilled, the yin influences close the lower [section of the body against the influx of yang influences]. When the yang vessels are replete, the yang influences resist [against the influx of yin influences] in the upper [section of the body]. But such a situation does not yet lead to death. When both the yin and yang [vessels] are overfilled, then closure and resistance occur at the same time. Resistance means that one vomits and cannot get one's food down. Closure means that the two yin [orifices] are blocked and that urine and stools cannot pass. Hence, death follows. When the influences of the depots and palaces are at ease and circulate from one [section] into the other, when yin [influences] do not turn over, and when yang [influences] do not overflow, why should there be any closure or resistance?

(11)–(12) *Ting Te-yung:* Whenever there are not enough yin [influences], yang [influences] will enter [their space] and seize it. That is a "turnover." Whenever there are not enough yang [influences], yin [influences] will come out to seize [their space]. That is an "over-

flow." That is meant by "the influences proceed only through [the five depots]."

Hsü Ta-ch'un: Constructive and protective [influences] proceed through [all] depots and palaces. There is absolutely no such doctrine that they proceed through the depots but do not proceed through the palaces. Question and answer in this paragraph quote the treatise "Mai-tu" 脈度 of the *Ling*[*-shu*], but the meaning is once again interpreted erroneously. The original text of the [*Nei-*]*ching* states: "The Yellow Emperor asked: 'The influences proceed only through the five depots; they do not circulate through the six palaces. Why is that so?' Ch'i Po replied: 'There is no [place] to which the influences do not proceed! Like the flow of water, like the movement of sun and moon, they never rest. Hence [when the influences move through] the yin vessels they circulate through the depots, [when they move through] the yang vessels they circulate through the palaces. It is like a ring without end: nobody knows its break; it ends and begins anew. The influences pour into the depots and palaces internally; they moisten the pores externally.'" That is the text of the [*Nei-*]*ching*. The influences mentioned here are those of the walker-vessel. The phrase "they proceed through the depots but do not circulate through the palaces" refers, as the answer of Ch'i Po points out quite clearly, to the course of the yin walker; it does not refer to the yang walker. There were some doubts as to whether only yin passageways had been discussed [in the previous paragraph of the respective *Nei-ching* treatise], hence, [the Yellow Emperor] posed his second question. Here, [in the present difficult issue], the section on the walker-vessel is omitted. Thus, what influences are the influences mentioned? To what does the statement "they proceed through the five depots, they do not circulate through the six palaces" refer? Answer and question quote the text of the [*Nei-*]*ching*, but virtually nothing is explained. That is completely useless. Also, erroneous omissions occur to such an extent! How could Yüeh-jen be so careless?

(12) *Liao P'ing:* The constructive [influences] circulate through the twelve conduits; they do not distinguish between depots and palaces. The protective [influences] also circulate through the twelve conduits and do not distinguish between depots and palaces.

(13) *Li Chiung: Tsou-li* 腠理 ("pores") refers to *mao-k'ung* 毛孔 ("the openings through which the hairs grow") and to *wen-li* 文理 ("the lines on the skin").

NOTES

1. For the concepts of "resistance" and "closure," "turnover" and "overflow," see also difficult issue 3.

2. Chieh-ku is the *tzu* name of Chang Yüan-su 張元素, a Chin author who lived around 1180. Among his works is the *Ping-chi ch'i i pao-ming chi* 病機氣宜保命集.

3. The text has "nine." That must be an error in writing.

4. The text has *t'ai-hsü* 太虛("extreme depletion"). My rendering follows the original wording in the *Ling-shu*, which has *t'ai-sheng* 太盛 ("extreme overfilling").

THE THIRTY-EIGHTH DIFFICULT ISSUE

三十八難曰(一)藏唯有五府獨有六者何也(二)然所以府有六者謂三焦也(三)有原氣之別焉主持諸氣(四)有名而無形(五)其經屬手少陽(六)此外府也(七)故言府有六焉

The thirty-eighth difficult issue: (1) The depots are but five; only the palaces are six. Why is that so?

(2) It is like this. The [existence of the] Triple Burner is to be named as the reason for the fact that there are six palaces. (3) The Triple Burner represents an additional [source] of original influences; it governs all the influences [circulating in the body]. (4) It has a name but no form. (5) It is associated with the hand-minor-yang conduit. (6) This is an external palace. (7) Hence, one speaks of the existence of six palaces.

COMMENTARIES

(1) *Liao P'ing:* If there were only five depots, how could they [and the six palaces] be matched with the twelve conduits? Basically, [the twelve conduits] are associated with six palaces and six depots. The [*Nei-*]*ching* has resorted to the designations "five" and "six" because "five" corresponds to the earth while "six" reflects heaven. The palaces are yang; they match heaven. The depots are yin; they match the earth. The [*Nei-*]*ching* says: "Heaven has six as its ordering [principle]; the earth has five [seasonal] terms." Also, there are five [circulatory] phases and six [climatic] influences. But when they are to be matched with the Twelve [Earth] Branches, then there are six depots.
(3) *Li Chiung:* The kidneys are the proper [source] of the original influences; the Triple Burner represents an additional [source] of original influences. The *tan-chung* 膻中 is a sea of influences; it is located in the upper [section of the Triple] Burner. Also, a sea-of-influences hole exists two inches below the navel; it is located in the lower [section of the Triple] Burner. [Hence, the Triple Burner] controls the influences of the entire body.
Hua Shou: The Triple Burner governs all the influences; it is an additional transmitter of original influences. [That is to say], the

original influences depend on the guidance of the [Triple Burner] in their ceaseless hidden movement and secret circulation through the entire body.

Hsü Ta-ch'un: That is the "additional transmitter of the original influences," [as mentioned] in the sixty-sixth difficult issue.

(4) *Li Chiung:* The Triple Burner represents nothing but membranes attached to the upper, central, and lower opening of the stomach. The Triple Burner has a name, but no real form.

Hsü Ta-ch'un: The *Ling*[*-shu*] and the *Su*[*-wen*] discuss the Triple Burner more than once.These are individual statements the grammatical styles of which are more or less transparent. [The Triple Burner] is called a palace because it emits and takes in, because it links and because it spreads. That makes it obvious that [the Triple Burer] has the function of storing and draining. How could one say that it has no form! It is spread out all around the upper and the lower [parts of the body], enclosing [all the other] depots and palaces. Its form differs from that of the [remaining] five palaces, each of which has its distinct body. Hence, its appearance cannot be defined [in the same way]. But to say "it has no form"—that is impossible.

Ting Chin: "It has a name but no form" because it encloses [everything else like a cover] on the outside. Hence, [the text] speaks of an "external palace." In the twenty-fifth difficult issue, my commentary stated that the Triple Burner holds all the depots and palaces like a large bag. If one compares that [difficult issue] with the meaning of the present paragraph, one could become confused. People of later times have said that the Triple Burner has a form and that the *Nan-ching* is wrong. Well, they failed to penetrate the entire corpus of the *Nan-ching*.

Yeh Lin: The Triple Burner has a form! That has already been discussed in sufficient detail in the commentaries on difficult issue 25.... It can be proven that the Triple Burner has material form. But the transformation of influences through the Triple Burner is difficult to perceive. Hence, [the text] says: "It has a name but no form."

(4) *Liao P'ing:* This question is superfluous. [The author] issued this question—inquiring about the meaning [of five depots versus six palaces]—because he had not studied the [*Nei-*]*ching* in its entirety. The Triple Burner has been discussed in detail in the thirty-first difficult issue. "No form" means that it does not occupy a fixed

position. The [*Ling-shu*] treatise "Ching-mai" 經脈 elucidates [the course of] the Triple Burner from its origin to its end, with all its holes. It names, altogether, twenty-three holes. If [the present passage] is to say that [the Triple Burner] has, in fact, no form, the author[s] of this book could hardly have been foolish enough themselves to arrive at such [a statement]. Later people must have altered the original version, adding to the seriousness [of its mistakes].

(6) *Yang:* The Triple Burner has no [corresponding] depot[1] in the internal [section of the body]; it has only a conduit-vessel named hand-minor-yang. Hence, [the text] speaks of an "external palace."

Hua Shou: "External palace" refers to its conduit, which is the hand-minor-yang [conduit]. Thus, the Triple Burner has a conduit externally, but it has no form internally. Hence, the [respective] statement [of the text].

Hsü Ta-ch'un: That is to say, it is located outside of all the [remaining] palaces. Hence, it is called an "external palace." According to the treatise "Pen-shu" 本輸 of the *Ling*[*-shu*], "the Triple Burner is the palace of the central ditch. The waterways originate from there. It is associated with the bladder. It is a solitary palace." It is called "solitary palace" because it is not attached to a depot. That is the meaning of "external palace."

Liao P'ing: That is to say, its territory is much broader than that of the remaining depots, it does not really mean that it has no form.

(7) *Ting Te-yung:* [The text] speaks of "five depots" and "six palaces." That is to say, the five depots correspond to the Five Phases on earth, while the six palaces correspond to the six [climatic] influences of heaven. In reference to the six [climatic] influences of heaven, the Triple Burner represents the minister-fire. It is associated with the hand-minor-yang [conduit]. Hence, [the text] states: "Only the palaces are six."

Liao P'ing: This kind of answer is fool's talk.

(1)–(7) *Katō Bankei:* If [one speaks of] but five palaces and depots, this is so because of the principle of the Five Phases. Two times five is ten. That completes the number [associated with] generation and maturing. An extension [of the number of depots and palaces] to six corresponds to the six [climatic] influences. Adding [six and six] makes twelve. That parallels [the number of the Twelve] Branches and pitch pipes. All [the numbers five, six, ten, and twelve] are symbols matching the nature of heaven and earth. Now, the Triple Burn-

er is not a proper palace. However, without its influences all the other palaces could not fulfill their functions of emitting, intake, revolution, and transformation. It is not a proper palace; hence, it steams inside of the membrane;[2] it moves in between the palaces and depots. It resembles an external wall. Hence, it is called "external palace." The *Ling-shu* calls it "solitary palace." That is the same meaning. The commentary by Hua [Shou] stated: "The Triple Burner has a conduit externally, but it has no form internally. Hence, it is called 'external palace.'" That is incorrect. The twenty-fifth treatise of the old version [of the *Nan-ching*][3] speaks of the Triple Burner and of the heart-enclosing [network] as outside and inside. The present paragraph calls it an "additional [source] of original influences." There, [in difficult issue 25,] the Triple Burner and the heart-enclosing [network] were discussed together as depot and palace, and [the Triple Burner was associated with] the minister-fire because [the heart-enclosing network was associated with it, too]. Here, the gate of life and the Triple Burner are referred to as beginning and end. The meaning implied is different.

Notes

1. The text has *fu* 府 ("palace"). That must be a mistake in writing.

2. The phrase repeats, almost literally, a passage from *Su-wen* treatise 43, "Pi lun" 痺論, where it is stated that because of their aggressive nature, the protective influences cannot find entrance into the vessels but "proceed through the skin and in the flesh, steaming against the membrane, and dispersing in the chest." The meaning here is different. "It steams inside of the membrane" refers to the functions of the Triple Burner below the diaphragm by alluding to the literal meaning of the term "burner."

3. Katō Bankei, in his *Nan-ching* edition, extensively rearranged the order of the difficult issues and distinguished his "present version" from what he called the "old version." However, difficult issue 25 is numbered identically in both versions.

THE THIRTY-NINTH DIFFICULT ISSUE

三十九難曰(一)經言府有五藏有六者何也(二)然六府者正有五府也(三)然五藏亦有六藏者謂腎有兩藏也(四)其左爲腎右爲命門(五)命門者謂精神之所舍也(六)男子以藏精女子以繫胞(七)其氣與腎通故言藏有六也(八)府有五者何也(九)然五藏各一府三焦亦是一府然不屬於五藏故言府有五焉

The thirty-ninth difficult issue: (1) The scripture states: There are five palaces and six depots. What [does that mean]?

(2) It is like this. [Usually one speaks of] six palaces, but actually there are five palaces. (3) Although [one commonly speaks of] five depots, there are also [arguments pointing out an existence of] six depots. They state that the kidneys consist of two depots. (4) The one on the left is the kidney; the one on the right is the gate of life. (5) The gate of life is the place where the essence and the spirit are harbored.[1] (6) In males it stores the essence; in females it holds the womb. (7) The influences of the gate of life are identical with [those of] the kidney. That is why [some] speak of an existence of six depots.

(8) There are five palaces. What does that mean?

(9) It is like this. Each of the body's five depots has one palace associated with it. The Triple Burner is a palace, too, but even so it is not related to any of the five depots. Hence [some] speak of an existence of [only] five palaces.

COMMENTARIES

(1) *Li Chiung:* Gall, stomach, large intestine, small intestine, and bladder [are the five palaces]; liver, heart, spleen, lung, kidney, and gate of life [are the six depots]. Why is that so?
Hsü Ta-ch'un: The text of the [*Nei-*]*ching* has no [corresponding passage] that could be examined [for comparison].
Liao P'ing: Since it quotes the *ching* 經 (here, "classic"), this book itself should not be called a "classic." ... The three characters [*fu yu wu* 府有五 ("there are five palaces")] are a mistaken amendment [by

later editors]. If they represented the original text [of the *Nan-ching*], then this would be yet another [example for the fact that its authors] did not understand [the *Nei-ching*]. . . . Those without learning dare to wage false accusations against the [*Nei-*]*ching*, using boastful words. Hsü [Ta-ch'un] maintained that the [*Nei-ching*] has no [corresponding passage] that could be examined [for comparison]. His words are but an excuse.

(2) *Li Chiung:* The Triple Burner is [sometimes] added as a sixth palace. But in reality it would be appropriate [to speak of] five depots.

Hsü Ta-ch'un: That is to say, the Triple Burner is not attached to any [specific] depot. Hence it is not designated "palace."

Liao P'ing: All the [six] depots and [six] palaces [associated with] the twelve conduits are related to each other like outside and inside. The term "five depots and six palaces" was created for a special purpose. Here, this [expression] is reversed to "six depots and five palaces." Such daydreams are dangerous beyond conception.

(3) *Liao P'ing:* It is difficult to count it but it may be a hundred times that the [*Nei-*]*ching* calls the heart-master, [i.e., the heart-] enclosing network, the sixth palace. Here, that is set aside and the term "gate of life" is introduced instead. This is really acting in defiance of what is right!

(1)–(9) *Ting Te-yung:* In principle, the five depots have five palaces. Here [the text] states that the Triple Burner is a palace, too. It is matched with the heart-enclosing network as its depot. Thus, there are six depots and six palaces. The two conduits [associated with the heart-enclosing network and the Triple Burner] both represent the minister-fire. The minister carries out the orders (*ming* 命) of the ruler. Hence one speaks of a *ming-men* 命門 (here, "gate of orders").

Yang: [Although one commonly speaks of] five depots and six palaces, [the number] five [applies to] both of them. [In fact, they can be numbered five and six. One may speak of both five [depots and palaces] and of both six [depots and palaces], or of five on the one side and six on the other side. Each [constellation] likewise corresponds to numbers found in heaven and on earth. If one talks about proper depots and palaces, then both the depots and the palaces number five. The five depots correspond to the five sacred mountains on earth while the five palaces correspond to the five stars in heaven. If one talks in terms of six [depots and palaces], then the six depots correspond to the six [yang notes of the twelve] pitch pipes, while the six

palaces correspond to the number of the [diagram] *ch'ien* 乾 [i.e., of heaven]. If one talks about five depots and six palaces, then the five depots correspond to the Five Phases while the six palaces correspond to the six [climatic] influences. If one talks about five palaces and six depots, then the six depots reflect the six yin[2] while the five palaces reflect the five constant virtues. Thus, if depots and palaces are both considered to be five, the hand-heart-master is not [considered to be] a depot, and the Triple Burner is not [considered to be] a palace. If depots and palaces are both considered to be six, the hand-heart-master and the Triple Burner are added.

Yü Shu: Heaven manages [the world] below with the six [climatic] influences; the earth presents the Five Phases [to the world] above. Heaven and earth exchange [their influences] liberally. [That which reflects their] numbers "five" and "six" is perfect. Man reflects the three powers.[3] Therefore, the depots and the palaces reflect the numbers five and six, respectively. That is to say, the human head is round; it reflects heaven. The feet are rectangular; they reflect the earth. The depots and the palaces, numbering five and six respectively, reflect man. Thus, the three powers are [reflected] completely.

Hua Shou: The preceding treatise spoke of five depots and six palaces. The present [difficult issue] speaks of five palaces and six depots because there are two kidneys. Although there are two kidneys, and although one distinguishes between one on the left and one on the right, [with the latter being called] the "gate of life," their influences are identical and both are kidneys. [One could speak of] five palaces because the Triple Burner is matched with the hand-heart-master. Taking all treatises [of the *Nan-ching*] into consideration, it is quite possible to speak of five depots and six palaces. It is also possible to speak of five depots and five palaces. And it is also possible to speak of six depots and six palaces.

Hsü Ta-ch'un: The difficult issues raised in this and in the preceding paragraph are very important, but the respective answers do not exactly correspond to the questions. Now, the Triple Burner and the heart-master constitute outside and inside [like other palace–depot pairs]. But the heart-master is the residential wall encircling the heart. Although it is associated with the hand-ceasing-yin conduit it does, in fact, represent the external membrane of the heart, thus constituting one body together with the heart. Hence it cannot be distinguished as a separate depot. The Triple Burner is [the official

who is] responsible for ditches and waterways. It forms a palace by itself. It would be inappropriate to say that it is not a palace simply because it cannot be matched with a [specific] depot. Hence, the names of the depots and palaces cannot be increased or decreased. If one wished to continue this discussion, the [heart-] enclosing network could be separated from the heart as a depot of its own. Together with the gate of life, that would give a total of seven depots. If one were to point out the [heart-]enclosing network as a palace, then one could speak of seven palaces.

Ting Chin: The preceding chapter explained the meaning of six palaces; the present chapter, in turn, explains the meaning of six depots. In the preceding [chapter] the external palace was included; here the [*Nan-*]*ching* states that there are six depots because the kidneys consist of two lobes. The left [lobe] is the kidney; the right [lobe] is the gate of life. It states further: "The gate of life is the place where the essence and the spirit are harbored. In males it stores the essence; in females it holds the womb. Its influences are identical with [those of] the kidney." Obviously, Yüeh-jen linked the designation gate of life to the right kidney. But the location of the gate of life is, in fact, in-between the two kidneys. If that were not so, how could one say that it stores the essence and holds the womb? How could one say that its influences are identical with [those of] the kidney? I suspect the designation "gate of life" has been confused with the depot of the hand-heart-master, [i.e., the heart-]enclosing network. Hence, the text further down says: "The palace of the Triple Burner does not belong to the five depots." That makes it quite clear that it is associated with the depot of the [heart-]enclosing network. "Its influences are identical with [those of] the kidney" points out that the influences of the gate of life and of the right kidney are identical. All this becomes obvious by itself if one but carefully reads [the text].

NOTES

1. Compare difficult issue 36, sentence 3.
2. I am not sure what is meant by "six *yin*" 六陰.
3. These are the *san ts'ai* 三才—that is, heaven, earth, and man.

THE FORTIETH DIFFICULT ISSUE

四十難曰(一)經言肝主色(二)心主臭(三)脾主味(四)肺主聲(五)腎主液(六)鼻者肺之候而反知香臭耳者腎之候而反聞聲其意何也(七)然肺者西方金也金生於巳巳者南方火也火者心心主臭故令鼻知香臭(八)腎者北方水也水生於申申者西方金金者肺肺主聲故令耳聞聲

The fortieth difficult issue: (1) The scripture states: The liver is responsible for the colors. (2) The heart is responsible for the odors. (3) The spleen is responsible for the tastes. (4) The lung is responsible for the sounds. (5) The kidneys are responsible for the liquids. (6) However, the nose indicates the [condition of the] lung and, contrary [to what one might expect, it does not differentiate the sounds but] knows [how to distinguish] aroma and stench. The ears indicate the [condition of the] kidneys and, contrary [to what one might expect, they have nothing to do with liquids but] hear the sounds. What does that mean?

(7) It is like this. The lung [corresponds to the] western regions and [to the phase of] metal. Metal comes to life during [the time of the year associated with the branch] *ssu*, and [the branch] *ssu* [corresponds to the] southern regions and to fire. Fire [corresponds to the] heart, and the heart is responsible for the odors. Hence it lets the nose know [how to distinguish] aroma and stench. (8) The kidneys are [associated with the] northern regions and with water. Water comes to life during [the time of the year associated with the branch] *shen*, and [the branch] *shen* [corresponds to the] western regions and to metal. Metal [corresponds to the] lung, and the lung is responsible for the sounds. Hence it lets the ears hear the sounds.[1]

COMMENTARIES

(1) *Yü Shu:* The liver is [associated with] wood. The flowers of wood[2] display the five colors. Hence, [the liver] is responsible for the colors.

(2) *Yü Shu:* The heart is [associated with] fire. When fire transforms things, the five odors emerge. Hence, only the heart is responsible for the five odors.

(3) *Yü Shu:* The spleen is [associated with] soil. The soil is sweet. Sweetness absorbs [all other] tastes. Hence, [the spleen] is responsible for the tastes. The *Li*[*-chi*] 禮記[3] states: "Sweetness absorbs and harmonizes the tastes." That is [what is] meant here.
Chang Shih-hsien: The spleen is [associated with] soil. The tastes are generated by the soil. Hence, the spleen is responsible for the tastes.
(4) *Yü Shu:* The lung is [associated with] metal. A hit against metal produces a sound. Hence, all the five tones emerge from the lung.
(5) *Yü Shu:* The kidneys are [associated with] water. Water flows and is moist. [Hence, the kidneys] are responsible for the liquids.
Li Chiung: All the five liquids originate from water. The kidneys master the water [in the body]. Hence, they are responsible for the [bodily] liquids.
(1)–(5) *Hsü Ta-ch'un:* [I] do not know on what original [text] the question voiced in this paragraph is based. The forty-ninth difficult issue provides a very detailed elucidation [of the topic touched on here], allowing for a good understanding. The explanations given in the present [difficult issue] are completely irrelevant. Liver and heart are both [categorized as] yang. Hence, when one can see and speak, [the influences of liver and heart] leave from inside toward outside. The lung and the kidneys belong both to the yin. Hence, when one can smell and hear, [influences] enter from outside toward inside. All that is very meaningful; no forced interpretations are necessary. Furthermore, one could explain all that with the meaning of the mutual generation [sequence of the Five Phases. If] the wood of the liver comes to life during [the period of the year associated with the branch] *hai*, why does one not spit with one's eyes?[4] [If] the fire of the heart comes to life during [the period of the year associated with the branch] *yin*, why does one not distinguish the colors with one's tongue?[5] [If] the soil of the spleen comes to life during [the period of the year associated with the branch] *shen*, why can one not hear sounds with one's mouth?[6]
(6)–(8) *Yang:* Among the Five Phases, there are those that accomplish things in relation with others and there are those that accomplish things individually. For instance, the two depots lung and kidneys accomplish [their tasks] in mutual relation [with another depot]. The remaining three depots accomplish their [tasks] by themselves.[7]
(6) *Li Chiung:* The lung is responsible for the sounds. The nose is

associated with the lung but it cannot hear sounds and tones; instead, it knows [how to distinguish] aroma and stench. The kidneys are responsible for the liquids. The ears are associated with the kidneys but they have nothing to do with the bodily liquids; instead, they are able to hear the sounds.

(7) *Li Chiung:* The nose is associated with the lung. The metal of the lung comes to life while the fire of the heart occupies the [dominating] position. Hence, it is able to distinguish the odors, which are mastered by the fire of the heart.

Hua Shou: Mr. Ch'en from Ssu-ming states: "The odors are mastered by the heart; the nose is the orifice of the lung. The vessel [associated with] the heart ascends to the lung. Hence, it enables the nose to know [how to distinguish] aroma and stench."

(8) *Li Chiung:* The ears are associated with the kidneys. The water of the kidneys comes to life while the metal of the lung occupies the [dominating] position. Hence, [the latter] enables the ears to hear the sounds.

Hua Shou: Mr. Ch'en from Ssu-ming states: "The ears are the orifices of the kidneys. The sounds are mastered by the lung. The vessel [associated with the] kidneys ascends to the lung. Hence, it enables the ears to hear the sounds.

(6)–(8) *Chang Shih-hsien:* The lung belongs to the western regions and to [the phase] metal. Metal comes to life during [the time of the year associated with the branch] *ssu*. The southern regions [are associated with the branches] *ssu* 巳, *wu* 午, and *wei* 未. During [the time of the year associated with the branch] *ssu*, the fire happens to occupy the position where it "takes over an official rank." Among the depots, the fire is [associated with] the heart. The heart masters the odors. The nose belongs to the lung, but the metal of the lung comes to life when the fire of the heart occupies the [dominating] position. Hence, [the fire] lets the nose know [how to distinguish] aroma and stench. The kidneys belong[8] to the northern regions and to [the phase] water. Water comes to life during [the time of the year associated with the branch] *shen*. The western regions [are associated with the branches] *shen* 申, *yu* 酉, and *hsü* 戌. During [the time of the year associated with the branch] *shen*, the metal happens to occupy a position where it "takes over an official rank." Among the depots, the metal is [associated with] the lung. The lung masters the sounds. The ears belong to the kidneys, but the water of the kidneys comes to life

when the metal of the lung occupies a [dominating] position. Hence, [the metal] lets the ears be able to hear the sounds.

Ting Chin: This [difficult issue] explains the meaning of the "coming to life" of the Five Phases. The [term *sheng* ("life") in the phrase *ch'ang-sheng* 長生 ("coming to life")] is different from the [term] *sheng* in [the phrase] *sheng k'o* 生尅 ("[mutual] generation and destruction [of the Five Phases]"). For instance, when [the text states] *chin sheng yü ssu* 金生於巳, that means *chin ch'ang-sheng tsai ssu* 金長生在巳 ("metal comes to life during [the period of the year associated with the branch] *ssu*"). And when [the text states] *shui sheng yü shen* 水生於申, that means *shui ch'ang-sheng tsai shen* 水長生在申 ("water comes to life during [the period of the year associated with the branch] *shen*").

Katō Bankei: This [difficult issue] takes up the text of the treatise "Mai-tu" 脈度 that was quoted in the preceding difficult issue, [in which] it was pointed out that the influences of the depots pass through [specific] orifices and [in which] a question [provoking an explanation] was asked. When it was said [in the answer] that the orifices kept open by the [influences of the liver] are the eyes and, further, that the liver is responsible for the five colors, these [two statements] corresponded to each other. [Similarly, when it was said that] the orifice kept open by the [influences of the] spleen is the mouth and, further, that the spleen is responsible for the tastes, [the former statement] followed from the latter. Only the kidneys, the heart, and the lung are responsible for something that does not correspond to the orifices kept open by their [influences]. Hence, the present difficult issue was raised. In general, the way of the Five Phases is differentiated as to [whether it proceeds in accordance with the sequences of mutual] generation or destruction. But in addition there is also the principle of "fetal transformation" (*t'ai hua* 胎化). The present treatise is a discourse on the changes associated with fetal transformation. What does that mean? When the nose knows [how to distinguish] the odors, that is [evidence of a relationship among the Five Phases of] mutual destruction.[9] When the ears hear the sounds, that is [evidence of a relationship among the Five Phases of] mutual generation.[10] Hence one knows that the usual order of the Five Phases cannot be implied here. Now, metal has its fetal stage in the East, [which is associated with] wood; it is transformed in the South, [which is associated with] fire. Its influences flourish in the West.

From the [period of the year associated with the branch] *mao* 卯 to [the period associated with] *yu* 酉, the metal retains its influences. Water has its fetal stage in the South, which is yang. It is transformed in the West, [which is associated with] metal. Its influences flourish in the North. From [the period associated with] *wu* 午 to the [period associated with] *tzu* 子, the water retains its influences. The same applies to the fetal [stage and subsequent] transformation of fire and wood. The intention of Yüeh-jen here is to let the student know that, in addition to the [principle of mutual] generation and destruction [of the Five Phases], the human body contains the principle of fetal [stage and subsequent] transformation [of each of the Five Phases]. The same is implied in the statement in the [*Su-wen* treatise] "Liu yüan cheng chi ta lun" 六元正紀大論: "The influences of spring proceed in the West; the influences of summer proceed in the South; the influences of autumn proceed in the East; the influences of winter proceed in the North." The [chapter] "T'ien-men hsün" 天門訓 [11] of the *Huai-nan tzu* 淮南子 states: "Metal comes to life during *ssu* 巳; it is vigorous during *yu* 酉; it dies during *ch'ou* 丑. These three periods are all metal. Water comes to life during *shen* 申; it is vigorous during *tzu* 子; it dies during *chen* 辰. These three periods are all water." That corresponds to the meaning of the present treatise.

NOTES

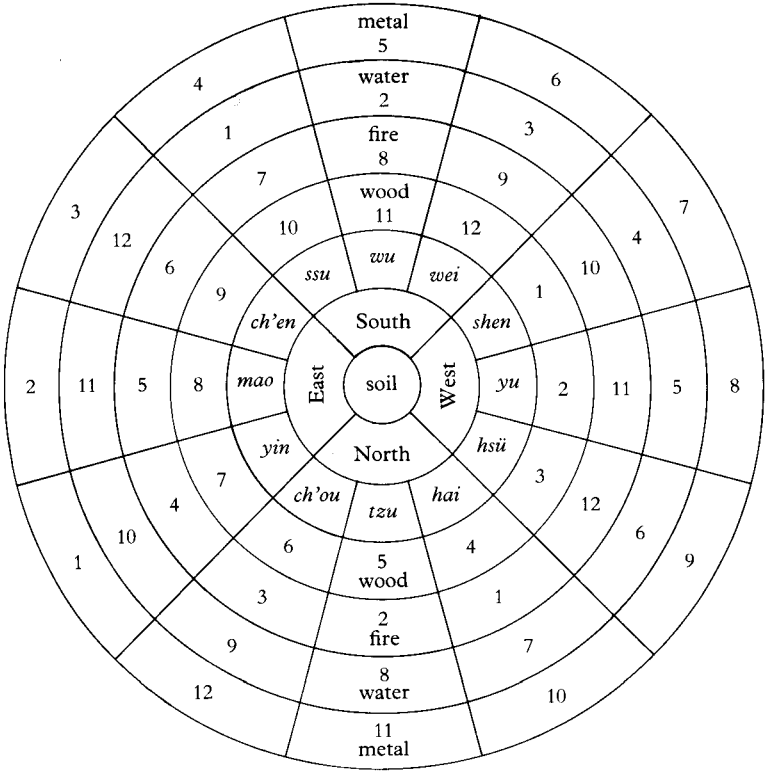
1. This is another example of attempts to dissolve apparent contradictions in the system of correspondences. In this case they result from the association of the body's five depots with specific orifices and their respective functions. The explanation given in the answer has been interpreted by some authors as referring, for the first time in this book, to a relationship among the Five Phases that is more sophisticated than the sequences of mutual generation and destruction quoted earlier. This third relationship among the Five Phases is known as *wu hsing ch'ang-sheng* 五行長生. In general, the term *ch'ang-sheng* carries the meaning of "long life." In the present context, it seems to have two meanings. On the one hand, it could be read as "life cycle"; on the other hand, it could be rendered as "coming to life" because the character *ch'ang* is often omitted and the remaining term *sheng* is used as part of the sequence "birth, maturity, and death." In Chang Shih-hsien's list of the twelve stages of the "life cycle of the Five Phases" (*wu hsing ch'ang-sheng*), stage four—designated *ch'ang-sheng*—should therefore be read as

"coming to life." The *wu hsing ch'ang-sheng* concept is based on the assumption that each of the four phases associated with one of the four annual seasons (i.e., wood, fire, metal, and water) pass through a life cycle of twelve stages. According to the *T'u-chu nan-ching* 圖註難經 by Chang Shih-hsien, these stages are the following:

1. *shou-ch'i* 受氣	"conception"
2. *p'ei-t'ai* 培胎	"nourishment of the fetus"
3. *yang* 養	"birth"
4. *ch'ang-sheng* 長生	"coming to life"
5. *mu-yü* 沐浴	"bathing"
6. *kuan tai* 冠帶	"cap and sash"
7. *lin-kuan* 臨官	"taking over an official rank"
8. *ti wang* 帝旺	"flourishing as ruler"
9. *shuai* 衰	"decline"
10. *ping* 病	"illness"
11. *ssu* 死	"death"
12. *kuei-mu* 歸墓	"burial"

Each of the four cycles is associated differently with the Twelve Earth Branches, but the underlying structure is always the same. Stages (7), (8), and (9) are associated with the three branches that are, in turn, associated with the season during which the respective phase occupies the dominating position. For example, stages (7), (8), and (9) of the life cycle of wood are associated with spring (because the phase of wood dominates during the three months of spring), and hence with the branches *yin* 寅, *mao* 卯, and *chen* 辰. The entire schema can be illustrated graphically as follows (p. 409). The numbers in the slots refer to the twelve stages just listed.

As Chang Shih-hsien elucidated, both the contradiction between the association of the nose with the lung (which is responsible for the sounds) on the one hand and with the function of distinguishing odors on the other hand, and the contradiction between the association of the eyes with the kidneys (which are responsible for the bodily liquids) on the one hand and with the function of hearing the sounds on the other hand can be dissolved on the basis of the life cycle relationship among the Five Phases. However, Chang's argument is not pervasive. If we extend it to tongue and eyes, the former should not be able to distinguish the tastes but should be able to distinguish the colors, and the latter should not be able to distinguish the colors but should be associated with the bodily liquids. We do not know whether the author(s) of the *Nan-ching* had the life cycle relationship among the Five Phases in mind when they raised and answered difficult issue 40. The incongruity of the schema should not argue against such an assumption because incongruity appears to be an unavoidable—and, to some authors, acceptable—characteristic of the paradigm of systematic correspondence, which, despite its sophistication, could never make all ends meet. While



people such as Chang Shih-hsien and, possibly, the *Nan-ching* authors themselves seem to have been able to live with these incongruities, others (such as Hsü Ta-ch'un, who mocked at the logical consequences of the life cycle concept) searched for more coherent explanations.

2. "Wood" stands here for "plants."

3. A work of the Confucian canon attributed to Tai Sheng 戴聖 (first and second century B.C.), but probably compiled by Ts'ao Pao 曹褒 of the first century A.D.

4. The branch *hai* 亥 is associated with the North and with water, and hence with the kidneys, which master the liquids.

5. The branch *yin* 寅 is associated with the East and with wood, and hence with the liver, which masters the colors.

6. The branch *shen* 申 is associated with the West and with metal, and hence with the lung, which masters the sounds.

7. A noteworthy explanation, since it assumed qualitative differences among the Five Phases.

8. The text has *chu* 主 ("to master").

9. The nose is associated with the phase of metal; the odors are mastered by the heart, which is associated with fire. Fire destroys metal.

10. The ears are associated with the phase of water; the sounds are mastered by the lung, which is associated with metal. Metal generates water.

11. This should be "T'ien-wen hsün" 天文訓.

THE FORTY-FIRST DIFFICULT ISSUE

四十一難曰(一)肝獨有兩葉以何應也(二)然肝者東方木也木者春也(三)萬物始生其尙幼小(四)意無所親(五)去太陰尙近(六)離太陽不遠(七)猶有兩心(八)故有兩葉亦應木葉也

The forty-first difficult issue: (1) Only the liver has two lobes. What does that correspond to?

(2) It is like this. The liver is [associated with the] East and [with the phase of] wood. Wood [corresponds to] spring. (3) [During the time of spring] all things begin to come to life; they are still young and small. (4) In their sentiments they are not [yet] close to anything. (5) [The period of spring] moves away from the great-yin [of winter] and is still near to it. (6) It is separated from the great-yang [of summer] but is not far away from it. (7) It appears to have two hearts. (8) Hence, [the liver] has two lobes. This is also in correspondence to the leaves of the woods.

COMMENTARIES

(2) *Yü Shu:* Among the five regular [categories of correspondence], wood reflects spring; it corresponds to benevolence. Hence [the text] states: "Wood [corresponds to] spring." That is [the season] when human benevolence is put into practice.
Li Chiung: The liver belongs to the East, to [the constellation] *chia-i* 甲乙 [of the Celestial Stems], and to wood. Spring is the time when wood comes to life.
Ting Te-yung: The [*Nan-*]*ching* says: "The liver is [associated with the] East and [with the phase of] wood; it corresponds to spring, [which is the season] when all things come to life and are still young and small." That is as follows. What comes to life has not yet had a long life. That is to say, when the wood receives its first influences, that [condition] is called "young and small."
(3) *Yü Shu:* The liver [corresponds to the phase of] wood [and is assoicated with] the foot-ceasing-yin [conduit]; it is matched with the gall [which also corresponds to the phase of] wood [and is associated with] the foot-minor-yang [conduit]. The arrival of a minor-yang

[movement in the vessels] is at times strong and at times weak, at times short and at times extensive. Hence, [the text] calls it "young and small."

Li Chiung: When the roots and the buds begin to shoot forth, they are still young and small and have not yet penetrated [their protective covers entirely].

(4) *Ting Te-yung:* "In their sentiments they are not close to anything" means that one has lost one's father and does not know one's mother. Hence, [the text] states: "In their sentiments they are not close to anything."

Yü Shu: The wood corresponds to spring and reflects benevolence; [spring is the period when one] bestows favors without asking for recompensation. [It is the period when] transforming and sustaining [influences] are applied [even] to those who are not close. Hence, [the text] states: "In their sentiments they are not close to anything."

Li Chiung: All things, when they come to life, move forward and stand up by themselves. They have nothing [any longer] to be close to.

(5) *Ting Te-yung:* "Moves away from the great-yin and is still near to it." The great-yin [month] is the seventh month. [That is the time when] the wood receives its first influences.[1]

Yü Shu: The twelve conduits pour [their contents] into each other. [The contents of] the foot-ceasing-yin [conduit] return and flow back into the hand-great-yin [conduit]. Hence, [the text] states: "Moves towards the great-yin and is close to it."[2]

(6) *Ting Te-yung:* "Separated from the great-yang but not far away from it." The great-yang [month] is the sixth month. Hence, [the text] states: "It is separated from the great-yang but is not far away from it."

Yü Shu: The [*Nan-*]*ching* itself states: "The foot-ceasing-yin and the [foot-] minor-yang [conduits] are [associated with the phase of] wood; it generates the [phase of] fire, [which is associated with the] hand-great-yang and the [hand-]minor-yin [conduits]."[3] Hence [the text here] states: "It is separated from the great-yang but is not far away from it." That is the meaning implied here.

(4)–(6) *Hsü Ta-ch'un:* In the [treatise] "Chin-kuei chen-yen lun" 金匱眞言論 of the *Su*[*-wen*] it is stated: "The yang in yang is the heart; the yin in yin are the kidneys. The yang in yin is the liver." The kidneys [are associated with the] water [and with the] great-yin; they

constitute the mother [depot] of the liver. The heart [is associated with] fire [and with the] great-yang; it constitutes the child [depot] of the liver. The liver is the yang in the yin; it is located above the kidneys and below the heart. Hence, [the text] states: "is still near to it" and "is not far away from it." "Not close to anything" means that [the liver] belongs to neither [the heart nor to the kidneys] in particular.

(6) *Liao P'ing:* The matching of the five depots with the Five Phases represents an application of the inductive doctrines of the Five Phases school [of philosophy] by a Chinese person. For instance, in the *Wu hsing ta-i* 五行大義 all the facts and beings below heaven are matched with the Five Phases. That is the doctrine of the matching [of all phenomena with] the Five Phases. Hence the ancient texts on the matching of the five depots differ from current texts. The Five Phases school [of philosophy] originally referred with the Five Phases to the people of the five cardinal directions. Forced interpretations, as applied here, are a great mistake.

(7) *Ting Te-yung:* "It appears to have two hearts" means it moves toward the great-yin and hankers after the great-yang. Because of this "moving toward" and "hankering after," [the text] speaks of "two hearts." Hence, the liver has two lobes corresponding to the leaves of the woods.

Yü Shu: Yu 猶 ("it appears") stands for *ju* 如 ("as if"). "As if it had two hearts" means [the following]. When [the influences of the liver] flow into the great-yin [conduit, the liver] has a heart that fears the metal.[4] When it gives life to the great-yang [conduit], it has a heart that produces fire. Hence, [the text] states: "It appears to have two hearts."

Hsü Ta-ch'un: "Two hearts"—that is, one follows the yang and one follows the yin.

(8) *Yang:* If one speaks of the liver in terms of large lobes, then it consists of two lobes. If one speaks of it in terms of small lobes, then it has many lobes. This will be explained in a later chapter.

Hsü Ta-ch'un: All woods have two leaves when their buds break open. This, then, is the original body [structure] of wood. Hence, the [wood] and the liver correspond to each other.

Liao P'ing: Not even the demons could come up with such talk!

(1)–(8) *Hua Shou:* Mr. Ch'en from Ssu-ming states: "The mutual generation of the body's five depots is [based on] the mother–child

principle. Hence, the kidneys are the mother of the liver; they belong to the [subcategory] great-yin within the [main category] yin. The heart is the child of the liver; it belongs to the great-yang within the yang. The position of the liver is close to the kidneys and it is not far removed from the heart." I myself venture to say that the liver has two lobes; it corresponds to the eastern regions and to wood. Wood is spring. [Spring is the season when] all things come to life, when herbs and woods begin to spring open. This is where Yüeh-jen happened to visualize the meaning of the two lobes. Hence, he set up this discussion. It must not necessarily be as he stated it, but it could be like that. When he spoke of "great-yin" and "great-yang," he did not necessarily refer to the influences in the body's depots, but may have referred to the seasons of the year. The peak of winter is the apex of yin; the begin of summer marks the flourishing of yang. To call these [seasons] "great-yin" and "great-yang" is quite possible. Whenever one reads a book one must be flexible; one should not always strictly adhere [to the written word]. In a later paragraph it is stated that the liver has three lobes on the left and four lobes on the right. Here [the text] speaks of "two lobes." That is but a general remark on [its two] main [sections].

Chang Shih-hsien: The water is the father of wood; the soil is the mother of wood.[5] [Wood] comes to life in spring. In spring the roots and the buds start shooting forth; their appearance is still young and small and has not yet become large. When [things] come to life and stand up by themselves, their sentiments have nothing else to which they are close. Water and soil support the generation [of wood] and are, therefore, close to it. But only these two [are close to it] and nothing else. To come here from somewhere else, is called *li* 離 ("to separate oneself from"); to proceed from here to somewhere else is called *ch'ü* 去 ("to move away"). "Great-yin" refers to the spleen, [which is associated with] soil; "Great-yang" refers to the bladder, [which is associated with] water. The position of the liver is on the right, below the spleen and above the bladder. The spleen is very near to the liver. Hence, [the text] says: "It is still near to it." Water and soil occupy different locations, thus "it appears to have two hearts." Because of its two hearts it has two lobes. That, too, corresponds to the life of wood. The liver has a total of seven lobes. Here [the text] speaks of two lobes. That is because the three lobes on the left constitute one lobe and the four lobes on the right constitute one lobe.

Ting Chin: This [paragraph] elucidates the emotions between the five depots and the Five Phases, and it takes the liver as an example. The liver is located to the left of the spleen, [which is categorized as] great-yin [and which is associated with] wood. Hence [the text] states: "Still near." It is located above the bladder, [which is categorized as] great-yang [and which is associated with] water. Hence [the text] states: "Not far away." Wood without soil is worthless; without water it cannot live. [The wood] is tied emotionally to water and soil because nature has it that it depends on them in its transformation. Hence [the text] states: "It appears to have two hearts." "Two lobes" means that the liver basically consists of two lobes.

NOTES

1. See difficult issue 40, note 1. "Receives its first influences" corresponds to "conception"—that is, to the first stage in the life cycle of the phases.

2. *Ch'ü* 去 is read here by most commentators as "to move away"; Yü Shu, possibly following Ting Te-yung (see his commentary on sentence 7), interpreted it in the opposite sense—namely, as "moving toward."

3. See difficult issue 18, sentence 3.

4. The concept "heart" corresponds here to the Western concept of the heart as the seat of love and fear.

5. While the mutual generation order of the Five Phases defines the soil as the child of wood (possibly because the burning or rotting of wood produces "soil"), a more immediate environmental symbolism is quoted here to demonstrate the opposite—namely, that the soil can be regarded as the mother of wood.

THE FORTY-SECOND DIFFICULT ISSUE

四十二難曰(一)人腸胃長短受水穀多少各幾何(二)然胃大一尺五寸徑五寸長二尺六寸橫屈受水穀三斗五升其中常留穀二斗水一斗五升(三)小腸大二寸半徑八分分之少半長三丈二尺受穀二斗四升水六升三合合之太半(四)迴腸大四寸徑一寸半長二丈一尺受穀一斗水七升半(五)廣腸大八寸徑二寸半長二尺八寸受穀九升三合八分合之一(六)故腸胃凡長五丈八尺四寸合受水穀八斗七升六合八分合之一此腸胃長短受水穀之數也(七)肝重四斤四兩左三葉右四葉凡七葉(八)主藏魂(九)心重十二兩中有七孔三毛盛精汁三合主藏神(十)脾重二斤三兩扁廣三寸長五寸有散膏半斤主裹血溫五藏主藏意(十一)肺重三斤三兩六葉兩耳凡八葉(十二)主藏魄(十三)腎有兩枚重一斤一兩主藏志(十四)膽在肝之短葉間重三兩三銖盛精汁三合(十五)胃重二斤二兩紆曲屈伸長二尺六寸大一尺五寸徑五寸盛穀二斗水一斗五升(十六)小腸重二斤十四兩長三丈二尺廣二寸半徑八分分之少半左迴疊積十六曲盛穀二斗四升水六升三合合之太半(十七)大腸重二斤十二兩長二丈一尺廣四寸徑一寸半當齊右迴十六曲盛穀一斗水七升半(十八)膀胱重九兩二銖縱廣九寸盛溺九升九合(十九)口廣二寸半脣至齒長九分齒以後至會厭深三寸半大容五合(二十)舌重十兩長七寸廣二寸半(二十一)咽門重十兩廣二寸半至胃長一尺六寸(二十二)喉嚨重十二兩廣二寸長一尺二寸九節(二十三)肛門重十二兩大八寸徑二寸大半長二尺八寸受穀九升二合八分合之一

The forty-second difficult issue: (1) What are the dimensions of each of the intestines and of the stomach, and what are the respective amounts of water and grains they can hold?

(2) It is like this. The size[1] of the stomach is one foot and five inches. Its diameter is five inches. Its length is two feet and six inches. It is coiled transversally and holds three pecks and five pints of water and grains. Of these, [the stomach] normally contains two pecks of grains and one peck and five pints of water. (3) The size of the small intestine is two and one half inches. Its diameter is eight and one third *fen*.[2] Its length is three *chang* and two feet. It holds two pecks and four pints of grains, and six pints and three and two thirds *ko* of water. (4) The size of the returning intestine is four inches. Its diameter is one and a half inches. Its length is two chang and one foot. It holds one peck of grains, and seven and one half pints of water. (5) The size of the wide intestine is eight inches. Its diameter is two and a half inches; its length is two feet and eight inches. It holds nine pints

and three and one eighth ko of grains. (6) Hence the length of the intestines and of the stomach adds up to five chang, eight feet and four inches. Together they hold eight pecks, seven pints and six and one eighth ko of water and grains. These are the figures of the dimensions of the intestines and of the stomach, and of the amounts of water and grains they hold. (7) The liver weighs two catties and four ounces. It has three lobes on its left and four lobes on its right side, adding up to seven lobes. (8) [The liver] masters the harboring of the *hun*. (9) The heart weighs twelve ounces. It has seven holes and three hairs.[3] It is filled with three ko of essential sap. It masters the harboring of the spirit. (10) The spleen weighs two catties and three ounces. Its flat width is three inches. Its length is five inches. It has a half catty of dispersed fat. It masters the containment of the blood and supplies the five depots with warmth. It masters the harboring of the sentiments. (11) The lung weighs three catties and three ounces. It has six lobes and two ears, adding up to eight lobes. (12) It masters the harboring of the *p'o*. (13) The kidneys consist of two [separate] entities; they weigh one catty and one ounce. They master the harboring of the mind. (14) The gall is located between the short lobes of the liver. It weighs three ounces and three *chu*. It is filled with three ko of essential sap. (15) The stomach weighs two catties and two ounces. Its shape is twisted. It bends and stretches. Its length is two feet and six inches. Its size is one foot and five inches. Its diameter is five inches. It is filled with two pecks of grains and with one peck and five pints of water. (16) The small intestine weighs two catties and fourteen ounces. Its length is three chang and two feet. Its width is two and a half inches. Its diameter is eight and one third fen. It lies folded, turning to the left, with sixteen bends. It is filled with two pecks and four pints of grains, and with six pints and three and two thirds ko of water. (17) The large intestine weighs two catties and twelve ounces. Its length is two chang and one foot. Its width is four inches. Its diameter is one inch. It is located exactly at the navel, turning to the right with sixteen bends. It is filled with one peck of grains and seven and a half pints of water. (18) The bladder weighs nine ounces and two chu. Its longitudinal width is nine inches. It is filled with nine pints and nine ko of urine. (19) The mouth is two and a half inches wide. The distance from the lips to the teeth is nine fen. The depth from the teeth backward to the epiglottis is three and a half inches. [The oral cavity] holds, at most, five ko. (20) The tongue

weighs ten ounces; its length is seven inches. Its width is two and a half inches. (21) The throat-gate weighs twelve ounces. Its width is two and a half inches. It extends to the stomach over one foot and six inches. (22) The windpipe weighs twelve ounces; its width is two inches. Its length is one foot two inches. It has nine sections. (23) The rectum weighs twelve ounces. Its size is eight inches. Its diameter is two and two thirds inches. Its length is two feet and eight inches. It holds nine pints and three and one eighth ko of grains.[4]

COMMENTARIES

(2) *Yang:* All the food man consumes enters through the mouth and is collected in the stomach. Hence the [*Nei-*]*ching* states: "The stomach is the sea of water and grains." Once the grains have been processed in the stomach, they are transferred into the small intestine.
Chang Shih-hsien: Wei 胃 ("stomach") stands for *hui* 會 ("to meet"). *Wei* means that all the items from the market meet here.
(3) *Yang:* The small intestine receives the grains from the stomach and transmits them further into the large intestine. When the grains are divided into three parts, two parts constitute the larger half, one part constitutes the smaller half.
(4) *Yang:* The "returning intestine" is the large intestine. It receives the grains from the small intestine and transmits them into the wide intestine.
Yü Shu: The amount of water and grains [held by] the stomach is three pecks and five pints. From [the stomach, water and grains] are transmitted into the small intestine, which [is capable of holding] an additional [amount of] four pints of grains, while the [capacity for holding] water is decreased by eight pints and six and one third ko. [Water and grains] are then transmitted further into the large intestine. If one compares the amount of water and grains [held by the large intestine] with that [held by] the stomach, it has decreased by one half for both [water and grains]. When they have reached the [large intestine], the aqueous portion enters into the bladder while the grains are transmitted to the rectum-gate.
Hua Shou: "Returning intestine" is a designation encompassing the large intestine, the wide intestine, and the rectum.
Chang Shih-hsien: The "returning intestine" is the large intestine.

(5) *Yang:* The "wide intestine" is the "greasy intestine" (*chih-ch'ang* 脂腸). Another name is "rectum-gate" (*kang-men* 肛門). It receives the grains from the large intestine and transmits them toward outside [of the body].
Katō Bankei: The *Ling-shu* has "two thirds of one ko."
Nanking 1962: The "wide intestine" is the final end of the large intestine.
(6) *Yang:* According to the *Chia-i ching* 甲乙經, the total length of the intestines, including the stomach, is six chang, four inches and four fen. That [figure] differs from the one given here because the *Chia-i ching* calculates it from the mouth to the rectum. Hence [the distance] is long. This [*Nan-*]*ching* calculates it from the stomach to the intestines. Hence [the distance] is short. Both [figures] explain each other; no error is involved here.
Hsü Ta-ch'un: The total amount of water and grains held [by the palaces] listed above is given in the treatise "P'ing-jen chüeh ku" 平人絕穀 of the *Ling-shu* as nine pecks, two pints, and one and two thirds ko. That is the correct amount. But it differs from the amount given in the text above. [I] do not know the reason. Maybe it is an error in writing.
Ch'ien Hsi-tso: This figure is wrong. According to the preceding text it should be nine pecks, two pints and one ko.
(1)–(6) *Katō Bankei:* The amounts of water and grains held by each palace are identical with those given in the *Ling-shu*, but the present treatise sums them up as eight pecks, seven pints, and six and one eighth ko, which is four pints and five ko less [than the sum given in the *Ling-shu*]. Personally, I suspect that the "two pecks four pints" of the small intestine should be one peck nine pints. How is that? The stomach processes the water and the grains. It transforms them and generates the dregs. These are then diminished, further transmitted, and moved here and there—why should they increase [on their way to the small intestine]? It was probably such that Pien Ch'io saw the amount of grains stored by the small intestine as written down in the *Ling-shu*. He compared this [amount] with the amount given for the stomach and [realized that the contents of the small intestine surpassed those of the stomach by] four pints. Hence he must have changed [the amount held by the small intestine] in such a way that he arrived at the sum total [of eight pecks, seven pints and six and one eighth ko for all the palaces]. Later on, [Pien Ch'io's] correction

disappeared; later people [who edited the *Nan-ching*] followed the text of the *Ling-shu* and filled in [its figures]. For the time being, I write it down as is until someone knows better.

(7) *Yü Shu:* The liver [is associated with the] foot-ceasing-yin [conduit], which is matched with the foot-minor-yang [conduit].[5] The minor-yang occupies rank seven.[6] Hence [the liver] has seven lobes.

Ch'ien Hsi-tso: All the other sources speak of two catties and four ounces. Only the *Shih-chi cheng-i* 史記正義[7] speaks of four catties and four ounces, agreeing with [the data given] here.

(8) *Yü Shu:* The *hun* 魂 is an assistant to the spirit-influences.

(9) *Li Chiung:* The heart of people with superior knowledge has seven holes—some say nine holes—and three hairs. The heart of people with mediocre knowledge has five holes and two hairs. The heart of people with inferior knowledge has three holes and one hair. The heart of the ordinary people has two holes and no hair. The heart of stupid people has one hole. The heart of extremely stupid people has one very small hole. Those people who act foolishly throughout their lives have a heart but no hole in it. Hence it has no gate through which the spirit could leave or enter. Nothing can be expected [from such a heart].

Liao P'ing: That is to say, the essential fluid stored by the heart is identical with [the amount stored by] the gall. That is correct.

(10) *Liao P'ing:* The three characters *chu kuo hsüeh* 主裹血 ("it masters the containment of the blood") should be deleted.

(11) *Yü Shu:* The lung is the [depot] manifesting [the phase of] metal; it [represents] the influences of [the trigram] *tui* 兌. During the [month associated with the branch] *yu* 酉, [the metal] occupies the [ruling] position. The [month] *yu* represents the eighth gate [in the life cycle of metal]. The eight lobes [of the lung] reflect that pattern.

(12) *Yü Shu:* The *p'o* 魄 is an assistant of the essential influences.

(13) *Chang Shih-hsien:* The kidneys consist of two lobes, situated opposite to each other in the waist. The one to the left of the navel is the kidney; the one to the right is the gate of life. The mind is the residence of one's sentiments.

Hsü Ta-ch'un: In a former paragraph, the right [kidney] was considered to be the gate of life. Here [the text] says: "The kidneys consist of two lobes." That is different from what was said earlier.

Liao P'ing: The gall is attached [as a palace] to the [depot of the]

liver; it is located opposite to the heart. Together with [the heart], it is [associated with] the minor-yin [conduit]. It constitutes the real kidney.[8] It has no lower opening. It stores but does not drain. The outer kidney is also called gall. Sometimes it fulfills draining functions, sometimes it does not. Thus, it differs from the [remaining] five palaces, which have the special function of draining. Hence it is called the "palace of clarity and purity."

(14) *Chang Shih-hsien:* The gall is the palace of clarity and purity; it does not accept anything dirty. It contains only three ko of essential sap.

Liao P'ing: The essential sap of the liver is stored in the gall. [Both liver and gall] master the blood. The two depots [liver and gall] are tied to each other; they constitute one entity. In this they resemble heart and lung.

(17) *Katō Bankei:* The *Ling-shu* has *tso-huan* 左環 ("winding to the left"). That is correct.

(19) *Li Chiung:* The epiglottis suppresses exhalation and inhalation whenever water and grains move down the throat.

(22) *Hsü Ta-ch'un:* The windpipe is the place through which the sounds leave [the body].

(1)–(23) *Ting Te-yung:* The measurements of the diameter [on the one side] and of the circumference of the intestines and of the stomach [on the other side] do not [in all cases] correspond to each other. When [the text] states: "The size of the stomach is one foot and five inches; its diameter is five inches," then the circumference is three times the diameter. The diameter of the small intestine is eight fen. Its correct size, then, should be two inches and four fen. Here [the text] speaks of [a circumference of] two and one half inches. That is [for the diameter a difference of] one third of a fen. The diameter of the returning intestine is one and one half inches. Its size, then, should be four inches five fen. Here [the text] speaks of [a circumference of] four inches. That is five fen too small. The wide intestine has a diameter of two and one half inches. Its size, then, should be seven inches five fen. Here [the text] speaks of [a circumference of] eight inches. That is five fen too many. [If one works with] pecks, pints, inches, and feet, one must first establish [the standard length of] a foot with respect to [the specific person to be measured]. Only then [can] one construct the respective pints, pecks, and weights. They all must be defined on the basis of the respective person's

individually standardized inch. With the foot [defined], one constructs a peck. A peck is one foot wide at its face and seven inches wide at its bottom; its height is four inches and [the walls are] all three fen thick. It can hold ten pints. A piece of wood the size of one finger weighs one *liang* if its length is exactly one inch. Sixteen liang constitute one catty. This is how to construct inch, foot, pint, and peck, all standardized according to the individual body, as measurements reflecting the patterns of weight and extension of man's intestines and stomach.

Hua Shou: The entire contents of this paragraph can [also] be found in paragraphs 31 and 32 of the *Ling-shu*. Yüeh-jen has brought them together into one paragraph. He has added a section on the weight, the capacity, and the contents of the five depots. I believe that the repetitions in [what is said] earlier and later [in this paragraph] are of no harm—they are [like] repeated injunctions. But the figures given on the receptive capacity [of the individual palaces given here in the *Nan-ching* and given in the *Ling-shu*] do not all agree with each other. Because they do not touch the general meaning, I have kept them [as is] for the time being until someone who knows better [can correct them].

Hsü Ta-ch'un: The paragraphs "Ch'ang wei" 腸胃 and "P'ing-jen chüeh ku" 平人絕穀 of the *Ling*[*-shu*] discuss the size and the extension of the intestines and of the stomach in the same terms as the text here. But as far as the weight of the depots and palaces is concerned, the "Ch'ang wei" paragraph of the *Ling*[*-shu*] has only [the data] that the tongue weighs ten liang and that the throat-gate weighs ten liang. [I] do not know the source for all the other [data]. Also, the text of the [*Ling-shu*] *ching* does not contain any [information] on the amounts of essential sap contained in the depots and palaces. [I] do not know whether there was another [source] that could have provided [these data]. It may well be that two scriptures existed originally, of which only fragments are extant.

Katō Bankei: This [difficult issue] corresponds to the text of the *Ling-shu* treatise "Chüeh ku" 絕穀. Its major message is that the three pecks and five pints of water and grains held by the stomach, if consumed by a person on a normal day as his amount of food, are sufficient to nourish the depots and palaces. If [one consumes] more or less, that will not only be harmful to the harmonious balance of one's influences but can also lead to illness. The large and the small

intestines as well as the wide intestine all receive unclean refuse. Their function is to transmit and quickly excrete. This treatise has been compiled as the basis for [the argument of the following difficult issue—namely,] that one must die if one's [consumption of] grains is interrupted for seven days. The 109 characters from "the liver weighs ..." on cannot be found in the *Ling-shu*. [Although] they appear in this treatise, I suspect they are not the words of Pien Ch'io. Why do I say so? In the preceding [difficult issue], it was said that the liver has two lobes. Here [the text] speaks of seven lobes. According to the *Ling-shu*, the large and the small intestines wind in left turns; here [the text] says: "The large intestine turns to the right." Furthermore, the amounts given for the intestines and the stomach in this treatise are repeated in its earlier and later sections. The 99 characters from "The mouth is ... wide" on are quoted from the treatise "Ch'ang wei" [of the *Ling-shu*] to follow [the data provided on] the bladder. That is a gross misinterpretation of the meaning implied in the *Ling-shu*. Hence I have developed some doubts. However, throughout the ages, famous physicians, in discussing the appearance of the depots, have relied on [the data offered] here. Also, the origin [of these data] is already quite old. Hence for the time being I write [the text of this difficult issue as is] until someone knows better.

NOTES

1. *Ta* 大 ("size") refers to the circumference of the stomach and, later, of the intestines. Similarly, sentence 10 speaks of *pien kuang* 扁廣 ("flat width"), which may refer to the width that is measured if one cuts the stomach or the intestines open and spreads them flat on a board. The term *pien* refers to a flat board.

2. The Chinese expressions *hsiao pan* 小半 and *ta pan* 大半 are rendered here as "one third" and "two thirds," respectively, following Yang's commentary on this sentence.

3. The origin and meaning of this concept of hairs on the heart are unknown.

4. The text of this difficult issue may be partially corrupt. It corresponds largely to the two *Ling-shu* treatises, "Ch'ang wei" 腸胃 and "P'ing-jen chüeh ku" 平人絕穀, which are, however, structured much more systematically than the present text. The account given here of the weight, capacity, and sizes of all the organs passed by food on its way through the body—from

the lips to the rectum—is difficult to define with respect to its age. It could be knowledge accumulated in centuries B.C. and adopted by the *Nan-ching* from the *Nei-ching*. Until the appearance of better evidence, however, we cannot discard the possibility that these measurements were introduced into Chinese medicine by the *Nan-ching* itself—possibly as a result of the interest in anatomy, which is documented from the time of Wang Mang 王莽 in the first century A.D.—whence they found their way into the *T'ai-su* and *Ling-shu* editions of the *Nei-ching*. Although only a handful of dissections are recorded in Chinese historical sources prior to the nineteenth century, an interest in the concrete structure of the organism—and discussions on many related topics—had long preceded the arrival of Western medicine. For reasons not yet understood, the questions raised in this regard were approached almost exclusively by means of speculation and logic (rather than by concrete examination of the body itself) until Wang Ch'ing-jen 王清任 (1768–1831), the author of the *I-lin kai-ts'o* 醫林改錯, propagated the maxim that an understanding of functions is impossible without a knowledge of tangible structures. Wang Ch'ing-jen devoted his adult life to anatomical studies, but the stimulus which might have resulted from his published work was, of course, undercut by Western medical knowledge, with its emphasis on anatomical pathology. For understandable, defensive (albeit historically incorrect) reasons, this emphasis compelled conservative advocates of a Chinese medicine to deny any such developments in traditional Chinese medicine and to claim that such knowledge was not needed.

5. The foot-minor-yang conduit is associated with the gall, which is the palace matched with the liver.

6. In general, seven is associated with heaven, with the South and with full yang, not with minor-yang. In a personal communication, Dr. Yamada Keiji suggested regarding the character *tz'u* 次 ("rank") as a mistake for *su* 宿 ("to stop"). In this case, the sentence would read: "The minor-yang [conduit] stops [in the liver] seven times. Hence [the liver] has seven lobes."

7. A T'ang commentary on the *Shih-chi* 史記, written by Chang Shou-chieh 張守節.

8. Liao P'ing suggested exchanging the names for gall and outer kidney. See his comments on difficult issues 35 and 36.

THE FORTY-THIRD DIFFICULT ISSUE

四十三難曰(一)人不食飲七日而死者何也(二)然人胃中常有留穀二斗水一斗五升故平人日再至圊一行二升半日中五升七日五七三斗五升而水穀盡矣故平人不食飲七日而死者水穀津液俱盡即死矣

The forty-third difficult issue: (1) When someone does not eat or drink, that person will die after seven days. Why is that so?

(2) It is like this. Under regular circumstances, one's stomach contains two pecks of grains and one peck and five pints of water. Hence a normal person will go to the latrine twice a day, each time passing two and a half pints. In the course of one day he passes five pints. In seven days—five times seven—[this adds up to] three pecks and five pints, [leading to] complete exhaustion of water and grains. Hence, when a normal person does not eat or drink for seven days and dies, death has come because his water, grains, and internal liquids have been exhausted completely.

COMMENTARIES

(1)–(2) *Ting Te-yung:* The influences that man receives from the grains nourish his spirit. When water and grains are exhausted, his spirit departs. Hence, enough grains maintain one's life; an interruption of [the supply of] grains leads to death.

Yang: Ching 圊 ("latrine") stands for *tz'u* 厠 ("privy").

Li Chiung: Man has no root or trunk; food and drink provide his existence. The stomach is the sea of water and grains; it serves as the receptacle for water and grains. Under regular circumstances it contains two pecks and five pints.

Hua Shou: This paragraph corresponds largely to the thirtieth treatise of the *Ling-shu*. When, in a normal person, the stomach is filled, the intestines are empty. When the intestines are filled, the stomach is empty. Because of these alternating states of being filled and being empty, the influences can move up and down, the [functions of the] body's five depots are arranged perfectly, the blood vessels are passable, and the essential spirit is settled down. Hence the essential influences of water and grains constitute the spirit. [The fact] that a

normal person dies if he does not eat or drink for seven days results from a complete exhaustion of water, grains, and internal liquids. Hence the saying: "When the water departs, the constructive [influences] will disperse; when the grains diminish, the protective [influences] will vanish. With the constructive [influences] dispersed and with the protective [influences] vanished, the spirit has nothing to lean on." That is [what is] meant here.

Chang Shih-hsien: "A normal person" is a person without illness. Man needs water and grains to support his internal liquids, his [protective] influences, and his blood. When water and grains are exhausted, his internal liquids, his [protective] influences, and his blood will also become exhausted. Hence his existence will fade away. Mr. Ting has said: "The influences that man receives from the grains nourish his spirit. When water and grains are exhausted, his spirit departs." The [*Nei-*]*ching* states: "If one gets enough grains, one will prosper; if the [supply of] grains is cut off, one will perish." [Chang] Chung-ching 張仲景 says: "When water enters the conduits, blood will be generated. When grains enter the stomach, the vessel [transportation] paths will be passable." Hence one must nourish the blood and one must provide warmth to the protective [influences]. When they are provided with warmth, the protective and the constructive [influences] will proceed [through the body] and the heavenly mandate [of life] will persist continuously.

Hsü Ta-ch'un: This section [corresponds exactly] to the questions and answers in the treatise "P'ing-jen chüeh-ku" 平人絕穀 of the *Ling-shu*; not a single word has been changed. No explanation whatsoever is provided. Also, the text of the [*Nei-*]*ching* has, in addition [to what is quoted here], a number of words discussing depletion and repletion in the intestines and in the stomach. Preceding this section they are highly meaningful. Here they have been left out; that is a sign of great ignorance.

Katō Bankei: [The statement] that one will die if [one's consumption of] grains is interrupted for seven days is based on two visits to the latrine per day, with two and a half pints passed each time. Hence, [seven days] are set as limit. However, human hearts are as [different as are human] faces. Similarly, the transmission and transformation [of food] in the intestines and in the stomach differ [from person to person]. Thus, when people go to the latrine, some may do so once a day, others twice or three times. Or in two days, some may go once,

others may go twice or three times. No fixed standards can be determined here. Hence [the text] makes the general statement: "Death has come because water, grains, and internal liquids have been exhausted completely." Thus, one should not just pay attention to one sentence only of this difficult issue. When [the text] speaks of "seven days," this is also based on two visits to the latrine per day. There is no reason to adhere to this number of days too closely. The reader must think it all over. The wording here is slightly different from that of the *Ling-shu* treatise "[P'ing-jen] chüeh-ku," 平人絕穀 but the meaning is entirely the same.

Liao P'ing: Why would [the authors of the *Nan-ching*] waste their writing materials on issues such as the present one? Because they wished to come up with eighty-one treatises. Even under hard bargaining, more than half [of the eighty-one treatises of the *Nan-ching*] are of this character.

THE FORTY-FOURTH DIFFICULT ISSUE

四十四難曰(一)七衝門何在(二)然脣爲飛門(三)齒爲戶門(四)會厭爲吸門(五)胃爲賁門(六)太倉下口爲幽門(七)大腸小腸會爲闌門(八)下極爲魄門(九)故曰七衝門也

The forty-fourth difficult issue: (1) The seven through-gates, where are they located?

(2) It is like this. The lips constitute the flying gate. (3) The teeth constitute the door-gate. (4) The epiglottis constitutes the inhalation-gate. (5) The stomach constitutes the strong gate. (6) The lower opening of the great granary constitutes the dark gate. (7) Where the large and small intestines meet is the screen-gate. (8) The lower end is the *p'o*-gate. (9) Hence one speaks of seven through-gates.

COMMENTARIES

(1)–(9) *Ting Te-yung:* The [*Nan-*]*ching* states: "The lips constitute the flying gate"; it does so in order to illustrate the meaning of movement. [It states] "the teeth constitute the door-gate" because [the teeth] represent the bolt with which one opens and closes [a door]. The five kinds of grain enter here to become crushed, and then leave again. "The epiglottis constitutes the inhalation-gate" because it suppresses exhalation and inhalation whenever the throat moves water and grains down. "The stomach constitutes the strong gate" because the stomach is also called a "hero of tiger-like strength" in order to convey the image of enclosure and penetration. Hence it is called "strong gate." Furthermore, *wei* 胃 ("stomach") stands for *wei* 圍 ("enclosure"). It masters the storage of grains. Hence it is also called "great granary." The lower opening of the great granary is the opening [leading into the] intestines. [The *Nan-ching* states further:] "Where the large and small intestines meet is the screen-gate." *Hui* 會 ("to meet") stands for *ho* 合 ("to join"). The place where the large and the small intestines join is [the location] where water and grains are separated [to be transformed into] essence and blood; each has its destination to move toward. Hence [the *Nan-ching*] speaks of a "screen-gate." [Finally, the text states:] "The lower end is the *p'o*-

gate." The large intestine is the palace of the lung. It stores the *p'o*. The lower [section] of the large intestine is called "rectum-gate"; another name is "*p'o*-gate."

Yang: Man has seven orifices. These are the gates of the five depots. They all leave through the face. The seven through-gates referred to here are also exits of the depots and palaces. They appear both internally and externally. The flying gate is the exit of the influences of the spleen. The spleen controls the lips as its flying gate. *Fei* 飛 ("to fly") stands for *tung* 動 ("to move"). That is to say, the lips receive the water and the grains. They move and transmit them into the interior [of the body. The statement] "the teeth constitute the door-gate" [implies the following]: Mouth and teeth are the exit of the influences of the heart. In the heart [these influences] constitute the mind; when they leave through the mouth they constitute one's language. Hence the teeth constitute the door-gate of the heart. The designation [door-gate] refers also to their function of crushing the five grains and transmitting them into the mouth. [The statement] "the epiglottis constitutes the inhalation-gate" [refers to the following]: The epiglottis is the gate of the sounds emitted by the five depots. Hence [the text] states: "The epiglottis is the inhalation-gate." [The statement] "the stomach constitutes the strong gate" [refers to the following]: *Pen* 賁 ("strong") stands for *ke* 膈 ("diaphragm"). [The strong gate] is the exit of the influences of the stomach. The stomach emits the influences of the grains and transmits them to the lung. The lung is located above the diaphragm. Hence the stomach is considered to be the strong gate. [The statement] "the lower opening of the great granary constitutes the dark gate" [refers to the following: The dark gate] is the exit of the influences of the kidneys. The "great granary" is the stomach. The lower opening of the stomach is located three inches above[1] the navel. That is a dark and hidden location. Hence it is called "dark gate." [The statement] "where the large and small intestines meet is the screen-gate," [refers to the following]: "Screen-gate" carries the meaning of *i* 遺 ("to hand down") and *shih* 失 ("to lose"). That is to say, the [contents of the] large and small intestines are drained into the wide intestine. The wide intestine receives, transmits, and emits what [is sent to it]. That is the idea of "to hand down" and "to lose." Hence [the text] speaks of a "screen-gate." [The statement] "the lower end is the *p'o*-gate" [refers to the following]: The *p'o*-gate is the rectum-gate at the lowest

end [of the body]. The influences of the lung move upward and pass through the windpipe; when they move downward they pass through the rectum-gate, which is the exit of the influences of the lung. The lung stores the *p'o*. *Ch'ung* 衝 ("through") stands for *t'ung* 通 ("to pass through") and for *ch'u* 出 ("to exit"). That is to say, these [gates] are locations through which the influences of the depots and palaces exit.

(1) *Hua Shou: Ch'ung* 衝 stands for *ch'ung-yao* 衝要 ("important intersection").

Chang Shih-hsien: Ch'ung 衝 ("through") stands for *t'ung* 通 ("to pass through"). These [gates] are important locations. Things enter the [body] from above and leave it from below; [the body] opens and closes at specific times. Hence one calls these [openings] "gates."

Liao P'ing: If we examine [this book] closely, all the difficult issues that are not based directly on quotations from the text of the [*Nei-*] *ching* commit hundreds of errors, trumping up false doctrines. They have absolutely no meaning. In general, this book has been compiled with the special intention of [introducing the doctrine of] the two inch[-sections]. Whenever it deals with the diagnostic patterns reflected at the two inch[-sections], one should pay attention. All the remaining strange talk was supposed to demonstrate [that the author of the *Nan-ching*] was a learned and accomplished [scholar].

(2) *Chang Shih-hsien: Fei* 飛 ("flying") stands for *tung* 動 ("to move"). The movement of the lips resembles the flying of some being.

Yeh Lin: Fei 飛 ("flying") was used in antiquity for *fei* 扉 ("door-leaf"). *Fei* 扉 stands for *hu-shan* 戶扇 ("door-leaf"). [The term is used here] because the teeth constitute the door-gate and the lips are the door-leaves. Hence they are called *fei-men* 扉門. In the treatise "Yu wei wu yen"[2] 憂恚無言 of the *Ling-shu*, it is stated: "The lips are the door-leaves (*shan* 扇) of the sounds." That is [what is] meant here.

(3) *Chang Shih-hsien:* A "door" is a gate with but one wing. Large items cannot enter [the body] directly; they must be crushed by the teeth. Only then can they enter.

(4) *Hua Shou: Hui-yen* 會厭 ("epiglottis") refers to [the location] where the *yen* 咽 and the *i* 嗌 throats join (*hui* 會) each other. *Yen* 厭 ("to cover") stands for *yen* 掩 ("to conceal"). That is to say, whenever some item is swallowed, [the epiglottis] covers the windpipe lest food is mistakenly sent into it, blocking the moving in and out of the breathing influences.

Chang Shih-hsien: The epiglottis is the place where the *yen* 咽 and the *i* 嗌 throats join each other.[3]

(5) *Yeh Lin:* The stomach can collect things like a granary. Hence it is called "great granary." *Pen* 賁 ("strong") is equivalent to *p'en* 奔 ("hasty"). The *pen*-gate is located at the upper opening of the stomach. That is to say, when things enter the stomach, they hastily move downward into the great granary.

(6) *Yeh Lin:* The lower opening of the stomach is the place where [the stomach] is linked to the small intestine. It is called "dark gate" because that is a deep and hidden location. It is very far away from the upper and lower points of exit and entry [of the body].

(7) *Chang Shih-hsien: Lan* 闌 ("screen") stands for *che-lan* 遮闌 ("to fence off"). Where the large and the small intestines meet, the clear is separated from the turbid. The dregs and the unclean [portions] enter the large intestine. The water and the clear liquids flow into the bladder. Hence [the designation "screen-gate"] draws on the meaning "to fence off" [of the word *lan*].

(8) *Hsü Ta-ch'un:* When drinks and food reach here, their essence and splendor has already left them. All that remains is their material appearance. Hence when [the rectum-gate] is called *p'o*-gate, this is to express [the meaning of] *kuei-men* 鬼門 ("demons' gate"). Also, the lung harbors the *p'o*. The rectum is tied to the large intestine which, in turn, is associated with the lung as an outside [palace] to an inside [depot]. Hence [the rectum] is called "*p'o*-gate."

Yeh Lin: [The term] *p'o* 魄 was used in ancient times for *p'o* 粕 ("dregs"). In the treatise "T'ien tao" 天道 of Chuang-tzu it is said: "This is nothing but refuse and dregs of the people in antiquity" (*ku-jen chih ts'ao-p'o i-fu* 古人之糟粕已夫). That is to say, when food and drink have reached here, their essence and splendor have already left them. All that remains are the refuse and dregs of their material appearance.

