

THE YELLOW EMPEROR'S



CLASSIC OF INTERNAL MEDICINE

Su Wen The Principles
Ling Shu Disease Process
NanJing The Difficulties

HUANG DI NEI JING
“CANNON OF MEDICINE”

PART I
SU WEN

Dr. Sahni B.S

HUANG DI NEI JING

SU WEN

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DEDICATION

The Great French Physician Dr. Chamfrault, his Chinese colleague Ung Kan Sam deserves the real credit for there work in the field of Acupuncture, particularly in the translation and publication of Nei Ching. It would be true homage to their memory if their work would again prove instrumental, in igniting serious consideration and study of Traditional Acupuncture in the 21st Century.

FORWARD

I have gone through the book “NeiJing-Cannon of Medicine”. It’s a matter of great joy for all of us that Prof. Dr. Sahni Bhupinder Singh has rewritten such wonderful Chinese Classic Book. Dr. Sahni B.S is not only an efficient and senior Homoeopath, but also a good scholar and Acupuncturist alike.

This book of NeiJing, would surely help all the acupuncturists to have true education which deepen insight, widen our horizon and create a meaningful outlook by diving deep to the essence of the science and art of acupuncture, which the scholars all over the world today are badly in need of it.

I thank Dr. Sahni B.S for his endeavor as a teacher of Acupuncture and Homoeopathy and hope that this book would find a place in all the tables of the acupuncture students, doctors and other alternative practitioners as the reference book in acupuncture for the next millennium.

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INTRODUCTION

In this part of the complete three-book set, you will enrich your self with the broader concepts of Traditional Chinese Medication. *Su Wen* teaches the concept of Origin of Yin and Yang, of Nutrition, of Disease Prevention, of Five Movements and Perverse Energy evolution as well as of Six Energies in health and illness.

The chief method of diagnosis employed in the NeiJing is the examination of the pulse. The physicians must know the normal pulse beat and be able to interpret the slightest aberration in disease. The four principal pulses are:

1. *Fu*, superficial, light flowing pulses like a piece of wood floating on water.
2. *Ch'em*, deep, a deeply impressed pulse like stone thrown in water.
3. *Ch'ih*, slow, a pulse with three beats to one cycle of respiration.
4. *Shu*, quick, a pulse with six beats to one cycle of respiration.

There are a number of other variations described in the NeiJing with such precision that will definitely amaze you.

The physician is instructed to take as a norm three pulse beats of patients for one respiration cycle of the physician. It is physicians duty to observe the respiration of the patient, whether the breathing was rough, smooth, light or heavy. Coughing and short-windiness should especially be noted. The general appearance of the patient is extremely important. In addition to these points, interrogation as to dreams and their interpretations played an important part in the complete evaluation of a patient to arrive at a diagnosis.

The NeiJing also cautions the physicians to be alert and dedicated, and to devote the utmost concentration on his art. As the physician's own pulse and respiration is guide to the diagnosis, the physician himself has to take care to be in sound health.

The NeiJing represents the crystallization of a whole millennium of clinical tradition. It combines into a single science the influence of external factors on health, the abnormal functioning of internal organs whether excess or deficit, and the manifestation and interrelationships of symptoms, using concept of Yin-Yang (two functional forces of universe), Wu Hsing (the Five Elements), Pa-Kang (eight diagnostic principles) and Jing-Luo (the system of channels which circulate the vital energy "qi").

The NeiJing forms the foundation of today's practice of Traditional Chinese Medicine (TCM). There is much more to discover and I wish to leave the secret of joy of it to those who are able to break the hard outer shell of the tedious and troublesome passages.

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CHAPTER 1

THE TRUTH ACCORDING TO THE DIVINE PRECEPTS OF THE ANTIQUE AGE

THE EMPEROR HUANG TI:

I have heard it said that in antique times humans were living to the age of one hundred years. In our days, at fifty years we are already worn out. Is this owed to the changes of circumstances or does it come back to the fault of humans?

THE PHYSICIAN CHI PO:

In the antique age, man used to live according to the “Tao” the “Principle”. They used to observe the law of Yang and of Yin, to be sober, to live a regular and simple life. For this reason, healthy in body and in spirit, they used to be able to live up to a hundred years. In our age, man drinks alcoholic drinks like one drinks water, looking for all the pleasures, and addicting themselves to intemperance, so they do not live beyond fifty years. The Sages teach that in order to be able to avoid the “Perverse Fongs” (Sicknesses owned to exterior influences), it is necessary to lead a simple and peaceful life. Keeping thus in reserve all of its energies, the body cannot be attacked by the sicknesses. The wise man must protect himself from desires, thus his heart will be at peace, and his body can be tired, but not his spirit. It is by living in such simplicity that man can still, in our days, live to the age of one hundred years.

THE EMPEROR HUANG TI:

Old men can no longer have children. Is this law determined in the Heavens?

THE PHYSICIAN CHI PO:

In girls at the age of seven years, the energy of the Kidneys takes shape, hair and teeth have their full bursting. At fourteen years (Two times seven) they reach puberty, the genital glands begin to function. It is at this moment that the Conception Vessel displays its energy; that [the energy] of the Chong Mo meridian is reinforced. At this age, the menses appear; the young girl can beget. At twenty-one years (three times seven) the energy of the Kidney meridian is in full activity; the wisdom teeth are coming out. At twenty-eight years (four times seven) bones and muscles become strong, the body becomes robust. At thirty-five years (five times seven) the blood and the energy of the Yang Ming meridians (Stomach and Large Intestine) begin to be weakened.

The face begins to become wrinkled, the hair [of the head] falls. At forty-two years (six times seven) the six Yang meridians are weakened in the upper part of the body, the face is withered more, the hair begins to whiten. At forty-nine years (seven times seven) the energy of the Conception Vessel and of the Chong Mo is weakened, the genital hormones are exhausted, the underground passages are cut, the lower abdominal life ceases, the woman becomes sterile.

For boys, at the age of eight years the energy of the Kidneys comes into function; the teeth and hair [of the head] have their full bursting. At sixteen years (two times eight) the energy of the Kidney becomes strong, genital hormones come into play, virility appears, the man can be fruitful. At twenty-four years (three times eight) the energy of the Kidneys is in full activity; the wisdom teeth grow. At thirty-two years [four times eight] the man is robust. At forty years (five times eight) the energy of the Kidney meridian begins to be weakened, hair and teeth begin to fall. At forty-eight years (six times eight) the energy of the six Yang Meridians is exhausted in the upper part of the body, the face begins to become wrinkled, the hair whitens. At fifty-six years (seven times eight) the energy of the Liver meridian is exhausted, the muscles lose their tonicity, the secretion of the genital hormones slackens. At sixty-four years (eight times eight) the teeth and the hair fall. The kidney meridian rules the equilibrium of the organic liquids; it receives and accumulates all energetic substances originating from the five organs and the six bowels. But, it is necessary that the five organs be in full activity and in perfect operation so that the genital hormones nourish the entire organism. If the organs are exhausted, the secretion of genital hormones ceases. It is then that the muscles slacken and the bones lose their form; it is the stage of sterility of the man.

THE EMPEROR HUANG TI:

Meanwhile there are old men who have been able to have some children. How do you explain that?

THE PHYSICIAN CHI PO:

In certain old men energy and blood have remained in activity because the energy of their Kidney meridian was excellent. But nevertheless the man cannot engender after the age of sixty-four years and the woman cannot conceive after forty-nine years.

CHAPTER 2

THE ART OF REGULATING ONE'S LIFE ACCORDING TO THE SEASONS

THE PHYSICIAN CHI PO:

Spring is the season of rising of the sap: the Earth and Heaven recapture life. All is in fecundation. It is the season during which man must rest his body in order that new energy can grow. It is the moment of giving and not of suppressing; it is the hour of reward and not of punishment. In order to comply with the energy of spring, it is necessary to nourish this new vitality. If one violates this principle, the Liver will suffer from it.

