Yellow Emperor’s Medical Classic (Huang Di Nei Jing)

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Introduction
Contents

• 1. Plain questions (Su Wen) (81 chapters)
• 2. Spiritual pivot (Ling Shu) (81 chapters)

Totally 162 chapters with 2286 words
Background of Nei Jing

- **Written:** Before 26 BC
- **Author:** Unknown
- **Style:** Q & A
- **The most popular edition now:** 1963 People’s Medical publishing Company, which is based on note of Bing Wang from Tang Dynasty. Most English translation are based on this edition.
Value of Nei Jing

1. The earliest medical classic of TCM
2. The most important medical classic of TCM
Discussed about

1. Yin Yang and five elements
2. Zhang Fu
3. Channels and collaterals
4. Etiology and pathology
5. Syndromes
6. Diagnostic methods
7. Treatment based on syndromes differentiation
8. Health preserving
9. Psychology
10. Yun Qi
About Yellow emperor

• “In ancient time there was a Yellow Emperor. He was smart, talked earlier, doing things modestly and uprightly, honest and justified. He became an emperor when he grew up.”

昔在黃帝，生而神靈，弱而能言，幼而徇齊，長而敦敏，成而登天。
Chapter 1
Health preservation
Nothing is more important than human between the heaven and earth. Man need Qi of heaven and earth and live with the law of four seasons.

天復地載，萬物悉備，莫貴於人。人以天地之氣生，四時之法成。
“In ancient times people could live one hundred years and were still strong and agile in movement. But nowadays people are not so nimble when they are fifty.”

上古之人，春秋皆度百歳，而動作不衰；

今時之人，年半百而動作皆衰者。
“In ancient times people knew the way of keeping health. They always kept their daily activity in accordance with nature and the principle of Yin and Yang. They did health reserving exercise.”

上古之人，其知道者，法于阴阳，和于术数.
“They had healthy diets, went to bed and got up regularly, and never overstrained. In this way they could maintain health bodily and mentally, and were able to live one hundred years old.” 食飲有節，起居有常，不妄作勞，故能形與神俱，而盡終其天年，度百歲乃去。
“But nowadays people are quite different. They take alcohol as water, keep exhausting as a routine, indulge in sex that use up their essence. They waste genuine Qi by doing what they like, do not go to bed and get up regularly. Therefore, they become decrepit when they are only fifty.”

今時之人不然也，以酒為漿，以妄為常，醉以入房，以欲竭其精，以耗散其真，不知持滿，不時御神，務快其心，逆於生樂，起居無節，故半百而衰也。
“Avoid evil pathogens and wind, be free from all desires, and keep tranquil, the genuine Qi will be kept and harmonized. If we concentrate our mind internally, how can illness come in?”

虛邪賊風避之有時，
恬惔虛無，真氣從之，精神内守，病安從來。
Keep a cheerful mood with lower longing and do not worry about something bad happening; work without feeling fatigue; have calm spirit to save genuine Qi; not be covetous so we can be satisfied easily; enjoy food and clothes that you have; feel at ease with local custom. Do not follow or admire the better life of others. If we do so we are as plain as ancient people.

是以志閑而少欲，心安而不懼，形勞而不倦，氣從以順，各從其欲，皆得所願。故美其食，任其服，樂其俗，高下不相慕，其民故曰樸。
“Keep eyes away from longing. Keep heart not be lured by erotic or criminal ideas. Although the intelligence and moral character of people are different, but all of us can forget gain or loss, and keep health in nature principle.”

是以嗜欲不能勞其目，淫邪不能惑其心，愚智賢不肖，不懼于物，故合于道。
Chapter 2
Yin and Yang
Yin and Yang are the leading principle of everything in the world, parents of change, basis of birth and death, dwelling of spirit. To treat diseases must base on Yin and Yang.

陰陽者天地之道也，萬物之綱紀也，變化之父母，生殺之本始，神明之府也。治病必求於本。
“Yin and Yang can be counted from one to ten, ten to one hundred, one hundred to one thousand, one thousand to ten thousand and even to unlimited number. But the principle of Yin and Yang is just one.”

陰陽者數之可十，推之可百，數之可千，推之可萬，萬之大不可勝數，然其要一也。
There are yin in the yin and yang in the yang. Morning to noon is yang period in the yang. Noon to dusk is yin period in the yang. Dusk to midnight is yin period in the yin. Midnight to morning is yang period in the yin.

陰中有陰，陽中有陽。平旦至日中，天之陽，陽中之陽也；日中至黃昏，天之陽，陽中之陰也；合夜至雞鳴，天之陰，陰中之陰也；雞鳴至平旦，天之陰，陰中之陽也。
Human beings can be divided into Yin and Yang.

人有陰陽
Human body exists in Yin and Yang

人生有形，不離陰陽。
For human body, exterior parts are yang and interior parts is yin. The back is yang and the abdomen is yin. For Zhang Fu organs, Fu organs are yang and Zhang organs are yin.

夫言人之陰陽，則外為陽，內為陰。言人身之陰陽，則背為陽，腹為陰。言人身之臟腑中陰陽，則臟者為陰，腑者為陽。
Yang accumulates and goes up forming the heaven; Yin concentrates and goes down forming the earth. Yin is calm and Yang is active.
Yang activates the Qi and yin shapes up the body.

陽化氣，陰成形。
Yin deficiency causes interior heat and yang excess causes exterior heat.

陰氣不足則內熱，陽氣有餘則外熱。
Yin stores essence inside and yang guards outside.

陰者藏精而起極也，陽者衛外而為固也。
The clear Yang goes up to the upper orifices; the turbid Yin gets out from the lower orifices. The clear Yang is sent to the striae of skin; the turbid Yin moves inside the five Zhang organs. The clear Yang strengthens the four limbs; the turbid Yin is stored in the six fu organs.
The overabundant Yin will damage Yang, and the overabundant Yang will damage Yin. The overabundant Yang will lead to heat syndrome, and the overabundant Yin will bring about cold syndrome. The extreme heat may lead to cold, and the extreme cold may lead to heat.