(9) *Chang Shih-hsien:* These seven gates are the palaces which are opened or closed [to control]—as important intersections—the passage of water and grains. Hence they are called the "seven through-gates."

(1)–(9) *Hsü Ta-ch'un:* I do not know the source of this paragraph.

Katō Bankei: The strong, the dark, the screen-, and the *p'o*-gates, these four are mentioned in various treatises of the *Nei-ching*. But they are not brought together [in a single discourse] there. The flying-,

the door-, and the inhalation-gates—these three cannot be found in the ancient texts and are named only in the present treatise for reasons we do not know. The so-called seven through[-gates] are gates through which the water and the grains are taken in and emitted. From the flying gate to the strong gate they master intake; from the dark gate to the *p'o*-gate they master emission. If the four gates of the upper section of the path [of food through the body] lose their functions, choking, returning stomach,[4] vomiting, and heartburn are all illnesses resulting from the individual sections [that should be closed by said gates]. When the lower three gates discontinue their services, this results in diarrhea, constipation, loss or retention of urine, hemorrhoids, and wasting away.[5]

(9) *Liao P'ing:* It would be correct to speak of "seven gates." The character *ch'ung* 衝 ("through") is quite incomprehensible.

Notes

1. Some editions have "below."

2. The text has "Yu huan 患 wu yen." That must be an error in writing.

3. *Yen* 咽 may refer here to the esophagus; *i* 嗌 may refer here to the windpipe. Both terms are usually used interchangeably.

4. The term "returning stomach" indicates that the stomach returns the food without digesting it. The Chinese expression is written here with a rather unusual character, *fan* 飜 ("to return"). Other characters used more commonly are *fan* 疲 and *fan* 反.

5. The term *t'o* 脫 conveys several meanings. It could refer, as in my rendering, to a wasting away as a result, for instance, of continuing diarrhea. It is also used to indicate a prolapse of the rectum. The term *t'o-kang-chih* 脫肛痔 refers to hemorrhoids resulting from a prolapse of the rectum.

THE FORTY-FIFTH DIFFICULT ISSUE

四十五難曰(一)經言八會者何也(二)然府會太倉(三)藏會季脇(四)筋會陽陵泉(五)髓會絕骨(六)血會鬲俞(七)骨會大杼(八)脈會太淵(九)氣會三焦外一筋直兩乳內也(十)熱病在內者取其會之氣穴也

The forty-fifth difficult issue: (1) The scripture speaks of eight gathering-points; what are they?

(2) It is like this. The [influences of the] palaces gather at the *t'ai-ts'ang* [hole]. (3) The [influences of the] depots gather at the *chi-hsieh* [hole]. (4) The [influences of the] muscles gather at the *yang-ling-ch'üan* [hole]. (5) The [influences of the] bone marrow gather at the *chüeh-ku* [hole]. (6) The [influences of the] blood gather at the *ke-shu* [hole]. (7) The [influences of the] bones gather at the *ta-shu* [hole]. (8) The [influences of the] vessels gather at the *t'ai-yüan* [hole]. (9) The [protective] influences gather in the Triple Burner, that is, in one muscle exactly between the two breasts at the outside [of the body].[1] (10) Whenever an illness due to [influences of] heat is present inside [the body, one should] select [for treatment] the respective holes where the influences [of the affected entity] gather.[2]

COMMENTARIES

(1) *Chang Shih-hsien: Hui* 會 ("to gather") stands for *chü-hui* 聚會 ("to gather together").

Hsü Ta-ch'un: Hui 會 ("to gather") stands for *chü* 聚 ("to come together"). This refers to the eight holes where the influences gather together.

Liao P'ing: This difficult issue is probably based on the one sentence [in the *Nei-ching*] that the vessels meet at the *t'ai-yüan* 太淵 [hole]. But it is unclear how the present sentence could be formulated. The following [sentences] are even less founded [in any *Nei-ching* statement].

(2) *Ting Te-yung:* "The [influences of the] palaces gather at the *t'ai-ts'ang* ("great granary")" refers to the stomach. The hole [to be used for treatment] is the *chung-kuan* 中脘 [hole].

Yü Shu: The *t'ai-ts'ang* [hole] is located in front of the heart, four

inches below the *chiu-wei* 鳩尾 [hole]. It is the gathering-point of the foot-yang-brilliance vessel of the stomach, of the hand-great-yang vessel of the small intestine, of the hand-minor-yang vessel of the Triple Burner, and of the controller vessel. Its original name is *chung-kuan* 中脘. Here it is called *t'ai-ts'ang*. It is the place where [the influences of] the stomach are accumulated. The stomach transforms [food and drink into] influences and nourishes the six palaces. Hence [the text] speaks of a "gathering-point."

Hua Shou: Another name for *t'ai-ts'ang* is *chung-kuan*. It is located four inches above the navel. The six palaces receive their provisions from the stomach. Hence [the stomach] constitutes the gathering-point of the palaces.

Hsü Ta-ch'un: The *t'ai-ts'ang* [hole] belongs to the controller vessel.

Liao P'ing: The [term "gathering"] corresponds to the [term] "to gather" (*hui*) in the [expression] "to gather for an alliance" (*meng-hui* 盟會) that was in use during the Spring-and-Autumn period. One speaks of a "gathering" only if two or more people are involved. Also, each of them should come his own way. For instance, one does not speak of a gathering in the case of two related [phenomena], such as male and female spirits or constructive and protective influences. Also, if no movement is involved, one also does not speak of a gathering. Hence, in the present context the meaning of the term "gather" is obscure.

(3) *Ting Te-yung:* "The [influences of the] depots gather at the *chi-hsieh* ("youngest ribs"). *Chi-hsieh* is another name for the soft ribs. At their end is a hole called *chang-men* 章門; it is located on one level with the navel. This is the place where the [influences of the] spleen are accumulated. It is the gathering-point of the foot-ceasing-yin and [foot-]minor-yang [conduits]. Hence [the text] states: "The [influences of the] depots gather at the youngest ribs."

Yü Shu: This is the *chang-men* hole. It is the place where the [influences of the] spleen are accumulated. It is located exactly at the end of the youngest ribs, on one level with the navel. [To locate this hole, have the patient] lie on his side, [ask him] to pull up [his] upper leg and to extend [his] lower leg. Then you will find it next to his arm [as it is stretched down along his side]. It is the gathering-point of the foot-ceasing-yin and [foot-]minor-yang [conduits].

Hua Shou: The five depots receive their provisions from the spleen. Hence [the spleen] constitutes the gathering-point of the depots.

Hsü Ta-ch'un: The *chi-hsieh* [hole] belongs to the foot-ceasing-yin [vessel].

(4) *Ting Te-yung: Yang-ling-ch'üan* is the name of a hole. It is located one inch below[3] the knee at the outer angle.

Yü Shu: The *yang-ling-ch'üan* hole is located in the center of the bend below the knee. It is the place where the influences of the foot-minor-yang vessel [which is associated with] the gall are emitted.

Hua Shou: The muscles [associated with the] foot-minor-yang [vessel] are tied at the outer angle of the knee. That is the *yang-ling-ch'üan.* It is located in the bend at the outer angle one inch below the knee. Also, the gall and the liver constitute one pair. The liver is associated with the muscles. Hence [the yang-ling-ch'üan] is the gathering-point of the muscles.

Chang Shih-hsien: Yang-ling-ch'üan is the name of a hole of the foot-minor-yang [conduit]. It is located one inch below the knee in the bend at the outer angle. It is the place where all the muscles come together. Also, the lung is responsible for the muscles. The minor-yang [palace] is the palace of the liver. Hence all the muscles gather at the yang-ling-ch'üan.

Hsü Ta-ch'un: The *yang-ling-ch'üan* [hole] belongs to the foot-minor-yang [vessel].

(5) *Ting Te-yung:* "The [influences of the] bone marrow gather at the *chüeh-ku.*" [*Chüeh-ku*] is the name of a bone. This hole is located four inches above[4] the outer ankle. It is the *yang-fu* hole.

Yü Shu: The *chüeh-ku* is the *yang-fu* 陽輔 hole. It too is a location where influences of the foot-minor-yang vessel leave [the organism].

Hua Shou: All marrow is associated with the bones. Hence this is the gathering-point of the marrow.... Mr. Ch'en from Ssu-ming states: The marrow is associated with the kidneys; the kidneys are responsible for the bones. They have nothing to do with the foot-minor-yang [conduit]. The brain is the "sea of marrow." The brain has the *chen-ku* 枕骨 hole. [The marrow], hence, should meet at the *chen-ku* [hole. The reference here to] the *chüeh-ku* [hole] is a mistake.

Hsü Ta-ch'un: The *chüeh-ku* [hole] belongs to the foot-minor-yang [vessel]. It is the *hsüan-chung* 懸鐘 hole, which is located four inches above the outer ankle. In the treatise "Ching-mai" 經脈 of the *Ling* [*-shu*], it is stated in a discussion of the foot-minor-yang vessel: "It masters the bones. Now, because all marrow is associated with the bones, this is the gathering-point of the marrow."

Yeh Lin: The *chüeh-ku* [bone] is the *chen-ku* [bone—i.e., the back of the skull]. The name [of the hole] is the *yü-chen* 玉枕 hole. It is located behind the *lo-ch'üeh* 絡卻 [hole] at a distance of one inch five fen, based on an individually standardized inch. It is located one inch three fen to the side of the *nao-hu* 腦戶 [hole]. The character *chüeh* 絕 may be an error resulting from careless [copying].

(6) *Ting Te-yung:* "The [influences of the] blood gather at the *ke-shu.*" [*Ke-shu*] is the name for holes located on both sides below the seventh vertebra. The distance [from the spinal column] is on both [sides] one inch and five fen on the basis of an individually standardized inch.

Yü Shu: The two *ke-shu* holes are located on both sides of the spinal bone, one inch and five fen below the seventh vertebra. They are the locations where the influences of the foot-great-yang vessel [which is associated with] the bladder are emitted.

Hua Shou: Mr. Ch'en from Ssu-ming states: The blood is ruled by the heart and it is stored by the liver. The *ke-shu* [holes] are located on both sides of the seventh vertebra. Above it is the transportation [point] associated with the heart; below it is the transportation [point] associated with the liver. Hence it constitutes the gathering-point of the blood.

Chang Shih-hsien: "The gathering-point of the blood" refers to the blood of the entire body. *Ke-shu* is the name of holes which are located at a distance of one inch and five fen on both sides of the spine below the seventh vertebra. The blood of all the conduits moves from the diaphragm (*ke-mo* 膈膜) upward and downward. The heart generates the blood and the liver stores the blood. The heart is located above the diaphragm; the liver is located below the diaphragm. [The blood] travels through the diaphragm. Hence the "diaphragm-transportation" [hole—i.e., the ke-shu] is the gathering-point of the blood.

Hsü Ta-ch'un: The *ke-shu* [holes] belong to the foot-great-yang [vessel].... They are locations in the central section of the [Triple] Burner where the essence is transformed into blood. Hence they are the gathering-points of the blood.

(7) *Ting Te-yung:* "The [influences of the] bones meet at the *ta-shu.*" [*Ta-shu*] is the name of holes located behind the neck on both sides of the first vertebra at a distance of one inch five fen each, on the basis of an individually standardized inch.

Yü Shu: The *ta-shu* too is a location where influences of the foot-great-yang vessel are emitted.

Hua Shou: Mr. Ch'en from Ssu-ming states: The bones are nourished by the marrow. The marrow flows downward from the brain into the *ta-shu* [hole]. From the *ta-shu* [hole] it leaks into the backbone below the heart down to the tail [bone, whence] it leaks into all the bones and joints. Hence all the influences of the bones gather here.

Chang Shih-hsien: "Bones" refers to the bones of the entire body. *Ta-shu* is the name of holes located behind the neck on both sides of the first vertebra at a distance of one inch five fen. The framework of all bones has its origin here; branches develop downward. Hence the ta-shu is the gathering-point of the bones.

Hsü Ta-ch'un: The *ta-shu* [holes] belong to the foot-great-yang [vessel]. In the treatise "Hai-lun" of the Ling[-*shu*] it is stated: "The throughway-vessel is the sea of the twelve conduits; its transportation [hole] is the *ta-shu* [hole]." In the treatise "Tung-shu" it is stated: "The through-way vessel and the great network[-vessel] of the minor-yin emerge from below the kidneys." Now, the kidneys master the bones, and the bladder is linked to the kidneys. Hence [the ta-shu hole] is the gathering-point of the bones.

Ting Chin: The *ta-shu* is a hole of the supervisor vessel. The bones of shoulder and spine meet here. Hence [the text] calls it the gathering-point of the bones.

(8) *Ting Te-ying:* "The [influences of the] vessels meet at the *t'ai-yüan* [hole]." [This hole] is located at the right [hand] in the inch-interior [section] below the fish-line.

Yü Shu: The *t'ai-yüan* [hole] is located at the hand in the fish-line where a movement in the vessel can be felt by one's hand. It is a location where the influences of the hand-great-yin conduit are emitted.

Hsü Ta-ch'un: The *t'ai-yüan* [hole] belongs to the hand-great-yin [vessel]; it is located in the bend behind the palm. It is the inch-opening. The lung [resembles] a court that is visited by all vessels. Hence [the t'ai-yüan hole] is the gathering-point of all vessels. The meaning of this [statement] is discussed in detail as the first difficult issue.

Liao P'ing: The vessels cannot gather at the *t'ai-yüan* [hole] because the vessels cannot move from one place to another. The constructive

and the protective [influences] circulate [through the organism]; in their case one may speak of a "gathering."

(9) *Ting Te-yung:* "The influences gather in the Triple Burner, that is, in one muscle exactly between the two breasts at the outside of the body" refers to the *tan-chung* hole.

Li Chiung: The upper [section of the Triple] Burner is located below the heart; it extends to the upper opening of the stomach. It is treated at the *tan-chung*, which is located one inch six fen below the *yü-t'ang* 玉堂, exactly in the hollow where the two breasts meet. "The muscles outside [of the Triple Burner] right between the two breasts" refers to the tan-chung hole.

Hua Shou: Hsieh Chin-sun states: "*San chiao* 三焦 ("Triple Burner") should be *shang-chiao* 上焦 ("upper section of the Triple Burner")."

Chang Shih-hsien: "Triple Burner" stands for the upper, central, and lower [sections of the Triple] Burner. Between the two breasts is the *tan-chung* hole. The tan-chung is the upper [section of the Triple] Burner; the *chung-kuan* 中脘 is the central [section of the Triple] Burner; the *ch'i-hai* 氣海 ("sea of influences") is the lower [section of the Triple] Burner. "Outside" refers to the entire conduit from below the ch'i-hai directly upward to in between the two breasts.

Hsü Ta-ch'un: "Outside of the Triple Burner" means "outside of the Burner's membrane (*chiao-mo* 焦膜)". "Between the two breasts" refers to the location in the middle between the two breasts where the controller vessel passes through. This is the *tan-chung* hole. In the treatise "Ching-mai" 經脈 of the *Ling*[*-shu* it is stated:] "The hand-minor-yang vessel masters the [protective] influences." Furthermore, in the [treatise] "Hai-lun" 海論 it is stated: "The *tan-chung* is the sea of the [protective] influences. Hence it is the gathering-point of the [protective] influences."

Liao P'ing: In the text of the [*Nei-*]*ching* it is stated clearly that the Triple Burner is the place where the original and true [influences] pass through and gather. The present book changes this and states: "The influences gather in the Triple Burner." I do not know what that means.

(10) *Yang:* Man's depots, palaces, muscles, bones, marrow, blood, vessels and influences, all these eight [entities] are associated with a specific hole that is the gathering-point [of their respective influences]. When an illness due to heat is present inside [the body],

one selects outside the appropriate hole where [the evil influences] gather in order to eliminate the illness.

Hsü Ta-ch'un: When an illness due to heat is present in the interior [of the body], evil influences have already deeply penetrated [the organism] and a superficial treatment is of no avail. One must take the location where these influences have gathered together as a starting point to attack and seize the evil. Only then can one eliminate the illness. "Where respective [influences] gather" means that in each case one should see [first] where the illness is located and [then] select the appropriate place for treatment.

Ting Chin: Whenever an illness [due to] heat is present inside [of the body, one should] take hold of the [protective] influences and of the blood where [the heat] has gathered and treat this location with needles. This is a reference to the *ch'i-men* 期門 hole. When Chang Chung-ching treated the minor-yang [conduits] because of the intrusion of heat into the blood chamber, he pricked the ch'i-men [hole. His approach] was based on the [statement made] here.

(1)–(10) *Hsü Ta-ch'un:* The "eight gathering-points" do not appear in the [*Nei-*]*ching*. But the meaning [of this difficult issue] has undoubtedly been derived from somewhere. These must be the words of an ancient scripture. Today no [such scripture] is extant to check [the origin of statements here].[5]

Notes

1. My rendering here corresponds to the interpretation of this sentence by a number of commentators who read it as ... *san chiao, wai* .... Others, including Hsü Ta-ch'un (see his comments below), have interpreted *san chiao wai* as "outside of the Triple Burner." Hsü Ta-ch'un appears to have preferred such an interpretation since, as a conservative commentator who gave priority to the sayings of the *Nei-ching*, he believed in a tangible quality of the Triple Burner (see also his comments on difficult issue 31, where he quotes the respective passage from the *Ling-shu*). The *Nan-ching* itself, in contrast, did not consider the Triple Burner to be a tangible entity; in difficult issue 38, it states: "It has a name but no form." Therefore, when the author(s) of the *Nan-ching* wrote here that "the [protective] influences gather in the Triple Burner," they must have seen the need to add an explanation to the effect that this statement refers to a specific location on the surface of the body. One may of course ask why, in sentence 9, in contrast to the preceding sentences, no specific hole was named in the first place.

2. In this difficult issue, a new concept is introduced that has, apparently, no parallel in the *Nei-ching*. The author presents the idea that each of the organism's functional systems (all the depots are seen here as constituting one functional system, and so are the palaces, the muscles, etc.) has one point where its influences accumulate and where, consequently, evil influences that have entered a particular system can be removed. The pattern of the "eight gathering-points" mentioned here constitutes one of two brief references by the *Nan-ching* to possibilities of needling the trunk without resorting to a needling of the circulating influences in the conduits (the second reference appears in difficult issue 67). In general, however, the *Nan-ching* stressed the needling of individual streams in the four extremities as an alternative to circuit-needling (see difficult issue 62 ff).

3. Li Chiung's edition has *shang* 上 ("above"). That must be a mistake.

4. Li Chiung's edition has *hsia* 下 ("below"). That, too, must be a mistake.

5. Liao P'ing could not agree with this opinion. He commented on this statement: "Hsü was wrong!"

THE FORTY-SIXTH DIFFICULT ISSUE

四十六難曰(一)老人臥而不寐少壯寐而不寤者何也(二)然經言少壯者血氣盛肌肉滑氣道通榮衛之行不失於常故晝日精夜不寤(三)老人血氣衰肌肉不滑榮衛之道澁故晝日不能精夜不得寐也(四)故知老人不得寐也

The forty-sixth difficult issue: (1) Old people lie down but do not sleep; young and vigorous [people] sleep and do not wake up. Why is that so?

(2) It is like this. The scripture states: Those who are young and vigorous have plenty of blood and influences. Their flesh is smooth. Their passageways for the influences are passable. Their constructive and protective [influences] proceed regularly without fail. Hence they are alert during the daytime and do not wake up during the nightime. (3) In old people blood and influences diminish. The flesh is no longer smooth. The passageways of the constructive and protective [influences] are rough. Hence they cannot be alert during the daytime, and they cannot find sleep at night. Hence one knows [the reason why] old people cannot find sleep.[1]

Commentaries

(1)–(3) *Ting Te-yung:* Heaven and earth communicate as opposites; sun and moon [go through periods of] brightness and darkness. Man's sleeping and being awake is closely tied to [these macrocosmic processes]. In those who are young and vigorous, the constructive and the protective [influences] are not yet damaged; hence [their states of] being awake and being asleep follow the course of heaven and earth, of yin and yang. Thus, they are alert and vigorous during the daytime, and they sleep during the nighttime. Those who are old are damaged and distressed. Hence they cannot be alert and vigorous during the daytime; [the flow of their] constructive and protective [influences] is rough and obstructed. Therefore, at night they cannot find sleep.

Yang: During the daytime, the protective influences proceed through the yang [sections]; the yang [sections] are the body.[2] During the

nighttime, they proceed through the yin [sections]. The yin [sections] constitute the interior of the abdomen. When man opens his eyes, the protective influences come out [of the abdomen] and he will be awake. When they enter [the abdomen] he will sleep. In those who are young, the protective influences proceed without fail. Hence during the daytime these [people] are settled and calm, and at night they find sound sleep. In old people, the protective influences—in leaving and entering [the abdomen]—do not correspond to the time [of the day]. Hence during the daytime [these old people] are not settled and calm, and during the nighttime they cannot find sleep. *Ching* 精 ("alert") stands for *ching* 靜 ("calm"); *ching* ("calm") means *an* 安 ("settled").

Hua Shou: [The fact that] old people are awake and cannot find sleep, and that young and strong people [can] sleep and do not wake up is related to repletion and depletion of the constructive and protective influences, [i.e.,] of blood and influences. [This paragraph] corresponds to the eighteenth treatise of the *Ling-shu.*

Chang Shih-hsien: The *Ling-shu* states: "Those above fifty are old; those above twenty are vigorous; those below eighteen are young." *Sheng* 盛 ("plenty") stands for *wang* 旺 ("flourishing"). *Ch'ang* ("regularly") stands for *ch'ang-tu* 常度 "regular degree". The yang rules the day; the yin rules the night. When the yang [influences] move, the yin [influences] rest. The movement [of the yang influences] is responsible for alertness; the resting [of the yang influences] is responsible for sleep. The [movement in the] vessels of man circulates—during one day and one night—fifty times through the body. During the daytime, the constructive and the protective [influences] proceed twenty-five times through the yang [sections of the organism]; during the nighttime they proceed twenty-five times through the yin [sections of the organism]. Young and vigorous people have plenty of constructive and protective [influences]; their flesh is smooth, their passageways for the blood and for the influences are passable; [their blood and their influences proceed] regularly without fail. In the morning, the yin [influences] withdraw and the yang influences come out. [Hence] during the daytime [these people] are alert and strong. When the sun goes down, the yang [influences] withdraw and the yin [sections] receive their influences. As a consequence [these people] fall asleep and do not wake up. In old people, this is reversed.

Hsü Ta-ch'un: The treatise "Ying wei sheng hui" 營衛生會 of the *Ling*[*-shu*] states: "The constructive and the protective [influences] proceed twenty-five times through the yang and twenty-five times through the yin [sections of the body]." At dawn, the yang [sections] receive the influences; at dusk, the yin [sections] receive the influences. This continues without end. That is [what is] meant here. *Ching* 精 ("alert") stands for *ching min pu chüan* 精敏不倦 ("alert and not tired").

(1)–(3) *Hsü Ta-ch'un:* This paragraph contains even more mistakes [than others]. The *Nan-ching* was basically [compiled in order to] explain the [meaning of the *Nei-*]*ching*. However, in the present [dialogue of] question and answer it merely transcribes the words of the treatise "Ying wei sheng hui" 營衛生會 of the *Ling* [*-shu*], and in changing a number of characters it creates many errors. The [*Nei-*] *ching* states: "The Yellow Emperor asked: 'Which influences cause old people not to close their eyes at night, and young and strong people not to close their eyes during the daytime?" The wording of that question is both simple and encompassing. When it says "not close their eyes during the daytime'" it implies that [young people] are alert during the daytime and sleep soundly during the nighttime. That is changed here [in the *Nan-ching*] to "sleep and do not awake." Apparently, day and night are not differentiated, and the language is muddled. Furthermore, the sentence "the passageways of the constructive and protective [influences] are rough" reads in the text of the [*Nei-*]*ching*: "The passageways of the influences are rough. The constructive influences are diminished and the protective influences attack the interior." Now, if there are only few constructive influences, the blood is diminished and the spirit, too, cannot be contained. When the protective influences attack the interior, one's influences are not plentiful and one's strength is easily exhausted. "Hence they are not alert during the daytime and they do not sleep during the nighttime." [All of this] is changed here to "the passageways of the constructive and protective [influences] are rough." That is quite unclear and does not elucidate anything. Also, [this wording] does not enable one to thoroughly investigate the meaning of the [*Nei-*] *ching*. Even the changing of a single character must lead to many errors. Therefore I do not explain this [paragraph].

Katō Bankei: This [difficult issue] appears to discuss the differences between old and young people concerning their being awake and

finding sleep during day and night. In fact, however, [this paragraph] elucidates that, as far as the amount of circulation of the constructive and protective [influences through the body] is concerned, old people have fewer [influences] and no longer reflect the [correct] amount [of circulation]. This meaning agrees with that of the treatise "[Ying wei] sheng hui" 營衛生會 of the *Ling-shu*; the question is raised here once more because in strong [people], the blood and the [protective] influences are normally plentiful, but when one reaches old age, the amount of blood and [protective] influences constantly present [in the body] is diminished. This is all the more true when [an old person] suffers from a disease. Consequently, in considering the [application of] drugs, one must differentiate [between old and young people]. Hence, if one compares the illnesses of old [people] with those of young and strong [people], although they may appear as repletion, they are still based on a depletion. An ordinary internal or external illness [of old people] may appear just like the illness of young and strong [people], but when it comes down to attack them and to fill [a depletion], one must be very careful. One cannot always apply the same treatment just because the illnesses appear to be the same. It is for this special reason that Pien Ch'io has raised this present issue.

Liao P'ing: That is a transcription of the old book; it is not an explanation of the meaning of the text. Mr. Huang K'un-tsai[3] 黃坤載 reveres [Yüeh-jen] as one of the four sages. How can one avoid a sigh!

Notes

1. On first glance, this difficult issue appears to convey a rather straightforward message. Yet some of the commentators felt the need for a theoretical underpinning of the insights offered, while the conservatives blamed the author(s) of the *Nan-ching* for having grossly misrepresented the corresponding text of the *Ling-shu*. Hsü Ta-ch'un's critique seems to be overdrawn. For comparison, the short *Nei-ching* passage is quoted here in full: "The Yellow Emperor said: 'Which influences cause old people not to sleep at night; which influences cause young and vigorous people not to sleep during the daytime?' Ch'i Po replied: 'The [protective] influences and the blood of vigorous [people] are plentiful; their flesh is smooth; their passageways of the influences are passable; their constructive and protective [influences] proceed regularly without fail. Hence they are alert during the daytime and they sleep

at night. In old people, influences and blood diminish. Their flesh dries out. The passageways of the influences are rough; the influences of the five depots clash against each other. Their constructive influences are diminished and the protective influences attack the interior. Hence they are not alert during the daytime and they do not sleep at night.'"

2. See difficult issue 1.

3. *Tzu* name of Huang Yüan-yü 黃元御, an author of numerous medical works dated between 1755 and 1760.

THE FORTY-SEVENTH DIFFICULT ISSUE

四十七難曰(一)人面獨能耐寒者何也(二)然人頭者諸陽之會也(三)諸陰脈皆至頸胸中而還(四)獨諸陽脈皆上至頭耳故令面耐寒也

The forty-seventh difficult issue: (1) Only man's face can stand cold. Why is that so?

(2) It is like this. Man's head is the meeting-point of all yang [vessels]. (3) All the yin vessels reach into neck and chest, from which they return. (4) Only all the yang vessels reach upward into the head. Hence they let the face endure cold.

COMMENTARIES

(1)–(4) *Ting Te-yung:* The ascending and descending of yin and yang [influences] between heaven and earth has a beginning and an end. The [ascending and descending of the] yang influences begins at [the solar term] "spring begins"; it ends with [the solar term] "winter begins." The [ascending and descending of the] yin influences begins at [the solar term] "autumn begins" and ends with [the solar term] "summer begins." The five [solar] terms "grain fills," "grain-in-ear," "summer solstice," "slight heat," and "great heat," [during which no yin influences are present,] correspond to the head. Hence only the face can stand cold. The five [solar] terms "little snow," "heavy snow," "winter solstice," "little cold," and "severe cold," [during which no yang influences are present,] correspond to man's feet. They cannot stand cold. That is [what is] meant here.

Yang: The statement "all the yin vessels reach into neck and chest, from which they return" may be based on [the assumption] that while all yang [vessels] meet in head and face, only a few yin [vessels] reach head and face. The [*Nei-*]*ching* states: "All 365 vessels meet in the eyes." If this is so, all the yin and yang vessels reach the face, and one cannot say that only the yang vessels reach head and face.

Hua Shou: The fourth treatise of the *Ling-shu* states: "[The Yellow Emperor asked Ch'i Po;] 'The head [and its] face, the form of the body, the bones, and the muscles are all closely tied to each other. In the same way, the blood is linked to the [protective] influences. When the weather is cold, the earth cracks open and ice appears. If, in such

[a situation], the cold appears suddenly, hands and feet are idle but the face does not need any clothing. How is that?' Ch'i Po replied: 'All the blood and all the [protective] influences of the twelve conduits and 365 network [vessels] ascend to the face and proceed through its orifices. The clear yang influences ascend to and proceed through the eyes and provide them with vision. The accompanying influences[1] move to the ears and cause them to hear. The ancestral influences ascend to and leave through the nose and cause it to perceive odors. The turbid influences[2] leave from the stomach; they move through lips and mouth and cause them to perceive the tastes. All the liquid influences ascend to and vaporize through the face. The [facial] skin is thick and its flesh is tough. Hence neither extreme heat nor severe cold can do harm to it.'" In my own opinion, the three yang [conduits] of the hands proceed from the hands upward to the head; the three yang [conduits] of the feet proceed from the head downward to the feet. The three yin [conduits] of the hands run from the abdomen to the hands; and the three yin [conduits] of the feet run from the feet into the abdomen. For this reason [the *Nan-ching* states] that all yin vessels reach into neck and chest, from which they return, while only all the yang vessels reach upward into the head.

Chang Shih-hsien: "All yang [vessels]" refers to the three yang [vessels] of the hands and feet. "All yin [vessels]" refers to the three yin [vessels] of the hands and feet. The three yin vessels of the hands reach from the chest to the hands; the three yin vessels of the feet [include, first,] the [foot-] great-yin [vessel], which starts from the end of the big toe, ascends to the diaphragm, continues on both sides of the throat, and links up with the base of the tongue. It dissipates below the tongue. [Second, there is] the [foot-]minor-yin [vessel], which starts from the end of the small toe, ascends from the kidneys, passes the liver and the diaphragm, enters the lung, and proceeds on both sides of the base of the tongue. [Third, there is] the [foot-] ceasing-yin [vessel], which starts from the thicket of hairs on the big toe, ascends through the ribs, and meets with the top of the head. The [*Nan-*]*ching* states: "All the vessels of the yin conduits reach into neck and chest, from which they return." Is that not in stark conflict with the [real courses of the] vessels of the yin conduits? The face constitutes the yang-in-yang. It is for this reason that it can stand cold! If the face, however, has an antipathy against cold, this is so because the great-yin [influences] do not gather in the head. Such [a condition] is called "yin abundance, yang depletion."

Hsü Ta-ch'un: In the treatise "Ni shun fei shou lun" 逆順肥瘦論 of the *Ling*[*-shu*], it is stated: "The three yin [conduits] of the hands proceed from the depots to the hands; the three yang [conduits] of the hands proceed from the hands to the head. The three yang [conduits] of the feet proceed from the head to the feet. The three yin [conduits] of the feet proceed from the feet to the abdomen." That is [what is] meant here.... This [dialogue of] question and answer is also based on the *Ling*[*-shu*] treatise "Hsieh-ch'i tsang fu ping hsing lun" 邪氣藏府病形論. The text of the *Nei-ching* states: "All the blood and all the [protective] influences of the twelve conduits and 365 network [vessels] ascend to the face and proceed through the orifices." It states further: "The [facial] skin is thick, and the [facial] flesh is tough. Hence neither extreme heat nor severe cold can do harm to it." That has been changed here [in the *Nan-ching*] to "the influences of all the yang conduits ascend to the head." This is, of course, based on the meaning of the treatise "Ni shun fei shou lun," [the words of which] have been moved here as an explanation. The underlying principle is very clear and to the point. In such instances, the [*Nan-ching*] and the text of the *Nei-ching* may follow different paths but their destinations are identical.

Liao P'ing: The [corresponding] text of the [*Nei-*]*ching* is clear and by no means obscure. Why should it be necessary to bring [this topic] up again? If difficult issues are formulated this way, it is not at all difficult to immediately understand hundreds or thousands of such paragraphs. This is all the more true if only eighty-one difficult issues are concerned!

NOTES

1. This may be the only reference in the *Nei-ching* to the concept of *pieh-ch'i* 別氣. The term has been interpreted by Chang Chieh-pin 張介賓 in his *Lei-ching* 類經 as "accompanying influences (*p'ang hsing chih ch'i* 旁行之氣) which move upward on both sides [of the body] to the ears." A rendering of *pieh-ch'i* as "lateral influences" would also be possible. The *Chung-kuo i-hsüeh ta-tz'u-tien* 中國醫學大辭典 states: "These are influences of the heart and of the kidneys which do not proceed to the eyes but leave elsewhere."

2. This is probably a reference to the turbid influences (*chuo-ch'i* 濁氣) generated in the stomach from the grains.

Chapter Four
On Illnesses

THE FORTY-EIGHTH DIFFICULT ISSUE

四十八難曰(一)人有三虛三實何謂也(二)然有脈之虛實有病之虛實有診之虛實(三)脈之虛實者濡者爲虛緊牢者爲實(四)病之虛實者出者爲虛入者爲實(五)言者爲虛不言者爲實(六)緩者爲虛急者爲實(七)診之虛實者濡者爲虛牢者爲實(八)癢者爲虛痛者爲實(九)外痛內快爲外實內虛內痛外快爲內實外虛(十)故曰虛實也

The forty-eighth difficult issue: (1) A person may have three [kinds of] depletion and three [kinds of] repletion. What does that mean?

(2) It is like this. The [movement in the] vessels may display depletion or repletion; the [course and the nature of an] illness may reveal depletion or repletion; and the examination [of the patient] may reveal depletion or repletion. (3) As for [the display of] depletion or repletion by the [movement in the] vessels, a soft [movement] indicates depletion, a tight and firm [movement] indicates repletion. (4) [There are three possibilities for a display of] depletion and repletion by the [course and nature of an] illness, [including the following]. If [the illness] moves toward the outside, that indicates a depletion; if it moves toward the interior, that marks a repletion. (5) If [the patient] speaks, that indicates a depletion; if he does not speak, that indicates a repletion. (6) If [the patient is] relaxed, that marks a depletion; if he is tense, that marks a repletion. (7) [There are four possibilities for a display of] depletion and repletion through an examination [of the patient]. If [by touching the patient one perceives] softness, that

marks a depletion; if [one perceives] firmness, that marks a repletion. (8) Itching marks a depletion; pain indicates repletion. (9) [If the patient feels] pain externally but is comfortable internally, that indicates repletion in the exterior [sections of the body and] a depletion in the interior; if he feels pain internally and is comfortable in the exterior [sections of the organism], that marks an internal repletion and an external depletion. (10) Hence one speaks of depletion and repletion.[1]

COMMENTARIES

(1) *Chang Shih-hsien: Hsü* 虛 ("depletion") stands for *k'ung-hsü* 空虛 ("empty"); that is, the proper influences are lost. *Shih* 實 ("repletion") stands for *ch'iang-shih* 强實 ("vigorous and full"); that is, evil influences are present in abundance.

Katō Bankei: In discussing the three depletions and the three repletions, the *Ling-shu* distinguishes between "abundance" and "weakness" of the year, "depletion" and "fullness" of the moon, and "to be in harmony" and "not to be in harmony" with time. In that way, the meaning of "three depletions" and "three repletions" was broad and far-reaching; it did not come close to the current pattern [of the *Nan-ching*]. Hence, this treatise has continued the terms but has revolutionized the pattern [for which they stand]. [Here,] the so-called three depletions and three repletions refer to the [movement in the] vessels, to [the course of an] illness, and to examination.

(2) *Liao P'ing:* Such a list is inappropriate. The [movement in the] vessels and the [course of an] illness can be perceived only through examination. It is impossible to designate the former two and the latter one with different names [as if they constituted a series of three].

(3) *Ting Te-yung:* [A movement in the] vessels that is slow and tender is [called] "soft." If one presses [the vessel] and if [its movement then] displays strength, it is [called] "firm" and "replete."

Yang: If one presses [the vessel] and [has a feeling] like touching a rope, that is called "tight."

Li Chiung: "Soft" indicates a yin [movement in the] vessels. Hence [the text] speaks of "depletion." "Tight" and "firm" indicate a yang [movement in the] vessels. Hence [the text] speaks of "repletion."

Chang Shih-hsien: "[Movement in the] vessels" refers to the [movement in the] vessels at the inch-, gate-, and foot-[sections] of both hands. If [that movement] is soft, the arrival of influences is insufficient. That marks a depletion. If [the movement] is tight and firm, the arrival of influences exceeds [its normal level]. That marks a repletion.

Hsü Ta-ch'un: Ju 濡 ("soft") stands for *jou-jo* 柔弱 ("soft"), *juan-chih* 軟滯 ("yielding"). The *Shang-han lun* 傷寒論 states: "A soft (*ju*) [movement in the vessels indicates] loss of blood." It states further: "A soft [movement in the vessels] indicates diminished protective influences." From these [quotations] one can see that a "soft" [movement in the vessels] is a sign for a depletion of both blood and [protective] influences. A stringy and stiff [movement in the vessels] is called "tight"; a hard and replete [movement] is called "firm."

(4) *Ting Te-yung:* Yin and yang [influences] master the [body's] internal and external [sections], respectively. Here, in case of an insufficiency of yang [influences], the yin [influences] leave [the interior sections of the body] and seize the [exterior section, which should be occupied by yang influences]. In the interior [section] only yin [influences] are present. Hence one knows that "if [the influences] move toward the outside, that marks a depletion [of yang influences]." In case of an insufficiency of yin [influences], the yang [influences] move in and seize the [interior section, which should be occupied by *yin* influences]. In the external [sections] only yang [influences] are present. Hence one knows that "if [the influences] move toward the interior [section of the organism], that indicates a repletion [of yang influences]."

Yang: ["A movement toward the outside indicates a depletion" refers to] many exhalations and few inhalations; ["a movement toward the interior indicates a repletion" refers to] many inhalations and few exhalations.

Hua Shou: "A movement toward the outside indicates a depletion" means that the body's five depots have developed an illness by themselves which proceeds outward from the interior. [Li] Tung-yüan calls such [a situation] "internal damages." "A movement toward the interior indicates a repletion" refers to a damage caused by the five evil [influences] from outside that moves toward the interior [sections of the organism]. [Li] Tung-yüan calls such [a situation] "external damages."

Chang Shih-hsien: Ch'u 出 ("move toward the outside") means that [something] comes from the interior and proceeds toward the exterior. *Ju* 入 ("move toward the interior") means that [something] comes from the exterior and proceeds toward the interior. "Moves toward the outside" means that the five [depots] in the interior [sections of the organism] have fallen ill by themselves and are depleted. "Moves toward the interior" means that the exterior [sections of the organism] have been harmed by evil influences and [suffer from] repletion.

Hsü Ta-ch'un: Ch'u 出 ("move toward the outside") means that the essential influences are drained toward the outside as, for instance, through sweating, vomiting, or diarrhea. All instances when something moves from inside toward outside are meant here. *Ju* 入 ("move toward the interior") means that external influences accumulate inside [the body]. These are, for instance, wind and cold which—after having been accepted [by the body]—are able to block [the passageways of] food and stools. All instances when something enters from outside are meant here.

Liao P'ing: The [terms] *ch'u* 出 ("move toward the outside") and *ju* 入 ("move toward the interior") refer, in the [*Nei-*]*ching*, to the courses of the conduits and network [-vessels] from the interior to the exterior [sections of the organism], and vice versa. There are many passages in the [*Nei-*]*ching* clearly elucidating the illnesses that belong [to each of these vessels proceeding toward the outside or toward the interior]. Why should one use these two characters [in the present context]? Hsü [Ta-ch'un's] words are equally farfetched.

(5) *Yang Hsüan-ts'ao:* The lung masters the sounds. When [its influences] enter the heart, they cause [a person] to speak. Hence one knows that "if [the patient] speaks, that indicates a depletion." The liver masters planning and considering; thus, when [its influences] enter the heart, one does not speak. That is a manifestation of a repletion evil.[2] Hence one knows that "if [the patient] does not speak, that indicates a repletion."

Yang K'ang-hou: When the influences of the depots are depleted, the essential influences are lost; as a result, the respective person will speak a lot. When the influences of the depots are replete, evil influences are present in abundance. Hence one is not willing to speak.

Hua Shou: "If he speaks, that indicates a depletion" means that the

body's five depots have fallen ill by themselves, not because of an external evil [influence]. Hence one remains alert and there is nothing that hinders one to speak. "If he does not speak, that indicates a repletion" means that evil influences depress a person internally. Hence he is confused and does not speak.

(6) *Ting Te-yung:* Yang [influences] are responsible for haste; yin [influences] are responsible for calmness. [Thus,] if yin [influences are present in abundance, the patient] is relaxed; if yang [influences are present in abundance, the patient] is tense. Hence one knows that a relaxed [state of the patient] indicates a depletion; a tense [state of the patient] indicates a repletion.

Yang: ["Relaxed"] refers to relaxed skin and flesh; ["tense" refers to] a full and tense skin.

Hua Shou: "Relaxation indicates a depletion." *Huan* 緩 ("relaxed") stands for *pu-chi* 不急 ("not speedy").[3] That is to say, what leaves from the interior outward proceeds slowly, step by step. These are not illnesses which complete their course in one morning and in one night. "Speed indicates a repletion" means that in case of an illness caused by being hit by wind, cold, warmth, or heat, one will die or recover within five or six days.

Hsü Ta-ch'un: Huan 緩 ("relaxed") means that the illness proceeds slowly. When the proper influences are lost and when the presence of evil influences is minimal, the illness penetrates deeper at a slow pace. *Chi* 急 ("speedy") means that the illness comes all of a sudden. When the proper influences have not yet leaked out [completely], and when evil influences are present in abundance, the illness will be fast.

(7) *Yang:* [In case of depletion] the skin is soft and relaxed. [In case of repletion] the skin is firm and vigorous.

Hua Shou: Chen 診 ("examination") includes *an* 按 ("pressing") and *hou* 候 ("checking for symptoms"). To press someone externally and recognize his [condition] is not the "examination" [implied by] the [term] *chen mai* 診脈 ("examination of the movement in the vessels").

Chang Shih-hsien: Chen 診 ("examination") stands for *shih-yen* 視驗 ("inspection"). That is an all-encompassing designation for the examination of an illness by means of observation, listening/smelling, asking the patient questions, and feeling [the movement in his vessels].

Hsü Ta-ch'un: The *Mai-ching* 脈經 quotes this [passage] but has

omitted these two sentences. I suspect [the *Mai-ching* author assumed] that they constitute a repetition of the text above and therefore discarded them.

(8) *Yang:* When the body [suffers from] depletion, that [causes] itching; painful locations on the body indicate repletion.

Hsü Ta-ch'un: If blood and [protective] influences are depleted and cannot fill skin and flesh, itching results. If evil influences gather together and if, [as a result,] constructive and protective [influences] cannot [proceed] in harmony, pain results.

(9) *Yang:* If light pressure with one's hand causes pain, that indicates an external repletion; the reason is that the illness is near the surface. If heavy pressure with one's hand makes the patient feel comfortable, that indicates internal depletion; the reason is that the illness is located in the depth.

Hsü Ta-ch'un: In case of a depletion, pressure will cause joy; in case of a repletion, one cannot stand being touched by a hand.

(10) *Yang:* if heavy pressure with one's hand causes pain, that indicates an internal repletion; the reason is that the illness is located in the depth. If light pressure with one's hand makes the patient feel comfortable, that indicates external depletion; the reason is that the illness is located near the surface. Whenever a person has an illness and feels pain if pressed, that is always due to a repletion. If [the patient] feels comfortable despite the pressure, that is always a sign of depletion.

Ting Te-yung: For an examination one presses the skin [of the patient] at the heart and on the abdomen, at the inner and at the outer side [of the body].[4] If the pain stops under pressure, that marks a depletion. If the pain becomes even stronger under pressure, that marks a repletion. The same pattern applies to the internal and external [sections of the organism].

Notes

1. The terms "three depletions" and "three repletions" first appear in the *T'ai-su* treatise "San hsü san shih" (see Unschuld, *Medicine in China: A History of Ideas*, pp. 69–70 and 267–269). But the concept of an "abundance" that must be drained and of an "insufficiency" that must be filled is already recorded in the Ma-wang-tui 馬王堆 fragment of the *Mai-fa* 脈法,

which may have been compiled around 200 B.C. The concepts of "abundance" or "repletion" and of "insufficiency" or "depletion" may have originated from agricultural experiences. A good harvest ensured well-being; a harvest creating a surplus had to be shared lest it provoke envy. A bad harvest led to famine and, as a result, illness. The linkage of repletion and depletion with different degrees of susceptibility to illness is quite evident in the *T'ai-su* treatise "San hsü san shih" 三虛三實 and in the *Ling-shu* treatise "Sui lu lun" 歲路論, which repeats the contents of the former. In these treatises it is stated that each person is characterized at all times by a combination of three variables accounting for his susceptibility to illness. These variables include the so-called decline of the years, the state of the moon, and one's harmony with the time (of the year?). The "decline of the years" may refer to critical years, cyclically returning in man's life—at least that is how Yang Shang-shan 楊上善, the *T'ai-su* commentator of the seventh century, explained this concept. According to him, one's seventh, sixteenth, twenty-fifth, thirty-fourth, and forty-third years of life and so on are critical years in which one is particularly susceptible to illness. The second variable causing depletion or repletion in the organism is the rhythm of the changing phases of the moon. The full moon produces repletion, while a new or waning moon entails weakness and susceptibility to injury. The third variable appears to be a person's ability to live in harmony with time. This may refer to man's ability to adapt to the climate of the individual seasons. Hence, a person may have "three repletions" if he is not in his critical years, if the moon is full, and if he lives in harmony with the time (of the year). In such a state of "three repletions," one is not susceptible to illness even if one is attacked by evil influences. Three depletions indicate the opposite state, with an extreme susceptibility to illness. There are numerous other states in between, such as "two repletions" and "one depletion," which account for gradations in one's susceptibility to illness. Basically, the concept of the "three depletions" and "three repletions" in the *T'ai-su* should be seen as a paradigm explaining why some people fall ill and others do not, although they appear to have been subjected to identical pathological influences. As the commentaries of the present difficult issue demonstrate, the concepts of depletion and repletion underwent many changes in later centuries; for the most part, they seem to have referred to a lack of proper influences (depletion) or to the presence of evil influences (repletion) that may have originated from outside the body (as, for instance, wind, moisture, heat) or from another depot (when, for instance, influences from the liver seize the region of the spleen). The *Nan-ching* interpretation of "repletion" and "depletion" appears in the fiftieth difficult issue; here, only various diagnostic patterns permitting one to distinguish whether a person suffers from a depletion or from a repletion are introduced.

2. This interpretation does not correspond to the definition of "repletion evil" in the fiftieth difficult issue.

3. *Chi* 急 carries the meanings of "tense" and "speedy."

4. "Inner and outer" may refer to front and back of the body, respectively.

THE FORTY-NINTH DIFFICULT ISSUE

四十九難曰(一)有正經自病有五邪所傷何以別之(二)然經言憂愁思慮則傷心(三)形寒飲冷則傷肺(四)恚怒氣逆上而不下則傷肝(五)飲食勞倦則傷脾(六)久坐濕地强力入水則傷腎(七)是正經之自病也(八)何謂五邪(九)然有中風(十)有傷暑(十一)有飲食勞倦(十二)有傷寒(十三)有中濕(十四)此之謂五邪(十五)假令心病何以知中風得之(十六)然其色當赤何以言之(十七)肝主色(十八)自入爲青(十九)入心爲赤(二十)入脾爲黃(二十一)入肺爲白(二十二)入腎爲黑(二十三)肝爲心邪故知當赤色也(二十四)其病身熱脇下滿痛(二十五)其脈浮大而弦(二十六)何以知傷暑得之(二十七)然當惡臭何以言之(二十八)心主臭(二十九)自入爲焦臭(三十)入脾爲香臭(三十一)入肝爲臊臭(三十二)入腎爲腐臭(三十三)入肺爲腥臭(三十四)故知心病傷暑得之也當惡臭其病身熱而煩心痛其脈浮大而散(三十五)何以知飲食勞倦得之(三十六)然當喜苦味也(三十七)虛爲不欲食實爲欲食何以言之(三十八)脾主味(三十九)入肝爲酸(四十)入心爲苦(四十一)入肺爲辛(四十二)入腎爲鹹(四十三)自入爲甘(四十四)故知脾邪入心爲喜苦味也(四十五)其病身熱而體重嗜臥四肢不收(四十六)其脈浮大而緩(四十七)何以知傷寒得之(四十八)然當譫言妄語何以言之(四十九)肺主聲(五十)入肝爲呼(五十一)入心爲言(五十二)入脾爲歌(五十三)入腎爲呻(五十四)自入爲哭(五十五)故知肺邪入心爲譫言妄語也(五十六)其病身熱洒洒惡寒甚則喘咳(五十七)其脈浮大而濇(五十八)何以知中濕得之(五十九)然當喜汗出不可止何以言之(六十)腎主濕(六十一)入肝爲泣(六十二)入心爲汗(六十三)入脾爲液(六十四)入肺爲涕(六十五)自入爲唾(六十六)故知腎邪入心爲汗出不可止也(六十七)其病身熱而小腹痛足脛寒而逆(六十七)其脈沉濡而大(六十九)此五邪之法也

The forty-ninth difficult issue: (1) It happens that the regular conduits fall ill by themselves, or that one is harmed by any of the five evils. How can these [situations] be distinguished?

(2) It is like this. The scripture states: Grief and anxiety, thoughts and considerations harm the heart; (3) a cold body and chilled drinks harm the lung; (4) hate and anger let the influences flow contrary to their proper direction; they move upward but not downward. This harms the liver. (5) Drinking and eating [without restraint], as well as weariness and exhaustion, harm the spleen. (6) If one sits at a humid place for an extended period, or if one exerts one's strength and goes into water, that harms the kidneys. (7) These are [examples of situations where] the regular conduits fall ill by themselves.

(8) What is meant by "the five evils"?

(9) It is like this. To be hit by wind, (10) to be harmed by heat, (11) to drink and eat [without restraint], as well as weariness and exhaustion, (12) to be harmed by cold, (13) to be hit by humidity, (14) these [conditions] are called the five evils.

(15) Let us take an illness in the heart as an example. How does one know that [the patient] has contracted it because he was hit by wind?

(16) It is like this. His complexion should be red. Why do I say so? (17) The liver rules the colors. (18) [The color it keeps] itself is virid. (19) [The color that is generated when its influences] enter the heart is red. (20) [The color that is generated when its influences] enter the spleen is yellow. (21) [The color that is generated when its influences] enter the lung is white. (22) [The color that is generated when its influences] enter the kidneys is black. (23) Hence one knows from the red complexion [of a patient] that the liver has [sent its influences into] the heart, causing the presence of evil [influences there]. (24) [The patient] will suffer from a hot body, and [he will perceive] fullness and pain below the ribs. (25) [The movement of the influences in] his vessels is at the surface, strong, and stringy.

(26) How does one know that [the patient has] contracted [his illness in the heart] because he was harmed by heat?

(27) It is like this. He should have a bad odor. Why do I say so? (28) The heart rules the odors. (29) [The odor that is generated by] itself is burnt. (30) [The odor that is generated when the heart sends its influences] into the spleen is aromatic. (31) [The odor that is generated when the heart sends its influences] into the liver is fetid. (32) [The odor that is generated when it sends its influences] into the kidneys is foul. (33) [The odor that is generated when it sends its influences] into the lung is frowzy. (34) Hence one knows if an illness in the heart has been contracted because of harm caused by heat, there should be a bad[1] odor. The patient will suffer from a hot body and will feel uneasy. He has heartaches, and [the movement in] his vessels is at the surface, strong, and dispersed.

(35) How does one know that [the patient has] contracted [his illness in the heart] because of [unrestrained] drinking and eating, or because of weariness and exhaustion?

(36) It is like this. He should prefer [to consume food with a] bitter taste. (37) [When one's spleen is] depleted, one will not wish to eat; [when one's spleen] is replete, one will wish to eat. Why do I say so? (38) The spleen rules [one's preferences for a specific] taste. (39) [The taste one prefers when the spleen sends its influences] into the liver is sour. (40) [The taste one prefers when the spleen sends its influences] into the heart is bitter. (41) [The taste one prefers when the spleen sends its influences] into the lung is acrid. (42) [The taste one prefers when the spleen sends its influences] into the kidneys is salty. (43) [The taste one prefers when the spleen keeps its influences] within itself is sweet. (44) Hence one knows that if evil [influences] from the spleen enter the heart, that causes a preference for bitter taste. (45) The patient will suffer from a hot body; [he will perceive] his body to be heavy and will have a desire to lie down. He cannot contract his four limbs. (46) [The movement in] his vessels is at the surface, strong and relaxed.

(47) How does one know that [the patient has] contracted [his illness in the heart] because of harm caused by cold?

(48) It is like this. He should talk incoherently and utter nonsense. Why do I say so? (49) The lung rules the sounds. (50) [The influences it sends] into the liver [cause one] to call. (51) [The influences it sends] into the heart [cause one] to speak. (52) [The influences it sends] into the spleen [cause one] to sing. (53) [The influences it sends] into the kidneys [cause one] to groan. (54) [The influences it keeps] within itself [cause one] to wail. (55) Hence one knows that if evil [influences] from the lung have entered the heart, they cause [the patient] to talk incoherently and to utter nonsense. (56) The patient will suffer from a hot body, he will shiver, and he will dislike cold. In extreme cases, that leads to coughing. (57) [The movement in] his vessels is at the surface, strong, and rough.

(58) How does one know that [the patient has] contracted [his illness in the heart] because he was hit by humidity?

(59) It is like this. He should have a tendency to sweat without end. Why do I say so? (60) The kidneys rule the liquids. (61) [The liquid that is generated when they send their influences] into the liver is tears. (62) [The liquid that is generated when they send their influences] into the heart is sweat. (63) [The liquid that is generated when they send their influences] into the spleen is saliva. (64) [The liquid that is generated when they send their influences] into the lung is snivel. (65) [The liquid that is generated when they keep their influences] within themselves is spittle. (66) Hence one knows that if evil [influences] from the kidneys have entered the heart, that causes [the patient] to sweat without end. (67) He will suffer from a hot body and from pain in the lower abdomen; his feet and shinbones will be cold, and [the influences will] move contrary to their proper course. (68) [The movement in] his vessels is deep, soft, and strong. (69) These are the patterns of the five evils.[2]

Commentaries

(1) *Li Chiung:* When the regular conduits are depleted, the pores open. When the pores open, [evil influences] enter [from outside. Such illnesses] originate from the [regular conduits] themselves; they are not initiated from the outside. ["To be harmed by any of the five evils" refers to] the mutual destruction among the [depots on the basis of their association with the] Five Phases, [as a result of] harm caused by evil [influences] from outside.

(2) *Ting Te-yung:* The heart rules [the movement in the] vessels. In case of grief and anxiety, thoughts and considerations, the [influences in the] vessels of the heart cannot be spread [through the entire body]; hence the heart will be harmed.

Lü Kuang: The heart is the spirit; it constitutes the lord among the five depots. Intelligence, skills, and wisdom all originate from the heart. If one is severely taxed by grief, that will harm one's heart. When the heart is harmed, the spirit is weak.

Yü Shu: [That which is] responsible for governing everything, [that which is] calm and dispassionate is called "heart." Here, grief and anxiety, thoughts and considerations are present, but no rest. Hence the heart will be harmed.

Hua Shou: The heart rules the thoughts and the considerations. It represents the lord-ruler among the officials. Hence grief and anxiety, thoughts and considerations cause harm to the heart.

Chang Shih-hsien: The heart harbors the spirit; to nourish the heart, nothing is better than to restrain one's desires and one's grief. Excessive thoughts and considerations will exhaust the spirit and harm the heart.

Hsü Ta-ch'un: Thoughts and considerations come from the heart. Hence if one uses them excessively, [the heart] will be harmed.

Liao P'ing: "Heart" stands for "brain"; it rules the thoughts.

(3) *Ting Te-yung:* The lung rules the skin [and its] hair; it dislikes to see them being cold. Therefore, when the body is cold and when one's beverages are cold, too, that causes harm to the lung.

Lü Kuang: The lung rules the skin [and its] hair. When the body is cold, the skin [and its] hair are cold, too. Cold drinks harm the lung. The lung rules the intake of water and soups. Water and soups cannot be consumed cold. Also, the lung dislikes cold. Hence [the text] speaks of "harm."

Hua Shou: The lung rules the skin [and its] hair; it is located in the upper [section of the body]. It constitutes a tender depot. Hence, if the body is cold and if one's drinks are chilled, one's lung will be harmed.

Chang Shih-hsien: The lung rules the influences and it should be warm. "A cold body" [refers to] cold skin [and] hair. When the body is cold outside and when chilled drinks are present inside, the influences do not pass and the lung receives harm.

Hsü Ta-ch'un: The depot of the lung is basically cold. Hence, if it receives [additional] wind-cold from outside and [is affected by] chilled drinks from inside, that will harm the lung.

(4) *Ting Te-yung:* The liver rules one's planning and considerations. The gall rules one's courage and decision-making. Hence extreme anger will harm the liver.

Lü Kuang: Liver and gall constitute depot and palace. Their influences [constitute] one's courage. Hence, they rule one's anger. If one's anger [is out of control, the liver will be] harmed.

Yü Shu: The *Su-wen* states: "In case of anger, the blood will accumulate in great amounts in the upper [section of the Triple] Burner. That is called a 'flow contrary to the proper direction.'" It states further: "In case of severe anger, one vomits blood. That is caused by influences flowing contrary to their proper direction." Harm is the result.

Hua Shou: The liver rules the anger. In case of anger, the liver will be harmed.

(5) *Ting Te-yung:* The spleen rules [one's preference for a specific] taste. One drinks and eats fine flavors [to support one's organism]. But if one consumes too much of them without restraint, if one exhausts one's strength, and if one is tired to a point that one drags one's feet, that will cause harm to one's spleen.
Lü Kuang: If one drinks and eats to repletion, the stomach is filled with influences. The network [-vessel leading to the] spleen will be constantly tense. Or the vessels and the network [-vessels] may crack as a result of horse riding, leaping, or because of sexual exhaustion. Hence the spleen will be harmed.
Yü Shu: The spleen is the official responsible for the granaries. The [preferences for any of the] five tastes originate from there. That is to say, [the spleen] receives the five tastes[3] and transforms them, generating the five influences in order to nourish the human body. Here, drinking and eating [without restraint], as well as weariness and exhaustion, have led to harm that is caused by oneself. It is for this reason that the sages paid great attention to a balanced [intake of the] five tastes in order to keep their bones straight and their muscles tender. They paid great attention to conducting their lives in accordance with the rules. Their [existence on earth through] heavenly mandate was long; how could they ever have done harm to themselves? And how could anybody not be careful on his way of nourishing his life?
Hua Shou: The spleen rules food and drink and the four limbs. Hence, drinking and eating [without restraint], as well as weariness and exhaustion, harm the spleen.
(6) *Ting Te-yung:* The kidneys rule the loins. The loins constitute the palace[4] of the kidneys. If one sits for an extended period [at a humid location], the influences of the kidneys cannot be spread [through the body]. Hence damage will result. The hole [associated with] the kidneys is located in the center of the sole of the foot; it is called *yung-ch'üan* 涌泉. If one resides at a humid location or enters water, [the kidneys] will be harmed as a result. *Ch'iang li* 强力 ("to exert one's strength") means that one devotes [all one's strength] to please one's heart and to force the union of yin and yang. As a result, one will harm one's kidneys.
Lü Kuang: "To sit at a humid place for an extended period" means to meet with grief and mourning. "To exert one's strength" means to lift something heavy or to pull a crossbow. "To go into water" means to repeatedly sink down into water, or to force the union of yin and yang before the menstruation period is over.

Yü Shu: The soil rules the humidity; that is a natural principle. Now, if one sits at a humid place for an extended period, external humidity will enter and affect the kidneys. If it comes together with wind and cold, it will develop into a *chang* 痺 illness.[5] "To exert one's strength"—that is, to overtax oneself—must result in harm which is caused by oneself.[6] The "Ching-mai pieh-lun" 經脈別論 states: "To lift something heavy and to walk far, that must harm the kidneys." The [treatise] "Sheng-ch'i t'ung-t'ien lun" 生氣通天論 states: "Due to exertion of strength, the influences of the kidneys are damaged and the lumbar vertebrae are harmed." The [treatise] "Ching-mai pieh-lun" 經脈別論 states: "If one stumbles and falls while crossing a water, panting will originate from the kidneys and from the stomach."

Hua Shou: The kidneys rule the bones and are associated with water. Hence if one exerts one's strength and forces oneself to do [certain things], if one sits at a humid place and goes into water, one will harm one's kidneys.

(2)–(6) *Hua Shou:* In conclusion, grief, thoughts, rage, anger, drinking and eating, movement and exertion cause these [harms] if they are developed excessively. Of course, man cannot get along without grief, thoughts, rage, anger, food and drink, movement and exertion. If the development [of these states] remains in a medium range, how could they result in injuries?! However, in case of excess, harm to man is inevitable. Hence those who are well versed in nourishing their life eliminate extremes and exaggerations. They adapt themselves to the mean, and that is sufficient!

(7) *Ting Te-yung:* These five [illnesses] result from the regular conduits falling ill by themselves. This means that no outside evils are involved here.

Lü Kuang: These are all illnesses which develop in the depots themselves; they do not come from outside.

Yü Shu: Mr. Lü has said that these are illnesses which develop in the depots themselves; they do not come from outside. That is not the meaning implied [by the *Nan-ching*]. If one only takes the example of "a cold body and chilled drinks harm the lung," it means that an external cold affects the skin [and its] hair. Internally, [this cold] comes together with the lung. The [resulting illness, then,] has come from outside. Furthermore, chilled drinks enter the mouth and cause harm to the lung internally. This [illness] has also come from outside. All the other [examples] are based on the same [principle]. The im-

portant meaning [implied here] by the sages is that if the regular conduits are depleted, the pores open. When the pores are open, external [influences] affect the interior [of the body]. This is why [the text] states: "The regular conduits fall ill by themselves."

(9) *Ting Te-yung: Chung* 中 ("to be hit") stands for *shang* 傷 ("to be harmed"). When [the *Nan-ching*] states "to be hit by wind," it means that the liver corresponds to wind. [The liver] rules the color-evil. It distributes [its influences] to the five depots, where they become the five colors.

Lü Kuang: The liver rules the winds.

Yü Shun: The eastern regions generate the winds. The winds generate the wood. [Wood] dislikes the winds. Also, [the trigram] *sun* 巽 stands for wood and represents wind.

Hua Shou: Wind is wood; it tends to harm the liver.

(10) *Ting Te-yung:* "To be harmed by heat" is to say that the heart corresponds to heat; it rules the odor-evil. It distributes [its influences] to the five depots, where they become the five odors.

Lü Kuang: The heart rules the heat.

Yü Shun: The heart-fire rules the heat; it dominates during summer. *Shu* 暑 ("heat") stands for *je* 熱 ("hot"). The *Su-wen* states: "If one is harmed by heat in summer, one will develop cough and fever in autumn."

Hua Shou: Heat is fire; it tends to harm the heart.

(11) *Ting Te-yung:* The spleen corresponds to humidity; it rules the taste-evil. It distributes [its influences] to the five depots, where they cause [one's preferences for any of] the five tastes.

Lü Kuang: The spleen rules weariness and exhaustion.

Yü Shu: "The regular conduits fall ill by themselves," [as outlined above], includes [situations] where drinking and eating [without restraint], as well as weariness and exhaustion, harm the spleen. Here, drinking and eating, weariness and exhaustion are included among the five evils. "The regular conduits fall ill" means that the regular conduits are depleted. Also, "to be harmed by drinking and eating" as an illness caused by the five evils means that eating and drinking cause harm to the spleen, thus causing an illness.

Hua Shou: The soil is subject to farming; the spleen rules the four limbs. Hence eating and drinking [without restraint], as well as weariness and exhaustions, tend to harm the spleen.

Liao P'ing: The four characters *yin shih lao chüan* 飲食勞倦 ("to drink

and to eat [without restraint], as well as weariness and exhaustion") must be an error of writing that has occurred in the transmission [of this text]. According to the fifth [evil mentioned] below—that is, harm due to cold—this here should be "[harm caused by] warmth."

(12) *Ting Te-yung:* The lung rules dryness; its season is extremely clear. It dislikes cold. It masters the sound-evil. It distributes [its influences] to the five depots, where they become the five sounds.

Lü Kuang: The lung masters cold.

Yü Shu: That is to say, the cold affects the skin [and its] hair. Hence, [the text] speaks of "harmed by cold."

Hua Shou: Cold constitutes the influences of metal; it tends to harm the lung.

(13) Ting Te-yung: The kidneys correspond to cold; they rule the water-evil. They distribute [their influences] to the five depots where they become the liquids.

Lü Kuang: The kidneys rule humidity.

Yü Shu: The humidity of flowing water is [what is] meant here.

Hua Shou: Humidity is water; it tends to harm the kidneys. Dew, rain, and steam are examples [of humidity].

(14) *Lü Kuang:* These five illnesses come from outside.

(2)–(14) *Hsü Ta-ch'un:* The two sections above deal separately with illnesses [resulting from the conduits falling ill] by themselves and with [those caused by] the five evils. But the distinction is not at all clear. Drinking and eating as well as weariness and exhaustion, harm caused by cold, and to be hit by humidity—these three complexes are discussed in the first section [as well as in the second section]. This means that those illnesses [resulting from the conduits falling ill] by themselves are [also those caused by] the five evils, and that [those caused by] the five evils are exactly the illnesses [resulting from the conduits falling ill] by themselves. How could one avoid confusion?! The first section [of this difficult issue] consists of the original text of the treatise "Hsieh-ch'i tsang fu ping hsing" 邪氣藏府病形 of the *Ling*[*-shu*] and of the [treatise] "Pen ping lun" 本病論 of the *Su-wen*; only a few characters have been changed. But neither the *Ling*[*-shu*] nor the *Su*[*-wen*] distinguish between illnesses [resulting from the conduits falling ill] by themselves and [those caused by] the five evils. Thus, as far as the two depots heart and liver are concerned, they are discussed in terms of grief and sadness, rage and anger. All the remaining [depots] are discussed in terms of the six evils of excess.

For each [depot, the evil] that is important is pointed out. Here another meaning is presented. If one wishes to differentiate, the *Nei-ching* itself has a sophisticated meaning that can be considered [for this purpose]. In the [treatise] "Yin yang ying-hsiang ta-lun" 陰陽應象大論 of the *Su*[*-wen*], it is stated: "Anger harms the liver; joy harms the heart; thoughts harm the spleen; grief harms the lung; fear harms the kidneys." These are truly symptoms of the basic conduits falling ill by themselves. As to effects from outside, the treatise "Chiu chen" 九針 of the *Ling*[*-shu*] states: "The liver dislikes wind; the heart dislikes heat; the lung dislikes cold; the kidneys dislike dryness; the spleen dislikes humidity." That is a reference to symptoms of harm caused by external evils. Is not this clear and reliable? [The author of the *Nan-ching* may have] intended to differentiate [between these two principles of illness causation], but he offered only one and the same principle. Not only does the scope of his argument remain unclear but also the wording is inappropriate. How could it be that an author of those days did not think about this? Or could it be that he searched for but did not get the meaning of the [respective passages in the *Nei-ching*]?

(15) *Liao P'ing:* This refers to pain in one's brain.[7]

(17) *Yü Shu:* The [trigram] *sun* 巽 represents the wind; it belongs to [the phase of] wood. Hence it rules [whether one is] hit by the wind. [The liver corresponds to] the flower calyx of the woods; it distributes the five colors. It produces the five evil [influences leading to the generation of the five colors], as is outlined below.

(18) *Yü Shu:* That is case when the conduit [associated with] wood has fallen ill by itself.

(19) *Yü Shu:* If evil [influences sent out by the] liver enter the heart, the [patient's] complexion will be red.

(20) *Yü Shu:* If evil [influences sent out by the] liver enter the spleen, the [patient's] complexion will be yellow.

(21) *Yü Shu:* If evil [influences sent out by the] liver enter the lung, the [patient's] complexion will be white.

(22) *Yü Shu:* If evil [influences sent out by the] liver enter the kidneys, the [patient's] complexion will be black.

(23) *Lü Kuang:* The liver rules [whether one is] hit by wind. The heart rules harm due to heat. Here, the heart suffers from being hit by wind. Hence one knows that evil [influences] from the liver have moved to the heart, causing harm there.

(24) *Lü Kuang:* A hot body [points to] the heart; fullness and pain [point to] the liver. The symptoms [described here] are those of an illness affecting these two depots.
Yü Shu: The heart rules harm due to heat. If one suffers from such an illness, the body will be hot. The liver spreads through both flanks. Hence, if one perceives fullness in one's flanks, that is [a sign that the influences of] the liver have seized the heart.
(25) *Lü Kuang:* [A movement that is] at the surface and strong [points to] the heart; a stringy [movement points to] the liver. The [movements associated with the] vessels of both depots can be seen because they correspond [to the respective illness that has affected these two depots].
(15)–(25) *Chang Shih-hsien:* This [section] discusses illnesses in the heart which result from one's being hit by wind. An illness resulting from being hit by wind is first contracted by the liver. The colors are ruled by the liver. When evil [influences sent out by the] liver enter the heart, the complexion of the [patient] will be red.
(26) *Yü Shu:* The heart is the fire. When fire transforms things, the five odors emerge.
(29) *Yü Shu:* The nature of fire is to flame upward. When it generates a burnt odor, that is called "the regular conduit has fallen ill by itself."
(30) *Yü Shu:* When fire transforms soil, the respective odor is aromatic.
(31) *Yü Shu:* When fire transforms wood, the respective odor is fetid.
(32) *Yü Shu:* When fire transforms water, the respective odor is foul.
(33) *Yü Shu:* When fire transforms metal, the respective odor is frowzy.
(34) *Yü Shu:* The heart rules the heat. Here, harm was caused by heat. That is [a case in which] the regular conduit has fallen ill by itself; it was not hit by an evil from somewhere else.
(26)–(34) *Chang Shih-hsien:* This [section] discusses illnesses in the heart which result from harm due to heat. An illness due to harm caused by heat is first contracted by the heart. The heart is the fire. When fire transforms the five items, the five odors originate. Hence the odors are ruled by the fire. When the fire of the heart flames excessively, it generates a burnt [odor] and a bitter [taste]. A bitter

[taste] is associated with the heart; a burnt [odor] is also associated with the heart. The evil in the heart has originated from the heart itself, hence [the odor] is burnt.

(39) *Yü Shu:* The spleen rules the tastes. In case one is ill because evil [influences from the spleen] have seized the liver, one will prefer [to consume] sour taste.

(40) *Yü Shu:* The spleen rules the tastes. In case one is ill because evil [influences from the spleen] have attacked the heart, one will prefer [to consume] bitter taste.

(41) *Yü Shu:* The spleen rules the tastes. In case one is ill because evil [influences from the spleen] have attacked the lung, one will prefer [to consume] acrid taste.

(42) *Yü Shu:* The spleen rules the tastes. In case one is ill because evil [influences from the spleen] have attacked the kidneys, one will prefer [to consume] salty taste.

(43) *Yü Shu:* Soil means sowing and reaping. If the basic conduit has fallen ill by itself, one will prefer [to consume] sweet taste.

(44) *Lü Kuang:* The heart rules harm due to heat. The spleen rules weariness and exhaustion. Here, an illness in the heart has been contracted as a result of [unrestrained] drinking and eating, as well as weariness and exhaustion. Hence one knows that evil [influences] from the spleen have entered the heart.

(45) *Lü Kuang:* A hot body [points to] the heart. A heavy body [points to] the spleen. The symptoms [described here] are those of an illness affecting these two depots.

(46) *Lü Kuang:* [A movement in the] vessels that is at the surface and strong [points to] the heart. A relaxed [movement in the] vessels [points to the] spleen.

(35)–(46) *Chang Shih-hsien:* This [section] discusses illnesses in the heart which result from [unrestrained] drinking and eating, from weariness and exhaustion. Illnesses [due to unrestrained] drinking and eating, as well [as those due to] weariness and exhaustion, are first contracted by the spleen. When the spleen is depleted, there is no desire to eat; when the spleen is replete, there will be a desire to eat. Hence the tastes are ruled by the spleen. When evil [influences from the] spleen enter the heart, one prefers [to consume] bitter drinks and food. The tastes are associated with the spleen; a bitter [taste] is associated with the heart.

Yeh Lin: When the spleen is depleted, it has no influences that could transform the grains; [when the spleen is] replete, it can transform the grains. Hence there is the difference between [situations where] one can eat and others where one cannot eat.

(49) *Yü Shu:* If one hits against any of the five metals, that will [create] a sound. Hence the five sounds originate from the lung.

(50) *Yü Shu:* Wood fears metal, hence it "calls" out. *Ch'i-hsüan tzu* 啓玄子 states: "*Hu* 呼 ('to call') can also be *hsiao* 嘯 ('to scream')."

(51) *Yü Shu:* Here [the text] says *yen* 言 ("to speak"). The *Su-wen* says *hsiao* 笑 ("to laugh"). That is to say, metal and fire fit each other. That is like husband and wife seeing each other. Hence they will speak [to each other or] laugh.

(52) *Yü Shu:* The soil is the mother; the metal is the child. [Here] mother and child see each other. Hence the meaning of "singing."

(53) *Yü Shu:* The metal is the mother, the water is the child. When the child sees the mother, it will produce sounds of happy groaning.

(54) *Yü Shu:* The lung rules during autumn. *Ch'iu* 秋 ("autumn") stands for *ch'ou* 愁 ("grief"). The respective [musical] note is *shang* 商. [The note] *shang* 商 stands for *shang* 傷 ("injury"). Hence the [sound it produces] itself is wailing.

(55) *Lü Kuang:* The heart rules the heat. The lung rules the cold. [In this case an illness in the heart] has been contracted due to harm caused by cold. Hence one knows that evil [influences] from the lung have entered the heart, causing an illness there.

(56) *Lü Kuang:* A hot body [points to] the heart. A dislike of cold [points to] the lung. The symptoms [described here] are those of an illness affecting these two depots.

(57) *Lü Kuang:* [A movement in the] vessels that is at the surface and strong [points to the] heart; [a movement in the] vessels that is rough [points to the] lung.

(47)–(57) *Chang Shih-hsien:* This section discusses illnesses in the heart which result from harm caused by cold. An illness of being harmed by cold is first contracted by the lung. The sounds are ruled by the lung. When evil [influences from the] lung enter the heart, the respective sound is [that it causes one to] speak. The sounds are associated with the lung; speaking is associated with the heart.

(60) *Ting Te-yung:* The kidneys rule the water. Water is transformed into the five liquids.

Yü Shu: The kidneys rule the water. Water constitutes flowing humidity. Hence all the five kinds of humidity originate from the kidneys.

(61) *Yü Shu:* When mourning and sympathy move one's center, one's *hun* 魂 will be harmed. When the *hun* is harmed, one will be moved and tears will flow down. That is to say, the lung rules the mourning. If one mourns, there will be a surplus of metal. The wood fears this. The water is the mother of wood. The mother feels sorry for her child. Hence [when the evil influences of the kidneys have entered] the liver, they will cause tears.

(62) *Yü Shu:* When water and fire come into close contact, the resulting steam will produce sweating.

(63) *Yü Shu:* The soil is the husband; the water is the wife. When a wife follows her husband, saliva will be produced.[8]

(64) *Yü Shu:* The northern regions produce the cold. The cold produces the kidneys. Here, cold has affected skin and hair; internally, it has come into contact with the lung. When the lung is affected by cold, snivel results. From this one knows that [evil influences from the kidneys] entering the lung cause snivel.

(65) *Yü Shu:* The vessel of the kidneys moves upward and is tied to the tongue. Hence it produces spittle. That is six on second place in the center of the [trigram] *li* 離. This then [is a case in which] the regular conduit has fallen ill by itself.

(66) *Lü Kuang:* The heart rules the heat. The kidneys rule the humidity. Here, the heart has contracted an illness due to harm caused by humidity. Hence one knows that evil [influences] from the kidneys have entered the heart.