Summer is the season of growth. The energy of Heaven and that of Earth are joined together again. (In the cosmic philosophy, man takes into himself part of Heaven and of Earth, which are joined together in the Summer Season). Everything in nature flourishes and bears fruit. In this season, he must not irritate this need for vitality; he must allow it to diffuse into the organism, this will be the best method of maintaining the vitality. If one violates this principle — this Tao — one will see appearing intermittent fevers or cough in autumn, and some serious sicknesses in Winter.

Autumn is the season of equilibrium between the energy of Heaven and that of Earth. However, the energy of Heaven is more violent, that of Earth is calmer. Man must, in this season, pacify his Will, because the energy of autumn can be cruel; it will be necessary, in this season to purify the energy of the Lungs. If one violates this principle — this Tao — this will injure the Lungs, and one will see diarrhea appear in winter.

In winter, all is hidden, this is the season of retiring into the depth, because it is cold outside. It is necessary, at this moment, not to disturb or disperse the Yang energy, thus complying with the energy of winter. If one violates this principle — this Tao — one will injure the energy of the Kidneys, and one will then see Atony of the limbs appears the following Spring.

If the energy of the Heaven has not made its junction with that of the Earth, sicknesses will attach the organic orifices. If the energy of the Earth dominates that of the Heaven, this will be as if the beneficent dew no longer refreshes the Earth: this will be the Dryness, and the “Perverse Fongs” will profit from it in order to attack the body of the man and will provoke organic disturbances.

If one violates the energy of Spring, the energy of the Shao Yang meridians (Triple Burner and Gall Bladder) will not prosper as it should do in this season, and disturbances will appear in the Liver. If one violates the energy of summers, the energy of the Tai Yang meridians (Small Intestine and Bladder) will no longer take its vigor and the energy of the Heart will be weakened.

If one violates the energy of autumn, the energy of the Tai Yin (Lungs and Spleen) cannot be stabilized and the energy of the Lungs will be disturbed.

If one violates the energy of winter, the energy of the Shao Yin (Heart and Kidneys) will not be able to be calmed, and the energy of the Kidneys will be weakened.

The Four Seasons, the Yang and the Yin are the essence of the things; the wise men keep in good repair the Yang energy in spring and Summer, and the Yin energy in Autumn and Winter. To act thus, is to cultivate the roots of life. All matter presents a phase of birth, then of growth; if one injures the origin of the life itself, one injures the impetus of life.

Yang and Yin and the Four Seasons, are likewise the beginning and the end of matter. This is the essence of life and death. To violate this evolution, is to seek catastrophe. If one complies with it, one will avoid the serious sicknesses. This is the principle — this is the Tao. The wise man follows it, the simpletons are able to believe it but do not apply it. To comply with the Yin and the Yang, this is life; to violate them, this is death. It is peace, or there are disturbances. For this reason, the wise man does not wait for men to become sick in order to nurse them; he guides them, when they are in good health, by making them follow the precept — the Tao; thus he keeps them flourishing. He does not seek to repress the rebellions, but to maintain the existing good order. To nurse sicknesses or repress rebellions when they break out is similar to the man who waits to be thirsty in order to sink a well.

CHAPTER 3

THE ENERGY AND THE COSMOS

The Yang and the Yin are the source of life. Man possesses nine orifices, the Earth has nine oceans; he has five organs, the Heavens have five sounds; he has twelve principal articulations, the year includes twelve months; he has three- hundred-sixty small articulations, the year has three-hundred- sixty days; he has twelve meridians, the Earth has twelve rivers.

The energy of man corresponds to the five elements: Fire, Metal, Wood, and Water, Earth. It circulates in the Three Yang and the Three Yin of the meridians.

When the Heaven is calm, the spirit, the will of man must be calm. If he is thus, his Yang energy will be powerful and the sicknesses will not be able to attack him. If he is, on the contrary, in opposition with the energy of the Heavens, the nine orifices will be closed, the pores of the epidermis will be disturbed and the energy will be dispersed.

The Yang energy is similar to the solar energy. If the Yang energy leaves its customary location, sickness immediately arrives. Like the sun, the Yang energy always resides above, this is what defends the exterior of the body. If one gets a shock from the Cold, the Yang energy, chased from its normal location, becomes errant. If one gets a shock from Heat, one sees appear abundant sweats, dyspnoea, great thirst, divagation; the body burns as in a fire. If one is attacked by excess Humidity, the head is as if in cotton, the great muscle spasm and the small muscles become atonic.

Swelling is owned to an excess of energy. When the energy of the four limbs is disturbed, it is dispersed and exhausted.

The Yang energy increases during the summer; if it is disturbed, one will see appear as a complication disorders of vision and of hearing. If the Yang energy is aggravated, it moves to the head and provokes coma or syncope and affects the muscles and limbs; if the sudation is too abundant, one can see hemiplegia appear.

If one absorbs too much meat or alcoholic beverages, one will see some abscesses appear.

The Yang energy, when it is calm and gentle, nourishes the muscles; when it is pure, it fortifies our vitality.

When the energy cannot circulate freely, the Cold penetrates into the body, reaches the meridians and provokes obstructions. If the superficial energy of the epidermis circulates poorly, one will see appear abscesses and swellings. If one gets a shock from Cold and if the beneficial perspiring is not apparent, the energy is inflamed, the Yu points [see Footnote in “Truths Inscribed in the Golden Casket”] are closed, the intermittent fever appears.

Continued...

Chapter 3

The Fong can provoke hundreds of sicknesses. When it has penetrated into the body it is introduced into the meridians and is transformed into Cold, Heat, or Humidity. The energy of man must be able to struggle against these Fongs, the physician must know how to disperse them.

It is the Yang energy that is the guardian of the door during the day, because it appears at dawn; it is at its maximum of intensity at noon and is weakened at the setting of the sun; at this moment the door of the energy is closed.

Then, *THE PHYSICIAN CHI PO* adds:

The Yin energy accumulates all the energetic substances in order to struggle against sicknesses. The Yang energy mounts to defend the exterior of the body against the attack of the sicknesses. If the Yang energy becomes stronger than the Yin energy, the blood begins to circulate much more rapidly, and if the disequilibrium is too great, one will see symptoms of “madness” appear.

If, on the contrary, the Yin energy becomes much stronger than the Yang energy, the energy of the five organs is disturbed, and they struggle among themselves: the communication of the energy between the nine orifices is interrupted.

This is why the wise man must regulate the equilibrium between the Yang and the Yin energies.

When the Fong triumphs over the energy of man, the energy of the five senses is exhausted.

If one eats in excess, the circulation of the blood increases and the Liver is congested, which will have an effect upon the intestines and will provoke hemorrhoids.

If one absorbs alcoholic beverages excessively, and afterwards overexerts himself physically, this will injure the energy of the Kidneys and, in consequence, this will injure the bones.

The Yang energy must be vigorous, the Yin energy calm. If it is not thus, this will be like a spring without autumn, a winter without summer.

A shock from Cold in spring, will provoke, if it is not dispersed, diarrhea in summer.

A shock from Heat in summer, if it is not dispersed, will provoke intermittent fever in autumn.

The Humidity in autumn will provoke cough in winter.

A shock from Cold in winter will provoke typhoid fever in spring.

There are five flavors, which nourish the Yin energy.

Sourness, acid, matches the Liver.

Bitterness goes to the Heart.

Sweetness, cooling, matches the Spleen.

Salt goes to the Kidneys.

But the nourishment of too much sourness, acid, will injure the Spleen; too much salt will injure the energy of the Heart; too much sweetness will injure the Kidneys; too much bitterness the Lungs; too much pungent the Liver.