陰勝則陽病，陽勝則陰病。陽勝則熱，陰勝則寒。重寒則熱，重熱則寒。

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The extreme Yin will change to Yang, the extreme Yang will change to Yin.

重陰必陽, 重陽必陰。
Examine if the disease belongs to Yin or Yang first, then determine treatment based on Yin and Yang. Treat Yin for Yang diseases, and treat Yang for Yin diseases.

審其陰陽，以別柔剛。
陽病治陰，陰病治陽。
Good doctors distinguish whether the disease belongs to Yin or Yang by examining the complexion and palpating the pulse.

善診者，察色按脈，先別陰陽。
Extreme cold leads to heat and extreme heat brings on cold.

寒極生熱，熱極生寒
Pungent and sweet herbs that are dissipating belong to Yang. Sour and bitter herbs that are emetic and laxative belong to Yin.

氣味辛甘發散為陽，酸苦涌泄為陰。
Following yin and yang makes people survive, violate yin and yang makes people sick. If being sick, following yin and yang makes people survive, violate yin and yang makes people die.

従 陰 陽 則 生，逆 之 則 死；
従 之 則 治，逆 之 則 亂。
Things originate, develop, get to extreme, then decline. There are many complicated changes of yin and yang. Wise doctor treats patient with unfixed formulas.

物生謂之化，物極謂之變；陰陽不測謂之神；
神用無方，謂之聖。
Yin and yang balance makes people healthy, yin and yang separation makes people die.

陰平陽秘，精神乃治；
陰陽離決，精氣乃絕。
Over thinking and working exhaust yin and essence, leading to syncope in summer.

陽氣者，煩勞則張，精絕，辟積于夏，使人煎厥。
Yang vitalize Shen and activate tendon.

陽氣者，精則養神，柔則養筋。
Yang for human is just like sun for the earth. Without it people will die.

陽氣者，若天與日，失其所，則折壽而不彰。
If yang is abundant the eyes will be open widely. If yin is abundant the eyes will be closed frequently.

陽氣盛則瞋目，陰氣盛則瞑目。
People feel sleepy when yang has declined and awake when yin has declined.

陽氣盡則臥，陰氣盡則寤。
Chapter 3. Physiological development
For woman, kidney Qi become prosperous at seven, their milk/baby teeth fall out, permanent teeth and hair grow.

女子七歲腎氣盛，齒更髮長。
(For woman) At the age of the second 7(fourteen), their Tian Gui appears, Ren channel opens, Chong channel becomes prosperous and menstruation begins. So they can become pregnant.

二七而天癸至，任脈通，太沖脈盛，月事以時下，故有子。
Tian Gui (天癸) --- the substance necessary for the promotion of growth, development and reproductive function of human body.
Kidney Qi – Tian Gui – Chong & Ren – Menses - Pregnancy
(For woman) Their kidney Qi mature at the third 7 (twenty-one), their wisdom teeth have grown up and all teeth are completely developed.

三七腎氣平均，故真牙生而長極。
(For woman) At the age of the fourth 7 (twenty-eight), their bone and muscle become substantial, their hair are flourishing. Their body is in the strongest condition in this stage.

四七筋骨堅，髪長極，身體盛壯。
(For woman) At the age of the fifth 7 (thirty-five) their Yangming channel decline gradually, face becomes withered, and hair begins to fall out.

五七陽明脈衰，面始焦，髮始墮。
(For woman) At the age of the sixth 7 (forty-two), their three Yang channels begin to decline. Their face complexion becomes wane, and hair begins to turn white.

六七三陽脈衰于上，面皆焦，髮始白
(For woman) After the age of the seventh 7(forty-nine), both their Ren and Chong channels have declined, menstruation stopped because Tiangui is exhausted. Their physique turns to feeble, and they can not conceive.

七七任脈虛，太沖脈衰少，天癸竭，地道不通，故形壞而無子也。
For man, their kidney Qi become prosperous at the age of eight. Their hair grows and permanent teeth emerge.

丈夫八歳腎氣實，髮長齒更。
(For man) Their kidney qi becomes prosperous at the age of the second 8(sixteen), their Tian Gui appears and sperm come out. By conducting sexual intercourse with a woman, they can have a child.

二八腎氣盛，天癸至，精氣溢瀉，陰陽和，故能有子。
(For man) *At the age of the third 8 (twenty-four), their kidney energy is developed well, muscle and bone are strong, wisdom teeth have grown up, and all their teeth are completely developed.*

三八腎氣平均，筋骨勁強，故真牙生而長極。
(For man) At the age of the fourth 8 (thirty-two), their whole body has developed in the best condition, and their muscles are very strong.

四八筋骨隆盛，肌肉满壮。
(For man) At the age of the fifth 8 (forty), their kidney Qi decline gradually, hair begins to fall and teeth begin to wither.

五八腎氣衰，髪墮齒槁。
(For man) By the age of the sixth 8 (forty-eight), their kidney Qi declines. Their complexion becomes withered and hair becomes white.

六八陽氣衰竭於上，面焦，髪鬢癲白。
(For man) After the age of the seventh 8 (fifty-six), their liver Qi declines. Their Tiangui is exhausted and sperm is limited. Tendons become rigid and fail to act nimbly.

七八肝氣衰，筋不能動，天癸竭，精少，腎臟衰，形體皆極。
(For man) _After the age of the eight 8 (sixty-four), five Zhang organs are decrepit because the kidney Qi declined. Their teeth and hair fall, Tiangui has been used up, hair becomes white and the whole body becomes decrepit. They can not have child._

八八則齒髮去。腎者主水，受五臟六腑之精而藏之，故五臟盛，乃能瀉。今五臟皆衰，筋骨解墮，天癸盡矣，故髮鬢白，身體重，行步不正，而無子耳。
Chapter 4.
Zhang Fu, Qi & blood, body fluid, and shen
Heart is the monarch of human body dominating Shen.

心者，君主之官也，神明出焉。
Lung is the prime minister managing vessels and regulate Qi.

肺者，相傅之官，治節出焉。
Liver is the general who is brave and resourceful to make decision.