(67) *Lü Kuang:* A hot body [points to] the heart. Pain in the lower abdomen [points to] the kidneys. [In this case] evil [influences] from the kidneys have attacked the heart. The symptoms [described here] are those of an illness affecting these two depots.

(68) *Lü Kuang:* A strong [movement in the] vessels points to the heart. A deep and soft [movement] in the vessels [points to] the kidneys.

(58)–(68) *Chang Shih-hsien:* This [section] discusses illnesses in the heart which result from being hit by humidity. An illness of being hit by humidity is first contracted by the kidneys. Humidity is ruled by the kidneys. When evil [influences from the] kidneys enter the heart,

sweat will come out without end. Nothing can stop it. Humidity is associated with the kidneys; sweat is associated with the heart.

(69) *Hsü Ta-ch'un:* The general message conveyed here is that illnesses in the liver are indicated by one's complexion, illnesses in the heart are indicated by one's odors, illnesses in the spleen are indicated by one's [preference for a specific] taste, illnesses in the lung are indicated by one's sounds, and illnesses in the kidneys are indicated by [the kind of] liquid [the body produces]. As far as the [movement in the] vessels is concerned, the [movement in the] vessels associated with the basic depot [that has fallen ill] dominates; a vessel [movement associated with the depot] that has accepted the evil [in the first place] accompanies [the dominant movement].

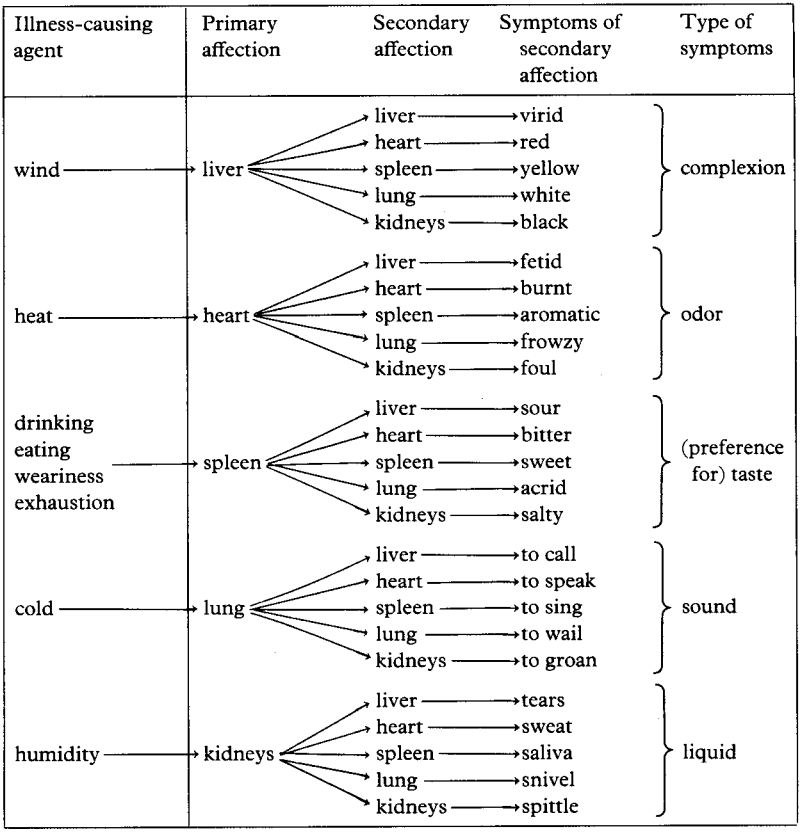
Liao P'ing: It is quite possible to set up a doctrine to the effect that each of the five depots represents a distinct department [with its specific symptoms in case of illness], and to present one example [as is done here]. However, it is most difficult to distinguish the sounds, the complexions, the odors, and the [preferences for a specific] taste [characterizing a particular person]. There are always contradictions. Sometimes these [symptoms] are obvious, sometimes they are not. Since Chin and Sung times, the [diagnostic] patterns of medicine have become increasingly complex day by day, and they have become increasingly chaotic day by day. On the whole, the Five Phases [doctrine] serves to legitimate all this.

Notes

1. *O* 惡 ("bad") may be a mistake for *chiao* 焦 ("burnt").

2. This difficult issue presents two different concepts of illness causation. Some commentators have approved of them, others have rejected them as inappropriate. In my own understanding, the first—which is called here "the regular conduits fall ill by themselves"—refers to five different illness-causing agents which, if the organism is subjected to them, harm the specific depot associated with them through the system of correspondences. The second concept is much more sophisticated and may not be as old as the first; it could be an innovation introduced by the *Nan-ching*. While the first of the two concepts appears to be rather rigid—in that it implies that, for instance, lung illnesses are always caused by a cold body or by chilled drinks, while an illness in the spleen cannot result from these causes—the second concept

explains that five major pathological agents may affect each depot, either as a primary or as a secondary affection, and that there are specific symptoms allowing one to recognize whether a primary or a secondary affection is involved and which depots are affected. The general idea is that (1) each depot may be subject to a primary affection by an agent associated with it through systematic correspondence, and (2) each depot that has been subject to a primary affection may then send its influences into any other depot, causing a secondary affection there with specific symptoms. The entire scheme, of which only one example is presented in the text, is based on the Five Phases doctrine. The underlying pattern can be tabularized as follows.



For the movements in the vessels—providing essential supplementary diagnostic information—see also difficult issue 10. The pattern outlined there does not entirely correspond to the pattern outlined in the present difficult issue.

3. When reading these statements, it should be kept in mind that the term *wei* 味 ("taste") also refers to food items as carriers of taste.

4. Here, the term *fu* 府 ("palace") may have been used not with its usual technical meaning, as in "depots" and "palaces," but simply as a reference to the location of the kidneys.

5. *Chang* 瘴 illnesses are supposed to be caused by the intrusion of so-called *chang* 瘴 influences into the organism. These are humid influences of mountains and rivers, especially in the southern parts of China. The resulting illness is frequently categorized as a kind of *yao* ("malaria"), since the patient suffers from alternating fits of cold and heat. Whether such an illness was implied here cannot be ascertained.

6. The text has *yin* 飲 ("to drink") instead of *shang* 傷 ("harm"). That must be a mistake because the expression *chih tzu shang* 致自傷 appears twice in Yü Shu's comment on sentence 5, and was obviously repeated here.

7. Liao P'ing's *Nan-ching* edition has *hsin t'ung* 心痛 ("heartache") in sentence 15 instead of *hsin ping* 心病 ("illness in the heart").

8. This is a metaphorical etymology of the character *yen* 涎 ("saliva"), which can be considered as consisting of the elements "soil" (*t'u* 土), "to move on" (*yin* 延), and "water" (*shui* 氵).

THE FIFTIETH DIFFICULT ISSUE

五十難曰(一)病有虛邪有實邪有賊邪有微邪有正邪何以別之(二)然從後來者爲虛邪(三)從前來者爲實邪(四)從所不勝來者爲賊邪(五)從所勝來者爲微邪(六)自病者爲正邪(七)何以言之(八)假令心病中風得之爲虛邪(九)傷暑得之爲正邪(十)飲食勞倦得之爲實邪(十一)傷寒得之爲微邪(十二)中濕得之爲賊邪

The fiftieth difficult issue: (1) Among the illnesses are the depletion evil, the repletion evil, the destroyer evil, the weakness evil, and the regular evil. How can they be distinguished?

(2) It is like this. Those [illnesses] coming from behind represent a depletion evil; (3) those coming from ahead represent a repletion evil; (4) those coming from what cannot be overcome represent a destroyer evil; (5) those coming from what can be overcome represent a weakness evil. (6) If the [respective depot] is afflicted from within itself, that represents a regular evil.
(7) Why do I say so? (8) Take an illness in the heart as an example. If it was contracted because [the patient] was hit by wind, that represents a depletion evil. (9) If it was contracted because [the patient] was harmed by heat, that represents a regular evil. (10) If it was contracted because of [unrestrained] drinking and eating, or because of weariness and exhaustion, that represents a repletion evil. (11) If it was contracted because [the patient] was harmed by cold, that represents a weakness evil. (12) If it was contracted because [the patient] was hit by humidity, that represents a destroyer evil.[1]

COMMENTARIES

(2) *Ting Te-yung:* Take an illness in the heart as an example: If it has been contracted because [evil influences] have come from the vessel of the liver to seize [the heart], that constitutes a "depletion evil." The liver represents the mother; the heart represents the child. A child is capable of causing a depletion in its mother. Hence [the text] states: "Those coming from behind represent a depletion evil." *Lü Kuang:* At a time when the heart dominates, the [movement in

the] vessels should be vast, strong, and extended. If, in contrast, one perceives a stringy, weak, and tense [movement], that indicates that the wood of the liver extends its domination to the heart and strips the heart of its dominating [position]. That is to say, the liver [influences] proceed toward and seize the heart. Hence [the text] speaks of a "coming from behind." The liver represents the mother of the heart. When a mother seizes a child, that constitutes a "depletion evil."

Chang Shih-hsien: The origins of [these] illnesses are all different; thus, the names of the evils [causing them] are different too. Let us take the depot of the heart as an example to discuss this. An illness in the heart [which is associated with the phase of] fire [may have] resulted from the arrival of evil [influences] from the liver, [which is associated with the phase of] wood. Fire is generated by wood. This represents [an illness] that has come from behind. In fire is wood; wood is capable of checking soil. If no soil is present, the water will arrive.[2] Hence [this illness] represents a "depletion evil."

Liao P'ing: The [*Nei-*]*ching* refers to a destroyer wind. Hence it [can] say that it "comes." In case of cold, heat, humidity, and so forth, one cannot say that they "come."

(3) *Ting Te-yung:* [If the illness in the heart has been contracted because evil influences] have come from the vessel of the spleen to seize [the heart], that constitutes a "repletion evil." The heart represents the mother; the spleen represents the child. A mother is capable of causing repletion in her child. Hence [the text] states: "Those coming from ahead represent a repletion evil."

Lü Kuang: That is to say, at a time when the heart dominates, one perceives a [movement in the] vessels [that is associated with the] spleen. Once the [period of] domination of the heart is concluded, its [dominating position] should be transferred to the spleen. Here—before the domination [period] of the heart was concluded—the [influences from the] spleen arrive, flowing contrary to their proper direction, to seize this domination. Hence [the text] speaks of a "coming from ahead." The spleen represents the child of the heart. When a child seizes its mother, that constitutes a "repletion evil."

Chang Shih-hsien: [An illness in the heart may have] resulted from the arrival of evil [influences] from the spleen [which is associated with the phase of] soil. Soil is generated by fire. This represents [an

evil] that has come from ahead. In fire is soil;[3] the water cannot arrive and, as a consequence, it cannot subdue the evil.[4] Hence [this illness] represents a "repletion evil."

(4) *Ting Te-yung:* Fire cannot overcome water. Hence, when an illness in the heart results from [the fact that evil influences from the] vessel of the kidneys have come to seize [the heart], that constitutes a "destroyer evil."

Lü Kuang: One perceives a [movement in the] vessels [that is associated with the] kidneys during the domination [period] of the heart. Water overcomes fire. Hence this constitutes a "destroyer evil."

Chang Shih-hsien: [An illness in the heart may have] resulted from the arrival of evil [influences] from the kidneys, [which are associated with the phase of] water. Water is capable of overpowering fire. This represents [an illness] that has come from what cannot be overcome. Hence it constitutes a "destroyer evil."

(5) *Ting Te-yung:* Fire can overcome metal. Hence, when an illness in the heart results from [the fact that evil influences from the] vessel of the lung have come to seize [the heart], that is called a "weakness evil."

Lü Kuang: One perceives—contrary [to what would be proper]—a [movement in the] vessels [that is associated with the] lung during the domination [period] of the heart. Fire overcomes metal. Hence this constitutes a "weakness evil."

Chang Shih-hsien: [An illness in the heart may have] resulted from the arrival of evil [influences] from the lung, [which is associated with the phase of] metal. Fire can overcome metal. This represents [an illness] that has come from what can be overcome. What can be overcome cannot cause harm. Hence [this illness] represents a "weakness evil."

(6) *Ting Te-yung:* If no evil [influences] from another [source] are present which have seized [the afflicted depot], that indicates a "regular evil."

Lü Kuang: As long as the heart dominates, the [movement in the] vessels is replete, vigorous, and greatly excessive. If, in contrast, one perceives a depleted and slight [movement in the vessels], that indicates a "regular evil."

Chang Shih-hsien: If one has contracted an illness that is limited to the heart, that is [a situation where] the regular conduit has fallen ill

itself; no evil [influences] from another [source have come] to attack. Hence [this illness] represents a regular evil. The same applies to all the other depots.

(8) *Chang Shih-hsien:* This [section] uses an illness in the heart as an example to once again explain the meaning of the text above. In case of [harm caused by] being hit by wind, the liver, [which is associated with the phase of] wood, has contracted the illness first.

(9) *Lü Kuang:* The heart rules the heat. Here, the heart itself suffers from harm caused by heat. Hence this represents a "regular evil."

Chang Shih-hsien: In case of harm caused by heat, the heart, [which is associated with the phase of] fire, has contracted the illness first.

(10) *Lü Kuang:* "Those coming from ahead" means that [influences of] the spleen have seized the heart. The spleen rules weariness and exhaustion. Hence this represents a "repletion evil."

Chang Shih-hsien: In case of [harm caused by unrestrained] drinking and eating, weariness and exhaustion, the spleen, [which is associated with the phase of] soil, has contracted the illness first.

(11) *Lü Kuang:* "Those coming from what can be overcome" means that [influences of] the lung have seized the heart. The lung rules the cold; furthermore, it fears the heart. Hence this represents a "weakness evil."

Chang Shih-hsien: In case of harm caused by cold, the lung, [which is associated with the phase of] metal, has contracted the illness first.

(12) *Lü Kuang:* "Those coming from what cannot be overcome" means that [influences of] the kidneys have seized the heart. The kidneys rule the humidity. Water overpowers fire. Hence this represents a "destroyer evil."

Chang Shih-hsien: In case of [harm caused by] being hit by humidity, the kidneys, [which are associated with the phase of] water, have contracted the illness first.

(7)–(12) *Ting Te-yung:* The cold in heaven becomes the water on earth, and it constitutes the kidneys in man. The kidneys rule water and cold. The wind in heaven becomes the wood on earth, and it constitutes the liver in man. The liver rules the wind. The warmth and heat in heaven become the fire on earth, and they constitute the heart in man. The heart rules the heat. The dryness in heaven becomes the metal on earth, and it constitutes the lung in man. The lung rules the dryness. The humidity in heaven becomes the soil on earth, and it constitutes the spleen in man. The spleen rules the

humidity. This constitutes the mutual penetration of the three powers heaven, earth, and man. Here, the [*Nan-*]*ching* links cold with the lung, humidity with the kidneys, and drinking and eating, weariness and exhaustion with the spleen. The meaning of these three [statements] is somewhat deficient; their message is not outlined in detail.

Hsü Ta-ch'un: The [treatise] "Pa cheng shen ming lun" 八正神明論 of the *Su*[*-wen*] states: "The depletion evil is the depletion evil of the eight seasonal terms. The regular evil represents the wind by which one is hit when one's pores open and when sweat flows out because one has exerted the strength of one's body." Hence, the so-called depletion evil constitutes [in the *Su-wen*] the "depletion wind." Those [winds] rushing against the palace where *T'ai-i*[5] 太乙 resides represent "depletion winds." A "regular wind" is a wind which is received when the pores open because sweat flows out. The details can be seen in the treatise "Chiu kung pa feng" 九宮八風 of the *Ling-shu*. The [explanation given there] does not correspond to what is said here about depletion evil and regular evil. But there is no reason why one should not adopt the [old] terms and provide them with a different meaning.[6]

NOTES

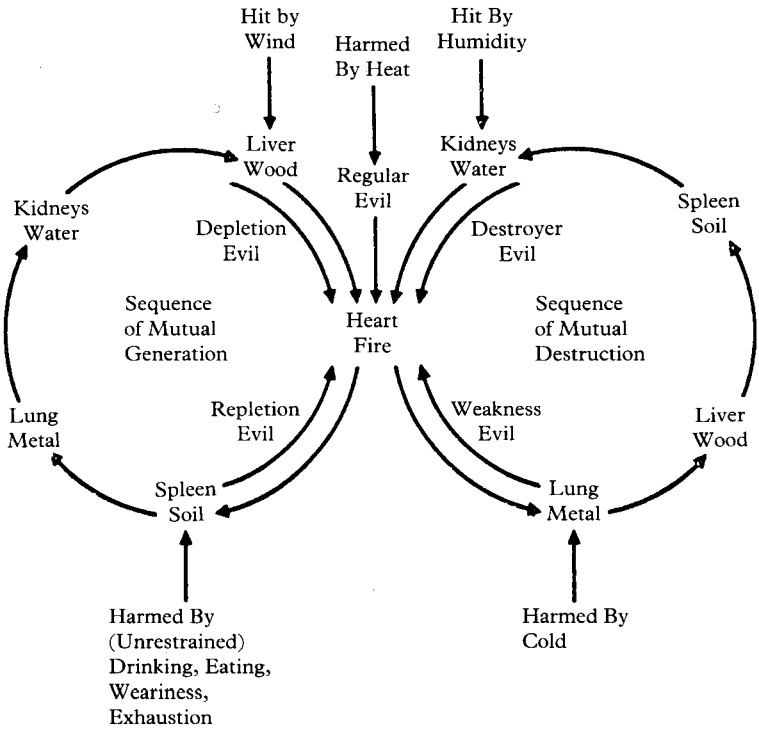
1. The fiftieth difficult issue further develops the concepts of the preceding two treatises. Supplementing the diagnostic and pathological data provided in difficult issues 48 and 49, the present treatise introduces (again on the basis of the Five Phases doctrine) new terms denoting the five possible origins of evil influences in case a specific depot has fallen ill. This is, once again, the concept of primary and secondary affliction. The theoretical pattern underlying the present discourse is depicted graphically on p. 479.

2. This could refer, for instance, to the image of dikes.

3. This could refer to the image that fire creats ashes (i.e., soil).

4. The text states *mu neng chih kuei* 木能制鬼 ("the wood can keep the demons in check"). This could be understood as a reference to peach wood, which is associated with apotropaic powers against demons. However, in the present context, *mu neng chih kuei* is probably a mistake for *pu neng chih hsieh* 不能制邪 ("cannot subdue the evil").

5. Book 28 of the *T'ai-su* refers to a spirit called T'ai-i which resides successively in eight different palaces in the eight cardinal directions for



almost equal lengths of time each year, concluding one full cycle. This spirit moves from one palace to the next on the eight seasonal dates dividing a year. A wind that comes, on these dates, from the direction of the palace where T'ai-i is supposed to take his residence, promises repletion; a wind that comes from the opposite direction indicates depletion. These concepts may mirror ancient agricultural experiences and divination practices that found their way into medicine. See also *Ling-shu* treatise 58, "Tsei-feng"; *Ling-shu* treatise 79, "Sui lu lun"; and Unschuld, *Medicine in China: A History of Ideas*, pp. 68–73 and 263–267.

6. Liao P'ing commented on this statement: "It seems as if Mr. Hsü has tolerated these mistaken doctrines!"

THE FIFTY-FIRST DIFFICULT ISSUE

五十一難曰(一)病有欲得溫者有欲得寒者(二)有欲得見人者有不欲得見人者而各不同病在何藏府也(三)然病欲得寒而欲見人者病在府也(四)病欲得溫而不欲得見人者病在藏也(五)何以言之府者陽也陽病欲得寒又欲見人(六)藏者陰也陰病欲得溫又欲閉戶獨處惡聞人聲(七)故以別知藏府之病也

The fifty-first difficult issue: (1) In case of an illness one may desire warmth or one may desire cold; (2) there are those who desire to see other people, and there are others who [in case of an illness] do not desire to see anybody. With all these different [desires], in which depots or palaces are the [respective] illnesses?

(3) It is like this. If, in case of an illness, one desires cold, or if one desires to see people, the illness is in the [body's] palaces. (4) If, in case of an illness, one desires warmth, or if one does not desire to see anybody, the illness is in the [body's] depots. (5) Why do I say so? The palaces are yang; in case of a yang illness one desires cold and, further, one desires to see people. (6) The depots are yin; in case of a yin illness one desires warmth and, further, one desires to close the doors and live by oneself. One dislikes to hear other people's voices. (7) Hence, with [these different desires in mind] one knows how to distinguish whether an illness has affected the depots or the palaces.[1]

COMMENTARIES

(1) *Li Chiung:* In case of an illness, one may have a desire to be at a warm place, or one may have a desire to be at a cold place.
Liao P'ing: This is elucidated in the [*Nei-*]*ching* with great clarity. Why should one pose this question?
(4) *Li Chiung:* The depots are associated with yin. Hence, if the illness is in the depots, one desires warmth and does not wish to see anybody.
(5) *Ting Te-yung:* The three yin and the three yang [conduits] of the hands correspond to heaven; they rule warmth, heat, and dryness. In case of an illness [in these conduits], one has a desire for cold. Now, yang means brilliance. For this reason one wishes to see other people

[in case of yang illnesses. In the body] the yang constitutes the palaces; hence [the text] states: "The illness is in the palaces."

Chi T'ien-hsi: The palaces represent the yang. In case of a yang illness, heat is present in surplus, while one's cold is insufficient. Hence, in drinking and eating, in one's clothing and in one's place of residence one always looks for cold. The yang rules the movement and corresponds to the outside. Hence one desires to see people.

(6) *Ting Te-yung:* The three yin and the three yang [conduits] of the feet correspond to the earth; they rule winds, cold, and humidity. Hence, in case of an illness [in these conduits], one has a desire for warmth. The yin rules the depots. Hence one does not wish to see other people.

Li Chiung: The yin rules the interior. Hence one desires to close the doors and to live by oneself inside.[2] The yin rules quietude. Hence one dislikes to hear the voices of other people.

Chi T'ien-hsi: The depots represent the yin. In case of a yin illness, cold is present in surplus, while one's heat is insufficient. Hence, in drinking and eating, in one's clothing and in one's place of residence one always looks for warmth. The yin rules quietude and corresponds to the inside. Hence one desires to close the doors, to live by oneself, and one dislikes to hear the voices of other people.

(1)–(7) *Hsü Ta-ch'un:* In the [treatise] "Yang ming mai-chieh lun" 陽明脈解論 of the *Su*[*-wen* it is stated: "In case of an illness in] the yang-brilliance vessels, one dislikes other people and fire." Here [the *Nan-ching*] states: "[In case of a yang illness] one desires to see other people." Why do the meanings [of these two statements] directly contradict each other? Well, [in the *Su-wen*] it is pointed out that if just the one conduit of yang-brilliance [is affected by an illness], extreme heat and disturbance [develop]. Here, [the *Nan-ching*] discusses the illnesses of the palaces and depots in general terms. That is to say, of the proper meaning of yin and yang, the [*Nei-*]*ching* has emphasized only one aspect, while [the *Nan-ching*] here discusses the general outline. The meaning itself is, indeed, not affected.

Katō Bankei: The discourse recorded in this treatise focuses on the feelings that [become apparent in] one's desires, and on the utilization [of these feelings] in order to distinguish whether an illness has affected the depots or the palaces. In winter one drinks hot beverages, in summer one drinks water. One's normal feelings cause one to [have desires] like this. In case of an illness one's feelings should similarly

[guide one's desires on the basis of one's needs]. Now, in winter the yang [influences] lie hidden and the yin [influences] flourish. Hence there are few influences in the external [yang sections] of the body, while a surplus [of yin influences] is present in one's interior [sections. A situation of] so-called yang depletion entails being cold in the external [sections of the body; in case of] yin abundance, one is cold in the internal [sections of the organism]. When both the internal and the external [sections] are cold, one wishes to drink hot beverages because one seeks warmth. In summer the yin lies [hidden] in the depth, while the yang is at the surface. Hence there is fullness in the external [sections of the organism] and emptiness in the internal [sections. In a situation of] so-called yang abundance, one is hot in the external [sections of the organism; in case of] yin depletion, one is hot in the internal [sections]. When both the internal and the external [sections of the organism] are hot, one wishes to drink water in order to take in some cold. These are one's feelings under regular circumstances. The same applies all the more to one's feelings in case of an illness!

Liao P'ing: This book is quite self-contradictory in its discussions of how to examine the depots and palaces, and in the way it sets up patterns to be taught [to physicians. Its concepts] cannot be applied in practice. All its doctrines, [such as the one indicating that] one can examine—at the inch-opening—only the depots but not the palaces, are wrong.

NOTES

1. For comparison, see difficult issue 9. The allegation of conservative commentators like Liao P'ing that the *Nan-ching* focuses exclusively on a diagnosis of the movement in the vessels appears unfounded. The first twenty-two difficult issues emphasize a diagnosis of the movement in the vessels, but there are also references in the *Nan-ching* as to how to take into account a person's complexion, feelings, odors, pitch of voice, and so forth, in one's assessment of his illness.

2. The text has *wai* 外 ("outside"). That must be a mistake.

THE FIFTY-SECOND DIFFICULT ISSUE

五十二難曰(一)府藏發病根本等不(二)然不等也(三)其不等奈何(四)然藏病者止而不移其病不離其處(五)府病者彷彿賁嚮上下行流居處無常(六)故以此知藏府根本不同也

The fifty-second difficult issue: (1) When illnesses develop in the [body's] palaces and depots, are they basically the same?

(2) It is like this. They are not [always] the same.

(3) Why is it that they are not [always] the same?

(4) It is like this. An illness [that develops] in a depot is static and does not move; such an illness does not leave its place. (5) An illness [that develops] in a palace runs around; it flows up and down and does not stay at any place permanently. (6) From this one knows that [illnesses that develop in the] depots and palaces are basically different.

COMMENTARIES

(1) *Hsü Ta-ch'un:* This refers to material illnesses, like constipation. Hence [the text] speaks of a "basis."
Liao P'ing: The meaning [of the present difficult issue] is identical with that of the fifty-fifth difficult issue below. Mr. Hsü [Ta-ch'un] was right when he suggested that the two be brought together into one paragraph.
(4) *Ting Te-yung:* Illnesses in the depots represent the yin. The yin rules quietude. Hence [such illnesses] are static and do not move.
Lü Kuang: The depots represent the yin; they reflect[1] the earth. Hence they do not move.
Hsü Ta-ch'un: In case of an illness in a depot, either the [material] body of that depot is damaged or the influences of that depot have received an illness. Basically, the five depots do not emit and do not take in. Hence their illnesses occupy their positions permanently and do not move.
(5) *Ting Te-yung:* Illnesses in the palaces represent the yang. [The

yang] rules movement. Hence [such illnesses] flow up and down and do not stay at any place permanently.

Lü Kuang: The palaces represent the yang. The yang reflects heaven. The heaven revolves without break. Hence the illnesses [of the palaces] flow around; they do not stay at any place permanently.

Hsü Ta-ch'un: "An illness in the palaces" [means that one of the] six palaces has received an illness. [Such illnesses] move here and there and are immaterial. *Pen-hsiang* 賁嚮 means "to move vigorously and noisily." Suddenly they move up, suddenly they move down; they do not occupy any fixed position. The [function of the] six palaces is to drain and not to store. Their influences are never fixed permanently [at one place]. Hence the same applies to their illnesses.[2]

(1)–(6) *Ting Chin:* The question raised here is whether illnesses that develop in the palaces and in the depots have the same basis. That is a discourse on the sources of the development of "accumulations" and "concentrations." It is designed to introduce the meaning of the following paragraph.[3] *Ken-pen* 根本 ("basis") means that accumulations [of influences in the body] have a basis. *Pu-teng* 不等 ("not the same") means that concentrations [of influences in the body] do not have a basis.[4] "Is static and does not move; [such an illness] does not leave its place"—that is to say, accumulations have a basis. Hence they do not leave [their place of origin]; they do not move. [An illness] "runs around; it flows up and down"—that is to say, concentrations have no basis. Hence they run around and flow [from one place to another].

Notes

1. The text has *chüeh* 決 ("to decide"). That must be a mistake for *fa* 法 ("to reflect").

2. The text says *ping-t'i* 病體 (literally, "the body of the illness"). Hsü may have chosen this term because he assumed a material character for the illnesses discussed here.

3. Ting Chin, and also Katō Bankei, listed the present difficult issue as difficult issue 54.

4. The concepts of "accumulation" and "concentration" are introduced in difficult issue 55.

THE FIFTY-THIRD DIFFICULT ISSUE

五十三難曰(一)經言七傳死間藏者生何謂也(二)然七傳者傳其所勝也間藏者傳其子也(三)何以言之假令心病傳肺肺傳肝肝傳脾脾傳腎腎傳心一藏不再傷故言七傳者死也(四)間藏者傳其所生也假令心病傳脾脾傳肺肺傳腎腎傳肝肝傳心是母子相傳竟而復始如環之無端故言生也

The fifty-third difficult issue: (1) The scripture states: [Illnesses that are] transmitted through seven [depots will result in] death; [illnesses] that skip a depot [in their transmission through the organism will not take the patient's] life. What does that mean?

(2) It is like this. [Illnesses that are] transmitted through seven [depots] are those that are transmitted to the [depot] that can be overcome, while [illnesses] that skip a depot [in their transmission through the organism] are those that are transmitted to the child [depot of the transmitting depot]. (3) Why do I say so? Consider, for example, an illness in the heart. It is transmitted to the lung. The lung transmits it to the liver. The liver transmits it to the spleen. The spleen transmits it to the kidneys. The kidneys transmit it to the heart. One depot cannot be harmed twice. Hence it is stated: [Illnesses that are] transmitted through seven [depots will result in] death. (4) [Illnesses] that skip a depot [in their transmission through the organism] are transmitted to those [depots] which are generated [by the transmitting depot]. Consider, for example, an illness in the heart. It is transmitted to the spleen. The spleen transmits it to the lung. The lung transmits it to the kidneys. The kidneys transmit it to the liver. The liver transmits it to the heart. In that case, transmission takes place between child and mother [depots]; when it reaches the end [of the cycle] it will begin anew, as in a ring without beginning or end. Hence it is stated [that such illnesses will not take the patient's] life.[1]

COMMENTARIES

(3) *Ting Te-yung:* The [*Nan-*]*ching* speaks first of "[illnesses] transmitted through seven [depots that will end in] death" and then of "illnesses] that skip a depot [in their transmission through the organ-

ism and will not take the patient's] life." When it speaks of a transmission through seven [depots], it refers to the five depots that represent the yin. They transmit [the illness] to the [depot] which they can overcome. [The statement on illnesses] that skip one depot [in their transmission through the organism] refers to the six palaces that represent the yang. Hence [in their case] transmission [of an illness] occurs toward those that are generated [by the transmitting entity]. Both the five depots and the six palaces correspond to the Five Phases. When transmission occurs toward those which are generated, there will be life; when transmission occurs toward those that can be overcome, there will be death. That is to say, when [the heart transmits the illness] to the lung [for the second time], the lung will die and will not transmit [the illness] further. Hence "one depot cannot be harmed twice."

Lü Kuang: Ch'i 七 ("seven") must be a mistake for *tz'u* 次 ("consecutively"). Further down is the character *chien* ("to skip"). Hence one knows that the one above should read *tz'u* 次. Also, there are five depots with only the heart being harmed twice. That adds up to a transmission through six [depots. The meaning implied here is] such that transmission occurs consecutively between those depots that overcome each other. Hence such illnesses [will end in] death.

Yü Shu: The character *ch'i* 七 ("seven") in "[illnesses that are] transmitted through seven [depots will result in] death" is perfectly clear. Mr. Lü [Kuang] reads it as *tz'u* 次. That is a grave mistake. Also, the pronunciations [of these two characters] do not even come close to each other. Here I shall clarify [the meaning implied] to demonstrate it to students of later times. That is to say, if one counts the [steps in the cycle of the] mutual generation of the Five Phases, one will reach the total number of five. Then one counts twice again, reaching [the number] two, which adds up [with five] to seven. The Five [Phases mentioned] above transmit [the illness] up to the seventh [position in their cycle]. The seventh is the one that becomes overpowered [by the original transmitter]. Hence [the text] speaks of "death." [I] shall provide an example now to elucidate this. Let us enumerate the mutual generation [sequence]. We enumerate wood, fire, soil, metal, water, wood, and fire. The fifth was the character for water. It is separated by the sixth character—that is, wood—from coming to overpower the seventh—that is, fire. Fire is overpowered by water. Hence [the text] speaks of a transmission [of the illness] through

seven [depots]. Further down, the text speaks of *chien tsang* 間藏 ("skipping a depot"). That is, the fifth character, which is water, transmits [the illness] to the sixth character, which is wood. Obviously, [water and wood are linked to each other through] the mutual generation [sequence of the Five Phases]. Hence [the text] states: "[Illnesses] that skip a depot [in their transmission through the organism will not take the patient's] life."

Hua Shou: Mr. Chi [T'ien-hsi] states: "The fire of the heart transmits [the illness] to the metal of the lung; the metal of the lung transmits [the illness] to the wood of the liver; the wood of the liver transmits [the illness] to the soil of the spleen; the soil of the spleen transmits [the illness] to the water of the kidneys; the water of the kidneys transmits [the illness] to the fire of the heart. When the fire of the heart receives the transmission from the water [of the kidneys], that is the first [complete cycle of transmission]. When the metal of the lung once again receives the transmission from the fire [of the heart], that means a "second" [cycle of transmission is started]. The transmission [of the illness] proceeds consecutively, beginning from the heart, until it reaches the lung for the second time. That is a transmission through seven [depots]. Hence, "[illnesses that are] transmitted through seven [depots will result in] death" means that one depot cannot be harmed twice.

(4) *Ting Te-yung:* When the [text] says "the heart transmits [the illness] to the spleen," [that is to say] the spleen receives vital influences [from the heart]. Then, transmission continues towards the lung. That is a transmission between mother and child. Hence [the text] speaks of "life."

Lü Kuang: Chien tsang 間藏 ("to skip a depot") means that transmission occurs towards those depots (*tsang* 藏) which are located between (*chien* 間) those overcoming each other. The heart overcomes the lung; the spleen is located in between them. The liver overcomes the spleen; the heart is located in between them. The spleen overcomes the kidneys; the lung is located in between them. The lung overcomes the liver; the kidneys lie in between them. The kidneys overcome the heart; the liver lies in between them. That is the so-called transmission toward the [depot] which is generated [by the transmitting depot].

(1)–(4) *Chang Shih-hsien:* "Transmission through seven [depots]" means that [an illness is] transmitted to the seventh [depot. The

course of this] transmission through seven [depots is comparable to] a transmission from husband to wife or children. Hence [the text] speaks of a "transmission to [the depot] that can be overcome." Let us take an illness in the heart as an example. Beginning with the heart-section, [this illness] will be transmitted consecutively among [the depots]. After having been transmitted to the sixth [depot in the cycle], it reaches the heart [again]. The heart should transmit it once again to the lung. But the lung is not willing to accept it. That is [what is] meant by "one depot cannot be harmed twice." Transmission toward [a depot] that can be overcome is called "destroyer evil." Hence it ends in death. *Chien* 間 ("to skip") stands for *ke* 隔 ("to separate"). *Chien tsang* 間藏 (here, "transmission to the separating depot") refers to a transmission from mother to child. Hence it is called "transmission to what is generated." Let us take an illness in the heart as an example. The heart overcomes the lung. In this case [the heart] does not transmit [the illness] directly toward the lung, but transmits it to the spleen. The spleen separates [the heart] from the [depot] that [the heart] can overcome. The spleen overcomes the kidneys. In this case [the spleen] does not transmit [the illness] directly to the kidneys but transmits it to the lung. The lung separates [the spleen] from the [depot] that it can overcome. The lung overcomes the liver. In this case [the lung] does not transmit [the illness] directly to the liver but transmits it to the kidneys. The kidneys separate [the lung] from the [depot] that it can overcome.[2] The kidneys overcome the heart. In this case [the kidneys] do not transmit [the illness] directly to the heart but transmit it to the liver. The liver separates [the kidneys] from the [depot] that they can overcome. *Sheng* 生 ("life") means "life without end; conclusion and new beginning." [Such a] transmission will never exhaust itself. It is called "depletion evil." No damage resulting from the mutual destruction [of the Five Phases] is involved here. Hence life is maintained.

Hsü Ta-ch'un: The [*Nei*]*ching* contains no text passage that could be checked for comparison on the [meaning of] "transmission through seven [depots]" and "[transmission] skipping [a depot]." The [treatise] "Yü-chi chen-tsang lun" 玉機眞藏論 of the *Su*[*-wen*] states: "When the five depots receive influences from [the depot] which they generate, they transmit them to the [depot] which they overcome.

The influences stay in the [depot] which generates [the original receiver]; they die when they reach the [depot] which cannot be overcome [by the original receiver].[3] The patient will die at this point too.[4] Transmission must first proceed toward [the depot] that cannot be overcome. [In that case] the illness will die [but not the patient]." That is a discourse concerning [a situation in which] influences proceed contrary to their proper course. Hence [such illnesses will end in] death. The [*Nei-ching*] text following [the passage quoted above] explains it by stating: "The liver receives influences from the heart, and transmits them to the spleen. The influences rest in the kidneys; they reach the lung where death occurs." "Death at the [depot] that cannot be overcome" refers to a transmission from the depot which was ill in the first place to the kidneys, which it cannot overcome, with the result of death. But that has nothing to do with the statements [in the *Nan-ching*] on transmissions through seven [depots] and on transmissions skipping [a depot]. When the [*Nei-ching*] talks about "receiving influences from the [depot] which they generate," that refers to what was said in the fiftieth difficult issue—namely "those that come from ahead constitute a repletion evil." Also, the [treatises] "Piao pen ping ch'uan" 標本病傳 of the *Su*[*-wen*] and "Ping ch'uan" 病傳 of the *Ling*[*-shu*] both mention "transmissions to the depots that can be overcome," as in "the heart transmits it to the lung, the lung transmits it to the liver; these are symptoms indicating death." Again, this is not a statement which refers to a transmission through all the five depots up to the seventh position, with death as a consequence. As to the statements on transmissions skipping [a depot], the [treatise] "Piao pen ping ch'uan" of the *Su*[*-wen*] states: "Skip one and three and stop. When it has reached the third and fourth depot, one can needle." The meaning of the expression *chien tsang* 間藏 ("to skip a depot") is approached here rather closely by the text of the [*Nei-*]*ching*. If transmission occurs toward the second [possible stop of a] transmission, it skips the depot separating [the transmitting depot from the depot that can be overcome by the transmitter]. After three [skipping] transmissions, [the illness] reaches the depot which is generated by the original [depot]. After four [skipping] transmissions, [the illness] reaches the depot which overcomes the original [depot]. If the illness skips one depot [in each transmission] and comes to a stop [after having reached the third or

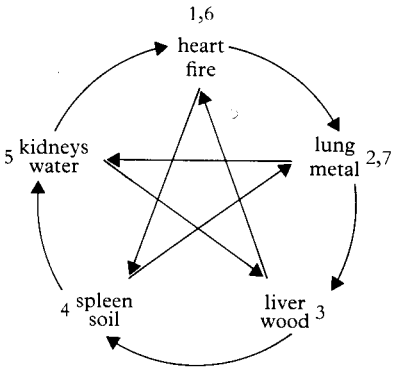
fourth] depot, with no further transmissions, one can needle it. That is also somewhat different from the transmissions skipping [a depot as outlined in the *Nan-ching*].

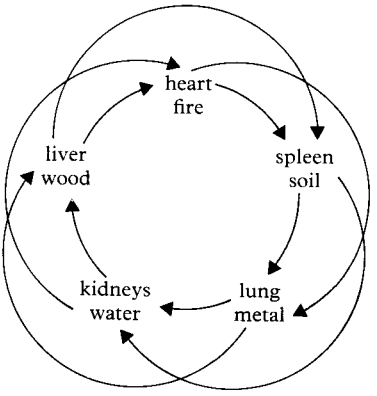
Liao P'ing: The medical classics focus on the depots and palaces, on the conduits and network-vessels; they seek truth through facts. If one speculates on the basis of the Five Phases, it is as if one drew a picture of demons and spirits. [The medical classics are concerned with the] concrete; [the theories of the Five Phases are but] empty [talk. The medical classics are] difficult, [the theories of the Five Phases are] easy [to comprehend]. Because [the physicians have] set aside the depots and the palaces, the conduits and the network [-vessels], and because they have focused on the Five Phases, medicine has deteriorated day by day. [In its discourses on] general laws, the *Nei-ching* frequently refers to the Five Phases. But in those treatises that deal with illnesses, it does not refer to the Five Phases. In the medical literature of later generations—just as [in the writings of the] astrologers—one finds detailed discussions of the Five Phases as they generate and overcome, control and transform each other. The *Nan-ching* has originated this.

NOTES

1. The *Nan-ching* may be called *the* classic of systematic correspondence; the intention of its author(s) to expand the paradigm of systematic correspondence to all aspects of diagnostics, physiology, pathology, and (in the final chapters) treatment is obvious. The consistent application of the Five Phases doctrine in the *Nan-ching* , as in the present difficult issue, irritated conservative commentators because it greatly exceeds the limits set by the *Nei-ching*.

It is difficult to decide whether the character *ch'i* 七 ("seven") in sentences 1 through 3 is indeed a mistake for *tz'u* 次 ("consecutively") as some commentators have claimed. Both alternatives can be interpreted on the basis of the Five Phases doctrine. The pattern of the sequences of mutual generation and destruction of the Five Phases which is alluded to in the text and in the commentaries is the following:





Chang Shih-hsien's interpretation

2. The text has *sheng* 生 ("generate"). That must be a mistake.
3. See also Wang Ping's commentary in the *Su-wen* on this passage.
4. The *Nei-ching* has *ssu pi* 死必, but the text here says *pi ssu* 必死.

THE FIFTY-FOURTH DIFFICULT ISSUE

五十四難曰(一)藏病難治府病易治何謂也(二)然藏病所以難治者傳其所勝也(三)府病易治者傳其子也(四)與七傳間藏同法也

The fifty-fourth difficult issue: (1) Illnesses in the depots are difficult to cure; illnesses in the palaces are easy to cure. What does that mean?

(2)It is like this. Illnesses in the depots are difficult to cure because they are transmitted to [depots that can be] overcome. (3) Illnesses in the palaces are easy to cure because they are transmitted to the respective child. (4) This pattern coincides with that of the "transmission through seven [depots]" and with that of the "[transmission] skipping one depot" [outlined in the preceding difficult issue].

COMMENTARIES

(1)–(4) *Ting Te-yung:* The depots are yin. "Illnesses [in the depots] are difficult to cure" means that these [illnesses] are transmitted to [the respective depot that can be overcome]. "Those that can be overcome" means that the liver overcomes the spleen, the spleen overcomes the kidneys, the kidneys overcome the heart, the heart overcomes the lung, the lung overcomes the liver. Hence [illnesses transmitted this way] are difficult to cure. The palaces are yang. When [the text] says yang illnesses "are transmitted to the respective child," that means an illness in the [palace associated with the phase of] wood is transmitted to the [palace associated with the phase of] fire. An illness in the [palace associated with the phase of] fire is transmitted to the palace associated with the phase of] soil. An illness in the [palace associated with the phase of] soil is transmitted to the [palace associated with the phase of] metal. An illness in the [palace associated with the phase of] metal is transmitted to the [palace associated with the phase of] water. The transmission [of the illnesses] from the [palace associated with the phase of] water to the [palace associated with the phase of] wood [follows the] mutual generation [sequence of the Five Phases]. Hence illnesses in the palaces are easy to cure. Therefore [the text states]: "This pattern coincides with that of the 'transmission through seven [depots]' and with that of the '[transmission] skipping one depot.'"

Hua Shou: Mr. Ch'en from Ssu-ming states: As long as the five depots are guarded internally by the seven spirits, evil [influences] of minor significance will not be transmitted easily. However, if major [evil] influences enter [the depots], the spirits will lose their guarding [function] and the illness will penetrate deeply [into the body]. Hence illnesses [in the depots] are difficult to cure; they may even result in death. The [function of the] six palaces is to revolve and transport, to transmit and transform [their contents]. It is quite normal that influences pass through them. Also, the gall is the place of clarity and purity. Even if evil [influences] were to enter it, it would be difficult for them to penetrate deeply and to stay. Hence illnesses in the palaces are easy to cure.

Chang Shih-hsien: When an illness is located deeply, it will be transmitted to [the depot that can be] overcome. When an illness is located below the surface, it will be transmitted to [the palace that is] generated [by the transmitting palace]. Illnesses in the depots are those that already have penetrated deeply; hence they are transmitted to [the depot that can be] overcome. Illnesses in the palaces are still below the surface; hence they are transmitted to [the palace that is] generated. The *Su-wen* states "Those who are well versed in treatment will treat [an illness as long as it is located in] the skin [and its] hair. Next come those who treat [an illness when it is located in] the flesh [below the] skin. Next come those who treat [an illness when it is located in] the muscles and vessels. Next come those who treat [an illness when it is located in] the six palaces. Next come those who treat [an illness when it is located in] the five depots. One half of [those cases treated while the illness is located in] the five palaces will die, one half will survive." According to this statement, as illnesses gradually penetrate deeper [into the body], physicians have increasing difficulties in achieving a cure. Illnesses are distinguished [according to their location in] either the depots or the palaces. In therapy, one distinguishes between those [cures] that are difficult to achieve and others that are easy to achieve. That is quite obvious.

Hsü Ta-ch'un: This paragraph certainly does not agree with the [text of the *Nei-*]*ching*; also, it contradicts the preceding paragraph. The treatise "Ping ch'uan" 病傳 of the [*Ling-*]*shu* states that the liver transmits [an illness] to the spleen, the spleen transmits it to the stomach, the stomach transmits it to the kidneys, the kidneys transmit it to the bladder, and so on. That is to say, the depots and the

palaces do transmit [illnesses] among each other. The preceding treatise states: "The spleen transmits [the illness] to the lung; the lung transmits it to the kidneys." That is [to say], the transmission among the depots can also proceed [from the mother] to the child. Here it is stated: "Illnesses in the depots are transmitted to [the depot that can be] overcome" and "illnesses in the palaces are transmitted to the child." How could that make any sense? Now, illnesses in the depots are located in the depth; illnesses in the palaces are located below the surface. It would make perfect sense if one distinguished, on this basis, between [illnesses that are] difficult and others that are easy to cure. Everything else is irrelevant.

Ting Chin: This [difficult issue] elucidates once again that the pattern of the transmission [of illnesses] through seven [depots] and that of the [transmission of illnesses] skipping one depot apply to both depots and palaces. That is to say, [illnesses in] the depots are difficult to cure when they are transmitted [to the depot] that can be overcome [by the transmitting depot]; when they are transmitted to the respective child [depot], they are easy to cure. [Illnesses in] the palaces are easy to cure when they are transmitted to the respective child [palace]; they are difficult to cure when they are transmitted to the [palace] that can be overcome. Hence [the text] states: "This pattern coincides with that of [illnesses that are transmitted] through seven [depots] and with that [of illnesses that are transmitted] skipping one depot."

(1) *Liao P'ing:* The text of the [*Nei-*]*ching* is very clear on this. Why should one raise such a question?

(2) *Liao P'ing:* That is a false statement.

(3) *Liao P'ing:* How could anybody distinguish between depots and palaces on the basis of such criteria?

(4) *Liao P'ing:* To read this is sufficient to make it clear that the authors [of the *Nan-ching*] have not penetrated the meaning of the text [of the *Nei-ching*]. For details, see Hsü [Ta-Ch'un's] critique.

THE FIFTY-FIFTH DIFFICULT ISSUE

五十五難曰(一)病有積有聚何以別之(二)然積者陰氣也聚者陽氣也(三)故陰沈而伏陽浮而動(四)氣之所積名曰積氣之所聚名曰聚(五)故積者五藏所生聚者六府所成也(六)積者陰氣也其始發有常處其痛不離其部上下有所終始左右有所窮處(七)聚者陽氣也其始發無根本上下無所留止其痛無常處謂之聚(八)故以是別知積聚也

The fifty-fifth difficult issue: (1) Among the illnesses are "accumulations" and "concentrations." How can they be distinguished?

(2) Accumulations [consist of] yin influences; concentrations [consist of] yang influences. (3) Yin [influences stay] in the depth and are hidden; yang [influences remain] at the surface and move. (4) Accumulations of influences are called "accumulations"; concentrations of influences are called "concentrations." (5) Hence accumulations emerge in the five depots; concentrations are formed in the six palaces. (6) Accumulations [consist of] yin influences. They stay where they developed in the first place. The pain [they cause] does not leave its section. Their upper and lower [extensions are clearly marked by] end and beginning; to the left and to the right are [clearly defined] locations where they subside. (7) Concentrations [consist of] yang influences. They develop without roots. They move upward and downward and do not remain at a specific place; the pain [they cause] has no permanent location. Such [syndromes] are called "concentrations." (8) With these [criteria in mind], one knows how to distinguish accumulations and concentrations.

COMMENTARIES

(1)–(8) *Ting Te-yung:* "Accumulations" are accumulations of yin influences. That is, when a depot transmits [influences] to a [depot] by which it can be overcome and which—at this moment—is in its ruling period, the latter will not accept the evil. Hence [the evil influences] remain where they are and lump into accumulations. That is why [the text says]: "They stop and do not move." "Concentrations" are illnesses in the six palaces; they represent the yang. [The palaces] transmit [evil influences] to the respective child [palace];

[such illnesses] revolve [in the organism] without fixed location. Also, the yang [influences] rule movement. Hence [such illnesses] do not occupy a permanent location.

Lü Kuang: All illnesses with yin symptoms are located at a permanent place. They are firm and vigorous; they have head and foot. They stand and do not move. They are formed by the influences in the depots. [The patient will] die and cannot be cured. Hence [the text] has stated [earlier]: "Illnesses in the depots are difficult to cure." Those symptoms of an illness that move up and down, to the right and to the left without permanent location are the so-called yang symptoms. Although this is difficult, they can be cured. Basically, [the patient should] not die. Hence [his life] will continue for years and months. Hence the [*Nan-ching*] states: "Illnesses in the palaces are easy to cure."

Hua Shou: Mr. Yang states: "*Chi* 積 ("accumulation") stands for *hsü* 蓄 ("to store"). That is to say, when the blood vessels are impassable, [their contents] accumulate and form an illness."

Chang Shih-hsien: "Accumulations" are generated by yin influences. They reflect the earth and do not move. "Concentrations" are generated by yang influences. They reflect heaven and revolve. Illnesses due to an accumulation [of influences are such that if they occur in] the liver, [they are located] in the left flank;[1] [if they occur in] the lung, [they are located] in the right flank; [if they occur in] the heart, [they are located] above the navel; [if they occur in] the kidneys, [they are located] below the navel; [if they occur in] the spleen, they occupy the center. That is to say, they occupy a permanent location. "The pain [they cause] does not leave its section" means that it does not exceed its original location.[2] "Their upper and lower [extensions]" refers to the upper and lower [extensions] of the accumulations. "End and beginning" refers to where [these accumulations] rise and where they stop. "Left and right" refers to the two sides—namely, the left and the right—of accumulations. "Locations where they subside" are the locations where the concrete appearance of the accumulations ends and where the pain stops too. Illnesses due to a concentration [of influences] seem to be present [at a specific location and then] it is as if they were not. Hence [the text states]: "They develop without roots." They come and go; they move upward and downward without a specific [borderline where they might] stop. The pain [caused by these illnesses] is not tied to a specific location either. Because one

of these illnesses moves around while the other rests at one place, one understands why they are called "accumulations" and "concentrations."

(4) *Hsü Ta-Ch'un:* This is an explanation of the origin of the names "accumulation" and "concentration." Accumulations are formed through a gradual accumulation [of influences]; concentrations are conglomerations [of influences] that do not disperse again. Accumulations, then, are [material] entities; concentrations have no shape.

(5) *Hsü Ta-ch'un:* This is another explanation of the origin of accumulations and concentrations. The depots belong to the yin; hence yin influences accumulate in the interior [sections of the body] and form accumulations. The palaces belong to the yang. Hence yang influences concentrate in the exterior [sections of the body] and form concentrations. Each follows its category.

(1)–(8) *Hsü Ta-ch'un:* In this paragraph, the two characters "accumulation" and "concentration" are distinguished most clearly. However, it should be united with the fifty-second difficult issue into one paragraph. It is not necessary to make two separate chapters [out of the topic treated].

Tamba Genkan: The treatise "Pai ping shih sheng" 百病始生 of the *Ling-shu* states: "The first [condition leading to the] generation of accumulations is such that one gets cold and [accumulations] develop. [The influences move] contrary to their proper direction and form accumulations." It states further: "When a depletion evil[3] hits a person, it will be transmitted until it rests outside intestines and stomach and within the membrane field.[4] It sticks to the vessels.[5] It stays and does not move. It stops and forms an accumulation."

(1) *Liao P'ing:* The text below discusses accumulations but does not discuss concentrations. Why? The present [paragraph] contradicts everything preceding and following it; it is random talk; it is the greatest nonsense!

(5) *Liao P'ing:* The [*Nei-*]*ching* speaks of "accumulations" in case of both depots and palaces.

(8) *Liao P'ing:* Tamba Genkan quoted the treatise "Pai ping shih sheng" of the *Ling-shu*, which says that [in case of] accumulations [evil influences] rest outside of intestines and stomach and within the membrane field; that they remain in the abdomen [*sic*], that they stop and form accumulations. Depots and palaces are not distinguished [in the *Ling-shu*]. The meaning [outlined here] is the same as that of the

fifty-second difficult issue. This is sufficient evidence for the absurdity of seeking a division into eighty-one chapters.

NOTES

1. The text has *hsi* 膝 ("knee"). That must be a mistake.

2. The text has *ch'i* 奇 ("strange"). That may be an error in writing for *chi* 寄 ("location").

3. The concept of "depletion evil" in the *Ling-shu* is different from that in the *Nan-ching*. The *Ling-shu* uses the term "depletion evil" in reference to external evil influences that take advantage of a depletion in the organism to enter the body and seize the space depleted.

4. The membrane field (*mu-yüan* 募原) cannot be defined in exact anatomical terms. It seems to have been considered to be a region between heart and diaphragm.

5. Liao P'ing, who repeated this quotation (see below), has exchanged *mai* 脈 ("vessel") for *fu* 腹 ("abdomen"), which makes better sense.

THE FIFTY-SIXTH DIFFICULT ISSUE

五十六難曰(一)五藏之積各有名乎(二)以何月何日得之(三)然肝之積名曰肥氣(四)在左脇下如覆杯(五)有頭足久不愈(六)令人發咳逆瘕瘧(七)連歲不已(八)以季夏戊己日得之(九)何以言之肺病傳於肝肝當傳脾脾季夏適王王者不受邪肝復欲還肺肺不肯受故留結爲積故知肥氣以季夏戊己日得之(十)心之積名曰伏梁(十一)起齊上大如臂(十二)上至心久不愈(十三)令人病煩心(十四)以秋庚辛日得之(十五)何以言之腎病傳心心當傳肺肺以秋適王王者不受邪心復欲還腎腎不肯受故留結爲積故知伏梁以秋庚辛日得之(十六)脾之積名曰痞氣(十七)在胃脘覆大如盤久不愈(十八)令人四肢不收發黃疸(十九)飲食不爲肌膚(二十)以冬壬癸日得之(二十一)何以言之肝病傳脾脾當傳腎腎以冬適王王者不受邪脾復欲還肝肝不肯受故留結爲積故知痞氣以冬壬癸日得之(二十二)肺之積名曰息賁(二十三)在右脇下覆大如杯久不已(二十四)令人洒淅寒熱喘咳發肺壅(二十五)以春甲乙日得之(二十六)何以言之心病傳肺肺當傳肝肝以春適王王者不受邪肺復欲還心心不肯受故留結爲積故知息賁以春甲乙日得之(二十七)腎之積名曰賁豚(二十八)發於少腹上至心下(二十九)若豚狀或上或下無時久不已(三十)令人喘逆(三十一)骨痿少氣(三十二)以夏丙丁日得之(三十三)何以言之脾病傳腎腎當傳心心以夏適王王者不受邪腎復欲還脾脾不肯受故留結爲積故知賁豚以夏丙丁日得之(三十四)此是五積之要法也

The fifty-sixth difficult issue: (1) What are the names of all the accumulations in the five depots? (2) In what month and on what day does one contract them?

(3) It is like this. Accumulations in the liver are called "fat influences." (4) They are located below the ribs on the left side and resemble a cup turned upside down. (5) They have head and foot, and they last a long time without healing. (6) They let the [afflicted] person develop a cough [with influences] moving contrary to their proper direction, and they [cause] *chieh* and *yao* [fevers]. (7) Even after a year, [such accumulations] do not yet come to an end. (8) [Such illnesses] are contracted in late summer on a *wu-chi* day. (9) Why do I say so? When the lung is ill, it will transmit [evil influences] to the liver, and the liver should transmit them to the spleen. In the last month of summer, however, the spleen acts as king. A king does not accept evil. Therefore, the liver wishes to return [the evil influences] to the lung, but the lung is unwilling to accept them. Hence [the evil influences]

stay [in the liver] and conglomerate, causing accumulations. Hence one knows that "fat influences" are acquired in late summer on a *wu-chi* day. (10) Accumulations in the heart are called "hidden beams." (11) They rise above the navel and are as large as a lower arm. (12) They extend upward to below the heart and last a long time without healing. (13) They let the [afflicted] person suffer from a feeling of uneasiness in his heart. (14) [Such illnesses] are contracted in autumn on a *keng-hsin* day. (15) Why do I say so? When the kidneys are ill, they will transmit [evil influences] to the heart, and the heart should transmit them to the lung. In autumn, however, the lung acts as king, and a king does not accept evil. Therefore, the heart wishes to return [the evil influences] to the kidneys, but the kidneys are unwilling to accept them. Hence they stay [in the heart] and conglomerate, causing accumulations. Hence one knows that "hidden beams" are contracted in autumn on a *keng-hsin* day. (16) Accumulations in the spleen are called "blocked influences." (17) They are located in the stomach-duct[1] and are several times the size of a bowl.[2] They last a long time without healing. (18) They cause the [afflicted] person to be unable to pull in his four limbs, and they cause jaundice. (19) They prevent the generation of flesh and skin from food and drink. (20) [Such illnesses] are contracted in winter on a *jen-kuei* day. (21) Why do I say so? When the liver is ill, it will transmit [evil influences] to the spleen, and the spleen should transmit them to the kidneys. In winter, however, the kidneys act as king, and a king does not accept evil. Therefore, the spleen wishes to return [the evil influences] to the liver, but the liver is unwilling to accept them. Hence they stay [in the spleen] and conglomerate, causing accumulations. Hence one knows that "blocked influences" are contracted in winter on a *jen-kuei* day. (22) Accumulations in the lung are called "rest and run." (23) They are located below the ribs on the right side and are several times the size of a cup. They last a long time without healing. (24) They let the [afflicted] person shiver due to [alternating perceptions of] cold and heat, and [they let him] cough and develop blockages in his lung. (25) [Such illnesses] are contracted in spring on a *chia-i* day. (26) Why do I say so? When the heart is ill, it will transmit [evil influences] to the lung, and the lung should transmit them to the liver. In spring, however, the liver acts as king, and kings do not accept evil. Therefore, the lung wishes to return [the evil influences] to the heart, but the heart is unwilling to accept them. Hence they stay [in the lung]

and conglomerate, causing accumulations. Hence one knows that "rest and run" is contracted in spring on a *chia-i* day. (27) Accumulations related to the kidneys are called "running piglets." (28) They develop in the lower abdomen and extend upward to below the heart. (29) Like a piglet, they move up or down unexpectedly. They last a long time without ending. (30) They let the [afflicted] person pant due to [influences] moving contrary to their proper direction. (31) [They cause] the bones to weaken and to have few influences. (32) [Such illnesses] are contracted in summer on a *ping-ting* day. (33) Why do I say so? When the spleen is sick, it will transmit [evil influences] to the kidneys, and the kidneys should transmit them to the heart. In summer, however, the heart acts as king, and a king does not accept evil. Therefore, the kidneys wish to return [the evil influences] to the spleen, but the spleen is not willing to accept them. Hence they stay [in the kidneys] and conglomerate, causing accumulations. Hence one knows that "running piglets" are contracted in summer on a *ping-ting* day. (34) These are the important patterns of the five accumulations.[3]

Commentaries

(2) *Liao P'ing:* All these [passages] stick closely to the Five Phases [doctrine]. Modern scholars say that this is not a correct paradigm of medicine. It should be thrown out as soon as possible in order to eliminate this screen of errors.

(4) *Chang Shih-hsien:* The position of the liver is below the left flank. Hence an accumulation [in the liver] is located at the same place.

Hsü Ta-ch'un: "A cup turned upside down" means that its base is large while its top is small.

Liao P'ing: The character *tso* 左 ("left") should be deleted.

(5) *Hua Shou:* "They have head and foot" means that they are specific in their size, that they have origin and end.

(6) *Hua Shou:* "A cough [with influences] moving contrary to their proper direction" refers to a separate connection [between the lung and] the foot-ceasing-yin [conduit through which the influences] move from the diaphragm upward and flow into the lung. Hence in case of an illness in the liver, there is coughing in the chest with [influences] moving contrary to their proper direction. One outbreak occurs every

second day; these are *chieh* 瘕 and *yao* 瘧 [fevers]. In the *Nei-ching*, each of the five depots is [associated with a particular] *yao* 瘧 [fever].[4] The one in the liver is the "wind *yao*". One could also identify these *yao* [fevers] as illnesses of cold and heat. They belong mostly to the minor-yang [conduit], which is related to the liver like outside to inside. Hence [the text] states: "The left flank is the section of the liver."

Chang Shih-hsien: Those [fevers] breaking out every other day are called *chieh* 瘕; those breaking out every consecutive day are called *yao* 瘧.

Liao P'ing: Later generations have created false [diagnostic] patterns on the basis of these [statements]. To treat illnesses by relying on the [Celestial] Stems and [Earth] Branches, on yin and yang [associations], and on the [mutual] generation and destruction [of the Five Phases]—without taking recourse to the four diagnostic [methods]—means to cause great harm. These are all wooden figurines made by this book.[5]

(8) *Li Chiung:* The sixth month in late summer is exactly the month when the soil of the spleen serves as king. [The constellation] *wu-chi* 戊己 represents the soil. Hence the influences of the spleen contract this illness on the *wu-chi* day.

Chang Shih-hsien: "Late summer" refers to the sixth month. The soil acts as king during this month; *wu-chi* is the day when it is king. Both the entire month and [that specific] day represent the period during which the soil flourishes. Hence the liver is not able to overcome the spleen [during this time], and one contracts an accumulation of fat influences during that month and day.

(3)–(9) *Yang: Chi* 積 ("accumulation") stands for *hsü* 蓄 ("collection"). That is to say, when the blood vessels are not passable, accumulations occur causing illnesses. All accumulations originate in the five depots. If the constructive influences proceed continuously [through the body] and do not miss the proper amount of circulation, one speaks of a normal person. A normal person is without illness. If one depot contracts an illness, [the course of] the constructive influences is obstructed. Hence the illness will be located in that [depot]. Now, if any of the five depots contracts an illness, it transmits it to the [depot] which it can overcome. When the one [depot] that it can overcome happens to act as king at that moment, it will not be willing to accept the transmission. Because it is not willing to accept [the illness] it will return it, transmitting it to the one [depot]

by which it can be overcome. But the [depot] by which it can be overcome will not take it. Therefore, [the influences] stay where they are and conglomerate, forming accumulations. Gradually they grow large. As a consequence, the illness takes shape. As to *fei-chi* 肥氣 ("fat influences"), *fei* 肥 ("fat") stands for *sheng* 盛 ("rich"). That is to say, fat influences concentrate below the left flank, protruding like a cup turned upside down and resembling fat, rich flesh. Small children have this illness often.

Ting Chin: Yüeh-jen's description of the principle behind the formation of accumulations is quite off the point. Obviously, locations suffering from a depletion accept evil [influences], while locations flourishing [with contents] will not take them. In treating accumulations, today's people consider attacking as their duty. That means that they greatly miss the message of the [*Nei-*]*ching*. That is truly sad!

(9) *Liao P'ing:* This kind of talk is really nothing but child's play! When the spleen does not accept the evil [influences], that should be the end of the illness. How could it return them to the lung?!

(10) *Yang:* "Hidden beams" means that an accumulation extends from above the navel to below the heart. Its size is that of an arm. It resembles the ridgepole of a house.

Hua Shou: [The *fu* 伏 in] *fu-liang* 伏梁 ("hidden beams") means "lying hidden without movement," like a wooden beam.

(14) *Li Chiung:* In autumn one's vessels [display a] stringy [movement]. These are exactly the months when the metal acts as king. [The constellation] *keng-hsin* 庚辛 represents the metal. A "hidden beam" is contracted on a *keng-hsin* day.

(1)–(14) *Hsü Ta-ch'un:* The treatise "Ching-chin" 經筋 of the *Ling*[*-shu* states for] the hand-minor-yin muscle:[6] "In case of its illness internal tensions [develop]. Hidden beams extend upward from the heart. In case such hidden beams are generated, those [patients] spitting blood and pus will die; they cannot be cured." A look at these words shows that they too refer to an illness related to the heart, but the actual appearance of that [illness] is not elucidated clearly. In the [treatise] "Fu-chung lun" 腹中論 of the *Su*[*-wen*], it is stated: "[The Yellow Emperor asked]: 'If an illness consists of a fullness in the lower abdomen [with that fullness being] rooted in the upper and lower, left and right [sections of the lower abdomen, what kind of an illness is that? Can it be cured?' Ch'i Po replied:] 'It is

named hidden beams. [In such a case the lower abdomen] holds large amounts of pus and blood which are located outside[7] the intestines and the stomach. [This illness] cannot be treated by massage. Such a treatment will result in cutting pains; it will cause death. If it is located below [the navel], one must purge the pus and the blood downward because that is a yin [region]. If it is located above [the navel], it presses against the stomach-duct and causes the emergence of swellings inside the [membrane] screen enclosing the stomach-duct. This is a chronic illness. It is difficult to cure. If it is located above the navel, it runs counter [to the requirements of a successful treatment]; if it is located below the navel, it follows them.'" The [text] says further: "'If swellings occur in the human body in the buttocks and in the thighs, and if pain develops around the navel, [what illness is that?' Ch'i Po replied:] 'This illness is called hidden beams; it is [also called] *feng-ken* 風根 ("rooted in wind"). The influences [of the wind] pour into the large intestine and attach themselves to the *kao* 膏 and *huang* 盲 "origin" [holes].[8] These are locations below the navel. Hence pain develops around the navel. One cannot move this [illness somewhere else]. If one moves it, it develops into an illness associated with difficulties in passing one's water.'" If one looks at these [passages], hidden beams are not associated with the heart. [Hidden beams are described] there as major swellings, as are intestinal or stomach ulcers. They are called "rooted in wind" because they consist of conglomerations of wind-poison. Also, one does not necessarily contract them during a day in autumn. What Yüeh-jen has referred to here carries the same name but is an entirely different illness [from the ailment described in the *Ling-shu*].

(15) *Liao P'ing:* This is what [Chang] Chung-ching 張仲景 calls: "If it is not transmitted further, the illness will come to an end." ... If neither the lung nor the kidneys accept the evil [influences] why should one fall ill in autumn? ... The apocryphal *Mai-ching* 脈經 discusses illnesses in terms of days and [Celestial] Stems. Such errors are based on these [statements here].

(18) *Li Chiung:* In case of *huang-tan* 黃疸 ("jaundice"), the body, the arms, the hands, and the feet all turn yellow.

Hua Shou: Tan 疸 ("jaundice") means that one develops a yellow [color]; it is caused by humidity and heat.

Hsü Ta-ch'un: In case of jaundice one's skin, nails and eyes develop a yellow color.

(16)–(21) *Yang: P'i* 痞 ("blocked") stands for *p'i* 否 ("clogged"). That is to say, [the passage] is clogged and conglomerations develop forming accumulations. When the spleen influences are depleted, the stomach will be hot, drawing food [to the stomach]. Now, if the spleen has an illness, it cannot send its influences [through the body] and it cannot pass on the bodily liquids. Hence, although food is present in large amounts, one will become emaciated.

(21) *Liao P'ing:* To match the ten days [associated with the Ten Celestial Stems] with the five depots is a symbolism of correspondence [used] by the astrologers and diviners. . . . Each of the earlier [difficult issues] discussed one conduit; the [circumstances of the] remaining [conduits] could be inferred from this [one example]. Here all the five depots are dealt with exhaustively, but the edifice constructed is superficial—it has no basis. To eliminate it would be the right thing to do.

(22) *Li Chiung: Hsi* 息 ("to rest") stands for *piao* 表 ("external");[9] *pen* 賁 ("to run") stands for *ke* 鬲 (here, "diaphragm"). That is to say, the lung is located above the diaphragm. When its influences do not proceed, it gradually grows larger, pressing against the diaphragm. Hence accumulations in the lung are called "rest and run."

Hua Shou: Hsi pen 息賁 ("rest and run") means "sometimes they rest, sometimes they run." The right flank is the section of the lung. The lung rules the skin [and its] hair. Hence one shivers from [perceptions of] cold and heat. Somewhere else it is said that illnesses in the depots are static and do not move. Here, an accumulation in the lung sometimes rests, sometimes runs. Why is that? It is like this. That it either rests or runs does not imply that it does not reside at a permanent location, like the illnesses of the palaces. Because it is especially the lung which rules the influences, its influences have certain times when they move or rest. The kidneys also rule influences. Hence the same applies to the "running piglets."

Chang Shih-hsien: Hsi 息 ("to rest") stands for *an-ching* 安靜 ("quiet"). *Pen* 賁 ("to run") is identical with *pen* 奔; they both mean *tsou-tung* 走動 ("to move around"). An accumulation in the lung is sometimes quiet, sometimes it moves around. Hence it is called "rest and run."

(25) *Li Chiung:* The spring months are the time when the wood of the liver acts as king. [The constellation] *chia-i* 甲乙 represents the wood. A "rest and run" is contracted on a *chia-i* day.

(22)–(26) *Yang: Hsi* 息 ("to rest") stands for *chang* 長 ("to grow"); *pen* 賁 ("to run") stands for *ke* 鬲 (here, "diaphragm"). That is to say, the lung is located above the diaphragm. When its influences do not proceed, it gradually grows larger, pressing against the diaphragm. Hence this is called *hsi-pen.* Another [explanation] says *pen* stands for *chü* 聚 ("concentration"). That is to say, [the accumulation of blocked influences] gradually grows larger, turning into a concentration. The lung constitutes the upper cover [of the depots]. Among the depots, it represents the yang. When yang influences are present in abundance, they cause man to develop obstructions in the lung.

(15)–(26) *Hsü Ta-ch'un:* The treatise "Ching-chin" 經筋 of the *Ling*[*-shu* states for] the hand-great-yin muscle: "In case of its illness, the muscles of all the sections passed by it will be twisted; an extreme pain develops, and *hsi pen* 息賁 is generated. One has tensions in one's flanks and one spits blood." Here, too, *hsi pen* is referred to as an illness related to the lung. The [*Ling-shu*] states further concerning the hand-heart-master muscle: "In case of its illness, the muscles of all the sections passed by it will be twisted; in the front, the pain reaches the chest and *hsi pen* [is generated]." Here, then, hsi pen is an illness related to the [heart-]enclosing network. The [treatise] "Yin yang pieh lun" 陰陽別論 of the *Su-wen* states: "When the second yang [conduit][10] has an illness, this [illness] will develop in heart and spleen, and one will miss the most private and concealed [affairs.[11] If the illness] is transmitted [to the spleen], wind-emaciation results. [If the illness is] transmitted [to the lung],[12] *hsi pen* results. [The patient] will die and cannot be cured." This [passage] regards hsi pen as an illness that is transmitted by the heart. It corresponds to the meaning [expressed in the *Nan-ching*—namely, that it is an illness] transmitted from the heart to the lung.

(26) *Liao P'ing:* Other sections point out that a depot must fall ill during a [season associated with a phase] that it cannot overcome. For instance, [the lung, which is associated with] metal, will fall ill in summer, [which is associated with fire]. Here, [a depot] falls ill during a season [associated with the phase] that it can overcome. That is strange.

(27) *Hua Shou:* "Running piglets" [means that this illness] resembles a piglet that runs around and never settles down. The nature of piglets is [characterized by] quick temper. Hence one has named this [illness accordingly].

(30) *Hua Shou:* "They let the [afflicted] person pant due to [influences] moving contrary to their proper direction" [refers to the fact that] a branch of the foot-minor-yin [conduit] leaves the lung and ties up with the heart, pouring [influences] into the chest.
(32) *Li Chiung:* The summer months are the time when the fire of the heart acts as king. [The constellation] *ping-ting* 丙丁 represents the fire. A "running piglet" is contracted on a *ping-ting* day.
(27)–(34) *Yang:* This illness resembles a piglet moving upward against the heart. Also, there are "running piglet" influences.[13] They have nothing to do with this accumulation illness. The names are identical but the illnesses are different.
Hsü Ta-ch'un: In its treatises on the *t'ai-yang* illnesses, the *Shang-han lun* 傷寒論 states: "If perturbations occur below the navel after sweating, a tendency exists to develop a running piglet." It states further: "The burning needle[14] lets [the patient] sweat. A cold lump arises at the location where the needle was inserted, and a reddening occurs. Running piglet will inevitably develop." These [statements] seem to refer to a sudden illness. That is different from [what is outlined in the *Nan-ching*] here. The *Chin-kuei yao-lüeh* 金匱要略 states: "The illness 'running piglet' rises from the lower abdomen and pushes upward against the throat. When it develops, one wishes to die, but it may also turn [downward] again and stop. One contracts this [illness] because of fright or fear." This statement comes close to the one here [in the *Nan-ching*]. Among the prescriptions recorded, [the *Chin-kuei yao-lüeh*] quotes also a passage from the text of the *Shang-han lun*. The illness, then, [as it is described] here [in the *Nan-ching*, develops over] a long time once it is acquired, and does not come to an end. It develops because of an accumulation in the kidneys, and it is difficult to cure. However, if it is caused by an external affection that—due to a mistaken treatment—has resulted in a concentration [of influences], this is not an accumulation in the kidneys, and it is easy to cure. Thus, the appearances of these illnesses are similar but their causes are different.

Notes

1. The entire stomach is understood here as a duct.

2. The wording of this last phrase may not reflect the original sequence of the characters. I suspect that it corresponds to sentence 4 and should be read

ju fu ta p'an 如覆大盤 ("they resemble a large bowl turned upside down"). The same applies to sentence 3.

3. This difficult issue is another example of the consistent application of the Five Phases doctrine to pathology. Once again, terms and concepts originating from the *Nei-ching* are systematically redefined, a fact which irritated later conservative commentators, who considered the contents of the *Nei-ching*—heterogeneous and inconsistent as they are—to be binding. Also, in the absence of any tangible evidence, the author(s) of the *Nan-ching* again resorted to social symbolism to legitimate their ideas. For some of the illness terms mentioned here, see *Ling-shu* treatise 13, "Ching Chin" 經筋 and *Su-wen* treatise 40, "Fu-chung lun" 腹中論.

4. See *Su-wen* treatise 35, "Yao-lun 瘧論."

5. Wooden figurines of men and women were buried with the dead in Chinese antiquity. Confucius believed that this practice gave rise to burying living persons with the dead and condemned it as evil. Liao P'ing appears to have resorted to this metaphor because he considered the *Nan-ching* to be a source of "false" ideas and practices that killed many patients later on.

6. In correspondence to the concept of the twelve major conduits, the *Ling-shu* espouses the idea that the body contains twelve major muscles. They are supposed to run basically parallel to the conduits and are named accordingly. As with the twelve conduits, they may have specific illnesses with specific symptoms.

7. The text has *hsia* 下 ("below"). I have changed this to *wai* 外 ("outside") in accordance with the wording in the *Su-wen*.

8. See *Ling-shu* treatise 1, "Chiu chen shih-erh yüan" 九針十二原, for the *Nei-ching* definition of "origin" holes. See also difficult issue 66 and its commentaries for the *Nan-ching* definition and a comparison with the definition in the *Nei-ching*.

9. *Piao* 表 is probably a mistake for *chang* 長 ("to grow"). See *Yang*'s otherwise identical commentary on sentences 22 through 26.

10. This is the yang-brilliance conduit, which is associated with the large intestine.

11. Wang Ping commented on this passage: "When the [large] intestine and the stomach develop an illness, it will be taken over by heart and spleen. When the heart takes it over, the blood will cease flowing. When the spleen takes it over, the [food carrying the] tastes will not be transformed. When the blood does not flow, the females do not have their monthly period; when the [food carrying the] tastes is not transformed, the males have little essence [i.e., semen]. Hence the most private and concealed matters cannot occur."

