

A Study of Daoist Acupuncture

by
Liu Zheng-Gai
et al.



Blue Poppy
Press

道家针灸



A Study of Daoist Acupuncture & Moxibustion

by Liu Zheng-Cai et al.



with Chen Yong-hua, Li Qin, Huang Yuan-gan,
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PREFACE

This book is based on a manuscript written in Chinese by Liu Zheng-cai. Liu Zheng-cai is a Chinese doctor living in Chengdu, Sichuan Province, the People's Republic of China who is also a self-professed Daoist. Dr. Liu is the director of the Research Institute of Gerontology and has published a number of other books on *qi gong* and nourishing life (*yang sheng*). As shown on the title page, Dr. Liu had help from a number of other associates in compiling this book.

After writing this book in Chinese, it next went to Mr. Yang Shou-zhong, one of our Blue Poppy Chinese-to-English translators. Mr. Yang teaches English at the North China Coal Mines Medical College in Tangshan, Hebei Province. He studied classical Chinese medicine with his uncle as a child and practiced Chinese medicine clinically during the Cultural Revolution when he was "sent to the countryside" and, to a more limited extent, since then. In the process of translating this book into English, Mr. Yang made a number of additions and changes based on his own insights and research. These additions and changes were all okayed by Dr. Liu. In terms of the style of Mr. Yang's translation, I would call it a functional translation in that it is often more a paraphrase than a word for word, denotative translation. However, as with all Blue Poppy books and products, Mr. Yang has used Nigel Wiseman's Chinese-English translational terminology as his standard for Chinese medical technical terms as they appear in Wiseman's *English-Chinese Chinese-English Dictionary of Chinese Medicine*, Hunan Science & Technology Press, Changsha, 1995.

Next the book came to my desk. Besides trying to make Mr. Yang's English sound more like a native English-speaker's, I often made the translation read more closely to Dr. Liu's Chinese original. However, I also did make some changes and additions. In a number of places, Dr. Liu makes arguments for the value of Daoism and Daoist medicine based on historical and current situations in China which have little to do with Western readers. I have deleted some of these arguments which appear overparochial and naive to me. In addition, Westerners have been studying Daoism for 100 years, and some of Dr. Liu's original explanations were somewhat simplistic in the light of what is already available about Daoism in the West. Therefore, I have frequently recouched these explanations in language which I believe is more congruent with the already

existing English language literature on Daoism. Hence this book has been a cooperative effort by a number of parties. As such, it is a modern example of the traditional Chinese tendency to edit and recollate existing texts, thus creating a succession of, hopefully, better and better works.

As publisher and editor in chief of Blue Poppy Press, I have chosen to publish this work in response to a pervasive belief in the West about Chinese medicine. That belief is that Chinese medicine is essentially Daoist medicine. Because this belief is so deep-seated in Western acupuncture and Chinese medical practitioners' minds, I thought it might be useful to publish a book by a Chinese doctor who is also an avowed Daoist showing what he believes the Daoist contributions to Chinese medicine are. Since most Western practitioners of Chinese medicine describe themselves and are thought of by their patients as acupuncturists, I, therefore, thought it best to first specifically discuss the Daoist contributions to acupuncture and moxibustion.

As the reader will see, Dr. Liu's statements about what are and are not the contributions of Daoism to acupuncture are often debatable. Dr. Liu makes a case for the most seminal theories of Chinese medicine — yin yang and five phase theories — being Daoist derivatives. The famous Western sinologist, Paul U. Unschuld, in his *Medicine in China: A History of Ideas* published by the University of California Press in 1985, sees the adoption of these two sets of theories by Chinese medicine as an essentially Confucian contribution. Likewise, Dr. Liu's identification of certain Chinese doctors' being Daoist is also sometimes debatable, as he himself acknowledges. This is because Chinese often were both Confucian and Daoist at the same time.

Here in the West, one cannot be a member of the Protestant, Catholic, and Hebrew religions at the same time. Membership in these churches is mutually exclusive. In China, everyone who learned how to read did so by memorizing and studying the Confucian classics. Thus everyone who could read and write in old China may be said to be a Confucian scholar. Later, such persons may have gone on to study certain Daoist teachings or have engaged in certain Daoist life-nourishing arts. Thus these self-same persons might also be described as Daoists. Hence it is not so easy to distinguish between Confucianists and Daoists.

The blending of these two philosophies became even more widespread in China after the Song dynasty and the development of so-called Neoconfucianism. Due to the popularity and influence of Buddhism, seen as a "foreign" religion by strict Confucianists, a number of Confucianists adopted Daoist and Buddhist ideas and

practices into a new form of Confucianism called Neoconfucianism in the West. Because of the development of Neoconfucianism in the Song dynasty, Chinese medicine underwent a quantum leap in development during the next Jin and Yuan dynasties, and this quantum leap mostly had to do with the addition of what Dr. Liu would consider Daoist ideas to Chinese medical theory. This is when ideas derived from the Daoist numerologist and *Yi Jing (Classic of Change)* expert, Shao Yong, became incorporated in Chinese medicine. However, it should be remembered that the *Yi Jing* itself is also taken as a Confucian classic by Confucianists, one of whose wings or sections is even believed to have been composed by Confucius himself!

Thus it is no easy matter to say with certainty what parts of Chinese medicine are or are not Daoist. As the reader will see, it is Dr. Liu's contention that everything in Chinese medicine derived from yin yang and five phase theories is originally Daoist. Dr. Liu also identifies as Daoist all those teachings having to do with the statement that "heaven and humanity mutually correspond." Within acupuncture and moxibustion, yin yang theory, five phase theory, and an interest in and emphasis on the correspondence between heaven and humanity especially combined to form the basis of the various systems of both choosing and forbidding points on the basis of time. And as Dr. Liu shows, these theories were created by Daoists and transmitted within Daoist lineages before becoming the common knowledge of all Chinese doctors. Dr. Liu also identifies as Daoist the use of moxibustion for nourishing life, the use of moxibustion for emergency medicine, and the selection and combination of certain acupoints for certain diseases as inherently Daoist based on their authors having been self-avowed Daoists or retroactively canonized Daoists.

When I originally agreed to publish this work, I had hoped that it would clarify for Western readers what are and are not the specifically Daoist contributions to Chinese medicine. Having worked on this book for several months, I must say that Daoism has had more impact on the development of Chinese medicine than I had previously thought. On the other hand, some of Dr. Liu's arguments smack more of religious partisanship than unbiased scholarship. Obviously, the historical development of Chinese medicine and acumoxatherapy is much more complex than this or any other book can adequately describe. Nevertheless, I believe that Dr. Liu has shown that Daoism has had more impact on the development of Chinese medicine than many scholars, both in China and the West, have hitherto acknowledged. Chinese medicine's view of health is based both on harmony with nature and on the concept of balance. If this book of Dr. Liu's helps us all gain a

more balanced view of the history of Chinese medicine, then I believe it will have served its purpose.

BOB FLAWS
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BOOK ONE

INTRODUCTION

Chapter 1

Daoism & Chinese Medicine: Philosophical & Religious Daoism

This book is about Daoist acupuncture. Before we can examine Daoist acupuncture *per se*, we must first take a look at Daoism's impact on Chinese medicine in general. However, when one speaks of Daoism, one can mean either of two things: philosophical Daoism or religious Daoism. Philosophical Daoism (*dao xue*) refers to the philosophy of Lao Zi and Zhuang Zi as recorded in the *Dao De Jing* (*Classic of the Path & Virtue*) and *Zhuang Zi* (*Zhuang Zi*) respectively. When Lao Zi composed his *Dao De Jing* in the fifth century BCE, he was merely expressing the personal wisdom he had garnered over his life. There is no indication that he thought that he was founding a school or a religion. Later, Zhuang Zi took Lao Zi's *Dao De Jing* as the foundation of his philosophy and then further elaborated upon it, thus creating a distinct school of thought. By the early Han dynasty, Si-ma Qian (145-86 BCE), writing in his *Shi Ji* (*History*), gives a definition of philosophical Daoists:

Daoists declare that they are inclined to perform nothing, while they say that they have nothing they fail to accomplish. In effect, [their principle] is easy to implement, but their statement is difficult to understand. Their art is rooted in nihilism and their actions in reservedness.

Ban Gu (92-32 BCE), in his *Han Shu Yi Wen Zhi* (*History of the Han Dynasty: Arts & Letters*), gives a similar definition: "The class of Daoists are persons who contain themselves with purity and nihilism and quit themselves with humility and abasement."

Religious Daoism was begun in the Han dynasty and formally acquired the name of the Daoist church or Daoist religion (*dao jiao*) in the Jin dynasty. Retroactively, the adherents of religious Daoism took Lao Zi as their progenitor. Although revering Lao Zi's *Dao De Jing*, the adherents of early religious Daoism especially espoused a text titled the *Tai Ping Jing* (*The Classic of Supreme Peace*) supposedly transmitted by Lao Zi to the second century CE Daoist, Yu Ji. This book contains instructions on achieving physical immortality and on spiritist medicine based on oral, written, and gesticulated spells and interdictions.¹ Around 180 CE, Zhang Lu declared himself to be the grandson of Zhang Dao -ling. Zhang Dao-ling, a local magician/healer, was retroactively elevated to the status of Heavenly Teacher (*Tian Shi*) and in the West has come to be known as the "Daoist pope." Zhang Lu and his followers also took the medical modalities in common use at the time, such as herbal medicine, acupuncture, and moxibustion, and gave them a spiritist interpretation or legitimation. Although Zhang Lu's theocracy was crushed after only 30 years, its underlying spiritist principles survived in secret societies, esoteric circles, and among the masses where it continued to influence all of Chinese culture, including the practice of medicine

In real life, this neat twofold division is not so clear cut. Religious Daoism is based, at least in part, on the philosophy of Lao Zi and Zhuang Zi. It is a combination of Lao-Zhuang thought plus various religious practices and beliefs. Therefore, from the point of view of religious Daoism, there is only one Daoism. Thus, throughout the remainder of this book, when we speak of Daoism, we mean this amalgamation of both philosophical and religious Daoism, and both philosophical and religious Daoism have influenced the development and practice of Chinese medicine in numerous ways. As we will see below, philosophical Daoism has mainly provided the theoretical basis for Chinese medicine, while religious Daoism has greatly influenced its clinical practice.

The *San Jiao* & Chinese medicine

Historically in China, there have been three main philosophies or religions. Referred to as the *san jiao* or three religions, these are Confucianism, Buddhism,

¹Spiritist medicine is also called by some demonic medicine or shamanic medicine. In English, however, demons are malevolent spiritual beings, and the spirits whose intercession was sought by these early Daoists were not necessarily malevolent. The 19th century English term, spiritualist medicine might also be applied. However, it only confuses the issue further between spiritual pursuits and seeking the intercession of spirits..

and Daoism. Therefore, most Chinese doctors have been adherents of one *or more* of these three paths, and, hence, we can talk of Confucian doctors, Buddhist doctors, and Daoist doctors. Daoist doctors are practitioners or medical scholars who are champions of Lao-Zhuang philosophy and carry out their practice or research using the doctrines of these and other Daoist patriarchs as their guidelines. Daoist medical men may or may not be Daoist monks. Confucian doctors are those who advocate Confucianism. In his work, the *Yi Xue Ru Men (Entering the Gate of Medicine)*, Li Yan in the Ming dynasty defines a Confucian physician by saying:

From the Qin and Han dynasty downwards, there have been celebrated Confucianists who are versed in the [Confucian] classics and erudite in history, who have applied themselves particularly to self-cultivation of morals, and who conduct themselves with scruples. Among them, those who are proficient in medicine are Confucian doctors (*ru yi*).

Like the division between philosophical and religious Daoism above, the division between Confucian and Daoist doctors appears quite simple and definite. The reality is a bit more complex. Because, in old China, reading was taught by studying the Confucian classics, *all* educated persons in China were educated first in Confucianism. Therefore, one could be a highly educated Confucian scholar and yet also, philosophically personally subscribe to Lao-Zhuang learning. Thus, it is not so easy to pigeonhole a doctor as either Confucian or Daoist. The Buddhist doctor is a simpler notion. It refers to Buddhist monks who also practice medicine. This is why Buddhist doctors are commonly called *seng yi* or monk doctors.

We believe that the most reliable criteria for labeling a physician a Confucian, Buddhist, or Daoist doctor is their written work in which they express their metaphysical tendencies and beliefs. Such a judgement requires careful analysis, and, in many cases, the conclusion based on such an analysis may be debatable. One scholar may categorize a historical figure as a Confucian to support his particular stand or thesis, while another scholar may categorize the same figure as a Daoist with an aim to fortify the camp of Daoism. Therefore, we would like to put forward a very simple criterion for distinguishing Daoist from Confucian doctors. This is faith in personal apotheosis. If a doctor, as evidenced by his surviving written legacy, apparently believed in physical immortality and was interested in things such as prescriptions containing the word immortal, he is a Daoist. Otherwise, as long as he was not a Buddhist monk, he was a Confucian.

One can also help determine a particular Chinese doctor's religious or philo-sophical affiliation by their name or title. Since the Eastern Han, Daoist followers

tend to append the word *zi* (master) to their style name, for example, Wu Wei Zi (Master Non-action), Wu Qiu Zi (Master No Striving), and Qing Xu Zi (Master Cool & Void). Therefore, most physicians whose style names end with *zi* are Daoists. Confucianists believe that only a few preeminent great men in history deserve to be honored by the title *zi*, such as Kong Zi (Confucius), Meng Zi (Mencius), and Zhu Zi (Zhu Xi). Other Confucians, no matter how accomplished, usually address themselves directly using either their *ming* or *zi* names.²

In addition, Daoists are in the habit of naming their saints and sages *zhen ren* (true person). Zhang Zi-yang (984-1082 CE), the hierarch of the Southern Daoist church of the Song dynasty, for example, was respectfully called Zhen Ren Zi Yang (True Person Purple Yang). Likewise, when an emperor wanted to express his respect for a particularly venerable Daoist monk, he would also dub him *zhen ren*. Zhuang Zhou (369-286 BCE), a.k.a. Zhuang Zi, was retroactively dubbed Zhen Ren Nan Hua by Emperor Xuan Zong in the Tang dynasty. Qiu Chu-ji (1148-1227 CE), who was the founder of the Dragon Gate Sect of the Wholly True Church, was styled True Person Eternal Ritual Abbot. This title was a reward from Shi Zu, the first emperor of the Yuan dynasty. Therefore, it follows that a physician referred to as *zhen ren* before his name must be a Daoist. For instance, Zhen Ren Sun is the honorific name of Sun Si-miao. This honorific was bestowed on Sun by his admirers, and it is unquestionably an indication that Sun was a Daoist even though he had also studied both Confucianism and Buddhism.³

In old China, some Daoists, following Lao Zi's example, led an extremely quiet and tranquil life without exerting themselves to pursue any personal fame or fortune. They chose to be recluses, intending neither to go into office nor to trouble themselves with any secular concerns. These people were called *yin shi* (hidden student, *i.e.*, hermit). Because these Daoist hermits did not seek distinction, most of them preferred to be anonymous, using only their Daoist names. Today we have quantities of anonymous medical works left by such Daoist hermits. Daoists may also have titles such as Daoist person (*dao ren*) or retired scholar (*chu shi*). A retired scholar was usually an erudite student who practiced Daoism at home rather than at a monastery and lived a secular life.

²One's *ming* name is their surname and personal names given at birth by their family. One's *zi* or style name is like a *nom de plume* which is either given by a teacher or chosen by the individual after 20 years of age. As one goes through life, one can have different *zi* names, but one's *ming* name is fixed at birth.

³To be fair, what such a name really implies is that Daoists have identified Sun as a fellow Daoist, since Sun did not call himself Zhen Ren Sun.

Those who had magical skills and acted in an eccentric way—shunning society completely, for example—are spoken of as occult persons. Occult persons were mostly Daoists. In many old books, there are records of special medical techniques which were said to have been imparted by an occult person. Such techniques generally can be determined as Daoist contributions to Chinese medicine.

Buddhist devotees respectfully call their saints and sages *zhang lao* (senior abbot), *gao seng* (lofty monk), or *da he shang* (grand bonze). Once a person becomes a Buddhist monk, their original name is replaced by a Buddhist name. They have left their earthly families and joined the *sangha* or community of Buddhas and Bodisattvas. Thus all Chinese Buddhist monks have *shi* (Buddha) or *seng* (monk) as their surname. Take, for example, the famous Buddhist physician, Shi Pu -ji. Shi was his Buddhist surname and Pu Ji was his given name, meaning Universal Benevolence.

Although one can identify specifically Confucian elements within Chinese medicine, there has never existed a specifically Buddhist Chinese medicine which can stand as an independent system. Rather, Buddhist monks practiced the Chinese medicine created by Daoist and Confucian thinkers and practitioners. On the contrary, one can identify a specifically Daoist style or strand of Chinese medicine. Although most of the medical learning based on Daoist doctrines has become amalgamated into what is now known as traditional Chinese medicine and is now the common wealth of all practitioners of Chinese medicine, there are certain teachings and practices which are still clearly identified as being specifically Daoist. This is similar to a foreign loan word in English. The word "rouge" is now used by all English-speakers equal to any other English word. However, its spelling clearly identifies it as a French loan word. Likewise, within Chinese medicine, certain theories and techniques still carry the stamp of Daoism.

The Daoist Canon

When speaking of the medical legacy left by Daoism, the single most important Daoist work is the *Dao Cang* (*The Daoist Treasury*). The *Dao Cang* is a collection of all the holy Daoist books written by the most preeminent Daoists. Therefore, some people render its name as *The Daoist Canon*. This huge collection of works contains

large numbers of medical texts which Daoists identify as their own.⁴ These encompass such specialized fields of Chinese medicine as the manufacture of external elixirs (*wai dan*), interior elixir (*nei dan*) *qi gong*, immortals' prescriptions (*xian fang*), dietary therapy, nourishing life, and incantation and talisman therapy. Below is a list of the medical works contained in the version of the *Dao Cang* titled the *Zheng Tong Dao Cang* (*Zheng Tong Daoist Treasury*) published in 1445 CE during the reign of Emperor Ying of the Ming dynasty. *Zheng Tong* is the official name of that reign.

Basic theoretical works:

Huang Di Nei Jing Su Wen (*The Yellow Emperor's Inner Classic: Simple Questions*)

Huang Di Nei Jing Ling Shu Lue (*The Yellow Emperor's Inner Classic: Abridged Spiritual Pivot*)

Huang Di Nei Jing Ling Shu Ji Zhu (*The Yellow Emperor's Inner Classic: the Spiritual Pivot with a Collection of Annotations*)

Huang Di Nei Jing Ling Shu Yi Pian (*The Yellow Emperor's Inner Classic: Omissions from the Spiritual Pivot*)

The above were collated and annotated by Wang Bing (710-805 CE) in the Tang dynasty and recollated by Lin Yi *et al.* in the Ming dynasty.

Su Wen Ru Shi Yun Qi Lun Ao (*Exposition of the Subtleties in the Primary Formulas of the Movements & Qi in the Simple Questions*) published in 1099 CE by Liu Wen-shu, Song dynasty

Su Wen Liu Qi Xuan Zhu Mi Yu (*Secret Words on the Subtlety and Pith of the Six Qi in the Simple Questions*) by Wang Bing, Tang dynasty

Huang Di Ba Shi Yi Nan Jing (*The Yellow Emperor's Classic of Eighty -One Difficult Issues*) supposedly by Bian Que

Lao Zi's Dao De Jing (*Classic of the Path & Virtue*)

Zhuang Zi's Nan Hua Jing (*Nan Hua Classic*)

Zhou Yi (*Zhou's [Classic of] Changes*)

Yi Xiang Tu Shuo Nei Pian (*Inner Analects on the Legends of the Trigram Symbols in the [Classic of] Changes*)

Huang Di Yin Fu Jing (*The Yellow Emperor's Classic of Yin Talismans*)

Xiu Zhen Tai Ji Hun Yuan Tu (*Uttermost Polarity Chart of the Primeval Origin for Cultivating the True*)

⁴In other words, this is a collection of books identified as Daoist by Daoists. The readers should note, however, that others might debate the Daoist provenance of some of the books listed here.

San Cai Ding Wei Tu (Orientation Determination Chart of the Three Realms)

Yuan Yuan Dao Miao Dong Zhen Ji Pian (True Heritage of Origin & Source of the Divine Path Cave)

Tai Ping Jing (Classic of Great Peace)

Huai Nan Zi (Master Huai Nan)

Bao Pu Zi Nei Pian (Master Bao Pu's Inner Analects)

Clinical medicine (including acupuncture):

Ge Xian Weng Zhou Hou Bei Ji Fang (Reverend Immortal Ge's Prescriptions Behind the Elbow for Emergency) by Ge Hong (284-363 CE), Eastern Jin dynasty

Sun Zhen Ren Qian Jin Fang (True Person Sun's Prescriptions [Worth] A Thousand [Pieces of] Gold) by Sun Si-miao, Tang dynasty

Ji Jiu Xian Fang (Immortals' Prescriptions for Emergency)

Xian Chuan Wai Ke Mi Fang (Immortal -imparted Secret Prescriptions in External Medicine) published in 1378 CE by Master Yuan Yang, Ming dynasty.

Materia medica:

Bao Pu Zi Nei Pian Xian Yao (Master Bao Pu's Inner Analects: Immortals' Medicinals) by Ge Hong

Tu Jing Ji Zhu Yan Yi Ben Cao (Illustrated Classic of Materia Medica with Collected Annotations) by Kou Zong-shi, Song dynasty

Tu Jing Yan Yi Ben Cao (Illustrated Classic of Materia Medica)

Tai Xuan Bao Dian (Treasured Pharmacopoeia of Great Subtlety)

Tai Shang Zhou Hou Yu Jing Fang (Absolute Supremacy's Jade Classic of Prescriptions Behind the Elbow)

Shen Xian Fu Shi Ling Zhi Chang Pu Fang (Prescriptions of Ganoderma & Acorus Taken by Immortals)

Shi Yao Er Ya (Refined Grace of Stone Medicinals), the term "refined grace" being a synonym of dictionary or pharmacopoeia

Tong Xuan Mi Shu (Secret Techniques of Tackling Subtleties)

Tai Qing Jin Que Yu Hua Xian Shu Ba Ji Shen Zhang Bian Ren San Shi Liu Zhong Xian Yao Xing Xiang Zhang (A Book of the Immortal of the Grand Clarity Gold Tower Gate Jade Flower: The Holy Chapter of Eight Polarities Illustrating Identification of the Thirty-Six Species of Immortals' Medicinals)

Xiu Lian Da Dan Yao Jue (Essential Knack in Sublimation of Great Elixirs)

Dietary therapy:

Shen Xian Fu Er Dan Shi Xing Yao Fa (Immortals' Administration of Elixirs and Stones) by Master Jing Li, Sui dynasty (581-618 CE)

Shen Xian Yang Shen Mi Shu (Immortals' Secret Techniques of Life Nurturing)

Tai Shang Ling Zhi Cao Pin (Superior Class of Herbaceous Medicinals [Like] Ganoderma) *Ling Bao Shi Shi Fa (Method of Administering the Miraculous [Food])*

Nourishing life:

Yang Sheng Yan Ming Lu (Records of Prolonging [One's] Destiny Through Nourishing Life) *Tian Yin Zi Yang Sheng Shu (Master Heavenly Occult's Book of Nourishing Life)*

Jiang She Bao Ming Pian (Analects on Dietary & Lifestyle Protection of Life)

Zhi Yan Zong Yang Sheng Pian (Profound Concise Analects on Nourishing Life)

She Sheng Yue Ling (Seasonal Almanac for Sustaining Life)

She Sheng Xiao Xi Lun (Treatise on the Key Issues of Sustaining Life) by Qiu Chu-ji, Yuan dynasty

She Yang Zhen Zhong Fang ([Life -]sustaining & Nourishing Pillow Formulas) by Sun Si-miao, Tang dynasty

Xiu Ling Yao Zhi (Essential Treatments for Mending the Aged)

Tai Shang Zheng Yi Yan Sheng Bao Ming Lu (Absolute Supremacy's Integrated Records of Life Prolonging & Protection)

Tai Qing Dao Lin She Sheng Lun (Supreme Clarity Dao -lin's Treatise on Sustaining Life) *San Yuan Yan Shou Can Zan Shu (Three Sources Book of Advice on Prolonging Life)*

Tai Shang Yang Sheng Bao Zhen Lun (Absolute Supremacy's Treatise on Nourishing Life & Protecting the True), the term "protection of the true" meaning keeping one's childlike, youthful looks

Xiu Zhen Mi Lu (Secret Records of Cultivation of the True)

Qi gong, dao yin & massage (an mo):

Zhou Yi Can Tong Qi (Anthology with Reference to the Zhou's [Classic of] Changes) by Wei Bo-yang, Eastern Han dynasty

Shang Qing Jin Ye Shen Dan Jing (Supreme Clarity's Classic of Golden Fluids & Miraculous Elixirs)

Long Hu Huan Dan Jue (Rhymes on the Dragon & Tiger Returning to the Elixirs)

Wu Zhen Pian (Analects on Reflection on the True) by Zhen Ren Zi Yang

Chen Xian Sheng Nei Dan Jue (Senior Student Chen's Rhymes on the Internal Elixir)

Tai Shang Yang Sheng Tai Xi Jing (Absolute Supremacy's Classic of Life -Nourishing Fetal Breath)

Tai Shang Dao Yin Yang Sheng Jing (Absolute Supremacy's Classic of Nourishing Life by Dao Yin)

Huang Ting Jing (Yellow Court Classic)

Ling Jian Zi Dao Yin Zi Wu Ji (Master Intelligent Sword's Anthology on Dao Yin)

Incantations:

San Dong Shen Fu Ji (Three Caves' Analects on Divine Charms)

Shang Qing Dong Zhen Yuan Jing Wu Ji Fu (Supreme Clarity Cave's Classic of True Origin: The Five Classes of Talismen)

Tai Shang San Dong Shen Zhou (Absolute Supremacy Three Caves' Divine Incantation)

Tai Shang Shen Zhou Yan Shou Miao Jing (Absolute Supremacy's Wonder -working Divine Incantations for Prolonging [One's] Life -span)

Tai Shang Lao Jun Hun Yuan San Bu Fu (Senior Lord Absolute Supremacy's Threefold Talismans of Primeval Origin)

Although a large portion of the above texts belong to the common or shared literature of Chinese medicine, a number of these are uniquely Daoist. In addition, there were other versions of the *Dao Cang* besides the *Zheng Tong Dao Cang*. For instance, there is the *Wan Li Xu Dao Cang (Ten Thousand Years Supplement to the Daoist Treasury)*, the *Dao Cang Xu Pian (A Supplement to the Daoist Treasury)*, the *Dao Cang Ji Yao (Extracted Essentials from the Daoist Treasury)*, *Dao Cang Jing Hua (The Efflorescence of the Daoist Treasury)*, and the *Dao Cang Jing Hua Lu (Records of the Efflorescence of the Daoist Treasury)*. Regrettably, many Daoist medical texts have been lost over the centuries.

Chapter 2

Biographies of Famous Daoist Doctors

Below are some biographies of famous Daoist doctors. These are traditionally identified as "Daoist" doctors by Chinese Daoists. Obviously, a Daoist monk or formally ordained Daoist is surely a Daoist, but the identity of lay Daoists is difficult to define because most lay Daoists believed in some combination of Daoist, Confucian, and Buddhist teachings. Therefore, some readers may debate the merits of identifying some of these doctors as Daoists. Nevertheless, each of the famous Chinese doctors described below espoused certain Daoist theories or practices as a main part of their understanding and practice of medicine.

Lord Chang Sang, Warring States period (475-221 BCE)

Chang Sang lived a little later than Lao Zi. Well known for his art of medicine, he was in possession of valuable medical works and is traditionally acclaimed as a forefather of Daoist medicine. It is said that the preeminent physician, Bian Que, was one of his pupils. He is believed to have been able to see others' internal organs with his naked eyes. Under his instruction, many of his pupils acquired various supernatural powers.

Bian Que, Warring States period

Bian Que's real name was Qin Yue-ren. When young, he was an inn-keeper. Lord Chang Sang often stayed at this inn and Qin Yue-ren waited upon him with unchanging faith and devotion over 10 years. Lord Chang Sang was so moved by this that he imparted his medical art to Qin without reserve. Qin benefitted boundlessly from these instructions and thus became proficient in medicine. Qin is supposedly the author of the *Nan Jing (Classic of Difficult Issues)*. He was nicknamed Bian Que and his real name entered oblivion. Even today, Bian Que is still used as a honorific title for an excellent physician.

Chun Yu-yi (215-? BCE)

In old classics, Chun is called Seignior Grand Granary Manager because he was once an official in charge of the state barns. Chun began his medical training with

a Daoist only when already middle-aged. But before long, he nevertheless became known to the whole country. He was expert not only in medicine, having quantities of effective medical formulas at hand, but also in numerology dealing with the trigrams and hexagrams. Acupuncture was another of his strong points. It is believed that he was the first person in history to keep an archive of case histories. Once the emperor inquired about the number of the patients he had cured. He said he could give the exact number after consulting his case records.

Rev. Fu, late Western Han dynasty

Rev. Fu's real name is unknown. He was a hermit in a place called Fu and thus acquired this title. The reverend was very fond of fishing, and Fu was a good place for this pastime due the presence of a river. Rev. Fu specialized in acupuncture and pulse examination. Having no desire for distinction, he insisted on not taking office. In his entire life, he only accepted one man, named Cheng Gao, as his pupil, but, as a typical Daoist, he refused to teach the pupil anything until after several years when he was convinced of Cheng's determination to live the life of a recluse like himself. Rev. Fu wrote two works, the *Mai Zhen Fa (Pulse Examination Method)* and the *Zhen Jing (Classic of Acupuncture)*. The latter is said to be the first acupuncture work in history. Regrettably, it has long been lost.

Guo Yu, the Eastern Han dynasty

As one of the second generation pupils of Rev. Fu, Guo was loyal to Fu's teachings disdaining power and distinction. His reputation for proficiency in acupuncture drew countless clients to him. However, he held the nobility in contempt. Although he could cure a common patient with one treatment, a patrician of the same disease would have to visit him many times before recovery. Once the emperor, seeking to test his examination skill, asked Guo to feel the pulse of a patient. A palace lady and an eunuch were hidden behind a curtain, each with one hand exposed. The hand of the eunuch was as white and delicate as the lady's. After feeling the pulses of the two hands, Guo looked bewildered, saying, "One hand should be a woman's, while the other is a man's. Is this patient partly male and partly female?" Thus the emperor was amazed at Guo's pulse examination technique.

Zhang Ling (34-156 CE), a.k.a. Zhang Dao-ling

Zhang lived in the Eastern Han dynasty and established the Five *Dou* of Grain Church. This was also called the Heavenly Teacher Church. This church was the

beginning of Daoism as a religion in its true sense. Each of Zhang's followers had to contribute five *dou* (1 *dou*= 10 kilograms) of grain to the common funds for the welfare of the public, for example, building bridges and repairing roads.