肝者，將軍之官，謀慮出焉。
Gallbladder is the justice judging the right and wrong.

膽者中正之官，決斷出焉。
Spleen and stomach are the officer in charge of the granary, it manages the digesting, absorbing, spreading and storing five cereals.

脾胃者，食廩之官，五味出焉。
Large intestine is the officer for transmitting waste and excrete them to the outside of body.

大腸者，傳道之官，變化出焉。
Small intestine is the officer of receiving the food from the stomach, digesting it, dividing it into essence and dreg, then absorbing the essence and transmitting the dregs to the large intestine.

小腸者，受盛之官，化物出焉。
Kidney is the powerful officer keeping essence and making people skillful and wise.

腎者，作強之官，伎巧出焉。
Triple warmer is the officer managing body water in water passage.

三焦者，決瀉之官，水道出焉。
Bladder is the officer storing body fluid and excreting it after it is transformed into urine by Qi.

膀胱者，州都之官，津液藏焉，气化则能出矣。
All twelve organs must cooperate and supplement each other.

凡此十二官者，不得相失也。
Qi comes from refined substance transformed from cereals. When the cereals enter into the stomach, the refined substance will be transferred to the five Zhang organs and the six Fu organs.

人受氣于穀，穀入于胃，以傳與肺，五臟六腑，皆以受氣，
The clear part of refined substance is called Ying Qi, and the turbid part is called Wei Qi, the Ying flows within the channels and vessels, and the Wei flows outside of the channels and vessels. They move in the whole body unceasingly.

其 清 者 為 營，濁 者 為 卫，營 在 脈 中，衛 在 脈 外，營 週 不 休。
Yellow Emperor asked: “Why an old man hardly fall asleep in the night time, and healthy young man can sleep soundly at night?”

老人之不夜瞑者，何氣使然？少壯之人，不晝瞑者，何氣使然？
For young man, Qi and blood are abundant, their muscles are strong and their Qi passage is unobstructed, their Ying and Wei move normally. So, they are spirited in the daytime and sleep soundly at night.

壯者之氣血盛，其肌肉滑，氣道通，營衛之行不失其常，故晝精而夜瞑。
For old man, Qi and blood has declined, muscles are emaciated, energy passage is unsmooth, the Qi of five Zhang organs are not harmonious, Ying is deficient and Wei is weaken. So they are not spiritual in daytime and cannot sleep soundly at night.

老者之氣血衰，其肌肉枯，氣道澀，五臟之氣相博，其營氣衰少而衛氣內伐，故晝不精，夜不瞑。
The upper Jiao is like mist, the middle Jiao is like the maceration tank, and the lower Jiao is like the sewer.

余聞上焦如霧，中焦如漚，下焦如瀆，此之謂也。
Heart is the base of life, where Shen is located, its quintessence appears on face and it fills the blood into the vessels.

心者生之本，神之变也；其华在面，其充在血脉。
Lung is the base of Qi, where Po is located, its quintessence appears in the body hair and it enriches the skin.

肺者，氣之本，魄之處也；其華在毛，其充在皮。
Kidney is the base of essence, its quintessence appears on the hair and it enriches the bone marrow.

腎者主蛰，封藏之本，精之處也；其華在髪，其充在骨。
Liver is the base of the limbs, where the Hun (soul) is located, its quintessence appears in the nails, and enriches tendons. It is also the place for storing blood, so it can regenerate the blood.
Spleen is the base of water and cereals, where the Ying Qi is generated. It transfers and transforms five tastes of cereals by absorption and excretion. It enriches muscles.
All eleven Zhang and Fu organs are based on gallbladder.

凡十一臟，取決於膽也。
All vessels connect to the eyes, all marrows connect to the brain, all tendons connect to the joints, all blood connect to the heart, all Qi connect to the lung.

諸脈者，皆屬於目；諸髓者，皆屬於腦；諸筋者，皆屬於節；諸血者，皆屬於心；諸氣者，皆屬於肺。
When people lie down, blood goes into the liver.

故人臥血歸於肝。
When eyes obtain blood, we can see, When feet obtain blood, we can walk, When hands obtain blood, we can hold, When fingers obtain blood, we can grasp.
肝受血而能視，
足受血而能步，掌受血而能握，
指受血而能撮。
The six organs, brain, spinal cord, bone, vessel, gallbladder and womb, are generated by earth Qi; they store essence and blood, just like the earth holding all things in place. So they are called “extraordinary Fu organs”.

腦、髓、骨、脈、膽、女子胞此六者，地氣之所生也。皆臍於陰而象於地，故藏而不瀉，名曰奇恒之府。
The five organs, stomach, large intestine, small intestine, Sanjiao and bladder are generated by heaven Qi; they discharge continually without storing, like the heaven moving without stopping. So they are called “Fu organs for digestion and elimination”.

夫胃大腸、小腸、三焦、膀胱此五者天氣之所生也，其氣象天，故瀉而不藏。此受五藏濁氣，名曰傳化之府。
Five Zhang organs store essence without discharging. They are filled, but their Qi should move properly without block.

所謂五臟者，藏精氣而不瀉也，故滿而不能實。
Six Fu organs digest, absorb and transport food without keeping it. Although they are filled with food, they should be empty respectively.

六腑者，傳化物而不藏，故實而不能滿也。
The door of Po (anus) is considered to be the sixth hollow organs, preventing the dross from remaining in the body too long.

魄門亦為五臟使，水穀不得久藏。
Five Zhang organs connect to seven orifices.
五藏常內鬱於上七竅也。
The lung connects to the nose which can smell if the lung is fine. The heart connects to the tongue which can taste if the lung is fine. The liver connects to the eyes which can see if the liver is fine. The spleen connects to the mouth which can taste if the spleen is fine. The kidney connects to the ears which can hear if the kidney is fine.

故肺氣通於鼻，肺和則鼻能知臭香矣；心氣通於舌，心和則舌能知五味矣；肝氣通於目，肝和則目能辨五色矣；脾氣通於口，脾和則口能知五穀矣；腎氣通於耳，腎和則耳能聞五音矣。
Five tastes enter different organs respectively:

五味所入：
Sourness enters the liver, Acridness enters the lung, Bitterness enters the heart, Saltiness enters the kidney, Sweetness enters the spleen. These are so called the five entering.