HUANG DI NEI JING
“CANNON OF MEDICINE”

PART II
LING SHU

Dr. Sahni B.S

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CHAPTER 1

THE NINE KINDS OF NEEDLES

THE EMPEROR HUANG TI:

The common person pays me a tax; often he is sick; he is right to complain! Also I do not wish that he absorb infusions of toxic herb products at random. I desire that he be treated with the small needles of acupuncture. Will you teach me this science in a clear fashion in order that it can be transmitted to future generations?

CHI PO:

It is easy to speak of acupuncture, but more difficult to practice it. The small worker perceives only that which is material, whereas the great worker understands the immaterial. It is not sufficient to puncture, yet it is necessary to know how to go back to the origin of the sickness, to find its primary cause. It is equally necessary to know how to puncture in due time, neither too soon nor too late.

In fact, the circulation of energy is not visible, but a great worker perceives it; he knows how to follow it or to go back to it. He is thus able to tonify or disperse it at his will.

It is necessary to know how to puncture in due time. In fact, the energy is mixed with the perverse energy. When this Perverse energy is in fullness, the energy of Man is in emptiness, this is not the moment to tonify it, it is necessary to wait till the Perverse energy is weakened in order to tonify his energy. But when the perverse energy has definitely left, the energy of the body is automatically reestablished by itself, this is not the moment to disperse the energy of the body. This is why the precept says: “It is necessary not to puncture by pursuing the departure of the perverse energy, not to puncture by dispersing the energy which is in full expansion”. **To sum up, in order to tonify or disperse, it is necessary to be able to seize the favorable moment.** It is evident that it is necessary to tonify in the case of emptiness, to disperse in the case of fullness, and to make to bleed if there is congestion. When one punctures, one can already recognize if there is emptiness or fullness: if one pushes the needle in with difficulty, this is a sign of fullness; if one pushes it in easily, this is a sign of emptiness. But in order to diagnose fullness or emptiness is not, in fact, so simple; this is a delicate art; it is necessary to know how to observe with patience.

One tonifies and one disperses with nine kinds of needles. In order to disperse, after having pushed the needle in one pull it out so as to let the Perverse energy leave: the energy of the body will then be able to circulate. When the energy of the body has reached the needle, it becomes hot.

* For a more detailed discussion of the nine kinds of Needles, see Chapter “The Official Needles of Acupuncture”.

Continued...

Chapter 1

In order to tonify, one must pull the needle out quickly by the right hand, then the left hand stops up the puncture point in order that the energy of the body is not dispersed. At any rate, it is necessary not to omit bleeding points of congestion. When one punctures, it is necessary to push the needle in just right; the attention of the physician must not leave the sick person; it is necessary to concentrate all his attention.

When one wishes to puncture the points of the Three Yang meridians, it is better to wait for the moment when the Yang energy predominates. It will be the same when one wishes to puncture the Three Yin meridians; it is better to wait for the moment when the Yin energy predominates.

If the illnesses are of the blood, it is necessary to puncture the Yong points. If one wishes to act on the energy, it is necessary to puncture the Wei points. If on even one meridian the region situated at the upper part of the body is in fullness, whereas the region situated at the lower part of the body is in emptiness, it means that a secondary vessel impedes the communication. This secondary vessel is situated horizontally at the level of the Yu points. One will distinguish it clearly by hardness at its level. In this case, it is necessary to puncture immediately.

(The author speaks next of nine kinds of Needles). *

When the Perverse energy has penetrated into the organism, it is always superficial, the impure energy or Wei energy is above and the Pure Yong energy is in the meridians. This is why, when one punctures a meridian, one touch in superficiality; (if one punctures more deeply, the Impure Wei energy goes away. If one punctures too deeply, the perverse energy is introduced deeply instead of leaving. This is why it is necessary to puncture suitably the points situated at the epidermis, flesh, muscles or articulations. It is necessary neither to disperse the emptiness nor to tonify the fullness, otherwise one aggravates the sick person. If one punctures in error the points of the five organs, this can provoke death. If one injures in error the Yin energy, this can also provoke death. If one injures in error the Yang energy, one can provoke madness. But when one punctures and if one does not succeed in attracting to the needle the energy of the body, it is necessary to continue to puncture without being concerned about the number of times that one punctures; it is necessary to puncture until it arrives. The purpose, in fact, of puncturing is to attract the energy of the body; the sign of its arrival is a visible as the wind which makes the clouds disperse, the sick person will be relieved.

* The translator did not translate this section, which gives the physical description of these nine needles — perhaps not feeling them applicable in modern usage.

THE EMPEROR HUANG TI:

Tell me of the origin of the five organs, the six bowels, and their meridians.

CHI PO:

The five organs each have five important points (Ting-Yung- Yu-King-Ho) on each of their meridians, which makes twenty-five important points.

The six bowels each have six important points (Ting-Yung-Yu -Iunn-King-Ho) on each of their meridians, which makes thirty-six important points.

There are twelve meridians, each meridian has a secondary vessel point which makes twelve points of the secondary vessels, plus the three secondary vessel points Chang-Chiang, GV-1; Chiu-Wei, CV-15; and Ta-Pao, Sp-21; there are therefore in all fifteen secondary vessel points.

The blood and the energy circulate without ceasing in the twelve meridians, and thanks to the fifteen secondary vessel points they circulate in all the body. The point of departure is situated at the Ting point, then the energy and the blood pass to the Yung, Yu, King and Ho points, then to the points scattered on the meridians, there being in all three-hundred-sixty-five points. It is necessary to understand this idea well, not to consider these points as isolated elements, but as being part of the whole. In these points circulates the essential energy of Man. It is by examining the complexion and the eyes of the sick person that one will be able to judge the state of this energy, if it is calm or agitated, disturbed; it is necessary to know how to judge the state of the Perverse energy or the energy of the body. The right hand pushes the acupuncture needles in, the left hand obstructs the hole made by them, once one has pulled them out. One only pulls them out when the energy has arrived there.

Before puncturing, it is necessary to feel the pulse in order to know if the energy is calm or disturbed.

If the energy of the five organs is already exhausted in the interior of the body and if the acupuncturist, by his punctures, still attracts the energy toward the exterior of the body, it is the most serious error that he is able to commit; it can entail the death of the sick person. Moreover he will die in calmness. In such a case, instead of attracting the energy toward the exterior of the body, the great worker makes it, on the contrary, enter again toward the interior of the body by puncturing the points situated at the armpits and on the thorax.

If the energy of the five organs is exhausted at the exterior of the body, and if the acupuncturist seeks to attract the energy into the interior of the organs, this can also provoke the death of the sick person; he will die in agitation. In such a case, the great worker practices acupuncture on the points situated on the four limbs.

If one disperses the energy while the perverse energy has been chased one will weaken the sick person.

If one attracts the energy of the body without having dispersed the perverse energy enough, the energy of the body stagnates and provokes suppurations.

The five organs correspond to the six bowels. These six bowels have six bilateral Iunn points, or twelve Iunn points; these twelve Iunn points originate from the four Kuan points. These **Iunn points** therefore rule the five organs. When they are sick, it is necessary to puncture them.

Iunn means: source, origin; it is there, in fact, that the five organs absorb the nutritive matter circulating in the three hundred sixty five points. Every time that the five organs are sick, it is necessary to know to discern it at the level of the Iunn points. If you know these points and their value thoroughly, that is to say the origin of the sickness, you will know how to recognize which organ has been affected.

Continued...

Chapter 1

These Iunn points are the following:

For the Lungs:	T'ai-Yuan, Lu-9.	
For the Heart:	Ta-Lung, EH-7.	
For the Liver:	T'ai-Ch'ung, Liv-3	x 2 = 10.
For the Spleen:	Tai-Pai, Sp-3.	
For the Kidneys:	T'ai-Hsi, Ki-3.	
Iunn of the fat:	Chiu-Wei, Co-15.	
Iunn of the membranes (Roang):	Ch'i-Hai, Co-6	2

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If one punctures these twelve Iunn points opportunely, one can cure the illnesses of the five organs and of the six bowels.