Zhang was respectfully called the Heavenly Teacher (*Tian Shi*). Honoring Lao Zi as the progenitor of this church, Zhang called on his disciples and followers to cultivate the spirit of Lao Zi. This church also took longevity as one of the most important goals of its worshippers, and this tradition has been preserved till today in the Daoist church. Besides training in longevity-rendering exercises, members of the church were instructed in spiritist healing practices, such as incantations and talismans, with which to serve society. When treating a case, they would first ask the patient to confess his or her sins before they administered a treatment method. They charged no fees for the medical care they dispensed. In addition, it was the duty of all the followers of the church to help others through any troubles, such as being in debt and being oppressed by the despotic gentry.

As a result of Zhang's efforts, the *dao* described by Lao Zi was no longer merely an abstract concept. Rather, it was became a path to happiness for all the worshippers of this religion and all the public in general. Zhang was a master in devising and using charmed water and incantations as remedies for disease and was an expert in what is called stillness *qi gong* (*jing qi gong*), i.e., tranquil meditation. This became a cornerstone in the routine of the religious life of the church. Zhang's work, the *Lao Zi Xiang Er Zhu* (*Annotations on Lao Zi's [Teachings on] Caring For You*), contains detailed expositions on such concepts as essence, qi, and spirit in Chinese medicine as well as the principles and practice of *qi gong*. This book laid a practical and profound foundation for Daoist medicine. From Zhang's life story, it is evident that the Daoist church and Chinese medicine were inseparable from the very start.

Zhang Jiao (?-184 CE)

Together with his brother, Zhang founded the Yellow Turban Church of Great Peace, taking the Daoist work, the *Tai Ping Jing* (*Classic of Great Peace*), as the primary scripture of this church. This work, which was acquired by an emperor and hence became known to the world around 130 CE, touches on many fundamental medical principles, such as qi, essence, and spirit. According to Zhang, the original qi is the primeval source of life and the foundation of the cosmos. In regard to Lao Zi's notion of the *dao* engendering one (i.e., *tai ji*), he explained that the one was none other but the original qi. Based on this understanding, Zhang invented Embracing the One *qi gong* with the aim to

tempering the original qi in the body. He also treated patients with charmed water and incantations. His time was politically a time of unrest and tumult, and the country was threatened by a severe split among various warlords. Seeking peace and protection, great masses of people joined this church which soon became a very important sect of religious Daoism. Zhang's concept of the original qi entered Chinese medicine as one of its basic theories, while his Embracing the One *qi gong* was a preliminary to the practice of meditation is characteristic of nearly all types of modern *qi gong*.

Hua Tuo (?-208 CE)

For Chinese, Hua is perhaps the single best known of all physicians throughout history. As a follower of Daoism, Hua did not seek fame or fortune. When Prime Minister Chen Gui -zeng of the Wei kingdom and Minister of Defense Huang Wan tried to persuade him to assume government position, he refused. Rather, he preferred tending to the medical needs of the common people.

Hua first studied medicine formally under the famous physician, Xu Zhou, and then tirelessly continued his medical studies by himself. Eventually, Hua obtained profound medical knowledge in a number of specialties, including internal medicine, gynecology, pediatrics, acupuncture, and surgery. His practice was characterized by economy. He tended to use only a very few medicinals per formula or acupoints per treatment even in complex and critical diseases. His needling technique was admirable. To treat a patient of whatever disease, after inserting the needle(s), he would predict where the needle sensation might reach, and, once the patient felt it, he would extract the needle(s) at once. With this, the patient would be cured of the complaint then and there.

Hua is credited with being the first surgeon in the history of the world to do intra -abdominal surgery under general anesthesia. He was also the creator of the Five Animal Frolics. This is a system of *qi gong* based on mimicking the movements of five different animals. It is believed that its regular practice can prevent disease and prolong life. Hua is believed to have been the first doctor to recommend bleeding *Wei Zhong* (BL 40) for the treatment of various ailments, including low back pain. Like many other Daoists, Hua had faith in the immortal's arts, *i.e.*, special ways of nourishing life. Owing to them, Hua Tuo is said to have lived over 100 years while looking young even in old age. Similarly, his pupil, Wu Pu, also a famous physician, lived to more than 100, enjoying acute hearing and vision to the end of his life.

In the Editor's Preface to the English version of Hua Tuo's *Zhong Zang Jing (Classic of the Central Viscera)* also published by Blue Poppy Press, one can find a detailed narration of Hua's life history and his Daoist leanings.

Wei Bo-yang, styled Master Cloud Tooth, Three Kingdoms period (220-280 CE)

Wei was a devout Daoist and chose to live in the mountains nearly all his life. Utterly secluded from the outside, he engaged in the preparation of elixirs while making a close study of the *Yi Jing (Classic of Changes)* and the teaching of Huang Di and Lao Zi. Based on both the forefathers of Daoism and his own experience in compounding elixirs, Wei wrote the *Zhou Yi Can Tong Qi (Anthology with Reference to the Zhou's [Classic of] Changes)* in which he explained both how to sublimate cinnabar and other mineral elixirs and how to "concoct" the internal elixir. This internal elixir is a special feeling in the *dan tian* or cinnabar field in the lower abdomen acquired after a period of training in *qi gong* or *dao yin*. For his achievements in this area, Wei was honored with the title, Timeless King of Cinnabar, and has been universally recognized as the forefather of internal elixir *qi gong*.

Wei related all of his theories and practices to numerology based on the trigrams and hexagrams and heavenly stems and earthly branches. This greatly enriched *Yi Jing* lore and heralded its application to the practice of medicine. Wei's methods of combining the heavenly stems and earthly branches, called stem-based enumeration (*na jia*) and branch-based enumeration, are still tremendously valuable in the theory and practice of Chinese medicine today. For instance, one cannot determine the five movements and six *qi* (*wu yun liu qi*) in a year or use midday-midnight point selection without using these methods of Wei's.

Feng Jun-da (128?-230? CE)

Feng was initiated into Daoism at a young age and was well versed in the study of Lao Zi and Zhuang Zi. He liked to go about riding a blue cow because it was alleged that Lao Zi rode on the back of such a cow when he was leaving for the West to lead a recluse's life. For that reason Feng was styled Blue Cow Daoist Student. Feng was particularly good at acupuncture and often treated disease with Daoist elixirs. He was so well-known that even the most outstanding politician of that time, Cao Cao, who was the founder of the Wei Kingdom, humbled himself to ask Feng's advice on how to nourish life. Feng wrote the *Ling Bao Wei Sheng Jing (Miraculous Gem Classic of Defending Life)* and the *Rong Cheng Yang Qi Shu (Rong Cheng's Arts of Nourishing Qi)*.

Li Ba-bai, Eastern Han dynasty (25-220 CE)

Li was a remarkable Daoist physician. It is said that he could cure mild maladies in one day and severe diseases in three. Because he practiced the art of nourishing life, he lived an extraordinarily long life. It was asserted that he was seen moving about Sichuan for over 800 years. Therefore, he was nicknamed Eight Hundred Year Old Li. This nickname has become a synonym for an immortal (*xian ren*). Li left a book titled the *Li Ba Bai Fang* (*Li Ba -bai's Prescriptions*).

Dong Feng, a.k.a., Dong Jun-yi, Three Kingdoms period (220-280 CE)

Dong lived as a recluse on Mount Lu for most of his life practicing Daoism. In the *Shen Xian Zhuan* (*Biographies of the Immortals*), the author, Ge Hong, said, "Feng lived 300 years in the human world, but [to the end of his life] he maintained the looks of a 30 year old." It is also recorded that:

Every day without exception, he treated patients charging no fee at all. After being cured, a patient with a severe condition was asked to plant five apricot trees, while a patient with a mild disease [was asked] to plant one. In a period of several years, he got more than a 100,000 apricot trees... Every year, Feng swapped apricots for grain in order to help the poor and needy.

Later, "apricot forest" became a special term meaning medicine, the medical profession, or proficient physicians of compassion. Up to this day, this term is still widely used in China.

Huang-fu Mi (214-282 CE). a.k.a. Huang-fu Shi-an, styled Senior Student Xuan Yan

Huang-fu Mi was a literary man, *i.e.*, a Confucian scholar, but was also attached to Daoism. It is said that for a time he settled in a Daoist holy place, Mount Qingcheng, devoted to the study of Daoism and the production of elixirs. He himself took the mineral elixirs and his experience during this period helped him turn out a work titled the *Yang Xin Dan Jue* (*Verses on the Heart - nourishing Elixir*). To promote Daoism and applaud distinguished Daoists, he wrote the *Gao Shi Zhuang* (*Biographies of Lofty Scholars*) and the *Yi Shi Zhuang* (*Biographies of Eminent Scholars*).

In middle age, Huang-fu Mi fell victim to wind stroke.⁵ Bed-ridden, he became absorbed in the study of acupuncture, and, as a result of years of research, he finally compiled the *Zhen Jiu Jia Yi Jing (Systematic Classic of Acupuncture & Moxibustion)* which has been universally recognized as the most seminal and authentic work on acupuncture for nearly the past two millennia. This book is, in fact, a rearrangement of the pertinent sections from three previous great Chinese medical works, the *Su Wen (Simple Questions)*, the *Ling Shu (Spiritual Pivot)*, and the *Ming Tang Kong Xue Zhen Jiu Zhi Yao (Enlightening Hall's Treatment Essentials of Acupuncture & Moxibustion)*. Till today, no work has ever surpassed the *Systematic Classic* in clinical or theoretical value. An English translation of this book is available from Blue Poppy Press. It is no exaggeration to say that but for Huang-fu Mi, acupuncture would not appear as it is now.

Wei Hua-cun (252-334 CE), a.k.a., Lady Wei

Lady Wei developed an interest in the teachings of Lao Zi and Zhuang Zi when she was very young. Later she encountered some "lofty scholars", including True Person Cool & Void (Qing Xu Zhen Ren), who taught her the Daoist Huang Ting (Yellow Court) exercise. This is a special type of *qi gong*. "Yellow court" refers to center earth which, in turn, means the spleen. Hence, this exercise focuses on fortifying the spleen. Soon she became a master at this style of *qi gong*. Then, based on the theory of the five viscera and six bowels, Lady Wei revised this system of exercise and wrote the *Huang Ting Nei Jing Jing (The Classic of the Yellow Court Inner Vista)* and the *Huang Ting Wai Jing Jing (The Classic of the Yellow Court Outer Vista)*. These works focus on tapping the potential of the "clay pill palace" (*ni wan gong*, i.e., the third eye), thus acquiring the ability to see into one's own body and the bodies of others. In the later part of her life, Lady Wei settled in Mount Mao preaching Daoism and teaching the *Huang Ting*. Her fame attracted large circles of people around her, and she was acclaimed as the founder of the Mount Mao Church. The great Daoist and medical figure, Tao Hong-jing, was her seventh generation disciple.

Xu Sun (239-374 CE), styled Master Intelligent Sword

Xu was initiated into the Daoist church at a young age. Later, he settled in the mountains to preach Daoism and practice medicine. With multitudes of followers,

⁵ To be fair, some believe that Huang-fu Mi's stroke was a result of his taking poisonous, mineral-based elixirs.

he set up the sect *Jing Ming Dao* (the Clean & Bright Dao). He was popularly known as True Lord Xu. True Lord (*zhen jun*), the loftiest title in Daoism, has only been awarded to the few Daoists who are looked upon as gods. Emperor Hui of the Song dynasty dubbed Xu retroactively Wonder-Working Humanitarian True Lord. His works include the *Ling Jian Zi Dao Yin Zi-Wu Ji* (*Master Intelligent Sword's Anthology on the Midday -midnight Dao Yin*) and the *Jing Ming Zong Jiao Lu* (*Records of Rituals of the Clean & Bright Dao*). It is in these works of Xu Sun that the term *qi gong* first appears within the Chinese literature.

Ge Hong (281-341 CE)

Ge Hong is one of the most preeminent of Daoist medical figures. It is he who laid the Daoist religion on a sound theoretical basis. Ge designed a large number of what are called immortal's prescriptions (*xian fang*) as methods for achieving longevity and keeping ever-youthful vigor. Under his influence, later Daoists became ever more enthusiastic about pursuing longevity to ultimately meta-morphose into immortals. His *Bao Pu Zi Nei Pian* (*Master Bao Pu's Inner Analects*) deals with alchemy or the preparation of elixirs. Because of this work, many scientists have hailed Ge as the world's forefather of chemistry. His other work, the *Bao Pu Zi Wai Pian* (*Master Bao Pu's Outer Analects*), especially deals with various theoretical issues of Daoism. His magnum opus in terms of medicine, the *Zhou Hou Bei Ji Fang* (*Prescriptions Behind the Elbow for Emergency*), is a huge collection of Chinese medicinal and acupuncture-moxibustion formulas taken from various sources, including folk prescriptions. Among these, are formulas made from easily available, low cost ingredients which have yet proven to be extremely effective. And many of these formulas have great theoretical and practical significance for the science of medicine. For example, Ge prevented rabies by applying the brain marrow of the rabid dog to the bite wound. This is nothing other than an early type of immunotherapy. Because of his many contributions, Ge Hong stands highly regarded both in Daoism and in Chinese medicine.

Before Ge, needling was considered superior to moxibustion for treating emergency cases because it was believed to bring quicker effect. Ge was the first person to adopt moxibustion for first aid in emergencies. Because he particularly emphasized moxibustion, he invented many moxibustion methods still in use today. Because of his influence, most later Daoists preferred moxibustion to acupuncture and became especially effective in its use.

Tao Hong-jing (456-536 CE), styled Hua Yang Hiding Student

Tao was a versatile genius distinguished for accomplishments in various fields, such as astrology, geography, medicine, and alchemy. He first read Ge Hong's *Biographies of the Immortals* at age 10 and decided to become a Daoist in the future. In his teens, he was recommended to be a companion for the princes during their study. This was considered a great honor and privilege. When grown, Tao was appointed a high ranking official. Later, however, he resigned his position in the court to realize his long-cherished aspiration to devote himself to Daoism. He then settled down in the mountains of Ju Qu. While living the Daoist path, he diligently pursued the study of medicine. He traveled greatly in search of erudite Daoist medical masters, immortals' formulas, and medicinals.

However, the emperor did not lose sight of Tao's accomplishment in medicine and unparalleled attainment in many other fields even after he had retreated from the world. Several times, the emperor summoned him to the court, but each time he declined the offer of high positions. Nevertheless, whenever the emperor was beset by a thorny problem, he would consult Tao. For that reason, he was nicknamed Premier in the Mountains. Tao was an adherent of Lao Zi's tenet of seeking a quiet life and yearning for naught and his religious philosophy was a blend of Confucianism, Buddhism, and Daoism.

Tao Hong-jing's main contributions to Daoist medicine include the *Ben Cao Jing Ji Zhu* (*Annotated Classic of Materia Medica*), thanks to which the first Chinese pharmacopoeia, the *Shen Nong Ben Cao Jing* (*Divine Farmer's Materia Medica Classic*) is preserved to this day; the *Zhou Hou Bai Yi Fang* (*A Hundred Ten Prescriptions Behind the Elbow*), which is an enlarged version of Ge Hong's *Zhou Hou Bei Ji Fang* (*Prescriptions Behind the Elbow for Emergency*); and the *Yang Xing Yan Ming Lu* (*Records of Nourishing Personality & Prolonging Life*).

Yang Shang-shan

Yang lived between the Sui and the Tang dynasties, *i.e.*, between the 6th and 7th centuries. He enjoyed high prestige for his marvelous medical skills and was honored with the title of Divine Physician. From 605 -616 CE, Yang was a physician in the palace. He was the first person in history to make a profound study of the *Huang Di Nei Jing* (*Yellow Emperor's Inner Classic*), based on which, he composed numerous enlightening annotations using the theories of Lao Zi. To pay his tribute to Daoism, Yang compiled the *Lao Zi Zhu* (*Notes on Lao Zi*), the *Zhuang Zi Zhu* (*Notes on Zhuang Zi*), and the *Tai Shang Hun Yuan Huang Di Sheng Ji* (*Chronicle of the Uttermost Supreme Emperor of Primeval Origin*).

Sun Si-miao (581-682 CE), universally known as True Person Sun

Sun was an exceptionally talented man. At seven he was already able to memorize texts consisting of thousands of words a day. Infirmary from birth and lack of competent physicians inspired Sun's eagerness for medical knowledge from childhood. Later, he deeply studied Buddhism, Confucianism, and particularly Daoism, and chose to be a hermit in the mountains. More than one emperor invited him to the capital. They all offered him high positions in the court, but his determination to continue his medical practice for common people did not yield a bit to these temptations. While he was engaged in the study of religion and medicine in the mountains, he treated patients with the medicinals he himself gathered and processed. His generosity and high attainment in medicine won respect from multitudes of people, and, after his death, people volunteered to donate money to build temples in memory to him. Emperor Hui of the Song dynasty dubbed him retroactively True Person of Miraculous Response. He has been known as King of Medicine by the folks, and temples dedicated to him were seen everywhere throughout China before the Communists came to power.

Sun's dedication to new learning is especially inspiring. When he was young, in order to learn one single new treatment, he would make light of a distance of a thousand *li* (1 *li*=0.5 kilometers) on foot all the way. As a result, Sun's works include a wealth of foreign therapies from Korea, Japan, and India. This attitude of Sun's appears particularly laudable in contrast with that of many physicians of that time who were extremely parochial and limited in outlook. Such other Chinese doctors would only consider things which were Chinese, their own personal limited experience, or the teachings of a small sect and refused to accept anything foreign or new.

Sun left a large quantity of medical works which are characterized by their blending of Daoist theories and his practice of medicine. His main medical works include the *Qian Jin Yao Fang* (*Essential Prescriptions [Worth] a Thousand [Pieces of] Gold*), the *Qian Jin Yi Fang* (*A Supplement to the Essential Prescriptions*), and the *She Yang Zhen Zhong Fang* (*Containing & Nourishing Pillow Methods*). This latter is a special work on essence-nurturing methods in sexual affairs. In addition, Sun left many works on Daoism, for example, the *Tai Qing Dan Jing Yao Jue* (*Essential Know-How in the Grand Clarity Elixir Classic*) and the *Lao Zi Zhu* (*Notes on Lao Zi*). In years after, many medical men published their works under his name with the hope that their works might gain a wider appeal. This shows how highly Sun Si-miao was esteemed.

It is also notable that many of Sun's treatment methods were the first recorded discoveries of these in the world. Such inventions include using the thyroid glands of animals to treat goiter, the livers of animals to cure night blindness, and scallion stalk for catheterization. Sun also invented what was called hidden fire therapy with sulphur. This was the first recorded formula for gunpowder in the world.

Acupuncture was among Sun Si-miao's fortes and we should extend our hearty thanks to him for his many inventions and discoveries in this domain. The treatment of "ouch" or a *shi* points was initiated by him. The inclusion of such *a shi* points in treatment has greatly enlarged the number of potentially treatable points in clinical practice. In addition, before Sun, there were only 349 known channel points. Sun increased this number to 353.

Before Sun, the names of the various channels and vessels had been confusing, varying from one work to another. Sun Si -miao relabeled these and the names he suggested have since become uniform and accepted universally till today.

Likewise, the flow of the channels is a fundamental issue in acupuncture affecting many clinical problems. For instance, the direction of flow of the channels affects the relationships between the channels and hence the viscera and bowels, the location of the channel qi at a given point in time, and the design of treatment protocols. This problem, however, had remained unsolved even in Huang-fu Mi's work. It was True Person Sun who was the first to make a close study of the interrelationships between the channels and, based on this, put forward the order of the circulation of the channel qi. Beginning at the lung channel and ending with the bladder channel, the qi flows from lungs to large intestine to stomach to spleen to heart to small intestine to bladder to kidneys to pericardium to triple burner to gallbladder to liver and back to the lungs. This arrangement corresponds to the interior-exterior relationship between the associated visceral and bowel channels. Based on this arrangement, the important concept of the order of the points on each channel was brought about.

Yuan Tian-gang (600?-680? CE)

Yuan was well acquainted with astrology, mathematics, medicine, Daoism, and the study of the *Yi Jing* (*Classic of Changes*). His main works include the *Qi Shen Jing* (*Classic of Qi & Spirit*), the *Gu Fa* (*Bone Methods*), which may be rendered more freely as *Physiognomy*, the *Wu Xing Yuan Tong* (*Origin & Government of the Five Phases*), and the *Tai Yi Ming Jue* (*Supreme Unity's Verses on Life*). Yuan's given name, Tian-gang, means heavenly body or stars. He was so named because he

thought he excelled anyone in horoscopy, a Daoist way of fortune -telling by the planets and stars. In fact, Yuan did correctly predict a number important historical events in his time.

Wang Bing (710-805 CE), styled Master Subtle Revelation

Wang Bing is popularly called Grand Servant Wang (*Wang Tai Pu*). The Grand Servant was one of the nine court ministers in the Tang dynasty responsible for the personal affairs of the emperor. Wang held this office for years, but, as he said, "Wang Bing became a worshiper of Daoism at a very young age and took a fancy to nourishing life since long ago." Later, Wang studied Daoism with Senior Student Subtle Pearl, a famous Daoist of the time, and, under this mentor, he learned the theories of the five movements and six qi. These refer to the study of weather changes and their relationship with pathology, especially that of epidemics and their treatment.

Wang spent 12 years editing and collating the *Huang Di Nei Jing Su Wen* (*Yellow Emperor's Inner Classic: Simple Questions*). In older versions, the chapter, *Shang Gu Tian Zhen Lun* ("Treatise on the Heavenly True in Remote Antiquity") was the ninth chapter, but, in his version, he moved it to the beginning. Thus all current versions of the *Su Wen* begin with this treatise as the first chapter. Wang made this rearrangement because this treatise emphasizes the Daoist way of nourishing life, and, in Wang Bing's mind, this is the paramount issue in medicine. Moreover, he added seven chapters which are all concerned with the five movements and six qi, arguing that these chapters were not his writing but an acquisition from his Daoist mentor who was in possession of an original version of the classic from which these materials were derived. The addition of these chapters is a direct addition of Daoist doctrines to this classic. Because of his efforts, the *Yellow Emperor's Inner Classic* became what we see now. In addition, to further expound the concepts of the five movements and six qi, Wang also wrote the *Su Wen Liu Qi Xuan Zhu Mi Yu* (*Secret Words of [Master] Subtle Pearl on the Six Qi in the Simple Questions*) .

Li Quan, styled Master Keen Sagacity, Tang dynasty

Li was a Daoist recluse. Once on Mount Song, Li came upon the important Daoist medical work the *Huang Di Yin Fu Jing* (*Yellow Emperor's Classic of Yin Talismans*) which, presumably, had been kept by the archbishop of the Heavenly Teacher Church of the Northern Wei dynasty. Li made annotations on this classic and published it so as to enrich the theories of Daoist medicine.

Hu Yin, Tang dynasty

Hu, a Daoist nun, was an admirer of Lady Wei. She was especially acquainted with Lady Wei's *Huang Ting Jing (Yellow Court Classic)*. Drawing upon her own experience in practicing *qi gong* and her study of the *Yellow Court Classic*, Hu produced the *Huang Ting Nei Jing Wu Zang Liu Fu Tu (Yellow Court Atlas of the Inner Vista of the Five Viscera & Six Bowels)*. In addition, she left a clinical work, the *Hu Yin Fang (Hu Yin's Prescriptions)*, which is a collection of proven treatment formulas.

Du Guang-ting (849-933 CE), styled Master of the East Sea

When young, Du failed the civil service examinations and then converted to Daoism, possibly because of losing hope of entering officialdom. Before long, he became famous for his attainment in Daoism and medicine. Emperor Xi of the Tang dynasty gave him audience and dubbed him Senior Student of Infinite Accomplishments. Later the Tang dynasty fell, but Du, nevertheless, found favor with the rulers of the succeeding dynasty. King Wang Jian of the Shu Kingdom honored Du with the title of Truth - imparting Heavenly Teacher. In his advanced age, Du settled down in a Daoist sacred place called Mount Qingcheng, living there as a hermit. Du produced more than 20 Daoist works in his life, of which the most influential is the *Tai Shang Lao Jun Chang Shuo Qing Jing Jing Zhu (Annotations on the Clarity & Tranquility Classic Repeatedly Sermoned by Senior Lord of Uttermost Supremacy)*.

Du was also a prolific medical writer. His most important medical works are the *Yu Han Jing (Jade Case Classic)* and the *Liao Zheng Ge (Songs of Doing Away With Disease)*. A jade case or casket implies exquisiteness. Thus this title means a collection of miraculously efficacious prescriptions. There are a number of works so named, but Du's is one of the best.

Mei Biao, late Tang dynasty

At a young age, Mei became whole-heartedly dedicated to the Daoist art of processing elixirs. He was profoundly versed in the learning of the *Zhou Yi Can Tong Qi (Anthology with Reference to the Zhou's [Classic of] Changes)* but found the work to be too arcane to be appreciated by ordinary Daoists. For that reason, Mei spent years on the work and, in 806 CE, published his *Shi Yao Er Ya (Pharmacopoeia of Stone Medicinals)*. This resulted in the proliferation of the Daoist practice of preparing elixirs and the development of medicine as a whole.

Peng Xiao (?-954 CE), styled Master True One

For a time, Peng was a court official responsible for supervision of other court officials. Later, he resigned his post to devote himself to Daoism. Once, he came across an "occult person" who instructed him in the lore of elixir preparation, including internal elixir tempering (*i.e.*, a type of *qi gong*). Peng thus became proficient in this art. Besides that, he was distinguished for his skills of using talismans and incantation to treat disease. His main contribution to Daoist medicine was the *Zhou Yi Can Tong Qi Fen Zhang Tong Zhen Yi* (*True Purport of Each Chapter of the Anthology with Reference to the Zhou's [Classic of] Changes*). It is owing to this book that Wei Bo-yang's *Zhou Yi Can Tong Qi* (*Anthology with Reference to the Zhou's [Classic of] Changes*) gained wide currency. In addition, his *Ming Jing Tu Jue* (*Bright Mirror Atlas with Captions*) has helped popularize Daoist internal elixir *qi gong*.

Chen Tuan (871-989 CE), styled Master Levitator

Chen was a gifted person and, as a child, could learn by heart a long text by skimming it only once. However, he flunked his civil service examinations. Unable to enter bureaucratic society, Chen took pleasure in nature. Once he was touring the countryside and met with two lofty Daoists who enlightened him on Daoism. Then, at their suggestion, he went to live the life of a recluse in the Daoist holy place, Mount Wu Dang. There, he performed the practice of taking in air and abstaining from grain. This is a kind of *qi gong* requiring one to subsist on nothing but air for days or even months. Twenty years later, he moved to another Daoist holy place, Mount Hua, where he once lay still without eating anything for more than a 100 days. His reputation as the most celebrated Daoist of the day reached every corner of the country, including the palace, and even the emperor became his admirer. Several emperors summoned him to the court in succession and offered him high positions in the government, but by now he no longer had any interest in politics. Zhao Kuang-yin, founder of the Song dynasty, dubbed him Senior Student of Pure Esotericism.

Chen had a passion for the *Yi Jing* (*Classic of Changes*) all his life. Based on his study of it, he compiled the *Tai Ji Tu* (*Uttermost Polarity Chart*) and the *Wu Ji Tu* (*Boundless Polarity Chart*). In addition, he designed a special *qi gong* comprised of a lying exercise and sitting exercise as ways of nourishing life. Chen's other forte was his study of dietary therapy. His Master Levitator's wine has proven a miraculous tonic for securing the root and nourishing the origin to prevent and

cure disease. Recently, this medicated wine won gold medals at national and international exhibitions.

Wang Huai-yin (925-997 CE)

Wang was a priest for years in a Daoist monastery in what was then the capital. Because he was known far and wide for his excellent medical skills, the emperor wanted to enlist his service and ordered him to resume secular life. Thereafter, for the rest of his life, he practiced medicine for the royal family in the palace. In 978, due to an imperial edict, Wang together with some others began compiling a collection of formulas. Fourteen years later, the stupendous work of a hundred volumes was completed.⁶ This was titled by the emperor the *Tai Ping Sheng Hui Fang* (*Great Peace Sage-like Prescriptions*). In this work, one can find many Daoist ideas, and this is evidently due to the influence of the religious beliefs of the primary author. Even today, many of the formulas found in this book are still used in clinical practice.

Liu Wen-shu (c. 1120-1200 CE), Song dynasty

As an adherent to Daoism, Liu had a particular interest in and laid great store by the theory of the five movements and six qi added to the *Su Wen* (*Simple Question*) by Wang Bing. He believed that this theory was crucial for understanding pathology and designing treatment protocols. To further clarify this theory, Liu wrote the *Su Wen Lun Ao* (*Treatise on the Esoterica in the Simple Questions*) and the *Yun Qi Quan Shu* (*Comprehensive Anthology of the Movements & Qi*). His works directly led to the formation of the school headed by Liu Wan-su who pioneered the path to the climax in the development of Chinese medicine in the Jin-Yuan dynasties.

Wen Da-ming, Song dynasty

Wen's main work was the *Zhu Dao Fang Fu Yao Xu Zhi* (*Necessary Information on Administration of Daoism* -assisting Prescriptions). This was later collated and renamed by Xiong Zong-li the *Wen Yin Ju Hai Shang Xian Fang* (*Hermit Wen's On-the-Sea Immortals' Prescriptions*). "On the sea" means esoteric and miraculous because it was believed that many immortals or gods lived on hard to access

⁶Although this is still a huge book, one Chinese "volume" is not necessarily the same as that idea conveys in English. It is something more than a chapter but usually less than a complete book.

islands on the sea. Because this is a collection of simple yet efficacious prescriptions, it has been kept as a manual among many itinerant Daoist bell-ringing physicians.⁷

Pang An-shi (1042-1099? CE)

Pang was born into a medical family and was an exceptionally talented man. One day, when he was a child, his father happened to instruct him in the *Mai Jue (Verses on the Pulse)*. To his father's surprise, it took him little time to learn the text by heart, and, from then on, he developed an interest in difficult medical classics that might otherwise deter even adults, such as the *Nei Jing (Inner Classic)* and *Nan Jing (The Classic of Difficult Issues)*. After years of study, Pang became versed in all of these. Medicine, however, was far from being his main pursuit in those years. Pang had a wide range of interests and, even while still a minor, he was admired for his high attainments in many fields other than medicine. In fact, if it had not been for his contracting a disease some time later, he would not have turned to medicine as his career.

As a practitioner, Pang was a great success. Once a friend of his, Su Shi, styled Su Dong -po, one of the most outstanding poets China ever produced, had a foot disease. Pang healed Su with a single acupuncture treatment. What's even more remarkable, Pang was well-known not only for his excellent medical skills but for his generosity and honesty. Many moving stories exist as evidence of his lofty ideals. According to one of these, he never let go of any patients no matter what their disease before they were cured. To guarantee a better environment, he often spared his own bed -room as the ward and personally waited upon his patients, charging the poor nothing for his services. Pang fell ill at 58. After reading his own pulse, he diagnosed himself as terminally ill and denied any treatment. Several days later, while talking with his friends, he breathed his last.