12. I have followed here the interpretation of Wang Ping.

13. See *Ling-shu* treatise 4, "Hsieh-ch'i tsang fu ping-hsing" 邪氣藏府病形.

14. Another name for the *shao-chen* 燒針 ("burning needle") treatment technique is *huo-chen* 火針 ("fire needle"). A needle with heated tip is quickly inserted into the subcutaneous tissue at a specific location and is then withdrawn again.

THE FIFTY-SEVENTH DIFFICULT ISSUE

五十七難曰(一)泄凡有幾皆有名不(二)然泄凡有五其名不同有胃泄有脾泄有大腸泄有小腸泄有大瘕泄名曰後重(三)胃泄者飲食不化色黃(四)脾泄者腹脹滿泄注食即嘔吐逆(五)大腸泄者食已窘迫大便色白腸鳴切痛(六)小腸泄者溲而便膿血少腹痛(七)大瘕泄者裏急後重數至圊而不能便莖中痛(八)此五泄之要法也

The fifty-seventh difficult issue: (1) How many kinds of diarrhea exist; do they all have names?

(2) It is like this. Altogether, there are five kinds of diarrhea, and all are named differently. They include the "diarrhea of the stomach," the "diarrhea of the spleen," the "diarrhea of the large intestine," the "diarrhea of the small intestine," and the "diarrhea of large concentrations." [Another] designation [for the latter] is "heavy behind." (3) In case of a diarrhea of the stomach, food and drink are not transformed, and the color [of the stools] is yellow. (4) In case of a diarrhea of the spleen, the abdomen is swollen and full. Liquid diarrhea rushes down; solid food is vomited, proceeding contrary to its proper course. (5) In case of a diarrhea of the large intestine, one has cramps [in the abdomen] after having consumed food. The stools are white. One hears sounds in the intestines and feels a cutting pain. (6) In case of a diarrhea of the small intestines, one passes pus and blood with the urine and with the stools, and one feels pain in the lower abdomen. (7) In case of a diarrhea of large concentrations, one feels tensions inside [the abdomen] and heaviness at the behind. One goes to the latrine frequently and is still unable to pass any stools. Pain is felt in one's stalk. (8) These are the important patterns of the five kinds of diarrhea.

COMMENTARIES

(1) *Yang: Hsieh* 泄 ("diarrhea") stands for *li* 利 ("to pass through"). (2) *Katō Bankei:* If any of the five kinds of diarrhea turns very serious, it will cause a "heavy behind." "Heavy behind" stands for *li* 痢 ("dysentery"). Hua commented that a "heavy behind" occurs [only] in case of a diarrhea of large concentrations. That is incorrect.

(3) *Yang:* The stomach belongs to the soil; hence its diarrhea is of a yellow color. Food and drink are not transformed. *Hua* 化 ("transformed") stands for *pien* 變 ("changed") or *hsiao* 消 ("digested"). That is to say, all items eaten do leave the body complete and undigested.
Yü Shu: This [condition results] from wind entering the intestines and moving up against the stomach. As a consequence, food is not digested. In the [treatise] "Feng lun" 風論 [of the *Su-wen*], it is stated: "If wind enters one's center over an extended period of time, this causes intestinal-wind diarrhea." Diarrhea means that food [passes through the body] without being digested.
Chang Shih-hsien: When evil [influences] reside in the stomach, the lower opening of the stomach does not close firmly. Food and drink enter the interior [of the stomach] and do not wait there until [they are digested by] the rubbings of the spleen. Instead, they are transmitted directly to the large intestine, from which they leave [the body]. Hence the color of that diarrhea is the color of the stomach. Hence it is yellow.
Ting Chin: When the stomach has received evil [influences], it cannot move and transform food and drink. Yellow is the color of the soil. The evil [influences] are evil [influences] either of humidity or of cold.
(4) *Yang: Chu* 注 ("to rush") means *wu chieh-tu* 無節度 ("excessive"). That is to say, the diarrhea passes down like rushing waters; it cannot be stopped. When the spleen has an illness, it cannot transform the grains. Hence when one eats one will vomit—that is, [the food] moves contrary to its proper direction.
Yü Shu: The center generates humidity. Humidity generates soil. The soil generates the spleen. The spleen dislikes humidity. If it is overcome by humid influences, the abdomen will be swollen and liquid diarrhea rushes out. The nature of soil is responsible for confidence and for the tastes. Here, the soil has an illness related to the tastes and there is no confidence. Hence as soon as one eats one will vomit—that is, [the food] moves contrary to its proper direction. The [treatise] "Yin yang ying-hsiang [ta-]lun" 陰陽應象大論 [of the *Su-wen*] states: "If humidity prevails, soft diarrhea results." That is to say, when humid influences enter [the abdomen], attacking spleen and stomach, water and grains will not be separated. Hence liquid diarrhea rushes down.
Chang Shih-hsien: Chu 注 ("to rush") means that the diarrhea is

violent. When the spleen is depleted [of proper influences] and receives evil [influences], it cannot digest the water and the grains [in the stomach] by rubbing [the latter, and it will not] disperse the essential influences of the stomach to the five depots and six palaces. Water and grains remain in the stomach. Hence the abdomen is swollen and full and violent diarrhea occurs. The food is vomited and does not move downward.

Ting Chin: All the six palaces are supplied with influences by the stomach. The five depots are supplied with influences by the spleen. When the spleen and the stomach receive evil [influences], all influences are blocked and no transformations occur. Hence the [abdomen is] swollen and full, and violent rushes [of diarrhea] occur. When the influences are not transformed, they move contrary to their proper course. Hence food is vomited.

(5) *Yang: Chiung-p'o* 窘迫 ("cramps") stands for *chi* 急 ("tensions"). As soon as the meal is finished, one has a desire to pass [stools]. Cramps result that cannot be stopped. "White" is the color that comes from the lung. "One hears sounds in the intestines and feels a cutting pain" means that [the intestines and their contents are] cold. "Cutting" means that the pain cuts like a knife. That is [a description of] the condition of the intestines.

Yü Shu: [In this case] influences of the large intestine are depleted. After having finished one's meal, one must go to the latrine immediately. Because the [proper influences of the large intestine are] depleted, evil [influences] are transmitted into it. The evil and the [remaining few] correct [influences] clash against each other; hence a cutting pain results.

(6) *Yang:* The small intestine belongs to the heart. The heart rules the blood vessels. Hence the stools carry pus and blood. The small intestine is located in the lower abdomen; hence one feels pain in the lower abdomen.

Li Chiung: The small intestine is the palace to the heart. The heart generates the blood. Hence the stools are bloody.

Hsü Ta-ch'un: The influences of the small intestine move downward into the bladder. The bladder is located close to the lower abdomen. Hence pain is felt in the lower abdomen.

(7) *Yang: Chia* 瘕 ("concentration") stands for *chieh* 結 ("conglomeration"). This is a condition in which conglomerations are present in the lower abdomen and one still [attempts to] pass [one's

stools]. Another name is "heavy behind." That is to say, at the time of [passing one's] stools, one feels a heavy pain. Again and again one feels a desire to pass [the stools]; one goes to the [latrine] but then one does not pass anything. Also, the pain extends into the yin stalk. This is a diarrhea of the kidneys.

Yü Shu: The orifices kept open by the kidneys are the two yin [gates]. When the influences are depleted, one frequently thinks of going to the latrine. The behind [feels] heavy but one cannot relieve [one's nature]. Pain is felt in the stalk. When the influences in the kidneys are not sufficient, harm is caused to the through-way vessel. Hence internal tensions result.

Ting Te-yung: "Tensions inside" means intestinal pain. "Heaviness at the behind" means [a feeling of] extreme heaviness from the loins downward.

Hsü Ta-ch'un: The influences of the stools cannot pass. As a result, evil influences move into the urine. Hence pain is felt in one's stalk.

(1)–(8) *Hsü Ta-ch'un:* The characteristics of these illnesses are distinguished in this paragraph quite clearly and properly. The diarrhea of the small intestine as well as [the diarrhea] of large concentrations are the so-called *li* 痢 ("dysentery") illnesses of later times. The first three kinds are *sun-hsieh* ("meal diarrhea").

Katō Bankei: The *Nei-ching* mentions numerous kinds of *hsieh* 泄 and *li* 痢 diarrheas. These include the *sun-hsieh* 餐泄 ("meal diarrhea"), the *tung-hsieh* 洞泄 ("penetrating diarrhea"), the *ju-hsieh* 濡泄 ("soft diarrhea"), the *mu-t'ang* 鶩溏 ("ducks' pool"), the *chia-hsieh* 瘕泄 ("concentration diarrhea"), the *pao-chu* 暴注 ("sudden rushes"), and the *hsia-p'o* 下迫 ("downward pressure") [as *hsieh* 泄 kinds of diarrhea], as well as *ch'ang-p'i pien hsüeh* 腸澼便血 ("intestinal cleansing with bloody stools"), *hsia pai-mo* 下白沫 ("white foam passing down"), and *hsia nung hsüeh* 下膿血 ("pus and blood passing down") as so-called *li* 痢 kinds of diarrhea. Pien Ch'io has eliminated this excessive abundance [of terms and concepts] and has approached a simple [categorization]. Hence the three kinds of diarrhea associated with spleen, stomach, and large intestine are called *hsieh* 泄 diarrhea; the two diarrheas associated with the small intestine and with large concentrations are called *li* 痢 illnesses. Hsien [Yüan] and Ch'i [Po] called them *ch'ang-p'i* 腸澼 ("intestinal cleansing"); [Chang] Chung-ching 張仲景 called them *chih-hsia* 滯下 ("blocked passage downward"). The meaning is always the same. Briefly speaking,

there are five kinds of *hsieh* 泄 diarrhea. As soon as these *hsieh* diarrheas develop into a "heavy behind," they become *li* 痢 dysentery. Thus, diarrhea and dysentery have the same origin but are two different [phenomena]. The *Su-wen* says: "When [the stools] move downwards, that is a *sun-hsieh* 餐泄 ('meal diarrhea'). When this continues over an extended period of time, it is *ch'ang-p'i* 腸澼 ("intestinal cleansing")." That is correct. *Hsieh* diarrhea is often associated with cold; *li* dysentery is often associated with heat.

THE FIFTY-EIGHTH DIFFICULT ISSUE

五十八難曰(一)傷寒有幾其脈有變不(二)然傷寒有五有中風有傷寒有濕溫有熱病有溫病其所苦各不同(三)中風之脈陽浮而滑陰濡而弱(四)濕溫之脈陽濡而弱陰小而急(五)傷寒之脈陰陽俱盛而緊濇(六)熱病之脈陰陽俱浮浮之而滑沉之散濇(七)溫病之脈行在諸經不知何經之動也各隨其經所在而取之(八)傷寒有汗出而愈下之而死者有汗出而死下之而愈者何也(九)然陽虛陰盛汗出而愈下之即死(十)陽盛陰虛汗出而死下之而愈(十一)寒熱之病候之如何也(十二)然皮寒熱者皮不可近席毛髮焦鼻槀不得汗(十三)肌寒熱者皮膚痛脣舌槀無汗(十四)骨寒熱者病無所安汗注不休齒本槀痛

The fifty-eighth difficult issue: (1) How many kinds of "harm caused by cold" exist; are they accompanied by any changes in the [movement of the influences in the] vessels?

(2) It is like this. There are five kinds of harm caused by cold. These include to be hit by wind, to have been harmed by cold, moisture and warmth, the heat illness, and the warmth illness. In each case the complaints are different. (3) In case one was hit by wind, the [movement in the] vessels is at the surface and smooth at the yang [section] while it is soft and weak at the yin [section]. (4) [The movement in the] vessels in case of moisture and warmth is soft and weak at the yang [section] while it is minor and tense at the yin [section]. (5) [The movement that can be felt in the] vessels in case of harm caused by cold is full, tight, and rough at both the yin and yang [sections]. (6) [The movement that can be felt in the] vessels in case of a heat illness is at the surface at both the yin and yang [sections. If one touches] the surface, [one perceives a] smooth [movement; if one presses one's fingers to] the depth, [the movement perceived there is] dispersed and rough. (7) [The movement in] the vessels in case of a warmth illness [is characterized by the fact that this illness] proceeds through all conduits. It is impossible to know to which [specific] conduit a movement is related. In this case one takes [the evil influences] away from the specific conduit where they just happen to be.

(8) In case of harm caused by cold, one may induce sweating and a cure will be achieved, but if one induced purging [the patient would] die. There are other cases where sweating causes death while purging would lead to a cure. Why is that?

(9) It is like this. In case of a depletion of yang [influences] and an abundance of yin [influences], sweating will lead to a cure and purging will lead to death. (10) In case of an abundance of yang [influences] and a depletion of yin [influences], sweating will lead to death and purging will bring about a cure.

(11) How can the [different] cold–heat illnesses be diagnosed?

(12) It is like this. When cold and heat have affected the skin, the skin will not approach the mat, the hair will be scorched, and the nose will be dry. One must not induce sweating. (13) When cold and heat have affected the flesh, pain will be felt in the skin. The lips and the tongue will dry out, and there will be nothing that could be sweated. (14) When cold and heat have affected the bones, one suffers from unrest all over [the body]. Sweat will flow ceaselessly; the roots of the teeth will dry out and be in pain.

COMMENTARIES

(1) *Hua Shou: Pien* 變 ("changes") should be read as *pien* 辨 ("to distinguish"); that is to say,"[is it possible to] distinguish [them on the basis of different movement in the] vessels?"
Yeh Lin: This is discussed in great detail in the [treatises] "Feng-lun" 風論 ("On Wind") and "Je-lun" 熱論 ("On Heat") of the *Su-wen*. But why was no separate section entitled "Han-lun" 寒論 ("On Cold") included [in the *Nei-ching*]? Well, all the [illnesses] discussed at the beginning of the [treatise] "Je-lun" 熱論, which are heat illnesses according to modern understanding, belong to the "harm caused by cold" category. That is to say, if they are categorized as harm caused by cold, [the *Nei-ching*] obviously contains a special discussion focusing on harm caused by cold! Unfortunately, the entire seventh chapter [of the *Nei-ching*] was lost due to military actions and fire. Yüeh-jen knew also that the ancient medical classics used the term "harm caused by cold" as an all-encompassing designation for affections caused by external [influences]. Hence he feared that later generations might not [be able to] distinguish between [illnesses due to] cold and heat, and wrote his discourse on the existence of five [kinds of] harm caused by cold in order to distinguish between their

[respective movements in the] vessels and [other] symptoms. Mr. Hua has commented that *pien* 變 ("changes") should be read *pien* 辨 ("to distinguish"). That is correct.

Liao P'ing: Here the character *mai* 脈 ("[movement in the] vessels") should refer inclusively to the appearance of the color, the voice, the skin, and the network[-vessels].

(2) *Yang:* When someone is ill because he was hit by wind-chill in the time between [the solar terms] *shuang-chiang* 霜降 ("hoar-frost descends") and *ch'un-fen* 春分 ("vernal equinox"), that is called *shang-han* 傷寒 ("harm caused by cold"). If someone is ill because he received influences of cold during winter and then, during spring, was hit again by spring winds, that is called *wen-ping* 溫病 ("warmth-illness"). *Je-ping* 熱病 ("heat illnesses") develop frequently during summer; if someone has such an illness and suffers from frequent sweating, this is called *shih-wen* 濕溫 ("moisture and warmth"). If someone is harmed by a depletion evil at one of the eight seasonal terms,[1] that is called *chung-feng* 中風 ("to be hit by wind"). According to the words of the [*Nan-*]*ching* here, *wen-ping* 溫病 ("warmth-illness") refers to an epidemic illness, not to a spring illness. "Epidemics" means that in one year both the old and the young of one entire province or district suffer from one [and the same] illness.

Chang Shih-hsien: When someone has been hit by wind-evil and suffers from a bad wind,[2] that is called *chung-feng* 中風 ("to be hit by wind"). When someone is affected, in the depth of winter, by cold and, after a certain time, develops heat and has a bad cold, that is *shang-han* 傷寒 ("harm caused by cold"). If someone has already been harmed by moisture and is then hit by heat, the moisture and the heat will clash against each other, resulting in illness. The entire body will be in pain. That is called *shih-wen* 濕溫 ("moisture and warmth"). When someone has been harmed by cold in winter and develops heat only in summer, together with a bad cold, headache, and bodily pain, that is called *je-ping* 熱病 ("heat illness"). If during the entire year cold and warmth do not appear at their proper times, and if man is thus affected by inappropriate influences, old and young alike will show the same effects. That is called *wen-ping* 溫病 ("warmth illness"). A vernacular expression is *t'ien-hsing* 天行 ("epidemics"). These are the five different complaints from which one may suffer [in case of harm caused by cold] illnesses.

(3) *Ting Te-yung:* The yang vessels proceed above the flesh. If one

presses them with a light hand and [the movement in them] appears greatly excessive, that is called "smooth." The yin vessels proceed below the flesh. If one presses them with a heavy hand and [the movement in them] appears insufficient, that is called "weak." This [kind of a condition is revealed through] an insufficient [movement in the vessels that is felt] by pressing [the vessels heavily, and through a] surplus [movement that is felt with slightly] lifted [fingers]. Hence one knows [the patient] was hit by wind.

Yang: If one presses [the vessels] and perceives the presence of a movement, and if one lifts [the fingers slightly] and has a perception as if there were no [movement], that would be called a "weak" [movement]. That is [a movement which is] at the surface and smooth in front of the gate[-section] and soft and weak in the foot[-section].

(4) *Ting Te-yung:* As to "[the movement is] soft and weak at the yang [section]," the yang vessels proceed above the flesh; "soft and weak" indicates that influences of moisture have overcome the fire. The yin vessels proceed below the flesh. "Minor and tense" indicates that the moisture of the soil does not overcome the wood. Hence one perceives a "minor and tense" [movement]. For this reason [the text] states: "[The movement is] soft and weak at the yang [section], and minor and tense at the yin [section]."

Yang: Hsiao 小 ("minor") stands for *hsi* 細 ("fine"); *chi* 急 ("tense") stands for *chi* 疾 ("urgent").

Yü Shu: In case of a "moisture and warmth" illness, the patient will sweat profusely on his head. Why do I say so? [The text] says that the yang [movement in the] vessels at the inch-opening appears soft and weak. This indicates that the water has seized the [location of the] fire. The original [text in the *Nei-*]*ching* states: "The kidneys are responsible for the penetration of liquids into the heart and for the formation of sweat." That is [what is] meant here.

Liao P'ing: All these sentences speak of yin or yang repletion, but I do not know to what they refer.

(5) *Ting Te-yung:* "[The movement is] full at both the yin and yang [sections]" means that it is extreme. That is to say, [the movement that can be felt in both] the inch[-section] and the foot[-section] is extremely full and also tight and rough. Such [a condition results from one's] being hit by the cold of fog or dew. When water is subjected to the cold of wind it congeals. Hence one knows that if the kidneys are subjected to cold, this [kind of movement in the] vessels appears.

Yü Shu: If [the vessels] appear as if one touched a rope, that is called "tight"; if [the movement in the vessels] resembles knives cutting bamboo, that is called "rough."

Liao P'ing: In distinguishing between [illnesses caused by] wind, cold, moisture, and heat, the *Shang-han* [*lun* 傷寒論 of Chang] Chung-ching 張仲景 considers the symptoms as most decisive, while it regards the movement in the vessels [as it is conditioned by the affected] conduits themselves as secondary. It is a false doctrine of the *Nan-ching* to determine illnesses on the basis of the [movements in the] vessels alone. One must also compare this with the text of the *Shang-han* [*lun*] and the mistakes here will become obvious by themselves.

(6) *Ting Te-yung:* "[The movement is] at the surface at both the yin and yang [sections]" means that [the movement that can be felt] in both the foot[-section] and inch[-section] is at the surface. "At the surface it is smooth" means that if one presses [the vessels] with a light hand, [one perceives a] smooth [movement]. That is a [movement in the] vessels [characteristic] of the heart being damaged by heat. "In the depth it is dispersed and rough" means that if one presses [the vessels] with one's hand to the depth, [one will perceive] a dispersed and rough [movement]. That is [a sign of] a depletion of bodily liquids.

Yang: To press with a light hand is called "at the surface"; to press with a heavy hand is called "in the depth."

Liao P'ing: The *Nei-ching* discusses the heat illnesses in several treatises. How could one identify them through the [movement in the vessels]! Also, how could anybody [describe heat illnesses] exhaustively with just the one word, "surface"?! This is nothing but fool's talk!

(7) *Ting Te-yung:* The lung represents the metal; it rules the influences and disperses them through all conduits. One does not know which conduit—due to its depletion—has received this particular evil [influence] in the first place before it was transmitted further.[3] Hence one takes the evil [influences causing] the illness away from the location where it just happens to be.

Yang: All demonic or *li* 癘 influences[4] disperse through all the conduits. Hence one cannot know in advance [where they may proceed]. One must diagnose the individual patient. As soon as one knows in which conduit [these influences] happen to move, one must apply the treatment there.

Chang Shih-hsien: "The [movement in the] vessels in case of a warmth illness" [means the following]. When [seasonally] inappropriate influences disperse through all conduits, it is difficult to distinguish which conduit has received them [first]. In this case one must examine to which conduit the illness belongs before one can apply a treatment.

Yeh Lin: Warmth (*wen*) 溫 illnesses are epidemic (*wen-i*) 瘟疫 illnesses. In ancient times the character *wen* 瘟 ("epidemic") did not exist. Hence [the characters] *wen* ("warmth") and *wen* ("epidemic") were used interchangeably [for some time after the latter was created]. *I* 疫 ("epidemic") stands for *i* 役 ("military service"), as in *yao-i* 徭役 ("compulsory service"). [Epidemics] occur often in the aftermath of ravages and burning committed by soldiers, or after such calamities of unbalanced [weather conditions that result] in floods and droughts. Large [epidemics affect] an entire city; small [epidemics affect] a market or a village. [Epidemics] are transmitted to everybody.

(1)–(7) *Katō Bankei:* The *Nei-ching* categorizes all heat illnesses as *shang-han* 傷寒 ("harm caused by cold"). Obviously, then, the meaning of "heat illness" is very broad. In discussing the respective illnesses, [the *Nei-ching*] talks only about the conduits through which they are transmitted, but it does not differentiate clearly among the five different symptom [clusters] related to affections caused by, for instance, two [different] external agents. Also, it names only two illnesses—warmth and heat. Pien Ch'io was the first to discuss the five kinds of harm caused by cold because the *Nei-ching*, in its discussion of heat[-illnesses], did not talk about the appearances of the [movements in the] vessels [associated with the individual heat illnesses]. Hence he introduced the names and the [respective movement in the] vessels of the illnesses resulting from having been affected by an [external] evil [influence. Illness] names are quite important in human therapeutic efforts. When the naming [of an illness] is not correct, its discussion cannot be to the point. When the discussion [of an illness] is not to the point, the problem cannot be handled successfully. When medical problems cannot be handled successfully, the people have nobody to turn to in case of an illness. [This difficult issue asks] how many kinds of harm caused by cold exist, and [the answer] differentiates among [the five kinds of harm caused by cold] on the basis of the causation of the respective illnesses. These, then, are all the so-called heat illnesses of the *Nei-ching*. The "harm caused by cold" listed as one of the five illnesses

[categorized broadly as harm caused by cold] is the true harm caused by cold. The remaining four illnesses—namely, [harm caused by] wind, heat, warmth, and moisture—fall in one category with [the true] harm caused by cold. This coincides with the statement [in the *Nei-ching*] that they all belong to the category of harm caused by cold. All these illnesses have heat as one of their symptoms. That is, the actual complaints are identical in all cases. But when [the *Nan-ching*] says that [the complaints] are different in each case, it says so because it distinguishes between [manifestations of the illnesses in] the yin or yang [section], in the external or internal [section], near the surface or in the depth. The *Nei-ching* emphasized the [differences between the respective manifestations of heat illnesses on the basis of the] symptoms related to the transmission [of the respective illnesses] through the conduits. That, too, was detailed and exhaustive. But it did not talk about the differences among the heat illnesses due to the [fact that they are caused by] five [different] evil [influences]. Therefore, Pien Ch'io set aside the question of the complaints; he did not differentiate among them. Instead, he pointed out the appearances of the [movements in the] vessels in order to distinguish the characteristics of the five illnesses concerned. Thus he provided proper targets and facilitated treatment. [When writing] the *Shang-han lun* 傷寒論, [Chang] Chung-ching 張仲景 relied on this treatise in all respects, proving [his remarks] by analogy. Hardly anything else [could be said about this issue]. Students should consult his [work].

(8)–(10) *Ting Te-yung:* Abundance or depletion of yin and yang [influences] does not refer to [a movement in the] vessels [that can be felt] at the surface or in the depth. It means that illnesses due to cold or heat are different; that dryness and moisture are not the same. Man's five depots and six palaces have twelve conduits. They all can be subjected to illnesses. The hand-great-yang and the [hand-] minor-yin [conduits] belong to the fire; it rules the warmth. The hand-yang-brilliance and the [hand-]great-yin [conduits] belong to the metal; it rules the dryness. The hand-minor-yang and the [hand-] ceasing-yin [conduits] belong to the minister-fire; it rules the heat. These are the six conduits of dryness, heat, and warmth; they are penetrated by the influences of heaven. When they have an illness, the body will not [feel] heavy and will not suffer from bad wind;[5] it will be affected by dryness. The *Su-wen* states: "Whenever [a movement] at the surface is accompanied by dryness, the illness is in the hand [conduits]." That is correct. If one purges [the illness] with a

"supporting the influences" [preparation, the patient] will be cured. If one asks him to consume *kuei* 桂 branch [preparations][6] to take away [his illness through] sweating, he will die as soon as sweat leaves [his body]. The foot-great-yang and the [foot-]minor-yin [conduits] belong to the water, which rules the cold. The foot-yang-brilliance and the [foot-]great-yin [conduits] belong to the soil, which rules the moisture. The foot-ceasing-yin and the [foot-]minor-yang [conduits] belong to the wood, which rules the wind. These are the six conduits of wind, cold, and moisture; they are penetrated by the influences of the earth. When they have an illness, the body will feel heavy and [suffer from] bad cold. Hence the *Su-wen* states: "Whenever [a movement] is at the surface while no dryness is present, the illness is in the foot [conduits]." That is correct. If one takes away [the patient's illness by means of] sweating, using a *kuei* 桂 branch [preparation, the patient] will be cured as soon as the sweat leaves [the body]. If one purges him with a "supporting the influences" [preparation], he will die. This is the great pattern of the matching of the five depots and the six palaces with yin and yang. Thus, when the [*Nan-*]*ching* states: "In case of a depletion of yang [influences] and an abundance of yin [influences], sweating will lead to a cure and purging will lead to death. In case of an abundance of yang [influences] and a depletion of yin [influences] sweating will lead to death and purging will bring about a cure," the meaning [of this statement] is directly opposite [to what would be correct].

Yang: These explanations are contrary [to what is right]. They do not agree with the meaning [expressed in the *Su-wen*]. One cannot rely on them in one's practice. If one acted contrary to them, that would be appropriate.

Yü Shu: The meaning expressed in the [classic] scriptures cannot be wrong. The meaning outlined here in the [*Nan-*]*ching* must be the result of an error in writing in the course of the transmission [of this text through the ages]. Whenever someone is ill due to harm caused by cold, the [movement in his] vessels is at the surface, strong, and frequent. One can achieve a cure through causing [the patient] to sweat. [In this case] the illness is in the exterior [sections]. When the [movement in the] vessels is in the depth, fine, and frequent, one can achieve a cure through purging. [In this case] the illness is in the interior [sections]. If one acts according to these [standards], one will not miss one case out of ten thousand.

(8) *Liao P'ing:* The *Shang-han* [*lun*] 傷寒論 ("On Harm Caused by Cold") is a very compact book, designed entirely to outline [the illnesses referred to by its title. The *Nan-ching*, in contrast,] discusses [these illnesses] with but a few sentences. Later people appreciated its simple and easily understandable [contents], and it is for this reason that it reached wider circulation than any other [book]. But is there any other [work] matching [the *Nan-ching*] in the confusion of principles? If everything is indeed as simple [as it is portrayed by the *Nan-ching*], then [Chang] Chung-ching 張仲景 and [Wang] Shu-ho 王叔和 must have pretended to write about a difficult subject!

(9) *Li Chiung:* A depletion of yang [influences] indicates external cold; an abundance of yin [influences also] indicates external cold. The cold-poison battles among the constructive and protective influences; heat must develop and a dislike for cold. [The movement in the vessels to be felt at] both the foot[-section] and the inch[-section] is near the surface and strong. Internally no annoyance occurs; if [the patient feels] a minor irritation, he will long for warm drinks and food, and he will dislike anything chilled. This is a condition of yang depletion and yin abundance. Sweating the [patient] will bring about a cure; purging him is a mistake and results in death.

Chang Shih-hsien: A depletion of yang [influences] and an abundance of yin [influences] indicates external illness and internal well-being. In case of an external illness one should induce sweating. As soon as the sweat leaves [the body], the illness is cured. If, by mistake, one purges, that will result in death.

(10) *Li Chiung:* An abundance of yang [influences] indicates internal heat; a depletion of yin [influences also] indicates internal heat. The cold-poison clashes against the constructive and protective influences. When the yang is present in abundance, the yin is at its weakest. The yin then changes into yang. [Similarly,] when cold is present in abundance, it generates heat. [As a consequence] the influences of yang heat are abundant and enter the interior [sections of the body]. The heat-poison resides in the stomach. Water and other [liquids] dry up. The stool conglomerates. The respective person does not dislike external cold; he cannot avoid steaming. Steaming develops heat and causes extreme desiccation. This, then, results in incoherent talk. Purging will bring about a cure; sweating is a mistake and leads to death.

Chang Shih-hsien: A depletion of yin [influences] and an abundance

of yang [influences] indicates internal illness and external well-being. In case of an internal illness one should purge. Hence, as soon as the illness is purged, it will be cured. If, by mistake, one induces sweating, this will result in death. If someone dies like this, one knows that medicine killed him because a crude practitioner did not know [how to distinguish] external and internal [illnesses].

Liao P'ing: Whether it is possible to induce sweating or whether it is not possible to induce sweating, whether it is possible to purge or whether it is not possible to purge—all of this cannot be discussed in detail exhaustively in two sentences.

(11)–(12) *Ting Te-yung:* The [condition of the] lung can be diagnosed through [the condition of] the body's skin [and its] hair. The large intestine [and the lung] constitute exterior and interior. When the depot [i.e., the lung] has an illness, one feels cold; when the palace [i.e., the large intestine] has an illness, one feels hot. Hence [the text] states: "[When] cold and heat have affected the skin." "The skin will not approach the mat" means that the three yin and the three yang [conduits] of the hands reflect heaven; heaven moves. Hence in case of an illness one does not wish to lie down and approach the mat. "The hair will be scorched; the nose will be dry; one must not induce sweating" means that the fire of the heart below [the hair and the nose causes] dryness and heat, resulting in illness. One must not cause sweating in the [patient]. If one causes him to sweat, he will die. If one purges him, he will be cured. This is so because the lung rules the dryness.

(11) *Chang Shih-hsien:* "Cold and heat" means that one is cold at night and hot in the morning.

Hsü Ta-ch'un: "Cold and heat" means that one is suddenly cold or hot.

(12) *Hsü Ta-ch'un:* If evil influences are present in the skin, one cannot touch anything.

(13) *Ting Te-yung:* The [condition] of the spleen can be diagnosed through the [condition of the] flesh. The stomach [and the spleen] constitute exterior and interior. When the depot [i.e., the spleen] has an illness, the body will be cold; when the palace [i.e., the stomach] has an illness, the body will be hot. Hence [the text] states: "[When] cold and heat have affected the flesh." "Pain will be felt in the skin; the lips and the tongue will dry out" [means that] the spleen corresponds to the soil. The soil masters the moisture. Hence the bodily

liquids leave through the skin and the body is heavy. When the bodily liquids are drained toward the outside, the lips and the tongue will dry out. This illness is called "dried up moisture." No [liquids are left in the body that could serve as a source for] sweating. If one induces sweating [anyway], the intestines and the stomach will be drained and become impassable. If one purges, a rushing diarrhea will be the result. This illness is caused by influences of moisture. One must provide warmth to the center and harmonize the influences.

(14) *Ting Te-yung:* The kidneys rule the bones; the bladder [and the kidneys] constitute exterior and interior. When the illness is in the yang [section, i.e., in the bladder], the body is hot and heavy and one [suffers from] a bad cold.[8] When [the illness] is in the yin [section, i.e., in the kidneys, the body is] cold. "One suffers from total unrest" means that the kidneys rule the water. Sweat rushes out without a break. The roots of the teeth dry out and ache. Sweating causes the cure; purging results in death. When the yin [influences] are abundant while the yang [influences] are depleted, one will die.

(11)–(14) *Hsü Ta-ch'un:* This paragraph should not be listed together with "harm caused by cold" in one difficult issue. Because cold–heat illnesses are manifestations of various illnesses which are not transmitted through the conduits, the *Ling-shu* has listed cold–heat illnesses as the heading of a separate treatise. There it outlines, in detail, the respective needling techniques. From this one can see that [cold–heat illnesses] do not belong to the "harm caused by cold" illnesses mentioned in the preceding [section of this] text. I do not know whether Yüeh-jen considered them to be related and, for this reason, joined them. If he considered the cold and heat [of the cold–heat illnesses] as due to harm caused by cold, that would be a grave mistake. Furthermore, this is [a quotation of an] original text in the treatise "Han je lun" 寒熱論 of the *Ling*[*-shu*].[9] However, from the paragraph "Cold and Heat of Bones" [of the *Ling-shu* treatise], numerous words have been omitted [here in the *Nan-ching*]. As a result, the meaning is incomplete. The text of the [*Nei-*]*ching* states: "When cold and heat have affected the bones, one suffers from unrest all over [the body]. Sweat will flow ceaselessly. As long as the teeth have not yet dried out, one selects [for treatment] the network[-vessel] of the minor-yin [conduit] at the inner side of the upper thigh. If the teeth have already dried out, death will result and no treatment is

possible." One can see that, originally, minor and serious symptoms were distinguished here. Now the [*Nan-ching*] states only: "The roots of the teeth will dry out and be in pain." Thus [the *Nan-ching* lists], for the case that cold and heat have affected the bones, only symptoms indicating death but no symptoms indicating survival. The [complete quotation] provided an important clue for [an understanding of] the relationships between death and survival. How could one make such omissions?

Ting Chin: Han je ping 寒熱病 ("cold–heat illnesses") is an all-encompassing term for harm caused by cold and for being hit by wind.

NOTES

1. This is a reference to the ancient idea that illnesses are caused by winds originating from the cardinal direction opposite to the direction where T'ai-i 太乙 happens to reside on the eight seasonal terms. See Unschuld, *Medicine in China: A History of Ideas*, pp.68–73. The term *o-feng* 惡風 ("bad wind") can also be read as *wu feng* ("to have an aversion against wind"). Both readings are possible. The same applies to the terms *o-han* 惡寒 ("bad cold") and *wu han* ("to have an aversion against cold"). Several commentators of the present difficult issue have used these terms but it is difficult to determine in each case which reading they had in mind. Hence one should remember, when reading these comments, that the concept of "suffering from a bad wind" (possibly referring to paralysis) could also include an "aversion against wind," and that a "bad cold" could be or could include an "aversion against cold."

3. I read the *ch'uan shou* 傳受 of the text as *shou ch'uan* 受傳.

4. The term *li* 癘 has been used since ancient times to designate particularly evil influences responsible for epidemic illnesses.

5. See note 2.

6. These are preparations containing cinnamon bark (*kuei-chih* 桂枝, *Cortex Cinnamomi*).

7. *Luan-tao* 亂道 ("confused path") is, of course, a metaphor for the "confused principles" (*luan-tao*) borrowed, in the eyes of Liao P'ing, by Chang Chung-ching from the *Nan-ching*.

8. See note 2.

9. Cf. *Ling-shu* treatise 21, "Han je ping" 寒熱病.

THE FIFTY-NINTH DIFFICULT ISSUE

五十九難曰(一)狂癲之病何以別之(二)然狂之始發少臥而不饑自高賢也自辨智也自貴倨也妄笑好歌樂妄行不休是也(三)癲疾始發意不樂直視僵仆(四)其脈三部陰陽俱盛是也

The fifty-ninth difficult issue: (1) By what [criteria] can the illnesses of madness and falling sickness be distinguished?

(2) It is like this. During the initial development of madness, one rests only rarely and does not feel hungry. One will [speak of] oneself as occupying a lofty, exemplary position. One will point out one's special wisdom, and one will behave in an arrogant and haughty way. One will laugh—and find joy in singing and making music—without reason, and one will walk around heedlessly without break. (3) During the initial development of falling sickness, one's thoughts are unhappy. One lies down and stares straight ahead. (4) The yin and the yang [movements in the] vessels are full in all three sections.

COMMENTARIES

(1) *Liao P'ing:* This was discussed in the [*Nei-*]*ching* in great detail. Why should one ask about this again?

(2) *Ting Te-yung:* Illnesses of madness [originate as follows]: If one induces, in case of an illness in any of the three hand yang [conduits], sweating when this is contrary to what would be appropriate, an abundance of yang [influences] results and madness develops. If, in case of an illness of the three foot yin [conduits], one purges when this is contrary to what would be appropriate, an abundance of yin [influences] results and falling sickness develops.

Yang: To find out whether someone suffers from madness, one observes the respective person at the first outbreak [of his illness]. In case he does not wish to lie down and sleep or is not willing to drink and eat, and if he speaks of himself as an exemplary person and wise man, worthy of being honored and praised, or sings or laughs and runs around without break, all these [phenomena] are caused by an abundance of yang influences. Hence the [*Nan-*]*ching* states: "A doubling of the yang [influences results in] madness." That is [what

is] meant here. Today's people believe [madness] to be identical with falling sickness. That is an error.

Hua Shou: Madness develops in the yang [vessels]; hence all its manifestations result from a surplus [of yang influences], which are responsible for the [continuous] moving around [of the patients].

(3) *Yang: Tien* 癲 ("falling sickness") stands for *tien* 顛 ("to fall"). During an outbreak [of falling sickness] one falls down. Hence one speaks of *tien-chüeh* 顛蹶 ("to fall"). The yin influences are present in great abundance. Hence one cannot walk or stand and falls down. Today's people believe [the falling sickness] to be identical with *hsien* 癎 convulsions. That is a mistake.

Hua Shou: Falling sickness develops in the yin [vessels]. Hence all its manifestations result from an insufficiency [of yang influences, a condition which is] responsible for the quiet [attitude of the patients].

(4) *Ting Te-yung:* [Earlier,] the [*Nan-*]*ching* stated: "A doubling of the yang [influences results in] madness. A doubling of the yin [influences results in] falling sickness."[1] Here [the text says]: "The yin and yang [movements in the vessels] are full in all three sections." The inch[-section] constitutes the yang; the foot[-section] constitutes the yin. [In this case, then, the movements that can be felt in the] inch- and foot[-sections appear] full and in the depth.

Li Chiung: The inch-opening is the yang section; the foot[-section] is the yin section. The [movement in the] vessels is full in all three sections.

Hua Shou: "The yin and yang [movements in the] vessels are full in all three sections" means [the following]: Madness develops in the yang [vessels. In this case, the movement that can be felt in] all the yang vessels is full. Falling sickness develops in the yin [vessels. In this case the movement that can be felt in] all the yin vessels is full.

Chang Shih-hsien: The three sections are the inch, the gate, and the foot. In front of the gate[-section] is the yang [section]; behind the gate is the yin [section]. In case of madness, yang [influences] appear in the vessels in both the yin and yang sections. In case of falling sickness, both [sections are marked by a] yin [movement in the] vessels.

Liao P'ing: The two characters [*san pu* 三部 ("three sections")] must have been added later.

(1)–(4) *Hua Shou:* The four sentences of the twentieth difficult issue [which read,] "a doubling of the yang [influences results in]

madness; a doubling of yin [influences results in] falling sickness; when the yang [influences] are gone one sees demons; when the yin [influences] are gone one's eyes turn blind" should be part of the present [paragraph]. *Ch'ung* 重 ("doubling") is to be read like the *ch'ung* in *tsai-ch'ung* 再重 ("twice"). If one considers [the statement] "a doubling of yang [influences results in madness]; a doubling of yin [influences results in falling sickness]" on the basis of [*ch'ung* being read as] "twice," the meaning of the [statement] "the yin and the yang [movement in the vessels] are full in all [three sections]" in the text above becomes evident. If one traces such [a condition] to its extreme—namely to "when the yin [influences] are gone" and "when the yang [influences] are gone"—[it becomes obvious that] the process [of an increase in the unilateral presence of specific influences] does not end with the "doubling of yin [influences]" and with the "doubling of yang [influences]". An extreme abundance of yin [influences] represents [a situation where] the yang [influences] are gone. Demons are beings of the darkness and of yin. Hence they become visible [in such a situation]. An extreme abundance of yang [influences] represents [a situation where] the yin [influences] are gone. One water cannot overcome five fires. Hence the eyes turn blind.

Hsü Ta-ch'un: In the treatise "Tien k'uang" 癲狂 of the *Ling*[*-shu*], the symptoms of falling sickness and madness, the needling and cauterization techniques, and the application of a treatment in accordance with the symptoms are outlined both in detail and comprehensively. In this paragraph here, however, only one or two symptoms from the [*Nei-*]*ching* are pointed out. These are by no means two different illnesses; it is just that the appearance of this illness takes three or four shapes. If one examines the text of the [*Nei-*]*ching* carefully, everything will become obvious by itself. This here is [an example of the saying]: "One item recorded, tens of thousands omitted!"

Ting Chin: This [difficult issue] has the same meaning as the twentieth difficult issue. However, the twentieth difficult issue discussed only the [movement in the] vessels; the present [paragraph] talks about the appearances of these illnesses. [Together, they] serve to impart the knowledge of how to treat [madness and falling sickness]. "During the initial development of madness, one rests only rarely and does not feel hungry" means that the stomach is replete with evil

yang [influences] from the six palaces. When the stomach is marked by such repletion rather than by a balance [of yin and yang influences], one rests only rarely and does not feel hungry. The nature of yang is movement and excitement. Hence one will assume for oneself a lofty and exemplary position, one will point out one's special wisdom, and one will be arrogant and haughty. When the yang fire burns excessively and rushes against the heart, one will laugh and sing without reason, and one will walk around heedlessly without break. For treatment, one must drain the fire of the yang-brilliance [palace][2] and harmonize its influences. "During the initial development of falling sickness, one's thoughts are unhappy" means that evil yin [influences] of the seven emotions have accumulated in the heart. The nature of yin is quietness and occlusion. When a fire burns internally and cannot find its way out, one will lie down and stare straight ahead. For treatment, one must drain the fire of the minor-yin [depot][3] and harmonize its blood. "The yin and the yang [movements in the] vessels are full in all three sections" means that in case of madness, the yang [movement in the vessels] in the inch-, gate-, and foot[-sections] of both hands are full; this illness is associated with the palaces. In case of falling sickness, the yin [movements in the vessels] in the inch-, gate-, and foot[-sections] of both hands are full; this illness is associated with the depots. Yang [movements in the] vessels are at the surface, smooth, and extended; yin [movements in the] vessels are in the depth, rough, and short. "Full" has in both cases the meaning of "frequent and replete."

Katō Bankei: The *Ling-shu* refers to falling sickness and madness with many statements. . . . The present paragraph quotes only one or two points, thus eliminating verbosity and approaching a concise [discussion of these illnesses. The *Nan-ching*] allows one to understand the respective yin and yang associations [of madness and falling sickness]. On the whole, one may say that the statements and elucidations recorded in the *Nan-ching* always present the general meaning. P'ang An-ch'ang[4] 龐安常 stated: "[The *Nan-ching*] alludes but does not develop." That is correct. Also, if one compares, for instance, the present paragraph with the *Ling-shu*, what was [presented] without any order in the latter is [presented] concisely here. Hence one is able to recognize the basic [principles] of all illnesses. The development of the illnesses may proceed along many lines, but most fundamental is the [dichotomy between] repletions and depletions of yin and yang

[influences]. For instance, if in case of madness or falling sickness one clearly distinguishes whether [the illness is associated with a repletion or depletion of] yin or yang [influences] and then applies the treatment, there will be no grief resulting from treading the wrong path or from sinking into marshy grounds. When Pien Ch'io disregarded here any further ramifications and selected only the yin and yang [manifestations of these illnesses] as their two [basic] symptoms, he did so in order to demonstrate to later students nothing but the final principles. That is the intention of the ancients.

NOTES

1. See the twentieth difficult issue.

2. That is, the stomach; it is associated with the foot-yang-brilliance conduit.

3. That is, the heart; it is associated with the hand-minor-yin conduit.

4. P'ang An-shih 龐安時, *tzu* name An-ch'ang (1042–1099), was a famous physician and medical author of the Sung dynasty. His works include a commentated *Nan-ching* edition (see appendix A) which is no longer extant.

THE SIXTIETH DIFFICULT ISSUE

六十難曰(一)頭心之病有厥痛有眞痛何謂也(二)然手三陽之脈受風寒伏留而不去者則名厥頭痛(三)入連在腦者名眞頭痛(四)其五藏氣相干名厥心痛(五)其痛甚但在心手足青者即名眞心痛(六)其眞心痛者旦發夕死夕發旦死

The sixtieth difficult issue: (1) Among the illnesses of head and heart are "recurrent pain" and "true pain." What does that mean?

(2) It is like this. When the three hand-yang vessels have received [influences of] wind-cold—which remain hidden where they are and do not move away—that is called "recurrent headache." (3) When [these influences] enter and join with the brain, that is called "true headache." (4) When the influences of [any of] the five depots turn against [the heart], that is called "recurrent heartache." (5) When the pain is extreme, and when it is limited to the heart, while the hands and the feet are virid,[1] that is called "true heartache." (6) When the onset of true heartache is in the morning, death will occur at night; when the onset is at night, death will occur in the morning.

COMMENTARIES

(1) *Hua Shou:* For details, see the twenty-fourth treatise of the *Ling-shu*, "Chüeh-ni" 厥逆[2].
Liao P'ing: The brain is considered [here] as "heart." "Heartache," then, is "headache." [The heart alluded to here] is not the heart attached to the lung.
(2) *Ting Te-yung:* The three hand-yang [conduits] represent the yang-in-yang. Here, they have received [influences] of wind-cold which remain hidden where they are and do not move away. As a consequence, the [influences in these] three yang [conduits] move upward, which is contrary to their proper direction. Hence [the text] speaks of "recurrent headache."
Yang: Ch'ü 去 ("move away") stands for *hsing* 行 ("to proceed"). *Chüeh* 厥 ("recurrent") stands for *ni* 逆 ("to move contrary to a proper course"). [The text] says: "When the three hand-yang vessels [have received influences of wind-cold which] remain hidden where

they are and do not move away." Because of such a blockade, [the yang influences] move contrary to their proper course and clash against the head. Hence one speaks of "recurrent headache." When [evil influences in the] three foot-yang [vessels] cause a blockade because they remain where they are, this, too, will lead to headache. The [*Nan-*]*ching* does not mention this here for reasons of space.

Yü Shu: Influences of wind-cold enter the three yang conduits. Hence recurrent headache results. This kind of pain comes to an end quickly.

Li Chiung: Chüeh 厥 ("recurrent") stands for *leng* 冷 ("cold").

Chang Shih-hsien: Chüeh 厥 ("recurrent") stands for *ni* 逆 ("to move contrary to a proper course"). *Chen* 眞 ("true") means *wu t'a-tsa* 無他雜 ("nothing else involved"). The three yang [conduits] of the hands move from the hands to the head. When wind-cold settles down in the head, an obstruction [of these conduits] results. [The respective influences] move contrary to their proper course and cannot continue their flow through [the entire organism]. Therefore, they cause pain which is called "recurrent headache." There are six kinds of recurrent headache. If one has a headache and a perception as if [one's head] were swelling, and if one feels distressed in one's heart, that is the first [kind of recurrent headache]. If the vessels on one's head ache and if one's heart is sad, and if one has a tendency to cry, that is the second [kind of recurrent headache]. If one's head feels really heavy and aches, that is the third [kind of recurrent headache]. If one's head aches, if one's intellect tends to be forgetful, and if one cannot stand it being touched, that is the fourth [kind of recurrent headache]. If the head aches first, and if the loins and the back follow, that is the fifth [kind of recurrent headache]. If one has [a feeling as if the movement in] the vessels in front and behind the ears was rushing with great vigor, and if one is hot, that is the sixth [kind of recurrent headache]. For details, see the *Ling-shu.*[3]

Hsü Ta-ch'un: The three hand-yang [conduits]are those of the small intestine, the large intestine, and the Triple Burner. According to the *Su*[*-wen*], the three hand-yang [conduits] extend from the hands to the head. Hence, if they are blocked by [influences of] wind-cold residing in them, headache results.

(3) *Ting Te-yung:* When [these influences] enter and join with the brain, that is called true headache." The brain is the sea of marrow. If [influences of] wind-cold enter here, death will follow.

Yü Shu: "True headache" means that the influences of wind-chill have entered the *ni-wan* mansion[3] which constitutes the sea of marrow. When evil [influences] enter there, true headache results. Severe pain develops in one's brain, and hands and feet turn cold up to the elbows and knees. This is called true headache because the influences of cold enter the depth [of the head]. The influences of wind-cold enter the brain by way of the wind palace. Hence [the text] says: "Enter and join with the brain."

Hua Shou: In case of true headache, the pain is severe. The entire brain aches. Hands and feet are cool up to the joints [of elbows and knees]. Death will occur; no treatment [is possible]. The brain, as the sea of marrow, is the place where the true influences are accumulated. It must not receive evil [influences]. If it receives evil [influences], death will occur.

Hsü Ta-ch'un: When the evil [influences] have entered the brain, they are no longer present in the conduits but reside in the brain. Hence this is called "true [headache]."

Liao P'ing: If [the words "enter and join with the brain"] were omitted, and if [the remaining words] were joined to form one statement, that would be correct.

(4) *Yang:* All conduits and network[-vessels] are tied to the heart. If one single conduit has an illness, [the contents of] this vessel proceed contrary to their proper course. When they move contrary to their proper course, they will seize the heart. When they have seized the heart, the heart will ache. Hence this is called "recurrent heartache." This is [a condition in which] the influences of [any of] the five depots move contrary to their proper course, clashing [with the heart] and causing pain. It is not a pain [developed] by the heart itself.

Hua Shou: The *Ling-shu* lists five kinds of recurrent heartache, including "stomach heartache," "kidneys heartache," "spleen heartache," "liver heartache," and "lung heartache." In all [these cases] evil influences from one of the five depots have turned against [the heart].

Chang Shih-hsien: The heart is the lord-ruler official; it governs the entire body. If any conduit has received evil [influences, its contents] will move contrary to their proper course and turn against [the heart], which results in pain. That is called "recurrent heartache."

Yeh Lin: All conduits and network[-vessels] are tied to the heart; the heart rules [the movement in] all the vessels. The constructive [in-

fluences moving in the latter—i.e.,] the blood—originate from the heart and penetrate the twelve conduits and network[-vessels]. If one conduit is affected by an illness, [the contents of] this vessel will move contrary to their proper course. When they move contrary to their proper course, they will seize the heart. When they seize the heart, the heart will ache. Hence that is called "recurrent heartache." This is [a situation where] the influences of [any of] the five depots clash [against the heart, because they] move contrary to their proper course, with pain being the result. This is not an illness of the heart itself.

Liao P'ing: [The term *kan* 干 ("to attack"; here, "to turn against")] is a mistake for *hsi* 襲 ("to invade"). It was appropriate during the time of Huai-nan [tzu] 淮南子.[5] It is an expression [borrowed] from the political doctrine of the Five Phases school.

(5) *Ting Te-yung:* The true heart cannot have an illness. When the external conduits[6] are affected by an onslaught of any of the five evil [influences], that is called "recurrent heartache." When the pain is severe, hands and feet are cool and chilled. If the [influences at the] "spirit gate" hole[7] are cut off, death will occur. This illness is called "true heartache."

(5)–(6) *Yang:* The heart is the ruler of the five depots and six palaces. According to the law, it should not receive any illness. If it is affected by an illness, its spirit will move away and its influences will vanish. As a consequence, hands and feet will be cool and chilled. If in case of heartache hands and feet are chilled, it is true heartache. If [in case of heartache], the hands and the feet are warm, that is recurrent heartache. The same applies to headache. From this morning to tomorrow morning is one day. Here [the text] says: "When the onset is in the morning, death will occur at night; when the onset is at night, death will occur in the morning." That is to say, death occurs exactly after one half day.

(5)–(6) *Hua Shou:* The *Ling-shu* states: "In case of true headache, hands and feet are cool up to the joints; when the heartache is severe, that is true heartache." Further, in the seventy-first treatise, it says: "The minor-yin [conduit] is the vessel associated with the heart. The heart is the great ruler of the five depots and six palaces. The heart is the lord-ruler; it is the lodging place of the essential spirit. As a depot it is firm and enduring; evil [influences] cannot settle down in it. If they settle down in it, they will harm the heart. When the heart is

harmed, the spirit will move away; when the spirit has moved away, one dies." In the [phrase] "when the [onset of] true heartache," the character *t'ou* 頭 ("head") appears to be missing below the character *hsin* 心 ("heart"). Obviously, the text is corrupt here. The [character] *ch'ing* 青 ("virid") in "hands and feet are virid" should be *ch'ing* 清 ("cool"). It stands for *leng* 冷 ("cold").

(6) Chang Shih-hsien: "In the morning" and "at night" means "early" and "late." That is to say, death occurs quickly. If the time of death lies within such a short period, one cannot apply a treatment. That is evident. Cases of true headache will also lead to death and cannot be treated.

(5) *Hsü Ta-ch'un:* "The hands and the feet are virid" [means that] when evil cold attacks the position of the ruler-fire, the color of the blood changes.

(1)–(6) *Hsü Ta-ch'un:* According to the treatise "Chüeh-ping" 厥病 of the *Ling*[*-shu*], the illness of "recurrent headache" has several manifestations. For its treatment, one selects either yang conduits or yin conduits. From this one can see that it is not [a condition where] only the three yang [conduits] are affected by an illness. If [the text] had said that [the evil] was transmitted from the three yang [conduits] to the other conduits, that would have been correct. As to the "true headache," the text of the [*Nei-*]*ching* states: "Hands and feet are cold up to the joints; death will occur; no treatment can be applied." Hence, there are symptoms also indicating death for headache. This parallels [the statement] that in case of [true] heartache, hands and feet are virid up to the joints, with death being imminent and no treatment applicable. As to the symptoms of "recurrent heartache," the text of the [*Nei-*]*ching* mentions five different kinds of manifestations of [recurrent] heartache, including kidneys [heartache], stomach [heartache], spleen [heartache], liver [heartache], and lung [heartache]. In each case the appearance of the illness differs. Hence one cannot say "the [influences of any of the] five depots turn against [the heart]," because the stomach is a palace and cannot be called "depot." It [influences from] the heart turn against the heart, this results in "true heartache." This should not be listed with recurrent heartache. [The author] should have written his statements as clearly as the text in the [*Nei-*]*ching*. Why did he put down his words so foolishly, causing the text of the [*Nei-*]*ching* to become obscured rather than [clarified]?!

Ting Chin: The intention of the present chapter is to make it very clear that illnesses in the depots are more serious than illnesses in the palaces. When the influences in the depots clash against each other, that is more serious than when wind-cold remains hidden [in some conduit]. Hence [the text] speaks of imminent death in case of heartache; it does not speak of imminent death in case of headache. When, for instance, wind-cold remains hidden in [any of] the six palaces, the true influences of the three yang [conduits] move contrary to their proper course. Hence the evil [influences]will be able to proceed straight upward and one's head will ache. The brain is the sea of marrow; it is difficult for any evil [influence] to attack it. Only if essence or marrow suffer major harm can evil [influences] attack [the brain]. When they attack it, a cure is difficult to achieve. In case [any of] the influences of the five depots clashes against the heart, the yin influences will move upward—which is contrary to their proper direction—and [cause] severe pain. However, the heart is the lord-ruler; it is difficult for any evil [influence] to attack it. Only if any of the seven emotions has severely harmed its true influences can evil [influences] attack [the heart]. Such an attack is focused on the heart; pain [will result] and one must die immediately. "Hands and feet are virid" refers to the color associated with the liver. In this case the influences of the mother of the heart are cut off, and the color of the true depot becomes visible. In the development of illnesses due to the five evil [influences], only madness and the falling sickness—as well as headache and heartache—have special characteristics. For this reason they were mentioned here first, before the next chapter refers to the development of illnesses caused by the five evil [influences] in general.[8]

NOTES

1. The character *ch'ing* 青 ("virid") may be a mistake for *ch'ing* 清 ("cool"), as some commentators have assumed, because the corresponding passage in the *Nei-ching* (see *Ling-shu* treatise 24, "Chüeh-ping" 厥病) says: "In case of true heartache, hands and feet are cool." However, one should be cautious in interpreting changes in the *Nan-ching* on the basis of the *Nei-ching*. Interestingly enough, Hsü Ta-ch'un accepted the reading of *ch'ing* as "virid."

2. This should be "Chüeh-ping" 厥病. *Su-wen* treatise 47, "Ch'i-ping" 奇病, speaks of headache as "chüeh-ni" 厥逆.

3. This is another reference to *Ling-shu* treatise 24, "Chüeh-ping" 厥病.

4. This term appears in reconstructed versions of *Su-wen* treatise 73, "Pen-ping lun" 本病論. It is identified as referring to the "Upper Field of Cinnabar," a term denoting the head in the terminology of the Taoist Interior Gods hygiene school. See H. Welch, *Taoism : The Parting of the Way*, (Boston 1966), 106–107.

5. Liu An 劉安 (died B.C. 122), grandson of the founder of the Han dynasty and Prince of Huai-nan.

6. "External conduits" may refer to the conduits associated with the heart-enclosing network.

7. This sentence is quoted from *Su-wen* treatise 74, "Chih-chen yao ta-lun" 至眞要大論. The "spirit gate" hole is located below the palm at the inner side of the wrist on the hand-minor-yin conduit, which is associated with the heart.

8. Ting Chin listed this difficult issue as the forty-seventh, followed by the tenth difficult issue of the version adopted here as the forty-eighth.

THE SIXTY-FIRST DIFFICULT ISSUE

六十一難曰(一)經言望而知之謂之神聞而知之謂之聖問而知之謂之工切脈而知之謂之巧何謂也(二)然望而知之者望見其五色以知其病(三)聞而知之者聞其五音以別其病(四)問而知之者問其所欲五味以知其病所起所在也(五)切脈而知之者診其寸口視其虛實以知其病病在何藏府也(六)經言以外知之曰聖以內知之曰神此之謂也

The sixty-first difficult issue: (1) The scripture states: Anybody who looks and knows it is to be called a spirit; anybody who listens and knows it is to be called a sage; anybody who asks and knows it is to be called an artisan; anybody who feels the vessels and knows it is to be called a skilled workman. What does that mean?

(2) It is like this. Those who "look and know it" are those who look for the five colors [in a person's complexion] in order to know his illness. (3) Those who "listen and know it" are those who listen to the five notes [in a person's voice] in order to distinguish his illness. (4) Those who "ask and know it" are those who ask [the patient which of] the five tastes he longs for in order to know where his illness has emerged and where it is located now. (5) Those who "feel the vessels and know it" are those who examine the [patient's] inch-opening and see whether he is marked by depletion or repletion in order to know in which depot or palace his illness is located.[1] (6) That is [what is] meant when the scripture states: Those who know the [illness] from its external [manifestations] are called sages; those who know the [illness] from its internal [manifestations] are called spirits.

COMMENTARIES

(1) *Chang Shih-hsien:* A spirit looks at the [patient] and knows [his illness]; he does not have to ask him, listen to him, or feel [his vessels]. A sage looks [at the patient] and listens to him and then knows [his illness]. An artisan looks [at the patient], listens to hin and asks him, but he does not have to feel [his vessels]. The skilled workman, finally, feels the vessels and, in addition, must look [at the patient], listen to him, and ask him; only then does he know about his illness. *Hsü Ta-ch'un:* The treatise "Hsieh-ch'i tsang fu ping hsing"

邪氣藏府病形 of the *Ling*[*-shu*] states: "Those who see the color and recognize the illness are called enlightened. Those who press the vessels and recognize the illness are called spirits. Those who ask about the illness and then know its location are called artisans." This is different from [the statement] here [in the *Nan-ching*]. I do not know on what source Yüeh-jen has based [his classification].

Liao P'ing: This is yet another uninteresting and dull difficult issue.

(2) *Yang:* To look for the colors means that if, for instance, one sees in the [facial] region [associated with the] liver a virid color, the illness is in the liver itself. If one sees a red color [in the facial region associated with the liver, influences from] the heart have seized the liver and the liver has fallen ill too. Hence, from looking for the five colors [in a person's complexion] one knows which of the five [depots has an] illness.

Hua Shou: The *Su-wen* treatise "Wu tsang sheng ch'eng" 五藏生成 states: "If one's color is virid like a straw mat, [that indicates] death. If one's color is yellow like dried oranges, [that indicates] death. If one's color is black like soot, [that indicates] death. If one's color is red like clotted blood, [that indicates] death. If one's color is white like withered bones, [that indicates] death. This is the manifestation of [impending] death through the five colors [of one's complexion]. If one is virid like the kingfisher's wings, [that indicates] life. If one is red like a cock's comb, [that indicates] life. If one is yellow like a crab's belly, [that indicates] life. If one is white like hog's lard, [that indicates] life. If one is black like the wings of the crow, [that indicates] life. This is the manifestation of [continuing] life through the five colors [of one's complexion]. Life in the heart [becomes obvious through a complexion appearing] like vermilion wrapped in white silk. Life in the lung [becomes obvious through a complexion appearing] like red wrapped in white silk. Life in the liver [becomes obvious through a complexion appearing] like purple wrapped in white silk. Life in the spleen [becomes obvious through a complexion appearing] like trichosanthes fruits wrapped in silk. Life in the kidneys [becomes obvious through a complexion appearing] like violet wrapped in white silk. These are the external reflections of the vital [influences] in the depots through the colors [on the face]." The *Ling-shu* states in its treatise 49: "Virid and black indicate pain; yellow and red indicate heat; white indicates cold." It states further: "If on both cheeks red color appears in the size of a thumb, [the patient] must die even

though it appears as though his condition had slightly inproved. If black color appears in the size of a thumb on the forehead, [the patient] must die even though he does not suffer from an illness."

Chang Shih-hsien: The five colors are virid, yellow, red, white, and black.

(3) *Yang:* The five notes are *kung* 宮, *shang* 商, *chiao* 角, *chih* 徵, and *yü* 羽; they are matched with the five depots. If the patient tends to cry, he has an illness in the lung; if he loves to sing, he has an illness in the spleen. Hence [the text] says: "They listen to the notes [in a person's voice] and know [his] illness."

Hua Shou: Mr. Ch'en from Ssu-ming says: "The five depots [develop specific] sounds and these sounds [reflect specific] notes. The sound [associated with the] liver is shouting; [shouting] corresponds to the note of *chiao*, which should be balanced and straight. If note and sound correspond to each other, no illness is present. If, however, the note *chiao* appears to be disorderly, an illness is in the liver. The sound [associated with the] heart is laughter. The corresponding note is *chih*, it should be harmonious and extended. If note and sound correspond to each other, no illness is present. If the [note] *chih* appears to be disorderly, an illness is present in the heart. The sound [associated with the] spleen is singing. The corresponding note is *kung*; it should be strong and harmonious. If note and sound correspond, no illness is present. If the [note] *kung* appears to be disorderly, an illness is present in the spleen. The sound [associated with the] lung is wailing. The corresponding note is *shang*; it should be light and unyielding. If note and sound correspond, no illness is present. If the [note] *shang* appears to be disorderly, an illness is present in the lung. The sound [associated with the] kidneys is groaning. The corresponding note is *yü*; it should be deep and heavy. If note and sound correspond to each other, no illness is present. If the [note] *yü* appears to be disorderly, an illness is present in the kidneys.

(4) *Yang:* To ask the patient means to inquire, [for instance,] whether he likes [food with] an acrid taste. [If so,] one knows that he has an illness in the lung. If someone loves chilled food, one knows that he has internal heat. Hence [the text] says: "To know where [his illness] has emerged and where it is located now."

Chang Shih-hsien: The five tastes are sour, sweet, bitter, acrid, and salty. "Where [an illness] is located now" refers to the conduit where the illness appears [at the moment of the examination]; "where it has

emerged" refers to the conduit from which the illness started. For example, if an illness in the heart results from being hit by wind, "the illness is in the heart" refers to its present location, while "being hit by wind" refers to the place where it emerged.[2]

Hsü Ta-ch'un: "To ask" means to ask the patient where he suffers and what he loves or dislikes, what gives him pleasure and what makes him angry.

(5) *Ting Te-yung: She* 視 ("to look") should be *ch'ih* 持 ("to grasp")—that is to say, one grasps the [patient's] inch-opening with one's hand.

Yang: Ch'ieh 切 ("to feel") stands for *an* 按 ("to press")—that is to say, one presses the vessel at the inch-opening. If [the movement felt] is stringy and rapid, the liver is ill. If it is vast and rapid, the heart is ill. If it is at the surface and frequent, the illness is in the palaces; if it is in the depth and fine, the illness is in the depots. Hence [the text] says: "[In order to know] in which depot [or palace the illness] is located."

(6) *Ting Te-yung:* The [movement in the] vessels corresponds to the five colors; the colors correspond to the five tastes; the tastes correspond to the five notes. Hence these patterns of looking, listening, asking, and feeling exist. All these [patterns] have been discussed in the preceding chapters of the [*Nan-*]*ching*. Anybody who studies them will know [what is meant] here, he will be a good physician belonging to any of the classes of spirit, sage, artisan, or skilled workman.

Yang: To look for the color, to listen for the sounds, and to feel the vessels are [methods] to recognize internal illnesses by checking their external [manifestations].

Hua Shou: To know [about an illness] from its external [manifestation refers to] looking and listening. To know [about an illness] from its internal [manifestation refers to] asking and feeling [the vessels]. "Spirit" implies "subtlety" and "sophistication." "Sage" implies "penetration" and "understanding." Here [those who master these techniques are] summarily called "sages and spirits." This includes the "artisans and skilled workmen."

Chang Shih-hsien: "External [manifestations]" refers to a situation where symptoms are visible externally and can be examined. "Internal [manifestations]" refers to a situation where an illness is present that is not yet manifest externally. The examination of external

[manifestations] makes it easy to know [what illness is present], but the interior is dark and difficult to inspect. Those who know about an internal illness because [they examine] symptoms that appear externally are called sages. Those who recognize an internal illness that has not yet resulted in external [symptoms] that could be examined are called spirits.

Hsü Ta-ch'un: The initial question called those who [recognize an illness] through looking and listening spirits and sages. Here, the [*Nei-*]*ching* is quoted as calling those who look and listen sages, and those who ask and feel [the vessels] spirits. Furthermore, the two categories of artisans and skilled workmen are omitted [here]. The [*Nei-*]*ching* contains no passage that could be checked against this quotation. The reason [for these differences] is not clear. Also, the patterns of listening and asking are discussed in both [sections of the *Nei-*]*ching*[3] under many aspects. Here the outline is limited to the five sounds and five tastes. The meaning [of these patterns as presented by the *Nan-ching*] remains incomplete.

Ting Chin: This paragraph combines the meaning of the entire text of the three volumes.[4] "External [manifestations]" means that one looks at [a patient's] complexion and listens to his voice. That is to say, one knows the illness before it becomes manifest. "Internal [manifestations]" means that one asks about [the patient's] preferences concerning any of the five tastes and feels his vessels in order to examine his illness, and then knows whether it is a depletion or a repletion. Yüeh-jen looked forward to the physicians of later generations who had to attain this level [of proficiency] in order to join the path of Hsien [Yüan] and Ch'i [Po]. If they did not [attain this level of proficiency], they were bound to remain crude artisans and nothing else!

Notes

1. Most later editions have omitted one of the two consecutive characters *ping* ("illness") in this sentence. I have retained both in the text, but have disregarded one in my translation.

2. See difficult issue 49, note 2. Wind-evil affects the organism by hitting the liver first.

3. "Both [sections of the *Nei-*]*ching*" may refer to *Su-wen* and *Ling-shu*.

4. The meaning of *san chüan* ("three volumes") is not clear. The term could refer to the present and to the preceding two chapters in the *Nan-ching* (difficult issues 59 and 60 of Ting Chin's edition correspond to issues 42 and 43 of the present edition). "Three volumes" might also refer to the *Su-wen*, the *Ling-shu*, and the *Nan-ching*.

Chapter Five
Transportation Holes

THE SIXTY-SECOND DIFFICULT ISSUE

六十二難曰(一)藏井榮有五府獨有六者何謂也(二)然府者陽也三焦行於諸陽故置一俞名曰原(三)府有六者亦與三焦共一氣也

The sixty-second difficult issue: (1) The [vessels associated with the body's] depots have five [holes each; these are the] "wells," "brooks," [etc]. Only the [vessels associated with the body's] palaces have six [holes each]. What does that mean?

(2) It is like this. The palaces are yang. The Triple Burner passes [its influences] through all the yang [conduits and palaces]. Hence an [additional] transportation [hole] has been established, named "origin." [When it is said] "the palaces have six," this is so because the [three sections of the] Triple Burner have one influence in common, which is added [to those of the remaining five palaces].[1]

COMMENTARIES

(1) *Li Chiung:* "Wells," "rapids," "brooks,"[2] "streams," and "confluences" are the five [holes on the conduits associated with] the five depots. Now, the [conduits associated with the] six palaces have, in addition to the holes called] "well," "rapids," "brook," "stream," and "confluence," one [hole] where [the influences] cross over, and that is the "origin." How is that?

Hsü Ta-ch'un: For details on these holes, see the treatise "Pen shu" 本輸 of the *Ling*[*-shu*].

Liao P'ing: The twelve conduits are grounded in the depots and palaces, of which there are six each. This is most evident and does not wait for questions! To omit one depot as not worth counting because heaven [is associated with the number] six and because earth [is associated with the number] five—these are all erroneous doctrines which have been arrived at because [someone] was completely ignorant of the meaning conveyed by the classic.

(2) *Hsü Ta-ch'un: Yü* 俞 ("transportation hole") stands for *hsüeh* 穴 ("hole"). The "Pen shu" 本輸 treatise of the *Ling*[*-shu*] calls the hole where [the influences of the Triple Burner) cross over "origin." The distance to be passed by the [influences of the] Triple Burner is long. Five holes would not suffice to cover all the locations where these influences flow and accumulate. Hence an additional hole was established, called "origin."

Liao P'ing: To add the Triple Burner as the sixth palace is the same as to add the heart-master[3] as the sixth depot. Here attention focuses on the Triple Burner, and where is the heart-master to be left?

(3) *Hsü Ta-ch'un: Kung i ch'i* 共一氣 ("the influences are identical") means that [the influences of the Triple Burner] also pass through all the yang [conduits]; it does not mean that all the [influences passing through the yang conduits and palaces] originate from the Triple Burner. This is discussed in detail in difficult issue 66.

Yeh Lin: The Triple Burner is the source of the yang influences. The six palaces are all yang, and all their influences originate from the Triple Burner. Hence [the text says] *kung i ch'i* 共一氣 ("the influences are identical").

(1)–(3) *Ting Te-yung:* The Triple Burner serves as messenger-official; its position corresponds to that of the minister-fire. As such, it carries out the orders of the ruler-fire. [Hence] an [additional] transportation [hole] was established [for it] and it was given the designation "origin." "The [vessels associated with the] palaces have six [holes each]" because the Triple Burner, [although consisting of three sections, is considered to emit only] one influence. Hence [the text] states: "The [three sections of the] Triple Burner have one common influence."

Yang: Where the vessels [associated with] the five depots emerge, these locations are always [called] "wells"; where [their contents]

flow are the "brooks"; where [their contents] rush are the "rapids"; where their contents pass are the "streams"; where they disappear are the "confluences." These [locations together] are called "five transportation [holes]"; they correspond to metal, wood, water, fire, and soil. The same applies to the [vessels associated with the] six palaces. The locations where they emerge are the "wells"; where [their contents] flow are the "brooks"; where [their contents] rush are the "rapids"; where [their contents] cross over are the "origins"; where [their contents] pass are the "streams"; where [their contents] disappear are the "confluences." These transportation [holes of the palaces] also correspond to the Five Phases. The only exception are the "origin" [holes], which do not correspond to the Five Phases. *Yüan* 原 ("origin") stands for *yüan* 元 ("origin"). The "original influences" (*yüan-ch'i* 元氣) are the influences of the Triple Burner. These influences are eminent and strong; hence they do not correspond to the Five Phases. The six palaces have six transportation [holes] so that they correspond to the six *ho* 合 [i.e., the four cardinal directions, as well as above and below] of the way of heaven. However, the [vessels associated with the] five depots also have an origin [hole. Here] the third hole is considered to be the origin [hole]. A separate hole was not established [on the conduits associated with the five depots] because the five depots reflect the earth. The earth is less important. Hence the influences of the Triple Burner simply cross over it. For this reason no separate hole exists [on the vessels associated with the five depots to account for the influences of the Triple Burner]. The six palaces represent the yang. The Triple Burner represents the yang, too. Hence [the text] states: *kung i ch'i* 共一氣 ("all their influences move together").

Yü Shu: Heaven governs what is below it with the six influences; the earth provides what is above it with the Five Phases. Wind, cold, heat, dryness, humidity, and fire are the six influences; metal, wood, water, fire, and soil are the Five Phases. [Altogether, these] eleven influences interact with each other and constitute [all phenomena]. Man corresponds to that. His six palaces reflect the six influences; his five depots reflect the Five Phases. These too are eleven influences which interact with each other and constitute [man]. Heaven gets six. That is to say, heaven belongs to yang; it is matched with a yin number.[4] The earth gets five. That is to say, the earth belongs to yin; it is matched with a yang number. In this way, [the dual combi-

nation of] yin and yang is generated. The same applies to man's palaces and depots. The six palaces match the six influences. That is to say, the gall [corresponds to] wood and is matched with wind. The bladder [corresponds to] water and is matched with cold. The small intestine [corresponds to] fire and is matched with heat. The large intestine [corresponds to] metal and is matched with dryness. The stomach [corresponds to] soil and is matched with humidity. The Triple Burner [corresponds to] minor-yang and is matched with fire. The Triple Burner is responsible for the original influences. It has [a hole of] its own among the [holes on the] yang vessels [associated with the] six palaces. [This hole is called] "origin." The five depots are matched with the Five Phases. [That is to say,] the liver [is matched with the] wood. The heart [is matched with the] fire. The spleen [is matched with the] soil. The lung [is matched with the] metal. The kidneys [are matched with the] water. The five depots reflect the yin; the [vessels associated with them] have no "origin" as a separate hole. That is to say, the Five Phases rule the original influences secretly among the holes on the yin vessels. Hence [on these vessels] "origin" and "rapids" constitute one and the same hole. Hence [when the text] states: "The influences of the Triple Burner [and of the remaining five palaces] are identical," the underlying principle has become clear now. If one looks closely at the meaning of [this paragraph of the *Nan-*]*ching*, and at the questions and answers preceding and following it, [it appears] that some [passages have been] omitted from the text here.

Hua Shou: Mr. Yü states: "I suspect that [some passages are] missing from this paragraph; it should be checked against difficult issue 66."

Chang Shih-hsien: The five [holes on the conduits associated with the depots] are the "wells," "brooks," "rapids," "streams," and "confluences." The six [holes on the conduits associated with the palaces] are the "wells," "brooks," "rapids," "origins," "streams," and "confluences." The Triple Burner controls all influences, hence the conduits [associated with] the six palaces have one additional transportation [hole], which is called "origin." [The text states] "the palaces have six" because the influences of the six palaces and the influences of the Triple Burner are all yang [influences].

Katō Bankei: The question in this paragraph [asks the following]. Each of the five conduits associated with the depots has [holes called] "well," "brook," "rapids," "stream," and "confluence." Each of

the six conduits associated with the palaces has one additional [hole called] "origin." [Hence] they have six [holes altogether]. Why is that? The answer states that the "origin" is the place where the influences of the Triple Burner cross over. Whenever one pricks the holes on the twelve conduits at the extremities [beyond] the four joints of hands and feet, one must add to the transportation [holes] the "origin" if one wishes to regulate the transformation of influences by the Triple Burner. However, on the yin conduits the transportation [hole] is the origin; only the yang conduits have a separate origin [hole]. This is so because the Triple Burner is counted among the six palaces. Although it has no form, how could the [remaining] five palaces manage to move and transform water and grains, if it were not for the influences [of the Triple Burner]? Thus, the functioning of the palaces relies on the utilization of these influences. Hence [the text] states: "The palaces have six because their influences are identical with those of the Triple Burner."