五味所入：酸入肝、辛入肺、苦入心、鹹入腎、甘入脾，是為五入。
When essence of five Zhang organs gather into one wrong organ, people will be mad:

五精所並：
If essence gathered in heart, people will keep laughing; If gathered in lung, people will be sorrowful; If gathered in liver, people will be angry; If gathered in spleen, people will have anxiety; If gathered in kidney, people will be terrified.

These are so called five gatherings.
The five Zhang organs have their own detestations:

五臟所惡：
Heart detests heat;
Lung detests cold;
Liver detests wind;
Spleen detests dampness;
Kidney detests dryness.
These are the so called five detestations.

心惡熱、肺惡寒、肝惡風、脾惡濕、腎惡燥。是謂五惡。
There are different secretions from five Zhang organs:

五臟化液：
Sweat is the secretion of the heart; Nasal discharge is the secretion of the lung; Tears are the secretion of the liver; Serous saliva is the secretion of the spleen; Mucous saliva is the secretion of the kidney. These are the so called five secretions.
There are different mental storages in the five Zhang organs:

五臟所藏：
Heart stores mind (Shen), Lung stores corporeal soul (Po), Liver stores ethereal soul (Hun), Spleen stores thought (Yi), Kidney stores will power (Zhi). These are so called the five storages.

心藏神、肺藏魄、肝藏魂、脾藏意、腎藏志。是謂五臟所藏。
There are different controlment of the five Zhang organs:

五 臟 所 主:
Heart controls vessels; Lung controls skin; Liver controls tendons; Spleen controls muscles; Kidney controls bones. These are so called five controlment.

心主脈、肺主皮、肝主筋、脾主肉、腎主骨。是為五臟所主。
There are five kinds of impairments by overstraining:

五勞所傷：
Long time watching damages blood; Long time lying damages Qi; Long time sitting damages e muscle; Long time standing damages bone; Long time walking damages tendon. These are so called five impairments.

久視傷血、久臥傷氣、久坐傷肉、久立傷骨、久行傷筋。是謂五勞所傷。
When water enters the stomach, the clear part spreads to the spleen; and the spleen spreads it to the lung; the lung connects the water passage, and transports turbid water to the bladder. The refined part of water spreads by channels to the whole body.
The original substance that forms a new life is called essence (Jing).

生之來謂之精
Yin and Yang are combined to produce the activities of life are called spirit (Shen).

兩精相搏謂之神
Spirit as mental activity is called the soul (Hun).

隨神往來者謂之魂
Action with soul (Hun) is called the inferior spirit (Po).

並精而出入者謂之魄
The organ which is in charge of the thinking is called heart.

所以任物者謂之心
The recall and thinking of heart is called Yi (expect).

心有所憶謂之意
The expect kept in heart is called will.

意之所存謂之志
Adapting the change based on understanding is called Shi (thinking).

因志而存變謂之思
Considering about the future by thinking called Lun (worrying).

因思而遠慕謂之慮
Making decision to solve problems is called Zhi (wisdom).

因慮而處物謂之智。
When Yin and Yang have done intercourse, a new life will form. The substance that produces the new life is called essence.

兩神相搏，合而成形，常先身生，是謂精。
When the upper Jiao disperses the refined substances of the five cereals to warm skin and muscle, fill into the physique and moisten the fine hairs like dew moistening grasses and woods, it is called Qi.

上焦開發，宣五谷味，熏膚、充身、澤毛，若霧露之溉，是謂氣。
When the striae excrete plenty of sweat, it is called thin fluid (Jin).

腠理發泄，汗出溱溱，是謂津。
When water and cereals enter the stomach, the whole body will get Qi. The moist juice permeates into bone marrow making the bone joints smooth and be able to bend and stretch freely, invigorate the cerebral marrow inside and moisten the skin outside, it is called fluid (Ye).

穀入氣滿，淖澤注於骨，骨屬屈伸，泄澤補益腦髓，皮膚潤澤，是謂液。
When the middle Jiao receives the food, absorbs its refined substance and transforms it into red fluid, it is called blood.

中焦受氣，取汁變化而赤，是謂血。
The structures that keep Ying moving inside are called the vessels.

壅遏營氣，令無所避，是謂脈。
The Qi of six Fu are dominated by a certain organ respectively; but **stomach is the sea of five cereals as energy source of life.**

六气者，各有部主也，其贵贱善恶，可為常主，然五穀與胃為大海也。
In the beginning of human life the essence of life is formed first, then it develops into the brain and the spinal cord, and finally, the human body is shaped.

人始生，先成精，精成而脑髓生
Skeletons like pillars of wall, channels like the barracks connecting each other, tendons like strings, muscles like walls, and skins and hairs to protect them.

骨為幹，脈為營，筋為剛，肉為牆，皮膚堅而毛髮長
When the five cereal enter the stomach, the refined substances change to Qi and blood going to vessels and operating body unceasingly.
Lung is canopy of five Zhang and six Fu organs.

肺者，五藏六府之蓋也
All vessels connect to lung.
The anterior Yin organs (genital organs) are the place where tendons assemble and Taiyin & Yangming channel pass by.

前陰者，宗筋之所聚，
太陰陽明之所合也。
Take good care of Qi and blood because they are the Shen of human.

血氣者，人之神，不可不謹養。
If Qi and blood is fine people can have long life.

氣血正平，長有天命。
The Shen of man is converted from essence of food.

神者，水谷之精氣也。
The so called Shen is upright Qi.
With Shen, patient is curable; without Shen, patient is not curable.

得神者昌，失神者亡。
Chapter 5
Etiology & pathology
19 sentences of pathogenesis
Most trembling and dizziness are related to the liver

諸風掉眩，皆屬於肝
Most pain and skin suppuration are related to the heart.

諸痛癢瘡，皆屬於心
Most damp edema and abdominal distention are related to the spleen.
Most wheezing and feeling of chest oppression are related to the lung.