As a general rule, one punctures the points of the Three Yang meridians if there is swelling, those of the Three Yin meridians if there is diarrhea.

When the five organs are sick, it is as if there has been a stain taken out or a knot undone. The Perverse energy is able to lodge itself in the epidermis, or in the flesh, it is like a spot that one can take out easily; it can lodge itself in the meridians, it is like a knot to undo.

If it is lodged in the muscles or in the bones, one is able to chase it further, because the causes of these sicknesses are none other than the Fong, Cold, Heat, Yin or Yang disturbances, joy, anger, intemperance, fear, etc.; even if the sicknesses are chronic, they are curable; if one cannot cure them, this is because one has not known how to discover the cause.

When one is in the presence of a Yang illness with fever, heat, one feels that the heat is superficial, giving the same sensation as when one touches a hot soup-tureen. It is necessary, in this case, to puncture lightly. In the presence of Yin illness one has the impression that the energy is like a lazy fellow who does not wish to be moved. In this case, it is necessary to push the needle in deeply and to wait quietly until the energy reaches it. If the Yang meridians present symptoms of Yin illness, this is because the Perverse Yang energy has penetrated into the Yin; it is necessary in this case, to puncture Tsu-San-Li, St-36, to push the needle in straight on, firmly, and to puncture until the energy arrives. The sick person will then immediately be cured. Otherwise, it is necessary to begin by puncturing without counting the number of times, because at any rate it is absolutely necessary to succeed in attracting the energy to this point. If the illnesses reside in the upper and internal part of the body, this is because the Yin energy of the body is attacked. In this case, it is necessary to puncture the points Yin-Ling-Ch'uan, Sp-9. If the illnesses reside in the upper, but external, part of the body, it is necessary to puncture the point Yang-Ling-Ch'uan, GB-34, because the Perverse energy wishes to enter into the interior of the body; it is necessary to chase it before it makes its way there.

CHAPTER 2

ORIGIN AND PATHWAY OF THE MERIDIANS

THE EMPEROR HUANG TI:

The acupuncturist must know: where the twelve meridians begin and where they end, the bifurcation's of the secondary vessels, the role of the Yu points; of the organs and the Ho points of the bowels, the circulation of the energy according to the seasons, the circulation of the energy in superficiality and in depth, its passage, its pathway, etc.

Note: The energy of the three Yang meridians of the hand begins at the hand and climbs to the head; that of the three Yang of the feet goes from the head toward the feet; the energy of the three Yin meridians of the feet go to the abdomen; that of the three Yin of the hand goes from the abdomen toward the hand. The energy begins at the Lungs and comes to an end at the Liver, beginning this course again without ceasing. All the meridians of the five organs and the six bowels begin at the Ting points, pass to the Yung points, and meet at the Yu points, pass to the King points and flow into the Ho points. All these energies come from the four limbs in order to reach afterward the organs and bowels. In addition to the great meridians, there are the secondary vessels and the small secondary vessels, the capillaries, which are scattered into the flesh and epidermis. Apart from that, there are five Yu points of the organs and six Ho points of the bowels. The energy is born, grows, then decreases and confines itself afterward in the organs. The energy and the blood flow into the meridians. If there is the least disturbance in their circulation, one will perceive it in the (Tsoun Hao) pulse, sometimes one will even be able to distinguish it directly on the skin itself.

The meridian is the most important, next come the secondary vessels, then the capillaries; the meridians are deep, the secondary vessels and the capillaries are superficial.

CHI PO:

I am going to explain all this to you in order: The energy of the Lungs begins at the point Shao - Shang, Lu-11, this is the Ting point of the meridian; it flows to the point Yuchi, Lu-10, the "abdomen of the fish" of the palm of the hand (thenar eminence), this is the Yung point; passes to the point Tai-Yuan, Lu-9, this is the Yu point; then it circulates to the point Ching-Chu, Lu-8, King point which is on the radial artery at the place called the ["barrier"] of the pulse; then to Chih-Tze, Lu-5, situated on the artery of the elbow, which is the Ho point. These are the important points of the Lung meridian.

The energy of the Heart leaves from the point Chung-Chung, EH-9; the Heart rules the blood, the Envelope of the Heart meridian rules that of the Heart, because the Emperor and his Minister are always in agreement, and it is due to this that the energy of the Heart leaves from Chung-Chung, EH-9, which is the Ting point of the energy which goes to the meridian of the Heart. Envelope of the Heart and Heart are on an equal footing; then the energy passes to the point Lao-Kung, EH-8, Yung point situated at the level of the metacarpophalangeal articulation of the middle finger in the hollow; then it meets at the point Ta-Lung, EH-7, situated under the projecting bone of the wrist at the place where this bone begins to diminish in height, this is the Iunn point; then it circulates to the point Chien-Shih, EH-5, this is the King point; finally enters into the point Chu-Tze, EH-3 (Ho point).

The energy of the Liver leaves from the point Ta-Tun, Liv-1, Ting point; passes to the point Hsing-Chien, Liv-2, Yung point; concentrates at the point T'ai-Ch'ung, Liv-3, Iunn point; passes to the point Chung-Fung, Liv-4, King point, situated one and a half pounce in front of the internal malleolus, in the hollow. If there are disturbances of the energy it is always at this King point that it is necessary to puncture (King means "passage", if the passage is stopped up there is loss of connection of the energy at this point); it is necessary to move the foot in order to localize the point well. Then the energy flows to the point Chu-Chuan, Liv-8, Ho point situated beside a great muscle under the tibial plateau.

The energy of the Spleen leaves from the point Yin-Pai, Sp-1 Ting point; passes to Ta-Tu, Sp-2, Yung point; Tai-Pai, Sp-3, Yu points; Shang-Chiu, Sp-5, King point; Yin-Ling-Chuan, Sp-9, Ho point situated behind the bone of the leg. In order to localise the point, it is necessary to stretch out the foot.

The energy of the Kidneys leaves from the point Yung-Chuan, Ki-1, Ting point; passes to Jen-Ku, Ki-2, Yung point; then to T'ai-Hsi, Ki-3, Yu point; Fu-Lieu, Ki-7, King point, situated above the artery, at two pounce above the malleolus; Yin-Ku, Ki-10, Ho point, behind the tibia below a great muscle. If one lays stress, one feels the beating of the pulse. In order to localize, it is necessary to bend the knee.

The energy of the Bladder leaves from the point Chih-Yin, UB-67, Ting point; passes to T'ung-Ku, UB-66, Yung point; Shu-Ka, UB-65, Yu point; Ching-Ka, UB-64, Iunn point; K'un-Lun, UB-60, King point; Wi-Chung, UB-40, Ho point.

The energy of the Gall Bladder leaves from the point Tsu-Chiao-Yin, GB-44, Ting point; passes to Hsia-Hsi, GB-43, Yung point; Tsu-Lin-Chi, GB-41, Yu point; Chiu-Hsu, GB-40, Iunn point; Yang-Fu, GB-38, King point; to the perceptible end of the fibula, Yang-Ling-Chuan, GB-34, Ho point, in the hollow outside of the knee. It is necessary to stretch the leg in order to localize it.

The energy of the Stomach leaves from the point Li-Tuei, St-45, Ting point; passes to the point Nei-Ting, St-44, Yung point; Hsien-Ku, St-43, Yu point; Chung-Yang, St-43, Iunn point; Chieh-Hsi, St-41, King point; Hsia-Chu-Hsu, St-39, Ho point.