NOTES

1. This is the first of a series of seven difficult issues discussing the locations and functions of holes suitable for needling. The *Nei-ching* advocates at least two systems of needling: (1) the (older?) system of pricking locations distributed all over the body and located on the conduit-circuit, and (2) the system of extremities' needling, which recognizes only a limited number of holes—holes that are not situated on the conduit-circuit. The *Nan-ching* took over extremities' needling only, and appears to have disregarded the system of circuit-needling completely. (see the Prolegomena, section I.B.). The system of extremities' needling is based on a recognition of twelve conduits. The names of these conduits are identical with those of the classical conduits (hand-great-yin, etc.), but their courses and conceptual basis are entirely different. The twelve conduits of extremities' needling are not part of the conduit-circuit passed by the constantly circulating *ch'i* 氣, although the holes to be needled on the former also appear in the system of circuit-needling. Invisible to the human eye, the twelve conduits of extremities' needling are conceptualized as streams; the term *ching* 經, which denotes these conduits, is henceforth rendered as "stream." These streams spring forth from the feet or hands, extend to the knees or elbows, respectively, and submerge there again. The six streams associated with the five (plus one) depots have five holes each, while the six streams associated with the six

palaces have six holes each. Together, these are the so-called transportation holes. They carry generic names that apply to all twelve streams alike. The locations where the streams originate are called "wells"; next come the "brooks," "rapids," "streams," and "confluences." On the streams associated with the palaces, a sixth hole—called *yüan* 原 —is identified between the "rapids" and the "streams." Originally, this term *yüan* may have been inserted carrying the meaning of "plain." The underlying image resorted to by all these designations is that of a river which comes from the mountains, rushes down the cliffs, crosses a plain, and becomes a stream before it flows into the ocean. The *Nan-ching* itself and most of the commentators equate *yüan* 原 with *yüan* 元 ("origin"), relating the *yüan* hole to the "original" influences emitted by the Triple Burner. This may be seen as a breaking away from the original metaphor, but it should be recalled that the character used for *yüan* remains identical for both readings and may therefore continue to convey the old image, as hinted at by a statement in the *Ling-shu* to the effect that at this point the stream "crosses over" or "passes through" (*kuo* 過). More problematic is an adequate rendering of the term *yü* 俞. In accordance with traditional Chinese interpretations, I have translated *yü* here as "rapids"—that is, as the place where the young stream "rushes forth" (*chu* 注). The etymology of the term suggests meanings such as "boat on water" (Karlgren, *Analytic Dictionary of Chinese and Sino-Japanese*, 1923, p. 374) or "the making of a boat by hollowing out a tree" (*Shuo-wen* 說文); also, *yü* has often been interpreted as being identical with *shu* 輸 ("to transport"). Linking all these meanings might be the idea, in the present context, that transportation on a stream becomes possible only once the latter has passed its rapids. Where the term *yü* is used to designate holes for needling in general, I have translated it as "transportation [hole]"; in that context, the underlying idea appears to be the possibility of transporting influences in the organism by means of needling. A third meaning of *yü* will appear in difficult issue 67.

2. The sequence should be "brooks," "rapids."
3. The "heart-master" is the heart-enclosing network.
4. Yin numbers are even; yang numbers are odd.

THE SIXTY-THIRD DIFFICULT ISSUE

六十三難曰(一)十變言五藏六府榮合皆以井爲始者何也(二)然井者東方春也萬物之始生諸蚑行喘息蜎飛蠕動當生之物莫不以春而生(三)故歲數始於春日數始於甲故以井爲始也

The sixty-third difficult issue: (1) The *Ten Changes* states: The [sequence of holes located on the streams associated with the body's] five depots and six palaces, [including] "brooks," ["rapids," "streams," and] "confluences," is always preceded by a "well." Why is that?

(2)It is like this. The "wells" are [associated with] the eastern regions and with spring. [That is the season when] all things come to life, when all the *ch'i* [insects start to] move, when the *chui*[1] [insects start to] breathe, when the *chüan* [insects start to] fly, and when the *juan* [insects start to] wriggle. All things that must come to life will come to life in spring. (3) Hence the counting of the [seasons of the] year begins with spring, and the counting of the days[2] begins with *chia*. Hence the "wells" constitute the begin [in the sequence of holes on the streams associated with the five depots and six palaces].

COMMENTARIES

(1) *Ting Chin: Shih pien* 十變 ("Ten Changes") is the title of an ancient book.

(2) *Yü Shu:* The [*Nan-*]*ching* states: "The 'wells' are [associated with] the eastern regions and with spring." Spring bestows on [all things] its transforming and nourishing [influences], without asking for anything in return. "Spring" stands for "benevolence." Among the five constant [relationships], benevolence reflects water. The water that has benevolence is the water in a well. The water in a well supports the people too without asking for anything in return. Hence the [*Nan-*]*ching* states: "The 'wells' are [associated with] the eastern regions and with spring." The *I-*[*ching*] 易經 states: "Wells nourish and cannot be exhausted." They reflect, indeed, spring and benevolence. All things come to life because of the transforming and nourishing [qualities] of the influences of spring. Similar benevolence

is practiced by the wells. Hence, when the sages selected spring [as the season when all] things are nourished [again], they had the image of a well in mind. That is, when the ash of the reed is flying,[3] the hibernating insects begin to be excited. The *ch'i* 蚑 insects [start to] move, the *chui* 蠢 insects [start to] breathe, the *chüan* 蜎 insects [start to] fly, and the *juan* 蠕 insects [start to] wriggle. They all come to life because of the influences of spring. *Chüan* 蜎 are insects living in wells.

Hsü Ta-ch'un: According to the treatise "Pen-shu" 本輸 of the *Ling* [*-shu*], the wells of all the [streams associated with the] depots belong to [the phase of] wood, while the wells of all the [streams associated with the] palaces belong to [the phase of] metal. That is also clearly outlined in the text of the following [difficult issue]. Here, however, a general classification is given of all the wells of the [streams associated with the] depots and palaces as belonging to [the phase of] wood. That contradicts the text of the [*Nei-*]*ching*; it also contradicts the text below. If it had said [here] that only the wells of the [streams associated with the] depots belong to [the phase of] wood, but not those of the [streams associated with the] palaces, [that would have implied that the streams associated with] the palaces start from wells, too, but that [these wells] do not belong to [the phase of] wood. What is the meaning of this? [The author of the *Nan-ching*] was extremely careless in writing down his words.

(3) *Yü Shu:* Spring represents wood. The [Celestial Stem] *chia* 甲 —mentioned further below—also [represents] wood. Wells have benevolence. Benevolence also [represents] wood. If, here, the wells are said to precede everything else, that is to say that the principle of benevolence is most important. Hence, in the course of a year, spring comes first. In the course of the days, *chia* comes first. On the conduit-vessels, the "wells" come first.

Yang: All [the streams associated with] the depots and palaces have a "well" as their first [hole]. *Ching* 井 ("well") refers to "valley spring"; it does not mean a well dug up [by man]. The places in mountain valleys where spring water appears first are called "well." "Well" carries the meaning of "ruling the appearance." After water has come to light in a spring, it stays near [its source]. It winds around and does not yet constitute a major stream. Hence it is called *jung* 滎 ("brook"). A brook appears as a small water. Where it stands without moving, it develops depth and there are places where it

rushes and shoots, turning here and there like a line. Hence one speaks here of *yü* 敪 ("rapids"). The rapids are responsible for the accumulation and subsequent moving away [of the water]. Over time, they generate huge tracks. *Ching* 經 ("stream," "conduit") stands for *ching* 徑 ("track"). Another meaning is *ching-ying* 經營 ("transaction"). The movement in the streams finally reaches its destination; it meets with the sea. Hence [this place] is called *ho* 合 ("confluence"). *Ho* stands for *hui* 會 ("to meet"). The meaning implied here is that of water flowing and moving on. [The contents of] man's conduit-vessels reflect this [image], hence the designations ["well," "brook," etc.] were chosen. The "wells" constitute "beginning" and [they reflect the season of] spring because of their inherent meaning of "generating life." "The counting of the [seasons of the] year begins with spring" means that the first month is the beginning of the year. "The counting of the days begins with *chia*" means that the East is represented by [the dual combination of Celestial Stems] *chia-i* 甲乙. The first month and [the combination] *chia-i* are both associated with spring.

Chang Shih-hsien: Spring is the first of the four seasons. *Chia-i* represents [the phase of] wood. Both the first month and [the dual combination] *chia-i* are associated with spring. Hence [each of] the twelve months begins with *chia*; it is not so that the [counting of the twelve] months begins with *chia*. Some [texts] say "day" instead of "month." That is wrong.

Notes

1. I interpret *ch'uan* 喘 here as an error in writing for *chui* 蝡.
2. Some editions have *yüeh* 月 ("months") instead of *jih* 日 ("days").
3. A metaphor for winter.

THE SIXTY-FOURTH DIFFICULT ISSUE

六十四難曰(一)十變又言陰井木陽井金陰榮火陽榮水陰兪土陽兪木陰經金陽經火陰合水陽合土陰陽皆不同其意何也(二)然是剛柔之事也陰井乙木陽井庚金陽井庚庚者乙之剛也陰井乙乙者庚之柔也乙爲木故言陰井木也庚爲金故言陽井金也餘皆倣此

The sixty-fourth difficult issue: (1) The *Ten Changes* states further: The yin wells are wood; the yang wells are metal; the yin brooks are fire; the yang brooks are water; the yin rapids are soil; the yang rapids are wood; the yin streams are metal; the yang streams are fire; the yin confluences are water; the yang confluences are soil. In each case, the yin and yang [categories are associated with] different [phases]. What is the meaning of that?

(2) It is like this. This is a case where hardness and softness [are matched with each other]. The yin wells are [associated with the Celestial Stem] *i* and [with the phase of] wood; the yang wells are [associated with the Celestial Stem] *keng* and [with the phase of] metal. The *keng* of the yang wells' *keng* is the hardness of *i*. The *i* of the yin wells' *i* is the softness of *keng*. [The Celestial Stem] *i* [represents the phase] wood. Hence [the *Ten Changes*] states: "The yin 'wells' are wood." [The Celestial Stem] *keng* [represents the phase] metal. Hence [the *Ten Changes*] states: "The yang 'wells' are metal." The same applies to all the remaining [holes].[1]

COMMENTARIES

(1) *Yang:* All the five depots are [categorized as] yin. The yin wells represent the [phase of] wood; the [yin] brooks represent the [phase of] fire; the [yin] rapids represent the [phase of] soil; the [yin] streams represent the [phase of] metal; the [yin] confluences represent the [phase of] water. The six palaces are [categorized as] yang. The yang wells represent the [phase of] metal; the [yang] brooks represent the [phase of] water; the [yang] rapids represent the [phase of] wood; the [yang] streams represent the [phase of] fire; the [yang] confluences represent the [phase of] soil. The wood of the yin wells is matched with the metal of the yang wells. The meaning implied here

is that yin and yang [match each other like] husband and wife. Hence [the text] states: "*I* is the softness of *keng*; *keng* is the hardness of *i*." All the other [holes] follow the same pattern.

Hua Shou: The twelve conduits start from the well holes. The yin wells represent the wood. Hence the wood of the yin wells generates the fire of the yin brooks. The fire of the yin brooks generates the soil of the yin rapids. The soil of the yin rapids generates the metal of the yin streams. The metal of the yin streams generates the water of the yin confluences. The yang wells represent the metal. Hence the metal of the yang wells generates the water of the yang brooks. The water of the yang brooks generates the wood of the yang rapids. The wood of the yang rapids generates the fire of the yang streams. The fire of the yang streams generates the soil of the yang confluences.

Hsü Ta-ch'un: In the treatise "Pen-shu" 本輸 of the *Ling*[*-shu*], the text states clearly that the wells of the [conduits associated with the] depots belong to the [phase of] wood, while the wells of the [conduits associated with the] palaces belong to the [phase of] metal. The [*Ling-shu*] text does not elucidate the associations of the remaining brooks, rapids, and so on. I do not know on which book the [categorizations in the] *Nan-ching* are based.... Furthermore, the [conduits associated with the] six palaces have an additional hole, the "origin" (or "plain"). The [association of the] origin hole with one of the Five Phases can be concluded from the associations of the [remaining] five [holes with the Five Phases]. Needling and cauterization experts have henceforth relied on the data provided [here].... [The origin holes] are located near the rapids [holes]. They should both be associated with [the phase of] wood. Also, where [the contents] rush down, these are the rapids; where they cross over, these are the "origins" (or "plains"). The meanings [of these two images] are close to each other, too.

(2) *Hua Shou:* "Hardness" and "softness" refers to the matching of *i* and *keng*. The Ten Celestial Stems are [counted] here starting with *i* and *keng* because of the following. All the holes [on the conduits associated with the] depots and palaces start with a "well." The wells on the yin vessels start with [the Celestial Stem] *i*, and with [the phase of] wood, while the wells on the yang vessels start with *keng* and metal. Hence the matching of hardness and softness is outlined beginning with *i* and *keng*. The matching of all the remaining Five Phases follows this example.

Hsü Ta-ch'un: This section outlines the principles of the matching of yin and yang. The meaning [expressed] is both sophisticated and correct.

(1)–(2) *Ting Chin:* This quotation from the ancient scripture *Shih pien* 十變 ("Ten Changes") refers to the matching of the wells, brooks, rapids, streams, and confluences with both the Five Phases and yinyang. But the particular yin and yang [associations selected are those that] control each other. What does that mean? That is to say, in the matching of yin and yang, the image of hardness and softness has been drawn upon. For instance, the yin wells are wood; the yang wells are metal. That is a matching of *i* 乙 and *keng* 庚. *I* represents the yin [aspect of the phase of] wood; it is matched with *keng*—that is, with the yang [aspect of the phase of] metal. Hence [the text] states: "*Keng* is the hardness of *i*; *i* is the softness of *keng*." Similarly, the yin brooks are fire, and the yang brooks are water. That is a matching of *ting* 丁 and *jen* 壬. *Ting* represents the yin [aspect of the phase of] fire; *jen* represents the yang [aspect of the phase of] water. The yang rapids are wood, and the yin rapids are soil. That is a matching of *chia* 甲 and *chi* 己. *Chia* represents the yang [aspect of the phase of] wood; *chi* represents the yin [aspect of the phase of] soil. The yin streams are metal; the yang streams are fire. That is a matching of *ping* 丙 and *hsin* 辛. *Hsin* represents the yin [aspect of the phase of] metal; *ping* represents the yang [aspect of the phase of] fire. The yin confluences are water, and the yang confluences are soil. That is a matching of *wu* 戊 and *kuei* 癸. *Kuei* represents the yin [aspect of the phase of] water; *wu* represents the yang [aspect of the phase of] soil. With this kind of matching, hardness and softness support each other. As a consequence, the *ch'i* influences and the blood can flow without break. It is obvious, then, that the conduits and the holes, as well as the depots and the palaces of the human body are all matched with [either the yin or yang aspects of] the Five Phases. [Hence] their mutual interaction never comes to an end.

Liao P'ing: Mr. Huang [Yüan-yü] 黃元御, *hao* name K'un-tsai 坤載,[2] has said: The great physicians rank this book together with the *Ling-shu*, the *Su-wen*, and [the work of Chang] Chung-ching 張仲景 among the four [scriptures] written by the sages. But by substituting Celestial Stems for the names of the depots and palaces, [the author of the *Nan-ching*] has integrated [medicine] into astrology. That was his great mistake.

NOTES

1. In this difficult issue, the *Nan-ching* perfects the theoretical systematization of the holes on the "streams" in the extremities by linking them to both the yinyang and the Five Phases categories. The "wells," "brooks," and so on are divided into two groups following their location on a stream associated with a depot (i.e., yin) or palace (i.e., yang). Each pair of yin and yang wells, brooks, and so forth is then matched with a pair of two of the Five Phases in such a way that the yang partner always represents a phase which is able, according to the sequence of mutual destruction, to control the phase represented by the yin partner. This control is expressed by reference to the matching of a hard component (i.e., yang) with a soft component (i.e., yin). Later commentators equated this metaphor with the image of husband and wife. In sentence 2, the pattern is further clarified by reference to the system of the Ten Celestial Stems. The usual sequence in which these stems appear is as follows:

The Five Phases	Wood	Fire	Soil	Metal	Water
yang stems	*chia* 甲	*ping* 丙	*wu* 戊	*keng* 庚	*jen* 壬
yin stems	*i* 乙	*ting* 丁	*chi* 己	*hsin* 辛	*kuei* 癸

To achieve a matching of yin and yang holes on the basis of mutual control between the two phases concerned, the Ten Stems appear in pairs in the present difficult issue, as follows:

The Five Holes	Wells	Brooks	Rapids	Streams	Confluences
The Five Phases (yang)	Metal	Water	Wood	Fire	Soil
The Five Stems (yang)	*keng*	*jen*	*chia*	*ping*	*wu*
The Five Stems (yin)	*i*	*ting*	*chi*	*hsin*	*kuei*
The Five Phases (yin)	Wood	Fire	Soil	Metal	Water

Horizontally, the Five Phases appear in the sequence of mutual generation; vertically, the Five Phases appear in the sequence of mutual destruction.

2. An author of numerous medical works of the mid-eighteenth century.

THE SIXTY-FIFTH DIFFICULT ISSUE

六十五難曰(一)經言所出爲井所入爲合其法奈何(二)然所出爲井井者東方春也萬物之始生故言所出爲井也(三)所入爲合合者北方冬也陽氣入藏故言所入爲合也

The sixty-fifth difficult issue: (1) The scripture states: Where [they] appear are the wells; where they disappear are the confluences. What kind of a pattern is that?

(2) It is like this. "Where [they] appear are the wells" [means the following]. The wells are [associated with] the eastern region and with spring. [During spring] all things come to life. Hence [the scripture] states: "Where [they] appear are the wells." (3) "Where [they] disappear are the confluences" [means the following]. The confluences are [associated with] the northern region and with winter. [During winter] the yang influences disappear and are stored away. Hence [the scripture] states: "Where [they] disappear are the confluences."

COMMENTARIES

(1)–(3) *Ting Te-yung:* Man's yang influences appear and disappear in accordance with the four seasons. Hence, in spring the influences are in the wells, in summer they are in the brooks, in autumn they are in the streams, and in winter they are in the confluences. For pricking, the influence holes are always selected in accordance with the four seasons.

Yang: Spring and summer rule generation and nourishment. Hence the yang influences are present outside. Autumn and winter rule intake and storage. Hence the yang influences are present inside. Man also reflects this pattern.

Li Chiung: The East is the first of the four regions. Spring is the first of the four seasons. A well is the source of any river. Hence wells are [associated with] the eastern region and with spring. The North is the final of the four regions. Winter is the final of the four seasons. A confluence marks the end of any river. Hence confluences are [associated with] the northern region and with winter.

Chang Shih-hsien: Wells are springs where [water] comes out [of the ground. The water] bubbles forth without interruption; there is never "too much" or "not enough." Confluences are places where [waters] come together. For instance, when a water flows toward the sea it starts from a shallow [spring and ends when] it enters the depth [of the ocean]. The eastern region represents the first of the four regions; spring is the first of the four seasons. The wells are the first [holes on the conduits, preceding] the brooks, rapids, streams, and confluences. Hence [the text] states: "The wells are [associated with] the eastern region and with spring." Spring is the season when all things come to life. Hence places where the water of the streams comes out [of the ground] first are called wells. The northern region is the final of the four regions; winter is the final of the four seasons. The confluences are the last [holes, following the] wells, brooks, rapids, and streams. Hence [the text] states: "The confluences are [associated with] the northern region and with winter." In winter the yang influences hide in the depth. Hence places where the water of the streams enters [a larger reservoir] are called "confluences."

Liao P'ing: This was outlined quite clearly by the [*Nei-*]*ching*. Why should such a question be posed again? *Ch'u* 出 ("appear," "come out") and *ju* 入 ("disappear," "enter") stand for *nei* 內 ("inside") and *wai* 外 ("outside"). [In the *Nei-ching*], these [terms] denote the paths of the [main] conduits and of the network[-vessels]. It is impossible to match the four seasons with the Five Phases. Similarly, if one were to associate the Five Phases with the six [holes on each conduit, including the] "origin" (or "plain"), one transportation [hole] would be left over. Whenever someone displays such ignorance, demonstrates such absurd behavior, and is so confused in what he sees and hears, one should no longer communicate with him!

THE SIXTY-SIXTH DIFFICULT ISSUE

六十六難曰(一)肺之原出于太淵(二)心之原出于大陵(三)肝之原出于太衝(四)脾之原出于太白(五)腎之原出于太谿(六)少陰之原出于兌骨(七)膻之原出于邱墟(八)胃之原出于衝陽(九)三焦之原出于陽池(十)膀胱之原出于京骨(十一)大腸之原出于合谷(十二)小腸之原出于腕骨(十三)十二經皆以俞爲原者何也(十四)然五藏俞者三焦之所行氣之所留止也(十五)三焦所行之俞爲原者何也(十六)然膻下腎間動氣者人之生命也十二經之根本也故名曰原(十七)三焦者原氣之別使也(十八)主通行三氣經歷於五藏六府(十九)原者三焦之尊號也(二十)故所止輒爲原(二十一)五藏六府之有病者取其原也

The sixty-sixth difficult issue: (1) The original [influences] of the lung appear at the *t'ai-yüan* [hole]. (2) The original [influences] of the heart appear at the *ta-ling* [hole]. (3) The original [influences] of the liver appear at the *t'ai-ch'ung* [hole]. (4) The original [influences] of the spleen appear at the *t'ai-pai* [hole]. (5) The original [influences] of the kidneys appear at the *t'ai-hsi* [hole]. (6) The original [influences] of the minor-yin appear at the *tui-ku* [hole]. (7) The original [influences] of the gall appear at the *ch'iu-hsü* [hole]. (8) The original [influences] of the stomach appear at the *ch'ung-yang* [hole]. (9) The original [influences] of the Triple Burner appear at the *yang-ch'ih* [hole]. (10) The original [influences] of the bladder appear at the *ching-ku* [hole]. (11) The original [influences] of the large intestine appear at the *ho-ku* [hole]. (12) The original [influences] of the small intestine appear at the *wan-ku* [hole].

(13) On all the twelve streams the rapids [holes] constitute the origin [holes]. Why is that?

(14) It is like this. The rapids [holes on the conduits associated with the] five depots are the locations where the influences that are sent out by the Triple Burner stop and rest.

(15) Why are the transportation [holes] where the [influences] sent out by the Triple Burner [stop and rest called] "origin" [holes]?

(16) It is like this. The influences moving below the navel and between the kidneys constitute man's life. They are the source and the

basis of the twelve conduits. Hence they are called "original [influences]." (17) The Triple Burner is the special envoy that transmits the original influences. (18) It is responsible for the passage of the three influences through the [body's] five depots and six palaces. (19) "Origin" is an honorable designation for the Triple Burner. (20) Hence [the place] where [its influences] come to a halt is [called] "origin." (21) In case the [body's] five depots and six palaces suffer from an illness, one always selects their respective [conduits'] origin [holes for pricking].[1]

COMMENTARIES

(1) *Ting Te-yung:* Behind the palm of the right hand, below the fish-line, is the great meeting-point of the [movement passing through the] vessels.[2] Hence [the text] states: "The original influences of the lung appear at the *t'ai-yüan* [hole]."

(2) *Ting Te-yung:* Behind the palm, in the hollow between the two muscles, is the origin [hole of the conduit associated with] the heart-enclosing network.

Yü Shu: Behind the palm between the two bones.

Liao P'ing: "Heart" should be "heart-master."

(3) *Yü Shu:* It is located two inches behind the basic joint of the big toe. It is also said to be located two inches or one and a half inches behind the basic joint of the big toe.

(4) *Ting Te-yung:* At the inner side of the foot below the *heh* 核 bone.

(5) *Ting Te-yung:* It is located between the inner ankle and the heel bone.

(6) *Ting Te-yung:* That is the *shen-men* 神門 hole. It is [located on] the vessel of the true heart.

(1)–(6) *Yang:* In each case these [origin holes] are the rapids [holes on the conduits associated with] the five depots because [on the conduits associated with] the five depots the rapids [holes] are always considered as origin [holes]. The minor-yin [vessel] is the vessel of the true heart. It too has an origin [hole], located behind the palm in the hollow at the end of the *tui* 兌 bone. Other names [for this hole] are *shen-men* 神門 and *chung-tou* 中都. Earlier, [the text] had stated: "The original [influences] of the heart appear at the *ta-ling* 大陵

[hole]." That, however, was a reference to the vessel of the heart-enclosing network. Whenever it is stated "the heart has an illness," this refers to the vessel of the heart-enclosing network. The true heart itself cannot be ill. Hence it has no rapids [hole associated with it]. Here, an origin [hole] is listed for the [treatment of illnesses in the] conduit outside [of the heart], not for a treatment of the inner depot [itself].

Hua Shou: Someone [could] say: "According to the *Ling-shu*, the *t'ai-ling* [hole] is the origin [hole associated with] the heart. The *Nan-ching* writes the same but, in addition, it distinguishes the *tui-ku* [hole] as the origin [hole associated with] the minor-yin [depot, i.e., the heart]. The authors of all the books on needling and cauterization [from subsequent times] agree that the *t'ai-ling* [hole] is the rapids [hole] on the [conduit associated with the] hand-ceasing-yin heart-master, while the *shen-men* [hole] behind the palm at the end of the *tui* bone [i.e., the *tui-ku* hole] is the rapids [hole] where the [contents of the] conduit [associated with] the heart rush down. There seems to be a discrepancy here [between the contents of the *Ling-shu* and those of all the later books on needling and cauterization]. Why is that?" Well, the seventy-first treatise of the *Ling-shu* states: "[The Yellow Emperor said:] 'The minor-yin [conduit] has no rapids [hole. Does that mean that] the heart cannot have an illness?' Ch'i Po replied: 'The conduit outside [of the heart] can be ill but the depot [itself] cannot be ill. Hence one can eliminate [the illness] only at the [*shen-men* hole on] the conduit behind the palm at the end of the *tui* bone. In all other respects—that is, as far as their appearance and disappearance, their courses and the speed of the movement [of their contents] are concerned—the vessels of the hand-minor-yin conduit, [which is associated with the heart, and of the hand-ceasing-yin conduit, which is associated with] the heart-master, are identical.'" Furthermore, the second treatise [of the *Ling-shu*] states: "The [conduit associated with the] heart appears at the *chung-ch'ung* 中衝 [hole; its influences] begin their flow at the *lao-kung* 勞宮 [hole]; they rush down at the *t'ai-ling* 太陵 [hole]; they pass at the *chien-shih* 間使 [hole]; they disappear at the *ch'ü-che* 曲澤 [hole]. That is the [course of the] hand-minor-yin [conduit]." Furthermore, in the treatise "Miu-tz'u" 繆刺 of the *Su-wen* it is stated: "Prick the hand-heart-master [conduit] and the [hand-] minor-yin [conduit] at the end of the *tui* bone [i.e., at the *tui-*

ku hole; the illness] will come to an end after one insertion." Also, the treatise "Ch'i-hsüeh" 氣穴 states: "The [conduits associated with the] depots have fifty transportation holes." In his comment, Mr. Wang 王 referred, in his list of transportation [holes associated with] the five depots, only to a "well" transportation hole on the conduit [associated with the] heart-enclosing [network], but he did not mention a "well" transportation hole on the conduit [associated with the] heart. Furthermore, the seventy-ninth difficult issue [of the *Nan-ching*] states: "In case of an illness in the heart, drain at the rapids [hole] of the hand-heart-master [conduit] and fill at the well [hole] of the hand-heart-master [conduit]." A close look at the meaning of all these passages from scriptures [like the *Su-wen*, the *Ling-shu*, and the *Nan-ching*] makes one realize that the treatment applied to the hand-minor-yin [conduit] is identical to [the treatment applied to] the heart-master [conduit].

Liao P'ing: Earlier, the five depots have been discussed in terms of the Five Phases. Here, the heart-master is named as an additional depot, which brings about a total of six depots. Really, [right and wrong] are turned upside down here in daydreams beyond conception!

(7) *Ting Te-yung:* [This hole] is located below the external ankle slightly to the front.

(8) *Ting Te-yung:* This refers to the vessel movement [that can be felt] between the bones five inches above the instep.

(9) *Ting Te-yung:* [This hole] is located in the hollow behind the basic joint of the finger next to the small finger.

(10) *Ting Te-yung:* [This hole is located] on the line between the red and white flesh below the large bone at the outside of the foot.

(11) *Ting Te-yung:* [This hole] is located in the "tiger-mouth" between the thumb and the next finger.

(12) *Ting Te-yung:* [This hole] is located inside of the wrist bone of the small finger.

Yang: [This hole] is located in the hollow of the wrist of the hand. [Ting Te-yung's wording] "wrist of the finger" is a mistake.

(1)–(12) *Yü Shu:* All the twelve conduits mentioned above are matched with the Five Phases. Whenever, in the course of a year, one of the Five Phases reaches a position where it dominates [the others], one should first drain the respective origin [holes] before that [parti-

cular phase has assumed its] ruling position. In a year when [any of the Five Phases is represented] insufficiently, one must fill first at the origin [hole]. The origin [holes] are those referred to here.

Hsü Ta-ch'un: The *ta-ling* [hole] is a hole on the hand-ceasing-yin [conduit which is associated with the] heart-master. Why is it called here the "origin" [hole of the conduit associated with the] heart? In the treatise "Chiu chen shih-erh yüan" 九針十二原 of the *Ling* [-*shu*], it is stated: "The great-yang within the yang, that is the heart. Its original [influences] appear at the *ta-ling* [hole]." The treatise "Hsieh-k'o" 邪客 of the *Ling*[-*shu*] states: "[The Yellow Emperor asked:] 'Why is the minor-yin [conduit] the only one without a "rapids' [hole]?" [Ch'i Po] responded: 'The heart is the great ruler of the five depots and six palaces. It is the shelter of the essence and of the spirit. As long as its storage is strong and firm, evil [influences] will not be able to enter it. Hence, whenever evil [influences] are present in the heart, they are, in fact, always in the heart-enclosing network.'" For this reason, the *ta-ling* [hole] is named here as the origin [hole] of the heart. There is also an explanation for the fact that the *shen-men* [hole] was selected [as an origin hole]. The treatise "Hsieh-k'o" states: "Only the minor-yin [conduit] has no rapids [hole. Does that mean that the heart] cannot be ill?" [Ch'i Po] replied: "The conduit outside [of the heart] can be ill, but the depot [itself] cannot be ill. Hence one can remove [its illnesses] only at the [hole located on the] conduit at the end of the *tui* bone behind the palm." That is [a hole which is] called *tui-ku* here [in the *Nan-ching*]. However, the present [statement in the *Nan-ching* was written to outline] a pattern for the selection of holes in the treatment of illnesses but the *tui-ku* [hole] is by no means the origin [hole] of the minor-yin [conduit]. Here, the *ta-ling* [hole] is presented as the origin [hole] of the heart and, in addition, the *tui-ku* [hole] is named as the origin [hole] of the minor-yin [conduit]. The heart, though, is the minor-yin [depot]. Consequently, the minor-yin [conduit] not only has [one] rapids [hole] but has two rapids [holes]! Why didn't [the author of the *Nan-ching*] give [this issue] some deep thought? Furthermore, the treatise "Pen-shu" 本輸 of the *Ling*[-*shu*] states: "The [conduit associated with the] heart appears at the *chung-ch'ung* 中衝 [hole]; that is the well [hole which represents the phase of] wood. [Its influences] start flowing at the *lao-kung* 勞宮 [hole]; that is the brook [hole]. They rush down at the *ta-ling* 大陵

[hole]; that is the rapids [hole]. They pass at the *chien-shih* 間使 [hole]; that is the stream [hole]. They disappear at the *ch'ü-che* 曲澤 [hole]; that is the confluence [hole]." All of these are holes of the hand-ceasing-yin [conduit, which is associated with the heart-enclosing network], but the [*Nei-*]*ching* refers to them as locations where the [influences of the] heart appear and disappear. The [*Nei-*]*ching* text does not outline any [separate] wells, brooks, and other holes situated on the ceasing-yin conduit itself. It is obvious, then, that the rapids [hole] of the hand-minor-yin [conduit] is the rapids [hole] of the hand-ceasing-yin [conduit]. The *Chia-i ching* 甲乙經 was the first to consider, for the [hand-]minor-yin conduit itself, the *shao-ch'ung* 少沖 [hole] as "well," the *shao-fu* 少府 [hole] as "brook," the *shen-men* 神門 [hole] as "rapids," the *ling-tao* 靈道 [hole] as "stream," and the *shao-hai* 少海 [hole] as "confluence." With this [innovation, the list of] wells, brooks, [etc.] was completed for all the twelve conduits. That, however, was achieved solely through inductive reasoning. The two scriptures [*Su-wen* and *Ling-shu*] in fact contained no such data. The reference here [in the *Nan-ching*] to the *tui-ku* [hole] as the origin [hole] of the minor-yin [conduit] provided the basis for the statement in the *Chia-i ching*.

Katō Bankei: The first treatise of the *Ling-shu* adds up the five rapids [holes]—*t'ai-yüan*, *t'ai-ling*, *t'ai-pai*, *t'ai-ch'ung*, and *t'ai-hsi*[3]—as well as the *chiu-wei* 鳩尾 and the *po-ang* 脖胦 [holes], and reaches a total of twelve origin [holes]. The second treatise [of the *Ling-shu*] discusses the origin [holes on the conduits associated with] the five depots and six palaces and refers to only eleven origin [holes]. The second treatise consistently lists the rapids [hole on the hand-] ceasing-yin [conduit] as the origin [hole of the] hand-minor-yin [conduit] because whenever evil influences are present in the heart, they are, in fact, always situated in the heart-enclosing network. Therefore one knows that the treatments applied to these two conduits are identical. Hence one origin [hole] could be omitted. Pien Ch'io, now, started from the text of the second treatise and added a rapids [hole] on the [hand-] minor-yin [conduit, which is associated with] the true heart. [Consequently,] he reached a total of twelve. In the first treatise of the *Ling-shu*, one reaches a sum of twelve if one counts the number of holes [mentioned]; one reaches a number of five if one counts only the rapids [holes] on the [main] conduits. The two holes *chiu-wei* and *po-ang* belong to the controller vessel. To add these [two

holes] to the origin [holes] is an old pattern, too, but still, they are not origin [holes] on the proper conduits. Hence [the *Nan-ching*] has added, in the present difficult issue, the sentence, "the [original influences of the] minor-yin appear at the *tui-ku* [hole]," in order to point out [all] the origin [holes] of the twelve proper conduits.

(13) *Li Chiung: Yü* 俞 refers here to [the rapids hole in the sequence of] well, brook, rapids, stream, and confluence. It is not used here in reference to all the transportation [holes] (*yü* 俞).

Hsü Ta-ch'ung: This is a double error. According to the treatise "Pen-shu" of the *Ling*[*-shu*], the [conduits associated with the] five depots have only wells, brooks, rapids, streams, and confluences. The [conduits associated with the] six palaces have, in addition, one origin hole. [On the conduits of] the five depots, the rapids [holes] constitute the origin [holes], while [on the conduits of] the six palaces, the rapids [holes] represent the rapids [holes] and the origin [holes] represent the origin [holes]. Why was the word "all" added here [in the *Nan-ching*]? As far as the statement that the rapids [holes] constitute the origin [holes on the conduits associated with the five depots] is concerned, the treatise "Chiu chen shih-erh yüan" of the *Ling*[*-shu*] originally said: "When the five depots have an illness, one must remove it from the twelve origin [holes]. The minor-yin in the yang is the lung. Its original [influences] appear at the *t'ai-yüan* [hole]. There are two *t'ai-yüan* [holes]. The great-yang in the yang is the heart. Its original [influences] appear at the *ta-ling* [hole]. There are two *ta-ling* [holes]. The minor-yang in the yin is the liver. Its original [influences] appear at the *t'ai-ch'ung* [hole]. There are two *t'ai-ch'ung* [holes]. The extreme-yin in the yin is the spleen. Its original [influences] appear at the *t'ai-pai* [holes]. There are two *t'ai-pai* [holes]. The great-yin in the yin are the kidneys. Their original [influences] appear at the *t'ai-hsi* [hole]. There are two *t'ai-chi* [holes]. The original [influences] of the *kao* 膏 [region] appear at the *chiu-wei* 鳩尾 [hole]. There is but one *chiu-wei* [hole]. The original [influences] of the *huang* 肓 [region] appear at the *po-ang* 脖胦 [hole]. There is but one *po-ang* [hole]. All these twelve origin [holes] are most important for the treatment of illnesses in the five depots and six palaces." The names of these twelve origin [holes] refer to [conduits associated with] the palaces. There are altogether twelve [origin] holes, but that does not mean that there are origin [holes located] on all the twelve conduits! The ten holes from the *t'ai-yüan* through the *t'ai-chi* men-

tioned above are the so-called rapids holes of the treatise "Pen-shu" in the *Ling*[*-shu*]. Because the [conduits associated with the] five depots have rapids [holes] but do not have origin [holes], the [*Nei-ching*] refers to the rapids [holes] as origin [holes]. How was it possible that [the author of the *Nan-ching*] included the [conduits associated with the] six palaces [in his statements]? Why didn't he give [this issue] some profound thought?

Liao P'ing: [This sentence] should read: "All the twelve conduits have transportation holes (*yü* 俞); on the [conduits associated with the] five depots, the rapids [holes] (*yü* 俞) represent the origin [holes]. Why is that?"

(14) *Li Chiung:* The Triple Burner sends its influences from this rapids [hole] to penetrate [the entire organism]; also, this rapids [hole] is the place where [the influences of the Triple Burner] stop and rest.[4]

(13)–(14) *Hua Shou:* "On all the twelve conduits the rapids [holes] constitute the origin [holes]" means the following. The rapids [holes] of all the twelve conduits are tied to the Triple Burner. They are the locations where [the Triple Burner] passes its influences and also where these influences stop and rest.

(14) *Katō Bankei:* The character *yû* 俞 here is not the *yü* 俞 of [all] the twenty-five *yü* 俞 ("transportation holes") of the conduits [associated with] the depots. Rather it is the *yü* 俞 of *yü* 俞 ("rapids") and *yüan* 原 ("origins"). From this one can see that only on the conduits [associated with] the depots the *yü* 俞 ("rapids") [holes] are the *yüan* 原 ("origin") [holes].

(16) *Yang:* The influences moving below the navel and between the kidneys are [called] "cinnabar field" (*tan-t'ien*) 丹田. The cinnabar field is man's source and root. It is the depot of the essence and the spirit; it is the origin of the five influences. It is the mansion of the Imperial Prince. In males the essence is stored here; in females [the cinnabar field] regulates the monthly period. It constitutes the gate where yin and yang [influences] unite to create posterity. It is located three inches below the navel; its circumference measures four inches. It is attached to the vessels of the spine and to the root of the kidneys. It has a yellow color in its center; it is virid on the left, white on the right, red on top and black on its bottom. The three inches reflect the three powers; the four inches reflect the four seasons; the five colors reflect the Five Phases. The [location] between the two kidneys is

called "great sea" (*ta-hai* 大海); another name is "submerged in water" (*ni-shui* 溺水). Inside of it is the spirit-turtle. It exhales and inhales the original influences. When [the original influences] flow [out of the cinnabar field], they penetrate the four extremities as wind and rain; they reach everywhere. The [two] kidneys are distinguished by [their storing] the essence of the sun and of the moon, [respectively. This essence] consists of immaterial influences; it constitutes man's source and root.... Hence it is obvious that the cinnabar field is the basis of life. When the Taoists contemplate the spiritual, when the Buddhist monks meditate, they all cause the influences of their heart to move below the navel. That corresponds exactly to what is meant here. Hence [the text] states "'origin' is an honorable designation for the Triple Burner" because the Triple Burner's influences are accumulated in the kidneys.

Li Chiung: For comments, see the eighth difficult issue.

(17) *Li Chiung:* For comments, see the thirty-eighth difficult issue.

(18) *Li Chiung:* Man's Triple Burner reflects the influences of the three primordial [forces]—heaven, earth, [and man]. Therefore [the text states: "It is responsible for] the passage of the three influences." The upper [section of the Triple] Burner encompasses heart and lung. The central [section of the Triple] Burner encompasses spleen and stomach. The lower [section of the Triple] Burner encompasses liver and kidneys. [This explains why] the passage [of the influences of the Triple Burner] affects the entire [organism].

Liao P'ing: This book emphasizes the [importance of the] kidneys. Here, in addition, it emphasizes the [importance of the] Triple Burner. Nothing of this appears in the *Nei-ching*. These are all doctrines fabricated by [the author of] this book.

Nanking 1962: "Three influences" [refers to] *tsung-ch'i* 宗氣 ("ancestral influences"), *ying-ch'i* 營氣 ("constructive influences"), and *wei-ch'i* 衛氣 ("protective influences"). They constitute the "true influences."

(19) *Li Chiung: Yüan* 原 ("origin") stands for *yüan* 元 ("origin"). The original influences are the Triple Burner's influences. These influences are honorable and great. Hence [the text states]: "'Origin' is an honorable designation [for the Triple Burner]".

(15–19) *Hua Shou:* "The rapids [holes] where the Triple Burner passes [its influences] are the origin [holes]" means the following. The moving influences below the navel and between the kidneys

constitute man's life; they are the source of the twelve conduits. Consequently, the Triple Burner is the special envoy [transmitting] the original influences. It is responsible for the passage of the upper, central, and lower influences through the body's five depots and six palaces. "[The Triple Burner is responsible for] the passage of the three influences" means, according.to Mr. Chi, [the following]: The lower [section of the Triple] Burner is endowed with the true primordial influences; these are the original influences. They move upward and reach the central [section of the Triple] Burner. The central [section of the Triple] Burner receives the essential but unrefined influences of water and grains and transforms them into constructive and protective [influences]. The constructive and protective influences proceed upward together with the true primordial influences and reach the upper [section of the Triple] Burner. "Origin" represents an honorable designation for the Triple Burner, and all the locations where [its influences] stop represent origin [holes] because [the movement of the influences of the Triple Burner] resembles the arrival of the imperial herald, announcing the places where [the Emperor] will pass by and rest. When any of the five depots or six palaces has an illness, it is always appropriate to remove it from these [holes].

(19) *Liao P'ing:* Suddenly the Triple Burner is considered to be the master of the twelve origin [holes]; in addition, [the Triple Burner is said] to be tied to the gate of life. The *Nei-ching* definitely contains no such doctrine. The *Nan-ching* was the first to create such wooden figurines. Later people caused further confusion when they integrated these doctrines into the *T'ai-su*, thus inventing particularly fabulous stories!

(14)–(21) *Hsü Ta-ch'un:* The treatise "Pen-shu" 本輸 of the *Ling* [*-shu*] states that the places where [the contents of the conduits associated with] the five depots rush down are the rapids [holes; · at the same time] they constitute the origin [holes. On the conduits associated with] the six palaces, the places where [the influences] cross over are the origin [holes]. There is no reference to the Triple Burner. Now, the places where the influences of all the conduits rest and stay in the depth are the origin [holes]. Hence the treatise "Chiu chen" 九針 states: "The twelve original [influences] appear at the four joints." These holes are all located where the muscles and the bones move and join each other. Hence illnesses also often stay there. When [the text] says, "the Triple Burner is responsible for the [pas-

sage of the three] influences," the wells, brooks, and so on should also all be provided with influences by the Triple Burner. Why is only the place where [the influences] rush down called "origin"? Also, the Triple Burner has its own conduit as a passageway [of its influences]. Why does it have to be tied [to any other conduit]?

NOTES

1. Taken by itself, this difficult issue contains rather unambiguous information. But in comparison with various treatises in the *Nei-ching*, a number of incongruities became apparent to those commentators of later centuries who did not perceive the innovative nature of the *Nan-ching*. The resulting discussion—ranging from syncretistic attempts to harmonize the differing statements of the *Nan-ching* and *Nei-ching* to outright rejection of the *Nan-ching* data as wrong—is another excellent example of the kind of reasoning and argumentation in a system of knowledge based almost entirely on pure logic and lacking the tendency to analyse a tangible substratum.

2. See the first difficult issue.

3. All of these exist twice, on the extremities of the left and right, respectively.

4. I read *liu* 流 ("to flow") here as *liu* 留 ("to rest").

THE SIXTY-SEVENTH DIFFICULT ISSUE

六十七難曰(一)五藏募皆在陰而兪在陽者何謂也(二)然陰病行陽陽病行陰(三)故令募在陰兪在陽

The sixty-seventh difficult issue: (1) All the concentration [holes associated with] five depots are located at the yin [side of the body; all] the transportation [holes] are located at the yang [side]. What does that mean?

(2) It is like this. Yin illnesses [may] move to the yang [section of the body]; yang illnesses [may] move to the yin [section of the body]. (3) It is for this reason that the concentration [holes] are located at the yin [side of the body], while the transportation [holes] are located at the yang [side of the body].[1]

COMMENTARIES

(1)–(3) *Ting Te-yung:* Man's back is yang; his abdomen is yin. When [the text] here states: "All the transportation [holes associated with the] five depots are located on the yang [side]," this refers to the transportation [holes] on the back. Hence the two transportation holes [associated with the] lung are located on both sides below the third vertebra at a mutual distance of one and a half individually standardized inches. The two transportation holes [associated with the] heart are located on both sides below the fifth vertebra at a mutual distance of one and a half individually standardized inches. The two transportation holes [associated with the] liver are located on both sides below the ninth vertebra at a mutual distance of one and a half individually standardized inches. The two transportation holes [associated with the] spleen are located on both sides below the eleventh vertebra at a mutual distance of one and a half individually standardized inches. The two transportation holes [associated with the] kidneys are located on both sides below the fourteenth vertebra at a mutual distance of one and a half individually standardized inches. The concentration [holes associated with the] lung are the two *chung-fu* 中府 holes; they are located one inch below the *yün-men* 雲門 and three ribs above the breast nipples. The concentration [hole associated

with the] heart is the one *chü-ch'üeh* 巨闕 hole; it is located one inch below the *chiu-wei* 鳩尾.[2] The concentration [holes associated with the] spleen are the two *chang-men* 章門 holes; they are located directly [on one level with the] navel below the youngest ribs. The concentration [holes associated with the] liver are the two *ch'i-men* 期門 holes. They are located in a distance of one and a half inches on both sides of the *pu-jung* 不容 [hole]. The concentration [holes associated with the] kidneys are the two *ching-men* 京門 holes. They are located in the hips at the basis of the youngest ribs.

Yang: The abdomen is yin. The concentration [holes] of the five depots are all located on the abdominal [side of the body]. Hence [the text] states: "All the concentration [holes] are located on the yin [side]." The back is yang. The transportation [holes] of the five depots are all located on the back. Hence [the text] states: "All the transportation [holes] are located on the yang [side]." When the depots inside [of the body] have an illness, [its influences] move out toward the yang [side]. The yang transportation [holes] are on the back. When the external sections of the body have an illness, [its influences] move inward to the yin [section]. The yin concentration [holes] are on the abdominal [side of the body]. Therefore the patterns of needling demand: "From the yang draw the yin; from the yin draw the yang."[3] That is [what is] meant here.

Hua Shou: Mu 募 ("concentration") and *yü* 俞 ("transportation") are general designations for the holes [associated with the] five depots. On the abdominal [side of the body], which represents the yin, these [holes] are called *mu*; on the back, which represents the yang, these [holes] are called *yü*. *Mu* is the *mu* of *mu-chieh* 募結 ("to concentrate"). That is to say, the influences of the conduits concentrate here. In the Pien Ch'io biography [of the *Shih-chi*], the *yü* are called *shu* as in *wei-shu* 委輸 ("to transport"). That is to say, the influences of the conduits are transported from these locations elsewhere. As to [the statement] "*yin* illnesses move to the yang [section]; yang illnesses move to the yin [section," that refers to the fact that] the influences of the yin and yang conduits and network[-vessels] are mutually interconnected and that the influences of the back and of the abdominal side, of the depots and of the palaces mutually penetrate and correspond to each other. For this reason, yin illnesses sometimes move into yang [regions] and yang illnesses sometimes move into yin [regions].

Chang Shih-hsien: "Yin illnesses move to the yang [section" refers to] the evil [influences] of wind and cold that come from outside and enter through man's back. "Yang illnesses move to the yin [section" means that] when the cold or the heat of water and grains affect a person, they will harm his six palaces, from which they will be transported to his five depots. Hence all the concentration holes are located on the abdominal [side], while all the transportation holes are located on the back. Since yin illnesses move to the yang [side], yin [illnesses] must be drawn away from the yang [side]. Their treatment is applied at the transportation [holes]. Since yang illnesses move to the yin [side], yang [illnesses] must be drawn away from the yin [side]. Their treatment is applied at the concentration [holes].

(1) *Hsü Ta-ch'un:* The concentration [holes associated with the] palaces are located on the yin [side of the body] too, and the transportation [holes associated with the palaces] are also located on the yang [side of the body]. It is not so that only the [concentration and the transportation holes associated with the] five depots [are located on the yin and yang sides, respectively]. Also, the next chapter discusses yin and yang together [too]. I suspect that below [the words] "five depots" should be the two characters "six palaces."

(2)–(3) *Hsü Ta-ch'un:* The [*Nei-*]*ching* contains no complete outline of all the concentration and transportation [holes]. I do not know on what source [the present difficult issue] is based. In the *Su*[*-wen* treatise] "T'ung p'ing hsü shih lun" 通評虛實論, [it is stated]: "In case the abdomen [suffers from] sudden fullness and does not yield to pressure, select [for treatment] the great yang-conduit [and its] network[-vessels]. The concentration [holes associated with the] stomach [are located on them]." It is not made clear exactly which holes are meant here.

(1)–(3) *Ting Chin:* The concentration and transportation holes are places where the [protective] influences and the blood may leave their normal course of circulation through the yin and yang [sections of the body]. Similarly, the evil [influences] of illnesses appear only through these [holes]. For instance, if someone has an illness in his yin section, [that illness] can move into the yang [section] because of the transportation [holes]. If an illness is in the yang section, it can move into the yin [section] because of the concentration [holes]. If this [possibility] did not exist, [the yin and yang sections of the body] would be separated from each other and no mutual penetration could

occur. For this reason, the concentration [holes] are located on the yin [side] while the transportation [holes] are located on the yang [side]. The meaning of this [pattern] can be best elucidated by the example of yao 瘧 [fevers].[4] All *yao* illnesses result from being affected by evil [influences] of external heat and humidity. These [evil influences] harm the vital cold influences inside [the body]. The evil [influences] gradually accumulate at the concentration holes.[5] When the evil influences move into the yang [section], they will cause heat. When they move into the yin [section], they will cause cold. When the evil enters [the organism] only superficially, its way is short. Hence there are daily outbreaks. When the evil enters the depth [of the organism], its way is long. Hence outbreaks occur only every second day. The deeper [the evil] penetrates, the longer [the distance it has to travel]. Hence its outbreaks may occur only every third or fourth day. Is this not clear evidence of [the statement]: "Yin illnesses move to the yang and yang illnesses move to the yin [sections of the body]"?

(2)–(3) *Yeh Lin:* "Yin illnesses proceed to the yang [section]; yang illnesses proceed to the yin [section" means the following]: The back is yang; the abdomen is yin. The transportation [holes] are located on the back. "Transportation [holes]" refers to locations where the yin influences of the depots are transported. Therefore [the text states]: "Yin illnesses move to the yang [section of the body]." The concentration [holes] are located on the abdomen. "Concentration [holes]" refers to locations where the yang influences of the depots accumulate. Therefore [the text states]: "Yang illnesses move to the yin [section of the body]." [All this is said] in order to demonstrate that the yin and yang conduits and network[-vessels] are mutually interconnected and that the influences of the back and of the abdominal side, of the depots and of the palaces mutually penetrate and correspond to each other. Hence all the locations where illness-influences accumulate or move around are interconnected. When the [*Nei-*] *ching* states, "from the yang draw the yin; from the yin draw the yang," that is [what is] meant here.

(1)–(3) *Katō Bankei:* Because the previous chapter[6] discussed all the wells, brooks, rapids, streams, and confluences, the present [difficult issue is concerned with] the meaning of the concentration and transportation holes located on the abdomen and on the back. *Mu* 墓 ("concentration") stands for *chieh* 結 ("accumulation"); it is a desig-

nation for the yin holes, which are located on the abdomen. *Yü* 俞 ("transportation") stands for *shu* 輸 ("transportation"); it is a designation for the yang holes, which are located on the back. The concentration and transportation [holes] of the conduits are places where the influences of the depots stop and rest. But there is a difference between concentration and transportation [holes]. The transportation [holes] belong to the section of the back. The blood [and the protective] influences of the great-yang conduit are collected there to be transported somewhere else. The concentration [holes] are located in the chest and in the abdominal section; some of them belong to a basic conduit, some belong to other conduits. Blood [and protective] influences rest at these places, which reach into the depth and provide a link to the depots. Hence in case of an illness, yang illnesses move to the yin [section] and yin illnesses move to the yang [section]. All these [holes] are selected [as places to apply treatment] for this reason. That is meant when the needling experts [say]: "From the yang draw the yin; from the yin draw the yang." . . . A general designation of the influence holes all over the body is *yü* 俞 ("transportation hole"). The *yü* 俞 referred to here are only the transportation [holes associated with the] five depots on the back. Readers should not confuse [the two meanings of this term].

Nanking 1962: The concentration and the transportation [holes] are holes of central importance in the circulation of [protective] influences and blood. Therefore, evil [influences causing] illnesses frequently enter and leave [the body] through these [holes] as well. Obviously, if "yang illnesses move to the yin [section, and if] yin illnesses move to the yang [section]," for treating the illnesses in the five depots by means of needling, one should employ the principal pattern "from the yang draw the yin; from the yin draw the yang." The yang and yin illnesses discussed in the present difficult issue include, in fact, [those caused by] evil influences belonging to the yin and yang [categories], as well as symptoms such as cold or heat, depletion or repletion. In case of yin illnesses, one can prick the transportation [holes] on the back in order to harmonize the influences in the conduits and draw out the evil [influences]. That is [what is meant by] "from the yang draw the yin." In case of yang illnesses, one can needle the concentration [holes] on the abdomen in order to harmonize the influences in the conduits and draw out the evil. That is [what is meant by] "from the yin draw the yang."

NOTES

1. Sentence 1 may be based on a statement in *Su-wen* treatise 39, "Chü t'ung lun" 擧痛論, where a *mu* location is associated with the stomach while a *yü* location is associated with the back. Another, even less informative reference to the *mu* and *yü* locations appears in *Su-wen* treatise 47, "Ch'i-ping lun" 奇病論, where it is stated: "For treatment use the *mu* and *yü* of the gall." In his commentary, Wang Ping added: "Chest and abdomen are called *mu*; the back and the spine are called *yü*." Subsequently, he outlined the exact positions of the *mu* and *yü* locations associated with the gall on the abdomen and on the back, respectively. The origin of this concept is not clear. It must have been of interest to the author of the *Nan-ching* because it permitted an application of the yinyang theory to a therapeutic needling of the trunk without resorting to circuit-needling. As may be recalled, difficult issue 45 introduced another alternative to circuit-needling of the trunk by proposing the "eight gathering-points."

2. *Chiu-wei* 鳩尾 ("pigeon-tail") is a designation of a hole and of the sternum.

3. A reference to *Su-wen* treatise 5, "Yin yang ying-hsiang ta-lun" 陰陽應象大論. The Chinese wording *ts'ung yang yin yin ts'ung yin yin yang* 從陽引陰從陰引陽 has been interpreted differently by various authors. In *T'ai-su* treatise 3, "Yin yang" 陰陽, Yang Shang-shan 楊上善 reads *ts'ung* ("from") as *hsieh* 瀉 ("to drain") and *yin* ("to draw") as *pu* 補 ("to fill"), assigning the following meaning to the phrase: "[In case of yang repletion and yin depletion], drain the yang in order to fill the yin, [and vice versa]."

4. *Yao* fevers may have included malaria. See Miyashita Saburō 宮下三郎, "Malaria (*yao*) in Chinese Medicine during the Chin and Yüan Periods," *Acta Asiatica* 36 (1979): 90–112.

5. The text has *mu-yüan* 募原. That may be a mistake for *mu-hsüeh* 募穴 ("concentration hole"). The term *mu-yüan* is identical with *mo-yüan* 膜原, which appears in the *Su-wen* treatise "Chü-t'ung lun" 擧痛論. Its meaning is not entirely clear. Tamba Genkan 丹波元簡 (alias Taki Mototane) interpreted it as "the origin of the diaphragm at the seventh vertebra of the spine."

6. Katō Bankei's *Nan-ching* edition places the present difficult issue between issues 73 and 74.

THE SIXTY-EIGHTH DIFFICULT ISSUE

六十八難曰(一)五藏六府各有井榮兪經合皆何所主(二)然經言所出爲井所流爲榮所注爲兪所行爲經所入爲合(三)井主心下滿(四)榮主身熱(五)兪主體重節痛(六)經主喘咳寒熱(七)合主逆氣而泄(八)此五藏六府其井榮兪經合所主病也

The sixty-eighth difficult issue: (1) Each of the [conduits associated with the body's] five depots and six palaces has a "well," "brook," "rapids," "stream," and "confluence." What [illnesses can] be mastered through them respectively?

(2) It is like this. The scripture states: Where they appear are the "wells"; where they flow[1] are the "brooks"; where they rush down are the "rapids"; where they proceed are the "streams"; where they disappear are the "confluences." (3) [Through] the wells [one can] master fullness below the heart. (4) [Through] the brooks [one can] master body heat. (5) [Through] the rapids [one can] master a heavy body and pain in one's joints. (6) [Through] the streams [one can] master panting and coughing as well as [alternating spells of] cold and heat. (7) [Through] the confluences [one can] master influences proceeding contrary to their proper course, as well as diarrhea. (8) These are the illnesses [that can be] mastered [through] the wells, brooks, rapids, streams, and confluences of the [conduits associated with the body's] five depots and six palaces.[2]

COMMENTARIES

(1) *Li Chiung:* [On the conduit associated with] the liver, the *ta-tui* 大敦 [hole] is the well; the *hsing-chien* 行間 [hole] is the brook; the *ta-ch'ung* 大衝 [hole] is the rapids; the *chung-feng* 中封 [hole] is the stream; and the *ch'ü-ch'üan* 曲泉 [hole] is the confluence. [On the conduit associated with] the lung, the *shao-shang* 少商 [hole] is the well; the *yü-chi* 魚際 [hole] is the brook; the *ta-yüan* 大淵 [hole] is the rapids; the *ching-ch'ü* 經渠 [hole] is the stream; and the *ch'ih-che* 尺澤 [hole] is the confluence. [On the conduit associated with] the heart, the *shao-ch'ung* 少衝 [hole] is the well; the *shao-fu* 少府 [hole] is the brook; the *shen-men* 神門 [hole] is the rapids; the *ling-tao* 靈道 [hole]

is the stream; and the *shao-hai* 少海 [hole] is the confluence. [On the conduit associated with] the kidneys, the *yung-ch'üan* 湧泉 [hole] is the well; the *li-ku* 麗谷 [hole] is the brook; the *ta-hsi* 大谿 [hole] is the rapids; the *fu-liu* 復溜 [hole] is the stream; and the *liu-ku* 溜谷 [hole] is the confluence. [On the conduit associated with] the spleen, the *yin-pai* 隱白 [hole] is the well; the *ta-tou* 大都 [hole] is the brook; the *ta-pai* 大白 [hole] is the rapids; the *shang-ch'iu* 商丘 [hole] is the stream; and the *yin-ling-ch'üan* 陰陵泉 [hole] is the confluence. [On the conduit associated with] the heart-enclosing network, the *chung-ch'ung* 中衝 [hole] is the well; the *lao-kung* 勞宮 [hole] is the brook; the *ta-ling* 大陵 [hole] is the rapids; the *chien-shih* 間使 [hole] is the stream; and the *ch'ü-che* 曲澤 [hole] is the confluence. These are the wells, brooks, rapids, streams, and confluences of the [conduits associated with the] five depots. [On the conduit associated with] the gall, the *ch'iao-yin* 竅陰 [hole] is the well; the *hsia-hsi* 俠谿 [hole] is the brook; the *lin-ch'i* 臨泣 [hole] is the rapids; the *yang-fu* 陽輔 [hole] is the stream; the *yang-ling-ch'üan* 陽陵泉 [hole] is the confluence; and the *ch'iu-hsü* 丘虛 [hole] is the origin. [On the conduit associated with] the large intestine, the *shang-yang* 商陽 [hole] is the well; the *san-chien* 三間 [hole] is the brook; the *yang-hsi* 陽谿 [hole] is the stream; the *ch'ü-ch'ih* 曲池 [hole] is the confluence; and the *ho-ku* 合谷 [hole] is the origin. [On the conduit associated with] the small intestine, the *shao-che* 少澤 [hole] is the well; the *ch'ien-ku* 前谷 [hole] is the brook; the *hou-hsi* 後谿 [hole] is the rapids; the *yang-ku* 陽谷 [hole] is the stream; the *shao-hai* 少海 [hole] is the confluence; and the *wan-ku* 腕骨 [hole] is the origin. [On the conduit associated with] the stomach, the *li-tui* 厲兌 [hole] is the well; the *nei-t'ing* 內庭 [hole] is the brook; the *yin-ku* 陷谷 [hole] is the rapids; the *chieh-hsi* 解谿 [hole] is the stream; the *san-li* 三里 [hole] is the confluence; and the *ch'ung-yang* 衝陽 [hole] is the origin. [On the conduit associated with] the bladder, the *chih-yin* 至陰 [hole] is the well; the *t'ung-jung* 通容 [hole] is the brook; the *shu-ku* 束骨 [hole] is the rapids; the *k'un-lun* 崑崙 [hole] is the stream; the *wei-chung* 委中 [hole] is the confluence; and the *ching-ku* 京骨 [hole] is the origin. [On the conduit associated with] the Triple Burner, the *kuan-ch'ung* 關衝 [hole] is the well; the *yeh-men* 液門 [hole] is the brook; the *chung-tou* 中都 [hole] is the rapids; the *chih-man* 支滿 [hole] is the stream;°the *t'ien-ching* 天井 [hole] is the confluence; and the *yang-ch'ih* 陽池 [hole] is the origin. These are the wells, brooks, rapids, streams, and confluences, as well

as—in addition—the origins of the [conduits associated with the] six palaces, respectively.

Hua Shou: Chu 主 ("to master") stands for *chih* 治 ("to treat")....

Yü 俞 (here, "rapids") stands for *shu* 輸 ("transportation") and *chu* 注 ("to rush down"). Where a brook develops into rushing water, that [point] represents a *yü* 俞.

Hsü Ta-ch'un: That is to say, what illnesses can be mastered by pricking all these holes.

(2) *Yeh Lin:* "The scripture states" refers to the text of the treatise "Chiu chen shih-erh yüan" 九鍼十二原 of the *Ling-shu.*

(3) *Lü Kuang:* The "wells" are [associated with the phase of] wood. The wood is [associated with] the liver. The liver is responsible for fullness.

Yü Shu: The "wells" reflect the wood; they correspond to liver and spleen. The position [of liver and spleen] is below the heart. Here, evil [influences] are present in the liver. These [evil influences of the] liver seize the spleen. Hence there is "fullness below the heart." The treatment must be applied at the wells; one must not allow the wood to seize the soil.

(4) *Lü Kuang:* The "brooks" are [associated with the phase of] fire. The fire is [associated with] the heart. The heart is responsible for body heat.

Yü Shu: The "brooks" constitute the [phase of] fire; they reflect the heart. The lung belongs to the [phase of] metal; externally, it rules the skin [and its] hair. Here, the fire of the heart burns the metal of the lung. Hence body heat results. That is to say, evil [influences] are present in the heart. Hence the treatment must be applied at the brooks; one must not allow the fire to seize the metal. In this way, body heat will be cured.

(5) *Lü Kuang:* The "rapids" are [associated with the phase of] soil. The soil rules the spleen. The spleen is responsible for a heavy body.

Yü Shu: The "rapids" reflect the soil; they correspond to the spleen. Here, evil [influences] are present in the [depot associated with the] soil. The soil must punish the water. The water [represents] the kidneys. The kidneys rule the bones. Hence in case of an illness [in the kidneys] one has pain in one's joints. If the evil [influences] are present in the [depot associated with the] soil, the soil has the illness itself and a heavy body results. The treatment should be applied at the rapids holes.

(6) *Lü Kuang:* The "streams" are [associated with the phase of] metal. The metal rules the lung. The lung is responsible for [alternating spells of] cold and heat.

Yü Shu: The "streams" reflect [the phase of] metal; they correspond to the lung. Here, evil influences are present in the [depot associated with the phase of] metal.[3] Hence the lung is ill. If it is affected by cold, coughing results; if it is affected by heat, panting results. Here, evil [influences] are present in the [depot associated with the phase of] metal. The metal must punish the wood. The wood [is associated with] the liver. The mental condition associated with the liver is anger. If one is angry, one's influences will proceed contrary to their proper direction and seize the lung. Hence panting results. Why is that so? The meaning is that the various branches of the liver start from the liver—where a ramification occurs—and are tied to [the area above] the diaphragm where [their contents] rush into the lung. The [treatise] "Mai-yao ching-wei lun" 脈要精微論 states: "Blood that is below the flanks lets a person pant because of a movement contrary to its proper course." That is [what is] meant here. The treatment must be applied at the streams lest the metal punish the wood.

(7) *Lü Kuang:* The "confluences" are [associated with the phase of] water. The [phase of] water rules the kidneys. The kidneys are responsible for diarrhea.

Yü Shu: The "confluences" reflect the [phase of] water; they correspond to the kidneys. If the influences of the kidneys are insufficient, the through-way vessel will be harmed. As a consequence, the influences will proceed contrary to their proper direction and internal cramps result. The kidneys are responsible for the opening of the two yin orifices. If the influences of the kidneys do not prohibit it, diarrhea and the rushing out [of liquids from the body] will result. When evil [influences] are present in the [depot associated with the phase of] water, the water must seize the fire. The fire [corresponds to] the heart; it must not receive an illness. The wood of the liver represents the mother of the fire of the heart; it is the child of the water of the kidneys. As a first [result of] sadness, the mother will receive evil [influences from her child]; as a second [result of continuing] sadness, the child will be punished. The mental condition associated with the liver is anger. Sadness will result in anger. Anger is the reason for a movement of influences contrary to their proper direction. These are [examples] of the way in which the Five Phases mutually seize and

overpower each other. Hence there are differences and parallels among the illnesses. Here, the treatment is to be applied at the streams lest one allow the water to seize the fire. As a result, the wood of the liver will not be affected by sadness and the influences will stop moving contrary to their proper course. If no evil [influences] are present in the kidneys, there will be no rushing and no diarrhea. The wells, brooks, rapids, streams, and confluences referred to above reflect the Five Phases and correspond to the five depots. When evil [influences] accumulate in [these depots, one can] master them as is described here. Those who are experts in diagnosis will examine [the patient] and recognize [the illness]. They will know whether an illness has emerged in the depot [where it is located now] itself, or whether it resulted from [the fact that evil influences from another depot] have seized [the depot which is ill now]. In case of a depletion one must fill; in case of a repletion one must drain.

(3)–(8) *Hsü Ta-ch'un:* According to the associations [of the wells, brooks, etc.] with the Five Phases, as listed in the sixty-fourth difficult issue, a fullness below the heart is an illness of the liver, [which is associated with] the wood. Body heat is an illness of the heart, [which is associated with] the fire, [etc. See Lü Kuang's and Yü Shu's comments on sentences 3 through 7]. However, this is but a reference to one single principle. The categorization of illnesses and the selection of holes [for treatment] in the two [books of the *Nei-*]*ching* follow a pattern that differs substantially from the one outlined here. One should not rely on but a single doctrine, and one must be familiar with possible modifications.

NOTES

1. The corresponding passage in *Ling-shu* treatise 1, "Chiu chen shih-erh yüan," 九鍼十二原, has *liu* 溜 ("to stream") instead of *liu* 流 ("to flow").

2. Sentences 3 through 8 were added by the *Nan-ching* author; they are not part of the *Nei-ching* quotation referred to by sentence 2.

3. The text has *ching* 經 ("conduit," "stream"). This sentence appears again after the next sentence, with *chin* 金 ("metal") instead of *ching*. The passage may be somewhat corrupt.

Chapter Six
Needling Patterns

THE SIXTY-NINTH DIFFICULT ISSUE

六十九難曰(一)經言虛者補之(二)實者瀉之(三)不實不虛以經取之何謂也(四)然虛者補其母(五)實者瀉其子(六)當先補之然後瀉之(七)不實不虛以經取之者是正經自生病不中他邪也(八)當自取其經故言以經取之

The sixty-ninth difficult issue: (1) The scripture states: In case of depletion, fill it. (2) In case of repletion, drain it. (3) When neither a repletion nor a depletion are present, remove the [illness] from the conduits. What does that mean?

(4) It is like this. In case of depletion, fill the respective [conduit's] mother. (5) In case of repletion, drain the respective [conduit's] child. (6) One must fill first and drain afterward. (7) The removal of [an illness] from the conduits [themselves] because neither a repletion nor a depletion is present is [appropriate] if a regular conduit has fallen ill by itself rather than as a result of having been hit by an evil [influence transmitted from] another [conduit]. (8) In this case one must select [for treatment] just this one conduit. Hence the scripture states: Remove it from the conduit.[1]

COMMENTARIES

(1) *Liao P'ing:* The pattern of the Five Phases as outlined in this book implies that everybody's brain is nothing but a battlefield with

grace and hatred, generation and destruction, troublemaking and alliances, as well as rival doctrines. That is a very great mistake. It reminds one of vulgar expressions like "the heart is fire, the lung is metal; the metal is on top, the fire is below." How could [the body] stand a fire that actually burns something down? We will recall: It should not be that some members of a family are hot like fire while others are cold like water.

Yeh Lin: "The scripture states" refers to the treatise "Ching-mai" 經脈 of the *Ling-shu.*

(1)–(8) *Ting Te-yung:* First the [*Nan-*]*ching* has introduced the wells, brooks, rapids, streams, and confluences and has matched them with the Five Phases. Then it has outlined how each of the twelve conduits has a child and a mother [conduit], mutually generating and nourishing each other. Now [the *Nan-ching*] discusses the pattern of how to employ the needles in order to fill or drain. For example, in case of a depletion in the network[-vessel] of the foot-ceasing-yin [conduit associated with] the liver, one fills at the confluence of this foot-ceasing-yin conduit; it is the mother. In case of repletion, one drains at the brook of the foot-ceasing-yin conduit; it is the child. If no evil [influences] from other [conduits] are present, one must select [for treatment holes on] just this one conduit [which is ill]. Hence [the text] states: "Remove it from the conduit."

Yang: If in spring one feels a [movement in the] vessels that is [associated with] the kidneys, this represents a depletion evil. In such a situation the kidneys are depleted and cannot transmit any influences to the liver. Hence one fills the kidneys. If the kidneys have an illness, they will transmit it to the liver. The liver is the child of the kidneys. Hence [the text] states: "Fill the mother." If in spring one feels a [movement in the] vessels that is [associated with] the heart, this represents a repletion evil. In such a situation the heart is replete with abundant influences. These [influences] move contrary to their proper direction and come to seize the liver. Hence one drains the heart. When the heart is in a normal condition, nothing impedes the movement of the influences of the liver. The liver represents the mother of the heart. Hence [the text] states: "Drain the child." If neither repletion nor depletion are present, no [influences from] one of the depots have seized any other [depot]. If in spring one feels a stringy and rapid or simply a stringy [movement in the vessels], these are indications that the liver depot itself has fallen ill. Consequently

one must fill or drain at the foot-ceasing-*yin* or [foot-]minor-*yang* [conduits].[2] Since [each] conduit has [holes associated with one of the Five Phase of] metal, wood, water, fire, and soil [respectively], one must remove the illness [from a hole associated with the phase characterizing] the current season.

Hua Shou: The tenth treatise of the *Ling-shu* notes for all the twelve conduits: "If they have [influences in] abundance, one drains them; if their [influences are] depleted, one fills them. If neither abundance nor depletion are present, one removes the [illness] from the respective conduit [that is ill]." In case of a depletion, one fills the respective mother; in case of repletion, one drains the respective child. A child may cause repletion in its mother; a mother may cause depletion in her child. For example, in case the liver suffers from a depletion, one fills at the confluence of the ceasing-yin [conduit]—that is, the *ch'ü-ch'üan* 曲泉 [hole]. In case [the liver suffers from] repletion, one drains at the brook of the ceasing-yin [conduit]—that is, the *hsing-chien* 行間 [hole]. "One must fill first and drain afterward" means something that is elucidated in a later discourse—namely, if there are not enough yang influences and if there is a surplus of yin influences, one must first fill the yang and afterward drain the yin [influences]. However, this meaning appears to be out of place here; something may be missing or [the presence of this sentence here] is a mistake. The passage is superfluous. "In case neither a repletion nor a depletion is present, remove the [illness] from the respective conduit" refers to the meaning expressed in the forty-ninth difficult issue—namely, sadness and pondering harm the heart; if the body is cold and if drinks are chilled, that harms the lung, and so on. These are situations where the respective conduit has fallen ill by itself.

Hsü Ta-ch'un: According to the patterns of filling and draining [as listed in] the *Nei-ching*, one either selects the [sick] conduit itself [for treatment] or one selects several other conduits; one [may have to] drain first and fill afterward, or one [may have to] fill first and drain afterward; or one just fills and does not drain, or one just drains but does not fill. In some cases one single conduit is selected, in other cases three or four conduits are selected [for treatment]. All these teachings are equally important; it is impossible to pick one of them as the dominant one. The pattern of filling the mother and draining the child represents but one principle among [all those listed in the *Nei-ching*]. If one takes only the principle of filling and draining into

consideration as it is outlined here [in the *Nan-ching*], that is inadequate.

Nanking: The therapeutic method of "filling the mother in case of depletion and of draining the child in case of repletion" can be applied in two ways in the practice of needling—first, by differentiating between well, brook, rapids, stream, and confluence holes on the [affected] conduit itself and by selecting [one of these holes] for treatment, and second, by utilizing the relationships among the twelve conduits as a whole. (1) The method of filling and draining at the wells, brooks, rapids, streams, and confluences of the [affected] conduit itself: If, for instance, the conduit [associated with the] lung suffers from a depletion of influences, one selects the rapids hole of the conduit [associated with the] lung—that is, the *t'ai-yüan* [hole]. The *t'ai-yüan* 太淵 hole belongs to the [phase of] soil. The soil can generate metal. That is an [example of] "in case of depletion fill the mother." If, for instance, the conduit [associated with the] lung suffers from a repletion of influences, one must employ the method of "in case of repletion, drain the child." One selects for treatment the confluence hole of the conduit [associated with the lung]—that is, the *ch'ih-che* 尺澤 hole, which is associated with water. (2) The method of filling and draining through the five transportation holes on the twelve conduits: Here man is seen as a whole and the twelve conduits are considered as the basis [of treatment]. For example, in case of a depletion of influences in the conduit [associated with the] liver, one must select [for treatment] the transportation holes of the foot-great-yin conduit of the spleen in accordance with the method of "in case of depletion fill the mother." The lung belongs to the [phase of] metal; the soil is the mother of the metal. At the same time one may select the *t'ai-pai* 太白 ("rapids") hole of this particular conduit for treatment—it belongs to the soil. In contrast, if the lung conduit is marked by a repletion of influences, one may select the transportation holes of the kidney conduit—[in accordance with the method of] "in case of repletion drain the child"—or one could select [only] the confluence hole of this particular conduit—that is, the *yin-ku* 陰谷 [hole]—in order to apply the treatment. The children of the lung are the kidneys; the kidneys belong to [the phase of] water. The *yin-ku* [hole] belongs to [the phase of] water. If one drains the child, one cures the repletion of the mother. This is the principle that a child can cause depletion in its mother.

(4)–(5) *Liao P'ing:* In the [*Nei-*]*ching*, filling and draining are applied mostly to the [sick] conduit itself. This book pastes [these approaches] to the Five Phases and establishes a special theory of "child" and "mother" that was not pointed out by the [*Nei-*]*ching* itself.

(6) *Li Chiung:* A mother may cause repletion in her child. Accordingly, [a treatment] to fill the mother must be [applied at the conduit of the depot] preceding [the sick depot in the order of mutual generation]. A child may cause depletion in its mother. [A treatment] to drain the child must be [applied at the conduit of the depot] following [the sick depot in the order of mutual generation].

Ting Chin: "One must fill first and drain afterward" means that if one wishes to drain the respective [conduit's] child, one should first fill its mother. Obviously, the ancient people greatly emphasized the strengthening of the basis.