諸氣膹鬱，皆屬於肺
Most muscle cold stiffness are related to the kidney

諸寒收引，皆屬於腎
Most atrophy, wheezing and vomiting are related to the upper Jiao.
Most cold extremities, feces and urine retention, or incontinence are related to the lower Jiao.

諸厥固泄，皆屬於下
Most sudden muscle stiffness are related to wind.
Most clear and cold excretion are related to cold.

諸病水液，澄徹清冷，皆屬於寒
Most muscle convulsion and neck stiffness are related to dampness.

諸痙項強，皆屬於濕
Most fever with a change of consciousness and convulsion are related to fire.

諸熱瞀瘈，皆屬於火
Most trismus, shivering and chattering of the teeth are related to fire.

諸禁鼓栗，如喪神守，
皆屬於火
Most Qi counterflowing up are related to fire.

諸逆沖上，皆屬於火
Most mentally irritability, and mania are related to fire.

諸燥狂越，皆屬於火
Most swelling with unbearable pain are related to fire.

諸病肘腫，疼酸驚駭，皆屬於火
Most abdominal distention and fullness are related to heat.

諸脹腹大，皆屬於熱
Most borborygmus with drum-like abdomen are related to heat.

諸病有聲，鼓之如鼓，皆屬於熱
Most cramp, opisthotonus and turbid excreted fluid are related to heat.

諸轉反戾，水液渾濁，皆屬於熱
Most vomiting with acute diarrhea are related to heat.

諸嘔吐酸，暴注下迫，皆屬於熱
Essence deficiency causes deafness.

精 脫 者，耳 聾
Qi deficiency causes blurred vision.

氣 脫 者 ， 目 不 明
The skin striae open with perfused sweat causes Jin deficiency.
Ye (thick fluid) deficiency causes the joints movement disorder, lusterless complexion, cerebral marrow empty, sore legs, and tinnitus.

液脱者，骨屬屈伸不利，色夭，腦髓消，脛痺，耳數鳴
Blood deficiency causes pale skin without luster and vessels empty.

血脱者，色白，天然不泽，其脉空虚
Lung heat consuming fluid of five zhang organs causes flaccidity.
Bi syndrome is caused by the attacked of wind, cold and dampness. If wind is dominant, it is called migratory Bi, If cold is dominant, it is called painful Bi, If dampness is dominant, it is called fixed Bi.

風寒濕三氣雑至合而為痺。其風氣勝者為行痺，
寒氣勝者為痛痺，濕氣勝者為著痺也。
Overeating is harmful for the intestine and stomach.

飲食自倍，腸胃乃傷。
Overwhelming wind causes trembling.

風勝則動。
Overwhelming heat causes swelling.
Overwhelming desiccation causes dryness.
Overwhelming cold causes edema.

寒勝則浮。
Overwhelming dampness causes diarrhea.

濕勝則濡瀉。
Most diseases are caused by Qi disorder.

百病生於氣也。
Anger raises Qi up.
Overjoy slows Qi.

喜則氣緩
Sorrow disperses Qi.

悲則氣消
Fear lowers Qi down.
Cold blocks Qi.

寒則氣收
Heat discharges Qi.

炅則氣泄
Fright disturbs Qi.

驚則氣亂
Overwork consumes Qi.
Overthinking stagnates Qi.

思則氣結
Not only can lung but the entire five Zang and six Fu organs cause cough.

五臟六腑皆令人咳，非獨肺也。
Most diseases are caused by overstrain.
Upright Qi deficiency results in the possibility of an evil pathogen attack.

邪之所凑，其气必虚
The evil pathogen invades the body surface first. If it remains there longer, then it invades small collaterals, then collaterals, then channels, then Zhang Fu organs. Starting from body surface finally to five Zhang organs is the sequence of invasion of the evil pathogen.

邪之客於形也，必先舍於皮毛，留而不去，入舍於孫脈，留而不去，入舍於絡脈，留而不去，入舍於經脈，內連五臟，散於腸胃，陰陽俱感，五臓乃傷，此邪之從皮毛入，極於五臓之次也。
It is an excess syndrome when evil pathogen is overabundant. It is a deficient syndrome when upright Qi is injured.
If dampness invades the body, patient will feel heaviness of the head like it is being wrapped.

因于湿，首如裹。
Uncomfortable feeling of the stomach can cause insomnia.

胃不和則臥不安
Indulging in fatty food causes foot ulcer.
Emotional stress disturbs heart leading to uneasiness of all Zang fu organs.

悲哀愁憂則心動，
心動則五臓六腑皆搖
Fatty food causes inner heat, sweet food causes abdominal distention. This situation may lead to Qi disorder and transform to diabetes.

肥者令人內熱，甘者令人中滿，故其氣上溢，轉為消渴。
Most of the diseases start from attack of wind, rain, cold, heat; indulging in sex; over joy or anger; unhealthy eating and life style; or strong and sudden fright.

夫百病之始生也，皆生於風雨寒暑，陰陽喜怒，飲食居處，大驚卒恐。
When a cold pathogen invades vessels, blood will stagnate; when a hot pathogen invades vessels, blood will overflow.
Wind attacks mostly the upper body, dampness attacks mostly the lower body.

傷於風者，上先受之，
傷於濕者，下先受之。
If Qi and blood mix and ascend, it may lead to coma or even death. If Qi and blood return, patient may survive; otherwise, they are dying.

血之與氣併走於上，則為大厥，厥則暴死，氣復反則生，不反則死。
All diseases can be divided into excess syndrome and deficiency syndrome.

百病之生，皆有虚實。
Chapter 6
Diagnosis
It is better to do pulse diagnosis in the early morning when Qi of Yin and Yang have not been stirred and dispersed, the food and drink have not been taken, the channel-Qi is not hyperactive, the collateral Qi is in harmony, and the Qi and blood have not been disturbed. In this situation we can diagnose pulse disorder.
診法常以平旦，陰氣未動，陽氣未散，飲食未進，經脈未盛，絡脈調勻，氣血未亂，故乃可診有過之脈。
Concentrate mind and calm down when take pulse.