The energy of the Triple Burner leaves from the point Kuan-Ching, TB-1, Ting point; passes to Yieh-Men, TB-2, Yung point; Chung-Chu, TB-3, Yu point; Yang-Chih, TB-4, Iunn point; Chih-Kou, TB-6, King point; Tien-Ching, TB-10, Ho point. One other important point, in connection with the Triple Burner, is the point Wei-Yang, UB-39, and point of the secondary vessel of the Bladder meridian, which rules the Lower Burner. If there is emptiness here, **there will be urinary incontinence**; if there is fullness, **there will be anuria**. In the first case, it is necessary to tonify this point; in the second case to disperse it.

The energy of the Small Intestine leaves from the point Shao-Tze, SI-1, Ting point; passes to Chien-Ku, SI-2, Yung point; Hou-Hsi, SI-3, Yu point; Wan-Ku, SI-4, Iunn point; Yang-Ku, SI-5, King point; Hsiao-Hai, SI-8, Ho point.

The energy of the Large Intestine leaves from the point Shang-Yang, LI-1, Ting Point; passes to the point Erh-Chien, LI-2, Yung point; San-Chien, LI-3, Yu point; Ho-Ku, LI-4, Iunn point; Yang-Hsi, LI-5, King point; Chu-Chih, LI-11, Ho point.

Therefore there are, in all, for the organs, five important points (Antique points), which makes, for the five organs, 25 Antique points; and for the bowels, six important Antique points, which makes, for the six bowels, 36 Antique points.

The Ting point: Ting means 'well' [or 'source'], it is at this point that the energy of the meridian begins to be manifested.

The Yu point; transports the energy.

The King point: point of passage. This is a point of concentration of the energy where it can be disturbed.

Some other points that are very important are Tien-Tu, Co- 22; Jen-Ying, St-9, Fu-Tu, LI-18; Tien-Ch uang, SI-16; Tien- Chung, GB-9; Tien-Yung, TB-16; Tien-CHu, B1-10; Fung-Fu, Go- 16; Tien-Fu, Lu-3; Tien-Chih, EH-1.

All these points are on the meridians, which gradually climb towards the neck; they represent the Yang energy, which comes from the Earth then, goes to the joined to that of the Heaven.

The Conception Vessel and the Governor Vessel take their source at the Kidneys; they communicate equally with the Yin and Yang energy of the universe.

The energy situated at the point Tien-Fu, Lu-3 and Tien-Chih, EH-1, comes from the Middle Burner. These two meridians, Lungs and Envelope of the Heart, rule: the one the energy, the other the Blood.

All the points enumerated above are the points of communication with the energy of Heaven, but their energy comes from the lower part of the Body.

When one punctures the point Shan-Kuan, GB-3 (point of the upper barrier), it is necessary to have the mouth opened in order that the energy of Heaven penetrates into the mouth. On the contrary if one puncture the point Hsia-Kuan, St-2 (lower barrier), it is imperative that the mouth of the sick person be closed. When one punctures the point Tu-Pi, St-35, it is necessary to have the leg bent, otherwise the energy goes away toward the lower part of the body; because of the bent legs, the energy no longer circulates (Chamfrault: Example —the Lotus position in order to concentrate the energy toward the upper part of the body?). When one punctures the point Nei-Kaun, EH-6, it is necessary to have the arm well stretched.

Note: In certain places the energy has a need to be scattered, in others to be concentrated; this is why it is necessary, in certain cases, to have the articulations bent, in other cases, to have them stretched.

To puncture in this fashion, is to comply with the circulation of the energy and its imperatives.

The energy of the Stomach passes to the Lungs, then to the neck, follows the carotid, goes to the eyes, through them penetrates into the brain, then proceeds to the point Shang-Kaun, GB-3, goes to the lower maxilla, then re-enters into the Yang Ming meridian and passes to the point Jen-Ying.

All the energies, the blood, the Yang and the Yin of the organs and of the bowels pass through the meridians of the Lungs and Stomach in order to go into the upper part or to descend into the lower part of the body, in order to go toward the exterior or toward the interior of the body, exactly like the energy of Heaven which circulates everywhere. Of all the meridians, these two are the most important.

The beatings of the pulse of the 'foot', at the radial pulse, correspond to the energy of the Lungs. The point Wu-Li, LI-13 situated at three pousse above the fold of the elbow and the five Yu points of the organs are the most important points.

If there is the least disturbance of the energy, one will be able to disclose it at these two pulses of the 'foot' at the radial pulse. The Lungs rule the energies, which circulate in the meridians, and the Large Intestine rules the energy and the blood circulating outside of the meridians. The point Wu-Li must not be punctured more than five times, because the energy that one discloses at the 'foot' of the radial pulse comes from this point.

Continued...

Chapter 2

The Lungs are in agreement with the Large Intestine, because it is a bowel of passage.

The Heart is in agreement with the Small Intestine, because it is a bowel, which absorbs the nutritive substances.

The Liver is in agreement with the Gall Bladder, because it is a bowel, which encloses the vital essence of the middle of the body.

The Spleen is in agreement with the Stomach, because it encloses the vital essence of the cereals (of the foods).

The Kidneys are in agreement with the Bladder, because this bowel receives the liquids of secretion.

Shao Yang is in connection with the Kidneys and with the Lungs; it results from the two organs.

The Triple Burner is in connection with the Bladder, it is a solitary bowel.

In spring, it is necessary to puncture the Yung points, the secondary vessels, the points situated near the great muscles, on the flesh. If the illnesses are deep, it is necessary to push the needles in well.

In summer, it is necessary to puncture the Yu points, which are on the flesh, the epidermis, and the small capillaries.

In autumn, it is necessary to puncture the Ho points.

In winter, the Ting points, to push the needle in well and to leave it in place a long time. To treat thus, is to agree with the four seasons and with the organs.

In the presence of muscular illnesses, it is necessary to puncture instructing the sick person to stand upright; he will be relieved immediately.

When a sick person cannot raise the two arms, or presents disturbances of the legs, it is necessary to make him lie down on his back and to make him stretch his limbs well before puncturing. Being well relaxed, he will be relieved immediately.

CHAPTER 3

THE ART OF PUNCTURING

The acupuncturist of medium ability strictly observes some rules of acupuncture. The superior acupuncturist knows to discern the fullness or the emptiness of the energy and of the blood; he knows how to find which meridian is attacked by the Perverse energy and the points to puncture; he knows to puncture in good time, if it is necessary to puncture several times or to space the sessions far apart, if it is necessary to retain the needles a long time or to pull them out rapidly. At any rate, he knows above all to attract the energy without waiting it. He knows that when the energy arrives with a formidable burst, it is necessary not to puncture, that it is necessary not to pursue it when it goes away, and that it is necessary not to disperse when the energy of the body is weakened. In short, he knows the moment when it is necessary to puncture. When one perceives at the radial pulse, at Tsoun Hao, that the energy is empty, it is necessary to tonify. If it is in fullness, it is necessary to disperse. When one notes the congestion, it is necessary to make to bleed. If the Perverse energy prevails over the energy of the body within any meridian, it is necessary to disperse it.

In order to tonify, one pushes the needle in slowly and pulls it out rapidly. In order to disperse, one pushes the needle in rapidly and pulls it out slowly. In case of fullness, one pushes the needle in with difficulty, but afterwards can pull it out easily. On the contrary in the case of emptiness, one can push it in easily, but one pulls it out with more difficulty.

When one tonifies, it is necessary that the sick person feel the benefits of it. When one disperses, it is necessary that he have the sensation that something has been pulled from him. The Perverse energy is generally lodged in the upper part of the body. If there have been sicknesses after poor digestion, the impure energy always remains toward the middle of the body; the pure energy remains, in general, in the lower part. One will therefore disperse the perverse energy in the upper part of the body. In order to disperse the perverse energy from the middle part, one will puncture the Ho point of the Yang Ming meridian.

If the Perverse energy is superficial and if one pushes the needle in too far, or if one punctures the meridians in error, then the perverse energy profits from it in order to pass and to attack the organs.