(8) *Hsü Ta-ch'un:* "Select [for treatment] just this one conduit" means that one must prick the holes of the [sick] conduit itself; one must not fill the mother or drain the child.

Notes

1. With this difficult issue, the final section of the *Nan-ching* is introduced—that is, the section devoted to actual therapy. The *Nan-ching* advocates but one therapeutic approach—namely, the needling of the so-called transportation holes on the short conduits running in the four extremities from hands and feet to elbow and knees, respectively. The sixty-ninth difficult issue introduces a therapeutic approach that directly follows the pathological patterns outlined in difficult issues 49 and 50. Sentence 1 alludes to *Ling-shu* treatise 10, "Ching-mai" 經脈, where all the conduits are listed with their various illnesses. The three approaches discussed here are mentioned among the five general therapeutic approaches listed there. However, when the *Ling-shu* speaks of "depletion" or "repletion," it does so in a very concrete sense: A conduit may be overly full or empty. Hence it may have to be drained or filled. When the *Ling-shu* states, "if neither a repletion nor a depletion is present, remove the [illness] from the conduits," it appears to refer to rather tangible illness-causing influences (like humidity) that have entered the conduit and have to be removed from it. Some later commentators interpreted the contents of the present difficult issue on the basis of these concepts. However, the meaning expressed here is rather different from

that of the *Nei-ching*—as already noted by Hsü Ta-ch'un and Liao P'ing. Here the *Nan-ching* continues its tendency to systematize the contents of the *Nei-ching*—and whatever other "scripture" it may have had as its starting point—strictly on the basis of the paradigm of systematic correspondence. In accordance with difficult issues 49 and 50, a "repletion" is not simply a state of the affected conduit being overly full; it is an illness transmitted to the affected conduit by its child-conduit. Similarly, a "depletion" is an illness transmitted by the mother-conduit. "Mother" and "child" refer to the mutual generation order of the Five Phases. An illness in a conduit which is "neither a depletion nor a repletion" does not mean, as some commentators have written, that this is the only case where external pathological influences have affected the body; rather, it simply refers to the fact that the affected conduit has been hit directly from outside. In case of "repletion" or "depletion," other conduits have been affected by outside influences first and have transmitted these evil influences to the sick conduit in question. The therapeutic principle emphasized here underscores the necessity not only of treating the functional unit in the organism that happens to be affected by an illness at the time of diagnosis but also of searching for and treating the unit that was weak enough in the first place to be affected by primarily external, illness-causing influences.

2. The former is associated with the liver itself; the latter is associated with the liver's palace—that is, with the gall.

THE SEVENTIETH DIFFICULT ISSUE

七十難曰(一)經言春夏刺淺秋冬刺深者何謂也(二)然春夏者陽氣在上人氣亦在上故當淺取之(三)秋冬者陽氣在下人氣亦在下故當深取之(四)春夏各致一陰秋冬各致一陽者何謂也(五)然春夏溫必致一陰者初下針沈之至腎肝之部(六)得氣引持之陰也(七)秋冬寒必致一陽者初內針淺而浮之至心肺之部(八)得氣推內之陽也(九)是謂春夏必致一陰秋冬必致一陽

The seventieth difficult issue: (1) The scripture states:[1] In spring and summer pricking is shallow; in autumn and winter pricking is deep. What does that mean?

(2) It is like this. In spring and summer the yang influences are in the upper [regions], and man's influences are also in the upper [regions]. Hence one must [insert the needle] superficially in order to remove them. (3) In autumn and winter the yang influences are in the lower [regions], and man's influences are also in the lower [regions]. Hence one must [insert the needle] deeply in order to remove them.

(4) In spring and summer transmit all yin; in autumn and winter transmit all yang. What does that mean?

(5) It is like this. Spring and summer are warm; one must transmit all the yin [influences. That is to say,] upon the initial insertion of the needle, one must penetrate deeply into the regions of the kidneys and of the liver. (6) The influences one gets hold of there are to be pulled out; they constitute the yin [influences alluded to above]. (7) Autumn and winter are cold; one must transmit all the yang [influences. That is to say,] the initial insertion of the needle must be shallow; it must reach to the regions of heart and lung near the surface. (8) The influences one gets hold of there are to be pushed into the interior; they constitute the yang [influences alluded to above]. (9) That is [what is] meant by "in spring and summer transmit all the yin; in autumn and winter transmit all the yang."[2]

COMMENTARIES

(2)–(3) *Ting Te-yung:* As for " in spring and summer pricking is shallow; in autumn and winter pricking is deep," the [*Nei-*]*ching*

states: "In spring and summer prick the wells and the brooks because these are locations where the flesh is shallow and thin. In autumn and winter prick the streams and the confluences because these are locations where the flesh is deep and thick."[3] That means that the locations where pricking is applied should be [selected] in accordance with the seasons.

Yang: The scripture states: "In spring the influences are in the fine hair; in summer the influences are in the skin; in autumn the influences are in the flesh [close to the bones]; in winter the influences are in the muscles and in the bones." These are the [different locations of the] influences in the course of the four seasons. If, in the course of the four seasons, one is affected by an illness, the location of this [illness] will be shallow or deep following the [position of the] proper influences [of the current season]. Hence, in applying needles for the treatment of illnesses, one must remove [the illness-causing influences] in accordance with the deep or shallow position of the influences of the four seasons.

Hua Shou: In spring and summer the yang influences are near the surface and move upward. Man's influences do the same. Hence, in pricking them one must [remain in] shallow [regions]. The aim is not to have greatly excessive [yang influences]. In autumn and winter the yang influences are in the depth and move downward. Man's influences do the same. Hence, in pricking them one must [reach into] deep [regions]. The aim is not to have insufficient [yang influences].

Hsü Ta-ch'un: "Yang influences" refers to the influences of heaven and earth; "man's influences" refers to the constructive and protective influences. "Upper" refers to the upper [regions] of skin and flesh. "Lower" refers to the central [regions] of muscles and bones. "Remove them through superficial [insertion]" and "remove them through deep [insertion" is to say that] one must [use the needle to] hit the location where the illness is situated. [With such an approach, the illness] will be cured easily.

Chang Shih-hsien: That is to say, there are differences in the insertion of needles in the course of the four seasons. The main goal in needling is to get hold of influences [in order to remove or transmit them]. When the influences are in the upper [regions] one inserts the needle only superficially; when the influences are in the lower [regions] one inserts the needle deeply.

(4) *Hsü Ta-ch'un: Chih* 致 ("to transmit") stands for *ch'ü* 取 ("to

remove"). That is to say, one uses the needles in order to remove the influences.

(5)–(6) *Yü Shu:* The [*Nei-*]*ching* states: "In spring and summer nourish the yang." That is to say, remove all the influences from the yin [region] to nourish the yang. One must be concerned about a [possible] isolation of the yang [influences]. *Chih* ("to transmit") stands for *tu* ("abundant," "refined"); it means *chi* ("to arrive at ," "extreme"). That is to say, one reaches to the [regions of the] kidneys and of the liver and leads all the yin influences away from there. Liver and kidneys are yin.

Hua Shou: "In spring and summer the influences are warm; one must transmit all the yin [influences]" means that in spring and summer one nourishes the yang [with yin influences]. At first one lowers the needle deeply until it reaches the regions of the kidneys and of the liver. As soon as one gets hold of influences there, one pulls the needle up and lifts these [influences] all the way up to the section of the heart and of the lung. That is the so-called transmission of all the yin [influences].

Hsü Ta-ch'un: "Warm" refers to seasonal warmth. When yang [influences] are present in abundance, not enough yin [influences] are available [to support the yang influences]. Hence one removes yin influences [from deeper sections] in order to nourish the yang [influences at the surface]. "Penetrate deeply" means to insert the needle deeply into the section of muscles and bones—that is, of kidneys and liver. "Pull out" means to pull the influences out into the yang section.

Liao P'ing: The meaning of this text lies just at the borderline of what can be understood and what cannot be understood. The people of later times have considered this book as a guideline because it is so simple. They did not know that medicine is not something that can be comprehended easily.

(7)–(8) *Yü Shu:* The [*Nei-*]*ching* states: "In autumn and winter nourish the yin." That is to say, the extreme yin is in command. No yang influences are present to nourish the yin. Hence one removes all the influences from the yang [regions] in order to provide nourishment to the yin [influences]. One must avoid an isolation of the yin [influences]. Heart and lung are yang. Hence [the text] states: "Reach to the regions of heart and lung."

Yang: If one enters the skin three fen 分 [deep, one reaches] the

region of heart and lung. That is where the yang influences move. If one enters the skin five fen [deep, one reaches] the region of kidneys and liver. That is where the yin influences move. The yang [influences] are the protective [influences]; the yin [influences] are the constructive [influences]. In spring and summer illnesses proceed through the yang [region]. Hence one draws yin [influences] there in order to restore harmony in the yang [region]. In autumn and winter illnesses proceed through the yin [region]. Hence one sends yang [influences] to the interior in order to restore harmony to the yin [region].

Hua Shou: "In autumn and winter the influences are cold; one must transmit all the yang [influences]" means that in autumn and winter one nourishes the yin [with yang influences]. At first one inserts the needle only superficially and brings it below the surface. That is exactly the region of heart and lung. As soon as one gets hold of influences there, one pushes the needle and brings it to the interior until it reaches the section of the kidneys and of the lung. That is the so-called transmission of all the yang [influences].

Hsü Ta-ch'un: "Cold" refers to seasonal cold. When yin [influences] are present in abundance, not enough yang [influences] are available [to support the yin influences]. Hence one removes yang influences [from the regions at the surface] in order to nourish the yin [influences in the depth]. "Shallow insertion" means to insert the needle only superficially into the section of skin and blood—that is, of heart and lung. "Push" means to push these influences into the yin section. That is the meaning of the statement in the [*Nei-*]*ching*: "From the yin draw the yang; from the yang draw the yin."[4]

(9) *Hua Shou:* The doctrine of the "transmission of yin and transmission of yang" [outlined in] this difficult issue is a concept created by Pien Ch'io himself. The underlying principle is indeed [applicable in certain situations]. However, whenever one employs the needles one should fill or drain according to the requirements [of the individual patient]. One must not rely primarily on the [approach introduced here].

Chang Shih-hsien: Chih 致 ("to transmit") stands for *pei* 備 ("to complete").

Hsü Ta-ch'un: The doctrine of the "transmission of yin and transmission of yang" is not outlined in the [*Nei-*]*ching*. [Here it is stated first:] "In spring and summer pricking is shallow." [Then the text says] that one should first [insert the needle] into the regions of

kidneys and liver. That means that one still has to prick deeply. This is difficult to reconcile with the meaning of the [initial statement of the text. I do not know on what [source] this is based.

Katō Bankei: The *Su-wen* states in treatise 64: "In spring the influences are in the conduit-vessels; in summer the influences are in the [main] conduits and network[-vessels]; in late summer the influences are in the flesh; in autumn the influences are in the skin; in winter the influences are in the bone marrow." Furthermore, in treatise 9, the *Ling-shu* states: "In spring the influences are in the hair; in summer the influences are in the skin; in autumn the influences are in the flesh [close to the bones]; in winter the influences are in the muscles and in the bones. Hence for pricking a fat person one uses an approach suitable for autumn and winter; for pricking a thin person, one uses an approach suitable for spring and summer." The present paragraph starts from these statements to discuss the patterns of deep and shallow pricking. Its message is quite subtle. Of course, spring and summer themselves are differentiated by shallow and deep [pricking]; and the same applies to autumn and winter. Hence one knows that the seasonal [influences] of heaven are tied together with the influences of man like the two halves of a tally in their movement up and down and in their being located at the surface or in the depth. Also, one should realise from this that for [needling] a thin person, one must apply the pattern of spring and summer even in autumn and winter, and that for [needling] a fat person, one must apply the pattern of autumn and winter even in spring and summer. In each case one must proceed according to the individual requirements. The subtle meaning expressed here [is reflected in the sayings] "change your approach according to the situation you encounter" and "always stick to the golden mean." One must observe [these guidelines]!

Notes

1. The two characters *ching yen* 經言 ("the scripture states") are omitted in several editions ("including, among others, those by Hua Shou, Hsü Ta-ch'un, Liao P'ing, and Katō Bankei, but not those by Wang Chiu-en and Li Chiung).

2. The preceding difficult issue introduced a therapeutic approach of needling based entirely on the Five Phases doctrine. The present difficult issue introduces an innovative approach based exclusively on the yinyang doctrine.

3. *Ling-shu* treatise 2, "Pen-shu" 本輸, states that one should prick the "brooks" in spring, the "origins" in summer, the "confluences" in autumn, and the "wells" in winter. The same pattern is also recommended in *Ling-shu* treatise 44, "Shun ch'i i jih fen wei ssu shih" 順氣一日分爲四時. See also difficult issue 74.

4. See also difficult issue 67.

THE SEVENTY-FIRST DIFFICULT ISSUE

七十一難曰(一)經言刺榮無傷衛刺衛無傷榮何謂也(二)然鍼陽者臥鍼而刺之(三)刺陰者先以左手攝按所鍼榮俞之處氣散乃內針(四)是謂刺榮無傷衛刺衛無傷榮也

The seventy-first difficult issue: (1) The scripture states: When pricking the constructive [influences] do not harm the protective [influences]; when pricking the protective [influences] do not harm the constructive [influences]. What does that mean?

(2) It is like this. When needling the yang [influences], one performs the pricking with a lying needle. (3) When pricking the yin [influences], one first presses, with one's left hand, the location of the transportation [hole] where the constructive [influences] are to be needled. As soon as the [protective] influences are dispersed, one inserts the needle. (4) That is [what is] meant by "when pricking the constructive [influences] do not harm the protective [influences]; when pricking the protective [influences] do not harm the constructive [influences]."

COMMENTARIES

(1)–(4) *Ting Te-yung:* Man's constructive [influences] are yin; his protective [influences] are yang. The two constitute outside and inside. One removes [protective influences] with a lying needle because otherwise one might harm the constructive [influences]. When pricking the constructive [influences] one first presses, with one's left hand, the hole to be pricked, causing the yang [influences] to disperse, and only then inserts the needle lest one harm the protective [influences].

Yang: Three fen 分 deep in the skin are the protective influences. If an illness is situated in the [region of the] protective influences, one inserts the needle only superficially. Hence [the text states]: "One performs the pricking with a lying needle." The reason is that one might harm the constructive influences if one inserts [the needle] deeply. Five fen 分 deep in the skin are the constructive influences. Hence one first presses the hole where the needle is to be applied. As

soon as the [protective] influences are dispersed, one inserts the needle. The reason is that otherwise one might harm the protective influences.

Yü Shu: The three yin and the three yang [conduits] are all responsible for [the passage of protective] influences and blood. It is just that the amounts [of these two components contained in the individual conduits] are different. Hence, when the sages outlined the principles of applying the needles, they saw to it that neither the constructive nor the protective [influences] received any harm. The treatise "Hsüeh ch'i hsing chih" 血氣形志 [1] states: "The great-yang [conduit contains] lots of blood and few [protective] influences; the minor-yang [conduit contains] a little blood and lots of [protective] influences; the yang-brilliance [conduit contains] lots of [protective] influences and lots of blood; the ceasing-yin [conduit contains] lots of blood and few [protective] influences; the minor-yin [conduit contains] lots of [protective] influences and a little blood; the great-yin [vessel contains] lots of [protective] influences and a little blood." Ch'i-hsüan-tzu 啓玄子 [2] noted in his commentary: "The amounts of blood and [protective] influences reflect the regular numerical conditions of heaven. Hence the principles of needling generally require the draining of what is present in large amounts."

(1) *Hsü Ta-ch'un:* The protective [influences] are responsible for the blood; they [are located] in the interior [sections of the organism]. The protective [influences] generate the [finest matter] influences that proceed through the exterior [sections of the organism]. If an illness is present in the [region of the] constructive influences or the protective influences, one should always hit its exact location; one must not reach beyond [the proper target]. The meaning expressed here is that of the [treatise] "Tz'u ch'i lun" 刺齊論 of the *Su*[*-wen*]: "When pricking the bones do not harm the muscles; when pricking the muscles do not harm the flesh; when pricking the flesh do not harm the vessels; when pricking the vessels do not harm the skin; when pricking the skin do not harm the flesh; when pricking the flesh do not harm the muscles; when pricking the muscles do not harm the bones."

(3) *Hsü Ta-ch'un:* The yin [influences] are the constructive [influences]. The constructive [influences proceed] in the depth. When inserting a needle, one must cross through the [region of the] protective [influences] to reach the constructive [influences]. However, the

protective [influences] belong to the [finest matter] influences. One can cause them to disperse. Hence one presses the [respective hole to be needled with one's finger], causing the protective influences gradually to leave this place. Then, if one inserts the needle straight down to the constructive [influences], one will not harm the protective [influences].

(1)–(4) *Hsü Ta-ch'un:* The method of applying a lying needle corresponds to the method of superficial pricking mentioned in the treatise "Kuan-chen" 官鍼 of the *Ling*[*-shu*]. To disperse the influences through pressure corresponds to the method of "feel and follow; press and disperse" outlined in the *Su*[*-wen* treatise] "Li ho chen hsieh lun" 離合眞邪論. However, the meaning implied in the [*Nei-*]*ching* is different in both cases [from the meaning expressed in the *Nan-ching*]. Here, these [methods] are employed as principles for the pricking of yin and yang [influences], respectively. This meaning is simple but appropriate and can serve as a guideline.

(1) *Liao P'ing:* The [*Nei-*]*ching* has no such statement. In the [*Nei-*]*ching*, the constructive [influences] rule the vessels while the protective [influences] rule the network. The network is the section of the flesh. The [*Nei-*]*ching* employs the method of fivefold diagnosis;[3] here the five terms—skin, flesh, vessels, muscles, and bones—are transformed into but the two words "constructive [influences]" and "protective [influences]." That is a great mistake! The [*Nei-*]*ching* offers a clear account; Hsü [Ta-ch'un's argument] is muddled.

(4) *Liao P'ing:* The [*Nei-*]*ching* has no such words. How can [the *Nan-ching*] say: "That is [what is] meant."

(1)–(4) *Katō Bankei:* The *Ling-shu* states: "There are three different [approaches employed in] needling. These include the pricking of the constructive [influences; the pricking] of the protective [influences, and the pricking] of cold-*pi* 痺 which has settled down in the conduits." The [text] states: "The pricking of the constructive [influences] causes an outflow of blood; the pricking of the protective [influences] causes an outflow of [finest matter] influences."[4] Also, the *Su-wen* states: "When pricking the skin do not harm the vessels; when pricking the vessels do not harm the flesh; when pricking the flesh do not harm the muscles; when pricking the muscles do not harm the bones; when pricking the bones do not harm the muscles; when pricking the muscles do not harm the flesh; when pricking the flesh do not harm the vessels; when pricking the vessels do not

harm the skin." From these texts one may conclude that "no harm" refers to the outflow of blood when the constructive [influences are pricked], and to the outflow of [finest matter] influences when the protective [influences are pricked]. "Harm" means that [finest matter] influences flow out when the constructive [influences are pricked] and that blood flows out when the protective [influences are pricked]. When pricking the constructive [influences], one aims at the blood. Hence one presses, with one's left hand, the transportation [hole] to be needled and lets the protective influences disperse before one inserts the needle. In this way, the influences moving at the surface will not be disturbed, That is a pricking of constructive [influences] without harming the protective [influences]. When pricking the protective [influences], one aims at the [finest matter] influences. Hence one brings the needle into an oblique position before inserting it. In this way, one avoids too deep a penetration. That is a pricking of protective [influences] without harming the constructive [influences]. The *Ling-shu* refers to these [approaches] solely on the basis of the fact that the [protective] influences and the blood move near the surface and in the depth, respectively. The present paragraph offers a straightforward outline of the patterns of needling [involved here]. In fact, both [texts] serve to explain each other.

NOTES

1. *Su-wen* treatise 24.

2. *Hao* name of Wang Ping 王冰.

3. The term *wu chen* 五診 ("fivefold diagnosis") appears in *Su-wen* treatise 80, "Fang sheng shuai lun" 方盛衰論. It is not clear, though, whether Liao P'ing had in mind the meaning implied there when he used the term here.

4. See *Ling-shu* treatise 6, "Shou yu kang jou" 壽夭剛柔.

THE SEVENTY-SECOND DIFFICULT ISSUE

七十二難曰(一)經言能知迎隨之氣可令調之調氣之方必在陰陽何謂也(二)所謂迎隨者知榮衛之流行經脈之往來也(三)隨其逆順而取之故曰迎隨(四)調氣之方必在陰陽者知其內外表裏隨其陰陽而調之故曰調氣之方必在陰陽

The seventy-second difficult issue: (1) The scripture states: If one is able to recognize whether the influences move against or follow [their proper course], he will be in a position to restore their harmony. The pattern of restoring harmony among the influences must be tied to yin and yang. What does that mean?

(2) It is like this. When [the scripture] speaks of "moving against or following," [that implies] an understanding of the course the constructive and protective [influences] have taken, and of the coming and going [of the influences] in the conduit-vessels. (3) The [influences] have to be removed following their moving contrary to or in accordance with [their proper course]. Hence [the scripture] speaks of "moving against or following." (4) As for [the statement] "the pattern of restoring harmony among the influences must be tied to yin and yang," [that implies] that harmony among the [influences] is to be restored only after one has understood whether [an illness] is located in the inner or outer, or in the interior or exterior [regions of the body]—that is, whether [it is located] in a yin or yang [region].[1]

COMMENTARIES

(1)–(4) *Ting Te-yung:* The constructive and the protective [influences] penetrate [the entire body] by flowing through all the twelve conduits. This [flow] has start and end. Starting from the central burner, [the influences] flow into the hand-great-yin conduit and network[-vessel]. Then they flow into the hand-yang-brilliance conduit and network[-vessel]. There are twenty-four such conduits and network[-vessels] and each day has twenty-four hours. They are all matched with each other. If one removes the influences with a needle as long as they are still in the starting period of their arrival [in a specific conduit], that is called "to withdraw [influences] by moving

against them."[2] If one inserts the needle while the influences end their flow [through a specific conduit], then pulls [the needle] out and [closes] the hole by laying one's finger on it, that is called "to add [influences] by following them." Furthermore, to fill a [particular conduit's] mother is also called "to fill [influences] by following them," and to drain a [particular conduit's child] is also called "to withdraw [influences] by moving against them." Furthermore, if one withdraws or inserts the needle in accordance with [the patient's] exhalation and inhalation, this too is called "moving against" or "following." These are the patterns of restoring harmony among yin and yang. Hence [the text] says: "They must be tied to yin and yang."

Yang: The constructive influences proceed along their regular course without ever coming to a stop. The protective influences proceed through the body during the daytime; they proceed through the depots and palaces during the nighttime. *Ying* 迎 ("to move against") stands for *ni* 逆 ("to move contrary to a proper course"); *sui* 隨 ("to follow") stands for *shun* ("to move in accordance with a proper course"). That is to say, the protective influences move contrary to the proper course; the constructive influences move in accordance with the proper course. When an illness is located in the yang [section], one must observe [the moment] when the constructive and the protective influences arrive in the yang section and then prick it. When an illness is located in the yin [section], one must observe [the moment] when the constructive and the protective influences arrive in the yin section and then prick it. That is the meaning of "moving against" and "following." Furthermore, *ying* ("to move against") stands for *hsieh* 瀉 ("to drain"); *sui* ("to follow") stands for *pu* 補 ("to fill"). Hence the scripture states: "In withdrawing [influences] by moving against them, how can one avoid creating a depletion."[3] This means that draining leads to depletion. [And it states further:] "In adding [influences] by following them, how can one avoid creating a repletion?" This means that filling leads to repletion. [The statement] "the pattern to restore harmony among the influences must be tied to yin and yang" [means the following]. In case of a yin depletion and a yang repletion, fill the yin and drain the yang. In case of a yang depletion and a yin repletion, fill the yang and drain the yin. There may be cases where the yang [influences] have joined the yin [influences], or where the yin [influences] have joined the yang [influences]. Or both yin and yang [influences] may be depleted, or both

may be replete. In all cases one must restore harmony among the yin and the yang [influences] in accordance with the course the illness takes. In this way, no illness will remain uncured.

(4) *Yü Shu:* "The pattern of restoring harmony among the influences must be tied to yin and yang" means that from the external [condition, one seeks to] understand the internal [condition]; from the internal [condition, one seeks to] understand the external [condition].[4] This means that at the time of crescent moon, do not drain; at the time of full moon, do not fill. [When needling] determine the [respective] person's [rhythm of] inhalation and exhalation, and take into consideration whether the day is cold or warm. From the yang draw the yin; from the yin draw the yang.[5] In spring and summer transmit all yin [influences into the yang region]; in autumn and winter transmit all yang [influences into the yin region]. [6] Hence [the text] states: "The pattern of restoring harmony among the influences must be tied to yin and yang." "To understand whether [an illness] is located in the inner or outer, or in the interior or exterior [regions of the body]" means that one must examine whether the [movement in the] vessels is at the surface or in the depth, and one must recognize whether an illness consists of a depletion or of a repletion. From the external [condition], one must understand the internal [condition]; one looks at the exterior [appearance] and compares it with the interior [condition]. Hence [the text] states: "[After] one has understood whether an [illness] is located in the inner or outer, or in the interior or exterior [regions of the body]." "Harmony is to be restored [only after one has understood] whether [an illness is located] in a yin or yang [region]" means that the harmonizing treatment must be applied in accordance with the yin or yang [categorization of the] vessels in which the illness is located.

Li Chiung: Ying ("to move against") stands for *ni* ("to move contrary to a proper course") and for *ch'ü* 取 ("to remove"). *Sui* ("to follow") stands for *shun* ("to move in accordance with a proper course") and for *pu* 補 ("to fill").

(4) *Hua Shou:* "Inner" is yin; "outer" is yang; "exterior" is yang; "interior" is yin. [That is to say,] one examines whether the illness is in a yin or in a yang [section] and harmonizes accordingly. Mr. Hsieh has stated: "Males are 'outer'; females are 'inner'; 'exterior' is yang; 'interior' is yin."

(1)–(4) *Chang Shih-hsien:* The three yang [conduits] of the hands

and feet proceed from the hands to the head and from the head to the feet, respectively. The three yin [conduits] of the hands and feet proceed from the feet to the chest and from the chest to the hands. These are the fixed patterns of the coming and going of the conduit-vessels. Whenever one wishes to drain, the point of the needle should face the location from which the conduit-vessel comes; [upon insertion of the needle] one moves against the direction from which the influences [come]. As soon as the influences come—but before they are present in abundance—one moves the needle contrary to their flow in order to withdraw them. That is called *ying* ("to move against"). Whenever one wishes to fill, the point of the needle should face the direction in which the conduit-vessels are leaving; [upon inserting the needle] one follows the direction the influences will take. When the influences move away—but before there is a depletion—one moves the needle in accordance with their flow in order to add [influences] to them. That is called *sui* ("to follow"). Whether one applies a [draining treatment by] "moving against" or a [filling treatment by] "following" should depend on the kind of harmonization of influences intended. The restoration of harmony among the influences must be based on an awareness of whether the illness is located in a yin or in a yang [region]. One applies the [approaches of] "moving against" or "following"—that is, the [treatments of] filling or draining—in accordance with the prevailing conditions of depletion or repletion in a yin or yang [region]. In this way, one can restore harmony among the influences. The inner and the interior [sections] are yin; the outer and the exterior are yang. The inner has an exterior and an interior; the outer, too, has an exterior and an interior. The ancient people had a saying: "The exterior of the exterior; the interior of the interior."[7] That is exactly the meaning implied here. In case of a depletion of yang and a repletion of yin [influences], drain the yin and fill the yang; in case of a repletion of yang and a depletion of yin, drain the yang and fill the yin. That is [what is meant by] "harmony is to be restored [only after one has understood] whether [an illness is located in] a yin or yang [region]."

(1) *Hsü Ta-ch'un:* The treatise "Chung shih" 終始 of the *Ling* [*-shu*] states: "The yang [conduits] receive their influences from the four extremities; the yin [conduits] receive their influences from the five depots. Hence one drains them by moving against, one fills them

by following [their respective courses]. If one knows about moving against and following, one will be able to cause harmony among the influences. The pattern of harmonizing the influences must be based on an understanding of [the patterns of] yin and yang." This passage of the [*Nei-*]*ching* was quoted here [in the *Nan-ching*] as the basis [of the present difficult issue]. Now, the yang conduits rule the outer [sections of the body]; hence they originate from the four extremities. The yin conduits rule the inner [sections of the body]; hence they originate from the five depots. "To move against" means that [during insertion] the point of the needle moves against this place [of origin of the influences in the conduits]; in this way, one withdraws [influences]. Hence this is called "draining." "To follow" means that [during insertion] the point of the needle follows the [influences in the direction they take to] move away; in this way, one adds [influences]. Hence this is called "filling." "An understanding of [whether an illness is located in a] yin or yang [region]" means that one must examine whether the yin or the yang [conduits] suffer from depletion or repletion; one must not make any mistakes in applying [a treatment of] filling or draining. For details, see difficult issue 79.

(2) *Katō Bankei:* "To move against" and "to follow" are the techniques of filling and draining. However, they do not consist of but one pattern. "The course of the constructive and protective [influences], and the coming and going [of the influences] in the conduit-vessels" [refers to the following]. The constructive [influences] proceed inside the vessels; they complete fifty passages during day and night;[8] their flow is determined by the passage of time and by the frequency of one's breathing. The protective [influences] proceed through all the yang [regions] during the daytime; they proceed through all the yin [regions] during the nighttime. That is "the course of the constructive and protective [influences]." The three hand-yang [conduits proceed] from the hands to the head; the three foot-yang [conduits proceed] from the head to the feet; the three hand-yin [conduits proceed] from the chest to the hands; the three foot-yin [conduits proceed] from the feet to the abdomen. That is the "coming and going of the [influences in the] conduit-vessels." Hua [Shou] commented that these two expressions [i.e., the course of the constructive and protective influences, and the coming and going of the influences in the conduit-vessels] have one meaning. That was an unsophisticated [opinion].

NOTES

1. The question in sentence 1 quotes a passage from *Ling-shu* treatise 9, "Chung shih" 終始. However, the first half of the version given here differs from the original in the *Ling-shu* both in its wording and—I assume—in its meaning. The *Ling-shu* statement reads *chih ying chih sui ch'i k'e ling ho* 知迎知隨氣可令和, ("if one knows about moving against and following, one will be able to cause harmony among the influences"). In a statement immediately preceding this one, the *Ling-shu* mentions the two needling techniques that have to be applied if one intends to drain or fill influences: "To drain [influences] one moves [the needle] against them; to fill [influences] one follows them." The *Nan-ching* redefines the terms *ying* ("to move against") and *sui* ("to follow") by equating them with the terms *ni* ("to move contrary to a proper course") and *shun* ("to move in accordance with a proper course"). That is to say, in the *Nei-ching*, "moving against" and "following" refer to the movement of the needle (for details, see the commentaries by Ting Te-yung and Ghang Shih-hsien), while in the *Nan-ching*, these terms refer to the movement of the influences. As is typical of the *Nan-ching*, it does not state openly that it reinterprets the old terms; rather, it presents them in a new conceptual context, which it claims to be that of the "scripture" (i.e., the *Nei-ching*).

2. See difficult issue 79.

3. See difficult issue 79.

4. I read *yin* 引 here as *yin* 因, and *chih* 至 as *chih* 知.

5. See difficult issue 67.

6. See difficult issue 70.

7. Possibly a reference to *Su-wen* treatise 4, "Chin-kuei chen-yen lun" 金匱眞言論, which explains the fourfold subcategorization of yin and yang into yang-in-yin and yin-in-yin and yin-in-yang and yang-in-yin.

8. See difficult issue 1 .

THE SEVENTY-THIRD DIFFICULT ISSUE

七十三難曰(一)諸井者肌肉淺薄氣少不足使也刺之奈何(二)然諸井者木也榮者火也火者木之子當刺井者以榮瀉之(三)故經言補者不可以爲瀉瀉者不可以爲補此之謂也

The seventy-third difficult issue: (1) All wells [are located where] the flesh is shallow and thin, and where the influences are too few to be employed [for any treatment]. How does one proceed if one has to prick them?

(2) It is like this. All wells are [associated with] wood. All brooks are [associated with] fire. Fire is the child of wood. Thus, when one has to prick the wells, one should drain them through the brooks. (3) Hence the scripture states: [The locations] where one fills [the conduits with influences] cannot be used to drain [influences], and [the locations] where one drains [influences] cannot be used to fill [the conduits]. That is [what is] meant here.[1]

COMMENTARIES

(1)–(3) *Ting Te-yung:* All wells are located at the tips of fingers and toes. Hence [the text] states: "The flesh is shallow and thin." The wells are [associated with] wood, which is the mother of fire. The brooks are [associated with] fire, which is the child of wood. Hence in case of a repletion of [influences of the phase of] wood in the liver, one drains the respective brook; in case of a depletion of the influences of the [phase of] wood in the liver, one fills at the respective confluence. Where one has drained one cannot fill again. Hence [the text] states: "[The locations where one drains influences] cannot be used to fill [the conduits]."

Yang: In winter prick the wells.[2] If an illness is present in the depots, one should remove it from the wells. In such a situation, where one should prick the wells, one [in fact] drains through the respective brook in order to eliminate the illness. Hence the scripture states: "In winter the [movement of the] yin influences is tight, and the [movement of the] yang influences is subdued. Hence one selects a 'well' in order to suppress the yin influences moving contrary to their proper

course, and one selects a 'brook' in order to let the yang influences pass."[3]

(2) *Li Chiung:* [Consider a situation where] the wood of the liver is replete. In case of repletion one drains the respective child. Brooks are [associated with] fire, [and fire] is the child of wood. Hence one should drain at the [brooks]. In spring one pricks at the brooks if the fire has stolen the rule from the wood, although the [period of] rule by the wood had not yet come to an end. According to the pattern, this is a repletion evil. Hence one drains the brooks. In case the liver suffers from an illness of repletion that has arisen in itself, one selects the fire [hole on the conduit associated with the] liver in order to drain there. In case of a depletion one selects the wood [hole on the conduit associated with the] liver in order to fill there.

(1)–(3) *Chang Shih-hsien:* The wells represent the wood, [and the wood] is the mother of the fire. The brooks represent the fire, which is the child of wood. Consider a repletion in the kidneys. In this case one should drain the wood of the wells. But the wood of the wells is located at the tips of fingers and toes where the flesh is shallow and thin and where there are so little blood and so few [protective] influences that they do not suffice for the application of a treatment. Thus, one drains the fire in order to effect a change. If one drains the child, a depletion will result in the mother. Also, even though one does not drain influences [from the wood directly], there will still be a depletion [in the liver]. If one spares the brook and pricks the rapids, a depletion of the soil will result so that the water is no longer under control; the evil [influences] in the kidneys will increase further. If one pricks the stream, the metal will generate water and, contrary [to the intention of the treatment], the kidneys will be [even more] replete. Hence one does not prick there either. The wells can only be drained through the brooks. Hence the [*Nan-*]*ching* states: "[The locations] where one fills [the conduits with influences] cannot be used to drain [influences], and [the locations] where one drains [influences] cannot be used to fill [the conduits]." That is exactly what is meant here.

(2) *Hsü Ta-ch'un:* This is the pattern of draining a child. [Accordingly,] a filling [treatment] should be applied at the respective confluence. However, these [instructions] apply only to the well holes because the influences there are too few; they are insufficient to carry out a filling or a draining. If one drains the child or fills the mother,

the influences [at the well] will respond automatically. The sixty-ninth difficult issue distinguishes among separate conduits as child and mother. The present [difficult issue] distinguishes [among different holes on] a single conduit as child and mother. The meaning is different but the principle is quite subtle.

(3) *Hsü Ta-ch'un:* Above the word "hence," some text appears to be missing which must have discussed the pattern of filling the mother. With these two sentences, [both the pattern of draining the child and the pattern of filling the mother] could have been summarized [adequately] here. Otherwise, the structure of the text remains incomplete. A further comment: These statements cannot be checked against any doctrine in the scriptures [because neither the *Su-wen* nor the *Ling-shu* contain any corresponding passage].

(1) *Liao P'ing:* The [*Nei-*]*ching* takes [a patient's] symptoms [as its guideline] and distinguishes among [separate] conduits where [treatments of] filling or draining are to be applied. Only rarely does it [recommend] the pricking of the fingertips. The present [difficult issue] follows the [doctrine of the] Five Phases. Hence it includes the wells among the gates to be pricked.

(2) *Liao P'ing:* It is quite possible to discuss such [associations] with regard to the four seasons. But it is impossible to divide the flow of the influences within a single vessel into five separate entities! These are instructions [that have been created by the author of the *Nan-ching*] at will; they do not differ from the false patterns employed in geomancy. How can one say that the depots and the palaces correspond to [treatments such as advocated here]?! A single vessel has turned here into a complicated affair! [The *Nan-ching*] has established numerous false doctrines which cannot but cause everyone to laugh who knows [the truth]; the [claim that one can] diagnose the [condition of the] twelve conduits, the depots, and the palaces at [a location of only] two inches [is one of these false doctrines].

(1)–(3) *Katō Bankei:* The [treatise] "Tz'u yao lun" 刺瘧論 states: "Blood does not leave any of the yin wells." For this reason, the present paragraph warns against the pricking of the wells. All the so-called wells are located at the edges of the finger- and toenails. These places are quite void of any liquid. Similarly, the flow in the vessels [there] bubbles weakly and only a few [influences] are sent down [the stream of the conduits from there]. Hence, if one plans to fill there, no objection exists at all. But if one plans to drain there, this is definitely

prohibited. Hence [the text] states: "The influences are too few to be employed [for any draining]." Hua [Shou] states, in his comment, that they are too few to be employed for any filling or draining. However, the discussion in this [paragraph] focuses on the pricking of the wells; it prohibits only the draining but not the filling [of the wells]. Hence the original text states quite clearly that if one has to prick the wells for draining, one uses the brooks. All it elucidates is the method of substituting the brooks for the wells when the latter have to be drained. As far as filling is concerned, why should that be prohibited?

NOTES

1. By referring in sentence 3 to a statement that has no counterpart in the *Nei-ching*, this difficult issue continues the argument of the preceding issue—namely, the rejection of the idea that one can drain or fill at the same hole. The idea of draining or filling a conduit at one and the same hole by merely pointing the needle in different directions is based on a mechanical understanding both of the flow of influences in the vessels and of the nature of repletion and depletion. With his emphasis on the doctrines of systematic correspondence, the author of the *Nan-ching* could not accept such obviously archaic mechanical thinking. As several commentators have noted, the present difficult issue introduces a new consequence of the doctrine of the Five Phases. Since each hole on the conduits corresponds to one of the Five Phases, treatments of draining and filling at the individual holes on a single conduit must have effects that can be explained within the conceptual framework of systematic correspondence. The example offered here refers to the mutual generation sequence of the Five Phases.

2. See difficult issues 70 and 74. The wells are associated with spring; spring is the child of winter. Hence, in case of an illness, one should drain not the confluence itself (which is associated with winter) but its child (i.e., the well). However, because of the lack of sufficient influences there, one must move one step further and drain the brook instead.

3. *Su-wen* treatise 61, "Shui je hsüeh lun" 水熱穴論, has a statement worded such that it roughly corresponds to the statement quoted here: "In winter, the yang influences are weak and few, while the yin influences are tight and abundant. The great-yang conduit is subdued and deep, the yang [movement in the] vessels is gone. Hence one selects a well in order to suppress the yin influences moving contrary to their proper course, and one selects a brook in order to replenish the yang influences."

THE SEVENTY-FOURTH DIFFICULT ISSUE

七十四難曰(一)經言春刺井夏刺榮季夏刺兪秋刺經冬刺合者何謂也(二)然春刺井者邪在肝夏刺榮者邪在心季夏刺兪者邪在脾秋刺經者邪在肺冬刺合者邪在腎(三)其肝心脾肺腎而繫於春夏秋冬者何也(四)然五藏一病輒有五也假令肝病色青者肝也臊臭者肝也喜酸者肝也喜呼者肝也喜泣者肝也(五)其病衆多不可盡言也(六)四時有數而並繫於春夏秋冬者也(七)鍼之要妙在於秋毫者也

The seventy-fourth difficult issue: (1) The scripture states: In spring prick the wells; in summer prick the brooks; in late summer prick the rapids; in autumn prick the streams; in winter prick the confluences. What does that mean?

(2) It is like this. In spring one pricks the wells [only if] evil [influences] reside in the liver. In summer one pricks the brooks [only if] evil [influences] reside in the heart. In late summer one pricks the rapids [only if] evil [influences] reside in the spleen. In autumn one pricks the streams [only if] evil [influences] reside in the lung. In winter one pricks the confluences [only if] evil [influences] reside in the kidneys.

(3) How is it that the liver, the heart, the spleen, the lung, and the kidneys are attached to spring, summer, autumn, and winter?

(4) It is like this. Each single illness in any of the five depots may, [in turn, be the result of] five [illnesses]. Take for example an illness in the liver. A virid complexion [indicates that the illness originated in the liver and is still located in] the liver. A fetid odor [indicates that the illness originated in the heart and is now located in] the liver. A preference for sour flavor [indicates that the illness originated in the spleen and is now located in] the liver. A tendency to shout [indicates that the illness originated in the lung and is now located in] the liver. A tendency to weep tears [indicates that the illness originated in the kidneys and is now located in] the liver.
(5) [If one takes origin and transmission in the organism into account,] there are very many illnesses; they cannot be outlined exhaustively here. (6) [However,] the four seasons have a [fixed] number and all [the illnesses] are attached [through their associations with the

Five Phases] to the four seasons [and to the respective holes on the conduits]. (7) The principles of needling are quite sophisticated; they are [as fine as] autumn down.[1]

Commentaries

(1)–(2) *Ting Te-yung:* When [the scripture] states: "In spring prick the wells," this means that if [during that period] evil [influences] are present in the liver, one should not allow these evil [influences] of the wood of the liver to cause harm to the soil of the spleen. Hence one pricks them at the wells. "In summer prick the brooks" means that if [during that period] evil [influences] are present in the heart, one should not allow these evil [influences] of the fire of the heart to cause harm to the metal of the lung. Hence one pricks them at the brooks. "In late summer prick the rapids" means that if [during that period] evil [influences] are present in the spleen, one should not allow these evil [influences] of the soil of the spleen to cause harm to the water of the kidneys. Hence one pricks them at the rapids. "In autumn one pricks the streams" means that if [during that period] evil [influences] are present in the lung, one should not allow these evil [influences] of the metal of the lung to harm the wood of the liver. Hence one pricks them at the streams. "In winter one pricks the confluences" means that if [during that period] evil [influences] are present in the kidneys, one should not allow these evil [influences] of the water of the kidneys to harm the fire of the heart. Hence one pricks them at the confluences. That is the pattern of how to cut off the sources of the five evil [influences].

Yang: The application of the needles [in therapy] is extremely complicated; [it is governed by] innumerable patterns. If one does not fully understand how to modify and adapt [these patterns to the individual circumstances of an illness], it will be difficult to save a patient. The present [difficult issue] conveys the idea of adaptation through modification. The [*Nei-*]*ching* states: "In winter prick the wells, in spring prick the brooks." Here it is stated: "In spring prick the wells, in summer prick the brooks." The underlying principles are highly refined and noteworthy. One should pay special attention to [all of] them. One must not stick to just one pattern as if it included all [there is to needling].

(1) *Hsü Ta-ch'un:* [No passage corresponding to] these five statements can be found in the text of the [*Nei-*]*ching*.
(2) *Hsü Ta-ch'un:* This is yet another discussion of the associations of the five depots. The wells and spring are both associated with wood. The brooks and summer are both associated with fire. The rapids and autumn are both associated with metal. The confluences and winter are both associated with water. Hence if one has an illness, the influences in the depots will act in accordance with the [currently prevailing season of the] four seasons. Hence the pattern of needling must correspond to the [course of the] seasons too.... The treatise "Shun-ch'i i jih fen wei ssu shih" 順氣一日分爲四時 of the *Ling*[*-shu*] states: "Winter is characterized by storage; in winter prick the wells. Spring is characterized by colors; in spring prick the brooks. Summer is characterized by long hours; in summer prick the rapids. Late summer is characterized by sounds; in late summer prick the streams. Autumn is characterized by flavors; in autumn prick the confluences." In comparison with what is said here [in the *Nan-ching*, the associations of the seasons with the holes on the conduits as listed in the *Nei-ching* are] shifted by one hole. The treatise "Pen-shu" 本輸 [of the *Ling-shu*] states: "In spring select the network-vessels and the brooks; they are situated between the major conduits and the flesh. In summer select the rapids and the secondary network [-vessels]; they are located on the skin. In autumn select the confluences. In winter select the wells and the rapids." In the treatise "Ssu shih [ch'i]" 四時氣 [also of the *Ling-shu*], it is stated:[2] "In spring select [a location] between the conduits, the blood vessels, and the flesh. In summer select a full conduit or secondary network[-vessel]. In autumn select the rapids holes on the conduits. If the evil is in the palaces, remove it from the confluences. In winter select the wells and the brooks. One must insert [the needle] deeply and let it remain for a while." All these [passages] differ from [what is said] here. I do not know on what source Yüeh-jen has based his remarks.
(3)–(7) *Ting Te-yung:* Man's five depots are attached to the four seasons. Each single illness in any of the five depots may be [reflected by any of the] five [different indicators]. That is to say, by the five sounds [displayed by the patient's voice], by the five colors [displayed in his face], by the five tastes [the patient longs for], by the five liquids [his body emits], and by the five odors [his body produces]. One can cut off the [course of the] five evil [influences through the organism]

by hitting the source of the illness with a needle. Hence one knows that the principles of needling are quite sophisticated; they are [as fine as] autumn down. One must fully comprehend them [if one intends to apply this kind of therapy].

Yang: Any illness in the five depots or six palaces has its physical manifestation. Here the one depot of the liver has been chosen as an example to elucidate the [entire] pattern. [The text] states: "In spring prick the wells; in summer prick the brooks." But if a specific depot has an illness, the [necessary treatment at its] vessel must change in accordance [with the character of that particular illness]. One should examine [the situation] and then select [the appropriate hole for treatment]. Take for example an illness [that has arisen] in the liver itself. In case it is a repletion, one selects the [hole associated with] fire on the [conduit associated with the] liver and drains there. If it is a depletion, one selects the [hole associated with] wood on the [conduit associated with the] liver and fills there. All remaining [possibilities] can be inferred from this. "Extremely fine like autumn down" means that the [pattern underlying the] use of needles is extremely fine, like autumn down.

Hua Shou: The illnesses of the five depots are not limited to five. The illnesses of the [depots] are very many. Although they are very many, they are [still classified according to] the number of the four seasons. Hence the illnesses are attached to spring, summer, autumn, and winter, [and through this association] links are established with the wells, brooks, rapids, streams, and confluences. Whenever one [intends to] apply the needles, one must carefully examine [these correspondences]. A close look at the meaning of the text of this paragraph shows that something must have been mistakenly omitted. Nevertheless, [my] interpretation must be based on what is left until we know [more about the original extent of this text].

Chang Shih-hsien: The wells are [associated with the phase of] wood. Spring rules the wood of the liver; it corresponds to the wells. When the wood of the liver is affected by evil [influences], one may master them through the wells. In spring one pricks the wells in order to eliminate evil [influences] from the liver, lest the wood overpower the soil. The brooks are [associated with the phase of] fire. Summer rules the fire of the heart; it corresponds to the brooks. When the fire of the heart is affected by evil [influences], one may master them through the brooks. In summer one pricks the brooks in order to eliminate

evil [influences] from the heart, lest the fire overpower the metal. The rapids are [associated with the phase of] soil. Late summer rules the soil of the spleen; it corresponds to the rapids. When the soil of the spleen is affected by evil [influences], one may master them through the rapids. In late summer one pricks the rapids in order to eliminate evil [influences] from the spleen, lest the soil overpower the water. The streams are [associated with the phase of] metal. Autumn rules the metal of the lung; it corresponds to the streams. When the metal of the lung is affected by evil [influences], one may master them through the streams. In autumn one pricks the streams in order to eliminate evil [influences] from the lung, lest the metal overpower the wood. The confluences are [associated with the phase of] water. Winter rules the water of the kidneys; it corresponds to the confluences. When the water of the kidneys is affected by evil [influences], one may master them through the confluences. In winter one pricks the confluences in order to eliminate evil [influences] from the kidneys, lest the water overpower the fire. The five depots are attached to the four seasons. When a depot has an illness, that will become apparent through the five [indicators], as are the sounds, the colors, the odors, the taste [preferences], and the liquids. "There are very many illnesses" means that one cannot enumerate them all. The four seasons have a fixed number, and the well, brook, rapids, stream, and confluence holes are all attached to spring, summer, autumn, and winter. Hence, in spring one does not only prick the wells; in summer one does not only prick the brooks; in late summer one does not only prick the rapids; in autumn one does not only prick the streams; and in winter one does not only prick the confluences.

(6) *Hsü Ta-ch'un:* That is to say, although the illnesses may appear in ten thousand variations, there is, nevertheless, a fixed number of treatment patterns corresponding to the four seasons. The entirety [of all illnesses] remains within this [frame]. The underlying principle is simple and concise and easily applicable.

(3)–(7) *Hsü Ta-ch'un:* The question asks how the illnesses of the five depots correspond to the four seasons. The explanation should focus on the principles of mutual correspondences [between illnesses and seasons]. The answer, however, merely outlines illness symptoms. It does not respond to the question at all. It is really meaningless.

(1)–(7) *Ting Chin:* When this chapter states that in spring, summer,

autumn, and winter one pricks the wells, brooks, rapids, streams, and confluences [respectively], that does not mean that one must prick the wells in spring [etc.]. If the evil is in the liver, one pricks the well [of its conduit]. The wells are associated with wood and spring. Hence [the text] states: "In spring prick the wells." The same applies to the remaining depots. Then there is the question why liver, heart, lung, and kidneys are attached to spring, summer, autumn, and winter. [Here the *Nan-ching*] once more refers to the virid [complexion], the fetid [odor], the [preference for] sour [taste], the [tendency to] shout, and the [tendency to] weep tears in order to point out that there may be very many illnesses in the five depots and six palaces, and that all of them alike are associated with [the Five Phases—i.e., with] metal, wood, water, fire, and soil. Just as the four seasons have their [fixed] number, all [illnesses] are attached to either spring, summer, autumn, or winter.

(3)–(7) *Yeh Lin:* This [section] once again raises the question of why the liver, heart, spleen, lung, and kidneys are attached to spring, summer, autumn, and winter. Now, any illness in the five depots may be caused by one of five evil [influences]. That must not be overlooked! Take, for instance, an illness in the liver. A virid color [indicates that] the liver [has been affected directly from outside], because the liver is responsible for the colors. A fetid odor [also indicates that] the liver [has been affected, but in this case the patient has been] hit [primarily] by an illness in the heart, because the heart is responsible for the odors. [If odor influences emitted by the heart] enter the liver, they become fetid. If someone prefers sour [flavor, that indicates that] the liver [has been affected, but in this case the patient has been] hit [primarily] by an illness in the spleen, because the spleen is responsible for the flavors. [If flavor influences emitted by the spleen] enter the liver, they become sour. A tendency to shout [indicates that] the liver [has been affected, but the patient has been] hit [primarily] by an illness in the lung, because the lung is responsible for the sounds. [If sound influences from the lung] enter the liver, they become shouts. A tendency to weep tears [indicates that] the liver [has been affected, but the patient has been] hit [primarily] by an illness in the kidneys, because the kidneys are responsible for the liquids. [If liquid influences from the kidneys] enter the liver, they become tears. The liver depot was chosen here as only one example; the [conditions of all the] others can be inferred from it.

Huang Wei-san: This difficult issue elucidates the *Nei-ching* concept of pricking the five transportation [holes] in accordance with the four seasons; it points out that one should take advantage of the therapeutic pattern of the five transportation [holes]. Now, through the five transportation [holes] one may regulate the illnesses as they manifest themselves in the systems of the five depots. That has been stated earlier. However, the [illness] manifestations that belong to the systems of the five depots are very many; they cannot be enumerated easily. Hence, by referring to the concept of illnesses that have arisen in the conduit itself where they just happen to be, [the *Nan-ching* recalls] the five classification categories—namely, the sounds, colors, taste [preferences], odors, and liquids. Here the main intention of the *Nan-ching* is to link all kinds of [illness] manifestations that are related to the systems of the five depots to the five [transportation] holes, as they are matched with the mutual relationships among the Five Phases—with the four seasons and the Five Phases representing the basis [of this linkage]. For example, all illness manifestations that belong to the system of the liver depot can be said to be [caused by] "evil [influences] in the liver." According to the pattern outlined in the first section of this paragraph, one must select the well hole as the main hole for treating [such an affliction]. That is the approach of "investigating the symptoms, discussing the treatment, and selecting the hole." Furthermore, [for treating] all illness manifestations that belong to the [category of] illnesses that have arisen in the conduit itself where they just happen to be, one selects the [appropriate hole for treatment from the] five transportation [holes] of that particular conduit. If the illness manifestations indicate a relation [of the illness concerned] with other conduits, one must select [for treatment], from the five transportation [holes, those holes] of these other conduits that belong to the same category as the original conduit under concern.

NOTES

1. Some Chinese commentators of past centuries have claimed that the text of the present difficult issue is corrupt; others have regarded it as highly esoteric. My attitude is that of Hua Shou, who stated that we have to interpret what we have in hand. Sentence 2 appears to relativize the rather mechanistic pattern outlined in the question. Therefore I have added the "only if."

My interpretation of sentence 3 follows the concepts outlined in difficult issues 49 and 50. One might speculate that, originally, the text was worded differently—namely, *chia ling kan ping ssu ch'ing che kan yeh sao ch'ou che hsin yeh hsi suan che p'i yeh hsi hu che fei yeh hsi ch'i che shen yeh* 假令肝病色青者肝也臊臭者心也喜酸者脾也喜呼者肺也喜泣者腎也. This translates as "Take for example an illness in the liver. A virid complexion [indicates that the illness originated in] the liver. A fetid odor [indicates that the illness originated in] the heart. A tendency for sour [flavor indicates that the illness originated in] the spleen, [and so forth]." In sentence 6, one might wonder whether the character *ping* 並 ("all") is not a mistake for *ping* 病 ("illness"). In the latter case, the meaning would remain virtually the same as in my rendering, but the structure of the Chinese sentence would be more elegant, and in the translation one bracket would be unnecessary.

2. Here I have followed the original text of the *Ling-shu*; the version of this "Ssu shih ch'i" 四時氣 quotation given in the Hsü Ta-ch'un edition at my disposal appears to be quite corrupt.

THE SEVENTY-FIFTH DIFFICULT ISSUE

七十五難曰(一)經言東方實西方虛瀉南方補北方何謂也(二)然金木水火土當更相平(三)東方木也西方金也(四)木欲實金當平之火欲實水當平之土欲實木當平之金欲實火當平之水欲實土當平之(五)東方肝也則知肝實西方肺也則知肺虛(六)瀉南方火補北方水南方火火者木之子也北方水水者木之母也(七)水勝火子能令母實母能令子虛故瀉火補水欲令金不能平木也(八)經曰不能治其虛何問其餘此之謂也

The seventy-fifth difficult issue: (1) The scripture states: In case of repletion in the eastern regions and depletion in the western regions, drain the southern regions and fill the northern regions. What does that mean?

(2) It is like this. Metal, wood, water, fire, and soil should level[1] each other. (3) The eastern regions are [associated with the phase of] wood; the western regions are [associated with] metal. (4) If the wood is on the point of repletion, the metal should level it. If the fire is on the point of repletion, the water should level it. If the soil is on the point of repletion, the wood should level it. If the metal is on the point of repletion, the fire should level it. If the water is on the point of repletion, the soil should level it. (5) The eastern regions are [associated with] the liver. One knows, therefore, [that if the wood of the eastern regions is replete,] the liver is replete. The western regions are [associated with] the lung. One knows, therefore, [that if the metal of the western regions is depleted,] the lung is depleted. (6) [In case of a repletion in the liver,] one drains the fire of the southern regions and fills the water of the northern regions. [One drains] the fire of the southern regions because fire is the child of wood. [One fills] the water of the northern regions because water is the mother of wood. (7) Water keeps fire in check. A child can cause repletion in its mother; a mother can cause depletion in her child. Hence one drains the fire and fills the water if one wishes the metal to be in a position where it does not have to level the wood. (8) The scripture states: If one is unable to cure a depletion, how could one take care of all the other [illnesses]? That is [what is] meant here.[2]

COMMENTARIES

(1) *Hsü Ta-ch'un:* This is the pattern of draining the child [which was referred to] in difficult issue 69.

Liao P'ing: The [*Nei-*]*ching* has no such statement; the doctrine [presented here] is fabricated and false. One of the greatest errors among the apocryphal doctrines of needling is the [concept of] child and mother. Hence it appears frequently in such texts. It is always tied to the Five Phases [doctrine]. The Five Phases [doctrine] is not an orthodox pattern of medicine. As a general paradigm, it may be all right. But as presented here, it is highly reminiscent of astrological speculations with their special study of the Celestial Stems and Earth Branches. All of these [doctrines] obstruct the truth.

(2) *Chang Shih-hsien: P'ing* 平 ("to level") means "to eliminate a surplus." Metal, wood, water, fire, and soil should level each other. Otherwise depletions and repletions will appear.

Liao P'ing: [The concept of the Five Phases' leveling each other] is a mistake within an mistake.

(1)–(8) *Ting Te-yung:* The four cardinal regions constitute the proper positions of the Five Phases. Their [periods of] domination correspond to the four seasons. Hence spring corresponds to the eastern regions, [which are associated with the phase of] wood; summer corresponds to the southern regions, [which are associated with] fire; autumn corresponds to the western regions, [which are associated with] metal; winter corresponds to the northern regions, [which are associated with] water. Late summer corresponds to the center, [which is associated with the] soil. If the fire of the southern regions is replete, it will keep the metal of the western regions in check. In this case the water of the northern regions arrives to check, in turn, [the fire]. When fire and water are engaged in a struggle, that will nevertheless cause damage to the lung. Here one should first drain the fire of the southern regions. That will cause the water of the northern regions to become replete again. [As a result,] the metal of the lung will be in a position to level [the wood of the Eastern regions]. To "level" is a pattern of restoring harmony among the four cardinal regions in [situations of] depletion and repletion.

Yang: The attitude of the Five Phases towards each other is to keep each other in check. Hence wood keeps soil in check; metal keeps wood in check. Wood is the liver; metal is the lung. When the in-

fluences of the lung are depleted or weak, and when, [at the same time,] the influences of the liver are strong and replete, the wood, in contrast [to the normal course], will attack the metal. The metal people do not capitulate; they intend to come to level the wood. When metal and wood are thus engaged in a battle, both depots will be harmed. Hence, when employing the needles [to treat such a situation], one must examine it and comprehend its symptoms. [In the case presented here] it is necessary to drain [influences from] the heart. When the influences of the heart circulate through [the organism], the influences of the liver will recover. Furthermore, one must fill the kidneys. When the kidneys people receive influences, they will transmit them further and nourish the liver. When the influences of the liver are settled, the lung does not show up again to level the liver. Afterward, one fills the influences of the spleen. The spleen is the mother of the lung; a mother transmits its influences to her child. The child will then be pacified and settled. Hence [the scripture] states: "If one is unable to cure a depletion, how could one take care of all the other [illnesses]? That is [what is] meant here."

Yü Shu: The five depots and the Five Phases level and subdue each other. One must rely on draining and filling in order to restore harmony among them and regulate their [relationships]. The *Su-wen* states: "When evil influences are present in abundance, that is repletion; when the true influences have been lost, that is depletion." All further situations of depletion and repletion should be approached [according to] this [statement]. The [*Nan-ching*] recommends to drain the fire and fill the water when the wood is replete while the metal is depleted. Now, when the wood is replete, that is to say that the wood has a surplus. As a consequence, the soil fears it. When the soil is in fear of the [wood], the metal has nothing that nourishes it. This, in turn, causes a depletion of metal. If [in such a situation] one does not drain the fire, the fire will flourish and melt the metal. The metal will then become subject to the hostility of wood. [Consequently,] metal and wood [attempt to] keep each other in check, which leads to damage for both of them. Hence one drains the fire. Fire is the child of wood. A child shares influences with its mother. As long as there is no repletion of wood, the fire will not be [able to] level [the metal]. Metal and soil have nothing to fear [from each other]; hence [the latter] will send influences to nourish the metal. When the metal is depleted, one fills the water and controls the fire. By filling the

water [one] nourishes the wood. By controlling the fire [one ensures that] the fire does not level the metal. When the wood is provided with nourishment, it will be pacified and can recover. Hence [the text] states: "A child can cause repletion in its mother." When the wood has a surplus, the soil fears the wood. As a result, the soil cannot transmit influences to the metal. The metal will then be depleted. Hence [the text] states: "A mother can cause depletion in her child."

(7) *Hua Shou:* The word "not" in "one wishes the metal to be in a position where it does not have to level the wood" is superfluous.... The basic idea expressed here by Yüeh-jen is [as follows. In a situation where] the [influences of the] East exceed repletion and where the influences of the western regions are insufficient, one drains the fire in order to curb the wood, and one fills the water in order to support the metal. As a result, metal and wood will enter a stalemate. Hence [the text] states: "If one wishes the metal to be in a position where it can level the wood."

Hsü Ta-ch'un: Difficult issue 69 states: "In case of a depletion fill the mother; in case of repletion drain the child." Here, in case of a repletion, [the text recommends] draining the child and filling the mother; conversely, in case of a depletion, [it recommends] filling the child. The reason is always plausible but the respective patterns contradict each other. I am not sure why that is so. The child of wood—namely, the fire—is overpowered by the mother of wood—that is, by water. Hence fire is capable of augmenting the influences of water. Hence [the text] states: "A child can cause repletion in its mother." Water overpowers fire; it is able to remove the influences of fire. Hence [the text] states: "A mother can cause depletion in her child." "A child can cause repletion in its mother" [means that] if one drains the child, the strength of the fire is gradually weakened and the water is brought into a situation where it can throw off any restraints considering an attack. "A mother can cause depletion in her child" [means that] if one fills the mother, the strength of the water will increase and the fire will not dare to retain its surplus. In this way, the fire will not overpower the metal; rather, it will consume the influences of the wood and cause the influences of the metal to expand, while the influences of the wood are weakened every day. As a result, the metal itself is able to level the wood. The word "not" is considered to be superfluous by all authors.

Katō Bankei: When the liver [is replete with influences] to an extreme, the reason is a surplus of fire in the heart. If a child has a surplus, it does not consume the influences of the mother. Therefore the wood of the liver is plentiful and replete. A weakness of [influences in] the kidneys results from an insufficiency of the metal of the lung. If the mother does not have enough influences, it has nothing to assist her child. Hence if the metal of the lung suffers from extreme depletion, one must regulate this [condition] on the basis of the laws of mutual control of the Five Phases. One must fill the lung and drain the liver and thus level [what is too much and what is too small]. Now when [such a treatment of] East and West is ignored and North and South are treated instead, that is not the usual pattern. It may be compared to the nonclassical [doctrines] of the Confucians and to the unconventional [strategies] of the militarists. The sentence "a child can cause repletion in its mother" refers to the pattern of treatment. The mother is the kidneys; the child is the liver. Someone asked whether this could really be so. "If," [he said,] "the heart has a surplus, it causes a repletion in the liver. Now the liver is replete and it should, in turn, cause a repletion in the kidneys. How, then, can the kidneys be depleted?" [I] said: When the heart causes a repletion in the liver, the influences of the [liver] move contrary to their proper course and become evil. When wood generates fire, that is the proper path [of the influences]. Here the heart has a surplus and does not consume the influences of the mother. Hence the influences of the mother do not reach [their destination] and return. They move contrary to the stream and become evil. The kidneys are depleted because they lack the influences of their mother. Now, water generates wood; that is the normal path [of the influences]. However, if its influences are insufficient, it has nothing that it could send out elsewhere. And what could flow back to it? Furthermore, the influences transmitted from the heart to the liver are evil; the influences transmitted from the kidneys to the liver are proper. This may be compared to the flow of water. If its final outlet is obstructed and impassable, the [water] will flow back. When water flows back, there will be strong turbulences. Turbulences create muddy water and the spring [of the stream] will bubble with unrest. Is that [in accordance with] the nature of water? That is the reason for the repletion in the liver. When the spring is rather weak, the flow [of the water emerging from it] will not reach far. Even if one takes all necessary precautions to ensure that it

will flow downward, its strength is weak [from the very beginning]. It will be exhausted before it has reached half its way. Nothing remains but mud and sand. What could flow back? That is the reason of the depletion of the kidneys.

Liao P'ing: In this book, [the individual units] in the body are seen as hating each other like water and fire; liver and gall are considered to be as distant as [the states of] Hu and Yüeh. Consequently, [the situation] in the body is reminiscent of the Warring States: there is not one moment of peace and tranquility. [Those who propose such concepts] do not know the basic nature of the Five Phases [doctrine]. Originally, it referred to the inhabitants of the five cardinal regions. It did not say that the interior of the body is to be divided into this and that, and into [individual parts with a] natural disposition to love or hate, to be close with or kill [each other]. [Chuang-tzu's idea of the] fighting [kingdoms on each] horn of the snail; Meng-tzu's [idea of] the ruler who considers his officials as his hands and feet, while the officials consider their ruler as abdomen and heart; or [the idea] of the Emperor representing all mankind under the skies—these are all examples of doctrines considering the individual parts as one whole organism nourishing the ten thousand things. In contrast, the medical people have divided the body into units endowed with kindness and hostility, hating and killing each other, and they believe this to be the principle of nature. By linking [this concept] to the sayings of the Five Phases school, they have made everything even worse, causing the five depots to resemble the evil spirits and malicious demons of the fortune-tellers who are engaged in battle with each other. [The one concept] can be considered to be as unbelievable as [the other].

(1)–(8) *Yeh Lin:* Of the authors who have commented on this paragraph, not a single one has sufficiently understood Yüeh-jen's advice. Only Mr. Hsü [Ta-ch'un] in his [*Nan-ching*] *ching-shih* has come close to it. Now I shall elucidate its meaning. "Repletion in the eastern regions and depletion in the western regions" [means the following]. The eastern regions stand for wood and for the liver. The western regions stand for metal and for the lung. Man's five depots correspond to the Five Phases. They all must be leveled and subdued; they should not dominate individually. However, if one depot alone dominates, illness develops. One must rely on filling and draining in order to restore harmony. It is with regard to the patterns of restoring harmony that the text states "drain the southern regions

and fill the northern regions." [That is to say,] the fire of the southern regions is the child of wood. The water of the northern regions is the mother of wood. If one discusses this along the principle of the original nature of the Five Phases, a repletion of wood should be leveled by metal; a repletion of fire should be leveled by water; a repletion of soil should be leveled by wood; a repletion of metal should be leveled by fire; a repletion of water should be leveled by soil. That is the principle of nature. Here, a repletion in the liver, [which is associated with the] eastern regions, [is accompanied by] a depletion in the lung, [which is associated with] the western regions. If the metal is depleted, how can it level the wood? If we discuss treatment, one must curb what is excessive and one must support what is insufficient. Hence [the text] states: "Drain the fire of the southern regions, and fill the water of the northern regions." This is the case of a repletion where one drains the respective child. Now, fire is the child of wood; water is the mother of wood. If one drains the fire, the fire weakens and removes influences from its mother. As the strength of the fire decreases, it becomes unable to attack the metal. If one fills the water, the influences of the fire are weakened even further and it snatches even more influences from the wood. Therefore it is stated [in the text]: "Water keeps fire in check." Furthermore, as the influences of wood leak away, the metal is no longer the subject of attacks. As a result, its depletion recovers by itself. Through this recovery, it can once again fulfill its function of leveling the wood. When the water overpowers the fire, the strength [of the metal] increases even further. Therefore, water, the mother of wood, keeps the fire—that is, the child of wood—in check. When [the text] states, "a child can cause repletion in the mother; a mother can cause depletion in the child," [that means the following]. If the child of wood—namely, fire—is overpowered by the mother of wood—namely, water—the fire is, in fact, able to augment the influences of water. Hence [the text] states: "A child [of a particular depot] can cause repletion in the mother [of that depot]." But the water may also overpower the fire and remove the influences of fire. Hence [the text] states: "A mother [of a particular depot] can cause depletion in the child [of that depot]." Looking at the text above and below [these statements, it becomes obvious that] the two words "child" and "mother" refer to the wood of the liver. [If one intends to] suppress the wood, that is achieved by supporting the metal. Still, Yüeh-jen

feared that the reader might misunderstand this. Therefore, he once again elucidated the meaning [of this passage] and stated: "Hence one drains the fire [i.e., the child of wood] and fills the water [i.e., the mother of wood] if one wishes the metal to be in a position where it can level the wood." Hence, if one does not know the pattern of treating the depletion of metal and applies filling and draining solely on a single conduit, one will not be able to treat all the other illnesses. The word "not" following [the word] metal was considered to be superfluous by Mr. Hua [Shou, who said] it should be eliminated. He was quite correct.

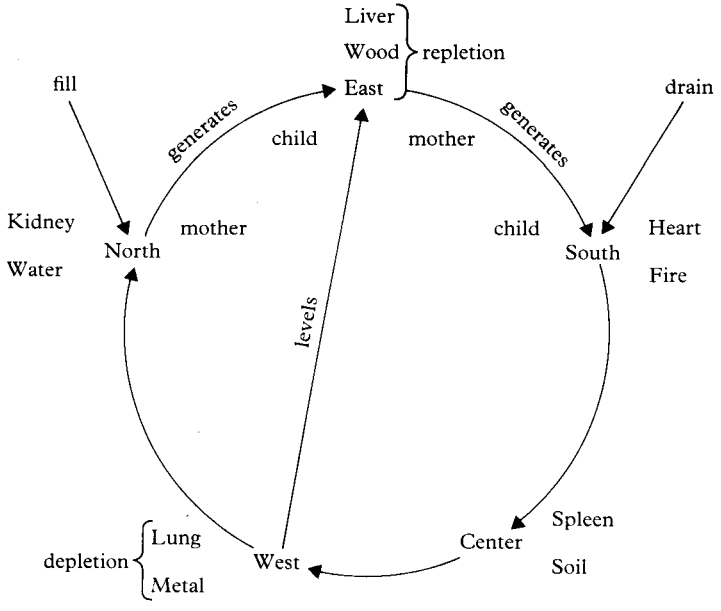
(7) *Tamba Genkan:* Not a single commentary [by earlier authors] on this passage has been correct. Hsü [Ta-ch'un's] explanations were relatively clear and complete. This [paragraph] states that, originally, the nature of metal overpowers wood. When the wood is on the point of repletion, [the metal] must level it. Here the metal cannot execute its orders; instead it is oppressed by the wood itself. Hence, if one fills the water—which is the mother of wood—the strength of the water will increase; it will suffice to aid the metal. If one drains the fire—which is the child of the wood—the strength of the fire will decrease; it will turn to the wood for help. When the wood helps [the fire], the strength of its excessive repletion will decrease too; it will no longer be in a position to oppress the metal. When the metal is no longer subject to oppression, it will recover from its depletion. When it has recovered, it will once again be in a position to level the repletion of the wood. When the water overpowers the fire, its strength will be increasingly replete. That is to say, the mother of the wood keeps the child of the wood in check. Therefore [the text] states: "The child causes repletion in the mother; the mother causes depletion in the child."

(1)–(8) *Huang Wei-san:* This difficult issue discusses a situation where two conduits have an illness at the same time, and it outlines a therapeutic pattern of treating them simultaneously. The pattern does not consist of selecting holes on the two conduits affected by the illness themselves, and it does not recommend selecting holes on the respective mother or child conduits. Rather, it select the holes on two other conduits to achieve the effect of "one treatment, two successes." This [pattern] belongs, in fact, to the therapeutic [approaches focusing on conduits] that are separated [from the sick conduits] by one or two positions. That is the most sophisticated therapeutic pattern in traditional Chinese medicine.

NOTES

1. The term *p'ing* 平 ("to level") does not appear in this context in the *Nei-ching*. It seems to have been introduced by the *Nan-ching* to denote the relationship of mutual domination among the Five Phases, which was alluded to by other authors with the terms *k'e* 尅 ("to overpower," "to destroy"), *sheng* 勝 ("to keep in check"), *ch'i* 齊 ("to control"), and *fu* 伏 ("to subdue").

2. This difficult issue provides a concrete example for the rather abstract therapeutic pattern outlined in difficult issue 69. Although its message appears to be rather straightforward, the "indirect" approach recommended here prompted rather controversial comments and interpretations in subsequent centuries. The following graph once more repeats the correspondences and the mutual relationships of generation and destruction among the Five Phases, the depots, and the cardinal directions, as far as they are referred to in this discussion:



THE SEVENTY-SIXTH DIFFICULT ISSUE

七十六難曰(一)何謂補瀉當補之時何所取氣當瀉之時何所置氣(二)然當補之時從衛取氣當瀉之時從榮置氣(三)其陽氣不足陰氣有餘當先補其陽而後瀉其陰(四)陰氣不足陽氣有餘當先補其陰而後瀉其陽(五)榮衛通行此其要也

The seventy-sixth difficult issue: (1) What is meant by "filling" and "draining"? When it is advisable to fill, whence shall one remove the influences? When it is advisable to drain, whence shall one release the influences?

(2) It is like this. When one has to fill, one removes influences from the protective [influences]; when one has to drain, one releases influences from the constructive [influences]. (3) When there are not enough yang influences while there is a surplus of yin influences, one must fill the yang [influences] first and then drain the yin [influences]. (4) When there are not enough yin influences while there is a surplus of yang influences, one must fill the yin [influences] first and drain the yang [influences] afterward. (5) The flow of the constructive and protective [influences through the organism] is the major [goal] of the [therapeutic interventions of filling and draining].

COMMENTARIES

(1) *Liao P'ing:* There is no need to pose such a question. The [*Nei-*] *ching* provides detailed and clear [information] on all the patterns of filling and draining by means of needling and cauterization. One must not refer to a "removal" or "release" [of influences]. It is a great error to state that filling is the removal of protective [influences] while draining is the removal of constructive [influences]. Filling and draining are applied in accordance with an abundance or weakness [of influences] in the individual conduits. There is no such doctrine that one distinguishes between protective and constructive [influences].
(2) *Yü Shu:* The lung moves the five influences; it pours them into the five depots. [The influences] penetrate the six conduits and find their way into the one hundred vessels. Whenever one removes influences [from one location to fill a depletion elsewhere], one must

remove them from the protective influences. As soon as [one feels that protective] influences have accumulated [around the needle], one inserts the needle further [into the depth] and pushes [the influences] into the conduit-vessel that is depleted. [To exercise this technique,] one must distinguish between sections that are near the surface and others that are in the depth. This is the way to fill. Hence [the text] states: "When one has to fill, one removes influences from the protective [influences]." That is [what is] meant here. When evil [influences] are present in the section of the constructive [influences], one inserts the needle into the conduit affected by repletion. As soon as one feels that influences have accumulated [around the needle], one pulls the needle [out of the depth] and drains [the repletion]. Hence [the text] states: "When one has to drain, one releases influences from the constructive [influences]." *Chih* 置 ("to release") stands for *ch'ü* 取 ("to remove") and for *ying* 迎 ("to move against").

Katō Bankei: "The removal of influences from the protective [influences" means the following]. After inserting the needle only slightly, one lets it remain for a while. As soon as influences have accumulated around it, one pushes [the needle] into the depth. In this way, one causes influences that were dispersed below the surface to be accepted by the vessels. That is the filling of the [constructive influences in the vessels]. "One releases influences from the constructive [influences" means the following]. One inserts [the needle] deeply and lets it remain for a while. As soon as influences have accumulated around it, one pulls [the needle out of the vessel] and causes the influences that were in the vessel to disperse in the [section of the] protective [influences] outside [of the vessels]. That is the draining of the [vessels].

(3) *Yü Shu:* If, for instance, the gall does not have enough [influences] while the liver has a surplus, one fills the foot-minor-yang [conduit] first and drains the foot-ceasing-yin [conduit] afterward.

(4) *Yü Shu:* This pattern is the opposite of the one mentioned above.

(5) *Yang:* This [refers to] changes resulting from the yin and yang [units'] inflicting of depletion and repletion upon each other.