持脈有道， 虛靜為保。
Yellow Emperor asked: “How can we know the conditions of Zhang Fu organ when palpating Qi Kou (It is called Cun Kou now)?”

帝曰：氣口何以獨為五臟之主？
The five tastes are taken through the mouth and stored in the stomach, then transported by spleen which is Taiyin. Cun Kou belongs to the Hand Taiyin which dominates all vessels. So, all Qi of Zhang Fu organs come from the stomach, their conditions will be reflected on the Cun Kou pulse.
If stomach Qi is absent in the pulse, it is called an adverse condition, which means the patient is dying.
When treating a disease, we must inspect the tongue, urine and stool conditions, distinguish and analyse the pulse, observe emotion of the patient.

凡治病必察其下，適其脈，觀其志意，與其病也。
When physique is fine but pulse is weak patient will die, when physique is weak but pulse is fine patient will survive.

形氣有餘，脈氣不足，死；
脈氣有餘，形氣不足，生。
If shaoyin pulse is strong against finger, it means the lady is pregnant.

陰搏陽別，謂之有子。
If woman hand Shaoyin pulse is violent, it means pregnancy.

婦人手少陰脈動甚者，妊子也。
Inquire the life condition change when treating a patient. If the patient was noble and is now humble, without having been attacked by the evil pathogen, he may have disease coming from interior. This is called “exhaustion of nutrition”. If the patient was rich and now is poor, it also causes diseases. This is called “depletion of essence”.

凡未診病者，必問嘗貴後賤，雖不中邪，病從內生，名曰脫營。嘗富後貪，名曰失精。
Patient is noble or humble, rich or poor, happy or unhappy must be inquired in diagnosis.

診有三常，必問貴賤，封君敗傷，及欲侯王
The symptoms of cardiac Bi syndrome are: vessel blockage, irritability, palpitation, wheezing, dry throat, hiccups and panic.

心癆者，脈不通，煩則心下鼓，暴上氣而喘，噎乾善噫，厥氣上則恐。
Chapter 7
Treatment
For treating flaccidity, puncture Yang Ming only.

治痿者，獨取陽明
When using only one king herb and two minister herbs in a formula, it is called small formula.

君一臣二，制之小也
When using one king herb, three minister herbs and five assistant herbs in a formula, it is called medium formula.

君一臣三佐五，制之中也
When using one king herb, three minister herbs and nine assistant herbs in a formula, it is called large formula.
If the patient believes in ghosts, you do not need to explain the treatment; if the patient detests stone needles, you do not need to tell him the effect of treatment; if the patient is reluctant to be treated, you do not need to treat him. In such cases, there will be no effect.

拘於鬼神者，不可與言至德；惡於針石者，不可與言至巧。病不許治者，病必不治，治之無功矣。
If a patient lost blood, they can not be treated by sweating. If patient sweats a lot, they can not be treated by bleeding; If patient lost both blood and body liquid, death will be inevitable without hope of surviving.

故奪血者無汗，奪汗者無血，故人生有兩死，而無兩生。
Apply formulas with violent property and rich flavor to patients who are strong. Give formulas with mild property and light flavor for patients who are weak.

能毒者以厚藥，不勝毒者以薄薬，此之謂也。
Treat the upper part of the body when the disease is in the lower part, and treat the lateral of the body when the disease is in the middle.

病在上，取之下；病在下，取之上；病在中，傍取之。
Treat hot syndrome with cold herbs, and take the decoction when it is warm.
Treat cold syndrome with hot herbs, and take the decoction when it is cold.

治寒以熱，涼而行之。
Treat warm syndrome with cool herbs, and take the decoction when it is cool.

治溫以清，冷而行之。
Treat cool syndrome with warm herbs, and take the decoction when it is warm.

治清以溫，熱而行之。
The extreme toxic formulas should be stopped when disease is 60% removed.

大毒治病，十去其六
The mild toxic formulas with should be stopped when the disease is 70% removed.

常毒治病，十去其七
The smaller toxic formulas should be stopped when the disease is 80% removed.

小毒治病，十去其八
The formulas with no toxicity should be stopped when the disease is 90% removed.

無毒治病，十去其九
After using herbs, patient should take the cereals, meats, fruits and vegetables to eliminate the remaining pathogen. If it is not effective, give patient herbs again with the same method as above.

穀肉果菜，食養盡之，無使過之，傷其正也。不盡，行復如法。
If a pregnant woman is ill that needs herbs, it is not harmful for both mother and fetus.

有故無損，亦無殞也。
To treat a pregnant woman with severe stagnation and accumulation, the violent herbs can be used for removing them, but stop them when it is removed by a half. If using herbs more than enough, it may kill both patient and fetus. 大積大聚，其可犯也，哀其太半而止，過者死。
To be a good doctor, one must know:
聖人之治病也，必知:
(1). The relation between Ying and Yang, heaven and earth, and the four seasons.

天地陰陽，四時經紀
(2). The five Zhang organs and the six Fu organs, the channels and collaterals, the female (the six Yins) and the male (the six Yangs), the interior and the exterior, the diseases that can be cured by acupuncture, moxibustion, stone needle or herbs.

五臟六腑，雌雄表裏，刺灸砭石，毒藥所主。
(3). Be able to analyse the changes in a patient’s life and follow the rule of diagnosis and treating. Must know if patient is young or old, noble or humble, rich or poor, strong or weak.
(4). He must be able to inspect the outside manifestation of five organs. Refer to the eight solar terms of the year (the four equinoxes and the four solstices) and the conditions of the nine subparts of the pulse.

八正九候，診必副矣。
The evil pathogens invade is just like a storm or hurricane. So a good doctor treats diseases in the beginning when the evil just attack the exterior.
Do not delay to treat evil in the muscle, Not at all delay to treat evil in the tendons and the channels, in no way delay to treat evil in six Fu organs, and absolutely not to delay to treat evil in five Zang organs.

其次治肌膚，其次治筋脈，其次治六腑，其次治五臟。
If evils have invaded the five Zang organs, the survival possibility of the patient is only 50%.