If the sick person already lacks energy and if one disperses the Yin energies, this will be death. If one disperses all the energies of the Yang meridians, the sick person will be very weakened and will recover his health with much difficulty.

The point Wu-Li, LI-13, must not be punctured more than five sessions.

A good acupuncturist knows how to examine the complexion of his patient; it is sufficient for him to look at the eyes in order to know the state of the energy, then he observes the symptoms, listens to the respiration and feels the pulse in order to know if it is small or ample, slow or frequent, slippery or raspy. Thanks to all these inspections, he will be able to lay down his diagnosis.

Continued...**Chapter 3**

If the energy of the five organs is exhausted at the interior, one will perceive at the Tsoun Hao pulse that the energy is exhausted. In this case, if in puncturing one leaves the needle in place in order to attract the Yang energy more, this can provoke death. The sick persons will die in calmness.

If the energy of the five organs is exhausted at the exterior, and if one punctures the Antique points of the four limbs, by leaving the needle in place in order to attract the Yin energy, the Yang energy will go into the interior of the body, and this will also be death, but the sick person will be very agitated.

It is necessary to examine the eyes, because these are the reflection of the energy of the five organs. If they have an abnormal luster and if the sick person has an abnormally changed voice, this is a bad sign.

HUANG DI NEI JING
“CANNON OF MEDICINE”

PART III
NAN JING

Dr. Sahni B.S

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Part I: PULSOLOGY

DIFFICULTY #1: “TSOUN HAO” AND PULSOLOGY

Question:

Each meridian corresponds to an artery. Why is “Tsoun Hao” chosen for establishing the method of determination of life and death, of the health and sickness of the five organs and six bowels?

Reply:

The “Tsoun Hao” is the place of the “Great Reunion” (Dai Hoi) of the Ching Mo & corresponds to the artery of the Hand Tai Yin (Lung) meridian.

At each exhalation, the energy of the pulses advances three pousse, at each inhalation, the energy of the pulses also advances three pousse. On the whole, in one respiration (exhalation and inhalation), the energy of the pulses advances six pousse.

In Man, the number of respirations in a night and a day is 13,500 during which the energy of the pulses accomplishes 50 revolutions of the body. During this time, the clepsydra (water clock) indicates 100 Khro (Khac) corresponding to the circulation of the energy and blood, of the Yong (Nutritive energy) and Wei (Defensive energy), in the Yang zone during the daytime (25 revolutions) and in the Yin zone during the night (25 revolutions), constituting what one calls a “cycle”.

At the end of the fiftieth revolution, the energy is reunited at the “Tsoun Hao”, that is to say at the Hand Tai Yin (Lung) meridian in order to begin the cycle again. The “Tsoun Hao” is therefore the place of the “departure” and “arrival” of the energetic cycle of the five organs and six bowels. It is for this reason that the examination of the pulses is done at the “Tsoun Hao”.

DIFFICULTY #2: THE LENGTH, AND YIN AND YANG ASPECTS OF THE “THUMB”, “BARRIER”, AND “FOOT”

Question:

The pulses have their ‘foot’ and their ‘thumb’. What does this mean?

Reply:

The ‘foot’ and ‘thumb’ are the places of the “Great Reunion” of the energy of the pulses.

The zone, which extends from the ‘barrier’ to the ‘foot’, is found in the ‘foot’ (Chinese measure). It is controlled by the Yin energy; it is therefore the zone for the examination of the transformation of the Yin energy of the body.

The zone, which extends from the ‘barrier’ to YU-Chi (Lu-10) is found in the ‘thumb’ (Chinese measure). It is controlled by the Yang energy; it is therefore the zone for the examination of the transformation of the Yang energy of the body.

This is why one says:

“From Yu-Chi (Lu-10) to the ‘barrier’, if one moves one pousse and if one bears it toward the lower part, one has the localization of the ‘foot’.”

“From Ch’ih-Tze (Lu-5) to the ‘barrier’, if one moves one “Xich’ (Chinese unit of length) and if one bears it toward the upper part, one has the localization of the ‘thumb’.”

But this manner of measuring is not necessary in the examination of the pulses at the level of “Tsoun Hao”, because the laying down of the fingers is sufficient.

The Yin is found in the lower part of the ‘barrier’ which extends to one pousse downward from it: the ‘barrier’ being situated at one ‘Xich’ from Ch’ih-Tze (Lu-5).

Part I: PULSOLOGY

The Yang is found in the upper part of the 'barrier', which extends to 0.9 pousse upward from it: the 'barrier' being situated at one pousse from YU-Chi (Lu-10).

Finally the length separating the 'foot' and the 'thumb' is 1.9 pousse. This is why one gives it the name 'foot-thumb' (Xich- Thon) thanks to which one is able to examine the transformations of the Yin and Yang energies of the body.

DIFFICULTY #3: EXCESS AND INSUFFICIENCY OF THE 'FOOT' AND 'THUMB'

Question:

What is meant by:

- Pulse in excess and pulse in insufficiency;
- Pulse with mixed Yin and Yang;
- Pulse transmitted from the upper part into the lower part and from the lower part into the upper part;
- 'Blocked' pulse and 'separated' pulse?

Reply:

- The 'thumb' is found in front of the 'barrier'. This is the place of pulsation of the Yang energy having a length of 0.9 pousse and a 'superficial' character.

Beyond the 0.9 pousse, the pulse is excessive. This side of this pousse, the pulse is insufficient.

If the Yin energy is too much in fullness, it provokes an afflux of the energy from the 'thumb' toward Yu-Chi (Lu-10) entailing an absence of the pulse at the level of the 'foot'. This pulse bears the name of "exalted pulse" (Mach Dat) the cause of which is Yang energy blocked at the exterior and Yin energy isolated at the interior. This is therefore a pulse of "victorious Yin with excess of Yang".

- The 'foot' is found behind the 'barrier'. This is the place of pulsation of the Yin energy, having a length of one pousse and a deep character.

Beyond the one pousse, the pulse is excessive. This side of this pousse, the pulse is insufficient.

If the Yang energy is too much in fullness, it provokes an afflux of the energy from the 'thumb' toward the 'foot', entailing an absence of the pulse at the level of the 'thumb'. This pulse bears the name "hidden pulse" (Mach Phuc), the cause of which is Yang energy blocked at the interior and Yin energy constrained at the exterior. This is therefore a pulse of the "victorious Yang with excess of Yin".

This is why one says:

"The 'hidden' pulse is below (deep), the 'exalted' pulse is above (superficial).

These are organ pulses whose Yin and Yang energy have been separated".

At the appearance of these pulses, it is often death, although the clinical signs may not be well defined.

Part I: PULSOLOGY

DIFFICULTY #4: THE YIN, THE YANG AND THE PULSE

Question:

What is meant by “distinguish the Yin and Yang by the characteristics of the pulse”?

Reply:

Exhalation is Yang. It corresponds to the Heart and Lung.

Inhalation is Yin. It corresponds to the Liver and Kidneys.

In the course of exhalation and inhalation, the Spleen receives the pure energy of the cereals coming from the Middle Burner. Because of this, the pulse of the Spleen is found in the “respiration”; that is to say, in the pulse of the Heart and Lung, and in the pulse of the Liver and Kidney. Said in another manner, in the above, there is the energy of the Spleen.

The characteristics of these pulses can be “superficial” or “deep”:

→ “Superficial” belonging to the Yang pulse.

→ “Deep”, to the Yin pulse.

This is why one says:

“The characteristics of the pulse are distinguished by the Yin and Yang”.

Question:

The Heart and Lung have their ‘superficial’ pulse corresponding to the Yang. How does one distinguish them?

Reply:

The ‘superficial’ pulse with “great” or “dispersed” aspect belongs to the Heart.

The ‘superficial’ pulse with “short” or “rough” aspect belongs to the Lung.