Pang's main medical works include the *Shang Han Zong Bing Lun (General Treatise on Cold Damage)*, the *Nan Jing Jie Yi (Exposition of the Purport of the Classic of Difficult Issues)*, and the *Ben Cao Bu Yi (Supplement to the Materia Medica)*.

⁷Bell-ringing physicians refers to itinerant doctors who wandered from village to village. They carried a bell which they would ring on entering a new village, thus alerting the residents that a doctor had arrived.

Ever-radiant Daoist Person (Bao Guang Dao Ren), Song dynasty

This famous Daoist doctor's real name is unknown. This Daoist specialized in ophthalmology. His important work is the *Bao Guang Dao Ren Yan Ke Long Mu Ji* (*Ever -Radiant Daoist Person's Dragon -Wood Anthology on Eye Disease*). In it, he advanced a theory of five cycles and eight areas which is an integration of the trigrams and hexagrams with the theory of the viscera and bowels. The cycles and areas are anatomical areas of the eyes, including the eye-lids and periorbital regions corresponding to the five viscera and six bowels. According to his teaching, the eye with its neighboring areas is a holographic miniature of the body. Treating the area corresponding to the diseased viscus may cure disease of that viscus or bowel. What is now called eye needling eventually came into being as a result of this Daoist's theory and practice. Besides many efficacious herbal and acupuncture prescriptions, there are a number of surgical operations he invented for eye disorders in his works. Due to these contributions, this Daoist doctor is considered the forefather of ophthalmic surgery.

Cui Xi-fan, styled Purple-Void Daoist Person, Southern Song dynasty

Cui left a work titled the *Mai Jue* (*Verses on the Pulse*) which is also popularly known as *Cui Zhen Ren Mai Jue* (*True Person Cui's Verses on the Pulse*). It is regarded as a priceless contribution to the study of the pulse. In addition, Cui collated and annotated Du Guang-ting's *Yu Han Jing* (*Jade Case Classic*). It is recorded in the literature that Cui composed another medical work, the *Cui Gong Ru Yao Jing* (*Rev. Cui's Mirror of Medication*). This was, in actuality, a book dealing with Daoist *qi gong*.

True Person Liu, Song dynasty

Liu Zhen Ren may have been Liu Dang, whose full Daoist name was Fine Jade True Person. However, there is no consensus about his identity. In any case, this author's *Qiong Yao Shen Shu* (*Fine Jade Divine Book*) is an important Daoist acupuncture work. To show respect for this book, the Emperor Hui of the Song dynasty supposedly wrote a preface for it. Below, we will present detailed discussions concerning parts of this work.

Zhu Gong, styled Utterly Hidden Senior Student and also called Naught-Aspiring Master, Song dynasty

Zhu was first an official at court. He resigned his post when he became disillusioned with politics after his efforts to redeem a wronged minister were unsuccessful. Thus Zhu chose to lead a hermit's life. He was also a proficient physician, specialized in the study of the *Shang Han Lun (Treatise on Cold Damage)* by Zhang Zhong-jing. In 1108, Zhu completed the *Nan Yang Huo Ren Shu (Nan Yang's Book of Saving Life)*. In 1111, he presented the work to the then emperor, for which he was commissioned as medical "scholar of extensive knowledge" in the palace. Before long, however, he was demoted for some political reason and once again retired to live as a hermit, devoted to writing, brewing wine, and cultivating the dao. His work, *Nan Yang's Book of Saving Life*, became widely circulated, and, before his death, Zhu saw a number of editions. His other important work is the *Nei Wai Er Jing Tu (Charts of the Internal & External Vistas)* which deals with Daoist *qi gong*.

E Mei Mountain Person, Song dynasty

Mount E Mei has been considered a holy place of both Daoism and Buddhism, and, historically, there has been more than one accomplished Daoist monk styled E Mei Mount Person. The person concerned here may be the abbot in the late years of the 10th century and early years of the 11th century. It is recorded in the literature that, during the reign of Emperor the True (998 - 1022 CE), a smallpox epidemic ran wild. Therefore, Wang Dan, the prime minister, sent his son to Mount E Mei to prevent smallpox. The then abbot performed vaccination on the child so that he escaped infection. This record of vaccination is 700 years earlier at least than that in the West.

Shao Yong (1011-1077 CE), a.k.a., Shao Yao-fu; styled Yi River Old Man

Over the past centuries, Shao has been universally recognized as an authority on the study of the *Yi Jing (Classic of Changes)*. He had penetrating insight into the *He Tu ([Yellow] River Chart)*, the *Luo Shu (Luo River Inscription)*, and the *Tai Ji (Uttermost Polarity)* theory. Even today, his understanding of the system of the eight trigrams and nine palaces is still actively studied and used. Based on his lifelong study of the *Classic of Changes*, Shao wrote the *Huang Ji Shi Jing (Royal Classic of Exhaustive [Study of] the World)* and the *Yi Chuan Ji Rang Ji (Yi River [Old Man's] Anthology on Earth)*, both of which have entered the body of Chinese medicine as part of its theoretical infrastructure. Shao was an expert in *qi gong*.

who stressed the importance not only of seeking longevity but also the cultivation of character.

During his lifetime, Shao was already extremely famous. The emperor repeatedly invited Shao to court, but he declined. After death, the emperor dubbed him posthumously Senior Student of Perfect Integrity. Although Shao Yong was a Confucian, his medical teachings are pervaded by Daoist doctrines.

Zhang Bo-duan (984-1082 CE), styled Purple Yang Mount Person

As the founder of the Southern Daoist church, Zhang is an important figure in the history of Daoism and is respectfully called Purple Yang True Person. He devoted himself to Daoism at an early age. Later, he encountered an "occult person" called Qingcheng Hermit, under whom he learned Daoist *qi gong*. Zhang left behind him a work titled the *Wu Zhen Pian* (*Analects of Deliberating the True*). This is a work specially on the internal elixir training.

Qiu Chu-ji (1148-1227 CE), styled Master Ever-lasting Spring

When young, Qiu learned Daoism with the head of the Wholly True Church, Wang Chong-yang. Later, he founded the Dragon Gate sect. At the invitation of Genghis Khan, the Mongul ruler who was the founder of the Yuan dynasty, Qiu traveled northwest on foot with his disciples. He was consulted by the Mongul monarch on various matters, from how to rule a country to how to practice Daoism. His advice to the khan was, "Maintain a chastened heart, abstain from personal pursuits, and do not allow slaughter". This advice helped blunt the ferocity and wanton destructiveness of the Mongul armies as they fought their way to occupy a larger part of Asia and Europe. The Mongul emperor dubbed him Hierarch True Person of Everlasting Spring Church. In his later years, Qiu settled down in the famous White Cloud Monastery in present day Beijing. His work on nourishing life, the *She Sheng Xiao Xi Lun* (*Treatise on the Key Issues of Life -sustenance*), and his *qi gong* work, the *Da Dan Zhi Zhi* (*A Direct Guide to Great Elixirs*), are regarded as important works in the treasure house of Daoist medicine.

Ma Dan-yang (1123-1183 CE), a.k.a. Ma Xuan-bao, styled Master Cinnabar Yang

Together with his wife, Sun Bu-er, Ma formally acknowledged Wang Chong-yang as his master. Wang was regarded as an Immortal. Later, Ma founded the Immortal Encountering Sect of the Totally True Church. His important Daoist work is the *Dong Xuan Jin Yuan Ji* (*Gold -Origin Anthology on the Subtleties in the*

Cave). He was particularly good at acupuncture, and his *Ma Dan Yang Tian Xing Shi Er Xue Zhi Za Bing Ge (Cinnabar Yang Ma's Songs on the Treatment of Miscellaneous Diseases Through the Twelve Star Points)* has been universally recognized as an informative medical work.

Liu Wan-su (cir. 1110-1200 CE), a.k.a. Liu Shou-zhen, styled Subtlety-reaching Retired Scholar

When Liu was a child, he was a very talented student with a wide range of interests. Later, he met an "occult person" under whom he learned medicine and Daoism. Soon his reputation as an excellent practitioner spread far and wide across the country. The emperor sent him invitations offering him high positions, but the temptation did not tear him from his study of medicine. He was the first of the so-called Four Great Masters of the Jin-Yuan dynasties, known as the founder of the School of Cold & Cool. His school acquired this name because Liu believed that, inside the body, yang qi is the ruling qi. Therefore, any evil qi, whether externally invading and internally engendered, is likely to transform into a warm or hot evil due to the guest qi's transforming similar to the host or ruling qi. Thus, Liu believed that administration of cold and cool medicinals were, more often than not, crucial in treating any disease. Liu was well versed in the *Nei Jing (Inner Classic)* and, based on his understanding of this classic, he wrote the *Su Wen Bing Ji Qi Yi Bao Ming Ji (Life-protecting According to Disease Mechanism & Suitability for Qi [Weather] in the Simple Questions)*, the *Su Wen Xuan Ji Yuan Bing Shi (Formulated Origins of Diseases Based on the Intricate Mechanisms of the Simple Questions)*, and many other medical works.

Master of the West, Yuan dynasty

Little is known about this Daoist doctor, not even his real name. He specialized in acupuncture and even more particularly in moxibustion. His works, the *Xi Fang Zi Ming Tang Jiu Jing (Master of the West's Classic of Moxibustion of the Enlightening Hall)* and the *Tong Ren Zhen Jiu Jing (Classic of Acupuncture & Moxibustion on the Bronze Man)*, are both important contributions to the development of acupuncture and moxibustion. The "enlightening hall" is supposed to have been the place where the Yellow Emperor discussed state affairs with his ministers. Later, it became a special term meaning [the study of] acupuncture.

Zhang San-feng (1247-? CE), styled Subtle Master

Zhang alleged that he was a descendent of Heavenly Teacher Zhang of the Han dynasty, the founder of religious Daoism. Well known for his remarkable attainment in many fields, Zhang upheld a blending of Confucianism, Buddhism, and Daoism. He practiced Daoism with his disciples in Mount Wu Dang. They chose to live in thatched huts and often fasted completely for a couple of months running. Zhang hated publicity. Once he heard the emperor was in search of him for an interview. To show his complete freedom from worldly concerns, he shunned even this envoy. In feudal China, this act was tantamount to treason. One day, he said death was approaching him and, surely enough, after he finished composing a poem, he died.

Zhang was a good medical practitioner, able to cure severe diseases with a simple prescription. He was also an expert in nourishing life. *Tai ji quan* (tai ji boxing), now popular world-wide, is believed to be his invention. In many folktales, Zhang is described as unmatched in *gong fu* (i.e., martial skills). He was posthumously dubbed by the emperor, Intricacy-reaching & Transformation-enlightening True Person. Zhang supposedly left a medical work titled the *Yi Fang (Medical Formulary)* which has long been lost.

Liu Yuan-ran (1351-1432 CE), Ming dynasty

When he was a small child, Liu was formally initiated as a Daoist monk at the monastery called the Auspicious Talisman Palace. After years of painstaking study, Liu gained high repute for his profound attainments in Daoism and medicine. As a singular honor, he was visited by more than one emperor and was appointed to a number of titular positions in the court. At that point, Liu was actually the national leader of the Daoist church. Emperor Ren dubbed him Long Life True Person. His important medical work is the *Ji Ji Xian Fang (Immortal's Prescriptions for Emergency)*.

Shao Yi-zheng (?-1462 CE), disciple of Liu Yuan-ran

Shao was once the deputy of Liu Yuan-ran, helping him administer Daoist affairs for the whole country. His medical work, the *Qing Nang Za Lu (Miscellaneous Records of the Cyan Bag)*, discusses various branches of medicine, for example, internal, external, women's, and children's diseases. In addition, Shao composed another work titled the *Mi Chuan Jing Yan Fang (Secretly Imparted Proven Efficacious Prescriptions)*.

Zhu Quan (?-1448 CE), styled Singular Scholar of the Great Ming (dynasty), Slender Immortal, and Mind Open Master

Zhu was a prince, the seventeenth son of Zhu Yuan-zhang, the first emperor of the Ming dynasty. As usual throughout Chinese history, the court was the site of a fierce power struggle. To avoid political involvement, Zhu secluded and immersed himself in the studies of medicine, music, literature, and religion. In every branch of learning to which he devoted himself, Zhu obtained admirable achievements. Taking advantage of the quiet life of a recluse, Zhu produced works on many fields. The *Tong Bo Lun* (*Treatise on Perfect Knowledge*), the *Huo Ren Xin* (*Heart of Saving Life*), the *Shou Yu Shen Fang* (*Divine Prescriptions for [Reaching] the Realm of Longevity*), and the *Qian Kun Sheng Yi* (*Life Purport of Heaven & Earth*) are his most important works, and all are regarded as shining gems in the treasure house of Chinese medicine. Because Zhu was a devout Daoist, his works are suffused with a Daoist spirit.

Liu Jin, styled Permanent Hut, Ming dynasty

Liu studied acupuncture with Chen Hui, a well-known practitioner of that time, and later learned Daoism with Zhu Quan. At the order of Zhu, he undertook the collation of Chen Hui's *Guang Ai Shu* (*Book of Universal Love*) which was then renamed the *Shen Ying Jing* (*Divinely Responding Classic*). Thanks to him, this important acupuncture work has been preserved to this day. An English language translation of this text is available from Blue Poppy Press.

Yao Si-ren, styled Luo Fu Mount Person, Ming dynasty

Yao was at first a Confucian scholar and spent most of his life as a high -ranking official. For a long time, Yao was a court minister and mentor of the crown prince. This was a key position for which only the most learned person of the time was qualified. As an official, he was diligent and responsible and tried to relieve the people from the heavy burdens of corvee and levy.⁸ Later, Yao resigned his position and dedicated himself to Daoism. He chose Mount Luo Fu in Guangdong province as his place of retirement where he practiced Daoism and devoted himself to the study of medicine. He was especially expert in the Daoist way of nourishing life, and his most important work was the *Lu Zhu Tang Ji Yan Fang*

⁸ *I.e.*, conscripted labor

(*Collection of Proven Prescriptions of the Green Bamboo Hall*) . This deals with nearly every branch of medicine with a focus on securing essence and conception.

Shen Zhi-wen, styled Naught-performing Daoist Person, Ming dynasty

Shen's father and grandfather were supposedly physicians who left him some medical works of their own writing. He made a laborious study of this heritage and then, based upon it, compiled the *Jie Wei Yuan Shu (Fathomless Pool of Relieving Besiegement)*. This work is the first book specifically on the treatment of leprosy in Chinese medicine.

Fu Shan (1607-1684 CE), a.k.a. Fu Qing-zhu

Fu lived between the Ming and the Qing dynasties, a period when the majority of the population, the Hans, were faced with enslavement by the minority Manchus. Side by side with many other patriots, Fu put up an indomitable fight against the barbarous Manchurian armies. Because he was an eminent scholar, the rulers of the new regime intended to draw him to their side after the resistance of the Hans was suppressed. However, Fu did not yield to any of their incentives. He was a versatile genius with profound attainments in many areas, for example, Daoism, medicine, literature, linguistics, and history. His main works include the *Dong Tian Ao Zhi (Intricate Purports of the Cave Heaven)* , the *Shi Shi Mi Lu (Secret Records of the Stone Chamber)* , the *Fu Qing Zhu Nu Ke (Fu Qing -zhu's Gynecology)*, and *Fu Qing Zhu Nan Ke (Fu Qing -zhu's Andrology)*. Blue Poppy Press has published an English version of his *Fu Qing-zhu's Gynecology*, where a detailed account of his life can be found in the translator's foreword.

Chen Hui-chou, Qing dynasty

Based on the instructions of the Purple Aurora Cave Daoist Student, an occult person, Chen compiled the *Tai Yi Shen Zhen Fang (Supreme Unity's Method of Divine Needling)* . This so-called needling was in fact a type of moxibustion. It was such a big advance in moxibustion technique that it brought about a fundamental change in the moxibustion methods. In addition to that work, Chen wrote the *Jing Mai Tu Kao (Study of the Channels & Vessels with Illustrations)* .

Chen Fu-zheng (1736-1795 CE), styled Flying Rosy Cloud

As a child, Chen developed a liking for learning and was ordained a Daoist monk at an early age at Mount Luo Fu. Chen was well acquainted with various academic

schools, versed particularly in the *Yi Jing* (*Classic of Changes*) and the *Zhou Yi Can Tong Qi* (*Anthology with Reference to the Zhou's [Classic of] Changes*). His interest in medicine was triggered by his own contraction of a disease. After that, he went deep into the art of nourishing life. With the lofty intent of practicing medicine as a means of helping people, Chen treated patients free of charge that he came across while wandering all over the country. His main work is the *You You Ji Cheng* (*Collection of Works on Pediatrics*). Because of its clinical value and comprehensiveness, this work has been a cornerstone in Chinese medical pediatrics and is still recommended as a textbook for anyone who intends to be expert in that field.

He Jin-xiu, a.k.a. He Xiu-yu, Qing dynasty

At first, He was a Confucian scholar. After repeated failure in the civil service examinations, He gave up hope and began to apply himself to medicine. After many years of practice, it dawned on him that prevention should be emphasized over remedial treatment. At that point, he became absorbed in the Daoist arts of nourishing life. Based on Wei Bo -yang's *Zhou Yi Can Tong Qi* (*Anthology with Reference to the Zhou's [Classic of] Changes*) and Zhang Bo-duan's *Wu Zhen Pian* (*Analects of Deliberating the True*), He compiled a work titled the *Chong Xu Zi Jin Dan Zhi Lun* (*Void -penetrating Master's Guide to Golden Elixirs*). In this work, He advocated Daoist *qi gong* as the most effective way of keeping fit and achieving longevity.

Wang Xi-xin, styled Mattress-treasuring Master, a.k.a. Next to Stupid Mount Person

Wang was a reserved person, a book lover. At first, he learned pediatrics under the tutelage of a distinguished physician. Later, he worked on pox and papules. After completion of several years of laborious study, Wang undertook medicine as his career. In practice, he implemented Daoist generosity by often giving away self -prepared medicine to the poor. In 1847, Wang finished his work, the *Yi Xue Qie Yao Quan Ji* (*All -Embracing Collection of Medical Essentials*), and, in 1849, he turned out another work titled the *Cun Cun Hui Ji Yi Xue Yi Du* (*Collection of Simple Medical Readers Available So Far*). To this day, Wang stands high in the realm of Daoist medicine, and his works are often referred to in literature as authentic.

Zhu Ben-zhong, styled Master of Condensed Yang, Qing dynasty

Zhu had been a provincial official before he was initiated into Daoism. He preferred a hermit's life in the mountains but, nevertheless, he also liked traveling and often toured the country. His clinical experience and profound theoretical attainment won him fame across the country. Zhu was also well versed in Daoist *qi gong*. His works are the *Xiu Lian Xu Zhi* (*Necessary Information on Practicing Daoism*) and the *Yin Shi Xu Zhi* (*Necessary Information on Diet*).

Ding Fu-bao (1873-1950 CE), styled Embracing-one Master

Being a Daoist monk with a modern mind, Ding not only drew on medical knowledge native to China but made an earnest endeavor to introduce Western medicine via Japan. The *Zhong Xi Yi Kan* (*Journal of Chinese & Western Medicine*) was a product of his efforts in this area. In addition, he published the *Ding Shi Yi Xue Cong Shu* (*Ding's Magazine of Medicine*) and the *Dao Cang Jing Hua Lu* (*Record of the Efflorescence of the Daoist Treasures*) in which one may read of Daoist ways of nourishing life and many enlightening proverbs concerning this art.

Luo Ming-shan (1867-1984 CE)

Luo began the study of medicine when very young. At first, however, his master gave him no other instruction than to collect medicinal herbs by himself. During this time, Luo left his footprint in almost all of southwest and northwest China. To learn about and procure herbs, Luo visited mountains and valleys, rivers and lakes. After more than 10 years of searching for herbs, Luo's teacher imparted to him a secret formula called *Bai Cao Dan* (Hundred Herb Elixir) which was 400 years old at the time of its transmission. Then Luo was initiated into a Daoist monastery on Mount Tian Chi where he practiced medicine as a priest. Because his prescriptions were miraculously effective, the local folk all called him Immortal Luo. On his deathbed, Luo gave away his secret formula, Hundred Herb Elixir, to an army unit. This elixir has proven effective against many chronic diseases and is now commercially available in many foreign countries, including Japan and the United States under the name Yunnan Bai Yao (Yunnan White Medicine.)

Chapter 3

Daoist Philosophy & the *Nei Jing*

The *Huang Di Nei Jing* (*The Yellow Emperor's Inner Classic* or *Nei Jing* hereafter) is the indisputable foundation text of Chinese medicine in general and of acupunc-ture-moxibustion in particular. One must have some idea of the *Nei Jing* if one wants to understand Chinese medicine and acupuncture. This work is believed to have been compiled in either the late Warring States period⁹ or the early Western Han dynasty¹⁰ at the latest. It is comprised of two books, the *Su Wen* (*Simple Questions*) and the *Ling Shu* (*Spiritual Pivot*). The latter is also called the *Zhen Jing* (*Classic of Acupuncture*) because it is the part that deals specifically with acupuncture and moxibustion, whereas the *Su Wen* mostly provides the theoretical foundation common to Chinese medicine and acupuncture. Modern scholarship has shown that this book is a compilation from various sources. One can find quotes from all the major schools of thought of that time, not least of which is Lao Zi's *Dao De Jing* and Zhuang Zi's *Zhuang Zi*. Therefore, one cannot say that the *Nei Jing* belongs to any one school of Chinese thought. However, it also cannot be denied that Daoism had a major impact on the *Nei Jing* and, through the *Nei Jing*, on all the rest of Chinese medicine.

In order to understand the specifically Daoist contributions to the *Nei Jing*, one can compare it with other Daoist classics. Daoism in connection with the *Nei Jing* simply means the philosophy of Lao Zi and Zhuang Zi since the *Nei Jing* was compiled before the advent of religious Daoism. Lao Zi lived in the late Spring and Autumn period¹¹ and is regarded as the founder of philosophical Daoism. Zhuang Zi lived in the Warring States period and was the direct heir to the teachings of Lao Zi. It is from Zhuang Zi that Daoism started as an independent school of thought. For philosophical Daoists, the bibles are Lao Zi's *Dao De Jing* (*Classic of the Path & Virtue*) and Zhuang Zi's *Zhuang Zi*, which is also known as the *Nan Hua Jing* (*Nan Hua Classic*). These two works are the foundation classics of Daoist philosophy. By comparing passages from these two works with those

⁹Warring States period = 476-221 BCE

¹⁰Han dynasty= 206 BCE-220CE

¹¹Spring and Autumn period= 770-476 BCE

found in the *Nei Jing*, one can form a good idea of the impact of philosophical Daoism on the early foundations of Chinese medicine.

Yin yang theory

In describing the phenomenal world, both Lao Zi and Zhuang Zi used the terms yin and yang. Lao Zi says, "Everything bears yin and embraces yang," while Zhuang Zi said, "There is a law governing heaven and earth, and it is hidden latent in yin and yang." Zhuang Zi goes on to elaborate on yin yang theory by saying, "Stillness is the virtue of yin, while movement and yang both manifest change." Therefore, yin and yang are the cornerstone concepts of Daoist metaphysics. The entire world is viewed as a composite of two aspects, yin and yang, which are constantly changing. Chinese culture as a whole, starting from Lao Zi and Zhuang Zi, has adopted these notions of yin and yang which then became the key to understanding the phenomenal world. Zhuang Zi further pointed out that one should follow the heavenly principle and act in accordance with the five virtues. The so-called heavenly principle means none other than yin and yang, while the five virtues refer to the five phases which Zhuang Zi saw as a further elaboration of yin and yang. Although Confucianists, like all other Chinese, subsequently adopted yin yang theory, the terms yin and yang first appear in Lao Zi's *Dao De Jing (Classic of the Path & Virtue)*.

Later, in the late Warring States period, Zhou Yan (340-260 BCE), a very famous champion of the doctrines of Lao Zi and Zhuang Zi, elaborated yin and yang and the five phases into a whole philosophical system of their own. Zhou wrote a work titled the *Zhong Dao Yan Ming Fang (Methods of Prolonging Life Through Focusing on the Path)*. In this work, Zhou was the first Chinese author to make use of the combined yin yang and five phase concepts in explaining various medical points. The followers of Zhou Yan came to be known as the Yin Yang School. This is seen by many as an independent school of Chinese philosophy. However, its central concepts were first discussed by Lao Zi and Zhuang Zi.

The Yin Yang School was concerned with the changes of the seasons and their influence on human activities. Depending on the changes of yin and yang in the seasons, they believed that certain dates and certain months were appropriate or inappropriate for certain activities. For example, one should build a house, travel, or see a physician on certain dates or in specific months and not on others. In addition, they also attempted to predict influential events in the destiny of the country by exploring the laws governing the waning and waxing of yin and yang and the interrelationships between the five phases. Later, this philosophical school

degenerated into a trade. Although still named the Yin Yang School, it concerned itself with the practice of what in the West has come to be called geomancy but which in Chinese is simply called *feng shui* or wind and water. Orthodox Confucian scholars came to frown on this "degenerate sect." Daoism, on the other hand, drew upon both the old Yin Yang School and its progeny, geomancy, and incorporated both yin yang and five phase theory into its innermost core. It is not for no reason that the most famous Chinese historian, Si-ma Qian (145-86? BCE), pointed out that Daoists were "apt to learn the strong points from Confucianism and the Mo (*i.e.*, Pacifist) school and take in the essentials from the dialectic school and the Legalists."

The *Nei Jing* takes the theory of yin and yang as its theoretical basis. The *Su Wen* alone devotes three whole chapters to yin yang theory. These are chapters 5-7, respectively titled, "*Yin Yang Ying Xiang Da Lun* (The Great Treatise on the Mutual Correspondence of Yin & Yang)," "*Yin Yang Li He Lun* (The Treatise on the Departure & Union of Yin & Yang)," and the "*Yin Yang Bie Lun* (A Divergent Treatise on Yin & Yang)." In addition, yin yang theory is used as the main theory in discussions in many other chapters. According to the classic, this theory can be used to understand every aspect of medicine. In other words, yin yang theory is the basic structural theory covering every aspect of Chinese medicine, from physiology and pathology down to diagnosis and treatment. For example, in pattern discrimination, the eight principles are divided into yin and yang. In Chinese pulse examination, all the different pulse images can be divided into yin and yang pairs. For instance, rapid, floating, and forceful pulses are all relatively yang, while slow, sunken, and forceless pulses are all relatively yin. Likewise, yin yang theory is applied to viscera and bowel theory, channel and network vessels theory, and qi and blood theory. It is applied to anatomy, to materia medica, and to needle technique. Therefore, one can say that yin yang theory is the foundation theory of Chinese medicine. Without yin yang theory, Chinese medicine would not be what it is. Yin yang theory as found in the *Nei Jing* comes from the Yin Yang School, while the Yin Yang School got the concepts of yin and yang from Lao Zi and Zhuang Zi. Therefore, the single most important theory in Chinese medicine can be indisputably traced back to Daoist sources.

Correspondence theory

Another of the central concepts of Chinese medicine is correspondence (*ying*). This concept is so central to Chinese medicine that Paul U. Unschuld, the famous German sinologist, has called Chinese medicine the medicine of systematic

correspondences. At the very core of Lao-Zhuang thought is the saying, "The dao is compliance with nature." The logical extension of this is, "Heaven and humanity correspond with one another." In Lao Zi's words, "Man is in compliance to earth, earth to heaven, heaven to the dao, and the dao to nature." Zhuang Zi annotates this by saying, everything "follows nature." This holistic view of integration or correspondence between heaven and humanity is likewise ingrained in the *Nei Jing*. The following quotes reveal how identical the *Nei Jing* is to Daoism on this point.

Zhuang Zi:

One should follow the heavenly principle and act in accordance with the five virtues and in correspondence with nature. Then one can adapt to the four seasons and go in harmony with the tens of thousands of things. [Subsequently,] as the four seasons supersede each other, the tens of thousands of things will grow in order.

Nei Jing :

Humans correspond to heaven and earth and should follow the four seasons. They are in conformity to heaven and earth.

The *Nei Jing* goes on to extend this theory of correspondence to the realm of human biology and medicine. For instance, the *Su Wen*: "Treatise on Departure & Union Between the True & the Evil," (Ch.27) says:

When the sages stipulated measurement, they must have considered the correspondence to heaven and earth. Therefore, as there are constellations in heaven and there are rivers on earth, so the human being has channels and vessels.

An even more detailed description of similar correspondences is given in the *Ling Shu* when it says:

Heaven has four seasons, while human beings have four limbs... There are 365 days in the year, while humans have 365 joints [or acupoints] . . . There are 12 channel rivers across the land, while humans have 12 channel vessels...

Following the lead of the *Nei Jing*, nearly all other Chinese acupuncture classics also make use of this kind of analogy. The *Tong Ren Shu Xue Zhen Jiu Tu Jing* (*Acupuncture & Moxibustion Classic of the Atlas of the Points on the Bronze Man*), for example, says:

Those who are well informed of heaven must be able to make corroboration [of their knowledge] in terms of humanity. There is a number 12 [for instance, months] in relation to heaven. [Therefore,] human beings have 12 channels to correspond to it. Heaven is divided into 365 degrees, and humans correspond to it with [as many] qi points.

Even the so-called nine types of needles are an expression of correspondence between heaven and man. The *Ling Shu Jiu Zhen Lun* (*Spiritual Pivot: "Treatise on the Nine Needles"*) says:

The nine needles conform to heaven and earth in number, which begins with one and ends with nine.¹² The ancients said that the number one is analogous to heaven, two to earth, three to humanity, four to the seasons... nine to the regions.

Nine is ascribed to the regions because traditionally China has been divided into nine districts. In another place the *Su Wen* says:

The nine needles correspond to heaven, earth, the four seasons, and yin and yang... The nine needles free the nine orifices and remove qi through the 365 joints.

Thus the concept of correspondence is at the very heart of Chinese medicine, and this concept is clearly found in Lao -Zhuang thought.

Needle technique

When we look at individual needling methods, we can also find a strong influence of Daoism. In the *Nei Jing*, there is a chapter specifically devoted to needle prohibitions according to the qi conditions. In some later works, there are needle prohibitions in terms of hours. Both of these sets of prohibitions involve the life clock or biorhythms. In fact, what is commonly called in English the midday-midnight method of point selection (*zi wu liu zhu liao fa*) is also based on this concept of a life clock. Underlying both these needling prohibitions and point selection methods is the Daoist concept of the correspondence between heaven and humanity as described systematically by the theories of yin and yang, the five phases, the nine palaces, and the eight trigrams. Further discussions of the Daoist sources and influences on these systems of correspondence in acupuncture and Chinese medicine are given below.

¹² In numerology, there are only nine numbers. Ten is nothing but one and zero, 11 is one and one, 12 is one and two, 35 is three and five, etc.

The most important principles of needle manipulation are supplementation and drainage. These, too, are an embodiment of the doctrine of Lao Zi. The *Ling Shu* says, "When one uses the needle, one should replenish if there is vacuity, drain if there is repletion, eliminate if there is [something] stale, and evacuate in case of overwhelming evils." This fundamental principle of Chinese medical heteropathy is a direct allusion to Lao Zi's statement, "The dao makes a point of reducing surplus and supplementing insufficiency."