治五臟者，半死半生也。
Acupuncture needs patient’s Shen to cooperate. If patient’s Shen disappears, we can not help them.

針石，道也。精神不進，志意不治，故病不可愈。
For treating edema, open the ghost door and purify the clean Fu organ.

開鬼門，潔淨府
Best doctor treats pre-illness, does not treat illness.

上工治未病，不治已病
Treat the sign if urinary retention and constipation. Treat the root when urine and stool are normal.

小大不利，治其標；小大利，治其本。
If the body temperature is as high as hot charcoal, reduce it by perspiration.

體若燔炭，汗出而散。
Treat blood stasis by bleeding.
血實宜決之
Treat cold diseases by hot herbs.

寒者熱之
Treat hot diseases by cold herbs.
熱者寒之
Treat hard stagnation by paring.

堅者 削 之
Treat dry diseases by moistening.
Treat losing diseases by keeping.
散者收之
Treat diseases caused by exterior pathogens by dispelling.

患者除之
Treat deficient diseases by warming.

勞者溫之
Treat retention diseases by dispersing.
Treat spasm disease by relaxing.

急者緩之
Treat Qi counter-movement by guiding.

逸者行之
Treat terror diseases by calming.
Straightly treat diseases in which the symptoms reflex to the causes
Contrarily treat diseases in which the symptoms are contrary to the causes.

從者反治
Best doctors do acupuncture in accordance with heaven above, with earth below and with patient’s personal affairs.
Chapter 8
Acupuncture
Channels can determine survival or death, treat diseases, and adjust excess or deficiency. So they should not be blocked.
Painful points can be punctured for treatment.
Treat patient according to Shen condition.

凡刺之法，先必本於神。
Qi and blood of all 12 channels and 365 branches reach the face and empty orifices.

十二經脈，三百六十五絡，其血氣皆上於面而走空竅。
12 channels connect Zhang Fu organs interiorly and limbs and joints exteriorly.

十二經脈者，
內屬於腑臟，外絡於肢節
Treat 5 Zhang diseases by 12 Yuan points.

五臟有疾，當取之十二原。
Treat Fu diseases by He-Sea points.

邪在腑，取之合；
If acupuncture needles are not effective, use moxibustion.

針所不為，灸之所宜。
It is important in acupuncture: get Qi.

刺之要，氣至而有效。
Puncturing too deep or too shallow are big problems of acupuncture.

淺深不得，反為大賊
Needling against the moving direction of channel is reducing method. Needling with the moving direction of channel is tonifying method.

瀉 者 迎 之， 補 者 隨 之
Bone measurement
The width between two Wangu (GB 12) behind ears is 9 cun.

耳後當完骨者，廣九寸。
The length from popliteal to ankle level is 16 cun.

膝關以下至附屬，長一尺六寸。
From hip joint to middle point of knee cap is 19 cun.

髀樞以下至膝中，長一尺九寸。
The length from sternal xiphoid process to Tanshu (ST 25, naval level) is 8 cun.

忯忯以下至天樞，長八寸。
The width between two nipples is 8 cun.
兩乳之間，廣九寸半（=八寸）
Meridians
THE LUNG MERIDIAN

• Starts from --- Middle Jiao
• Connected organ --- ST
• Connected orifice --- Throat
• Number of branches --- 1
LARGE INTESTINE MERIDIAN

• Starts from --- LI 1
• Connected organ --- LU
• Connected orifice --- Gum, lower teeth
• Number of branches --- 1
STOMACH MERIDIAN

• Starts from --- LI 20
• Connected organ --- SP
• Connected orifice --- upper gum
• Number of branches --- 4
• Meeting point --- UB 1
SPLEEN MERIDIAN

• Starts from --- SP 1
• Connected organs --- ST, HT
• Connected orifice --- The root of tongue
• Number of branches --- 1
HEART MERIDIAN

• Starts from --- HT
• Connected organs --- SI, LU
• Connected orifice --- Eye system
• Number of branches --- 1
SMALL INTESTINE MERIDIAN

- Starts from --- SI 1
- Connected organs --- HT
- Connected orifice --- Outer & inner canthus
- Number of branches --- 2
- Meeting points --- DU 14
BLADDER MERIDIAN

• Starts from --- UB1
• Connected organs --- Brain, KI, UB
• Connected orifice --- lumbar
• Number of branches --- 3
KIDNEY MERIDIAN

• Starts from --- Small toe
• Connected organs --- UB, LV, LU, HT
• Connected orifice --- Throat, tongue
• Number of branches --- 1
PERICARDIUM MERIDIAN

• Starts from --- Chest
• Connected organs --- PC, upper, middle and lower jiao
• Connected orifice ---
• Number of branches --- 2
TRIPLE ENERGIZER MERIDIAN

- Starts from --- TE 1
- Connected organ --- PC
- Connected orifice --- Ear, outer canthus
- Number of branches --- 2
GALLBLADDER MERIDIAN

- Starts from --- GB 1
- Connected organ --- LV
- Connected orifice --- Ear, outer canthus
- Number of branches --- 2
LIVER MERIDIAN

- Starts from --- LV 1
- Connected organ --- GB
- Connected orifice --- Eye system
- Number of branches --- 2
The Hand Taiyin Channel of Lung starts from middle Jiao, goes to large intestine below, returns to pass through the upper entrance of stomach, ascends through diaphragm and links to the lung.