Question:

The Liver and the Kidney have their ‘deep’ pulse corresponding to the Yin. How does one distinguish them?

Reply:

The ‘deep’ pulse with “firm”, “straight” and “long” aspect belongs to the Liver.

At the stress of the fingers, the pulse appears ‘superficial’, ‘fine’, and ‘very supple’. If one raises the finger slightly, the pulse arrives with strength (resistance), it is the pulse of the Kidney.

The energy of the Spleen comes from the Middle Burner, its pulse is harmonious and slow. This is the “intermediary” pulse of the superficial and deep pulses.

Such is the distinction of the Yin and Yang of the pulse.

Question:

The pulse assumes:

→ 1 Yin aspect and 1 Yang aspect.

→ 1 Yin aspect and 2 Yang aspects.

→ 1 Yin aspect and 3 Yang aspects.

or yet :

→ 1 Yang aspect and 2 Yin aspect.

→ 1 Yang aspect and 2 Yin aspects.

→ 1 Yang aspect and 3 Yin aspects.

Part I: PULSOLOGY

Because of that the 'Tsoun Hao' has 6 pulsological aspects. Is this true?

Reply:

This does not mean that the pulsation's all arrive together, but simply designates the 6 different aspects of the pulse:

- Superficial (Phu)
- Deep (Tram)
- Long (Truong)
- Short (Doam)
- Slippery (Hoat)
- Rough (Sap)

Among which:

- 'Superficial', 'slippery' and 'long' - Yang pulse
- 'Deep', 'rough' and 'short' - Yin pulse.

Thus when the pulse assumes the characteristics of:

- 1 Yin and 1 Yang, the pulse is deep and slippery.
- 1 Yin and 2 Yang, the pulse is deep, slippery and long.
- 1 Yin and 3 Yang, the pulse is superficial, slippery and long; sometimes accompanied by 'deep' aspects.
- 1 Yang and 1 Yin, the pulse is superficial and rough.
- 1 Yang and 2 Yin, the pulse is long, deep and rough.
- 1 Yang and 3 Yin, the pulse is deep, rough and shorts; sometimes accompanied by 'superficial' aspect.

In conclusion, at the examination of the pulses, it is necessary to rely on the transformation of their energy at the level of their seat corresponding to the Ching Mo (12 Principal meridians) for the purpose of determining the normal & abnormal evolution of the sickness.

DIFFICULTY #5: PALPATION OF THE PULSES OF THE FIVE ORGANS

Question:

The palpation of the pulses of the five organs can be light or strong. What do you mean by that?

Reply:

At the beginning of the examination, one exerts a pressure of the fingers on the 'Tsoun Hao'.

- When the pressure is estimated at three "Thuc" (a type of small Chinese pea) and exerted on the cutaneous surface, one is able to perceive the pulse of the Lung.
- When the pressure is estimated at six "Thuc" and exerted on the artery, one is able to perceive the pulse of the Heart.
- When the pressure is estimated at nine "Thuc" and exerted on the flesh, one is able to perceive the pulse of the Spleen.
- When the pressure is estimated at twelve "Thuc" and exerted on the tendon, one is able to perceive the pulse of the Liver.
- When the pressure is exerted on the bone, one is able to perceive the pulse of the Kidney in the form of pulsation, which resists at the finger when one raises it slightly.

Part I: PULSOLOGY

This is why one says:

“The palpation is different in the examination of the pulses of the five organs. It can be light or strong”.

DIFFICULTY #6: “YIN-YANG” AND “EMPTINESS-FULLNESS” OF THE PULSES

Question:

What is meant by “displacing the pulse toward the Fullness of the Yin and Emptiness of the Yang, and toward the Fullness of the Yang and Emptiness of the Yin”?

Reply:

At the time of the examination of the pulse, if one utilises first the slight pressure of the fingers in order to measure the “superficial” extent of the rapid, soft and small pulse, then the strong pressure in order to measure the “deep” extent of the resistant and great pulse, one obtains what is called “displacement of the Yin toward fullness and displacement of the Yang toward emptiness”.

By contrast, if one utilises first the strong pressure in order to measure the “deep” extent of the rapid, soft and small pulse, then the slight pressure in order to measure the “superficial” extent of the resistant and great pulse, one obtains what is called “displacement of the Yang toward fullness, displacement of the Yin toward emptiness”.

It is thus that one distinguishes the Yin and Yang, the Emptiness and Fullness of the pulse.

DIFFICULTY #7: THE “FOUR PRECIOUS DIVISIONS” AND THE FLOURISHING PULSES

Question:

According to the I Ching:

- The Tai Yang pulse is sometimes great or small, sometimes short or long.
- The Shao Yang pulse is great and short.
- The Yang Ming pulse is ample, great and long.
- The Tai Yin pulse is hurried, great and long.
- The Shao Yin pulse is hurried, rapid and weak.
- The Chueh Yin pulse is deep and slightly full.

Are these six pulses normal or pathological?

Reply:

These pulses correspond to the “climatic divisions” of the seasons. They are therefore normal.

Question:

What are the months corresponding to the “climatic divisions” and what are the days conforming to the flourishing periods?

Reply:

• Sixty days counted from the No. 1 “Kia-Tse”, after the winter solstice, constitutes the flourishing period of Shao Yang.

Part I: PULSOLOGY

- Sixty days counted from the No. 2 “Kia-Tse”, after the winter solstice, constitutes the flourishing period of Yang Ming.
- Sixty days counted from the No. 3 “Kia-Tse”, after the winter solstice, constitutes the flourishing period of Tai Yang.
- Sixty days counted from the No. 4 “Kia-Tse”, after the winter solstice, constitutes the flourishing period of Tai Yin.
- Sixty days counted from the No. 5 “Kia-Tse”, after the winter solstice, constitutes the flourishing period of Shao Yin.
- Sixty days counted from the No. 6 “Kia-Tse”, after the winter solstice, constitutes the flourishing period of Chueh Yin.

In short, the flourishing period of each pulse lasts sixty days, or $6 \times 60 = 360$ days for the six pulses, it is a matter here of ‘flourishing periods’ of the Three Yin and Three Yang in terms of the seasons and the number of days.

DIFFICULTY #8: CAUSE OF DEATH IN THE PRESENCE OF A NORMAL “TSOUN HAO”

Question:

Death can happen unexpectedly with a normal ‘Tsoun Hao’. Why?

Note: Here the ‘Tsoun-Hao’ designates the pulse of the ‘thumb’ = ‘tsoun’.

Reply:

In Man, the twelve meridians are linked to the source of the vital energy. In other words, the source of the vital energy is the root of the twelve meridians.

This source refers to the ‘active’ energy (Dong Khi), situated in the internal space. This ‘active’ energy is the foundation of the five organs and six bowels, and is the origin of the twelve Ching Mo. It is responsible for exhalation and inhalation.

The source of the vital energy is the place of transformation of the Triple Burner. It constitutes the basis for the system of protection of the organism against aggression by the perverse energy.

This is why one says:

“The vital energy is the root of the human being. If this root is exhausted, the trunk, the branches and the leaves will become dried out”.

Death is therefore able to happen unexpectedly with a subnormal pulse, because it is at the interior that the vital energy is already exhausted. If the pulse of the ‘foot’ is still a little different from normal, it is that the vital energy has become exhausted at the interior before the death is manifested at the exterior.

DIFFICULTY #9: THE SLOW AND RAPID PULSES IN THE DIAGNOSIS OF SICKNESS OF ORGAN AND BOWEL

Question:

How does one distinguish a sickness of the bowel or the organ by the examination of the pulses?

Reply:

A rapid pulse is a pulse of sickness of the bowel. A slow pulse is a pulse of the sickness of the organ.

Part I: PULSOLOGY

A rapid pulse is a pulse of the “heat” syndrome. A slow pulse is a pulse of the “cold” syndrome.