Nourishing life

Cultivating a healthy lifestyle or, in the words of Chinese medicine, nourishing life is also a focus of the *Nei Jing*. In Chinese medicine, nourishing life is seen as both preventive and remedial therapy. It implies remedying diseases as well as keeping fit, thus ensuring a long life. Let's see how Lao Zi, Zhuang Zi, and the *Nei Jing* all discuss this issue of nourishing life.

Zhuang Zi:

Simplicity and quietude, void and nothingness are that which keep balance between heaven and earth and are the quality of the dao and virtue. Serenity and simplicity make it impossible for worry and affection to enter or evil qi to assault. Thus virtue remains intact and the spirit is never insufficient.

The *Nei Jing* :

Given quietude and emptiness [*i.e.*, lack of desires], the [righteous] qi will ensue. When the essence spirit contains itself, from where on earth can disease come?

The following statement is found in both the *Zhuang Zi* and the *Nei Jing* :

What people should fear is ignorance of abstinence in matters of clothing and the bed[room], drink and food. Trouble to one's health is nothing but extravagance. Do not labor [*i.e.*, tax] your formal body. Do not exploit your essence. Only then can you expect a long life.

Therefore, as the reader can see, the main theories and themes of the *Nei Jing* are all found in seminal form in the writings of Lao Zi and Zhuang Zi. Thus, one can say that the *Nei Jing* is the application of Lao-Zhuang thought to medicine.

Chapter 4

How Daoist Acupuncture Techniques Became the Common Knowledge of Chinese Medicine

Having discussed Chinese medicine and Daoism in general, we are now ready to go on to look at the Daoist contributions to acupuncture and moxibustion in particular. Below are several accounts of how specifically Daoist acupuncture theories or treatments became part of the common store of knowledge of Chinese medicine. These stories help clarify the relationship of Daoism to the development of Chinese acupuncture.

A number of the emperors of the Song dynasty were favorably disposed towards Daoism. Some of them went so far as to dub themselves Daoist Person and to practice Daoism in their palace. A rarity in preceding dynasties, this tradition continued in the succeeding dynasties, the Jin and Yuan. Because of the support of the monarchs, religious Daoism saw great prosperity during these dynasties. It is in these periods that the *Zhou Yi Can Tong Qi* (*Anthology With Reference to the Zhou's [Classic of] Changes*) was renowned as the "ever-lasting king of the cinnabar classic." In this work, the author advanced the theory of *na jia* (stem-based enumeration). Stem here refers to the 10 heavenly stems (*shi tian zhigan*). These ten heavenly stems are made up of the five phases each of which is divided into yin and yang, thus resulting in a 10 step system of numerology. Using these 10 stems, one can determine the ebb and flow of the qi in heaven and in the human body and hence calculate the vicissitudes of yin and yang.

Combining these 10 stems and the notion that the channel qi ebbs and flows in a diurnally cyclic way, there arose the idea of picking acupoints based on the 10 stems. Because the first stem is called *zi* and corresponds to midnight and the sixth stem is called *wu* and corresponds to midday, this system had been called in English the midday-midnight method of point selection. In Chinese, it is called *zi wu liu zhu liao fa*, *zi* and *wu* ebb and flow treatment method. This method of selecting points is described in a work titled the *Zi Wu Liu Zhu Zhen Jing* (*Zi & Wu Ebb & Flow Needle Classic*) compiled in 1153 CE by Yan Ming-guang in the Jin dynasty. This book is actually made up of two parts. The first is titled the *Jia Shi*

Jing Xing Liu Shi Shou Fa (Master Jia's Method of Sixty Well & Brook Points). The other titled the *Liu Zhu Zhi Wei Zhen Fu (Verses on Needling in Accordance with the Subtle Ebb & Flow*). The first work is one of the best expositions of the actions of the five transport points ¹³, while the second reveals in detail the law of ebb and flow of the channel qi. These two books are the foundation for midday -midnight point selection. Regrettably little is known about the author of the above works.

After its creation, the *Zi & Wu Ebb & Flow Needl Classic* was orally transmitted in secret among Daoists and was not widely circulated for a long time. An acupuncturist named Dou Gui-fang happened to secure a copy in 1276 CE while he was touring the Yangtze and Hui River regions with his father. He said he was bestowed it by a "consummate person" (*zhi ren*). Consummate persons were Daoist scholars of moral integrity, profoundly learned and admirably skilled in given fields who chose to live an anonymous, reclusive life. Dou was also reluctant to make the technique widely known. Throughout the Yuan dynasty (1271 - 1368 CE), the midday-midnight method of point selection was largely confined to a small circle of Daoist acupuncturists. Outsiders had no access to this technique unless it was bestowed upon them by an "occult person."

This technique remained inaccessible to ordinary acupuncturists until 1493 CE when Ling Yun (1434-1510 CE) brought it to the light of day in a work titled the *Zi Wu Liu Zhu Tu Shuo (Zi & Wu Ebb & Flow Charts & Legends)* . By now China had entered the Ming dynasty. There is a passage about Ling Yun in the *Ming History* as follows:

Ling Yun . . . once encountered a Daoist who imparted to him [some] needling techniques. He tried them in treating disease [and] all [were] successful... When his name reached the ears of Emperor Xiao, he was summoned to the palace. The emperor told the royal physician to bring out the bronze statue which was to be clothed. Then Ling was asked to try needling on the statue. Every one of his needles told [true].¹⁴ Ling was appointed royal physician on the spot.

¹³The five transport points are the five main points on each of the 12 channels located between the elbow and fingertips and knee and tips of the toes. In the West, they are often referred to as the 60 antique points.

¹⁴The Bronze Man was hollow. There were holes where the acupoints are located. When the statue was covered with a fine layer of wax and filled with water, these holes did not leak. In order to test an acupuncturist's skill at point location, they might be asked to needle a certain point. If the needle left a hole that dripped water when it was removed, that was considered a "hit."

Ling Yun instructed his sons and grandsons, and the Lings became famous for their superb needling skills across the country. Although Ling Yun had committed the technique to paper, still it was not available to the large majority of acupuncturists, many of whom were illiterate.

Other Daoist needling lore and techniques, for example, the eightfold method of the sacred tortoise (*ling gui ba fa*), have gone through similar transmissions. All of them did not become public assets till quite a long time after they were invented. Be that as it may, once they did gain general dissemination, they have enjoyed high esteem and have accorded boundless benefit to Chinese.

In the Qing dynasty, although Daoism as a religion was on the decline, its acupuncture and moxibustion techniques were becoming more and more popular. Take so-called *Tai Yi* moxibustion technique as an example. In 1717 CE, Daoist Person Purple Aurora, an anonymous Daoist monk, secretly taught Han Feng-yi the *Tai Yi Shen Zhen Xin Fa (Heart of Supreme Unity's Divine Needling Method)*. Han then trained others in this method. It is said that using this special type of "needling," which is actually heating with a mugwort cigar rather than puncturing with a needle, one might instantly cure either mild or serious diseases without fail. Its effectiveness is vividly described in the literature:

Countless patients have been cured. From far and near, people come for treatment with this technique, and, on the road, people of various descriptions, old and young, are trotting all for this remedy.

Among the nobility, those who were seriously ill

...all pinned their hopes on this technique, anxiously sending for [such a master]. They condescended to accord the practitioner a grand reception and regretted not having heard of him earlier.

BOOK TWO

THE BASIC THEORIES OF DAOIST ACUPUNCTURE

Generally speaking, Daoist acupuncture shares the same fundamental theories with Chinese medicine as a whole, since, as we have shown above, these fundamental theories largely derive from Daoist sources. However, some specific acupuncture methods and techniques are uniquely Daoist. Therefore, in order to understand these distinctively Daoist methods and techniques, students must first become familiar with the Daoist concepts which are their basis.

Chapter 1

Tai Ji & Yin Yang

The term "uttermost polarity" (*tai ji*) first appears in the *Yi Jing* (*Classic of Changes*) where it says:

The cosmos is composed of the uttermost polarity. It is that which generates the two sides (*liang yi*).

In accordance with this statement, Chen Tuan of the Song Dynasty drew the well-known *Tai Ji Tu* (*Picture of the Uttermost Polarity*) as follows:

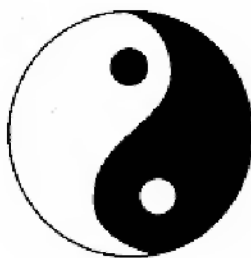


Figure 1

The transmission of this diagram was originally been confined to a small circle of Chen Tuan's disciples until Zhu Xi ran across it in a hermit's cell. It is an illustration of Lao Zi's idea that, "Everything bears yin and embraces yang." The diagram consists of two parts, the black and the white, which respectively represent yin and yang. It shows that anything on earth is composed of two opposite yet interrelated parts. In other words, from the cosmos as a whole down to its finest basic particle, everything can be symbolized by this diagram because, without exception, everything has and is a *tai ji* and every human being is and is possessed of a *tai ji*. Humans, tiny *tai ji*, exist within the boundless great *tai ji*, *i.e.*, the cosmos. Humanity and the cosmos form a unified whole, the vicissitude of yin and yang of the cosmos influencing the vicissitudes of yin and yang of humans. The vicissitude of yin and yang of the cosmos and that of humanity have laws in common, and the *tai ji* diagram is the simplest and clearest representation of these laws.

1. Opposition & unity between yin & yang

The two curved parts in the diagram are two fish of opposite colors lying in opposite directions. This suggests that the two parts composed of everything are different in nature and move in different directions. Thus yin and yang stand in opposition. However, they share the same circle. This implies that there is unity between the two opposite aspects or poles in anything. Chen Tuan calls the circle in the diagram the uttermost polarity or, in Lao Zi's words, the *dao*. The circle, as Lao Zi says, can be infinitely large or infinitely small. However big or however small it is, "One engenders two."

In the diagram, the yin (black) fish has a white eye, whereas the yang (white) fish has a black eye. This means that there is yin within yang and there is yang within yin. Anything of yin nature embraces a yang aspect, while anything of yang nature is possessed of a yin aspect. In other words, anything can be divided into two opposite parts, and either part can be again divided into two smaller opposite parts. This division can go on endlessly even in terms of one single matter.

The yin and yang fish embrace one another within the circle with no interspace in between. It is easily deduced that the yin and yang parts are interdependent upon one another. Without yin, there is no yang, and without yang, there is no yin. In Chinese medicine, this relationship is described by the statement of fact that "Yin and yang are mutually rooted." The eyes of the two fish show that yin is rooted in yang, while yang is rooted in yin. The unity between yin and yang is thus revealed.

2. Balance & vicissitude of yin & yang

In the diagram, the dividing line between the two fish is a curved rather than a straight line. It looks like the Roman letter S. What does this signify? It demonstrates that yin and yang should be in a state of balance but that this balance is achieved as part of a dynamic, changing process. One part is constantly changing towards the other. If the curved line divides the circle into equal parts, then yin and yang are balanced each other. In terms of the human body, this is a healthy state free from disease. If one part, whether yin or yang, moves out of a certain limit, the equilibrium is broken, and one part will overwhelm the other. This constitutes a situation of unilateral overexuberance with unilateral debility. Suppose yang is superabundant, then yin must dwindle. It follows that yang prevails over yin, and, in terms of the condition of the human body, this is yin vacuity with yang hyperactivity as shown here in Figure 2.



Figure 2

In the *Nei Jing*, the same idea is expressed by the statement that, "When yang prevails, yin is diseased." If a person suffers from such a condition, the attending physician should prescribe a treatment based on the principles of suppressing yang and assisting yin or nourishing water and draining fire.

Conversely, suppose the yin side grows overexuberant. Then the yang side necessarily has to retreat. In other words, yin overwhelms yang, presenting a situation of yin exuberance with yang debility or yang vacuity with yin exuberance as shown here in Figure 3. This situation is expressed in the *Nei Jing* by the statement that, "When yin prevails, yang is diseased." Then it is required that the attending physician should try to suppress yin and support yang or warm yang and disinhibit water.



Figure 3

3. Mutual transformation of yin & yang

In certain circumstances, yin and yang may change to their opposites, *i.e.*, into one another. This is what is meant by the statement in the *Nei Jing* that, "Dual yin must [turn into] yang, while dual yang must [turn into] yin." Thus there is a law governing everything on earth that when anything reaches its extreme, it must necessarily turn into its opposite. When cold (yin) has developed to its extreme, it will transform into heat (yang). See Figure 4.



Figure 4

In clinic, a patient with a cold pattern may suffer from heat if the cold pattern has persisted for some time. Likewise, heat (yang) may possibly transform into cold (yin) when it reaches its climax. This is shown by Figure 5 below. Such a change can be observed in a cases of enduring high fever, where critical yin -cold signs and symptoms may suddenly appear. The temperature drops dramatically, the facial complexion turns pale, the pulse feels fine as if expiring, and the limbs become cold. Such a picture reminds doctors that they must closely follow the interchanges between yin and yang of their patient in order prescribe a timely measure to adjust them.



Figure 5

The above explanations of the *tai ji* diagram form the basis of Chinese medical theory in general and of acupuncture in particular. This *tai ji* diagram is the most basic representation of yin yang theory and has come to be recognized worldwide as the symbol for Daoism just as the cross symbolizes Christianity, the six pointed star symbolizes Judaism, and the eight spoked wheel symbolizes Buddhism..

Chapter 2

The Yellow River Chart & Luo River Inscription

The *Yi Jing* says:

This chart was produced from the Yellow River and the inscription emerged from the Luo River. They are what sages all go by.

The story of the Yellow River chart and the Luo River inscription goes back to time immemorial. There are, however, more than one version of this story. One goes that, in times of antiquity when China was first established, there were three emperors who ruled the country in succession. The first was Fu Xi. He was succeeded by Shen Nong, the Divine Farmer, and the last was Huang Di, the Yellow Emperor. One day Fu Xi happened to see a dragon-horse come out from the Yellow River with a chart on its back. Later, he likewise came into possession of an inscription which was a gift from a divine tortoise in the Luo River. Based on his experience in life and observation of the heavenly bodies and terrestrial geography and after an intensive study of the chart and inscription, Fu Xi invented the eight trigrams or *ba gua*. However, people did not have a clear idea of what this chart and this inscription looked like until Chen Tuan successfully drew a picture with a cipher which was alleged to be derived from them.

The Yellow River Chart

The chart is, practically speaking, a mathematical model of the universe. The relationships between the figures in this chart may be used to decipher hosts of different phenomena and the complex and intricate relationships between various matters on earth. However, here we are limited to the problems related to the five phases. The chart may be divided into five pairs of numbers. They are, 1 and 6 at the bottom, both representing water; 2 and 7 at the top, both representing fire; 3 and 8 at the left, both representing wood; 4 and 9 at the right, both representing metal; and 5 and 10 in the center in the shape of a circle, both representing earth. One of the two numbers in each pair is odd and the other even. The odd numbers are defined as heavenly (or yang), while even numbers are earthly (or yin). Thus each pair contains both yin and yang.

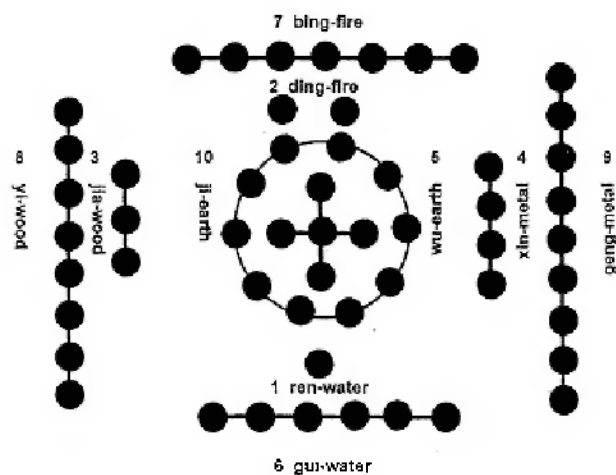


Figure 6

In each pair, the larger number is the smaller number plus five. The larger is called the completing (*cheng*) code, while the smaller is known as the engendering (*sheng*) code. Thus:

Water is said to originate from heavenly 1 and to be crowned by earthly 6.

Fire originates from earthly 2 and is crowned by heavenly 7.

Wood originates from heavenly 3 and is crowned by earthly 8.

Metal originates from earthly 4 and is crowned by heavenly 9.

Earth originates from heavenly 5 and is crowned by earthly 10.

What underlies these correspondences between the five phases and their related codes? Take a plant for example. A plant grows step by step. At the beginning, it requires water to germinate. Therefore, water is 1 (first stage of growth). Next, sunlight (fire) is a prerequisite for further growth and hence is ascribed to 2. Then, with the suitable condition of water combined with fire, the plant grows prosperous. This is the phase or stage of wood, and it is coded 3. In time, the plant becomes ripe and yields fruit. This is the golden season in the year when people harvest. Therefore, metal is designated 4. Finally, the crop is stored underground. Now the fifth stage comes. Naturally it is ascribed to earth. The number 10 is the numerical extreme signifying end of the whole process of growth.

The five phases correspond with the five viscera. Since each phase contains both yin and yang, each viscus has also two aspects, yin and yang. Because of this characteristic, we often hear such terms as heart yin and heart yang, spleen yin and spleen yang. In clinic, when consulted about a disease, we must determine not

only which viscus is involved but which aspect of the viscus is replete or vacuous, *i.e.*, whether it is a yang or yin pattern.

The Daoist methods of point selections in accordance with time, such as the *ling gui ba fa* and *zi wu liu zhu liao fa*, are directly based on the engendering and completing codes of the Yellow River Chart which, in turn, may be represented for convenience's sake by the heavenly stems and earthly branches. There are ten heavenly stems, namely *jia, yi, bing, ding, wu, ji, geng, xin, ren, and gui*. For easy memory, English readers may call them S1, S2, etc. Thus the five phases are represented in the following way:

<i>Jia</i> (S1)	<i>Yi</i> (S2)	<i>Bing</i> (S3)	<i>Ding</i> (S4)	<i>Wu</i> (S5)
<i>Ji</i> (S6)	<i>Geng</i> (S7)	<i>Xin</i> (S8)	<i>Ren</i> (S9)	<i>Gui</i> (S10)
earth	metal	water	wood	fire

The 12 earthly branches (*shi er di zhi*) include *zi, chou, yin, mao, chen, si, wu, wei, shen, you, xu,* and *hai*. For convenience's sake, we may name them in English B1, B2, etc. Correlating the five phases to the earthly branches is a little more complicated because the branches are twelve in number and five does not go into 12 evenly. So, first, the earthly branches are counted not from *zi* but from *yin*. This is called *yin* commencement. Second, because unlike other phases, earth is not exuberant only in one season but four seasons, it is allotted not to one branch but to four and these four branches are not in immediate succession. Thus we have the following table of correspondences between the five phases and earthly branches:

<i>Yin Mao</i>	<i>Si Wu</i>	<i>Chen Wei</i>	<i>Xu Chou</i>	<i>Shen You</i>	<i>Hai Zi</i>
B3 B4	B6 B7	B5 B8	B11 B2	B9 B10	B12 B1
wood	fire	earth		metal	water

If we now combine the heavenly stems and the earthly branches in accordance with their phase correspondences, we will get the following table:

Heavenly Stem	Earthly Branch	Phase	Code
<i>Jia/Ji</i> S1/6	<i>Chen/Xu/Chou/Wei</i> B5/11/2/8	earth	10
<i>Yi/Geng</i> S2/7	<i>Shen/You</i> B9/10t	metal	9
<i>Ding/Ren</i> S3/8	<i>Yin/Mao</i> B3/4	wood	8
<i>Wu/Gui</i> S4/9	<i>Si/Wu</i> B6/7	fire	7
<i>Bing/Xin</i> S5/10	<i>Hai/Zi</i> B12/1	water	7

The codes are actually the completing numbers of the phases except for water which is represented by 7 rather than 6. Because fire (7) and water are opposites and, therefore, should be equal in number, water has to give up its code 6 for 7.

The above table is very important for the *ling gui ba fa*, the eightfold method of the sacred tortoise, which will be discussed in detail in a later chapter.

The Luo River Inscription

It is said that while Great Yu, the founder of the first empire in China, was trying to tame the unruly Yellow River system, he saw a tortoise emerge from the Luo River, a branch of the Yellow River. On its shell, there was a pattern of nine lines near its head, one line near its tail, four lines near its left fore foot, two lines near its right fore foot, eight lines near its left hind foot, six lines near its right hind foot, and five lines in the center. In addition, on the shell there were three lines between the left feet and seven lines between the right feet. See Figure 7.

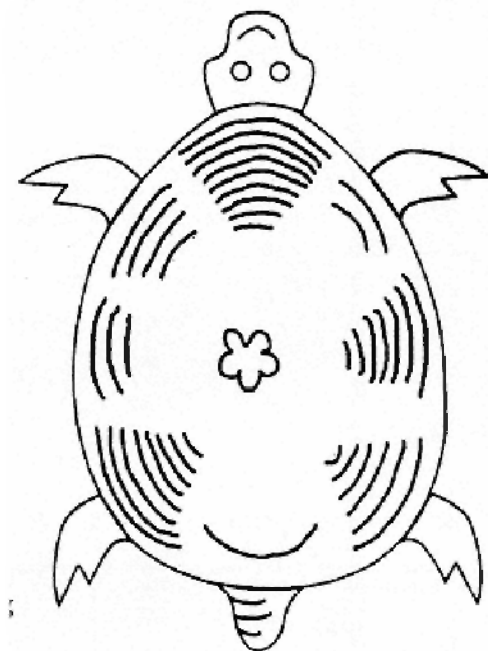


Figure 7

Great Yu had been faced with insurmountable trouble dredging the nine branch rivers of the Yellow River system. While he was pondering this engineering dilemma, this pattern suddenly gave him an inspiration. Thereupon, he conceived a feasible scheme and at last succeeded in conquering the Yellow River. Thereafter, this pattern or diagram came to be known as the Luo River Inscription.

Based on the Luo River Inscription, Chen Tuan drew a chart (Figure 8) called the Diagonal Chart of the Luo River Codes.

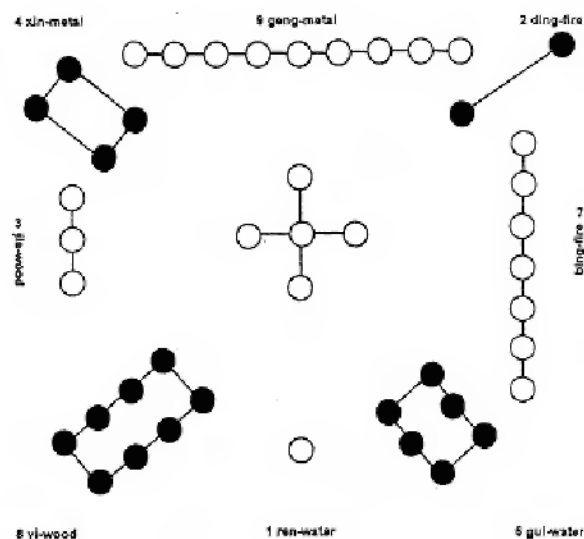


Figure 8

This chart is a symbol of space. It represents a square with eight groups of small circles at the four sides and four corners and one group in the center. Through the center, we can draw four lines linking the two opposite groups. Then, if one counts the circles on any of these lines, their sum is 15. If one deducts the central group of circles, one always gets 10. In the preceding Yellow River Chart, movement clockwise shows the engendering relationships among the five phases, while the Luo River Inscription shows, counterclockwise, the inter-restraining relationships among the five phases. For instance, water restrains fire, fire restrains metal, etc. Therefore, if one combines these two charts, one arrives at the complex interrelationships of mutual need and mutual curbing revealed among all things.

In the Inscription, each phase is designated by two groups of circles, one white and the other black. Each white group is an odd number (yang), and each black is an even number (yin). This implies that everything on earth contains both a yin and yang property. Thus, any phase is concurrently restrained and restraining, and hence there arises a cross-restraining relationship between the five phases. For example, when yin water of code six (*gui* water) restrains yang fire of code seven (*bing* fire), yang fire will become debilitated and, in consequence, yin fire may become superabundant. What comes next will be superabundant yin fire restraining yang metal. This, however, is not yet the final end of the chain. Now that yin metal is bound to become overexuberant, yang wood will be restrained.

If this progression continues, yang earth may be restrained by yin wood, and then yin water is restrained by yang earth. This is a spiral movement rather than a linear one.

In a way, this is a three-dimensional picture of matters and their inter-relationships in reality, and this picture is of much practical significance in medicine. Suppose a patient suffers from earth overwhelmed by wood. Then the diagnosis should not stop there but go further. Which wood restrains earth? Liver wood (yin wood) or the gallbladder wood (yang wood)?

What's more important, it is the knowledge of this Inscription and particularly that of the codes that made possible the invention of such acupuncture methods as the *ling gui ba fa*. In order to use this method of point selection, one must transform the date in the Western solar calendar into its corresponding date in the Chinese lunar calendar.¹³ After that, one must make a complicated calculation using knowledge of the five phases, the heavenly stems, and the earthly branches to determine which point to select at which watch. In doing this calculation, knowledge of the codes is a very convenient tool. Therefore, without that knowledge, these methods would not have been invented or applied.

¹³Blue Poppy Press publishes a Chinese Medicine & Astrology Calendar each year giving the conversions from Western solar to Chinese lunar dates.

Chapter 3

The Nine Palaces & Eight Trigrams

The system of the nine palaces and eight trigrams is another derivative from the Luo River Inscription. The picture of the eight trigrams was presumably invented by Fu Xi and is called the earlier or former heaven chart of the eight trigrams. In this chart, *qian* (three unbroken lines), denoting south, and *kun* (three broken lines), standing for north, constitute the signposts when the eight trigrams are arranged in a circle.

It is said that King Wen of the Zhou dynasty, *i.e.*, the third dynasty in Chinese history, rearranged the sequential order of the eight trigrams and remolded them on the basis of the Luo River Inscription. Now *kan* (an unbroken line in the middle with broken lines above and below) stands in the north and *li* (two unbroken lines flanking one broken line in between) is located in the south. Thus the order of the trigrams clockwise becomes 1 *kan*, 8 *gen* (one unbroken line above two broken lines), 3 *zhen* (two broken lines above one unbroken line), 4 *xun* (one broken line under two unbroken lines), 9 *li* (two unbroken lines with one broken line in between), 2 *kun* (three broken lines), 7 *dui* (one broken line above two unbroken lines), and 6 *qian* (three unbroken lines). Note that the numbers preceding the trigrams are their codes. In the picture, an additional *kun* trigram appears in the center. Compared to Fu Xi's arrangement, this picture is called the later heaven chart. The positions where trigrams are located are called palaces. Put together, there are nine palaces including the center. See Figure 9.

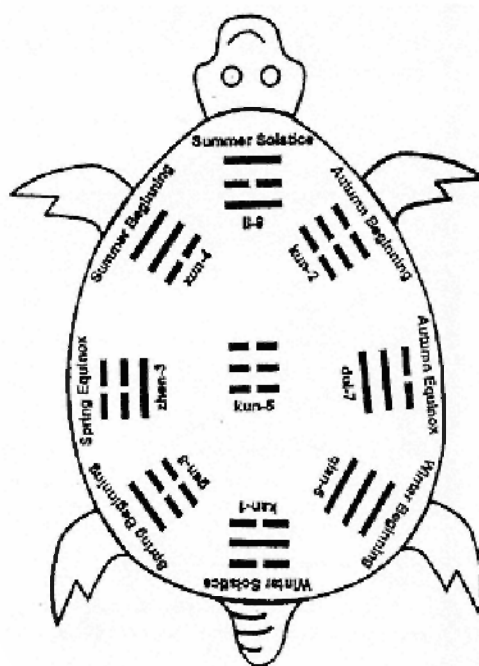


Figure 9

Note: South is at the top and north is at the bottom. Thus the left side is west, while the right is east.

This chart of the nine palaces and eight trigrams can be used to indicate a number of correspondence, for example, the eight important seasonal nodes, namely Winter Solstice, Beginning of Spring, Spring Equinox, Beginning of Summer, Summer Solstice, Beginning of Autumn, Autumn Equinox, and Beginning of Winter. Based on this diagram, a number of special needling methods were developed, such as the soaring eightfold method.¹⁶

The latter heaven picture of the nine palaces and eight trigrams can be reduced to a table traditionally called the eight trigram array or wonder array as shown below.

Codes of the Nine Palaces & Eight Trigrams

<i>Xun</i> 4	<i>Li</i> 9	<i>Kun</i> 2
<i>Zhen</i> 3	5	<i>Dui</i> 7
<i>Gen</i> 8	<i>Kan</i> 1	<i>Qian</i> 6

In the above table, any three numbers in any vertical, horizontal, or slanting line always add up to 15.

If we match the nine palaces and eight trigrams with the 12 channels, then we get the following table.

<i>Xun</i> 4 Mouth	<i>Li</i> 9 Ht/SI Channels	<i>Kun</i> 2 Per/TB Channels
<i>Zhen</i> 3 GB/Liv Channels	Central Palace 5 Middle Burner	<i>Dui</i> 7 LI Channel
<i>Gen</i> 8 St/Sp Channels	<i>Kan</i> 1 Bl/Ki Channels	<i>Qian</i> 6 Lu Channel

The blood and qi flow in the channels starting from *Xun* 4 in order of the trigrams as below: mouth (*Xun* 4)→ middle burner (Central Palace 5)→ lung channel (*Qian* 6)→ large intestine channel (*Dui* 7)→ stomach-spleen channels (*Gen* 8)→ heart-small intestine channels (*Li* 9)→ bladder-kidney channels (*Kan* 1)→ pericardium-triple burner channels (*Qian* 2)→ gallbladder-liver channels (*Zhen* 3).

¹⁶For more information on the medical correspondences and uses of the eight trigrams, see Miki Shima's *The Medical I Ching* also published by Blue Poppy Press.

Time factors may also be incorporated into this flow chart. Each day is divided into 12 watches each of which correspond to one of the 12 earthly branches. In this case, we begin with *Yin* (B3) rather than *Zi* (B1). Then the following order is presented: Lu *Yin* (B3)→ LI *Mao* (B4)→ St *Chen* (B5)→ Sp *Si* (B6)→ Ht *Wu* (B7)→ SI *Wei* (B8)→ Bl *Shen* (B9)→ Ki *You* (B10)→ Per *Xu* (B11)→ TB *Hai* (B12)→ GB *Zi* (B1)→ Liv *Chou* (B2)32

In order to use the midday-midnight method of point selection, one must know which channel the *qi* is visiting in a given watch. This knowledge is obtained through a method called branch-based enumeration. This enumeration is based on the above flow chart.