肺手太陰之脈，起於中焦，下絡大腸，還循胃口，上膈屬肺，
The eight extra meridians
1. Governor Vessel
The Governor Vessel arises from the **lower abdomen** and emerges from the **perineum**. Then it runs posterior along the interior of the **spinal column** to Fengfu (GV 16) at the **nape**, where it enters the **brain**. It further ascends to the vertex and winds along the forehead to the **columnella of the nose**.
The coalescent points of Governor Vessel are Fengmen (BL 12) and Huiyin (CV 1).
Clinical actions

1. Tonifies kidney yang
2. Strengthens the back
3. Nourishes brain and marrow
4. Strengthens the mind (Shen)
5. Expels exterior wind
6. Distinguishes interior wind
2. Conception Vessel
The Conception Vessel starts from the inside of the lower abdomen and emerges from the perineum. It goes anteriorly to the pubic region and ascends along the interior of the abdomen, passing through Guanyuan (CV 4) and the other points along the front midline to the throat. Ascending further, it curves around the lips passes through the cheek and enters the infraorbital region Chengqi (ST 1)
The coalescent points of the Conception Vessel are Chengqi (ST 1), Yinjiao (GV 28).
Clinical actions

• 1. Nourishes Yin
• 2. Regulates uterus
• 3. Moves Qi in the lower Jiao & uterus
• 4. Promotes lung Qi desending and kidney Qi receiving
• 5. Promotes the transformation, transportation and excretion of fluid
• 6. Activates San Jiao
• 7. Controls fat tissue and membranes
• 8. Combination of Ren and Du points
3. Thoroughfare Vessel
The Thoroughfare Vessel starts from the inside of the **lower abdomen** and emerges at the **perineum**. Ascending, it runs inside of the **spinal column**. Where its superficial branch passes through the region of Qichong (ST 30) and **communicates with the Kidney Meridian** of Foot-Shaoyin. Running along the both sides of the abdomen, it goes up to the **throat** and curves around the **lips**.
The coalescent points of the Thoroughfare Vessel are Huiyin (CV 1), Heng-gu (KI 11), Dahe (KI 12), Qixue (KI 13), Simen (KI 14), Zhongzhu (KI 15), Huangshu (KI 16), Shangqu (KI 17), Shiguan (KI 18), Yindu (KI 19), Futonggu (KI 20) and Youmen (KI 21).
4. Belt Vessel
The Belt Vessel originates below the hypochondriac region and runs obliquely downward through Daimai (GB 26), Wushu (GB 27), and Weidao (GB 28). It runs transversely around the waist like a belt. The coalescent points of the Belt Vessel are Daimai (GB 26), Wushu (GB 27), and Weidao (GB 28).
Clinical application

1. Harmonizes liver and gall bladder
2. Resolves dampness in the lower Jiao
3. Regulates Qi circulation of legs
4. Affects Qi of stomach channel in the legs
5. The Girdle vessel (Dai Mai) problems with abdominal pain
6. Gynaecology
7. Fullness and emptiness of girdle vessel
8. Girdle vessel and hip
5. Yang Heel Vessel
The Yang Heel Vessel starts from the lateral side of the heel (Shenmai, BL 62), Pushen (BL 61). It runs upward along the external malleolus and passes the posterior border of the fibula. It then goes onwards along the lateral side of the thigh and posterior side of the hypochondrium to the posterior axillary fold. From there, it winds over to the shoulder and ascends along the neck to the corner of the mouth. Then it enters the inner canthus Jingming, (BL 1) to communicate with the Yin Heel Vessel. Running further upward along the Bladder Meridian of Foot-Taiyang to the forehead, it meets the Gallbladder Meridian of Foot-Shaoyang at Fengchi (GB 20).
The coalescent points of the Yang Heel Vessel are Shenmai (BL 62), Pushen (BL 61), Fuyang (BL 59), Femur-Juliao (GB 29), Naoshu (SI 10), Jianyu (LI 15), Jugu (LI 16), Dicang (ST 4), Nose-Juliao (ST 3), Chengqi (ST 1), Jingming (BL 1) and Fengchi (GB 20).
Clinical actions

1. Absorbs excess Yang from head
2. Eye
3. Mental problems
4. Backache and sciatica
5. Hip
6. Yin Heel Vessel
The Yin Heel Vessel starts from the posterior aspect of the navicular bone (Zhaohai, KI 6). Ascending to the upper portion of the medial malleolus, it runs straight upward along the posterior border of the medial aspect of the thigh to the external genitalia. Then it goes upward along the chest to the supraclavicular fossa and runs further upward lateral to the Adam's apple in front of Renying (ST 9) and then along the zygoma. From there, it reaches the inner canthus Jingming, (BL 1) and communicates with the Yang Heel Vessel.
The coalescent points of the Yin Heel Vessel are Zhaohai (KI 6), and Jiaoxin (KI 8).
Clinical application

- Sleep
- Atrophy syndrome (Wei Zhen)
- abdominal pain
7. Yang Link Vessel
The Yang Link Vessel originates from the heel Jinmen, (BL 63) and emerges from the external malleolus. Ascending along the Gallbladder Meridian of Foot-Shaoyang, it passes through the hip region. Then it runs further upward along the posterior aspect of the hypochondriac and costal regions and the posterior aspect of the axilla to the shoulder and to the forehead. It then turns backward to the back of the neck, where it communicates with the Governor Vessel Fengfu, (GV 16), Ya-men, (GV 15).
The coalescent points of the Yang Link Vessel are Jinmen (BL 63), Yangjiao (GB 35), Naoshu (SI 10), Tian-liao (TE 15), Jianjing (GB 21), Benshen (GB 13), Yangbai (GB 14), Toulinqi (GB 15), Muchuang (GB 16), Zhengying (GB 17), Chengling (GB 18), Naokong (GB 19), Fengchi (GB 20), Fengfu (GV 16) and Yamen (GV 15).
Clinical application

1. Intermittent fever
2. Side of body
3. Ear problems
8. Yin Link Vessel
The Yin Link Vessel starts from the medial aspect of the leg Zhubin, (KI 9), and ascends along the medial aspect of the thigh to the abdomen to communicate with the Spleen Meridian of Foot-Taiyin. Then it runs along the chest and communicates with the Conception Vessel at the neck Tiantu, (CV 22), Lianquan (CV 23).
The coalescent points of the Yin Link Vessel are Zhubin (KI 9), Fushe (SP 13), Daheng (SP 15), Fuai (SP 16), Qimen (LR 14), Tiantu (CV 22) and Lianquan (CV 23)
Clinical application

1. Nourishes Yin and blood
2. Mental problems
3. Headache
• Start from ---
• Connected organs ---
• Connected orifice ---
• Number of branches ---
• Meeting points ---