Numerous illnesses at the Yang pulse are from the “heat” syndrome. Numerous illnesses at the Yin pulse are from the “cold” syndrome.

It is on the bases of the “slow” and “rapid” qualities that one is able to determine a sickness of organ or bowel.

DIFFICULTY #10: THE TEN PULSOLOGICAL TRANSFORMATIONS OF THE ORGAN

Question:

Each organ pulse has ten different pathological aspects. Why?

Reply:

These aspects come from the transmission of Perverse energy from an illness of the five organs and six bowels, according to the Yang-”hard” and Yin-”Soft” relations called “Birds of a Feather Flock Together” (Dong Khi Tuong Cau).

Take for example, the pulse of the Heart. This pulse is able to assume ten different aspects:

- If the pulse of the Heart is very hurried, it is that the perverse energy of the sickness of the Liver attacks the Heart. If it is less hurried, it is that the perverse energy of the sickness of the Gall Bladder reaches the Small Intestine.

- If the pulse of the Heart is very ample, it is that the perverse energy of the sickness of the Heart arrives at the organ (Heart). If it is less ample, it is that the perverse energy of the sickness of the Small Intestine is found at the bowel (Small Intestine).

- If the pulse of the Heart is very delayed, it is that the perverse energy of the sickness of the Spleen offends the Heart. If it is less delayed, it is that the perverse energy of the sickness of the Stomach reaches the Small Intestine.

- If the pulse of the Heart is very rough, it is that the perverse energy of the sickness of the Lung reaches the Heart. If it is less rough, it is that the Perverse energy of the Large Intestine offends the Small Intestine.

- If the pulse of the Heart is very deep, it is that the perverse energy of the sickness of the Kidney attacks the Heart. If it is less deep, it is that the perverse energy of the Bladder offends the Small Intestine.

Thus, because the five organs have a system of relation between perverse energy and the organs and bowels, the pulse of each organ is able to assume ten different aspects.

DIFFICULTY #11: RELATIONS BETWEEN STOPPAGE OF THE PULSE AND EXHAUSTION OF THE ENERGY OF THE ORGAN

Question:

According to the Nei Ching:

“One pause per 50 pulsations is the sign of deficiency of the vital energy of an organ”.

What is this organ?

Reply:

The inhalation exerts itself on the energy of the Lower Burner, the Liver and the Kidneys, and makes it circulate deeply toward the interior.

Part I: PULSOLOGY

The exhalation exerts itself on the energy of the Upper Burner, the Heart and the Lungs, and sends it back to the exterior.

When the energy of the Kidneys is exhausted before that of the Lower Burner, the inhalation exerts itself only on the energy of the Liver.

DIFFICULTY#12: THERAPEUTIC ERROR IN THE EMPTINESS AND FULLNESS

Question:

According to the Nei Ching:

“The physician tonifies the exterior by acupuncture, when the pulse of the five organs denotes an emptiness at the interior. The physician tonifies the interior by acupuncture, when the pulse of the five organs denotes an emptiness at the exterior”.

What is meant by “emptiness at the interior” and “emptiness at the exterior”?

Reply:

A pulse from the five organs being empty at the interior denotes an exhaustion of the energy of the Liver and the Kidneys, which are Yin, and situated at the interior. In this case, it is necessary to tonify the Yin (Lower Burner = Liver - Kidneys) and not the Heart and Lungs (Upper Burner) which are Yang.

A pulse from the five organs being empty at the exterior denotes an exhaustion of the energy of the Heart and of the Lungs, which are Yang, and situated at the exterior. In this case, it is necessary to tonify the Yang (Upper Burner = Heart and Lungs) and not the Liver and Kidneys (Lower Burner) which are Yin.

- If in the case of emptiness of the organs corresponding to the Yang (Upper Burner) one tonifies by error the organs corresponding to the Yin (Lower Burner) which, are not in emptiness, one will increase the exhaustion of the Yang by the help given to the Yin.

- If in the case of emptiness of the organs corresponding to the Yin (Lower Burner) one tonifies by error the organs corresponding to the Yang (Upper Burner) which are not in emptiness, one will increase the exhaustion of the Yin by the help given to the Yang.

In effect, to act thus is to tonify the excess and to disperse the insufficiency. It is to render the fullness more into fullness and the emptiness more into emptiness. And the therapeutic error activates death.

DIFFICULTY #13: DIAGNOSIS BY THE COMPLEXION, THE PULSE AND THE “XICH PHU”

Note: “Xich Phu” designates the cutaneous zone of the forearm, behind the ‘foot’, and which extends from the ‘barrier’ to Lu-5 at the fold of the elbow.

Question:

According to the Nei Ching:

“If the complexion and the state of the teguments of the sick person do not correspond with a pulse which assumes a destructive character, it is death; by contrast, if the pulse assumes a productive character, this is life”.

Therefore, in the matter of diagnosis, it is necessary to analyze the pulse, to look for an agreement or discordancy. How is it appraised clinically?

Part I: PULSOLOGY

Reply:

The five organs each have a complexion, which appears at the face, this complexion must correspond:

a) At “Tsoun Hao”:

- If the complexion of the face is green, the pulse must be tense and hurried,
- If the complexion of the face is red, the pulse must be superficial, changing and dispersed,
- If the complexion of the face is yellow, the pulse must be slightly delayed and changing,
- If the complexion of the face is white, the pulse must be rough and short,
- If the complexion of the face is black, the pulse must be deep, soft and slippery.

Therefore, complexion and pulse are in correspondence. It is a question of two important elements of diagnosis.

b) At “Xich Phu”:

- When the pulse is rapid, the skin situated at the ‘foot’ also seems ‘hot’ (rapid),
- When the pulse is hurried, the skin situated at the ‘foot’ also seems hurried,
- When the pulse is delayed, the skin at the ‘foot’ seems delayed,
- When the pulse is rough, the skin at the ‘foot’ seems rough,
- When the pulse is slippery, the skin of the ‘foot’ is slippery.

Each of the five organs possesses a sound, a complexion, energy, an odor and a flavor, which is proper to it. But each of these elements must also correspond to the Tsoun Hao, to the complexion and to the state of the teguments of the “Xich Phu”.

Discordancy between the pulse and complexion is a sign of sickness. Thus for example, in the presence of a green complexion:

- A superficial, rough and short pulse, or else changing and delayed, denotes a pulse of “destructive” quality,
- By contrast, the superficial, changing and dispersed pulse, or else small and slippery, denotes a pulse of “productive” quality.

Nei Ching:

“The examination of the complexions, the taking of the pulses and the palpation of the “Xich Phu” constitute the three important elements of diagnosis:

- The small worker knows only one of them.
- The middle worker knows only two of them.
- The great worker knows all three of them.

Also, the great worker obtains nine cures on ten sick people treated; the middle worker seven cures on ten sick people treated and the small worker six cures on ten sick people treated”.

In conclusion, it is necessary to know how to utilize the diagnostic combinations described above.

CHINESE ACUPUNCTURE

“The Acupuncture needle, in bad hand, is equally a dangerous weapon, it can, like a sword, kill a man.”

LING SHU

“The great worker knows how to puncture so as to avoid the apperance of sickness, the middle worker knows how to puncture when the sickness is not yet serious, the less proficient worker puncture when the Perverse Energy is weak, but the quite small worker punctures when the Perverse Energy is at its maximum of intensity and when the symptoms do not agree with the pulse.”

LING SHU

“The art of practicing acupuncture consists of knowing first how to discern that which is Yin and that which is Yang, that which it is necessary to puncture first in the first place, then in the second place.”

SU WEN

“The common physician know only to tonify the emptiness and to disperse the fullness, but this is only then the art of small workers.”

SUE WEN

“The great worker obtaines Nine Cures on Ten sick people whereas the middle worker Seven & the small worker only Six Cures on Ten sick people treated.”

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