The development of Fu Xi's eight trigrams

Fu Xi was supposedly the inventor of the eight trigrams. He is believed to have lived in the fiftieth century BCE. His chart is as follows in Figure 10:



Figure 10

In his work, the *Zhou Yi Can Tong Qi* (Anthology With Reference to the Zhou's [Classic of] Changes), Wei Bo-yang of the Eastern Han dynasty came up with stem-based enumeration. This is a combination of Fu Xi's trigrams with the heavenly stems and the four quarters of the compass. First, *jia* (S1) and *yi* (S2) are set respectively in the south and the north to join *qian* and *kun*. Then the other heavenly stems are distributed to produce the following picture in Figure 11:

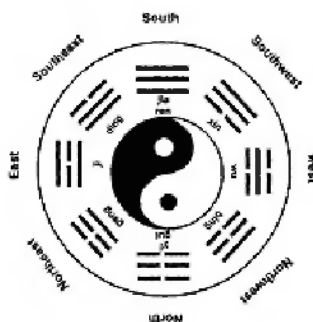


Figure 11

Therefore, the above chart is called the Stem-based Enumeration Chart. Wei Bo-yang further included the months and other such divisions of time in this chart, thus presenting a complicated picture of the correlations of time and space with the eight trigrams. This improved picture provides us with a practical basis for determining the physical condition of any person in terms of their qi and blood or yin and yang at any period of time. This then directly led to the design of the midday -midnight method of point selection and the soaring eightfold method.

There are only eight possible permutations of combinations of three broken and unbroken lines. These are the eight trigrams or *ba gua*. These eight variations form a system of correspondences which can be used to explain every change of yin and yang in the universe. It was Wei Bo-yang who first used this system to explain human physiology and pathology. He linked the eight trigrams with the five viscera and six bowels. For example, according to Wei, the trigram *kan* corresponds to the kidneys, while the trigram *li* corresponds to the heart. Wei further went on to explain the various physiological and pathological ramifications of each trigram. For instance, *kan* is the trigram corresponding to water. The kidneys also correspond to water which is yin essence. Storing yin essence, the kidneys govern the bones, engender the marrow, and are responsible for reproduction. The trigram signifying the kidneys consists of a single unbroken line (yang) between two broken lines (yin). This tells us that, though yin in nature, the kidneys do, nonetheless, possess yang within yin. Furthermore, yin corresponds to the female and yang to the male. Accordingly, yin containing yang describes the kidneys' function of sexual reproductive.

The trigram *li* represents fire, and fire is the nature of the heart. The trigram *li* consists of two unbroken lines (yang) with one broken line (yin) in the middle. This symbolizes that yang is rooted in yin in terms of the heart and its functions. This implies not only that the heart exercises its control over the blood vessels mainly through fire (yang) but also that the heart is the governor of the spirit light (*i.e.*, wisdom, emotions, etc.) due to nothing other than the yin element (blood) it contains. Thus the heart function is likened to flame. A flame produces its brilliance solely on the basis of its yin substance or fuel, such as oil or wax.

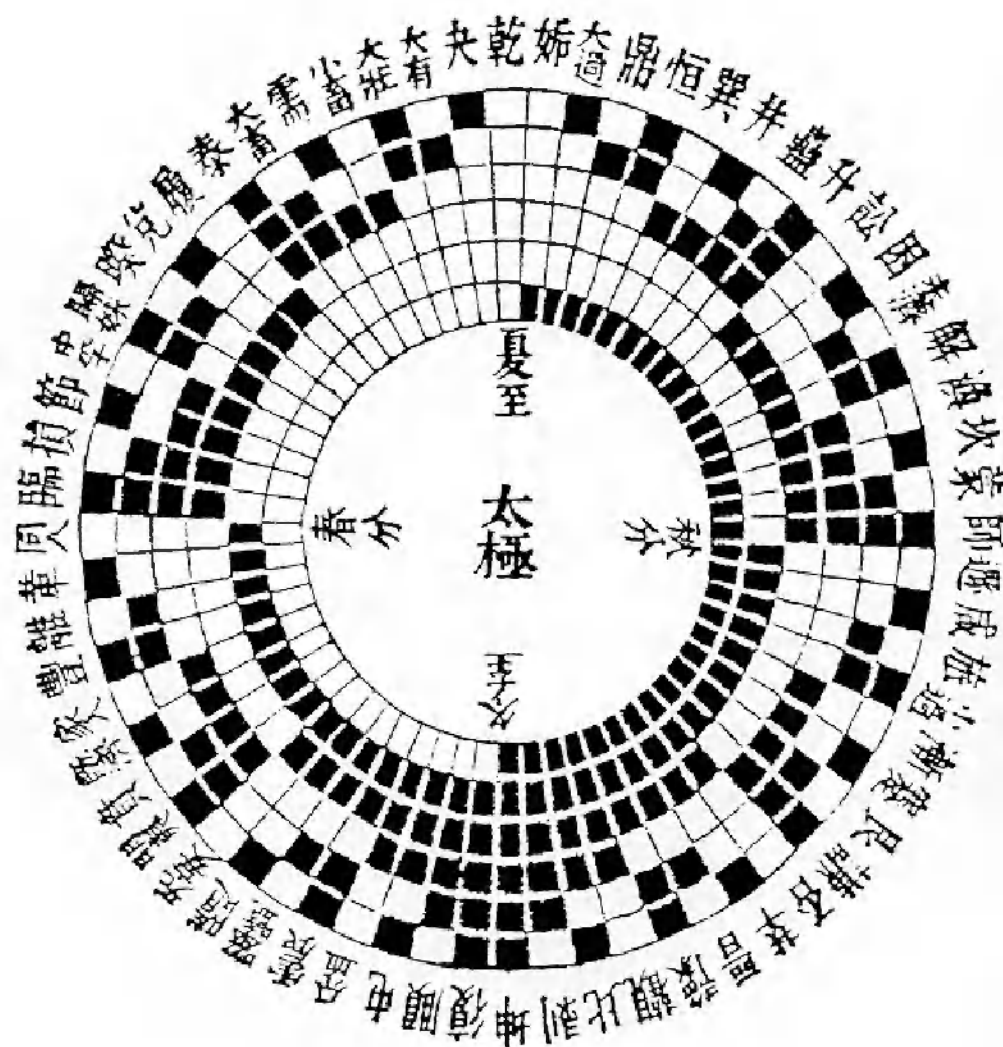
In order to explain even more complex combinations of yin and yang, the eight trigrams are combined into an even larger system of 64 hexagrams. Each hexagram is made up of two trigrams. Therefore, eight times eight equals 64. For instance, if the trigram *kan* is combined on top of *li*, we get the hexagram *ji*. If we put *kan* under *li*, we get the hexagram *wei ji*. *Ji* means interaction between the heart and the kidneys or balance between water and fire. *Wei Ji* means non-existence of

such an interaction. Many Chinese medical practitioners use the word *ji* when describing heart fire's reaching down to the kidneys and kidney water's upward communication with the heart. Since these two opposites, fire and water, are well coordinated, the whole body is in a good state. On the contrary, if heart fire and kidney water do not interact with one another, then heart fire flames upward and kidney water drains downward. The yin -yang balance in the body is lost, and there are various symptoms of disease. In that case, one should take remedial measures to restore the interaction between fire and water.

The above is only one example of how the eight trigrams and 64 hexagrams are used in Chinese medicine to describe physiology and pathology in relation to the channel and vessels, viscera and bowels. Moreover, these two systems are also used to design treatment protocols and invent new therapies. In addition to the *ling gui ba fa* (eightfold method of the sacred tortoise) and the *zi wu liu zhu liao fa* (midday-midnight method of point selection), eye needling, ear needling, and navel needling were all originally developed from the trigrams and hexagrams. Even today, these trigrams and hexagrams still inspire such new inventions. In Taiwan, for instance, some acupuncturists have recently put forward a new needling method based on matching the eight trigrams with the 14 channels.¹⁷

On the next page is a diagram representing how *tai ji* evolves into yin and yang, the four manifestations, the eight trigrams, and ultimately into the sixty-four hexagrams.

¹⁷The 14 channels refer to the 12 regular channels plus the governing and conception or controlling vessels. These are the 14 most commonly used channels and vessels in acupuncture.



Chapter 4

Heavenly Stems, Earthly Branches & the Cycle of 60 Stem-Branch Pairs

The heavenly stems and earthly branches are used not only to mark time and the directions of the compass but also correspond to the theories of yin and yang and the five phases. Practically speaking, they can be used to solve a host of problems. When it comes to medicine, because they may be used as ciphers for the viscera and bowels and channels and network vessels, they may also be used as a tool to explain physiology, pathology, diagnosis, and therapeutics. For example, the stems and branches may be used to identify patterns, design treatment protocols, and establish acupuncture and moxibustion prohibitions.

Correspondences of the heavenly stems & earthly branches

Heavenly stems

Often simply called stems for short, they are 10 in number and are named in order: *jia*, *yi*, *bing*, *ding*, *wu*, *ji*, *geng*, *xin*, *ren*, and *gui*. For easy memorization by Westerners, they may be referred to as S1, S2, etc. These 10 stems are divided into two groups, yin and yang. Those whose numbers are odd, for example, *jia* (S1) and *bing* (S3), are yang, while those whose numbers are even are yin, for instance, *yi* (S2) and *ding* (S4).

In terms of five phase correspondences, *jia* and *yi* correspond to wood, *bing* and *ding* correspond to fire, *wu* and *ji* correspond to earth, *geng* and *xin* correspond to metal, and *ren* and *gui* correspond to water. Since each of the 10 stems correspond to one of the five phases, inter-generation and inter-restraining relationships also exist between each of the above five pairs.

Earthly branches

Often simply called branches for short, they are 12 in number and are named in order: *zi*, *chou*, *yin*, *mao*, *chen*, *si*, *wu*, *wei*, *shen*, *you*, *xu*, and *hai*. If one likes, one may call them B1, B2, etc. Like the stems, these 12 branches are also grouped into yin and yang. For example, *zi* (B1), *yin* (B3), and *chen* (B5) are yang branches since they are odd in number, while *chou* (B2), *mao* (B4), and *si* (B6) are yin branches since they are even in number.

Likewise, the branches also correspond to the five phases. *Yin* (B3) and *mao* (B4) correspond to wood. *Si* (B6) and *wu* (B7) correspond to fire. *Shen* (B9) and *you* (B10) correspond to metal. *Hai* (B12) and *zi* (B1) correspond to water, and *chen* (B5), *xu* (B11), *chou* (B2), and *wei* (B8) all correspond to earth.

What is called a stem-branch pair refers to the combination of one heavenly stem and one earthly branch. Since only yin stems may combine with yin branches and yang stems with yang branches, instead of a total of 120 such combinations, there are only 60. That is five times 12, not 10 times 12. When listing these 60 pairs in order, we begin with *jia zi* and ending with *gui hai*. Because this 60 step cycle begins with the pair *jia* (S1) and *zi* (B1), a complete cycle of the sixty stem and branch pairs is also called one *jia zi*. This stem and branch or *jia zi* system was widely used in old China for counting years or days. One *jia zi*, therefore, can refer to 60 years or 60 days depending on which is being represented.

Traditionally, it is said that the telling of time using this *jia zi* system was invented by a minister of the Yellow Emperor. However, written records show that this system first appears in the literature as a device for recording years in the *geng shen* year in the period called General Harmony in the Zhou dynasty (841 BCE). As a date marking system, it was probably adopted an unknown number of years earlier.

The Chinese people used this stem and branch system for keeping track of years, months, days, and hours up until 1949 and the creation of New China. Therefore, this is the system of telling time used by all premodern Chinese doctors, and this system has had a profound impact on the practice of Chinese medicine and acupuncture. Especially in acupuncture -moxibustion, one cannot use the *zi wu liu zhu liao fa* or the *ling gui ba fa* methods of point selection without using this method of keeping track of time. However, because this system is not currently used in China for telling time and is not common to Western countries, modern

acupuncturists and Chinese doctors must first convert the modern Western solar date into its corresponding *jia zi* date.¹⁸

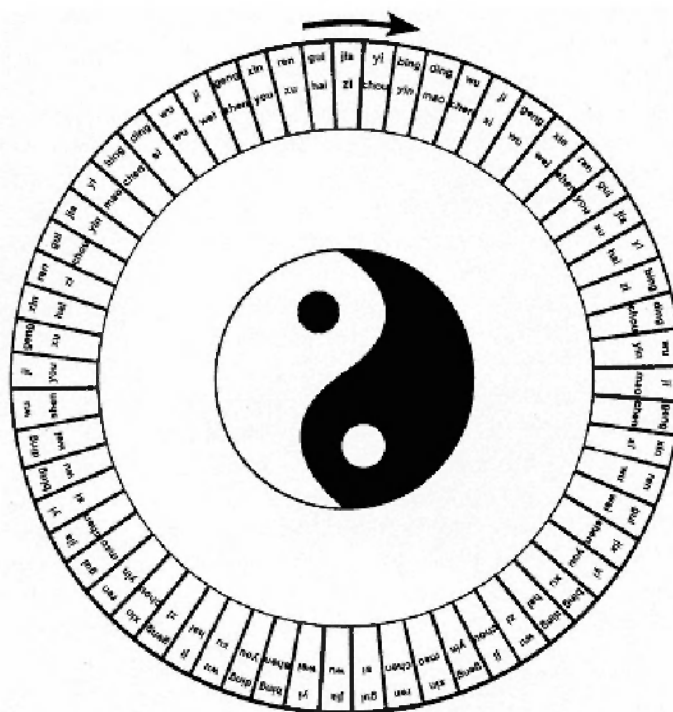


Figure 12

Determining the stem & branch of the year

To determine the stem and branch correspondence of any year is relatively easy. We know 841 BCE was a *geng shen* year. If we want to know the stem and branch for 1997, we can use the following simple equation: $(841+1997) \div 60 = 47$ with 18 remaining. This means that 47 *jia zi* cycles have passed since 841 BCE and that 1997 is the 18th stem-branch combination in the current *jia zi* cycle. The 18th stem-branch step in this 60 step cycle is called *ding chou*. This is easily located in the above diagram.

¹⁸Blue Poppy Press publishes a Chinese medicine and astrology calendar each year to help simplify this conversion process. This calendar shows each Western solar date with its *jia zi* correspondence.

If we already know the stem and branch for 1997, then the stem and branch for 1998 is under our very nose. The next stem following *ding* plus the next branch following *chou* is *wu yin*. If we wanted to know the stem and branch for 1867, then we could use the variation of the above formula: $(1997 - 1867) \div 60 = 2$ with 10 remaining. The resulting math tells us that 1867 is the 10th stem and branch combination in the *jia zi* cycle, i.e., *gui you*. Based on the above, we can calculate the stem and branch of any year using the above two formulas.

Determining the stem & branch of the month

It is somewhat more complex to determine the stem and branch of a particular month. The branch of the month is fixed because the months in the year are equal in number to the earthly branches. Unfortunately, the first month does not correspond to the first branch. According to what is called *yin* establishment, the first month in the Chinese lunar calendar starts with *yin*. Thus the other eleven months are *mao*, *chen*, *si*, *wu*, *wei*, *shen*, *you*, *xu*, *hai*, *zi*, and *chou* in that order. Thus the eleventh lunar month corresponds to the first earthly branch and so on.

The stem of a given month may vary from year to year. However, the stem of the first month is the signpost for the stems of the rest of the months. The stem of the first month is determined by the stem of the current year.

Stem of first months

Year	<i>jia</i>	<i>yi</i>	<i>bing</i>	<i>ding</i>	<i>wu</i>
Stem	<i>ji</i>	<i>geng</i>	<i>xin</i>	<i>ren</i>	<i>gui</i>
Month Stem	<i>bing</i>	<i>wu</i>	<i>geng</i>	<i>ren</i>	<i>jia</i>

The above table shows that if the stem of the current year is *jia* or *ji*, the stem of its first month is *bing*. Suppose the stem of a year is *ding* or *ren*, its first month will be *ren*. After the stem of the first month is identified, the stems of the other months can be easily determined by counting in order.

1997 is a *ding chou* stem-branch year. Therefore, the corresponding stem of its first month is *ren*. Thus the stem and branch of its first month is *ren yin*. The other months are then *gui mao*, *jia chen*, *yi si*, *bing wu*, *ding wei*, *wu shen*, *ji you*, *geng xu*, *xin hai*, *ren zi*, and *gui chou*.

When using this system of determining the stem and branch of a month, the reader should keep in mind that we are talking about the Chinese lunar months

and not the Western solar months. The Chinese lunar first month begins on Chinese New Year. Chinese New Year falls sometime in February or March each year depending on the lunation cycles which are not constant year to year.¹⁹

Determining the stem & branch of the day

The stem and branch of any given day can be calculated directly through the solar calendar. For instance, if we know that the stem-branch combination for Jan. 1, 1997 was *gui mao*, then we can count the days from there. For instance, we would like to know the stem and branch for Feb. 1, 1997. Therefore, we should count how many days there are from Jan. 1 to that date. There are 32 days. Then we can count to the 32rd stem-branch combination on the Diagram in Figure 13 starting from *gui mao*. It is *jia xu*. This method merely requires knowing the number of days in each month: 31 days in January, 28 in February, 31 days in March, 30 days in April, etc.

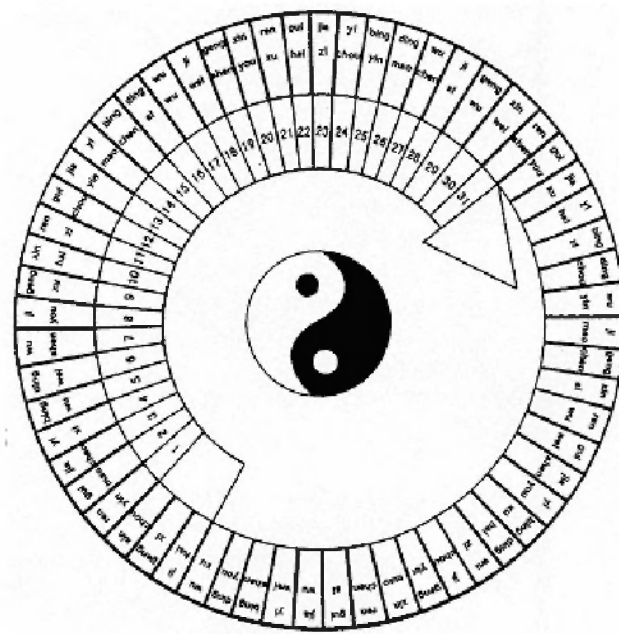


Figure 13

In addition, there are two simple formulas which may make these calculations still easier:

- 1) $N \div 10 = \text{a quotient} + \text{a remainder}$ 2) $N \div 12 = \text{a quotient} + \text{a remainder}$

¹⁹The shifting of dates of Chinese New Years are similar to the shifting of dates of the Christian holiday of Easter. Blue Poppy Press's Chinese medicine and astrology calendar gives the dates of each of the Chinese lunar months.

N is the number of days from Jan. 1 to the day in question. The quotient should be a whole number. In equation #1, the remainder represents the number of the heavenly stem counting from Jan. 1. In equation #2, the remainder stands for the number of the earthly branch.

Suppose we want to calculate the stem and branch for Feb. 1, 1997 and the stem and branch for Jan. 1, 1997 is *gui mao*. From Jan 1 to Feb. 1 is 32 days.

$$1) 32 \div 10 = 3 + 2 \quad 2) 32 \div 12 = 2 + 8$$

In terms of the heavenly stems, the one after *gui* is *jia*, and starting from the branch *mao*, the eighth is *xu*. Thus we get *jia xu*, the stem and branch for Feb. 1, 1997.

Let us find the stem and branch for July 1 of the same year. From Jan. 1, 1997 to that day there are: $31 + 28 + 31 + 30 + 31 + 30 + 1 = 182$ days.

$$1) 182 \div 10 = 18 + 2 \quad 2) 182 \div 12 = 15 + 2$$

Following the stem *gui* is *jia*, and after the branch *mao* comes *chen*. Therefore, July 1, 1997 is a *jia chen* day.

One should note that, if the remainder is 1, the stem or branch should be the same as that of Jan. 1. If the remainder is 0, the stem or branch should be the one immediately preceding that of Jan. 1. Take Jul. 10, 1997, for example. From Jan. 1, 1997, there were 191 days. $191 \div 10 = 19 + 1$

The remainder shows that the stem of Jul. 1, 1997 is *gui*, the same as that of Jan. 1, 1997.

Let's see which earthly branch corresponds to Jul. 11, 1997. From Jan. 1, 1997 to Jul. 11, 1997, there were 192 days. $192 \div 12 = 16 + 0$

Accordingly, we know the earthly branch is *yin* because it comes immediately before the branch *mao*.

Determining the stem & branch of the hours

Determining the stem & branch of the hours

In old China, each day was divided into 12 watches. Each of these watches is comprised of two modern Western hours. Since there are 12 earthly branches, one branch corresponds neatly to one watch. The following table shows the correspondence between these watches and the branches. The hours comprising the watches are counted on the basis of a 24 hour clock. Therefore, 10 P.M. is 22:00 hours.

Br	<i>zi</i>	<i>chou</i>	<i>yin</i>	<i>mao</i>	<i>chen</i>	<i>si</i>	<i>wu</i>	<i>wei</i>	<i>shen</i>
Hr	23-1	1-3	3-5	5-7	7-9	9-11	11-13	13-15	15-17
<i>you</i>	<i>xu</i>	<i>hai</i>							
17-19	19-21	21-23							

As the above table shows, the first watch (*zi*) starts from 11 P.M. of what in modern times is considered the previous day.

To determine the heavenly stem of the watch, however, is not as easy. The heavenly stem of each watch is determined by the stem of the day. The stem of the first watch corresponding to the *zi* branch is shown as follows:

Stem of day	<i>jia</i> <i>ji</i>	<i>yi</i> <i>geng</i>	<i>bing</i> <i>xin</i>	<i>ding</i> <i>ren</i>	<i>wu</i> <i>gui</i>
Stem of hours	<i>jia</i>	<i>bing</i>	<i>wu</i>	<i>geng</i>	<i>ren</i>

The above table shows that, if the stem of the day is *jia* or *ji*, the *zi* watch will match with the stem *jia*. Since the stem of the first watch is *jia*, the stems of the other eleven watches from *chou* (the second watch) to *hai* (the twelfth watch) are *yi*, *bing*, *ding*, *wu*, *ji*, *geng*, *xin*, *ren*, *gui*, *jia*, and *yi* in order. Suppose the stem of the day is *yi* or *geng*, then the stem of the *zi* watch will be *bing*, and the stem of the second (*chou*) watch will be *ding*.

Jul. 13, 1997 is *bing shen* day. Therefore, we know the 12 watches of this day are *wu zi*, *ji chou*, *geng yin*, *xin mao*, *ren chen*, *gui si*, *jia wu*, *yi wei*, *bing shen*, *ding you*, *wu xu*, and *ji hai*.

Without being able to determine the stem and branch of the year, month, day, and watch or hour, it is impossible to apply in clinical practice many of the Daoist acupuncture methods.

The earthly branches & the 12 animals symbolic of the birth years

The 12 animals of the so-called Chinese zodiac are the mouse, cow, tiger, rabbit, dragon, snake, horse, sheep, monkey, chicken, dog, and pig. This tradition of correlating these 12 animals with the 12 earthly branches began in the Eastern Han dynasty, about 1,800 years ago. In this case, the *zi* branch corresponds to the mouse, *chou* to the cow, *yin* to the tiger, *mao* to the rabbit, *chen* to the dragon, *si* to the snake, *wu* to the horse, *wei* to the sheep, *shen* to the monkey, *you* to the chicken, *xu* to the dog, and *hai* to the pig. Because 1997 is a *ding chou* year and *chou* corresponds to the cow, this is a cow year. From this we can infer that 1998 is a year of the tiger, 1999 is a year of the rabbit, and 2000 is a year of the dragon.

The application of the stem-branch system to Chinese medicine

The relationships between the heavenly stems, the compass, and the viscera & bowels

The 10 heavenly stems are grouped into five pairs. Then each pair is matched with one of the five directions and five phases:

east	<i>jia yi</i>	wood
south	<i>bing ding</i>	fire
west	<i>geng xin</i>	metal
north	<i>ren gui</i>	water
center	<i>wu ji</i>	earth

In traditional Chinese medicine, the above correspondence are further extended to the viscera and bowels. The gallbladder is ascribed to *jia* wood, while the liver is ascribed to *yi* wood. Wood is said to be located in the east. The small intestine is ascribed to *bing* fire, while the heart is ascribed to *ding* fire. Fire is said to be located in the south. The large intestine is ascribed to *geng* metal, while the lungs are ascribed to *xin* metal. Metal is said to be located in the west. The urinary bladder is ascribed to *ren* water, while the kidneys are ascribed to *gui* water. Water is said to be located in the north. The stomach is ascribed to *wu* earth, while the spleen is ascribed to *ji* earth. Earth is the phase located in the center. Likewise,

each of the channels and their network vessels have their stem-phase correspondences. Thus the interweaving of time, space, organs, etc. with the heavenly stems constitute a framework that is the theoretical foundation for timing in the practice of acupuncture.

The stem & branch system & the prognosis of disease

The combination of the stem-branch system and the five phases provides an important method to prognosis. For example, the *Su Wen (Simple Questions)* says:

Liver disease heals on *bing* or *ding* [days]. If not, it becomes worse on *geng* and *xin*. If it does not end in death on *geng* and *xin*, it will become stable on *ren* and *gui* and be on the mend on *jia* and *yi*.

This quote suggests that liver disease may be cured on *bing* or *ding* days because fire becomes exuberant on such days and fire is engendered by wood which corresponds to the liver. On *geng* or *xin* days, when metal is exuberant, liver wood is restrained. As a result, liver disease may become exacerbated. If liver disease patients survive that period, they will enjoy the days of *ren* or *gui*, when water is engendering wood. Then their conditions will become stable. When at last the days of *jia* and *yi* come, the patient stays in a most favorable condition because wood itself becomes exuberant. Although, in real life, liver disease may manifest more complicated progressions, it is an undeniable fact that, in many cases, the disease turns for better or worse depending on specific days and hours and that there is a rough law concerning this. It is this law which this system of correspondences tries to describe.

The *Su Wen* also says, "Liver disease patients become serene at calm dawn watch, worse during the late afternoon watch, and tranquil during the midnight watch." The calm dawn watch means the *mao* watch when wood is expected to be exuberant. This period of time is good for wood, and liver disease is, therefore, helped. At midnight, which is the *zi* watch, water is exuberant and this will engender wood. In consequence, liver disease patients feel comfortable.

Needling & moxibustion prohibitions according to time vis à vis the stem-branch system

In many important Daoist medical works, such as the *Huang Di Xia Mo Jing (The Yellow Emperor's Frog Classic)* published in the Han dynasty and True Person Sun's (i.e., Sun Si-miao's) *Qian Jin Yao Fang (Essential Prescriptions [Worth] a Thousand*

[Pieces of] Gold), there are instructions regarding prohibitions for needling and moxibustion. Typically, such prohibitions are based on various cycles of time and the correspondence of heaven and humanity. Many of them also take into account five phase theory. Most of these prohibitions use the stem-branch system for calculating prohibited times. This is discussed more fully in a following chapter.

Chapter 5

The Five Movements & Six Qi

Movement-qi theory (*yun qi xue*) in Chinese medicine basically attempts to explain the influence of periodical changes in time and space on the health of human beings. It is made from an amalgamation of astronomy, meteorology, calendrical science, five phase theory, and the stem-branch system. As mentioned previously, the Daoist, Wang Bing, added seven chapters to the *Su Wen* (*Simple Questions*) devoted to the five movements (*wu yun*) and six qi (*liu qi*). They are Ch. 66, *Tian Yuan Ji Da Lun* ("The Great Treatise on Signposts of Heaven & Earth"); Ch.67, *Wu Yun Xing Da Lun* ("The Great Treatise on the Five Movements & Five Phases"); Ch.68, *Liu Wei Zhi Da Lun* ("The Great Treatise on the Six Subtle Digests"); Ch.69, *Qi Jiao Bian Da Lun* ("The Great Treatise on the Joining & Transmutation of Qi"); Ch.70, *Wu Chang Zheng Da Lun* ("The Great Treatise on the Government of the Five Constants"); Ch.71, *Liu Yuan Zheng Ji Da Lun* ("The Great Treatise on the Orthodox Chronology of the 60 Year Cycle"); and Ch.74, *Zhi Zhen Yao Da Lun* ("The Great Treatise on the Consummate Truth & Essentials").

These chapters of the *Su Wen* are insertions made around 762 CE by Wang Bing who claimed that these materials were from a copy of the *Su Wen* his teacher held in his secret possession. Although this sounds like an all too convenient explanation to modern ears, this declaration may be true. It was a Daoist custom that works or arts regarded as holy were only handed down from master to pupil and were never shown to outsiders.

In any case, after five movements -six qi theory was added to the *Su Wen*, many scholars of different religious or philosophical backgrounds became devoted to its study. Among these, Liu Wen-shu of the Song dynasty and Liu He-jian of the Jin dynasty made especially laudable contributions to the propagation and development of this theory. Owing to their efforts, this theory acquired such popularity that, for a time, the saying was widely accepted that, "Poring over every medical work is a vain effort if one does not well know the five movements and six qi." In modern times, however, this theory was, for some period of time, almost obliterated. Because it is based on the same theories as other forms of prognostication or "fortune -telling," when these "superstitions" were suppressed after 1949, this theory also fell into official disfavor. Happily, now in

China, this theory is being studied and applied once again with increasing interest. The following is a basic introduction to the five movements and six qi.

Basic concepts of movement-qi theory

The four signs

In ancient times, the four quarters of heaven were divided into four regions. In the east there was the Cyan Dragon. In the north there was Tortoise-Snake. In the west there was the White Tiger. And in the south there was the Red Bird. Then each of these four regions was subdivided into seven constellations. Thus there were a total of 28 constellations, and these 28 are spoken of as 28 posts (*xiu*) because they were believed to stations in which the moon rested while rotating around the earth.

According to ancient Chinese astronomical beliefs, there was an axis running through the center of the heavenly body and ending at the north and south poles. The Plow at the north pole was regarded as the center. This was comprised of seven stars, and the four signs with their constellations move around the Plow in the center which makes an additional sign. Hence, it was believed that the regular movement of these five groups of constellations caused the five movements on earth. Each of these five signs correspond to one of the five phases. Thus the movements of the constellations in heaven were said to be responsible for changes in the weather. As an extension of this, it was believed that one could predict the weather by studying the inter-relationships between the five phases.

Because of the movements of these heavenly bodies, there are six types of weather. These are called the six qi. They are wind, heat (summerheat), dampness, fire, dryness, and cold, and each of these corresponds to various seasons in the year. These six distinctive weathers appearing in different seasons correspond with the laws of waning and waxing of yin and yang. Thus, these six qi were further correlated with the three yin and three yang: wind transforms into *jue yin*, heat transforms into *shao yin*, fire transforms into *shao yang*, dampness transforms into *tai yin*, dryness transforms into *yang ming*, and cold transforms into *tai yang*. When we say, for example, that wind transforms into *jue yin*, we mean that when there is windy weather, the *jue yin* phase is in force.

These six qi come in order and each of them ought to come in due time. If weather changes do, in fact, progress in this regular, expected order, then weather changes

are normal. However, if a particular qi commences either earlier or later than it should, this results in what is called environmental evil qi.

Basically, there is a law governing the five movements and six qi. This law is based on yin and yang and the five phases, and the relationships between these elements can be calculated out by means of the stem-branch system.