(1)–(5) *Hua Shou:* The fifty-second treatise of the *Ling-shu* states: "Those influences that proceed outside of the conduits below the surface are the protective influences; those essential influences that move within the conduits are the constructive influences." Hence,

for filling, one removes those influences that move outside of the vessels below the surface in order to fill a place that is depleted. For draining, one releases constructive influences so that they have no further use. *Chih* 置 ("to release") is used here like the *chih* in *ch'i-chih* 棄置 ("to discard"). However, man's illnesses may appear in many variations of depletion and repletion. Hence the principles of filling and draining are multifaceted, too. Thus, if the yang influences are not enough while there is a surplus of yin influences, one fills the yang first and drains the yin afterward in order to harmonize [their balance]. When the yin influences are not enough while there is a surplus of yang influences, one fills the yin first and drains the yang afterward in order to harmonize [their balance]. If one applies such [a treatment], the constructive and the protective [influences] will proceed through [the body] by themselves. For patterns of how to fill or drain, see a later paragraph.[1]

Hsü Ta-ch'un: This [paragraph] is a continuation of the text of the preceding [difficult issue]; it discusses the pattern of filling and draining and emphasizes that one must investigate whether the yin or the yang [section] is affected by a depletion or repletion. The protective [influences] are yang; the constructive [influences] are yin. In case the protective [influences] are depleted while the constructive [influences] are replete, one fills the yang and drains the yin. In case the constructive [influences] are depleted while the protective [influences] are replete, one fills the yin and drains the yang. The pattern of filling and draining is further differentiated by [considerations] of which [of these interventions is to be carried out] first and which is second. In the treatise "Chung shih" 終始 of the *Ling*[*-shu*], it is stated: "In case of an abundance of yin [influences] and a depletion of yang [influences], one fills the yang [influences] first and drains the yin [influences] afterward in order to restore harmony. In case of a depletion of yin [influences] and an abundance of yang [influences], one fills the yin [influences] first and drains the yang [influences] afterward in order to restore harmony." That is the basis of what is said here [in the *Nan-ching*].

Liao P'ing: The [condition of the] depots counts here and nothing else; one does not distinguish between constructive and protective [influences in the context of draining and filling]. In case of an abundance, the constructive and the protective [influences] are both present in abundance. In case of a depletion, the constructive and the

protective [influences] are both depleted. If one were depleted and the other were replete, they would balance each other and one could not speak of "filling" and "draining." To neglect the depots and palaces and to distinguish among constructive and protective [influences] for separate filling and draining is a great mistake.

NOTE

1. See difficult issue 78.

THE SEVENTY-SEVENTH DIFFICULT ISSUE

七十七難曰(一)經言上工治未病中工治已病者何謂也(二)然所謂治未病者見肝之病則知肝當傳之與脾(三)故先實其脾氣無令得受肝之邪故曰治未病焉(四)中工治已病者見肝之病不曉相傳但一心治肝故曰治已病也

The seventy-seventh difficult issue: (1) The scripture states: The superior practitioner treats what is not yet ill; the mediocre practitioner treats what is ill already. What does that mean?

(2) It is like this. The so-called treatment of what is not yet ill [implies the following]. When one sees an illness in the liver, one should know that the liver will transmit it to the spleen. (3) Hence one prevents this [transmission] by filling the influences of the spleen, with the effect that it will not accept the evil [influences] from the liver. Hence [the scripture] speaks of "treating what is not yet ill." (4) When a mediocre practitioner sees an illness in the liver, he does not know about mutual transmission, and he will focus all his efforts on treating the liver. Hence [the scripture] speaks of his "treating what is ill already."[1]

COMMENTARIES

(1) *Li Chiung:* A superior practitioner is a medical practitioner who takes up ten thousand [cases] and cures ten thousand [cases]. In all [cases] he treats illnesses that are not yet manifest [as illnesses]. A mediocre practitioner cannot yet fully understand and resolve [the dynamics of an illness]. Hence he will simply care for one depot and that is it.

Liao P'ing: The text of the [*Nei-*]*ching* was extremely clear. To ask such a mistaken question creates nothing but barriers.

(2) *Liao P'ing:* "To treat what is not yet ill" [corresponds to] the so-called ordering of the state before a revolt has arisen, and to the protection of the country before it is in danger. To extend this to [a statement that only the mediocre practitioner treats] what is ill already does not agree at all with the idea expressed in the [*Nei-*]*ching*.

(4) *Li Chiung:* He realizes that the liver has an illness but does not

know the principle that the liver will transmit [the illness] to the spleen. He will focus all his attention on treating the conduit of the liver.

(1)–(4) *Ting Te-yung:* The *Su-wen* states: "Spring keeps late summer in check; late summer keeps winter in check; winter keeps summer in check; summer keeps autumn in check; autumn keeps spring in check." That is the principle of the four seasons and Five Phases keeping each other in check. With man's five depots, [it is as follows]. Those that have a surplus [of influences] move forward to keep [another depot] in check. Those that do not have enough [influences] receive evil [influences]. The superior practitioner fills first where there is not enough; thus he prevents evil [influences] from being received. Only afterward does he drain where there is a surplus. That is [what is meant by] "treating what is not yet ill." The mediocre practitioner takes the needle and simply drains where there is a surplus. Hence [the text] speaks of "treating what is ill already."

Yang: When [one of] the five depots gets an illness, it will always transmit it to [the depot] that it keeps in check. For instance, an illness in the liver is transmitted to the spleen. If the [latter] happens to be in its flourishing period, it will not accept what is transmitted. Hence it is not necessary to move [proper influences] into this direction. For example, an illness in the liver should be transmitted to the spleen. The spleen rules in late summer. If [the transmission] occurs exactly during that ruling period, [the spleen] will not accept the evil. Hence it is not necessary to cause a preventive repletion of [proper] influences in the spleen. If the time is not late summer, [the spleen] will accept the evil [influences] from the liver. Hence one must simply cause a preventive repletion of influences in the spleen, lest it accept the evil [influences] from the liver. Anybody who acts like this is called a superior practitioner. *Kung* 工 ("practitioner") is used here like *miao* 妙 ("excellent"). That is to say, these are [practitioners] who comprehend the origin of an illness in an excellent manner. A mediocre practitioner cannot resolve the entire [dynamics of an illness]. Hence he will simply care for one depot and that is it.

Hua Shou: If one realizes that the liver has an illness, one will first cause a repletion in the spleen so that the evil [influences transmitted from the liver] have no place to enter. That is "treating what is not yet ill." A man who acts like this is a superior practitioner. If one realizes that the liver has an illness and focuses all one's attention on

treating the liver, that is "treating what is ill already." A mediocre practitioner acts like this. The fifty-fifth treatise of the *Ling-shu* states: "The superior practitioner pricks where [an illness] has not yet developed. Next he pricks where [the evil influences] are not yet present in abundance. Next he pricks where [the strength of the evil influences] is already weakening. The inferior practitioner pricks only where [the evil influences] are just launching their attack. Or he simply takes an abundance [of evil influences manifest in the] external appearance—or contradictions between the [perceived] illness and the [movement in the] vessels—[as his guidelines for treatment]. Hence it is said that when [the evil influences] just happen to be present in abundance, one should not venture [to attack them, lest one] harm [the proper influences]; if one pricks when [the strength of the evil influences has] already weakened, one must be successful. Hence that is [what is] meant when it is said: 'The superior practitioner treats what is not yet ill; he does not treat what is ill already.'" *Yeh Lin:* The treatise "Ni shun" 逆順 of the *Ling-shu* states: "The superior practitioner pricks where [an illness] has not yet developed ... [see above, Hua Shou's quotation from *Ling-shu* treatise 55] ... he does not treat what is ill already." That is to say, the superior practitioner pricks where an illness has not yet developed. Then he pricks where [the evil influences] have just arrived but are not yet present in abundance. Then, afterward, he pricks where [the evil influences] have already weakened. That resembles the military technique of avoiding the sharp [point of the enemy's] weapon and of attacking [the enemy] when he is careless and retreats. Hence Po Kao states: "Never move against the influences when they are moving in [with full vigor]; never strike against an army that is in full array; never prick a heat that is intensely hot; never prick a sweat that flows profusely; never prick a vessel that is in complete disorder. Never prick a [patient] if the [perceived] illness and [the movement in] the vessels contradict each other."[2] That is right. The inferior practitioner does not know about these principles. He pricks at that moment when the evil [influences] carry their attack into the conduit-vessels. Or he pricks just at that moment when [the evil influences] abound in the pores of the skin. Or he pricks when the evil and the proper [influences] are battling each other. He cannot look forward to a success [of his treatment]; all [his activities] are appropriate only to spoil the affair. The present [paragraph] discusses the necessity of reaching [into depots]

where the illness has not yet developed or where it is just on the point of retreating, and of applying the needle only there. However, against all illnesses it is advisable to prepare strategies early. One must not wait until the illness has matured and then begin the treatment; this would only lead to late remorse. If the treatment starts early, the efforts one needs are few but the successes one earns are many. The merit of bending the chimney and removing the fuel is certainly higher than that of being severely burned in assisting to extinguish a fire. In treating illnesses, one must definitely act like this; actually, the administration of all affairs in the world should be like this. Why should these [principles] apply only to the techniques of needling?! When the influences in any of the five depots abound, they will [be sent out to] assist the [depot which is] generated [by the depot where the influences abound]. The liver generates the heart; the heart generates the spleen; the spleen generates the lung; the lung generates the kidneys; the kidneys generate the liver. If the transmission [of influences] follows [this course], that is a good sign. In case of an illness, however, [the affected depot] will annoy the [depot] it can overpower. The liver [can] overpower the spleen; the spleen [can] overpower the kidneys; the kidneys [can] overpower the heart; the heart [can] overpower the lung; the lung [can] overpower the liver. That is a transmission [of influences] contrary [to the proper course]; it is a bad sign. "The superior practitioner treats what is not yet ill" means that he treats the depot to which the illness has not yet been transmitted. Hence, when he realizes that the liver has an illness, he knows that the liver transmits it to the spleen. Therefore, he must first cause a repletion in the spleen. In this way, he ensures that the illness of the liver can not be transmitted and will be cured. Hence the [text] states: "Treats what is not yet ill." The mediocre practitioner is unaware of this. He realizes that the liver has an illness and treats nothing but the liver. Then, before the illness in the liver has come to an end, an illness in the spleen will emerge in turn. Hence [the text] states: "Treats what is ill already."

NOTES

1. Various commentators, including Hua Shou and Yeh Lin, have pointed to the close relationship between the present difficult issue and a

statement found in *Ling-shu* treatise 55, "Ni shun" 逆順. Yet the phrasing of the question in sentence 1 should also remind one of *Su-wen* treatise 2, "Ssu ch'i t'iao-shen ta-lun" 四氣調神大論, with the famous statement: "The sages practice the *tao* in their daily life; the uneducated merely revere it. To live in harmony with yin and yang means life; to oppose [yin and yang] means death. To act in accordance means order; opposition means disturbance. To act contrary to what is in accordance [with yin and yang] means opposition—that is, internal resistance. This is the reason the sages did not treat those who have already fallen ill but rather those who are not yet ill (*ku sheng-jen pu chih i ping chih wei ping* 故聖人不治已病治未病). They did not try to bring order when chaos had already erupted but rather when unrest had not yet appeared." This passage appears to be a general advice to value prevention more highly than curative efforts. The last line of the corresponding passage in *Ling-shu* treatise 55 repeats the *Su-wen* literally, except for a replacement of *sheng-jen* 聖人 ("sages") by *shang-kung* 上工 ("superior practitioner"). Although the Chinese wording *pu chih i ping chih wei ping* is identical, the meaning in the *Ling-shu* is different; it points out that in treating an individual patient, one must focus on those parts of the organism that have not yet been affected by an illness in order to prevent a further transmission of evil influences within the organism. The general preventative effort recommended in the *Su-wen* statement for keeping an individual person from falling ill was narrowed down in the *Ling-shu* to preventative efforts aimed at the protection of healthy functional units in the individual organism when other units have fallen ill already. The *Nan-ching* elucidated the *Ling-shu* statement by providing a concrete example based on the Five Phases paradigm.

2. See also *Ling-shu* treatise 55, "Ni shun."

THE SEVENTY-EIGHTH DIFFICULT ISSUE

七十八難曰(一)針有補瀉何謂也(二)然補瀉之法非必呼吸出內針也(三)然知爲鍼者信其左不知爲鍼者信其右(四)當刺之時必先以左手厭按所鍼榮俞之處彈而努之爪而下之其氣之來如動脈之狀順鍼而刺之(五)得氣因推而內之是謂補(六)動而伸之是謂瀉(七)不得氣乃與男外女內(八)不得氣是謂十死不治也

The seventy-eighth difficult issue: (1) With needles one may fill or drain. What does that mean?

(2) It is like this. The patterns of filling and draining do not imply that one must withdraw or insert the needle [in accordance with the patient's] exhalation and inhalation. (3) Instead, those who know how to apply the needle rely on their left [hand]; those who do not know how to apply the needle rely on their right [hand]. (4) When one is about to prick, one first presses with one's left hand the transportation [hole] where one [intends to] needle the constructive [influences]. The pressure is to be exerted with full vigor through one's fingernail. As soon as the arrival of the influences [felt below one's left hand] resembles the [pulsation of the influences at the usual locations] where the movement [in the] vessels [can be felt below the skin], one inserts the needle. (5) When the influences have accumulated [around the needle], one pushes them toward the interior. That is called "to fill." (6) To move [the needle] and withdraw it [from the section of the constructive influences into the section of the protective influences] is called "to drain." (7) If no influences accumulate [around the needle, one must seek them] in males in the external and in females in the internal [sections of the organism]. (8) If [even then] no influences accumulate [around the needle], that is a so-called [situation in which, of ten such patients,] ten will die without any [successful] treatment being possible.[1]

COMMENTARIES

(2) *Yang:* "Filling" means that one withdraws the needle while [the patient] exhales. "Draining" means that one inserts the needle while [the patient] inhales. Hence [the text] states: "Withdraw or insert the

needle [in accordance with the patient's] exhalation and inhalation."
Hsü Ta-ch'un: The [treatise] "Li ho chen hsieh lun" 離合眞邪論 of the *Su*[*-wen*] states: "When [the patient] inhales, one inserts the needle in order to avoid the influences clashing against [the needle]. One waits until the [patient] exhales and pulls the needle out. With the completion of the exhalation, [the needle must be] withdrawn. A large amount of influences will have left [the body]. Hence that is called 'draining.' If one inserts the needle when the exhalation is completed and lets it remain quiet for a while until influences have arrived, and if one then pulls the needle out at the same time as [the patient] inhales, no influences can leave [the body]—they will remain where they are. One closes the gate [with one's finger] and [thus] causes [the proper] spirit-influences to be retained and a large amount of influences [from elsewhere to] remain [at the location that was pricked]. Hence this is called 'filling.'" That is the pattern of withdrawing or inserting [the needle in accordance with the patient's] exhalation and inhalation. Yüeh-jen thought that the principle [of filling and draining] was not outlined in sufficient comprehensiveness by these [words. Hence he felt it to be] appropriate to write the text that follows.
Liao P'ing: Hsü [Ta-ch'un] commented: "The [treatise] 'Li ho chen hsieh lun' 離合眞邪論 ... [see Hsü's comment above] ... the text that follows" Later people were wrong when they took these words as an indication that Yüeh-jen supplemented what was incomplete in the [*Nei-*]*ching*. That is a great mistake!
(3)–(8) *Yang:* The pattern of inserting a needle is [as follows]. First, one must know the location of the hole. This is then pressed with the left hand. Then one squeezes this location, pressed down as it already is, with one's right hand. The movement [in the] vessel will be felt below the left hand. [The location of the hole] is then pressed with the fingers of the left hand. Next one seeks [the hole] with the needle and pricks it. One waits until the influences react below the needle and then pushes them into the [section of the] constructive [influences]. That is the "filling." When one [feels that] the influences have accumulated [around the needle], one simply revolves [the needle] and then withdraws it. That is [the technique of] "draining." If one lets the needle remain [in the section of the constructive influences] over an extended period of time and waits in vain for the

influences to arrive, one then lets the needle remain in the [section of the] protective influences for a while and waits for influences [to accumulate around the needle] there. If no [influences] accumulate [there] even after an extended period of time, one inserts the needle once again into the [section of the] constructive influences. If at all these three locations[2] the influences do not react to the needle, that means that yin and yang are equally exhausted and cannot be subjected to needling again. Of ten persons [with such symptoms], ten will die. Hence [the text] states: "Ten will die without any [successful] treatment being possible." The protective [influences] are yang; the yang is external. Hence [the text] states: "[Seek them] in males in the external [section]." The constructive [influences] are yin; the yin is internal. Hence [the text] states: "[Seek them] in females in the internal [section]."

Ting Te-yung: "Those who know how to apply the needle rely on their left [hand]" means [the following]. The left hand first presses the location to be pricked. As soon as one perceives with one's hand an arrival of influences resembling the [pulsation of the influences at the usual locations] where the movement [in the] vessels [can be felt], one inserts the needle. That is another [variation of the pattern of] "withdrawal by moving against." The effect is draining. When the influences have passed and one pricks by following them with the needle, that is [identical with the pattern of] "support by following."[3] In males yang influences move in the external [sections of the organism]; in females yin influences move in the internal [sections of the organism. Treating] males, one presses the respective hole [to be pricked] with a light hand; [treating] females, one presses the respective hole with a heavy hand. If after some time has passed no influences have arrived—that is, if no [influences] react to the [pressure exerted by one's] left hand—one must not prick. If one pricks there will be no effect. That indicates that the [flow of the] influences has been cut off. Hence [of ten persons afflicted with such symptoms,] ten will die and no [successful] treatment is possible. Why should one wait for the influences by letting the needle remain [inserted]?

Yü Shu: If one accumulates influences of the protective [section] and pushes them into a depleted section—[that is,] if one opens a hole [between the protective section and the depleted section] and then withdraws the needle—that is called "filling." If one removes in-

fluences from the protective [section] by pulling the needle out—that is,] if one opens a hole [between the protective section and the external environment] and then withdraws the needle—that is called "draining." If one waits for an inhalation to insert the needle and then, at the point of complete exhalation, withdraws the needle, that is called "filling first and draining afterward." If one acts contrary to this, that is called "draining first and filling afterward." The *Hsüan-chu mi-yü* 玄珠密語 speaks about the patterns of filling and draining as follows: "One presses the [location to be pricked] until influences have accumulated [there. Then one] inserts [the needle] into the section of the heaven. As soon as the influences have accumulated [around the needle] in the section of the heaven, one pushes them into the section of the earth. When the influences of heaven and earth interact, one withdraws the needle. That is called 'draining'. If one proceeds the opposite way, that is called 'filling.'" This concept [and the present passage of the *Nan-ching*] contradict each other.

Chang Shih-hsien: Those who are experts in needling press the place to be needled with their left hand to inform themselves of whether the flesh of the patient under their fingers is thick or thin, whether muscles and bones are closely attached to each other, and whether the [location selected as a] hole [for needling] is genuine or false. Only then do they insert the needle with the right hand. They always rely on the pressure exerted by their left hand and do not wait until after they have inserted the needle to realize [whether the flesh is thin or thick, etc.]. Those who do not know how to needle do not [first] apply pressure with their left hand. In a senseless manner they insert the needle and only after the needle has reached the interior do they know whether they have hit the hole or not.

(3) *Liao P'ing:* That is a false statement! Since when does whether someone knows or does not know depend on a distinction between left and right?!

(4) *Hsü Ta-ch'un: T'an* 彈 ("to press down") stands for *chi* 擊 ("to strike"). *Nu* 弩 ("crossbow") stands for *jou* 揉 ("to bend," "to crush," "to rub"). "[By one's] fingernails" means that one sinks one's fingernails into the flesh.

Liao P'ing: The [*Nei-*]*ching* says *chua erh hsia chih* 抓而下之 ("scratch [the respective location] and lower the needle").

(7) *Liao P'ing:* To distinguish [in this context] between males and females is an error within an error.

NOTES

1. This difficult issue modifies the techniques of "filling" and "draining" as outlined in the *Nei-ching*. A comparison of the corresponding passage in *Su-wen* treatise 27, "Li ho chen hsieh lun," with the version given here in the *Nan-ching* shows where the latter disagrees with the former. The *Nei-ching* version has the following wording: "When [the patient] inhales, one inserts the needle in order to avoid the influences clashing against [the needle]. One lets the needle remain quiet for a while to avoid the evil [influences] dispersing. When the patient inhales [again], one revolves the needle until influences have accumulated [around the needle]. One waits until [the patient] exhales [again] and pulls the needle out. With the completion of the exhalation, [the needle must be] withdrawn. A large amount of influences will have left [the body]. Hence that is called 'draining.' The Emperor said: 'If [the influences] are not enough, how does one fill them?' Ch'i Po replied: 'One must first lay one's hand [on the location to be pricked] and seek [the depleted section]. Then one presses it down and disperses [the protective influences]. Then one pushes [one's hand into the flesh] and holds it tight. One squeezes [the respective location] and causes [influences to arrive in] great excitement. Then one scratches [the respective location] and lowers the [needle into the flesh]. Then one lets [the influences] pass [again] and removes the needle by pulling it toward outside through the gate [opened by the needle. Immediately afterward, one closes the hole with one's finger] to keep the spirit [-influences] from leaving. One inserts the needle at the point of complete exhalation and lets it remain quiet for a while until the influences have arrived. That is just as if one were to wait for someone dear to come—one would be unaware of whether it is morning or already evening. When the influences have arrived, one treats them appropriately and keeps them carefully. If, then, one pulls the needle out at the same time as [the patient] inhales, no influences can leave [the body]—they will remain where they are. One closes the gate [opened by the needle with one's finger] and thus causes [the proper] spirit-influences to be retained and a large amount of influences [from elsewhere comes to] remain [at the location that was pricked]. Hence this is called 'filling.'" Obviously, the *Nei-ching* approach to filling and draining is based on the assumption that an artificial hole opened by a needle serves, in addition to mouth and nose, as a further gate where influences may enter or leave the body corresponding to exhalation and inhalation. The *Nan-ching*, with its concept of an internal exchange of influences between the sections of the protective and constructive influences, states, of course, that it is not necessary to link filling and draining to inhalation and exhalation. For the concept of filling and draining through internal exchange, see difficult issues 70, 71, 72, and 76. The passage *t'an erh nu chih chao erh hsia chih*

彈而努之爪而下之 may be a corrupt version of the *Nei-ching* passage quoted above (*t'an erh nu chih chua erh hsia chih* 彈而怒之抓而下之). My rendering of sentence 3 however, follows the alternative assumption that the characters *nu* 怒 ("excitement") and *chua* 抓 ("to scratch") were changed deliberately to *nu* 努 ("vigorous") and *chao* 爪 ("fingernail"). Thus in the *Nan-ching* version *hsia-chih* 下之 should not refer to the insertion of the needle but to the lowering of one's fingers or hand into the flesh.

2. In his almost identical commentary, Chang Shih-hsien speaks of two instead of three locations.

3. See difficult issues 79 and 72.

THE SEVENTY-NINTH DIFFICULT ISSUE

七十九難曰(一)經言迎而奪之安得無虛(二)隨而濟之安得無實(三)虛之與實若得若失實之與虛若有若無何謂也(四)然迎而奪之者瀉其子也(五)隨而濟之者補其母也(六)假令心病瀉手心主兪是謂迎而奪之者也(七)補手心主井是謂隨而濟之者也(八)所謂實之與虛者牢濡之意也(九)氣來牢實者爲得濡虛者爲失故曰若得若失也

The seventy-ninth difficult issue: (1) The scripture states: One withdraws [influences by] moving [the needle] contrary [to the direction of their flow]. How can one avoid creating a depletion [if one follows this advice]? (2) [The scripture states further:] One provides support [to the influences by] following [with the needle the direction of their flow]. How can one avoid creating a repletion [if one heeds this advice]? (3) [The treatments of] depletion and repletion resemble [attempts to achieve] a gain or [to create] a loss. Repletion and depletion resemble having and not having. What does that mean?

(4) It is like this. [If one intends] to withdraw [influences] moving contrary [to the direction of their regular flow, one should] drain the respective child. (5) [If one intends] to provide support [to influences] following [their proper course, one should] fill the respective mother. (6) Take for example an illness in the heart. To drain at the rapids [hole] of the hand-heart-master [conduit] would be called "to withdraw [influences] moving against [the direction of their flow]." (7) To fill at the well [hole] of the hand-heart-master [conduit] would be called "to provide support [to the influences] following [their proper course]." (8) The [concepts of] so-called depletion and repletion convey the meaning of firmness and softness. (9) If the influences arrive firm and replete, that is [comparable to] a "gain"; if they [arrive] soft and depleted, that is [comparable to] a "loss." Hence [the scripture] states: "Resemble a gain or a loss."[1]

COMMENTARIES

(1) *Liao P'ing:* When [the *Nan-ching*] quotes a passage from the [*Nei-*]*ching* in order to pose a question, the following [text] differs in many cases from the [*Nei-*]*ching*. [The questions and answers of the

Nan-ching] were not intended to quote the [*Nei-*]*ching* but to change and contradict its [contents].

(1)–(3) *Hua Shou:* This [passage] is based on the first treatise of the *Ling-shu*. *Te* 得 ("gain") means *ch'iu erh huo* 求而獲 ("to ask for something and get it"). *Shih* 失 ("loss") stands for *tsung* 縱 ("to let go") and for *i* 遺 ("to release"). The second paragraph states: "Repletion and depletion resemble having and not having." That is to say, in case of a repletion influences are present; in case of a depletion, influences are absent. When [the *Nan-ching*] states; "the [treatments of] depletion and repletion resemble a gain or a loss [respectively]," that is to say, filling must lead to significant gains; draining must lead to significant loss.

(3) *Chang Shih-hsien:* For *hsü chih yü shih* 虛之與實, the *Ling-shu* says *wei hsü wei shih* 爲虛爲實. For *shih chih yü hsü* 實之與虛, the *Ling-shu* says *yen shih yü hsü* 言實與虛. The wording here is different from the *Ling-shu* but the meaning is the same.

Liao P'ing: The [concept of] filling and draining through child and mother is a false doctrine of this book which does not appear in the [*Nei-*]*ching*.

(1)–(3) *Hsü Ta-ch'un:* For *ying* 迎 ("to move against") and *sui* 隨 ("to follow"), see difficult issue 72; for the [original] wording of the [quotation from the *Nei-*]*ching*, see the *Ling*[*-shu* treatise] "Chiu chen shih-erh yüan" 九針十二原.

(4) *Hua Shou: Ying* 迎 ("to move against") means to proceed toward what is ahead. *Sui* 隨 ("to follow") means to follow toward what is behind.

(4)–(5) *Hsü Ta-ch'un:* The words "child" and "mother" used here refer to the [sequences of mutual] generation and destruction of the Five Phases as applied to the well and rapids [holes] on a particular conduit. They do not, as in the discussion of difficult issue 75, refer to "child" and "mother" among the five depots. In the text of the [*Nei-*]*ching*, *ying* 迎 ("to move against") and *sui* 隨 ("to follow") refer to the application of a needle contrary to or in accordance with the flow of the influences in the conduits. The withdrawal and the insertion of the needle in accordance with exhalation and inhalation of influences, and also the direction into which the needle is pointed, determine whether one fills or drains. The patterns outlined in both [the *Su-wen* and the *Ling-shu* books of the *Nei-*]*ching* are truly complete. Here, needling at the hole at which the influences arrive is

called "to move against" and "to drain," while needling at the hole from which the influences departed is called "to follow" and "to fill." Hence, where the text of the [*Nei-*]*ching* considers the [needling] contrary to or in accordance with [the flow of the influences] as "moving against" or "following," here [in the present difficult issue, the needling of] the holes in front or behind the basic hole [associated with the illness] is considered as "moving against" and "following." The underlying concepts are certainly very close but the patterns are different in each case.

(6) *Yü Shu:* In case of an illness in the heart, one drains at the rapids [hole] of the hand-heart-master [conduit] because it is a pattern that the heart receives no illness. That which receives an illness is the heart-enclosing network. The hand-heart-master [conduit] is the hand-ceasing-yin [conduit associated with] the heart-enclosing network. The rapids [hole] on the [conduit associated with the heart-] enclosing network is [associated with the] soil. The heart is [associated with] fire. The soil is the child of fire. Therefore, draining this rapids [hole] means draining the child. *Ying* 迎 ("to move against") means *ch'ü ch'i* 取氣 ("to remove influences"). *To* 奪 ("to withdraw") means *hsieh ch'i* 瀉氣 ("to drain influences").

(7) *Yü Shu:* The heart is fire; the well [hole] is wood. When, in the present case, one fills the well of the [hand-]heart-master, that means that one fills the mother. Wood is the mother of fire. *Sui* 隨 ("to follow") means "to remove influences from the [section of the] protective [influences]." *Chi* 濟 ("to provide support") means "to fill a conduit that does not have enough [influences]".

(8) *Yü Shu:* "Firmness" and "softness" refer to depletion and repletion.

(1)–(9) *Ting Te-yung:* If [one of] the five depots is depleted, fill its mother. That is [what is] meant by "providing support [to influences] following [their proper course]." In case of repletion, drain the respective child. That is [what is] meant by "withdrawing [influences] moving against [their proper course]." Thus, if one wishes to perform a filling or a draining, one must first diagnose the vessels of the five depots. If the influences at the hole to be pricked arrive firmly and replete, one can drain them. If they come depleted and softly, one can fill them. If someone takes a needle and does not know about firmness and softness, [how could he perform a treatment resulting in] gain or loss?

(8)–(9) *Hsü Ta-ch'un:* The [treatise] "Hsiao chen chieh" 小針解 of the *Ling*[*-shu*] states: "It is said: 'Repletion and depletion resemble having and not having.' That is to say, in case of repletion, influences are present; in case of depletion, influences are absent. [It is said further: 'The treatments of] depletion and repletion resemble a gain or a loss [respectively].' That is to say, filling must lead to significant gains; draining must lead to extreme loss." The sentence with [the words] *yu* 有 ("to have") and *wu* 無 ("not to have") refers, first of all, to the [presence or absence of] influences. The sentence with [the words] *te* 得 ("gain") and *shih* 失 ("loss") refers to the application of needles. [The presence or absence of influences and the application of needles] are, in fact, two different concepts. Here [in the *Nan-ching*,] the text of the [*Nei-*]*ching* is quoted and explained but the text of the [*Nei-*]*ching* has been altered. The words are reiterated but their meaning is difficult to comprehend. That is the reason why they have never been well interpreted.

Notes

1. This difficult issue provides another example of a reinterpretation of terms quoted from the *Nei-ching*. Three different concepts are combined here. First, there is the concept, outlined in difficult issue 50, that a child who sends its influences backward in the sequence of mutual generation causes a repletion in its mother, while a mother who sends evil influences to her child is responsible for the latter's depletion. Hence one must drain the child in case of a repletion so that it can no longer send a repletion evil to its mother; in case of a depletion evil, one fills the mother with proper influences so that she will no longer have to transmit evil influences to her child. Second, the concepts of "moving against" and "following" continue the point elaborated in difficult issue 72. The Chinese phrases *ying erh to chih* 迎而奪之 and *sui erh chi chih* 隨而濟之 are identical here in sentences 1 and 2 (quoting the *Nei-ching*) and in sentences 4 and 5, where they offer the understanding of the *Nan-ching*. But the meanings are different, so they must be rendered differently into English. As in difficult issue 72, the *Nei-ching* concepts of *ying* 迎 ("to move against") and of *sui* 隨 ("to follow") refer to the mechanics of inserting the needle. In contrast, the *Nan-ching* concepts of *ying* and *sui* refer to the movement of the influences arriving at a certain hole, either "moving against their proper course" or "following their proper course." If, for instance, influences move contrary to their proper course in the sequence of mutual generation of the Five Phases, they are responsible for a repletion. A

depletion is caused by a mother in her child—that is, by influences following their proper course. However, if we follow difficult issue 69, the illness in the heart described in the present issue appears to be a case in which the respective conduit has fallen ill by itself, because the *Nan-ching* suggests (in difficult issue 69) that such illnesses be treated on the respective conduit itself. This, then, is the third concept to be taken into account here. The level of theoretical abstraction is noteworthy because the mother–child concept—which was introduced to explain (in an abstract manner) the origins of repletion and depletion—is employed here to guide the selection of holes (through their association with the Five Phases) on a single conduit (that has fallen ill by itself) in order to treat its repletion or depletion. For comparison, I add here the original version of the *Nei-ching* passage (*Ling-shu* treatise 1) quoted in sentences 1 through 3: "The general [principles of] needling [are as follows]. In case of a depletion, one must replenish the [depleted section]; in case of a repletion, one must drain the [replete section]; in case something remains [in the organism] for too long, one must eliminate it; in case evil [influences] gain dominance, one must clear them out. The *Ta-yao* 大要 says: 'Through slow [insertion] and quick [withdrawal of the needle] one achieves repletion; through quick [insertion] and slow [withdrawal of the needle] one achieves depletion.' That is to say, depletion and repletion resemble having and not having. One must investigate what are secondary [symptoms] and what were the original [causes of an illness], and whether [the proper influences] are still present or whether they have been lost already. The treatment of a depletion resembles [attempts to achieve] a gain; the treatment of a repletion resembles [attempts to create] a loss." (*Ta-yao* is the title of an unknown text quoted by the *Nei-ching* several times).

THE EIGHTIETH DIFFICULT ISSUE

八十難曰(一)經言有見如入有見如出者何謂也(二)然所謂有見如入者謂左手見氣來至乃內鍼(三)鍼入見氣盡乃出針是謂有見如入有見如出也

The eightieth difficult issue: (1) The scripture states: When it is apparent, then insert; when it is apparent, then withdraw. What does that mean?

(2) It is like this. The statement "when it is apparent, then insert" means that as soon as one [notices] with one's left hand that the influences appear, one inserts the needle. (3) When the needle is inserted and when it is apparent that the influences have left completely, then one withdraws the needle. That is [what is] meant by "when it is apparent, then insert; when it is apparent, then withdraw."[1]

COMMENTARIES

(1) *Hsü Ta-ch'un:* The text of the [*Nei-*]*ching* contains no [corresponding passage] that could be analysed [in comparison with] these two sentences.
Liao P'ing: The present difficult issue [outlines] the pattern that one must wait for the influences [to come if one intends] to apply needling or cauterization. Why would [the *Nan-ching*] employ [in this context] terms like "coming," "leaving," "arrival," and "stopping" that were used earlier [in this book in the context of] investigating the vessels at the inch-opening?
(1)–(3) *Ting Te-yung:* If one wishes to prick a person, one first waits with one's left hand for the influences in the respective hole. As soon as the influences arrive, one inserts the needle. One waits until the influences have [passed the hole] completely and withdraws the needle again. The hole [pricked here] is not [a child or mother hole] at which one drains or fills [in cases of influences] moving against or following [their proper course]. The present pattern is to be applied [in situations] which are—[as the *Nan-ching* has] stated [earlier][2]—neither a depletion nor a repletion but [cases where an illness] is to be removed from the respective conduit itself.

(2) *Hua Shou:* Below the statement *yu hsien ju ju* 有見如入 ("when it is apparent, then insert"), the four characters *yu hsien ju ch'u* 有見如出 ("when it is apparent, then withdraw") must be missing. *Ju* 如 should be read here like *erh* 而 ("then"). Meng-tzu wrote: "Watch the road as if (*erh* 而) you had never seen it before." Here the word *erh* is to be read like *ju*. The two were used with identical [meanings].

(1)–(3) *Chang Shih-hsien:* Skilfull needling requires that the application[3] [of the needle] follows the [movement of the] influences. Whenever one wishes to insert the needle one must first press with one's left hand the location to be needled. Then one must squeeze it with the fingernail [of one's right hand] until it swells. In this way, one causes influences to arrive at the place to be needled, [and the feeling one has below one's fingers] is the same as [that at one of the usual locations where] the movement [in the] vessels [can be perceived]. Then one begins to insert the needle. One waits until the influences have [left again] entirely and withdraws the needle afterward. [The statement] "until the influences have [left again] entirely" corresponds to the point made in the *Ling-shu* that [it is harmful] to replenish if one has already filled and to deplete if one has already drained.[4] The character *ju* stands for *erh*.

(3) *Hsü Ta-ch'un: Ch'i chin* 氣盡 ("the influences have left completely") means that the influences have come and then have dispersed again.

(1)–(3) *Yeh Lin:* This [paragraph] states that for withdrawing or inserting the needle one must observe whether the influences have already arrived and whether they have already left. Only then may one withdraw or insert [the needle].

(2) *Liao P'ing:* When the influences arrive, one cannot withdraw the needle; when the influences have left, one must quickly withdraw the needle and should not let it remain [in the hole].

Notes

1. In Katō Bankei's edition, the text of the present difficult issue is combined with that of the seventy-fourth issue to form difficult issue 78.

2. See difficult issue 69.

3. The text has *san* 散 ("to disperse"), but the legend to the graph added to the text in Chang Shih-hsien's edition has *shih* 施 ("to apply").

4. See difficult issue 81.

THE EIGHTY-FIRST DIFFICULT ISSUE

八十一難曰(一)經言無實實虛虛損不足而益有餘(二)是寸口脈耶(三)將病自有虛實耶(四)其損益奈何(五)然是病非謂寸口脈也(六)謂病自有虛實也(七)假令肝實而肺虛肝者木也肺者金也金木當更相平當知金平木(八)假令肺實而肝虛微少氣用鍼不瀉其肝而反重實其肺故曰實實虛虛損不足而益有餘(九)此者中工之要害也

The eighty-first difficult issue: (1) The scripture states: Do not replenish a repletion or deplete a depletion—[that is, do not] weaken what is insufficient [already, and do not] add to any existing surfeit. (2) Does that concern [a misinterpretation of the movement that is felt at] the inch-opening [section of the] vessels? (3) Or [does that refer to] illnesses resulting from [an incorrect treatment of] depletions and repletions? (4) "To weaken" and "to add," what does that mean?

(5) It is like this. [The statement quoted] refers to illnesses [resulting from malpractice]; it does not refer to [a misinterpretation of the movement that is felt at] the inch-opening [section of the] vessels. (6) The illnesses referred to are those resulting from [an incorrect treatment of cases of] depletion or repletion. (7) Take for example a repletion in the liver and a depletion in the lung. The liver is [associated with] wood; the lung is [associated with] metal. Metal and wood should level each other, and one should know how to level the [repletion in the liver, which is associated with the] wood, by [employing the functions of the lung, which is associated with the] metal. (8) Take, as another example, a repletion in the lung and a depletion in the liver. [The latter has] very few influences. [If, in this case,] one employs the needle not to fill the liver but to even further increase the repletion of the lung, one could, consequently, speak of a "replenishing of a repletion" and of a "depleting a depletion," or of a "weakening of what is [already] insufficient" and of an "adding to an existing surfeit." (9) Mediocre practitioners committing such [mistakes] cause serious damage.[1]

COMMENTARIES

(1) *Hsü Ta-ch'un:* That is to say, one fills in case of a repletion where one should drain, or one drains in case of a depletion where one should

fill—that is, one weakens what is already insufficient, or one adds to an existing surfeit. All of these [approaches] represent malpractice. For the [corresponding] text in the [*Nei-*]*ching*, see the *Ling*[*-shu*] treatise "Chiu chen shih-erh yüan 九針十二原."

Liao P'ing: The text of the [*Nei-*]*ching* was originally very clear. As soon as it was incorporated into the present book, it became confusing and misleading.

(2)–(3) *Hsü Ta-ch'un:* That is to say, [the person] posing these questions did not know whether "depletion" and "repletion" refer, in this context, to the [movement in the] vessels or to illnesses.

(2) *Liao P'ing:* This entire book was written with the single purpose of developing this one sentence. Hence the inch-opening is the most important [concept] from the beginning to the end [of the *Nan-ching*].

(2)–(3) *Liao P'ing:* The meaning of these two sentences is incomprehensible.

(5) *Hua Shou:* The two characters *shih ping* 是病 ("refers to illnesses") are a mistake; they have been added [by people in later times. In a situation where] the liver is replete while the lung is depleted, the metal should level the wood. That [pattern] parallels what was said in the discussion of the seventy-fifth difficult issue. If the lung has a repletion while the liver is depleted, one must curb the metal and support the wood. If, however, by applying the needles one does not fill the liver but, on the contrary, adds further repletion to the lung, that is "replenishing of a repletion and depleting of a depletion." This kind of weakening of what is [already] insufficient and this kind of adding to an existing surfeit will inevitably kill the patient. *Chung-kung* 中工 ("mediocre practitioner") refers to *chung-ch'ang chih kung* 中常之工 ("ordinary practitioner"); one could also say *ts'u-kung* ("unskilled practitioner").

(7) *Hsü Ta-ch'un:* For details, see difficult issue 75.

Liao P'ing: The *Nei-ching* says the same thing in different words. It was not necessary to tie these [ideas] to the Five Phases.

(9) *Ting Te-yung: Chung* 中 ("mediocre") stands for *shang* 傷 ("to injure"). That is to say, a practitioner with inadequate training does not know about hardness and softness of the five depots.[2] His application of needles or drugs is marked by mistakes. Therefore he contributes to even greater damage.

Yang: A superior practitioner treats what is not yet ill; he knows the sources of depletion and repletion. Hence, when he fills or drains, he applies what is appropriate. The mediocre practitioner has not yet

penetrated to the foundations of the transmission of illnesses. When he treats he will add even further damage.

Hsü Ta-ch'un: "Damage" means not only that he is unable to cure these illnesses but also that he, contrary [to what is expected from him], causes damage to the people [treated by him].

(5) *Liao P'ing:* This sentence too is incomprehensible. How can illnesses be compared with the inch-opening?

NOTES

1. Various authors have combined this difficult issue with the text of issue 12 to form one paragraph. Huang Wei-san explained this as follows: "The former paragraph [i.e., difficult issue 12] discusses [a situation] where the physician does not understand whether the appearance of the [movement in the] vessels indicates a depletion or a repletion. [Hence] he commits mistakes when he applies the methods of filling or draining. The latter paragraph [i.e., difficult issue 81] discusses [a situation] where the physician does not investigate whether an illness manifests itself as a depletion or as a repletion. [Hence] he commits mistakes when he applies the methods of filling or draining. As a result, he will cause minor afflictions to turn serious and serious afflictions to end in death." (See Huang Wei-san, 1969, 122.) The passage *sun pu tsu erh i yu yü* 損不足而益有餘 in sentence 1 is quoted from *Ling-shu* treatise 1 "Chiu chen shih-erh yüan."

2. See difficult issue 10.

Appendixes

Appendix A
Survey of Commentated *Nan-ching* Editions by Chinese Authors from the Third through Twentieth Century

Title	Alternative title(s)	Author(s)/editor(s)	Date of compilation/ publication	Number of *chüan*	Text lost (0) or extant (+)
Huang-ti chung nan-ching 黃帝衆難經	Nan-ching chu-chieh 難經注解	Lü Kuang(-wang) 呂廣望 Lü Po-wang 呂博望	3d century	1 (2)	+
	Chu chung nan ching 註衆難經				
Nan-ching chu-shih 難經注釋	Chi-chu nan-ching 集註難經 Nan-ching chu-chieh 難經注解 Huang-ti pa-shih-i nan-ching chu 黃帝八十一難經註 Huang-ti pa-shih-i nan-ching 黃帝八十一難經	Yang Hsüan-ts'ao 楊玄操	7th/8th century	13 (5, 1)	+

Title	Alternative title(s)	Author(s)/editor(s)	Date of compilation/ publication	Number of *chüan*	Text lost (0) or extant (+)
Pa-shih-i nan yin i 八十一難音義		Yang Hsüan-ts'ao 楊玄操	7th/8th century	?	0
T'ien-sheng chiao-ting Nan-ching 天聖校定難經		Chao Tsung-ch'üeh 晁宗慤 Wang Chü-cheng 王擧正 Wang Wei-i (?) 王惟一	1026–1031	?	0
Nan-ching pu-chu 難經補注	Pu-chu nan-ching 補注難經	Ting Te-yung 丁德用	1062	2 (5)	+
Nan-ching chu 難經注	Yü Shu chu nan-ching 虞庶注難經	Yü Shu 虞庶	1067	5	+
Chu-chieh nan-ching 註解難經		Yang K'ang-hou 楊康侯	1098	?	+
(Nan-ching) yin shih 難經音釋		Shih Yu-liang 石友諒	Sung	?	+
Nan-ching pien-cheng shih-i 難經辨正釋疑	Pien Ch'io pa-shih-i nan-ching pien-cheng t'iao-li 扁鵲八十一難經辨正條例	Chou Yü-ch'üan 周與權	Sung	1	+
Liu-shih nan-ching chieh 劉氏難經解		Liu 劉	Sung	?	0
Nan-ching shu 難經疏		Kao Ch'eng-te 高承德	Sung	?	0

Nan-ching shu 難經疏		Hou Tzu-jan 侯自然	Sung	13	0
Nan-ching shu 難經疏		??	Sung	1	+
Nan-ching shu-i 難經疏義		Wang Tsung-cheng 王宗正	12th century	2	0
Nan-ching chieh-i 難經解義	Nan-ching pien 難經辨 Nan-ching chieh 難經解	P'ang An-shih 龐安時	11th century	1	0
Chi-chu nan-ching 集註難經		Chi T'ien-hsi 紀天錫	12th century	3 (5)	+
Yao-chu nan-ching 藥註難經	Chang Chieh-ku chu nan-ching 張潔古註難經	Chang Yüan-su 張元素	12th century	?	0
Wang Han-lin chi-chu Huang-ti pa-shih-i nan-ching 王翰林集註黃帝八十一難經	Chi-chu pa-shih-i nan-ching 集註八十一難經 Nan-ching chi-chu 難經集註	Li Yüan-li 李元立	12th/13th century	13 (5)	+
Huang-ti pa-shih-i nan-ching tsuan-t'u chü-chieh 黃帝八十一難經纂圖句解	Nan-ching chü-chieh 難經句解 T'u-chu nan-ching 圖註難經 Nan-ching t'u-chieh 難經圖解	Li Chiung 李駉	1269	1 (4, 7, 8)	+

Title	Alternative title(s)	Author(s)/editor(s)	Date of compilation/ publication	Number of *chüan*	Text lost (0) or extant (+)
Nan-ching chu 難經註		Feng Chieh 馮玠	Sung	?	0
Huang-ti pa-shih-i nan-ching chu-shih 黃帝八十一難經注釋		Sung T'ing-ch'en 宋庭臣	Sung	1	0
Nan-ching chu 難經注		Hsieh Fu-ku 謝復古	Sung	?	0
Nan-ching pen-i 難經本義	Pien Ch'io nan-ching 扁鵲難經	Hua Shou 滑壽	1361	2	+
Nan-ching pien-i 難經辨疑		Ch'en Jui-sun 陳瑞孫 Ch'en Chai-chih 陳宅之	Yüan	?	0
Nan-ching pen-chih 難經本旨		Yüan K'un-hou 袁坤厚	Yüan	?	0
Nan-ching shuo 難經說		Hsieh Chin-sun 謝縉孫	14th century	?	+
Pa-shih-i nan-ching ching-lo-chieh 八十一難經經絡解		Hsiung Tsung-li 熊宗立	ca. 1446	?	+
Wu-t'ing-tzu su-chieh pa-shih-i nan-ching 勿聽子俗解八十一難經		Hsiung Tsung-li 熊宗立	1446	6	+

T'u-chu pa-shih-i nan-ching 圖註八十一難經	T'u-chu pa-shih-i nan-ching pien-chen 圖註八十一難經辨眞	Chang Shih-hsien 張世賢	1510	8 (4)	+
Ch'ieh Wang-shih mi-ch'uan t'u-chu pa-shih-i nan-ching p'ing-lin chieh-ching t'ung-tsung 鍥王氏秘傳圖註八十一難經評林捷徑統宗	T'u-chu pa-shih-i nan-ching p'ing-lin chieh-ching t'ung-tsung 圖註八十一難經評林捷徑統宗	Wang Wen-chieh 王文潔	ca. 1510	6	+
Pa-shih-i nan-ching t'u-chieh 八十一難經圖解		Nieh Shang-heng 聶尙恒	ca. 1612	2	+
Nan-ching fu-shuo 難經附說		Lü Fu 呂復	Ming	?	0
Na-ching cheng-i 難經正義		Ma Shih 馬蒔	Ming	?	?
Nan-ching chien-shih 難經箋釋		Huang Yüan 黃淵	Ming	?	?
Nan-ching k'ao-wu 難經考誤		Yao Chün 姚濬	Ming	?	?
Nan-ching pu-chu 難經補註		Hsü Shu 徐述	Ming	?	?
Nan-ching chih-chieh 難經直解		Mo Hsi 莫熙	1669	2	+
Pien Ch'io nan-ching 扁鵲難經		?? ??	1723	2	+
Nan-ching ching-shih 難經經釋		Hsü Ta-ch'un 徐大椿	1727	2	+

Title	Alternative title(s)	Author(s)/editor(s)	Date of compilation/ publication	Number of *chüan*	Text lost (0) or extant (+)
Nan-ching pen-i che-chu 難經本義摘註		K'uo Ta-ming 享大銘	1734	2	+
Ku-pen nan-ching ch'an-chu 古本難經闡注		Ting Chin 丁錦	1736	2	+
Yüeh-jen nan-ching chen-pen shuo-yüeh 越人難經眞本說約		Shen Te-tsu 沈德祖	1739	2	+
Nan-ching hsüan-chieh 難經懸解		Huang Yüan-yu 黃元御	1756	2	+
Pien Ch'io mai-shu nan-ching 扁鵲脈書難經		Hsiung Ch'ing-hu 熊慶笏	1817	6	+
Nan-ching chieh 難經解。		Tsou Han-huang 鄒漢璜	1840	?	+
Nan-ching che-ch'ao 難經摘抄		Wang T'ing-chün 王廷俊	1867	?	+
Nan-ching hsi-chieh 難經晰解		Yüan Ch'ung-i 袁崇毅	ca. 1875	2	+
Na-ching ch'i-meng 難經啓蒙		Kung Nai-chiang 龔廼疆	Ch'ing	2	+
Nan-ching cheng-i 難經正義		Yeh Lin 葉霖	1895	6	+

Nan-ching pi-chi 難經筆記	Jen Hsi-keng 任錫庚	ca. 1910	2	+
Chu nan-ching 註難經	Tai Chen 戴震	Ch'ing	?	?
Ch'un-ch'iu pen nan-ching shu 春秋本難經疏	T'ang Kan-ch'ing 唐干頃	Ch'ing	?	?
Nei Nan yao yü 內難要語	T'ang Ping-chün 唐秉鈞	Ch'ing	?	?
Nan-ching ching-shih pu-cheng 難經經釋補証	Liao P'ing 廖平	1913	1	+
Nan-ching pien-cheng 難經編正	Ssu Shu-p'ing 司樹屏	1919	1	+
Nan-ching hui-chu chien-cheng 難經滙註箋正	Chang Shou-i 張壽頤	1923	4	+
Nan-ching chang-chü 難經章句	Sun Ting-i 孫鼎宜	1932	3 + 1	+
Nan-ching chi-i 難經集義	Wu Pao-shen 吳保神	1934	1	+
Nan-ching chu-lun 難經註論	Wu Ch'in-ch'ai 吳琴儕	1935	1	+
Nan-ching tu-pen 難經讀本	Wang I-jen 王一仁	1936	1	+
Nan-ching 難經	Ts'ai Lu-hsien 蔡陸仙	1936	2	+

Title	Alternative title(s)	Author(s)/editor(s)	Date of compilation/ publication	Number of *chüan*	Text lost (0) or extant (+)
Nan-ching ts'ung-k'ao 難經叢考		Chang Chi 張驥	1938	1	+
Nan-ching mi-chieh chiang-i 難經秘解講義		Meng Shih-ch'en 孟世忱	ca. 1948	1	+
Nan-ching hui-t'ung 難經會通		Huang Wei-han 黃維翰	1948	1	+
Nan-ching i-shih 難經譯釋		Nan-ching chung-i hsüeh-yüan 南京中醫學院	1962	6	+
Nan-ching chih-yao 難經知要		Huang Wei-san 黃維三	1967	6	+
Nan-ching chin-shih 難經今釋		T'ang Hsiang-ch'ing 唐湘清	1968	6	+
Nei Nan ching hsüan-shih 內難經選釋		Yen Hung-ch'en 閻洪臣 Kao Kuang-chen 高光振	1979	6	+
Nan-ching pen-i 難經本義		Ch'en San-pao 陳三寶	1979	6	+
Nan-ching pen-i chieh-shuo 難經本義解說		Yang Kuo-fan 楊國藩	1981	6	+

Nan-ching pen-i 難經本義		Chang Kao-ming 張高銘	1982	1	+
Nan-ching pen-i 難經本義		Li Yü-te 李育德	1983	2	+
Nan-ching pen-i hsin-pien hsin-i 難經本義新編新譯		Huang San-yüan 黃三元	1983	2	+
Nan-ching editions of unclear date					
Nan-ching kuang-shuo 難經廣說		Wu San-chung 五三重	?	1	+
Nan-ching pien-shih 難經辨釋		??	?	?	?
Nan-ching chung-hsüan 難經重玄		Wang Shao-ch'ing 王少卿	?	?	0
Ch'in Yüeh-jen nan-ching chien-chin 秦越人難經剪錦		Shih Lin 施麟	?	?	+
Nan-ching chih-chieh 難經直解		Chang Ching-kao 張景皐	?	?	?

Appendix B
Chinese Twentieth-Century Essays on the *Nan-ching*

Ch'in Po-wei 秦伯未
"*Nan-ching* chih yen-chiu" 難經之研究
Chung-kuo i-hsüeh-yüan yüan-k'an 6 (1928) 中國醫學院院刊

Yang Yeh-ho 楊野鶴
"*Nan-ching* yin *Nei-ching* wen yu *Nei-ching* suo pu tsai k'ao" 難經引內經文有內經所不載考
I-lin i-ngo 9 (1931) 醫林一謔

Wei Yüan 衛原
"*Nan-ching* chih chen wei" 難經之眞僞
Chung-i hsin sheng-ming 10 (1935) 中醫新生命

Wei Chü-hsien 衛聚賢
"Pien Ch'io ti i-shu lai tzu Yin-tu" 扁鵲的醫術來自印度
Hsin chung-i k'an 5 (1939) 新中醫刊

Lu Chüeh-fei 盧覺非
"Pien Ch'io i-shu lai tzu Yin-tu chih-i" 扁鵲醫術來自印度質疑
Hua-hsi i-yao tsa-chih 8 (1947) 華西醫藥雜誌

I Ssu-ch'iu 易斯秋
"*Nan-ching* chang chü yü i" 難經章句語譯
Hsin chung-i-yao 7/8/11/12 (1956) 親中醫藥

Tsung Fen 宗分
"Pien Ch'io yü *Nan-ching*" 扁鵲與難經
Chien-k'ang pao 12 (1957) 健康報

Fan Hsing-chun 范行淮
"*Huang-ti chung nan ching chu, Yü-kuei chen-ching* tso che Lü Kuang ti nien-tai wen-t'i" 黃帝衆難經注玉匱鍼經作者呂廣的年代問題
Shanghai chung-i-yao tsa-chih 10 (1957):32–35 上海中醫藥雜誌

Ho Ai-hua 何愛華
"Wo tui *Nan-ching* chu-tso nien-tai wen-t'i ti shang-chio" 我對難經著作年代問題的商榷

Shanghai chung-i-yao tsa-chih 4 (1958): 41–42 上海中醫藥雜誌

Chao Shan-shan 趙善山
"Tui *Nan-ching* mu shih chin hsü pu huo pu shui fa wen-t'i ti t'an-t'ao" 對難經木實金虛補火補水法問題的探討
Kuang-tung chung-i 2 (1960) 廣東中醫

Ho Ai-hua 何愛華
"Kuan-yü *Nan-ching* ti chi-ko wen-t'i" 關於難經的幾個問題
Jen-min pao-chien 2 (1960): 67–170 人民保健

Ho Ai-hua 何愛華
"Kuan-yü *Nan-ching* ti pien-tz'u wen-t'i" 關於難經的篇次問題
Ha-erh-pin chung-i 8 (1965): 41–43 哈爾濱中醫.

Hsiao Kung 肖珙
"*Nei-ching*, *Nan-ching* chung shih-erh ching mai yü shih-i ching mai hsüeh-shuo ti ping ts'un" 內經難經中十二經脉與十一經脉學說並存
Shan-tung chung-i hsüeh-yüan hsüeh-pao 3 (1980) 山東中醫學院學報

Shih Ping-sheng 史冰生
"*Nan-ching* ssu fang tsang ch'i hsü shih pu hsieh fa ch'u t'an" 難經四方臟器虛實補瀉法初探
Che-chiang chung-i tsa-chih 9 (1980) 浙江中醫雜誌

Kao Ho-sheng 高和聲
"*Nan-ching* ˆch'i hsing ch'uan hsiˆ chü k'ao" 難經蚑行喘息句考
Che-chiang chung-i hsüeh-yüan hsüeh-pao 4 (1981) 浙江中醫學院學報

Chiang Wen-chao 蔣文照
"*Nan-ching* hsüan shih" 難經選釋
Che-chiang chung-i hsüeh-yüan hsüeh-pao 4 (1981) 浙江中醫學院學報

Sung Chih-hsing 宋知行
"*Nan-ching* ˆsheng ch'i chih yüanˆ t'an yüan ch'i yü ch'i ching kuan-hsi" 難經生氣之原談元氣與奇經關係
Che-chiang chung-i hsüeh-yüan hsüeh-pao 4 (1981) 浙江中醫學院學報

Feng Ho-ming et al. 馮鶴鳴
"*Nan-ching* hsüan shih" 難經選釋
Che-chiang chung-i hsüeh-yüan hsüeh-pao 6 (1981) 浙江中醫學院學報

Yeh Te-ming 葉德銘
"*Nan-ching* hsüan shih" 難經選釋
Che-chiang chung-i hsüeh-yüan hsüeh-pao 6 (1981) 浙江中醫學院學報

Fang Yao-chung 方藥中
"Lüeh-t'an tui *Nan-ching* yin yang mai ti li-chieh ho yün-yung" 略談對難經陰陽脉的理解和運用
Che-chiang chung-i tsa-chih 16 (1981): 488 浙江中醫雜誌

Sun Jun-chai et al. 孫潤齋
"Pien Ch'io yü *Nan-ching* (Ch'ung-tu *Nan-ching* yu kan)" 扁鵲與難經 (重讀難經有感)
Hsing-t'ai chung-i ching-yen hsüan pien 1 (1982) 邢台中醫經驗選編

Ch'eng Hung-ju 程鴻儒
"Man-t'an Ch'in Yüeh-jen yü *Nan-ching*" 漫談秦越人與難經
Chung-hua i-shih tsa-chih 12 (1982): 147–149 中華醫史雜誌

Chiang Ch'un-hua 姜春華
"Lüeh lun *Nan-ching*" 略論難經
Hsin chung-i 12 (1982) 新中醫
Liu Kuan-chün 劉冠軍
"Lüeh lun *Nan-ching* tui chen chiu hsüeh ti kung-hsien" 略論難經對針灸學的貢獻
Chung-i tsa-chih 4 (1983)中醫雜誌
Liu Kuan-chün 劉冠軍
"*Nan-ching* wu shu tz'u" 難經五輸刺
Hsing-lin chung-i-yao 3 (1984) 杏林中醫藥
N.N.
"*Nan-ching*, *Nan-ching pen-i*, *Lei-ching* chieh shao" 《難經》《難經本義》《類經》介紹
Chung-i tsa-chih 6 (1984)中醫雜誌
N.N.
"*Nan-ching* wu chi ping chi ch'ien t'an" 難經五積病機淺探
Hei-lung-chiang i-yao 3 (1984) 黑龍江醫藥
N.N.
"*Nei*, *Nan* shih-t'i ta-an" 《內》《難》試題答案
Chiang-su chung-i 3 (1984) 江蘇中醫

Appendix C
Commentated *Nan-ching* Editions by Japanese Authors in the Takeda and Fujikawa Libraries, as well as Lost Titles of Past Centuries

Title	Author	Date of manuscript	Date of publication	Text lost (0) or extant (+)
1. Dated manuscripts and publications				
Nan-gyō-un-an-shō 難經雲庵抄	Sō Ippaku (Un'an) 僧一柏　雲庵	1559		+
Nan-gyō-hō-an-shō 難經篷庵抄	Sō Dōki 僧道器	1560		+
Nan-gyō-hon-gi-shō 難經本義抄	Jutokuan Gen'yū 壽德庵玄由		1629	+
Nan-gyō-shō-kei 難經捷徑	Jutokuan Gen'yū 壽德庵玄由		1637	+
Nan-gyō-hon-gi-seki-i (alt. title: Nan-gyō-seki-i 難經本義摭遺　難經摭遺	Teichikusō Gensetsu 貞竹叟玄節		1659	+

Title	Author	Date of manuscript	Date of publication	Text lost (0) or extant (+)
Nan-gyō-chū-so 難經註疏	Nagoya Gen'i 名古屋玄医		1684	+
Nan-gyō-hon-gi-shō (alt. title: Nan-gyō-hon-gi-tai-shō) 難經本義鈔　難經本義大鈔	Morimoto Genkan 森本玄閑		1695	+
Nan-gyō-hon-gi-gen-kai 難經本義諺解	Okamoto Ichiku 岡本爲竹		1706	+
Nan-gyō-waku-mon 難經或問	Furubayashi Kengi 古林見宜	1711	1715	+
Nan-gyō-shichi-jū-go-na-no-kai 難經七十五難之解	Kazuki Gozan 香月牛山	1712		+
Nan-gyō-hon-gi-bi-kō 難經本義備考	Kazuki Gozan 香月牛山	1714		+
Nan-gyō-kei-setsu-ki 難經螢雪解	Keikosai Ikkoho 鷄口齋一壺父	1719		+
Nan-gyō-mon-ku 難經文句	Katō Hiroaki 加藤啟明	1735		0
Nan-gyō-ku-mon-ku-den-shō 難經口問口伝鈔	Nanri-sensei 南里先生	1738		+
Nan-gyō-tatsu-gen 難經達言	Takamiya Tei 高宮貞		1749	+
Nan-gyō-tetsu-kagami 難經鐵鑑	Hirooka Sosen 廣岡蘇仙		1750	+
Nan-gyō-chi-shin-ron 難經知新論	Aoki Zen'an 青木善庵	1761		0

Nan-gyō-hi 難經秘		1762		+
Nan-gyō-hatsu-bi-shō-gen 難經發微小言	Banri 万里	1766		+
Nan-gyō-ko-gi 難經古義	Katō Bankei 加藤萬卿		1773	+
Nan-gyō-hak-ki 難經發揮	Sugai Kuratsune 菅井倉常		1778	+
Nan-gyō 難經	Matsui Zaian 松井材庵		1781	+
Nan-gyō-so-shō 難經疏證	Tamba Genkan 丹波元胤 (alias Taki Mototane 多紀元胤)		1819	+
Nan-gyō-ki-bun 難經記聞	Tachibana Koshō 橘虎口肅	1827		+
Nan-gyo-in-go-zu-kai 難經韵語圖解	Okada Seian 岡田靜安		1834	+
Nan-gyō-mon-ji-kō 難經文字攷	Itō Kaoru 伊藤馨	1857		+
Nan-gyō-wa-yaku 難經和譯	Kishihara Kōtaro 岸原鴻太郎		1939	+
2. Undated manuscripts and prints				
Nan-gyō-kai-dai 難經解題	Taki Motohiro 多紀元簡			+

Title	Author	Date of manuscript	Date of publication	Text lost (0) or extant (+)
Nan-gyō-chū-kai 難經注解				+
Nan-gyō-kai-i 難經開委	Izumo Hirosada 出雲広貞			0
Nan-gyō-shō-kai 難經小解				+
Nan-gyō-gen-kō 難經原好	Kanda Gensen 神田玄仙			0
Nan-gyō-kō 難經考	Yūi-sensei 由頤先生			+
Nan-gyō-katsu-gi-ho-sei 難經滑義補正	Sugimoto Ryō 杉本亮			+
Nan-gyō-kan-ki-sei-gi 難經管窺精義				+
Nan-gyō-gai-den 難經外伝	Ebi Koreyoshi 蝦惟義			0
Nan-gyō-ben-chū 難經辨注	Miura Ranhan 三浦蘭阪			0
Nan-gyō-hon-gi-shu-sho 難經本義首書	Nagoya Gen'i 名古屋玄医			0
Nan-gyō-shin-chū 難經新註	Tezuka Gentsū 手塚玄通			0
Nan-gyō-hon-gi-zu-kai 難經本義図解				+
Nan-gyō-zu-setsu 難經図説				+

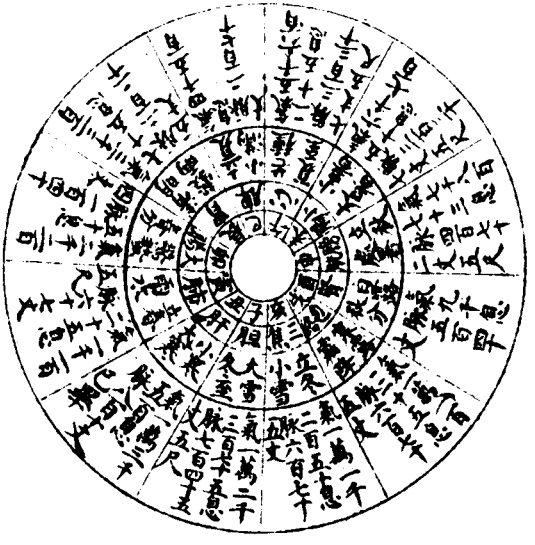
Nan-gyō-zu-yō 難經図要				+
Nan-gyō-sei-mon 難經正文	Miura Ranhan 三浦蘭阪			0
Nan-gyō-so-heki 難經蒼璧				+
Nan-gyō-shō 難經抄	Matsushita Kenrin 松下見林			+
Nan-gyō-hon-gi-wa-kai-shaku 難經本義和解釋	Asada Kazue 淺田賀壽衛			+
Nan-gyō-ji-kai 難經自解	Mori Dokuyū 守獨有			+
Nan-gyō-hon-gi-jo-kō-roku 難經本義序講錄	Miura Dōsai 三浦道齋			+
Nan-gyō-son-gi-kō-hon (alt. title: Nan-gyō-hon-gi) 難經存欵稿本　難經本義	Dodo Tō 百夕綯			+
Nan-gyō-chū-so 難經註疏	Yoshida Sōjun 吉田宗恂			0
Nan-gyō-hon-gi-ki-bun 難經本義記聞	Asai Shūhaku 淺井周伯			+
Hachi-jū-ichi-nan-gyō-sei-gi 八十一難經精義	Ebi Koreyoshi 蝦惟義			0
Kō-tei-hachi-jū-ichi-nan-gyō-gu-toku 黃帝八十一難經愚得	Hattori Ryō 服部貎			+
Kō-tei-hachi-jū-ichi-nan-gyō-shū-shaku-bi-kō 黃帝八十一難經輯釋備考	Kiyokawa Gai 清川愷			+

Appendix D
Chang Shih-hsien's (1510) Graphs Depicting the Eighty-One Difficult Issues