The stems and branches & movement and qi

As we have seen above, the stem and branch system can be used to number years, and, through this system, one can calculate the five movements and the six qi. In this case, the heavenly stems rule the changes of the five movements, while the earthly branches determine the six qi.

The general movement represented by the 10 stems

The general movement is also known as the great movement (*da yun*) and the in-between movement. It corresponds to the qi governing a whole year, *i.e.*, the general weather typical of a particular year. The term in-between movement implies that this kind of movement carries on permanently between heaven and earth. The correspondences between the ten stems and the general movements are shown in the following table:

Table 1 Ten stems & general movement

Stem of Year	<i>jia</i>	<i>yi</i>	<i>bing</i>	<i>ding</i>	<i>wu</i>
	<i>ji</i>	<i>geng</i>	<i>xin</i>	<i>ren</i>	<i>gui</i>
Movement	earth	metal	water	wood	fire

According to this table, fire is the predominant movement in *wu* and *gui* years. This then suggests the prevalence of hot weather in such years. Earth is the predominant movement in *jia* and *ji* years. Since the earth phase corresponds to dampness, *jia* and *ji* years tend to be damp overall.

The six qi represented by the 12 branches

Each year is also symbolized by an earthly branch. In terms of the six qi, the branches *zi* and *wu* correspond to heat. *Chou* and *wei* correspond to dampness. *Yin* and *shen* correspond to fire. *Mao* and *you* correspond to dryness. *Chen* and *xu* correspond to cold, and *si* and *hai* correspond to wind. The earthly branch of the

year determines what is called the heaven-governing qi and the spring-administering qi. These determine the normal progressions of the six qi in a year. The correspondences between the branches and the heaven-governing and spring-administering qi are shown as in the following table.

Table 2 Heaven-governing & spring-administering qi

Branch of Year	Heaven-governing qi	Spring-administering qi
zi & wu	<i>shao yin</i> sovereign fire	<i>yang ming</i> dry metal
chou & wei	<i>tai yin</i> damp earth	<i>tai yang</i> cold water
yin & shen	<i>shao yang</i> ministerial fire	<i>jue yin</i> wind wood
mao & you	<i>yang ming</i> dry metal	<i>shao yin</i> sovereign fire
chen & xu	<i>tai yang</i> cold water	<i>tai yin</i> damp earth
si & hai	<i>jue yin</i> wind wood	<i>shao yin</i> ministerial fire

One should note that the six qi in this table are given in order of inter-generation except for fire. In this case, there are two kinds of fire and it is the insertion of this second type of fire which seems to cause a break in normal five phase logic. In addition, a careful look reveals that the order of the five phases under the heaven -administering qi is different from that under the spring -administering qi. The relationship between the heaven-governing and spring-administering qi can be explained in a number of different ways, but its main point in terms of weather is that the first half of the year is governed by the qi in heaven, while the second half is administered by the qi in the spring (*i.e.*, on earth).

Host qi, guest qi & their superimposition

The host qi is the ruling qi or the weather peculiar to a season. The host qi of each season remains constant from year to year. In other words, the host qi is an expression of the normal or regularly expected weather in a certain season. In terms of Chinese medicine, the year is divided into six seasons, each of which includes four nodes in the lunar calendar. Therefore, each year there are six host qi which follow each other according to the order of the inter-generation cycle of the five phases. Because of this law, it should be generally warmer in spring than in winter even though the weather may be abnormal in a given year. Likewise, it

should be hotter in summer than in spring, etc. The beginning host qi is always *jue yin* wind wood. The cycle of the six host qi is shown in the following diagram.

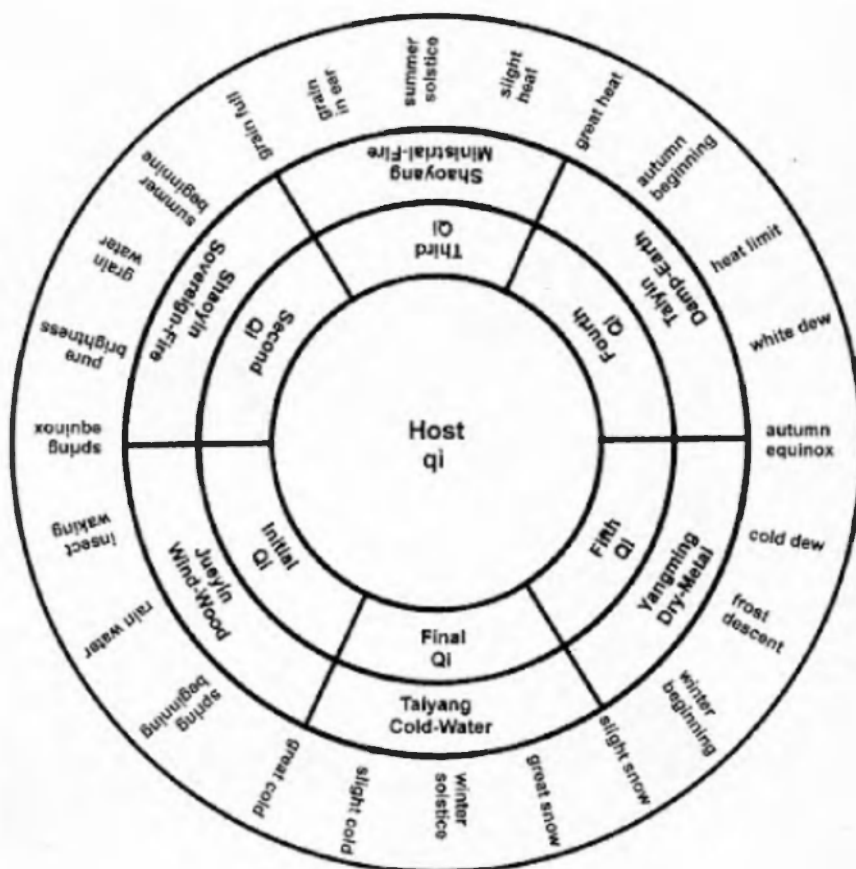


Figure 14

The guest qi describes the particular weather of a particular season in a particular year. There are six guest qi each year, referred to as the six steps. Two of these six steps are named heaven-governing and spring-administering. Between these two steps, there are four steps known as the four intermediate guest qi. The beginning step is also *jue yin*. See Figure 15 below.

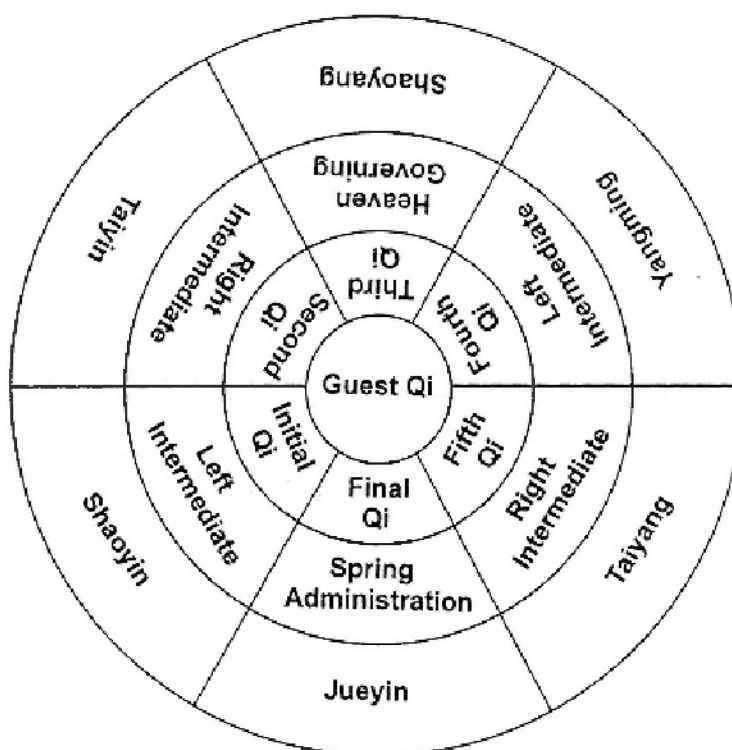


Figure 15

These six steps correspond to different yin yang attributes: *jue yin* = first yin → *shao yin* = second yin → *tai yin* = third yin → *shao yang* = first yang → *yang ming* = second yang → *tai yang* = third yang. The earthly branch of each year determines which qi is heaven-governing and which qi is spring-administering. For this information, see Table 2 above. As shown in this diagram, the heaven-governing qi is said to be located in the south and the earth-administering qi is located in the north. After these two qi are located, the four intermediate steps can be easily determined. Take 1998, for example, whose stem -branch is *wu yin*. From Table 2 we know from the *yin* branch that the heaven-governing qi is *shao yang* ministerial fire, while the spring-administering qi is *jue yin* wind wood. Thus the four intermediate steps are as follows: left of the spring -administering qi is *shao yin*. Right to it is *tai yang*. Left of the heaven -governing qi is *yang ming*. Right to it is *tai yin*. One should remember that the guest qi changes each year with the branch of the year.

The weather of a given year is determined by the interaction between or a certain combination of the host and guest qi. This interaction or combination is called superimposition. As we have said, the six host qi, each of which governs a season in relation to weather, do not change with the years, but the six guest qi do differ from year to year. To gauge the dynamic relationship between the guest and host qi, we first must determine which guest qi governs heaven that year. Then we match the heaven-governing qi with the third host qi, *i.e.*, *shao yang* ministerial fire. Thus the next five steps of the host and those of the guest qi will all fall in line.²⁰

By superimposing the six guest qi on top of the six host qi, one can determine what the weather in the particular year will be. For instance, if the phases of the guest and host qi are in an engendering relationship, are the same, or the guest qi restrains the host qi, this is called compatibility. If, on the contrary, the host qi restrains the guest qi, this is spoken of as incompatibility. If the guest qi engenders the host, this is defined as favorable, a kind of compatibility. It is also said to be favorable if the guest qi is greater than the host. This happens when the guest qi is *shao yin* sovereign fire, while the host is the *shao yang* ministerial fire. If the host qi engenders the guest, this is considered unfavorable. It is also unfavorable if the host qi is greater than the guest.

Even though we have calculated the host and guest qi for a certain year and determined their auspiciousness or inauspiciousness, we do not yet have a complete picture of the weather for that year. We have still to take the five movements into account. This requires combining the five movements and the six qi. As explained above, the five movements are determined by the annual heavenly stems. If the general movement of a year is marked by a *yang* heavenly stem, for instance, *jia* (S1), *bing* (S3), and *wu* (S5), this is called excessiveness. The excessive movement means superabundant annual qi. If the general movement happens to be of a *yin* stem, such as *yi* (S2), *ding* (S4), and *ji* (S6), this is called inadequacy and signifies a debility of the annual qi.

If the general movement of a year is excessive but is also being restrained or if an inadequate movement in a year finds aid, this is known as balanced qi. Restraint means that the general movement and the heaven-governing qi stand in a relationship of restraint in terms of the five phases. This happens, for example,

²⁰Blue Poppy Press's annual Chinese medicine and astrology calendar gives these six host and guest qi each year.

when the general movement is metal and fire governs heaven. Aid means that the heaven-governing qi generates the general movement.

Now we have to introduce another concept—mutual assimilation of the movement and qi. The five movements correspond to the five phases, while the six qi correspond to wind, summerheat, dampness, fire, dryness, and cold. A phase and a qi, if similar in nature, may coordinate. This coordination is spoken of as assimilation. For example, wood and wind mutually assimilate; so do fire and summerheat, earth and dampness, metal and dryness, and water and cold. Because the movement may be excessive or inadequate and the qi that mutually assimilates with it may be the heaven-governing qi or the spring-administering qi, such assimilation may present different natures, namely, heavenly tallying (*tian fu*), annual agreement (*sui hui*), total heavenly tallying (*tong tian fu*), total annual agreement (*tong sui fu*), and supreme unity's heavenly tallying (*tai yi tian fu*). The various kinds of assimilation are usually identified through a study of the heavenly stem and the earthly branch of the year.

If the general movement and the heaven-governing qi tally with each other in terms of the five phases, this is known as heavenly tallying. Take a *ji chou* year, for instance. The heavenly stem *ji* corresponds to earth. It determines the movement of the year. Since the year has the earthly branch *chou* as its annual branch, *tai yin* damp qi governs heaven. Because earth and dampness mutually assimilate, this is a year of heavenly tallying.

Annual agreement means that the heavenly stem of the year representing the general movement and the earthly branch of that year pertain to the same phase. A *bing zi* year is such a year because the heavenly stem *bing* and the earthly branch *zi* are correspond to water.

Total heavenly tallying happens in a yang year, *i.e.*, a year of a yang heavenly stem whose general movement qi and spring-administering guest qi agree with one another. A *ren yin* year, for instance, is a yang year because the stem *ren* corresponds to excessive wood movement and the branch *yin* points to wind wood administering the spring. Thus the guest qi tallies with the general movement qi.

A yin year, *i.e.*, a year with a yin heavenly stem, may be called a year of total annual agreement if the inadequate general movement qi is the same as the spring-administering guest qi in terms of the five phases.

Supreme unity's heavenly tallying refers to a year with both heavenly tallying and annual agreement. One should note that, in this context, the character *tai* (supreme) implies unusual, while *yi* (unity) signifies perfect identity. A *wu wu* year, for example, is a *tai yi* heavenly tallying year. The heavenly stem *wu* (S5) and the earthly branch *wu* (B7) both correspond to fire. Therefore, this constitutes annual agreement. Further, this pair of stem and branch means that the general movement is fire and the heaven - governing qi is *shao yin* sovereign fire. Thus heavenly tallying is formed by definition.

The application of movement-qi theory in Chinese medicine

Movement-qi theory is used to predict changes in the weather and its likely influence on peoples' health and, hence, the occurrence of epidemics. Therefore, this theory may provide a guide for prevention. The theory of correspondence between heaven and humanity advocated by Lao Zi is one of the theoretical foundations of Chinese medicine and acupuncture. The heavenly bodies changes in space and time. This is expressed by the five movements and six qi, whereas the human body has five viscera and six bowels which correspond with these heavenly changes. Moreover, the law of yin yang is everywhere at work, whether in the human body or the heavenly bodies. There are three yin and three yang in connection with the six qi in the heavenly bodies. In the human body, the 12 channels, linked as they are with the five viscera and six bowels, also correspond to three yin and three yang respectively. Therefore, the blood and qi in the 12 channels circulate in step with the changes of the five movements and six qi between heaven and earth. It is the calculation of these changes through the stems and branches which led to the invention of the many acupuncture methods based on time.

In terms of the influence of the five movements and six qi on the health of human beings, the most important factors are excessive and inadequate annual movements, which of the six qi governs heaven and which administers spring, the superimposition of host and guest qi, and mutual assimilation of the movement and qi.

If the general movement is excessive, its qi may become superabundant. If the movement is inadequate, its restraining qi may run rampant over it. For instance, if the wood movement is excessive in a year, wind qi may run amuck and, as a result, spleen earth suffers. In that event, digestive disorders are likely to occur. Conversely, if there is inadequate wood movement, dryness will wield predom-

inant influence so that metal restrains wood. Consequently, liver troubles may be epidemic.

The qi governing heaven and administering the spring are also responsible for a high incidence of certain diseases. As we have said, the qi governing heaven influences the weather in the first half of the year, while the qi administering the spring causes weather changes in the second half of the year. In a *zi wu* year, for example, *shao yin* governs heaven and *yang ming* administers spring. Therefore, heat is predominant in the first half of the year, while dryness will prevail in the rest of the year. Therefore, one might expect epidemic of febrile diseases in the first half of the year with dry troubles in the following period.

Mutual assimilation of the movement and qi may help explain the different degrees of severity of certain diseases. In a heavenly tallying or supreme unity heavenly tallying year, factors of the same nature are combined and hence strengthened. Thus a qi (*i.e.*, particular type of weather) becomes excessive. On the contrary, in a year of annual agreement, weather is usually mild and temperate. It follows, therefore, that dangerous acute diseases are often seen in a year of heavenly tallying, whereas outbreaks of fulminant diseases with high mortality often occur in years of supreme unity heavenly tallying. Contrarily, in a year of annual agreement, if there is an epidemic, it will usually not be so threatening. In most such cases, the disease is mild and progresses slowly.

In terms of superimposition of host and guest qi, compatibility means normal weather which hence may account for low incidence of disease. On the contrary, incompatibility means abnormal weather changes and, therefore, a possible high incidence of disease. Furthermore, favorable and unfavorable superimposition are decisive factors for determining the nature of disease in a year. In a year with unfavorable superimposition, if there is an epidemic, the disease may be serious or life -threatening, while favorable superimposition may make the disease not so threatening.

This movement-qi theory was based on the topography and meteorology of central China centering around the middle and lower reaches of the Yellow River. Therefore, when this theory is applied to the study of weather changes in this area, it may, in fact, be reliable. A survey was carried out of the weather changes in the area of Kaifeng city, a metropolis in Henan province, from 1961-1970. It was found that for seven years the real weather changes agreed with those figured out through movement -qi theory. For one year, this theory was invalid; for one year it was basically valid; and for one year it was partly valid. That is to say, its validity was about 80%.

However, when this theory is applied in other areas, it does not seem to be so accurate. Zhang Jing-yue said, "When one employs the theory of the five [movements] and six [qi] to reckon each qi, one may be right seven or eight out of 10 [times] in terms of its waxing and vacuity." Then he continued, "It is hardly possible to give an infallible conclusion concerning or to reveal the obscure gossamer of the fine and hidden in the boundless heavenly dao merely through a study of a limited number of years." Nevertheless, even though this system is not infallible, it can be a practical value in clinical practice.

BOOK THREE

DAOIST NEEDLING & MOXIBUSTION METHODS

Chapter 1

Special Needling & Moxibustion Techniques

Successful acupuncture depends on many factors. First of all, point selection should be well -grounded. The next most essential matter is the needle manipulating skills. To cure the same disorder, two acupuncturists agree on the same set of points, choosing the same methods of supplementation or drainage, but the results of their treatments may, nevertheless, sometimes differ greatly. This difference in outcomes is often due to difference in needle manipulation techniques or what in Chinese is called *shou fa* , hand technique. All great acupuncturists have focused their attention on this important issue.

Daoist acupuncture arts enjoyed tremendous popularity in the Song dynasty because most of the emperors during this period held Daoism in high esteem. Emperor Hui (1082-1135 CE), for instance, chose to be an ordained Daoist abbot, dubbing himself Daoist Lord Emperor. It is alleged that he personally wrote the preface to the Daoist acupuncture book, the *Qiong Yao Shen Shu* (*Fine Jade Divine Book*) , in order to show his respect for Daoist acupuncture. This book contains a series of important, peculiarly Daoist needling techniques. Such a favorable social environment was a blessing for Daoist acupuncture and, hence, it enjoyed a golden opportunity to develop.

Later, in the Ming dynasty, Daoists made further contributions to acupuncture, and quite a number of new needling and moxibustion techniques were developed during this time. In terms of such new techniques, the *Shen Ying Jing* (*Divinely*

Responding Classic) merits particular attention.²¹ This book contains whole set of supplementing and draining needle manipulations which were invented by True Person Xi, a Daoist abbot of the Song dynasty. In addition, the *Jin Zhen Fu (Verses on the Golden Needle)* by Rocky Spring Old Man, a hermit of the Ming dynasty, was another important work devoted to Daoist needle manipulations. In yet another Daoist work, the *Qian Kun Sheng Yi (Meanings of Life Between Qian [Heaven] & Kun [Earth])* by Red Land Daoist Person, we can find many peculiar needle manipulation techniques for treating emergencies.

The following is a collection of needle manipulations peculiar to Daoism from various sources. The first six methods are from the *Qiong Yao Shen Shu (Fine Jade Divine Book)*.

Qi-upbearing method

As its name suggests, this technique is to help the qi ascend. While the patient exhales, insert the needle twirling it by moving the thumb forward. Then lift the needle to the superficial level. After that, forcefully push the needle in over a short distance and lift it again. Perform this thrusting and lifting three times. While doing this, the needle should go deeper each successive time. To strengthen the needle sensation, one may scrape the needle handle seven times with the nail of the thumb by moving the thumb upward. In order to make the sensation radiate in a desired direction, one may rub up or down the channel with the left hand.

If this manipulation fails to bring about the expected effect, one may forcefully twirl the needle leftwards (i.e., clockwise) three times and, at the same time, rub or cut the skin with the finger nail along the channel with the left hand. Then flick the handle of the needle with the finger to further strengthen the needle sensation. The extraction of the needle should be done quickly while the patient inhales. To end the whole process, one may rub along the channel away from the point. This manipulation can promote the circulation of the blood and qi and, therefore, is appropriate for vacuity patients who suffer from numbness and pain in the limbs. The qi-upbearing method is in fact a type of supplementation.

²¹ An English translation of the *Shen Ying Jing* is available from Blue Poppy Press.

Qi-downbearing method

While the patient inhales, insert the needle. After obtaining the qi, lift the needle to the superficial level. Then gently push the needle in and forcefully lift it again. Perform this thrusting and lifting three times, successively less deep each time. Then scrape the needle handle seven times with the nail of the thumb by moving the thumb downward.

If the manipulation fails to achieve the desired effect, one may turn the needle rightwards (*i.e.*, counterclockwise) three times, and then scrape its handle downward seven more times. This scraping should be done in a way that causes the needle to vibrate. To achieve this result, one may let go of the needle for a while after scraping each time. Perform the thrusting and lifting four times. Then rub along the channel towards the point seven times with the left hand. To further strength the stimulation, one may rapidly but gently thrust and lift the needle over a small distance to cause vibration of the needle. The extraction of the needle should be done slowly while the patient exhales. This method is aimed at adjusting the constructive and defensive and freeing the flow of the channels and network vessels. It has the effect of dispelling wind evils and, therefore, is appropriate for replete pattern numbness and pain of the limbs. The qi-downbearing method is a type of draining technique.

Yang-lifting method

After obtaining the qi, the practitioner should keep turning the needle leftwards (*i.e.*, clockwise) like twirling a rope and, in the process, push the needle slowly deeper. In the meantime, rub the channel and network vessels away from the point with the left hand. Then quickly lift the needle to the superficial level and slowly thrust it in again. Do this lifting and thrusting three times in succession. After that, extract the needle quickly, closing the point by rubbing it. This yang-lifting method invigorates the yang qi and is able to warm and free the flow of yang. Consequently, yin and yang regain their balance, the channels and the network vessels are disinhibited, and the flow of the qi and blood is freed. This technique is mainly used to treat pain in the sinews and bones. If it is combined with the yin-lifting method, a much wider spectrum of diseases may be included in its indications.

There are, however, certain restrictions in the use of the yang-lifting method. First, it is prohibited on yang days. Yang days have odd numbered heavenly stems. It should be performed on yin days with yin or even numbered heavenly stem, for

example, *yi* (S2), *ding* (S4), and *ji* (S6) days. On yin days, yang is believed to be insufficient. Therefore, it should be upborne.

Furthermore, this method should be performed in the morning on male patients and in the afternoon on female patients. Males typically have abundant yang qi. Disease, however, tends to deplete this yang qi. To supplement the yang qi, therefore, one should take advantage of the period when the yang qi is exuberant, *i.e.*, the morning. The situation is different with the females who have or are abundant yin. When diseased, their yin is typically most affected and requires salvaging. Therefore, in female patients, the yin-upbearing method should be used and is best done in the morning. As mentioned above, this is the period when yang is most exuberant. Thus if one drains yang at this time, its effect will be more pronounced. Because yang is drained, yin may then recover.

Yin-lifting method

Before inserting the needle, the practitioner should press the skin around the point with their left hand and then rub along the related channel. After having obtained the qi, lift the needle slowly to the superficial level and then rapidly push it in again. Repeat this lifting and thrusting several times. This movement should be done over a short distance but quickly enough to cause vibration of the needle. In addition, the lifting and thrusting must be accompanied by forcefully twirling the needle rightwards (*i.e.*, counterclockwise) in a big angle. While the right hand does all this, the left hand should rub along the channel towards the point. This rubbing is supposed to help expel the evil qi.

This manipulation should be done on days with a yin heavenly stem, in the afternoon for males, and in the morning for females. Its purpose is to scatter the qi and blood. Therefore, it is draining technique. Because it regulates the qi and blood, it is particularly good for women's disorders.

Red phoenix rocking its head

This method is used from the *chen* watch (7 AM) to the *si* watch (11 AM). After inserting the needle, keep turning it leftwards (*i.e.*, clockwise) till the qi arrives. Then rock the needle as if shaking a bell. If one wants the needle sensation to radiate upward along the channel, one may rub, press, or pinch upward along the channel with the left hand. If one wants the needle sensation to extend downward, rub and press in the opposite direction. The needle should be left in position for a comparatively long time. In the course of withdrawing the needle, turn the

needle rightwards (*i.e.*, counterclockwise). This method is able to hasten and help extend the qi (*i.e.*, the needle sensation). Therefore, it is good for acute pain of various kinds.

Cyan dragon wagging its tail

This method is appropriate for pain in the joints. While inserting the needle, one should keep its head steady but its point should wobble. When the needle point meets with the bone, withdraw the needle a little and then try moving its point left or right to evade the bone and push it deeper. All the time, however, one should keep the needle point wobbling along. In this way, it will be easy for the needle point to hit the qi passage to relieve pain in the joint.

The next two methods are from the *Jin Zhen Fu (Golden Needle Verses)* .

Dark green tortoise feeling the hole

According to Daoist theory, the depth of needle insertion is divided into three levels, namely, heaven, human, and earth. Heaven refers to the superficial depth, barely beneath the skin. Human means the middling level within the flesh. Earth is the deepest level within the sinews and to the bone. When inserting the needle, the practitioner should bring it to a short halt at each level before eventually reaching the desired depth. After that, withdraw it to the heaven level. Then drive the needle slantwise to the required depth again. This should be done four times in four directions in sequential order. Each time the needle is pushed down, it should be brought to a stop at each level.

Dragon & tiger locked in contest

The cyan dragon means the left side, while the right is known as the white tiger. After the inserted needle has obtained the qi (*i.e.*, the needle sensation), turn the needle leftwards (the dragon direction) nine times or a number divisible by nine, and then rightwards (the tiger direction) six times or a number divisible by six. This twirling may be repeated a few times. This method is able to free the flow of the channel and network vessels and promote the circulation of the qi and blood. It is effective for relieving of pain.

The next two techniques are inventions respectively of Zhu Quan of the Ming dynasty and a contemporary Daoist.

Great channel -joining method

This method appears in the book, the *Qian Kun Sheng Yi (The Meaning of Life Between Qian [Heaven] & Kun [Earth])* by Zhu Quan. The purpose of this method is to link yin and yang through freeing the flow of the channels and network vessels, qi and blood. It is able to arouse the brain and open the portals and, hence, is good for treating sudden collapse and reversal chilling of the limbs. This method is rather complicated. It requires a series of manipulations to conduct yang from yin and yin from yang. Nowadays, people usually use a simplified method which was created by Red Land Daoist Person. This method consists of puncturing the 12 well points with a three-edged needle. The twelve well points are *Shao Shang* (Lu 11), *Shang Yang* (LI 1), *Zhong Chong* (Per 9), *Guan Chong* (TB 1), *Shao Chong* (Ht 9), and *Shao Ze* (SI 1). Since the well points are all meeting places between two channels, needling them may join the channel qi.

Kan to li communicating method

The famous contemporary Daoist, Luo Ming-shan, who was versed in Wei Bo-yang's *Zhou Yi Can Tong Qi (Anthology with Reference to Zhou's [Classic of] Changes)*, invented this method. This method is based on the principle of fire and water mutually helping each other as described in Wei's work. The trigram *kan* corresponds with fire, while the trigram *li* corresponds with water. Thus communicating *kan* and *li* means to promote the intercommunication between water and fire. The maneuvers are performed as follows. First, insert the needle through the skin (the heaven level). Then turn the needle leftwards 360°. While doing this, quickly drive the needle into the human level (the flesh) and further to the earth level (near to the bone). Now turn the needle rightwards 360°. While doing this, slowly lift the needle to the heaven level. Repeat all the above procedures nine times. This process aims at leading the yang qi downward. Thus it is called conducting *li* fire down to join water.

Next, turn the needle leftwards 360°. At the same time, quickly lift it from the earth level to the heaven level. After that, turn the needle rightwards 360°, and, while doing this, push it down to the earth level. Repeat all the above procedures six times to lead the yin qi upward. This is called conducting *kan* water upward to help fire. As a result of this manipulation, water and fire are enabled to communicate with and help one another. Thus yin and yang are regulated so that

qi may reach up and down. Therefore, this method is often used to treat non-interaction of the heart and kidneys, yin-yang disharmony, and visceral and bowel disorders of abnormal upbearing and downbearing.

Other needle manipulation methods

There are a number of other Daoist needle manipulation methods in common use from various sources.

Lifting & thrusting drainage

After obtaining the qi, forcefully lift the needle to the superficial level and then gently thrust it down again. Repeat this several times. The upward movement of the needle should be done quickly and the needle should cover a relatively long distance.

Lifting & thrusting supplementation

This technique is just the opposite to the above. After obtaining the qi, forcefully thrust the needle downward and then gently lift it upward. Repeat this several times. The upward movement should be done slowly and it should only travel over a relatively a small distance.

Vibrating the needle

After obtaining the qi, repeatedly lift and thrust the needle over a very small distance rapidly. Here, vibrating the needle is not the same as scraping of the handle of the needle. This latter technique is also often used and is intended to cause vibration of the needle.

Rocking

After obtaining the qi, widen the point hole by rotating the needle in a big circle, like stirring eggs in a bowl.

Twisting

After obtaining the qi, keep on turning the needle in one direction, to the left to supplement and to the right to drain, as if one were twisting threads together. At the same time, slowly lift the needle a little bit.

Scouring

After obtaining the qi, probe with the head of the needle in all directions around the point by slanting the head of the needle in various angles. To drain, this probing should be done quickly and forcefully. To supplement, one should manipulate the needle gently and slowly. While needle scouring, one may scrape the handle of the needle simultaneously, scraping upwards in case of vacuity patterns and scraping downward in case of repletion patterns.

Chapter 2

Special Methods of Point Selection

Eight trigram needling methods

The eight trigrams may be applied in medicine in many ways. For example, the 12 channels, the viscera and bowels, and the parts of the body may all be ascribed to the nine palaces and eight trigrams. In the *Fa Ming Shu (Life -fostering Book)*, a Daoist acupuncture work compiled prior to the Tang dynasty, there is a section devoted to the Law of the Eight Trigrams which deals with acupuncture and moxibustion prohibitions. There are, in fact, many point selection methods based on the eight trigrams. The following three needling methods are good examples of trigram -corresponding methods of acupuncture.

Eight trigram eye needling

Needling around the eyes based on the eight trigrams was invented as far back as the Song dynasty. In the *Yan Ke Long Mu Lun (Dragon Wood Treatise on Ophthalmology)* written by Bao Guang Dao Ren (Ever-radiant Daoist Person) of that time, the area around the eye is divided into eight areas. These are called the eight quarters (*ba kuo*) and are named after the eight trigrams. According to the author, the eight trigram areas around the eyes are a holographic miniature covering the 12 channels and 360 points. Therefore, needling the points in these areas may cure various diseases besides those of the eye itself. The areas around the eyes corresponding to the eight trigrams described by Ever-radiant Daoist Person are shown as in the following diagram.

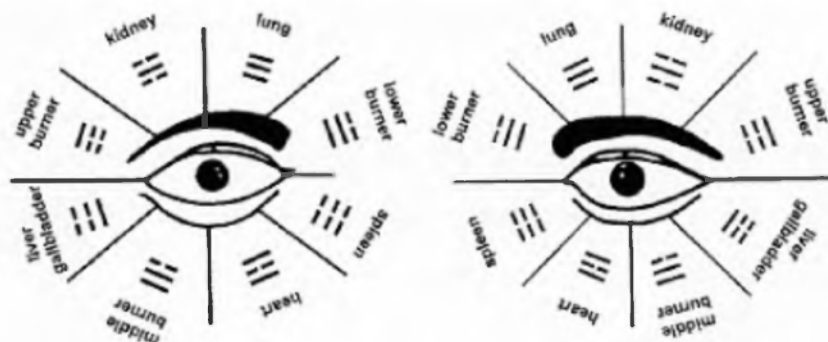


Figure 16

The above diagram is designed on the basis of the so-called latter heaven eight trigram chart. Inspired by this ancient method, the contemporary Prof. Peng Jing-shan has his own system of eye acupuncture. The map he has designed is reproduced in the following picture. It is based on the earlier heaven eight trigram chart.

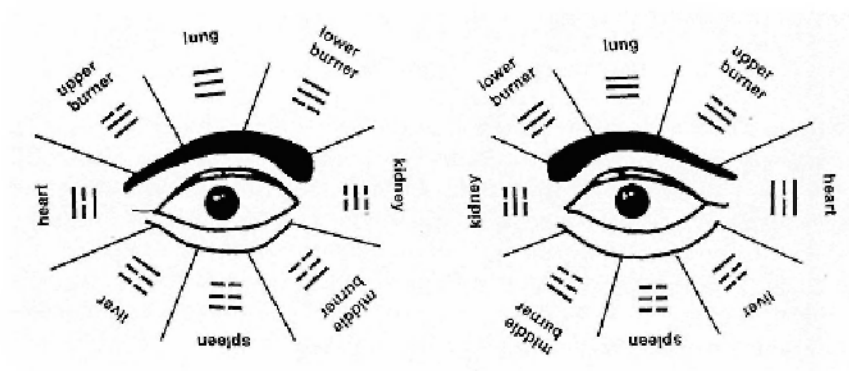


Figure 17

- ☰ *qian* corresponds to lung and large intestine diseases
- ☷ *kun* corresponds to spleen and stomach diseases
- ☵ *kan* corresponds to kidney and bladder diseases
- ☲ *li* corresponds to heart and small intestine diseases
- ☳ *zhen* corresponds to liver and gallbladder diseases
- ☱ *dui* corresponds to for upper burner diseases (including those of the head, neck, shoulder, face and upper limb)
- ☶ *gen* corresponds to middle burner diseases (including those of stomach duct and pancreas)
- ☷ *sun* corresponds to lower burner diseases (including those of the lumbus and lower limb)

One should puncture the point in a chosen area 1mm away from the edge of the orbit of the eye with a very fine needle, inserting the needle horizontally beneath the skin. During insertion, one should press the eyeball and tighten the skin around the eye with the left hand. In most cases, no special manipulation is applied after insertion. However, if no qi is obtained, one may turn the needle gently for a while or scrape its handle. It is important that, under no circumstances, should the areas within the orbit be punctured. The needle can be retained in position for 10-15 minutes. Every five minutes, the practitioner may turn the

needle briefly. Treatment with this system is given once a day, and one course consists of 10 sessions.

Below are some examples of treatment using eight trigram eye needling:

For paralysis of the lower limb as a sequela of wind stroke, choose the *dui* area (upper burner) and the *sun* area (lower burner) bilaterally.

For periarthrititis of the shoulder, choose the *dui* area bilaterally because the lungs are located in the upper burner and near to the shoulders. The supporting point is the *qian* area bilaterally. Clinical experience shows that some patients may be able to move their arms freely immediately after extraction of the needles.

For hypertension categorized as liver yang ascendant hyperactivity pattern, choose the *zhen* area in combination with the *kan* area. This enriches water and nourishes wood. Blood pressure may decrease as soon as the needle is extracted.

For acute cholecystitis with a liver-gallbladder damp heat pattern giving rise to right-sided upper abdominal pain, choose *zhen* and *gen* areas bilaterally to course the liver and disinhibit the gallbladder, clear heat and eliminate dampness. Such needling may relieve the pain instantly.

For lumbar pain due to sprain, choose the *sun* area bilaterally. Needling this area may instantly relieve this type of pain. If lumbar pain is categorized as kidney vacuity pattern, one may add the *kan* area to get a better result.

To treat disorders of a certain viscus or a bowel, one may choose the periorbital area of the trigram corresponding to that viscus or bowel. For instance, to treat insomnia due to non-interaction between the heart and kidneys, one may choose the *li* area combined with the *kan* area to help both the heart and kidneys.

Eye acupuncture may be combined with other styles of acupuncture, such as ear acupuncture and/or conventional body acupuncture. This often offers better curative effect.

Eight trigram ear needling

Below is a picture of the ear points. The Daoist method of ear acupuncture groups the points on the ear into eight teams named after the eight trigrams. Please note that the trigram names and pictures are exactly the same as those shown above on page 95.

Li, : heart, spirit gate (*shen men*), brain, small intestine, tongue, and blood pressure increasing point

Kan, : kidneys, testicles, ovaries, uterus, subcortex, internal secretion, adrenal, lumbus, lumbar and sacrococcygeal vertebrae, cervical vertebrae, occiput, urinary bladder, ureter, and inner ear

Zhen, : liver, sympathetic nerve, liver yang, temple, eye, external genitals (male)

Sun, : gallbladder, pancreas, triple burner, and ischium

Kun, : spleen, abdomen, shoulder, shoulder joint, elbow, wrist, finger, knee, and toe

Gen, : stomach, esophagus, cardia, duodenum, teeth, upper and lower jaw, and forehead

Dui, : large intestine, rectum, and appendix

Qian, : lung, bronchus, chest, throat, tonsil



Figure 18

Eight trigram ear needling is administered according to conventional pattern discrimination. For example, for qi vacuity constipation in elderly people, one may choose the *dui* area, puncturing the large intestine and rectum points. Because the lungs govern the qi and they are associated with the large intestine, one may add the *qian* area, needling the lung point.

For bronchitis and asthma due to lung, spleen, and kidney vacuity, one may select the *qian* area, puncturing the lung and bronchus points in combination with the kidney, adrenal, and brain points in the *kan* area and the spleen point in the *kun* area. This will surely achieve satisfactory results.

For kidney vacuity pattern cervical disorder due to osteitis, one may puncture the kidneys, testicles (for male), ovaries (for female), adrenal, and brain points in the *kan* area. This selection is prescribed in accordance with the principle that the bones are governed by the kidneys.

For tobacco or drug addiction, one may base treatment on the teaching that a predilection for tobacco or drugs is related to the heart, liver, and spleen. Therefore, the points selected may include the heart, *shen men*, and brain in the *li* area, the liver and sympathetic nerve in the *zhen* area, and the spleen point in the *kun* area. This set of points has proven effective in clinical practice.

To help loose weight, one may choose the points of the spleen in the *kun* area, the liver in the *zhen* area, the pancreas and the triple burner in the *sun* area, the kidneys and adrenals in the *kan* area, and the large intestine in the *dui* area. Clinical experience has shown that a half month of treatment is enough to bring about marked results.

Eight trigram periumbilical acumoxotherapy

This is an invention of two contemporaries, Guo Chang-dian and Chen Wen. In Wei Bo-yang's *Zhou Yi Can Tong Qi* (*Anthology with Reference to the Zhou's [Classic of] Changes*), there is a teaching that the energy in the body circulates around the umbilicus as its center according to the law of the eight trigrams. Based on this theory, Guo and Chen discovered the correspondences between the nine palace and eight trigrams and the five viscera and six bowels and eventually created the method of periumbilical acupuncture.

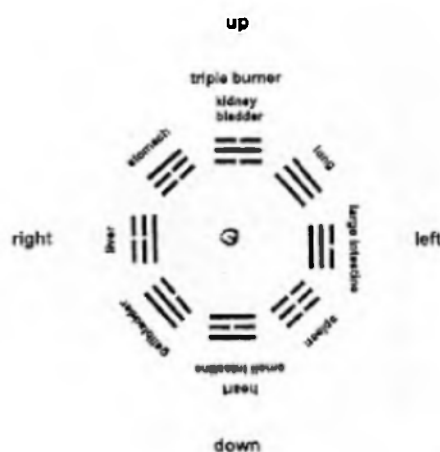


Figure 19

In the periumbilical acupuncture trigram map, the umbilicus is designated as the central palace, while the other eight points or palaces form a circle 1.5 *cun* distant from it. The kidney point is the *kan* palace. It is located directly above the point *Shen Que* (CV 8). The liver point is the *zhen* palace which is to the right to *Shen Que* (umbilicus). Left of the umbilicus is the large intestine point or the *dui* palace. The small intestine point is the *li* palace located directly under the umbilicus. The

spleen palace is left of and below the umbilicus. It is the *kun* palace. Right to and above the umbilicus is the stomach point, named the *gen* palace. The gallbladder point is the *sun* palace, located right to and below *Shen Que*.

In this method, *Shen Que* (CV 8) is moxaed indirectly over salt. The supporting point(s), *i.e.*, the trigram area(s), are chosen in accordance with the patient's pattern differentiation. If the disease involves a viscus, one should needle its corresponding point with supplementing method and also add moxibustion. If a bowel is involved, one can merely needle the corresponding point with draining method without moxaing. If necessary, conventional body acupuncture may be used in combination with this system. Treatment is given once daily. Twelve treatments equal one course.

In a published report, Guo and Chen were said to have treated 50 cases of gastrointestinal disease with this method without a single failure, and they cured 72% of these cases in 1 to 3 courses. Of 34 cases with chronic gastroenteritis, 11 were completely healed, 15 showed marked improvement, and eight got some effect. Of six cases of enterospasm, two experienced complete recovery; three showed marked improvement, and one experience some effect. Of eight cases of ulcer, three improved markedly, while five showed some effect. Of two cases of irritable bowel syndrome, one completely recovered and the other showed marked improvement.

A female patient who was a shop-assistant had suffered from irritable bowel syndrome for more than eight months. She had been administered over a 100 doses of medicines, including Chinese herbal prescriptions, without any effect. She had rumbling in her intestines, diarrhea with thin, mucoid stools, swelling around her anus, fatigue, fear of cold, a pale tongue with yellow fur, and a thin, weak pulse. The case was diagnosed as heat in the stomach and cold in the intestines with spleen qi vacuity. Therefore, the treatment principles were to warm the center and scatter cold from the intestines. The treatment was performed as follows: The umbilicus was filled with salt and moxaed with 6-9 cones of mugwort, each the size of a soybean. The spleen and the stomach points were needled using supplementation method followed by moxibustion. The large and the small intestine points were needled with draining technique. After three courses of treatment, the patient was cured. On follow -up after one year, there had been no relapse.

In addition, Guo and Chen have treated 145 cases of various patterns of impediment condition (*bi zheng*) with a total effective rate of 95.9% employing

acupuncture in combination with moxibustion. Based on the correspondences between the viscera and the various tissues, namely, the kidneys governing the bones, the liver governing the sinews, and the spleen governing the muscles and flesh, they treated the kidney, liver, and spleen points to resolve impediment involving the bones, sinews, and flesh. Of the 38 cases they treated for pain in the low back and legs, including sciatica, 14 completely recovered, 16 markedly improved, six showed some effect, and two got no response. Of 53 cases of joint pain, 17 were completely cured, 22 markedly improved, 12 showed some effect, and two reported no improvement. Of 54 cases of periarthritis of the shoulder, 19 were completely healed, 25 showed marked improvement, eight were somewhat better, and two reported no improvement.

The above three methods of acupuncture and moxibustion are all modern creations. However, they are all based on Daoist use of the eight trigrams.

Thunder-fire divine needling

Although called a needling method, this is actually a special moxibustion technique. In the early Ming dynasty, a Daoist medical scholar named Zhu Quan wrote the *Sou Yu Shen Fang (Divine Prescriptions of the Land of Longevity)*. In it, he taught a method of moxaing with a paper roll containing a mixture of mugwort (*Folium Artemisiae Argyi*, *Ai Ye*) and certain other medicinals. When treating a patient, one first lights one end of the roll and then quickly presses it onto the point which is covered with a piece of paper. The heat then penetrates the skin and flesh through to the point but without burning the skin.

Many patients are afraid of needles, and needling may cause more or less pain. In olden times moxibustion was invariably done with mugwort cones in direct touch with the skin. This often caused burns and great pain. In contrast, when done correctly, Zhu's moxibustion method does not cause burns or pain. Therefore patients accepted it readily.

Zhu's method was the precursor to what is called thunder-fire divine needling. Li Shi-zhen, the author of the *Ben Cao Gang Mu (Outlines & Details of the Materia Medica)*, was enthusiastic about collecting Daoist medical arts. His *Qi Jing Ba Mai Kao (A Study of the Eight Extraordinary Vessels)* is an expression of this tendency of his. Li often learned from Gu Gui-yan who was said to be "fond of Daoist arts and shared his views with Li Shi-zhen." Therefore, Li Shi-zhen may possibly have learned Zhu's method from Gu and included it in his *Ben Cao Gang Mu*.

A thunder-fire divine needle is prepared as follows: Grind and mix Fohum Artemisiae Argyii (*Ai*), 30g, Resina Olibani (*Ru Xiang*), Resina Myrrhae (*Mo Yao*), Squama Manitis Pentadactylis (*Chuan Shan Jia*), Sulphur (*Liu Huang*), Realgar (*Xiong Huang*), Radix Aconiti (*Cao Wu*), Radix Aconiti (*Chuan Wu*), dried Cortex Pruni Persicae (*Tao Shu Pi*), 3g each of the above, and Secretio Moschi (*She Xiang*), 1.5g. Spread all these medicinals over a piece of tough, thin paper and make it into a roll 1.5-2mm in diameter and 10 mm in length. Before use, however, the roll should be stored for 49 days in a porcelain container buried underground.

When used for treatment, light one end of this "needle" and then press it onto a certain point which has been covered with 10 layers of thin paper. This will quickly extinguish the fire on the end of the roll. Then light it again and do the above once more. This procedure should be performed 7-9 times in succession.

Thunder-fire needling is appropriate for pain in the sinews and joints of the limbs due to cold dampness or wind cold, including pain in the low back and leg in old people and pain in the chest and abdomen due to congealed cold and qi stagnation. In addition, it is good for *yin ju* (yin flat abscess) due to congealed cold phlegm.

The formula given for this roll in the *Zhen Jiu Da Cheng* (*The Great Compendium of Acupuncture & Moxibustion*) is different from that given above. Yang Ji -zhou suggests the following formula: Folium Artemisiae Argyii (*Ai*), 60g, Lignum Aquilariae Agallochae (*Chen Xiang*), Radix Aucklandiae Lappae (*Mu Xiang*), Resina Olibani (*Ru Xiang*), Herba Artemisiae Capillaris (*Yin Chen*), Radix Et Rhizoma Notopterygii (*Qiang Huo*), dry Rhizoma Zingiberis (*Gan Jiang*), and Radix Ligustici Wallichii (*Chuan Xiong*), 10g each of the above, and a small amount of Secretio Moschi (*She Xiang*).

According to Yang, the method of treatment is the same as above, but the lighting and pressing should be performed nine times. Because of the difference in composition of these two formulas, the indications of the latter "needle" include wrenching and contusion giving rise to soft tissue injury and pain in the joints of the bones due to cold dampness.

Tai yi divine needling

Tai yi divine needling was also derived from thunder-fire divine needling. This method is first recorded as coming from Purple Aurora Cave Daoist Person. This Daoist monk then secretly imparted it to Han Feng-yi who, in 1717 CE, published

the method and its formula in his work titled the *Tai Yi Shen Zhen Xin Fa* (*Tai Yi Divine Needle Heart Methods*). As soon as this method was made known to the public, it gained favor with patients in all walks of life, young and old, rich and poor. One hundred twenty-one years after its initial publication, this book boasted 27 editions. Owing to its inspiration, later a number of variant "divine needles" were invented. Therefore, we now have more than one kind of "divine needle."

1. Rx: Grind finely and mix Radix Panacis Ginseng (*Ren Shen*), 12.5g, Squama Manitis Pentadactylis (*Chuan Shan Jia*), 25g, goat blood (*Shan Yang Xue*), 9g, Rhizoma Homalomenae (*Qian Nian Jian*), 50g, Cortex Radicis Schizophragmatis (*Zuan Di Feng*), 30g, Cortex Cinnamomi Cassiae (*Rou Gui*), 50g, Fructus Foeniculi Vulgaris (*Xiao Hui Xiang*), 50g, Rhizoma Atractylodis (*Cang Zhu*), 50g, Radix Glycyrrhizae (*Gan Cao*), 100g, Radix Ledebouriellae Divaricatae (*Fang Feng*), 200g, and Secretio Moschi Moschiferi (*She Xiang*), a small amount.

Take 24g of this mixture and mix it with 15g of Folium Artemisiae Argyii (*Ai Ye*). Spread the final mixture over a 40mm square piece of mulberry bark and roll it into a pole. Then seal the pole with egg whites and let it dry in the shade for use.

According to old literature, the lighted end of the roll was pressed onto the point covered with seven layers of cloth. This lighting and pressing was repeated 7-9 times.

2. Rx: Radix Panacis Ginseng (*Ren Shen*), 12g, Radix Pseudogiseng (*San Qi*), 10g, Cortex Cinnamomi Cassiae (*Rou Gui*), 50g, Resina Olibani (*Ru Xiang*), 30g, Resina Myrrhae (*Mo Yao*), 30g, Secretio Moschi (*She Xiang*), a small amount, goat blood (*Shan Yang Xue*), 10g, Rhizoma Homalomenae (*Qian Nian Jian*), 50g, Cortex Radicis Schizophragmatis (*Zuan Di Feng*), 50g, Pericarpium Zanthoxyli Bungeani (*Chuan Jiao*), 10g, Squama Manitis Pentadactylis (*Chuan Shan Jia*), 25g, Fructus Foeniculi Vulgaris (*Xiao Hui Xiang*), 50g, Rhizoma Atractylodis (*Cang Zhu*), 50g, Radix Glycyrrhizae (*Gan Cao*), 100g, Radix Ledebouriellae Divaricatae (*Fang Feng*), 200g

Grind these ingredients together. Take 24g of the mixture and add to 15g of Folium Artemisiae Argyii (*Ai Ye*). The pole is prepared and used the same as above.

3. Rx: The medicinals used are the same as in No.1 above. However, they are not mixed with mugwort but with Sulphur (*Liu Huang*). Then the mixture is made into pills. Place a slice of ginger over the point to be treated and lay one pill on top of

it. Light this pill and let it burn. Three to five pills may be burned on one point per session.

4. Rx: Lignum Santali Albi (*Tan Xiang*), 10g, Rhizoma Kaempferiae (*Shan Nai*), 10g, Radix Et Rhizoma Notopterygii (*Qiang Huo*), 15g, Ramulus Cinnamomi Cassiae (*Gui Zhi*), 15g, Radix Aucklandiae Lappae (*Mu Xiang*), 12g, Rhizoma Et Radix Nardostachys (*Gan Song*), 6g, Rhizoma Cyperi Rotundi (*Xiang Fu*), 10g, Radix Angelicae Dahuricae (*Bai Zhi*), 15g, Radix Angelicae Pubescentis (*Du Huo*), 15g, Resina Olibani (*Ru Xiang*), 15g, Radix Salviae Miltiorrhizae (*Dan Shen*), 20g, Herba Asari Cum Radice (*Xi Xin*), 6g, Realgar (*Xiong Huang*), 3g, Sulphur (*Liu Huang*), 3g

Grind the above ingredients together. Take 24g of this mixture and add it to 15g of Folium Artemisiae Argyii (*Ai Ye*). The pole is made and used the same as No.1.

5. Rx: Rhizoma Et Radix Nardostachyidis (*Gan Song*), 3g, Resina Olibani (*Ru Xiang*), 12g, Resina Myrrhae (*Mo Yao*), 12g, Mirabilitum Equidens (*Ya Xiao*), 1g, Radix Achyranthis Bidentatae (*Niu Xi*), 12g, Radix Aconiti (*Chuan Wu*), 12g, Radix Angelicae Pubescentis (*Du Huo*), 12g, Rhizoma Sparganii (*San Leng*), 1.5g, Radix Aconiti (*Cao Wu*), 1.5g, Radix Angelicae Dahuricae (*Bai Zhi*), 1.2g, Radix Et Rhizoma Notopterygii (*Qiang Huo*), 1.2g, Ramulus Cinnamomi Cassiae (*Gui Zhi*), 6g, Herba Menthae Haplocalysis (*Bo He*), 6g, Herba Ephedrae (*Ma Huang*), 6g, Squama Manitis Pentadactylis (*Chuan Shan Jia*), 6g, Radix Ledebouriae Divaricatae (*Fang Feng*), 6g, Cortex Eucommiae Ulmoidis (*Du Zhong*), 6g, Semen Pharbitidis (*Bai Chou*), 6g, Flos Caryophylli (*Ding Xiang*), 1.2g, Camphora (*Zhang Nao*), 1.2g, Rhizoma Arisaematis (*Nan Xing*), 1.2g, Herba Cum Radice Asari (*Xi Xin*), 6g, Lignum Dalbergiae Odoriferae (*Jiang Xiang*), 3g, Realgar (*Xiong Huang*), 4.5g, Buthus Martensi (*Quan Xie*), 4.5g, Radix Gentianae Macrophyllae (*Qin Jiao*), 6g, Sulphur (*Liu Huang*), 3g

Grind the above ingredients together and mix evenly. Keep the mixture in a porcelain container. The pole is made as follows: Spread 15g of Folium Artemisiae Argyii (*Ai Ye*) evenly over a 30mm square piece of tough paper and then spread 15g of the mixture from the flask over the layer of mugwort. Finally, sprinkle a small amount of Secretio Moschi Moschiferi (*She Xiang*) over this; 1.5g in summer and 3g in other seasons. Then roll the paper with the medicinals into a pole 2mm in diameter. Dab the pole with egg whites and let dry in the shade. The stick should be stored in a dry place. For convenience sake, the practitioner may hold the burning stick in a tube. The moxibustion method is the same as in No.1.

6. Rx: Lignum Santali Albi (*Tan Xiang*), 10g, Radix Angelicae Dahuricae (*Bai Zhi*), 15g, Rhizoma Et Rhizoma Notopterygii (*Qiang Huo*), 15g, Radix Ligustici Wallichii (*Chuan Xiong*), 15g, Ramulus Cinnamomi Cassiae (*Gui Zhi*), 15g, Radix Aucklandiae Lappae (*Mu Xiang*), 15g, Rhizoma Atractylodis (*Cang Zhu*), 15g, Herba Menthae Haplocalysis (*Bo He*), 12g, Fructus Foeniculi Vulgaris (*Xiao Hui Xiang*), 50g, Resina Olibani (*Ru Xiang*), 20g, Resina Myrrhae (*Mo Yao*), 20g, Rhizoma Et Radix Nardostachyidis (*Gan Song*), 10g, Herba Asari Cum Radice (*Xi Xin*), 10g, Camphora (*Zhang Nao*), 3g

Grind the above ingredients together. For every pole, use 24g of this mixture and 15g of Folium Artemisiae Argyi (*Ai Ye*). The pole is made the same as in No. 1.

No. 6 is a recent design. Its formula includes channel-warming and vessel-freeing fragrant medicinals. When burnt, the stick emits both heat and fragrance which may penetrate the tissue through the point. This formula does not contain Radix Panacis Ginseng (*Ren Shen*), Radix Pseudoginseng (*San Qi*), and Squama Manitis Pentadactylis (*Chuan Shan Jia*) because these substances' qi-supplementing and blood-quickening actions are destroyed when they are burnt. This is also true of Secretio Moschi Moschiferi (*She Xiang*). Even more importantly, removal of the musk both lowers the cost and helps protect endangered species. Sulphur (*Liu Huang*) and Realgar (*Xiong Huang*) are also omitted from this formula because they may emit toxic gases when burnt.

Besides variations in the formula, thunder-fire "needling" may be performed in various different ways. First, one may not use any cloth or paper to cover the point while the pole is being burned. Secondly, the pole or stick may not be pressed directly onto the point. Instead, it may be held directly over but at a distance from the point. Third, many practitioners prefer using a moxa tube rather than a mugwort pole. This is a metal tube inside of which there is yet a smaller tube with many holes in its walls. The inner tube is filled with the medicinals which are then lit. One then moves the moxa tube around over the point or affected area with the bottom of the tube in contact with the skin until the moxaed skin turns red.

Moxa tubes come in various shapes. One type was designed in the late Qing dynasty. It is made of silver. Its walls are thick, while its bottom is very thin and punctured with holes. There are four small feet 1mm high. During treatment, these feet are set on a slice of ginger over the point to be moxaed. Holes are also poked into this slice of ginger which should be aligned with the holes in the bottom of the tube. When they are burnt, the medicinals inside the tube send heat into the tissue through the holes in the bottom of the tube and the ginger.

All these various types of thunder-fire needling have the actions of warming the channels, scattering cold, quickening the network vessels, and stopping pain. They also support yang, bank the original qi, and invigorate the functions of the viscera and bowels. Therefore, they are good for yin cold impediment conditions giving rise to pain in the joints of the limbs, wilting, debility, chest and abdominal cold pain, and exhaustion of the viscera and bowels. Below is a formulary for the use of this modality.

Wind damp impediment (including rheumatic arthritis, rheumatoid arthritis, and rheumatic myositis in modern terms): Moxa *Qu Chi* (LI 11), *He Gu* (LI 4), *Feng Shi* (GB 31), the affected part, and points in its neighborhood.

Sequelae to wind stroke: For hemiplegia, moxa *Jian Yu* (LI 15), *Qu Chi* (LI 11), *He Gu* (LI 4), *Huan Tian* (GB 30), *Feng Shi* (GB 31), *Yang Ling Quan* (GB 34), *Zu San Li* (ST 36), and *Xuan Zhong* (GB 39). All the points are treated unilaterally on the affected side. However, no matter which side is affected, *Bai Hui* (GV 20) and *Da Zhui* (GV 14) should be moxaed in addition. For deviated mouth and eyes and loss of speech, moxa *Jia Che* (ST 6), *Di Cang* (ST 4), and *He Gu* (LI 4) on the healthy side.

Heart & abdominal cold pain (including angina pectoris in coronary disease, upper abdominal cold pain due to chronic gastritis and ulcer, and masses and pain in the upper abdomen in gastric cancer): Moxa *Dan Zhong* (CV 17), *Xin Shu* (BL 15), *Ge Shu* (BL 17), *Nei Guan* (Per 6), *Shang Wan* (CV 13), *Zhong Wan* (CV 12), *Wei Shu* (BL 21), and *Zu San Li* (ST 36).

Chronic abdominal pain & diarrhea (including chronic dysentery, chronic colitis, and intestinal cancer that are categorized as cold or mixed cold and heat patterns): Moxa *Zhong Wan* (CV 12), *Shen Que* (CV 8), *Tian Shu* (ST 25), *Da Chang Shu* (BL 25), and *Zu San Li* (ST 36).

Cough & asthma (including chronic bronchitis and bronchial asthma): Moxa *Fei Shu* (BL 13), *Feng Long* (ST 40), *Dan Zhong* (CV 17), *Qi Hai* (CV 6), and *Tian Tu* (ST 25).

Mounting qi (including indirect hernia and testicles withdrawn into the abdomen): Moxa *Guan Yuan* (CV 4), *Qu Quan* (Liv 8), *San Yin Jiao* (Sp 6), and *Da Dun* (Liv 1).

Yang wilting (*i.e.*, impotence, including seminal emission, premature ejaculation, chronic prostatitis, and prostatomegaly): Moxa *Shen Shu* (Bl 23), *Ming Men* (GV 4), *Guan Yuan* (CV 4), *Qi Hai* (CV 6), and *Zhong Ji* (CV 3).

Water swelling (including edema in chronic nephritis, ascites in cirrhosis of the liver, and edema in heart failure): Moxa *Shui Fen* (CV 9), *Dan Tian* (CV 4), *Tian Shu* (St 25), *Pi Shu* (Bl 20), *Yin Ling Quan* (Sp 9), and *San Yin Jiao* (Sp 6).

Coughing & panting in children: If there is profuse phlegm and drool with absence of obvious heat signs or the presence of debility, moxa *Dan Zhong* (CV 17), *Zhong Wan* (CV 12), *Yu Zhong* (Ki 26), *Fei Shu* (Bl 13), *Bai Hui* (GV 20), and *Qi Hai* (CV 6).

Abdominal distention & diarrhea in children (chronic dyspepsia): Moxa *Pi Shu* (Bl 20), *Zhong Wan* (CV 12), *Shen Que* (CV 8), *Tian Shu* (St 25), and *Zu San Li* (St 36).

Menstrual pain (including menstrual irregularities due to cold congelation and qi stagnation): Moxa *Qi Hai* (CV 6), *San Yin Jiao* (Sp 6), and *Xue Hai* (Sp 10).

Debility & weakness (including dysfunction of the viscera and bowels, insufficient yang qi, listlessness, aversion to cold, weak resistance, and liability to wind cold): Regularly moxa *Qi Hai* (CV 6), *Guan Yuan* (CV 4), and *Zu San Li* (St 36).

Reverse-flow headache (trigeminal neuralgia): Moxa *Qu Bin* (GB 7).

Aggregation-dispersing divine fire needling

This is also a derivative from thunder-fire needling. It is an invention by Zhao Xue-min, a Daoist of the Qing dynasty, and is especially designed for tumors of various categories, particularly malignant tumors. The formula for the moxa pole is composed of: Scolopendra Subspinipes (*Wu Gong*), 1 piece, Semen Strychnotis (*Ma Qian Zi*), 3g, Feces Troglodyteris Seu Pteromi (*Wu Ling Zhi*), 3g, Realgar (*Xiong Huang*), 3g, Resina Olibani (*Ru Xiang*), 3g, Resina Myrrhae (*Mo Yao*), 3g, Resina Ferulae Asafoetidae (*A Wei*), 3g, Rhizoma Sparganii (*San Leng*), 3g, Rhizoma Curcumae Zedoariae (*E Zhu*), 3g, Radix Glycyrrhizae (*Gan Cao*), 3g; Slaked Lime (*Pi Xiao*), 3g, goat blood (*ShanYang Xue*), 6g, Sulphur (*Liu Huang*), 6g, Squama Manitis Pentadactylis (*Chuan Shan Jia*), 6g, Fructus Gleditschiae Chinensis (*Ya Zao*), 6g, Secretio Moschi Moschiferi (*She Xiang*), 1.0g, Radix Euphorbiae Kansui (*Gan Sui*), 1.5g, Folium Artemisiae Argyi (*Ai Rong*), 60g.