1

一難經脈榮衛度數圖

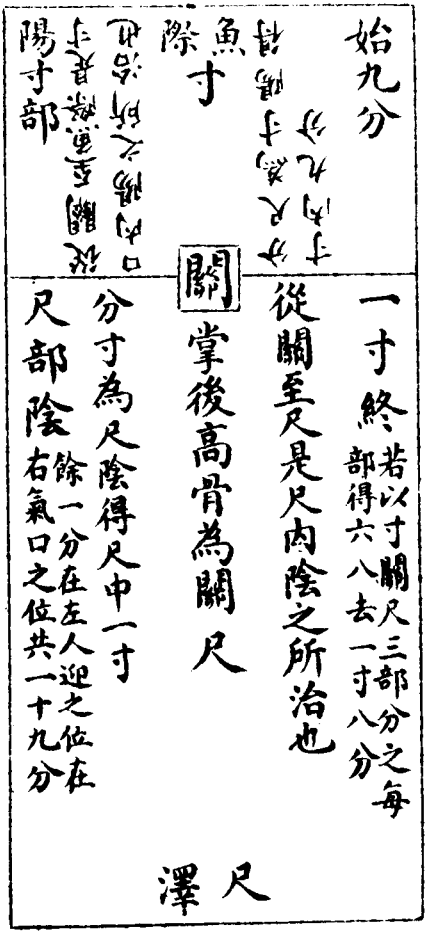
周而
復始



呼吸氣二百
七十息脈行
三十六丈二
尺為一周五
十度周身計
一萬三千五
百息脈行八
百一十丈從
寅復起

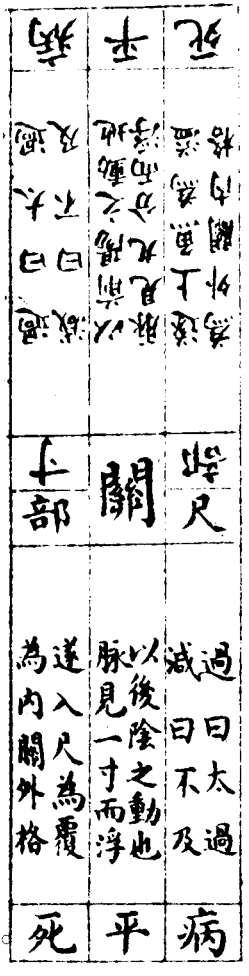
2

二難脈有寸尺之圖



3

三難關格覆溢之圖



4

四難脈有陰陽之圖



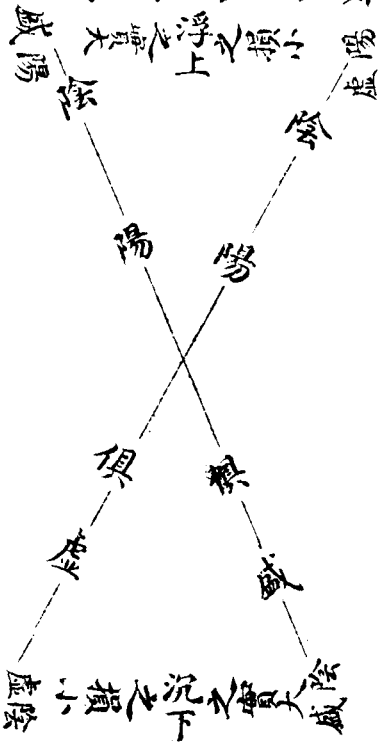
5

五難脈有輕重之圖



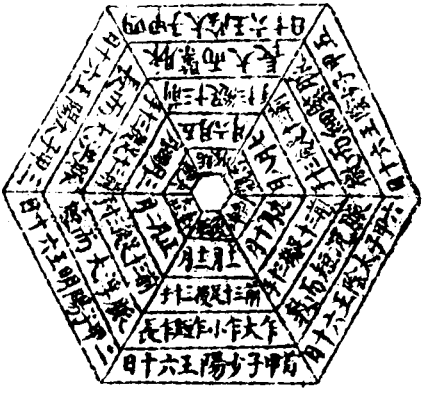
6

六難脈有陰陽虛實之圖



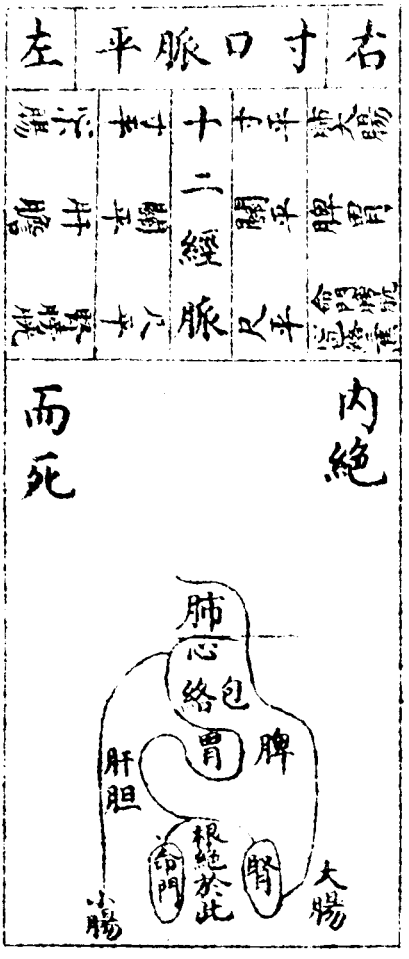
7

七難六甲王脈之圖



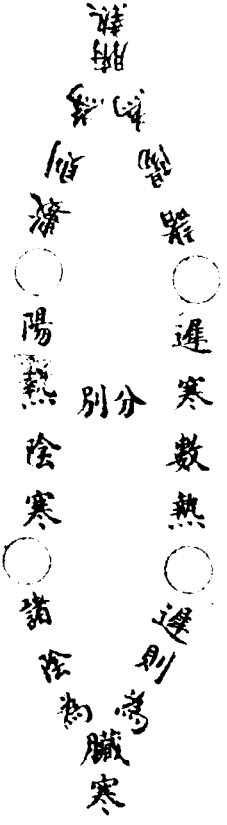
8

八難寸口脈平而死之圖



9

九難別知臟腑之圖



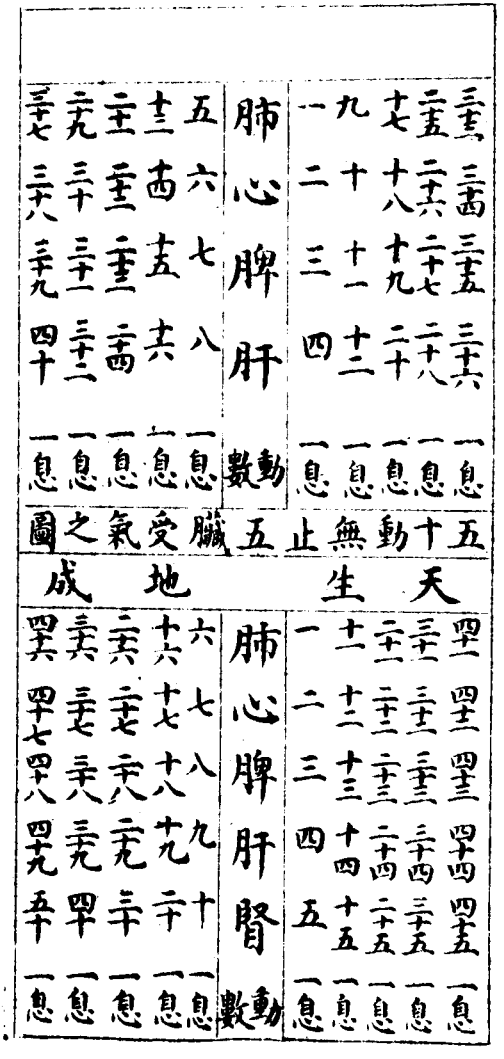
10

十難一脈十變之圖



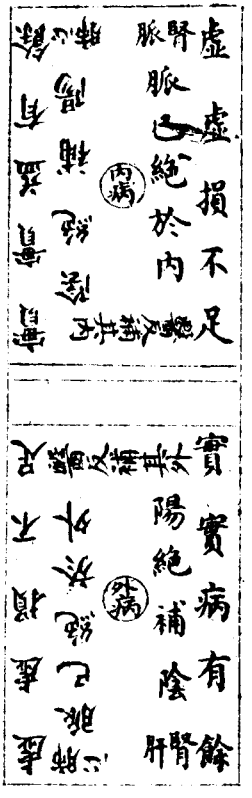
11

十一難五臟止脈圖



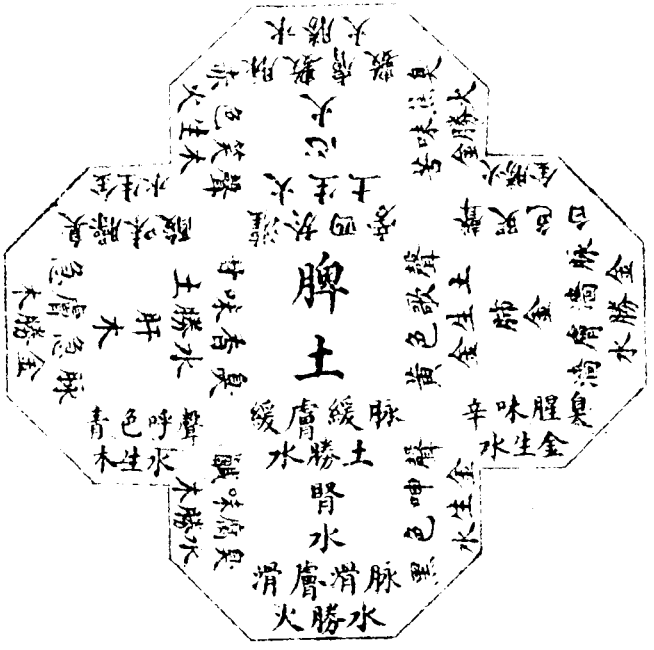
12

十二難絕脈反實之圖



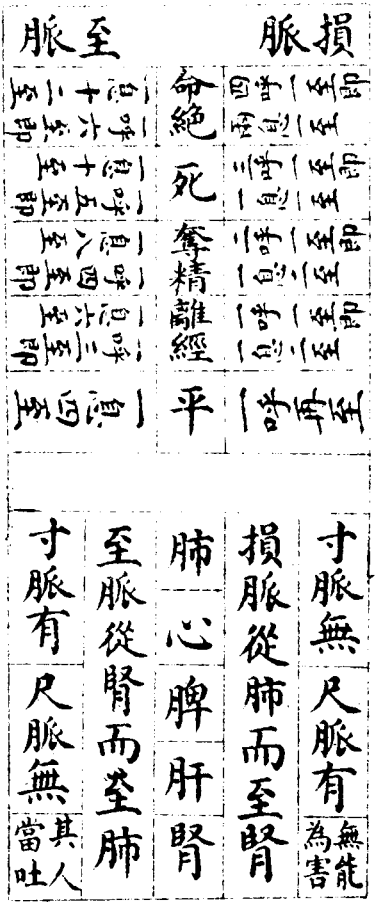
13

十三難五行相生相勝之圖



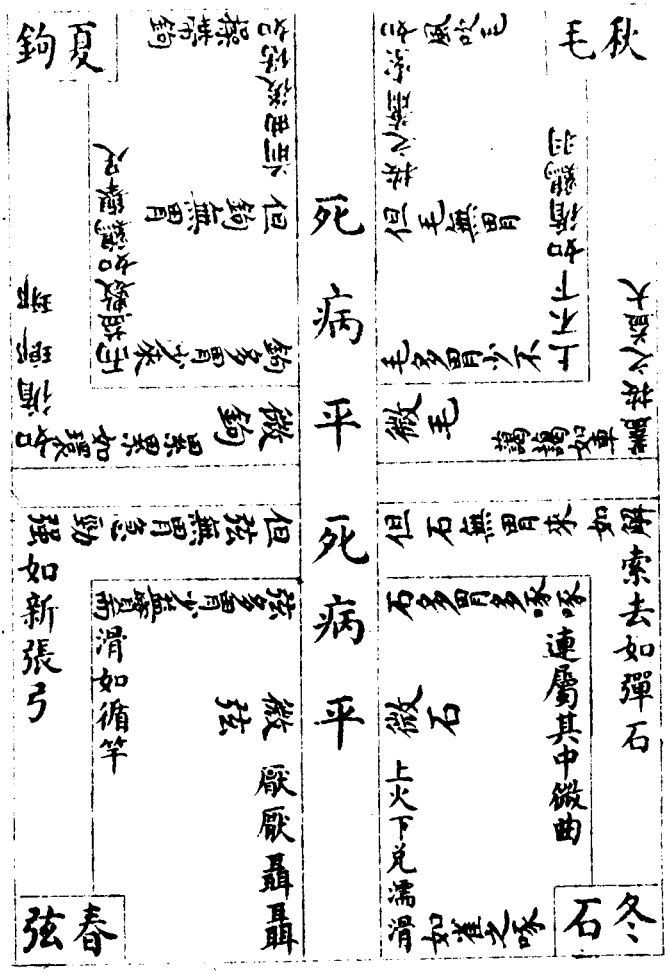
14

十四難損脈至脈之圖



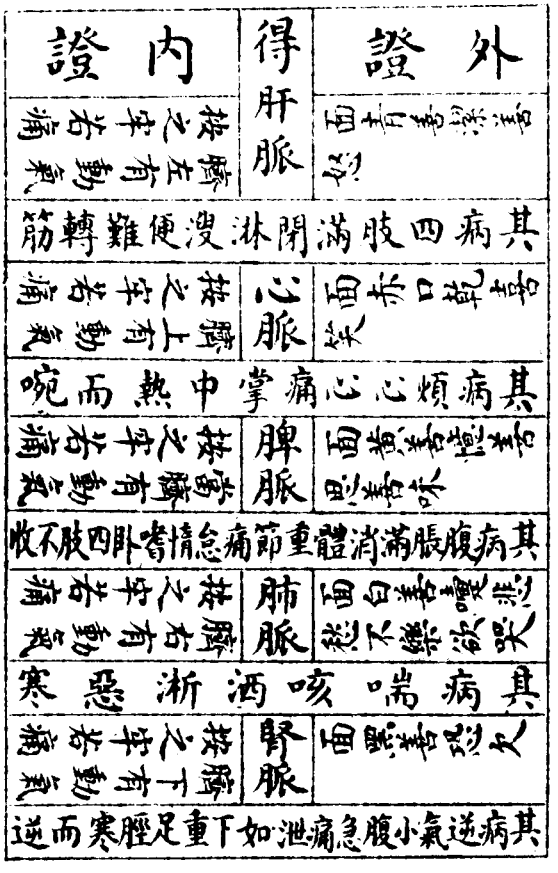
15

十五難四時胃氣之圖



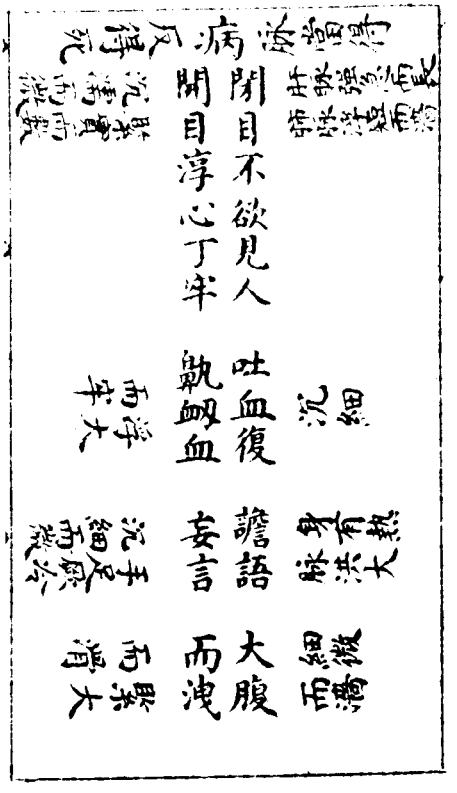
16

十六難病有內外證之圖



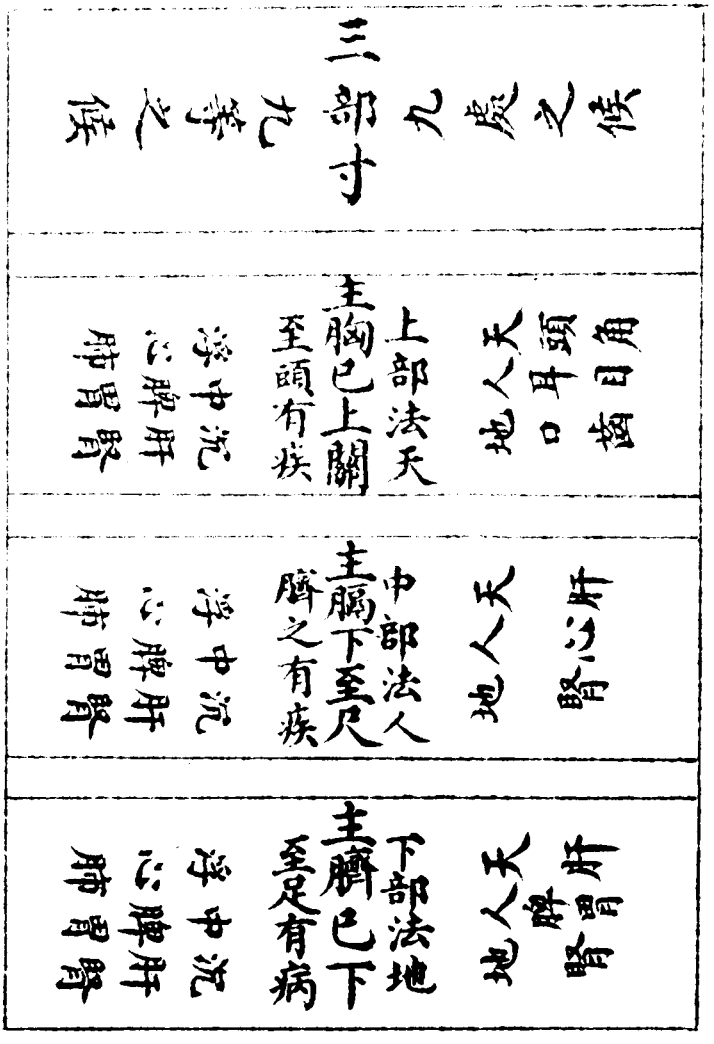
17

十七難脈有當得反得圖



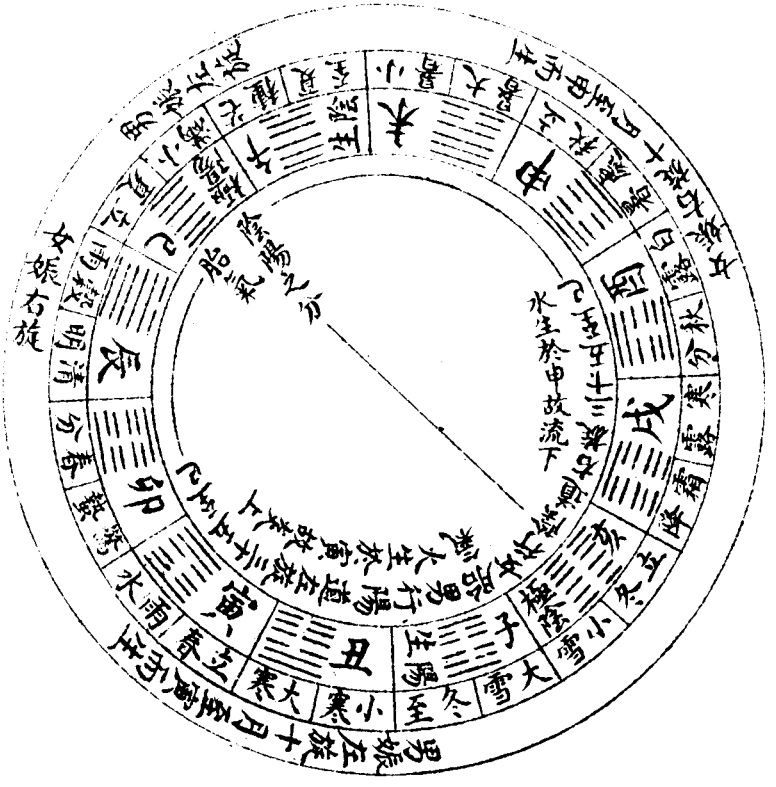
18

十八難三部九候圖


三部寸口九候之候
地人天 頭角耳目口齒
上部法天 主胸已上關至頭有疾
浮中沉 以候肺 肺自病
地人天 肝腎
中部法人 主腦下至尺膝之有疾
浮中沉 以候脾 脾自病
地人天 肝腎胃
下部法地 主膝已下至足有病
浮中沉 以候腎 腎自病

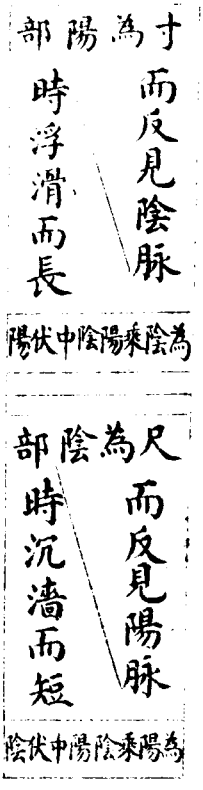
19

十九難男女有相反圖



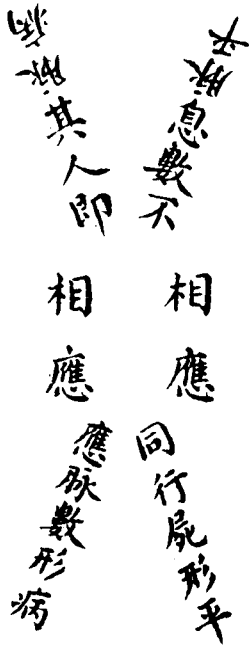
20

二十難脈有伏匿圖



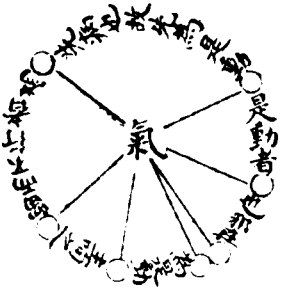
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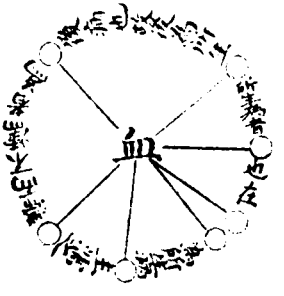
二十一難脈形相反之圖



22

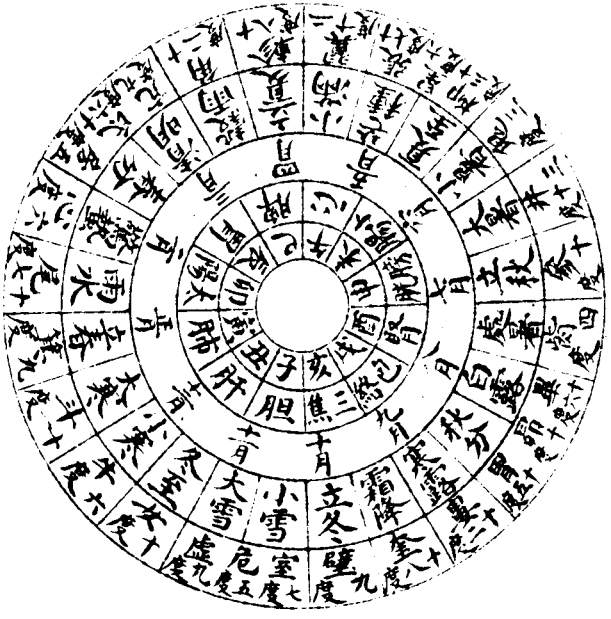
二十二難一脉變為二病之圖





23

二十三經丈尺脈數之文合天宿度從焦注流中始圖



宿度每度俱有零度圖內止舉其成數耳不及備言其零欲得其詳必知五星通軌度分斯可矣惟柳度無零數也

24

二十四難陰陽氣絕之圖



25

二十五難十二經之圖



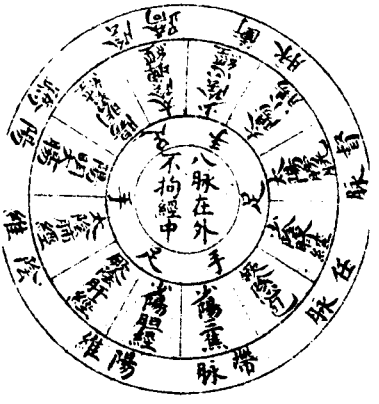
26

二十六難有十五絡之圖



27

二十七難經別八脈之圖



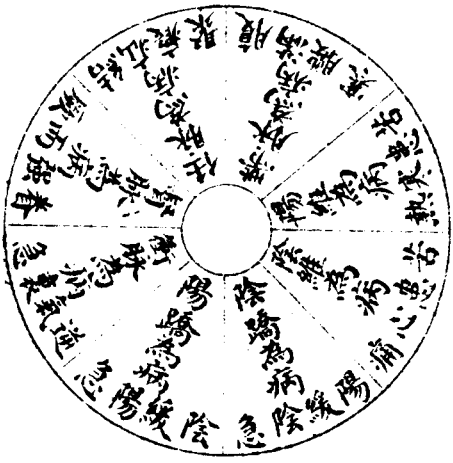
28

二十八難奇經八脈之圖



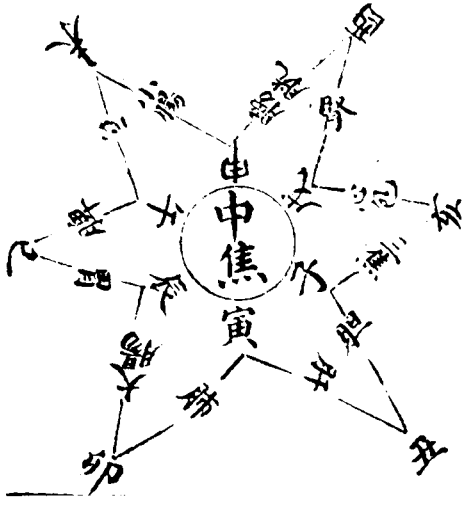
29

二十九難八脈為病之圖



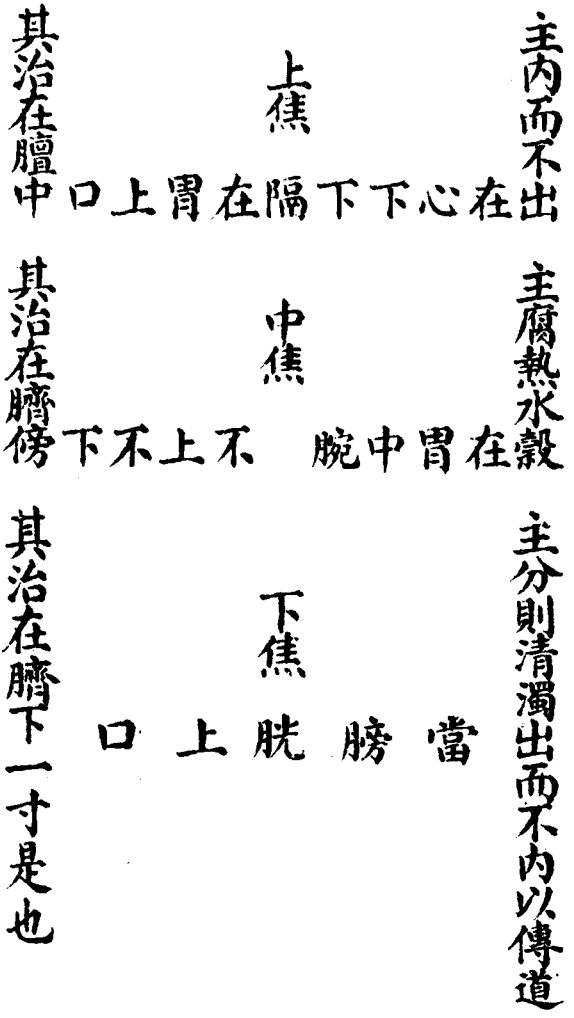
30

三十難榮衛相隨之圖



31

三十一難三焦之圖


主內而不出
上焦
在心下下隔在胃上口
其治在膻中
主腐熟水穀
中焦
在胃中脘 不上不下
其治在臍傍
主分別清濁出而不內以傳道
下焦
當膀胱上口
其治在臍下一寸是也

32

三十二難心肺在膈上圖



33

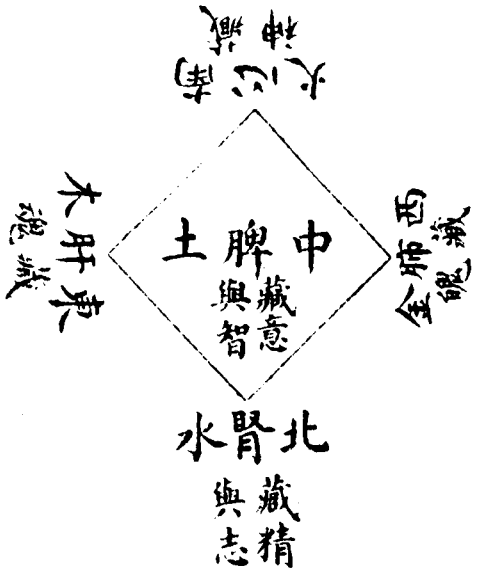
三十三難肝脈象浮沉之圖

肺白象得水而沉生則配合而浮
金行陽道多浮熟則歸庚而沉

肝青象得水而浮生則配合而沉
木行陰道多沉熟則歸甲而浮

34

三十四難五臟七神圖



五臟各有聲色臭味之圖已具十三難故不重立止立七神圖

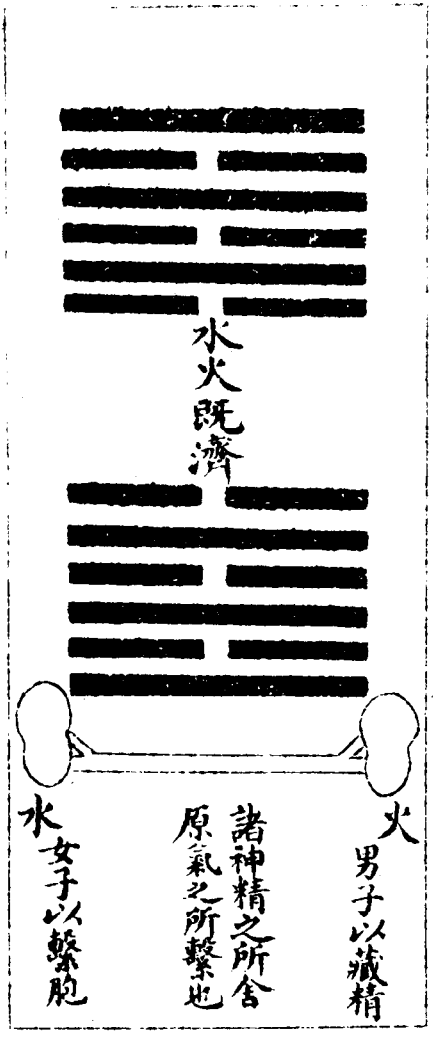
35

三十五難五府不同圖

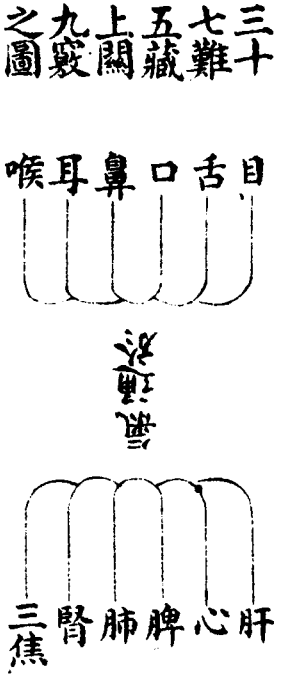


36

三十六難腎與命門圖



37



38

三十八難五藏六腑之圖



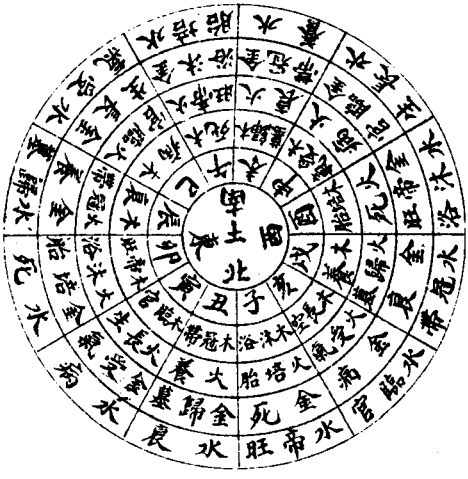
39

三十九難五藏六府之圖



40

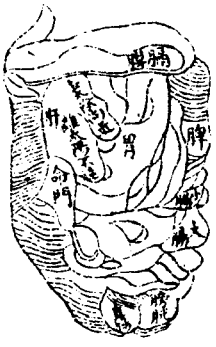
四十難發明耳聞鼻臭圖



此圖言五行左旋而屬陽者也。陰則以培胎之位為受氣之位。而右旋也。土則寄王四季於辰戌丑未之月。各王一十八日。萬物所知所能皆和長生之時。不在臨官帝王之位。

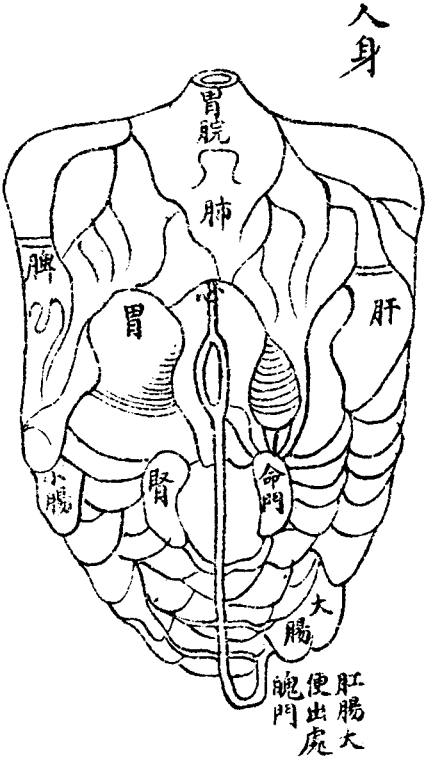
41

四十一難肝有兩葉之圖



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四十二難藏府形狀之圖



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四十三難不食七日而死圖



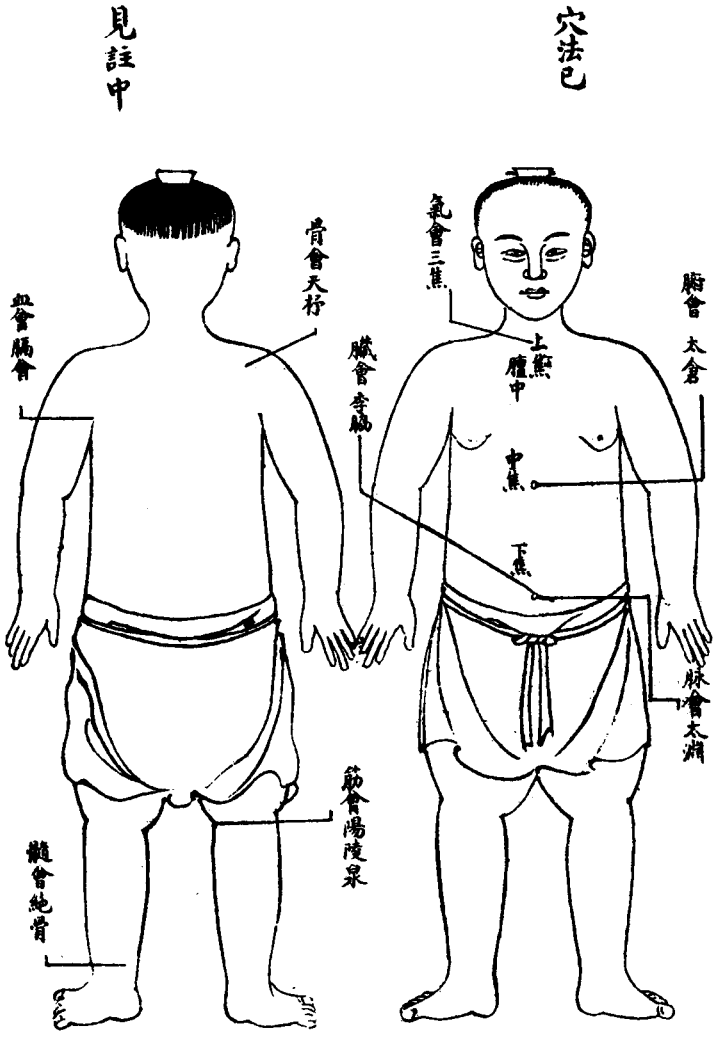
44

四十四難七衝門之圖



45

四十五難八會之圖



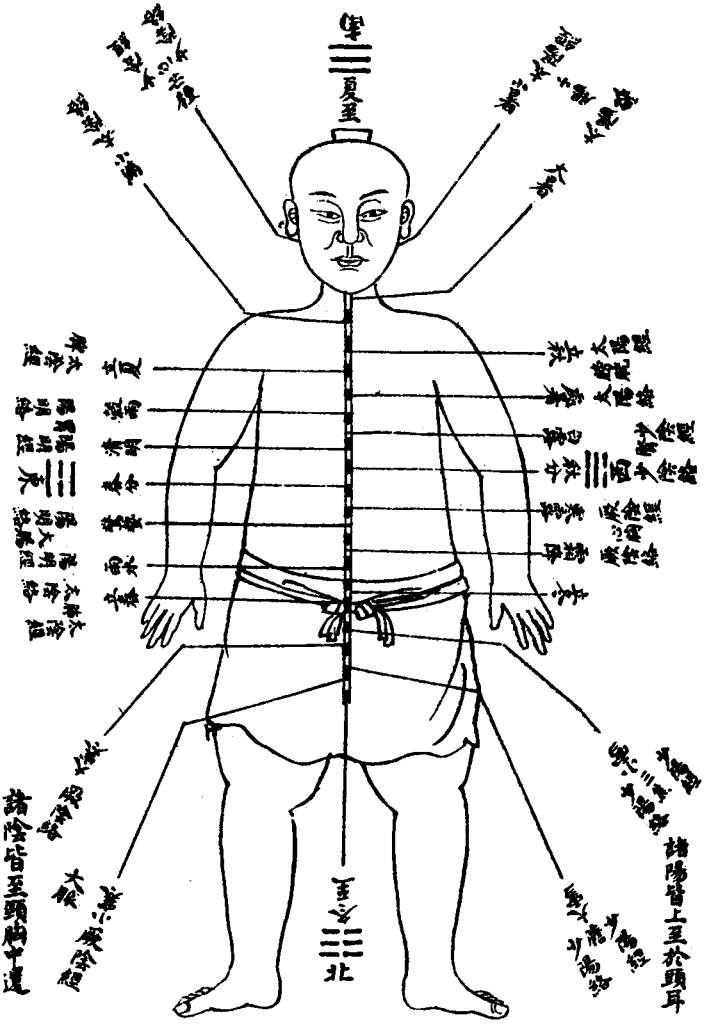
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四十六難寤寐明之圖



47

四十七難人面耐寒之圖



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四十八難三虛三實之圖



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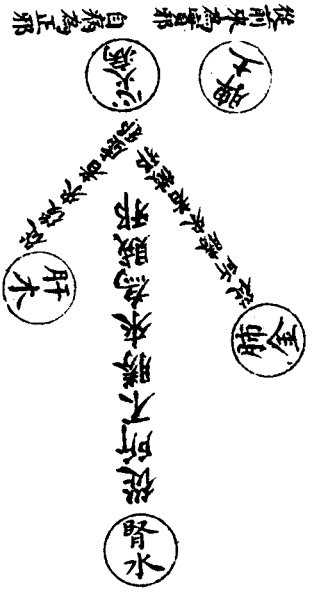
四十九難五邪為病之圖



舉心病為例除百千獨見本經餘皆二經雜見各臟可以類推

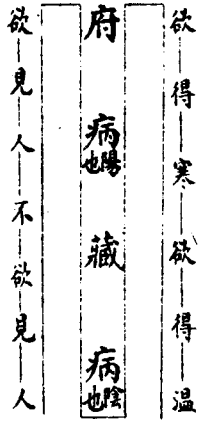
50

五十難發明五邪之圖



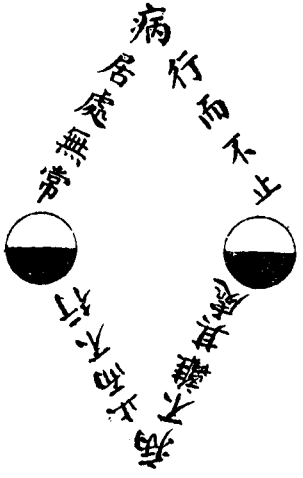
51

五十一難藏府病異之圖



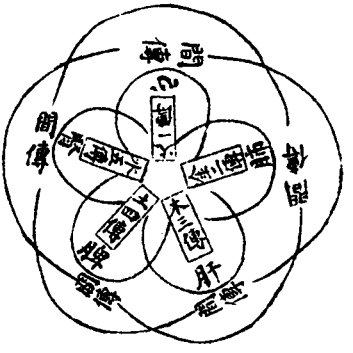
52

五十難二府病不問之圖



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五十難三七間傳之圖

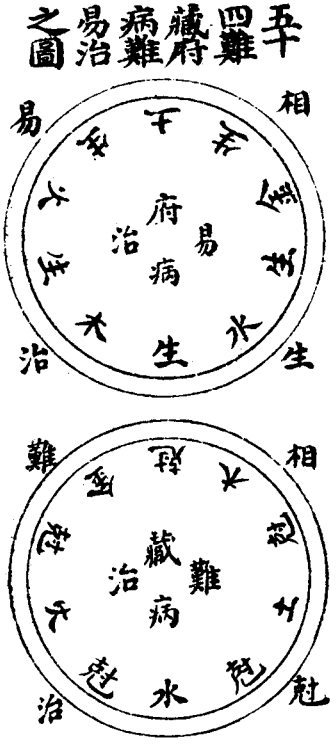


內七傳者相尅

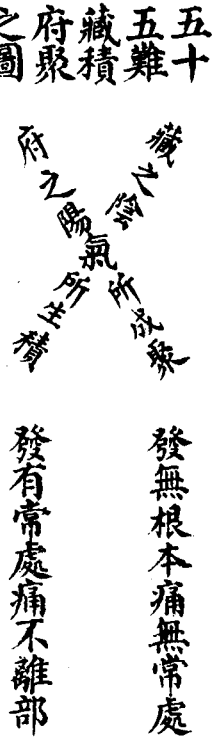
外間傳者相生

死生

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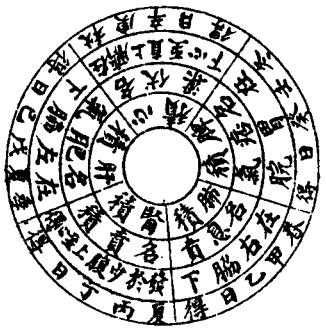

五十四難藏府病難易治之圖
相生
相尅
府病易治
藏病難治

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五十五難藏積府聚之圖
發無根本痛無常處
發有常處痛不離部

56

五十六難府藏積之圖



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五十七難五泄之圖



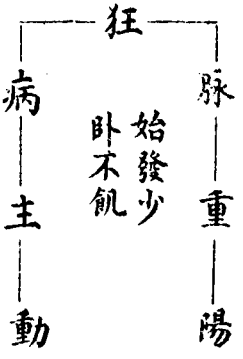
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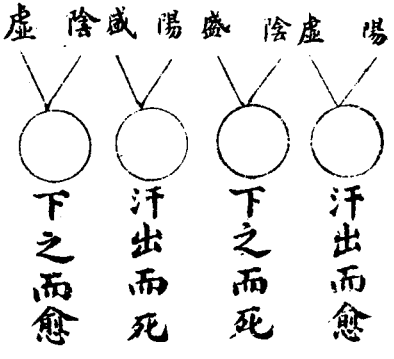
五十八難傷寒有五之圖

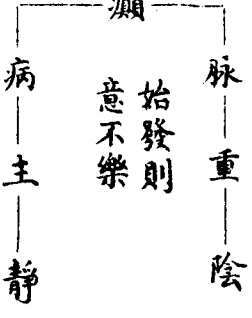


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五十九難狂癲病圖

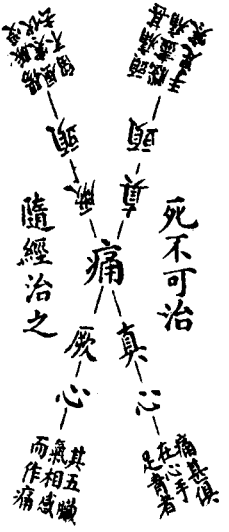






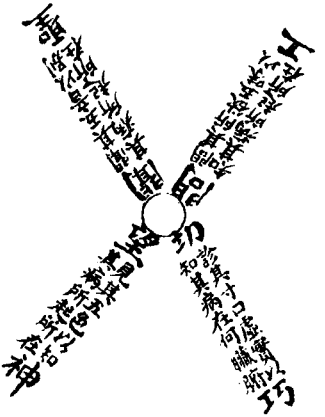
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六十難頭心病之圖



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六十一難四知之圖



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六十二難臟腑井榮之圖



63

六十三難井始之圖



64

六十四難井榮配合之圖



65

六十五難出井入合之圖

井

東 春

斯時萬物始生

故言所出為井

合

北 冬

斯時陽氣入藏

故言所入為合

66

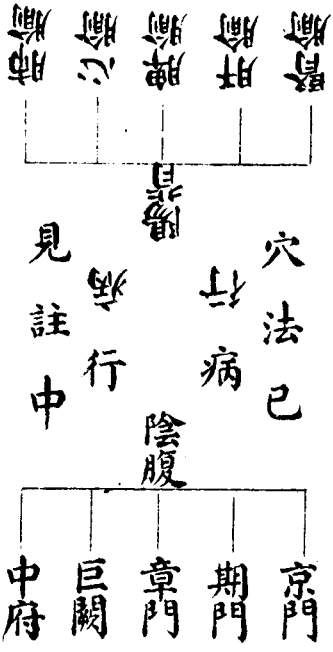
六十六難十二經原穴圖



三焦者原氣之別使主通行三焦經歷五臟六腑原者三焦之尊號故所止輒為原五臟六腑之有病者皆取其原也

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六十七難陰募陽腧之圖

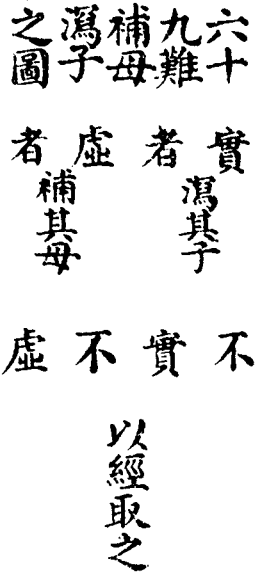


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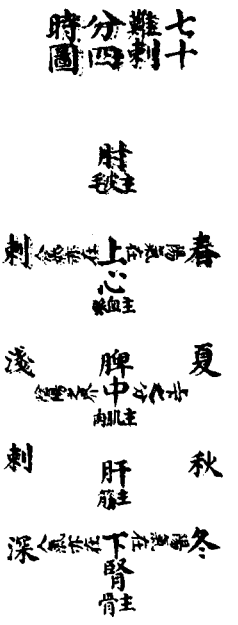
六十八難五穴主病之圖



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六十九難補瀉之圖
實者瀉其子
虛者補其母
不實不虛
以經取之

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七十難分四時刺圖
肺主毛
春
上心主血
刺人勿出血
夏
淺
脾中肉主
刺人勿傷筋
秋
刺
肝主筋
冬
深
下腎主骨
刺人勿傷骨

71

七十一難刺榮衛圖

捨刺內刺榮無傷衛針外而乃

72

七十二難經脈迎隨之圖

手足三陽經

隨病在陰在陽而用針以調之

手足三陰經

頭至走胸

針頭往下逆刺為迎順刺為隨

手足至胸走頭

針頭往下逆刺為迎順刺為隨

73

七十三難井榮瀉刺之圖



補者不可為瀉者不可為補

74

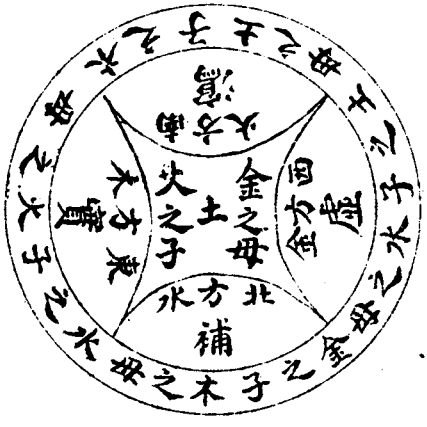
七十四難因時而刺之圖



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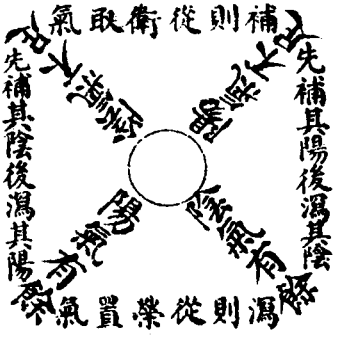
七十五難補水瀉火圖

微如此故越人復引經以結之



76

七十六難陰陽補瀉之圖



77

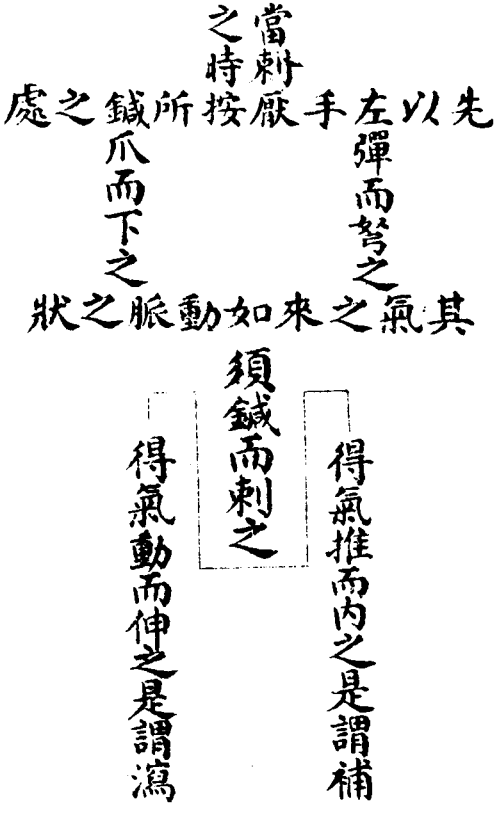
七十七難上工中工治病之圖

上工治未病見肝之病知肝當傳脾先實脾氣無令得受肝邪

中工治已病見肝之病不曉相傳但一心治肝

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七十八難用鍼補瀉圖



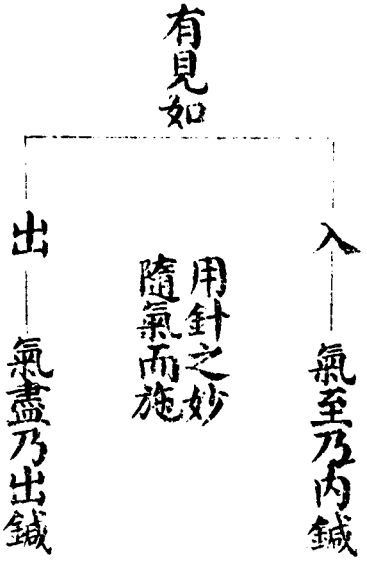
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七十九難迎隨補瀉之圖



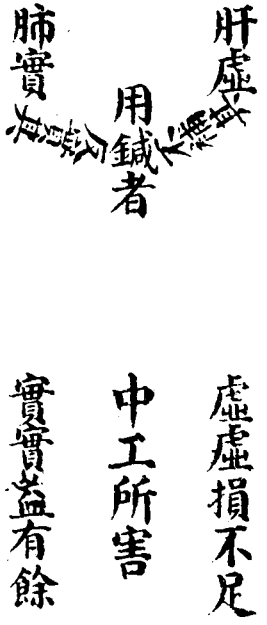
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八十難出內鍼圖



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八十一難反施補瀉之圖



Glossary of Technical Terms in the *Nan-ching*

The first radical 一

七 七疝 the seven accumulation ills: 29*
七神 the seven spirits: 34
七衝門 the seven through-gates: 44
七傳 the seven transmissions: 53, 54

上 上焦 the upper [section of the Triple] Burner: 31
上關 the upper gates: 37

下 to purge: 58
下焦 the lower [section of the Triple] Burner: 31, 55
下極 the lower end: 44

三 三焦 the Triple Burner: 8, 25, 31, 38, 39, 45, 62, 66
三部 the three sections: 16, 18, 59
三虛 the three [kinds of] depletion: 48
三實 the three [kinds of] repletion: 48

不 不及 insufficiency: 3, 15
不足 not enough: 12, 14, 19, 73, 76, 81

The second radical 丨

中 center: 4, 13, 14, 15, 18, 23
中焦 central [section of the Triple] Burner: 23, 31
to be hit: 14, 69
中風 to be hit by wind: 49, 50, 58
中濕 to be hit by humidity: 49, 50
中工 mediocre practitioner/craftsman: 13, 77, 81
中極 the *chung-chi* [hole]: 28

The fourth radical

乘 to seize: 20
陰陽相乘 mutual takeover by yin and yang: 3

*Numbers refer to the difficult issues in which each technical term appears.

The fifth radical 乙

九 九候 the nine indicator [-levels]: 16, 18
　 九竅 the nine orifices: 37
乳 the breasts: 31, 45
乾 to dry: 16

The seventh radical 二

五 五藏 the five depots: 1, 8, 10, 12, 13, 14, 25, 30, 32, 34, 35, 37, 39, 42, 55, 56, 60, 63, 66, 67, 68, 74
　 五邪 the five evils: 10, 49
　 五色 the five complexions: 13, 61
　 五味 the five tastes: 37, 61
　 五行 the five phases: 18
　 五泄 the five diarrheas: 57
　 五音 the five notes: 37, 61
　 五十度 fifty passages: 1, 30
　 五十動 fifty [arrival] movements: 11
井 well [hole]: 62, 63, 64, 65, 68, 73, 74, 79

The eighth radical 亠

文 to intersect: 28
京 京骨 the *ching-ku* [hole]: 66

The ninth radical 人

人 人迎 the *jen-ying* [location]: 23
任 任脈 the controller [conduit-] vessel: 23, 27, 28, 29
伏 1. hidden: 18, 20, 24, 55, 60
　 伏梁 2. hidden beams: 56
俞 1. transportation [hole]: 28, 62, 66, 67, 71, 78
　 2. rapids [hole]: 64, 66, 68, 74, 79
便 stools: 16, 57
倦 exhaustion: 49, 50
候 1. to indicate, indicator: 24, 40
　 九候 2. the nine indicator [-levels]: 16, 18
倉 太倉 the great granary: 44, 45
傳 transmission, to transmit: 53, 54, 56, 77
傷 1. harm
　 傷暑 2. to be harmed by heat: 49, 50
　 傷寒 3. to be harmed by cold: 49, 50, 58

The tenth radical 儿

元 元氣 primordial influences: 14
兌 1. sharp: 15
　 兌骨 2. the *tui-ku* [hole]: 66

The eleventh radical 入

內 1. internal: 15, 16, 19, 29, 37, 45, 61, 72
2. intake: 31
內格 3. internal resistance: 3
內關 4. internal closure: 3
全 to cure: 13

The twelfth radical 八

八 奇經八脈 the eight single-conduit vessels: 27, 28, 29
八會 the eight gathering-points: 45
六 六府 the six palaces: 1, 8, 14, 25, 30, 37, 39, 55, 63, 66, 68
六十首 the sixty informants: 16

The fifteenth radical 冫

冬 1. winter: 15, 24, 65, 74
冬至 2. winter solstice: 7, 70

The seventeenth radical 凵

凶 evil auspices: 1, 24
出 to discharge: 31

The eighteenth radical 刀

切 切脈 to feel [the movement in] the vessels: 17, 18, 61
刺 to apply the needles, to prick: 18, 70, 71, 73, 74, 78
剛 tough, hardness: 10, 64

The nineteenth radical 力

動 1. to move
動脈 2. [sections where the] movement [in the] vessels [can be felt]: 1, 78
動氣 3. moving influences: 8, 16, 66
是動 4. excited: 22
勝 1. to overcome: 52, 53, 54, 75
相勝 2. mutual destruction: 13
勞 weariness: 49, 50

The twenty-first radical 匕

北 north: 15, 40, 65, 75

The twenty-third radical 匚

匿 concealed

The twenty-fourth radical 十

十 十變 the ten variations: 10, 34, 63, 64
南 South: 15, 40, 75

The twenty-sixth radical 卩
卵 the testicles: 24

The twenty-seventh radical 厂
原 1. origin: 8
2. origin [hole]: 62, 66
原氣 3. original influences: 36, 38, 66
厥 1. [bent] backward: 29
厥陰 2. ceasing yin: 7
厥逆 3. to move reversely: 17
厥痛 4. recurrent pain: 60
厭 1. serene: 15
會厭 2. epiglottis: 42, 44
及 不及 insufficiency, insufficient: 3, 15

The thirtieth radical 口
口 1. mouth: 16, 24, 37, 42
2. opening: 31, 44
寸口 3. the inch-opening: 1, 4, 8, 13, 23, 81
吐 to vomit, to spit: 14, 17, 57
合 1. confluence [hole]: 63, 64, 65
合谷 2. the *ho-ku* [hole]: 66
吉 good auspices: 1, 24
吸 1. to inhale: 1, 4, 8, 11, 14, 78
2. to absorb: 33
吸門 3. the inhalation gate: 44
味 1. taste [-influences]: 4, 37, 49
2. taste (preference): 13, 34, 40, 61
3. tasty: 16
穀味 4. the grains: 37
呻 groaning: 34, 49
命 1. life-span, fate: 14, 37
命門 2. the gate of life: 36, 39
生命 3. life: 66
呼 1. to exhale: 1, 4, 8, 11, 14, 78
2. to shout: 34, 49, 74
呴 warm flow: 22
周 1. to circulate, to circle: 1, 28, 30, 32
2. cycle: 1
咳 to cough: 49, 56, 68
咽 咽喉 1. the throat: 28
咽門 2. the throat-gate: 42
哭 to cry, to wail: 16, 34, 49
唾 spittle: 34, 49
唿 dry vomiting: 16

喘 1. to pant: 16, 68
喘咳 2. to cough: 49, 56
喉 咽喉 1. the throat: 28
咽嚨 2. the windpipe: 42
嘔 to vomit: 57
器 陰器 sexual organ: 24
噫 to belch: 16
嚏 to sneeze: 16

The thirty-first radical 口
四 四時 1. the four seasons: 15, 16, 74
四肢 2. the four limbs: 16, 19, 49, 56
四經 3. the four conduits: 18
困 critical

The thirty-second radical 土
土 the phase of soil: 18, 64, 75
墮 weary: 16
壅 obstructed, blockage: 22, 56

The thirty-third radical 士
壯 vigorous: 46

The thirty-fifth radical 夂
夏 summer: 15, 70, 74

The thirty-sixth radical 夕
外 1. external, outer: 15, 16, 18, 32, 37, 61, 72
外府 2. external palace: 38
外關 3. external closure: 3
外格 4. external resistance: 3
夜 night: 14, 46

The thirty-seventh radical 大
大 1. strong: 4, 6, 7, 10, 13, 14, 15, 17, 49
2. large, great: 17, 26
大過 3. great excess: 3; see also 太過
大腸 4. large intestine: 10, 35, 42, 44, 66
大杼 5. the *ta-shu* [hole]: 45
大便 6. stools: 57
大陵 7. the *ta-ling* [hole]: 65
大腸泄 8. diarrhea of the large intestine: 57
大瘕泄 9. diarrhea of large concentrations: 57
太 太過 1. greatly excessive: 15, 19; see also 大過
太倉 2. the great granary: 44

太淵 3. the *t'ai-yüan* [hole]: 45, 65
太倉 4. the *t'ai-ts'ang* [hole]: 45
太衝 5. the *t'ai-ch'ung* [hole]: 66
太白 6. the *t'ai-pai* [hole]: 66
太谿 7. the *t'ai-chi* [hole]: 66
奇 奇經八脈 the eight single-conduit vessels: 27, 28, 29
奪 1. to withdraw: 79
奪精 2. loss of essence: 14

The thirty-eighth radical 女
女 females: 29, 36, 39, 78
妄 妄語 1. to utter nonsense: 17, 49
妄笑 2. to laugh without reason: 59
妄行 3. to walk around heedlessly: 59

The thirty-ninth radical 子
子 child [depot]: 53, 54, 69, 73, 75, 79
孔 hole: 42
季 季脇 1. the smallest ribs: 28
季夏 2. late summer: 74
季脇 3. the *chi-hsieh* [hole]: 45

The fortieth radical 宀
守 守邪之神 the spirit guarding against the evil: 8
定 1. to determine: 23
定息 2. breathing [period]: 1
害 harm: 14
寐 to sleep: 46
寒 cold: 9, 14, 16, 29, 47, 49, 50, 56, 58, 60, 68, 70
實 1. replete: 4, 6, 12, 15, 17, 49, 79
2. repletion: 48, 50, 61, 69, 75, 79, 81
3. to fill, to replenish: 12, 77, 81

The forty-first radical 寸
寸 1. inch [-section of the vessels]: 2, 18
寸口 2. inch-opening: 1, 4, 8, 13, 23, 61, 81
寸內 3. inch-interior [section of the vessels]: 2
射 砭射to hit with a sharp stone: 28

The forty-second radical 小
小 1. minor: 6, 7, 13, 14, 58
小腸 2. small intestine: 10, 35, 42, 44, 66
小腹 3. lower abdomen: 49; see also 少腹
小腸泄 4. diarrhea of the small intestine: 57
少 少腹 lower abdomen: 16, 56, 57; see also 小腹

The forty-fourth radical 尸
尸 corpse: 14
尺 1. foot [-section of the vessels]: 1, 13, 18, 19
2. foot [-marsh hole]: 2
尺內 3. foot-interior [section of the vessels]: 2, 13

The forty-eighth radical 工
工 artisan, practitioner: 13, 61, 77, 81
巧 workman: 61

The fiftieth radical 巾
帶 the belt [vessel]: 27, 28, 29

The fifty-first radical 干
干 to attack: 10
平 1. to level: 75, 81
平脈 2. normal [movements in the] vessels: 7, 8, 14, 15
平人 3. normal person: 42

The fifty-second radical 幺
幽 幽門 the dark gate: 44

The fifty-third radical 广
府 1. to collect: 31
2. palace: 1, 8, 9, 14, 25, 30, 35, 37, 38, 39, 45, 51, 52, 54, 55, 61, 62, 63, 66, 68
風府 3. the wind palace: 28
度 五十度 1. fifty passages: 1
二十五度 2. twenty-five passages: 1
脈之度數 3. measurements of the vessels: 23
廣 廣腸 the wide intestine: 42

The fifty-seventh radical 弓
弦 stringy: 13, 15, 49
弱 weak: 15, 19, 58
强 1. vigorous: 15, 17
2. stiff: 29

The fifty-ninth radical 彡
形 1. form: 25, 38
人形 2. a person's bodily form: 21, 23, 49

The sixtieth radical 彳
後 後重 heavy behind: 57
微 1. feeble: 7, 33
微邪 2. the weakness evil: 50

The sixty-first radical 心

心 1. the heart: 4, 5, 10, 12, 14, 15, 16, 17, 29, 31, 32, 34, 35, 37, 40, 41, 42, 49, 50, 53, 56, 60, 66, 68, 70, 74, 79
心主 2. heart-master: 18, 23, 25, 79
志 the mind: 24, 29, 34, 42
思 1. to ponder: 16
2. thoughts: 49
怠 tired: 16
怒 angry, anger: 16, 49
急 1. tense: 10, 13, 15, 17, 29, 48
2. tensions: 16, 57
恐 to be fearful: 16
恚 to hate: 49
息 1. breathing: 1, 21
2. break: 30, 37
息賁 3. rest and run: 56
悲 悲愁 grief: 16
悵 to feel uncomfortable: 29
愁 1. anxiety: 16, 49
悲愁 2. grief: 16
愈 to cure, to heal: 17, 56, 58
意 sentiments, thoughts: 33, 34, 41, 42, 59
憂 grief: 49
慮 considerations: 49
應 1. to correspond: 18, 21, 40
相應 2. mutual correspondence: 13

The sixty-third radical 戶

戶 戶門 the door-gate: 44
所 所生病 illnesses that are generated: 22
手 1. hand: 17, 18, 23, 60
手太陰 2. the hand-great-yin [conduit]: 1, 18, 23, 24
手陽明 3. the hand-yang-brilliance [conduit]: 18, 23
手太陽 4. the hand-great-yang [conduit]: 18, 23
手少陰 5. the hand-minor-yin [conduit]: 18, 23, 24
手心主 6. the hand-heart-master: 18, 23, 25, 79
手少陽 7. the hand-minor-yang [conduit]: 18, 23, 38
手三陽之脈 8. the three hand-yang vessels: 60
按 to press the finger [on the vessels in order to feel the movement in them]: 4, 5, 15, 16
持 1. to govern: 38
持脈 2. to touch the vessel: 5
收持 to support one's stature: 14, 29
引持 4. to pull out [influences]: 70
掌 the palm: 16
損 1. to diminish: 12, 81

2. diminished: 6
3. injured, injury: 14

The sixty-sixth radical 攵

收 1. to contract: 49
收持 2. to support one's stature: 14, 29
敦 generous: 7
散 1. dispersed: 4, 13, 49, 58
2. to dissipate, to disperse: 28, 71
散膏 3. dispersed fat: 42
婁 1. frequent: 9, 13, 15, 17
脈之度數 2. measurements of the vessels: 23

The seventy-second radical 日

日 day: 7, 43, 46, 56, 63
春 spring: 15, 41, 63, 70, 74
是 是動 excited: 22
晝 daytime: 14, 46
暑 heat: 49

The seventy-third radical 曰

會 八會 1. the eight gathering-points: 45
會厭 2. epiglottis: 42, 44
脈之大會 3. the great meeting-point of [all the] vessels: 1, 2

The seventy-fourth radical 月

望 to look: 61

The seventy-fifth radical 木

木 [the phase of] wood: 15, 18, 19, 33, 41, 64, 73, 75, 81
本 foundation, basis: 8, 15, 24, 55, 58, 66
東 East: 15, 41, 63, 65, 75
柔 soft, softness: 10, 64
格 resistance: 3, 37
根 root, source: 8, 14, 55, 66
極 下極 the lower end: 44
槁 to dry out: 58
榮 1. constructive, constructive [influences]: 1, 14, 30, 32, 35, 46, 71, 72, 76, 78
2. to circulate: 14, 32
3. to nourish, to supply, 23, 24
4. brook [hole]: 62, 63, 64, 68, 73, 74
樂 1. joy: 16, 33
2. happy: 59

The seventy-sixth radical 欠

欠 to yawn: 16

欬 to cough: 16
歌 singing: 34, 49

The seventy-seventh radical 止
正 正經 1. the regular conduits: 49, 69
正邪 2. the regular evil: 50
歲 year: 7, 56, 63

The seventy-eighth radical 歹
死 death: 1, 3, 8, 12, 13, 14, 15, 17, 18, 21, 23, 24, 37, 43, 53, 58, 60

The seventy-ninth radical 殳
殺 to kill: 12

The eightieth radical 毋
母 mother [depot]: 69, 75, 79

The eighty-second radical 毛
毛 1. hair: 5, 14, 24, 42, 58
2. hairy: 15
毛際 3. [pubic] hairline: 28

The eighty-fourth radical 气
氣 1. influences: 7, 8, 11, 12, 14, 15, 16, 18, 22, 23, 24, 27, 28, 29, 30, 31, 32, 34, 35, 36, 37, 38, 39, 45, 46, 49, 55, 56, 60, 62, 65, 66, 68, 70, 71, 72, 73, 76, 77, 78, 79, 80, 81
氣衝 2. the *ch'i-ch'ung* [hole]: 28
氣街 3. the street of influences: 31
氣道 4. the passageways for the influences: 3, 46

The eighty-fifth radical 水
水 1. [the phase of] water: 15, 18, 29, 31, 33, 35, 37, 40, 42, 43, 64, 75
水道 2. the passageways for water: 27, 31
汗 sweat: 24, 34, 49, 58
泄 1. diarrhea: 16, 57, 68
2. to be drained: 24
沈 1. in the depth: 3, 4, 6, 7, 10, 13, 14, 15, 17, 18, 20, 49, 55, 58, 70
2. to sink: 33
注 to flow: 23
泣 tears: 34, 49, 74
治 1. to rule: 2
2. to cure: 14, 54, 75
3. to treat: 17, 77
4. to regulate: 31
法 1. pattern: 1, 3, 4, 18, 21, 49, 54, 56, 57, 65, 78
2. method: 14, 16

洒 to shiver: 16, 49, 56
洪 vast: 7, 14, 17
津 津液 liquids: 24, 34, 35, 40, 43
水穀之海 the sea of water and grains: 15
消 1. to digest: 16
消瘦 2. to grow lean: 14
涎 saliva: 34
涕 snivel: 34, 49
浮 1. near or at the surface: 3, 4, 6, 7, 13, 14, 15, 17, 18, 20, 49, 55, 58, 70
2. to float: 33
淅 to shiver: 16, 56
清 clear, clarity: 30, 31, 35
淨 purity: 35
液 1. saliva: 49, 63
津液 2. liquids: 24, 34, 35, 40, 43
淺 shallow: 70, 73
渠 reservoirs: 27, 28
渴 thirsty: 17
洩 diarrhea: 17
溫 1. warm, warmth: 14, 24, 51, 58, 70
2. to provide warmth: 37, 42
溝 ditches: 27, 28
溶 to be bloated: 29
溢 1. overflow: 3, 28, 37
2. filled: 27, 28
溺 urine: 42
溲 to urinate: 16, 57
滑 smooth: 13, 14, 15, 17, 20, 24, 46, 58
溉 灌溉 to pour, drainage: 23, 28
滯 stagnant: 18
漏 漏水 [the clepsydra's] dripping water: 1, 15
滿 full, swollen, fullness: 14, 16, 24, 27, 28, 29, 49, 57, 68
潔 tidy: 16
潤 潤澤 glossy: 24
濁 turbid: 30, 31
澤 潤澤 glossy: 24
澁 rough: 4, 10, 13, 14, 17, 20, 46, 49, 58
濕 humidity, moisture: 49, 50, 58
濟 to support: 79
濡 1. soft: 4, 15, 17, 24, 48, 49, 58
2. moisture: 22
3. to moisten: 37
4. softness: 79
瀉 1. drainage: 35
2. to drain: 69, 73, 75, 76, 78, 79, 81
灌 灌溉 to pour, drainage: 23, 28

The eighty-sixth radical 火
火 [the phase of] fire: 15, 18, 33, 40, 64, 73, 75
無 無魂 absence of *hun*: 14
焦 1. burner: 8, 23, 25, 31, 35, 38, 39, 45, 62, 66
2. burned: 24, 34, 49, 58
煩 1. uneasiness: 14
2. to feel uneasy: 49
煩心 3. uneasiness of the heart: 16, 56
熱 heat: 9, 14, 16, 17, 28, 29, 45, 49, 56, 58, 68
熟 1. to process: 31
2. mature: 33
營 to circulate: 37; see also 榮

The ninety-third radical 牛
牢 1. firm: 4, 16, 17, 48
2. firmness: 79

The ninety-fourth radical 犬
狂 madness: 20, 59

The ninety-sixth radical 玉
王 1. to govern: 7, 56
王脈 2. governing [influences moving through the] vessels: 7, 15
玉 玉堂 the *yü-t'ang* [hole]: 31
環 1. ring: 23, 30, 37, 53
環流 2. to circulate: 28

The ninety-ninth radical 甘
甘 sweet: 34, 49

The one hundredth radical 生
生 1. life: 1, 15, 17, 21, 23, 53, 66
2. to come to life, to be born, to emerge: 18, 40, 41, 55, 63, 65
3. to generate: 31, 53, 54, 69
生氣 4. vital influences: 8
相生 5. mutual generation: 13, 18

The one hundred and second radical 田
男 males: 19, 29, 36, 39, 78
留 to stagnate, to stop: 22, 37, 56, 60
畜 to stagnate: 28

The one hundred and fourth radical 疒
疝 accumulation ill: 29
疾 1. swift: 5, 15
2. illness: 18

疸 jaundice: 56
病 illness: 3, 4, 7, 9, 13, 14, 15, 16, 17, 18, 19, 21, 22, 23, 29, 45, 48, 49, 50, 51, 52, 53, 54, 55, 58, 60, 61, 66, 67, 69, 74, 77, 79, 81
痞 痞氣 blocked influences: 56
痛 pain: 14, 16, 29, 48, 49, 55, 57, 58, 60, 68
痼 痼疾 chronic illnesses: 18
痿 1. powerless: 14
2. to weaken: 56
瘧 *chieh* [fevers]: 56
痢 痢聚 1. concentration ills: 29
大痢泄 2. diarrhea of large concentrations: 57
瘦 lean: 14
瘧 *yao* [fevers]: 56
癃 癃溲 dripping urine: 16
癢 itching: 48
癰 boils: 37
癲 falling sickness: 20, 59

The one hundred and sixth radical 白
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The one hundred and seventh radical 皮
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The one hundred and eighth radical 皿
益 1. to add: 12, 14, 81
2. increasingly: 15
盛 1. abundance: 6, 35, 58
2. full, overfilled, plenty: 19, 28, 37, 46, 58, 59
3. peak: 15
盡 1. depleted: 11
2. exhausted, exhaustion: 43, 80

The one hundred and ninth radical 目
目 1. the eyes: 17, 20, 23, 37
目眩 2. dizziness: 14, 24
目瞑 3. closed eyes: 24
盲 blind: 20
眩 目眩 dizziness: 14, 24
眞 眞藏 true depot: 3
眞痛 true pain: 60
督 督脈 the supervisor [conduit] vessel: 23, 27, 28, 29
瞑 目瞑 closed eyes: 24

The one hundred and eleventh radical 矢
短 short: 4, 7, 13, 14, 17, 20

The one hundred and twelfth radical 石
石 stony: 15
砭 sharp stone: 28

The one hundred and thirteenth radical 示
神 spirit: 8, 34, 36, 39, 42, 61

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秋 autumn: 15, 70, 74
穀 grains: 4, 15, 30, 31, 35, 37, 42, 43
積 accumulations: 18, 55, 56

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窘 窘迫 cramps: 57
竅 九竅 the nine orifices: 37

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笑 to laugh: 16, 59
筋 the muscles: 5, 14, 16, 18, 24, 45
節 1. joints: 16, 24, 68
2. sections: 42

The one hundred and nineteenth radical 米
精 1. essence: 14, 34, 36, 39, 42
2. alert: 46

The one hundred and twentieth radical 系
累 tied: 15
細 fine: 7, 14, 17
絡 絡脈 network-vessels: 23, 26, 27, 32
絕 命絕 1. severance of fate: 14
絕骨 2. the *chüeh-ku* [hole]: 45
結 1. knotty: 18
2. knots: 29
3. to accumulate, to conglomerate: 37, 56
經 1. conduit: 1, 4, 8, 18, 23, 25, 26, 27, 28, 29, 32, 38, 49, 58, 66, 69, 72
2. scripture: 7, 11, 12, 13, 15, 17, 19, 20, 21, 22, 23, 30, 35, 37, 39, 40, 44, 46, 49, 53, 61, 65, 68, 69, 70, 71, 72, 73, 74, 75, 77, 79, 80, 81
3. stream [hole]: 64, 68, 74
離經 4. departure from the regular: 14
維 the tie [vessel]: 27, 28, 29
緊 tight: 7, 17, 48, 58
緩 relaxed: 10, 13, 29, 48, 49
縮 to shrink: 24

The one hundred and twenty-fifth radical 老
老 老人 old people: 46

The one hundred and twenty-eighth radical 耳

耳 the ears: 37, 40, 42
聚 1. to contract: 14
2. to assemble at: 24
3. concentrations: 55
瘕聚 4. concentration ills: 29
聲 pitch, sound: 13, 34, 40, 49
voices: 51
聶 whispering: 15

The one hundred and thirtieth radical 肉

肉 flesh: 5, 14, 18, 24, 46, 73
肌 肌肉 flesh: 5, 14, 24, 46, 56, 58, 73
肛 肛門 the rectum: 42
肝 the liver: 4, 5, 10, 11, 12, 14, 15, 16, 17, 24, 33, 34, 35, 37, 39, 40, 41, 42, 49, 53, 56, 66, 70, 74, 75, 77, 81
肥 肥氣 fat influences: 56
肢 the limbs: 16, 19, 49, 56
胞 the womb: 36, 39
胃 1. the stomach: 10, 15, 30, 31, 35, 42, 43, 44, 56, 66
胃泄 2. stomach diarrhea: 57
脈 1. vessel: 1, 2, 3, 4, 5, 8, 23, 24, 27, 28, 30, 37, 45, 47, 48, 60, 61, 72
2. [contents of the] vessels: 1
3. [movement in the] vessels: 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 49, 58, 59, 78, 81
肺 the lung: 4, 5, 10, 12, 14, 15, 16, 17, 18, 24, 32, 33, 34, 35, 37, 40, 42, 49, 53, 56, 66, 70, 74, 75, 81
脊 the backbone, the back: 28, 29
胸 the chest: 14, 18, 23, 28, 47
脇 1. the ribs: 49, 56
右脇 2. the right side of the body: 18
季脇 3. the smallest ribs: 28
脬 膀胱 the bladder: 10, 31, 35, 42, 66
脛 the shinbone: 16, 49
脘 duct: 31, 56
脣 the lips: 24, 43, 44, 58
腠 腠理 the pores: 24, 37
腐 1. foul: 34, 49
2. to spoil: 31
脹 swollen: 16, 57
腕 腕骨 the *wan-ku* [hole]: 66
腎 the kidneys: 4, 5, 8, 10, 11, 12, 14, 15, 16, 34, 35, 36, 37, 39, 40, 42, 49, 53, 56, 66, 70, 74
脾 1. the spleen: 4, 5, 10, 14, 15, 16, 26, 34, 35, 37, 40, 42, 49, 53, 56, 66, 74, 76
脾泄 2. spleen diarrhea: 57
腦 the brain: 28, 60
腫 swellings: 28

腰 the loins: 29
腹 the abdomen: 14, 16, 17, 28, 29, 49, 56, 57
腥 frowzy: 34, 49
腸 intestine: 10, 35, 42, 56, 66
膀 膀胱 the bladder: 10, 31, 35, 42, 66
膚 皮膚 the skin: 13, 56, 58
膈 the diaphragm: 18, 31, 32
膻 膻中 the *tan-chung* [hole]: 31
膿 pus: 57
膽 the gall: 10, 35, 42, 66
臊 fetid: 34, 39, 74
臍 the navel: 66; see also: 齊

The one hundred and thirty-first radical 臣
臥 臥鍼 the lying needle: 71

The one hundred and thirty-second radical 自
臭 1. odor: 13, 34, 40, 49, 74
2. stench: 37, 40

The one hundred and thirty-third radical 至
至 arrival, arriving: 7, 14

The one hundred and thirty-fifth radical 舌
舌 the tongue: 24, 37, 42, 58

The one hundred and thirty-ninth radical 色
色 complexion: 13, 24, 34, 40, 49, 57, 61, 74

The one hundred and fortieth radical 艸
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2. complaints: 58
莖 stalk: 8, 57
菽 beans: 5
葉 leaves: 8, 14, 15, 41, 42
募 concentration [hole]: 67
藏 1. depot: 1, 8, 9, 11, 12, 13, 14, 20, 25, 30, 32, 34, 35, 36, 37, 38, 39, 45, 51, 52, 53, 54, 55, 56, 60, 61, 62, 63, 66, 67, 68
2. to store: 15, 34, 39, 42, 65, 66, 74

The one hundred and forty-first radical 虍
虛 1. depletion, depleted: 6, 12, 14, 15, 48, 49, 50, 58, 61, 69, 75, 79, 81
2. to deplete: 12, 81

The one hundred and forty-third radical 血
血 1. blood: 14, 17, 22, 23, 24, 32, 37, 42, 45, 46, 57

血脈 2. blood vessels: 5, 14
衄 nose-bleeding: 17

The one hundred and forty-fourth radical 行
行 行尸 1. walking corpse: 14
五行 2. the five phases: 18
街 氣街 street of influences: 31
衛 protective: 1, 14, 30, 32, 35, 46, 71, 72, 76
衝 1. the through-way [vessel]: 27, 28, 29, 31
衝門 2. through-gates: 44
衝陽 3. the *ch'ung-yang* [hole]: 66

The one hundred and forty-fifth radical 衣
衰 1. exhaustion: 15
2. to diminish: 46
補 to fill: 12, 69, 73, 75, 76, 78

The one hundred and forty-sixth radical 西
西 West: 15, 40, 75
覆 turnover: 3, 37

The one hundred and forty-ninth radical 言
言 to talk: 34, 49
診 to examine: 17, 18, 48, 61
調 to balance, to restore harmony: 14, 72
證 evidence: 16
譫 譫言 to speak incoherently: 17, 49
變 variation, change: 10, 15, 16, 22, 58, 63, 64

The one hundred and fifty-second radical 豕
象 to reflect: 33

The one hundred and fifty-fourth radical 貝
賁 賁門 1. the strong gate: 44
息賁 2. rest and run: 56
賁豚 3. running piglet: 56
賊 賊邪 the destroyer evil: 50

The one hundred and fifty-fifth radical 赤
赤 red: 13, 16, 34, 35, 49

The one hundred and fifty-seventh radical 足
足 1. the foot: 17, 18, 23, 49, 56, 60
不足 2. not enough: 12, 14, 16, 19, 73, 76, 81
足少陰 3. the foot-minor-yin [conduit]: 18, 23, 24
足厥陰 4. the foot-ceasing-yin [conduit]: 18, 23, 24

足太陽 5. the foot-great-yang [conduit]: 18, 23
足少陽 6. the foot-minor-yang [conduit]: 18, 23, 24
足太陰 7. the foot-great-yin [conduit]: 18, 23
足陽明 8. the foot-yang-brilliance [conduit]: 18, 23, 28
跟 the heel: 28
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蹻 the walker-vessel: 23, 26, 27, 28, 29

The one hundred and fifty-eighth radical 身
身 the body: 1, 23, 28, 49, 68

The one hundred and fifty-ninth radical 車
輕 light: 5, 15, 16
轉 轉筋 twisted muscles: 16

The one hundred and sixtieth radical 辛
辛 acrid: 34, 49

The one hundred and sixty-second radical 辵
迎 to move against [a proper course]: 72, 79
迫 窘迫 cramps: 57
迴 迴腸 the returning intestine: 42
逆 to proceed contrary to [the proper course]: 4, 16, 17, 19, 29, 49, 56, 57, 68
逢 相逢 mutual interference: 10
過 太[大]過 great excess: 3, 15
遲 slow: 9, 15

The one hundred and sixty-third radical 邑
邪 evil: 8, 10, 22, 28, 37, 49, 50, 56, 69, 74, 77
邱 邱墟 the *ch'iu-hsü* [hole]: 66

The one hundred and sixty-fourth radical 酉
酸 sour: 34, 49, 74
醫 physician: 12

The one hundred and sixty-sixth radical 里
重 1. heavy: 5, 16
2. doubling: 20
後重 3. heavy behind

The one hundred and sixty-seventh radical 金
金 [the phase of] metal: 15, 18, 19, 33, 40, 64, 75, 81
針 needle: 70, 71, 78
鉤 hook-like: 15
鍼 needle, to needle: 12, 71, 74, 78, 80, 81

The one hundred and sixty-eighth radical 長
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The one hundred and sixty-ninth radical 門
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肛門 2. the rectum: 42
衝門 3. the through-gates: 44
飛門 4. the flying gate: 44
戶門 5. the door-gate: 44
吸門 6. the inhalation-gate: 44
賁門 7. the strong gate: 44
幽門 8. the dark gate: 44
闌門 9. the screen-gate: 44
魄門 10. the *p'o*-gate: 44
問 to ask: 61
閉 1. stiff: 16
2. to close: 17
間 間藏 to skip a depot: 53, 54
聞 to listen: 61
關 1. gate [line], gate-section: 2, 18, 19
2. closure: 3, 37
關元 3. the *kuan-yüan* [hole]: 28
上關 4. the upper gates: 37

The one hundred and seventieth radical 阜
陷 fold: 31
陰 陰器 sexual organ: 24
陽 陽池 1. the *yang-ch'ih* [hole]: 66
陽陵泉 2. the *yang-ling-ch'üan* [hole]: 45
隨 to follow [a proper course]: 72, 79

The one hundred and seventy-second radical 隹
離 離經 departure from the regular: 14

The one hundred and seventy-third radical 雨
霧 mist: 14
露 dew: 14

The one hundred and seventy-fourth radical 靑
靑 virid: 13, 16, 33, 34, 35, 49, 60, 74

The one hundred and seventy-sixth radical 面
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The one hundred and eightieth radical 音
音 五音 the five musical notes: 37, 61

The one hundred and eighty-first radical 頁
順 to proceed in accordance with [the proper course]: 4, 19, 72
頭 the head: 14, 18, 23, 47, 56, 60
頸 the neck: 47

The one hundred and eighty-second radical 風
風 1. the wind: 60
風府 2. wind palace: 28
中風 3. to be hit by wind: 49, 58

The one hundred and eighty-third radical 飛
飛 飛門 the flying gate: 44

The one hundred and eighty-fourth radical 食
食 food: 14, 16, 43, 49, 50, 56, 57
飲 drink: 14, 43, 49, 50, 56, 57

The one hundred and eighty-fifth radical 首
首 informant: 16

The one hundred and eighty-sixth radical 香
香 1. aromatic: 34, 49
2. aroma: 37, 40

The one hundred and eighty-eighth radical 骨
骨 1. the bones: 5, 14, 24, 45, 56, 58
絕骨 2. the *chüeh-ku* [hole]: 45
體 the body: 16, 68
髓 the marrow: 24, 45

The one hundred and ninetieth radical 髟
髮 the hair: 24, 58

The one hundred and ninety-third radical 鬲
鬲 鬲俞 the *ke-shu* [hole]: 45

The one hundred and ninety-fourth radical 鬼
鬼 demons: 20
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P = index refers to Prolegomena only
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SW = treatise in the *Huang-ti nei-ching su-wen*
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