The pole is made and used the same as No.1 thunder-fire divine needle above. If the mugwort is removed, this formula can be applied directed to the skin above the affected area. It is effective against pain caused by carcinoma.

Supreme Unity True Person's umbilicus -fuming method

This method is ascribed to the Daoist pope, Xiao Bao-zhen. During his lifetime, Xiao was famous throughout China. In the Jin dynasty, he was often summoned into the palace as a mentor to give lectures on Daoism, and the emperor bestowed upon him a special honor by naming his monastery Supreme Unity Palace of Longevity. Xiao was so esteemed that he was no less in favor with the Mongol rulers when the Yuan dynasty supplanted the Jin. In fact, the first emperor of the Yuan dynasty dubbed him Supreme Unity True Person of Infinite Knowledge. From then on, he was popularly known as Supreme Unity True Person. However, the umbilicus-fuming method did not become accessible to the public till the Ming dynasty when Gong Ding-xian published it in his work titled the *Shou Shi Bao Yuan (Protecting the Origin to Procure Longevity)*. The medicinals used for the fuming are: Secretio Moschi Moschiferi (*She Xiang*), 1.5g (filled in the umbilicus), Os Draconis (*Long Gu*), Os Tigridis (*Hu Gu*)²² Os Serpentis (*She Gu*), Radix Lateralis Praeparatus Aconiti Carmichaeli (*Fu Zi*), Radix Aucklandiae Lappae (*Nan Mu Xiang*), Realgar (*Xiong Huang*), Cinnabar (*Zhu Sha*), Resina Olibani (*Ru Xiang*), Resina Myrrhae (*Mo Yao*), Flos Caryophylli (*Ding Xiang*), Fructus Piperis Nigri (*Hu Jiao*), Excrementum Verperilionis Murini (*Ye Ming Sha*), Feces Troglodytorum Seu Pteromi (*Wu Ling Zhi*), Fructus Foeniculi Vulgaris (*Xiao Hui Xiang*), rat feces (*Lao Shu Fen*), and Salt (*Qing Yan*), all in equal amounts.

In modern practice, the recipe is a little different. It is composed of: Resina Olibani (*Ru Xiang*), Resina Myrrhae (*Mo Yao*), Radix Lateralis Praeparatus Aconiti Carmichaeli (*Fu Zi*), Cortex Cinnamomi Cassiae (*Rou Gui*), and Feces Troglodytorum Seu Pteromi (*Wu Ling Zhi*), 15g each of the above, Sal (*Qing Yan*) and Fructus Foeniculi Vulgaris (*Xiao Hui Xiang*), 12g each, Fructus Piperis Nigri (*Hu Jiao*) and Flos Caryophylli (*Ding Xiang*), 9g each. Grind these together and then add 3g of Camphor (*Zhang Nao*) ground finely separately.

The fuming is performed as follows: First place the camphor powder in the umbilicus. This replaces the musk which was used in the past. Make a round strip of dough from flour and water and encircle the umbilicus with this strip. Then put all

²²Tiger bone comes from a severely endangered species and should not be used in modern medical practice. Either this ingredient can be omitted or the forearm bones of domestic cats used.

the other medicinals inside this circle and pack them down tightly. Puncture this packing with several holes. Then cover the dough ring and its contents with a thick piece of Chinese scholar tree bark, ginger, or garlic. Place some mugwort over this and light. Replace the mugwort each time after it has burnt until the patient feels a rumbling in their intestines and a hot current ascending to the brain and descend to *Yong Quan* (Ki 1). Give this treatment once a day or every two or three days. Nine treatments equal one course.

Indications of this fuming: Gong Ding-xian said, this method "gives health to the world and resuscitates life and possesses the wonders of protecting and lengthening life." Modern clinical experience shows that it is good for persons with weak physique, insufficient yang qi, dysfunction of the viscera and bowels, various categories of recalcitrant chronic disease, seminal emission, menstrual irregularities, and infertility due to cold uterus.

The principal author of the present work (LZC) and his colleagues have made some improvements on this modality for the treatment of obesity in women. These modifications have yielded promising preliminary results. This modification is particularly effective for those with abdominal adiposity. In addition, these colleagues have also modified this method specifically to treat chronic bronchitis and bronchial asthma. The medicinals used include: Fructus Xanthii Sibirici (*Cang Er*), 50g, Cortex Cinnamomi Cassiae (*Rou Gui*), 25g, Flos Caryophylli (*Ding Xiang*), 10g, Herba Ephedrae (*Ma Huang*), 150g, Herba Asari Cum Radice (*Xi Xin*), 50g, Fructus Evodiae Rutecarpae (*Wu Zhu Yu*), 25g, Semen Sinapis Albae (*Bai Jie Zi*), 30g. Grind these together very finely. Fill the umbilicus with these medicinals and then fix them in place with an adhesive plaster. There is no need to burn anything on top of them in order to heat the umbilicus. Change the filling every other day. Ten days equal one course of treatment, and, typically, cases are treated for 4-6 courses with a four day intermission between each course. For severe cases, one may moxa over these medicinals as described above before sealing them in place with the adhesive plaster.

In the past five years, 855 cases of chronic bronchitis have been treated with this method with cure rate of 52.67% and a total effective rate of 95.58%. Of these patients, more than 100 were tested before and after treatment to gauge their immune function. These tests showed that this method has remarkable actions for enhancing immunity. Three medical associations in the People's Republic of China have tested this method and have testified to its definite (*i.e.*, reproducible) effectiveness.

Eight Immortals' free wandering fumigation

This method consists of fumigating the affected part with a boiling solution of certain medicinals. Its indications include osteotuberculosis and chronic osteomyelitis. In most cases of osteotuberculosis and chronic osteomyelitis, it is the lower limbs that are affected. The name of this therapy in Chinese suggests that it may send limping people to full recovery, enabling them to walk about freely. Further, the eight immortals (*ba xian*) are believed by religious Daoists to be omnipotent, able to levitate to heaven, and fly over the seas.

The medicinals used in this fumigation technique include: Herba Schizonepetae Tenuifoliae (*Jing Jie*), Radix Ledebouriellae Divaricatae (*Fang Feng*), Radix Angelicae Sinensis (*Dang Gui*), Cortex Phellodendri (*Huang Bai*), and Rhizoma Atractylodis (*Cang Zhu*), 18g each of the above, Cortex Radicis Moutan (*Dan Pi*) and Radix Ligustici Wallichii (*Chuan Xiong*), 12g each, Pericarpium Zanthoxyli Bungeani (*Chuan Jiao*), 30g, and Radix Sophorae Flavescens (*Ku Shen*), 60g.

These medicinals are placed in a pot of water which is brought to a boil. After the medicinals have boiled for 15 -20 minutes, the affected area is held over the steam, close enough to feel a penetrating heat but not so close as to cause a scalding burn. As the liquid cools down, the affected part may also be soaked in this decoction. If kept in a lidded jar between uses and refrigerated, the same medicinals may be reheated for several days before being replaced with new medicinals.

The medicinals used in the treatment are relatively cheap and are easily obtainable (in China). Nevertheless, they offer good curative results if one persists in fumigating the affected area with them for a period of time. By this we mean two times per day for three months, once in the morning and once in the evening.

The Yellow Emperor's acumoxatherapy for consumption

In the *Dao Cang (The Daoist Treasury)*, there is found a work titled the *Ji Jiu Xian Fang (Immortals' Prescriptions for Emergencies)*. This contains a technique called the Yellow Emperor's moxibustion method. This acumoxa technique is specifically for the treatment of consumptive diseases. In Chinese medicine, consumption includes pulmonary and intestinal tuberculosis, tubercular cervical lymphadenopathy, and tuberculosis of other organs. Because most patients with

TB suffer from enduring low -grade fever and night sweats, consumption is also called bone steaming. Although modern medical science has produced some very effective medicines for the treatment of consumptive diseases and such diseases have been thought to largely be under control, there are signs of their resurgence. Some scientists fear that tuberculosis may become a great challenge in the coming century and that present medicines may become ineffective against it. Therefore, the Yellow Emperor's acumoxatherapy for consumption may be worth remembering.

1. Back transport point needling & moxibustion

Because tuberculosis may involve different organs, it may present different signs and symptoms. When back transport points are correctly chosen based on a particular patient's clinical signs and symptoms, a quick cure may be achieved. The following are the most often chosen points for TB:

Fei Shu (Bl 13)

This point is located 1.5 *cun* lateral to the inferior margin of the spinous process of the third thoracic vertebra. Its indications are pulmonary tuberculosis with cough, bone steaming and tidal heat, and cervical lymphadenopathy. When needling this point, the patient should sit upright or lie flat on their stomach. The needle is inserted 3 *fen* deep and then extracted as soon as the qi is obtained. This is then followed by moxaing the point with three cones or for 5 -10 minutes. The needling and moxibustion techniques are the same for all the other back transport points used in method.

Jue Yin Shu (Bl 14)

This point is located 1.5 *cun* lateral to the inferior margin of the spinous process of the fourth thoracic vertebra. Its indications are pulmonary tuberculosis, tubercular pleurisy, and intestinal tuberculosis with chest vexation and pain, counterflow retching, and nausea.

Xin Shu (Bl 15)

This point is located 1.5 *cun* lateral to the inferior margin of the spinous process of the fifth thoracic vertebra. Its indications are cough, swollen feet, abdominal fullness and distention, insomnia, and melancholy.

Gan Shu (Bl 18)

This point is located 1.5 *cun* lateral to the inferior margin of the spinous process of the ninth thoracic vertebra. Its indications are hacking of blood and shortness

of breath due to pulmonary tuberculosis, chest pain due to tubercular pleurisy, and cold mounting pain in testicles or tuberculosis of the epididymus.

Pi Shu (Bl 20)

This point is located 1.5 *cun* lateral to the inferior margin of the spinous process of the eleventh thoracic vertebra. Its indications are abdominal distention and pain and diarrhea due to intestinal tuberculosis and reduced food intake and emaciation in consumptive disease.

Shen Shu (Bl 23)

This point is located 1.5 *cun* lateral to the inferior margin of the spinous process of the second lumbar vertebra. Its indications are ringing in the ears, deafness, lumbar pain, weakness in the knees, water swelling, hematuria, seminal emission, seminal efflux, renal tuberculosis, osteotuberculosis, genital tuberculosis, tubercular peritonitis, tubercular pelvic inflammation, and intestinal tuberculosis.

Da Zhu (Bl 11)

This point is located 1.5 *cun* lateral to the inferior margin of the spinous process of the first thoracic vertebra. Its indications are cough, tidal heat, and night sweats due to pulmonary tuberculosis. It is also a specific point for osteotuberculosis.

Ge Shu (Bl 17)

This point is located 1.5 *cun* lateral to the inferior margin of the spinous process of the seventh thoracic vertebra. Its indications are hacking of blood, hematuria, and menstrual block (*i.e.*, amenorrhea) due to tuberculosis, and pleurisy due to tuberculosis.

Dan Shu (Bl 19)

This point is located 1.5 *cun* lateral to the inferior margin of the spinous process of the tenth thoracic vertebra. Its indications are tidal heat due to pulmonary tuberculosis and chest pain due to pleurisy in turn due to tuberculosis.

San Jiao Shu (Bl 22)

This point is located 1.5 *cun* lateral to the inferior margin of the spinous process of the first lumbar vertebra. Its indications are intestinal tuberculosis, peritoneal tuberculosis, and water swelling and indigestion due to renal tuberculosis.

Wei Shu (BI 21)

This point is located 1.5 *cun* lateral to the inferior margin of the spinous process of the twelfth thoracic vertebra. Its indications are dyspepsia, weakness, and emaciation due to consumptive disease.

Zhong Lu Shu (BI 29)

This point is located 1.5 *cun* lateral to the inferior margin of the spinous process of the third lumbar vertebra. Its indications are intestinal tuberculosis, tubercular pelvic inflammation, and genital tuberculosis.

2. Four Flowers & Disease Gate moxibustion

The Four Flowers are a group of four points. Moxaing them is effective for pulmonary tuberculosis, chronic bronchitis, pulmonary emphysema, panting and coughing (*i.e.*, asthma), and weakness. To locate them, the patient should stand erect with their shirt off. First wrap a string around the neck at the level of *Da Zhui* (GV 14) with its two ends hanging to the front. Cut the string at the level of *Jiu Wei* (CV 15) where its two ends should be made to meet. Then turn the ends of the thread to the back with the string hanging straight but naturally. Mark the points in red where its two ends come to on the back. Now there should be a point marked on either side of the spine. The second step is to obtain a shorter thread. Place its midpoint at the midpoint of the philtrum and its two ends at the corners of the mouth. Cut off the thread at the corners of the mouth. Press the midpoint of this shorter thread over one of the marked points on the back with the thread running longitudinally parallel to the spine. Mark the points in black where the two ends of this thread touch. Repeat this on the other side of the spine, thus obtaining two more points in black. These four points marked in black are the so-called Four Flowers.

The location of the Disease Gate is determined as follows: First have the patient stand erect. Fix one end of a string to the tip of the big toe, the left for men and the right for women. Run this string under the foot and up the heel, passing the calf, and on up to the midpoint of the large transverse crease at the popliteal fossa. Cut the string off at that point. Then press one end of this string to the tip of the patient's nose and drawing it up over the top of the head along the midline. Pull the string down the middle of the back and mark the point in red where the string ends on middle of the spine. Next use the shorter thread used in finding the Four Flowers. Fix the midpoint of this short thread to the red mark, laying it horizontally across the back. Mark the points in black where the ends of this thread touch. These two black points are the Disease Gate. The Disease Gate is

effective for pulmonary tuberculosis, bronchitis, pulmonary emphysema, panting, emaciation, and weakness.

The Four Flowers and the Disease Gate are moxaed with 7-21 cones for each point or 150 cones maximum at the *wu* (B7) watch (11 AM -1 PM).

3. Lumbar Eye moxibustion

Have the patient lie on their stomach. A depression should be visible four *cun* lateral on each side of the fourth lumbar vertebra. These are called *Yao Yan*, the Lumbar Eyes or Eyes of the Waist. They may used to treat tuberculosis with lumbar pain. Moxa these points with seven cones each at the *hai* (B12) watch (9-11 P.M.) on a *gui hai* (S10-B12) day.

4. Nursing method

After being treated with the above moxa methods, the patient should have 100 days of quiet rest. During this period, they should eat a careful diet and abstain from sexual intercourse. If full recovery fails to come one month after the treatment, the patient may receive a second course of moxibustion for 1 -2 months. Then the consumption should be eradicated. If this moxibustion is combined with internal administration of Chinese medicinals, the results may be better and quicker.

A formula for the Chinese medicinal treatment of tuberculosis is to first take uncooked Radix Rehmanniae juice (*Sheng Di Zhi*), Herba Artemisiae Apiacae juice (*Qing Hao Zhi*), Herba Menthae Haplocalysis juice (*Bo He Zhi*), infant's urine (*Tong Bian*), and rice wine (*Mi Jiu*), 1,000ml each. Boil these together down to a paste. Then take Radix Bupleuri (*Chai Hu*), vinegar-fried Carapax Amydae Sinensis (*Bie Jia*) and Radix Gentianae Macrophyllae (*Qin Jiao*), 30g each, Cinnabar (*Zhu Sha*), 5g. Grind these finely together and mix with 0.5g of Secretio Moschi Moschiferi (*She Xiang*). It is also possible to leave out the cinnabar and musk. Mix this powder with the above paste and make into pills the size the firmiana seeds.²³ Take 15-20 pills each time, two times per day, in the morning and in the evening. While taking this prescription, the patient should abstain from chilled and uncooked foods and toxic substances (*i.e.*, chemical medicines).

²³ The editors have been unable to determine the size equivalency of firmiana seeds.

The above moxibustion and nursing methods produce a reliable effect on enduring tuberculosis. In olden times, the Four Flowers and Disease Gate moxibustion were called Cui's moxaing method. Cui was a high-ranking official of the Tang dynasty who was given this method by a Daoist monk. Once Cui held the office of Horse Governor in a certain prefecture. In one month, he saved 13 dying TB patients with this method. The number of TB patients he saved in his life reached more than 200. Cui was confident that this method was not only effective for consumption but was also good for other chronic, recalcitrant diseases exhibiting qi and blood vacuity weakness.

Ever-radiant Daoist Person's eye acupuncture & moxibustion

In Chapter 8 of the Daoist work, *Mi Chuan Yan Ke Long Mu Lun (Secretly -imparted Dragon Wood Treatise on Ophthalmology)*, 71 points are listed that were used by Daoists of the Song dynasty for the treatment of eye diseases. Below is a short introduction to the most important of these points and their related needling and moxibustion methods. For convenience sake, modern terms are adopted whenever disease names are mentioned.

Acute conjunctivitis

Shi Guang (i.e., Zan Zhu , BI 2)

This point is located in a depression at the medial end of the eyebrow. Its indications include hyperemia, erythema, and swelling of the conjunctiva and burning and stinging pain of the eye. Insert the needle one *fen* deep, using respiratory drainage manipulation.²⁴ The needle should be extracted slowly in order to drain heat qi. This point cannot be moxaed, but it may be pricked with a fine three-edged needle to bleed.

Zi Mai (or Chi Mai, TB 18)

This point is located on a vein behind the auricle. It should be pricked with a three-edged needle to let out a small amount of blood. This point treats erythema, swelling, and pain of the eye, granular conjunctivitis, and lamellar hemorrhage.

²⁴In other words, breathing out during the extraction of the needle without covering the hole with the finger.

Ye Men (TB 2)

This point is located in a depression in the web between the ring and small finger. It treats granular conjunctivitis. It may be needled to a depth of two *fen*.

Xia Xi (GB 43)

This point is located in a depression in the web between the fourth and small toe. It treats photophobia and eye pain. It may be needled to a depth of three *fen*.

Keratitis***Cheng Guang (Bl 6)***

This point is located with the patient's head bent. It is on the head on the foot *tai yang* channel, 2.5 *cun* superior to *Zan Zhu* (Bl 2). It treats corneal ulcers and white corneal opacity. It may be needled three *fen* deep. Moxibustion is prohibited.

Tou Lin Qi (GB 15)

When the eyes are looking straight forward, this point is directly above the center of the pupil, 0.5 *cun* within the hairline. It is an intersection point of the foot *shao yang* and foot *tai yang* channels and the yang linking vessel. It treats corneal ulcers with photophobia, tearing, and eye pain. It may be needled three *fen* deep. Immediately after the qi is obtained, drainage should be performed.

Gan Shu (Bl 18)

This point is located 1.5 *cun* lateral to the inferior margin of the spinous process of the ninth thoracic vertebra. It treats nebular corneal opacity.

Tai Yuan (Lu 9)

This point is located in a depression at the radial side of the crease of the wrist when the hand is held in anatomical position. It is a hand *tai yin* lung channel transport point. Its indications include nebular corneal opacity and hyperemia of the veins at the canthi. It may be needled two *fen* deep.

Wan Gu (SI 4)

This point is located in a depression proximal to the fifth metacarpal bone at the ulnar side on the back of the hand. It is the source point of the hand *tai yang* channel. Its indications include the growth of a membrane in the eye, cold tearing, and headache. The needle can be inserted to a depth of three *fen*.

Qiu Xu (GB 40)

This point is located in a depression anterior and inferior to the lateral malleolus. It is the source point of the foot *shao yang* channel. Its indications include the growth of a membrane in the eye. It may be needled five *fen* deep and moxaed with three cones.

Ju Liao (ST 3)

With the patient looking straight forward, this point is located directly under the center of the pupil, level with the base of the nose. It is an intersection point of the foot *yang ming* stomach channel and the yang springing vessel. If there is a white membrane covering the pupil, this point is an indispensable choice. It may be needled to a depth of three *fen*. The needle should be extracted immediately after the qi is obtained.

Glaucoma***Da Yu (or Qiang Jian, GV 18)***

This point is located on the governing vessel, three *cun* posterior to *Bai Hui* (GV 20). Its indications include distention and pain in the orbit of the eye and head spinning and eye dizziness in glaucoma. It may be needled to a depth of two *fen* and moxaed with seven cones.

Qiang Yang (or Luo Que, Bl 8)

This point is located on the foot *tai yang* bladder channel on the head, three *cun* posterior to *Cheng Guang* (Bl 6). Its indications include glaucoma with dilated pupils and blindness. It may be moxaed with three cones.

Tong Li (Ht 5)

This point is located on the hand *shao yin* heart channel, one *cun* proximal to the wrist. Its indications include glaucoma with eye pain and headache. It is needled to a depth of three *fen* and moxaed with three cones.

Optic Atrophy***Shang Yang (LI 1)***

This point is located on the radial side of the forefinger a leek leaf's width in distance from the corner of the nail. It is the well point of the hand *yang ming* channel. Its indications include serious hypopsia and narrowed field of vision. It is moxaed with three cones, choosing the left point for troubles on the right and the right point for troubles on the left. It is needled to a depth of one *fen*.

Shen Shu (Bl 23)

This point is located 1.5 *cun* lateral to the inferior margin of the spinous process of the second lumbar vertebra at the same level as the umbilicus. Its indications include blindness due to optic atrophy. It is needled to a depth of three *fen* and moxaed with the same number of cones as the years of age. This point may be treated in combination with *Gan Shu* (Bl 18) and *Tong Zi Liao* (GB 1).

Myopia***Mu Chuang (GB 16)***

This point is located on the foot *tai yang* channel, one *cun* posterior to *Lin Qi* (GB 15). It is an intersection point of the foot *shao yang* channel and the yang linking vessel. Its indications include dim vision of objects in the distance. It is needled to a depth of three *fen* and moxaed with five cones.

Tian Fu (Lu 3)

This point is located on the hand *tai yin* lung channel adjacent to the lateral border of the biceps muscle of the upper arm, three *cun* below the anterior end of the axillary crease. Its indications include dim vision of objects in the distance. It is needled to a depth of four *fen*, but moxibustion is prohibited. It may be treated in combination with *Ju Liao* (St 3) and *Shen Shu* (Bl 23).

When treating eye diseases with the above points, one may choose one point as the main or ruling point and two others as supporting points during a single treatment. In acute conditions, one may needle but may not use moxibustion. Treatment should be given every day for seven days in succession. For chronic disorders, one may combine acupuncture and moxibustion and treat once a day. Seven treatments equal one course, and seven courses can be given in succession without a break. During the course of treatment, the patient should abstain from chilled and uncooked foods, chicken, and alcohol.

In the *Mi Chuan Yan Ke Long Mu Lun* (*Secretly -imparted Dragon Wood Treatise on Ophthalmology*), its author especially emphasizes the sacrococcygeal spirit and human spirit prohibitions during the treatment of eye diseases. According to his admonitions, acupuncture and moxibustion should not be given at points and times contraindicated by these two kinds of prohibitions except during acute conditions. These systems of prohibitions are discussed below.

Chapter 3

Time-based Prohibitions to Acumoxatherapy

In the *Su Wen: Shang Gu Tian Zhen Lun* (*Simple Questions: Treatise on Heavenly Truth in Remote Antiquity*), there is a saying, "Abide by the law of yin and yang and pursue harmony through numbers." In Chinese medicine, "numbers" mean determining good and evil omens for treatment through numerology. This numerology is based on assessing the engenderment and restraint, control and transformation of yin and yang and the five phases via the heavenly stems and earthly branches. In clinical practice, this means determining the opportune time for treatment and avoiding prohibited times. Thus one can avoid unwanted negative reactions and optimize the likelihood of achieving positive, healing actions. Because Daoists in particular sought conformity between heaven and humanity, they tended to pay special attention to such numerological considerations in their practice of medicine. Therefore, there can be no understanding of Daoist acupuncture without an understanding of the numerological prohibitions they followed in practice.

In the *Nei Jing* (*Inner Classic*), there is discussion of "human qi forbidden needling methods." The basis of these prohibitions is the correlation of the 12 channels with the 12 months. According to this theory, each month the human qi is located in a certain part of the body. If acupuncture is performed on that part of the body at that time, the human qi may be damaged. In addition, the human qi is also said to move about the body in 10 day cycles corresponding to the 10 stems. Thus, on certain of these 10 days, one should not acupuncture certain areas of the body. This is called "10 days entering qi location forbidden needling method." And further, there is yet another set of acupuncture prohibitions based on the nine palaces and eight trigrams. Each year, the *tai yi shen* or *tai yi* spirit travels through the nine palaces, changing from palace to palace according to the eight nodes of qi. These eight nodes of qi are then correlated to the eight trigrams. It is then not ok to needle the body part in which the *tai yi* spirit is currently located. In terms of such acupuncture and moxibustion prohibitions, ever since Sun True Person in the Tang dynasty, Daoists have emphasized such "human spirit prohibitions" and what are called ominous times (*cong chen*).

Human spirit prohibitions

Human spirit prohibitions can be found in all Daoist medical works from the Han dynasty's *Huang Di Xia Mo Jing (Yellow Emperor's Frog Classic)* down to the Qing dynasty's *Xian Zhuan Shen Zhen (Immortal Transmission Spirit Needling)*. The human spirit refers to the qi which ties together the human body's physiological functions. If this qi is damaged, then the human body's viscera and bowel function will be injured and, if extreme, one's life destiny may be cut short. This human spirit regularly visits the various parts of the body in a definite order. Therefore, needling is forbidden to the part or area of the body where this human spirit is located. This human spirit is similar to the *Nei Jing (Inner Classic)*'s concept of the human qi. Because this human spirit moves around the body according to a kind of time-table, before doing acupuncture, one can and should know where that spirit is located.

The "human spirit forbidden needling method" was first advanced in the *Huang Di Xia Mo Jing (Yellow Emperor's Frog Classic)*. Later, various different interpretations arose, and no consensus was reached. In the Tang dynasty, True Person Sun, a.k.a. Sun Si-miao, made a full study of this issue, and his views have subsequently been taken as orthodox. The following discussion is based on Sun's interpretation. In order to understand these prohibitions one must know something about the annual human spirit dwellings in accordance with the cycle of the 12 years of age, the sacrococcygeal spirit (*kao shen*) dwellings in accordance with the nine palaces, and the daily human spirit dwellings in accordance with the 10 earthly branches.

The annual human spirit dwellings in accordance with the cycle of the 12 years of age

The body is divided into 12 parts, namely, the heart (chest), throat, head, shoulders, upper back, lower back, abdomen, neck, feet including the lower legs, knees, anal and genital orifices, and thighs. The human spirit moves around the body from one part to another as one's age advances. Every 12 years, the human spirit completes a circuit through these 12 areas of the body, starting from the heart and ending in the thighs. According to this set of prohibitions, one should not needle or moxa the area in which the human spirit is located. For example, during a year when the human spirit is located in the heart, one should not needle or moxa the heart region.

The annual dwellings of the human spirit

Location	Years of Age								
heart	1	13	25	37	49	61	73	85	97
throat	2	14	26	38	50	62	74	86	98
head	3	15	27	39	51	63	75	87	99
shoulder	4	16	28	40	52	64	76	88	100
upper back	5	17	29	41	53	65	77	89	101
lower back	6	18	30	42	54	66	78	90	102
abdomen	7	19	31	43	55	67	79	91	103
neck	8	20	32	44	56	68	80	92	104
foot	9	21	33	45	57	69	81	93	105
knee	10	22	34	46	58	70	82	94	106
anal/genital orifices	11	23	35	47	59	71	83	95	107
thigh	12	24	36	48	60	72	84	96	108

Sacrococcygeal spirit prohibitions in accordance with the nine palaces

The sacrococcygeal spirit is a concept similar to the human spirit. It also refers to a qi which ties together the human body's physiological functions. However, its route is different from that of the human spirit. The parts of the body it visits are represented by the nine palaces and eight trigrams. Its travels start from the *kun* palace, staying in one palace for one year. The order of the nine palaces is *kun*, *zhen*, *sun*, central, *qian*, *dui*, *gen*, *li*, and *kan*. For example, during the year when the sacrococcygeal spirit stays in the *zhen* palace, *i.e.*, the teeth, one should not do either acupuncture or moxibustion to the teeth. The correspondences between the nine palaces and the parts of the body are as follows:

<i>kun</i>	ankles & hips	<i>qian</i>	face, upper back, & ears
<i>zhen</i>	teeth	<i>dui</i>	hands & arms
<i>xun</i>	head, breasts, nose & mouth	<i>gen</i>	neck & lower back
		<i>li</i>	rib-sides & knees
central palace	shoulders	<i>kan</i>	elbows, abdomen, & feet

Annual dwellings of sacrococcygeal spirit

Palace	<i>kun</i>	<i>zhen</i>	<i>xun</i>	<i>cent</i>	<i>qian</i>	<i>dui</i>	<i>gen</i>	<i>li</i>	<i>kan</i>
Location of S.S.	ankle hip	throat	head breast nose mouth	shoulder	face upper back ear	hand arm	neck low-back	rib-side knee	elbow abdomen foot
	1	2	3	4	5	6	7	8	9
	10	11	12	13	14	15	16	17	18
	19	20	21	22	23	24	25	26	27
	28	29	30	31	32	33	34	35	36
	37	38	39	40	41	42	43	44	45
years	46	47	48	49	50	51	52	53	54
of	55	56	57	58	59	60	61	62	63
age	64	65	66	67	68	69	70	71	72
	73	74	75	76	77	78	79	80	81
	82	83	84	85	86	87	88	89	90
	91	92	93	94	95	96	97	98	99
	100	101	102	103	104	105	106	107	108

10 stem human spirit acupuncture & moxibustion prohibitions method

The human spirit, or a human spirit, also moves around the body according to a daily cycle. According to this system of thought, the human spirit stays in a certain part of the body for one day and travels to another the next day, completing one full circuit around the body every 10 days. The order of its travels is as follows:

<i>Jia</i> day	head.	<i>Xin</i> day	knees (or the spleen
<i>Yi</i> day	neck		according to another
<i>Bing</i> day	shoulders & arms		interpretation)
<i>Ding</i> day	chest & rib-sides	<i>Ren</i> day	hands (or the kidneys
<i>Wu</i> day	abdomen		according to another
<i>Ji</i> day	upper back		interpretation)
<i>Geng</i> day	lower back (or the knees according to another interpretation)	<i>Gui</i> day	feet

Therefore, on each day, we should not needle or moxa the part of the body in which this human spirit is staying. In order to determine where this human spirit is residing and, hence, what part of the body is forbidden to acupuncture or moxibustion, all one has to know is the stem for the day in question.

Human spirit prohibitions according to the 12 watches

During each day, the human spirit, or a human spirit, likewise completes a circuit around the body, visiting all the parts of the body one by one in the order of the 12 watches:

In the *zi* (B1) watch (11 PM - 1 AM), it is in the ankles.

In the *chou* (B2) watch (1 AM - 3 AM), it stays in the head.

In the *yin* (B3) watch (3 AM - 5 AM), it visits the ears.

In the *mao* (B4) watch (5 AM - 7 AM), it puts up in the face.

In the *chen* (B5) watch (7 AM - 9 AM), it is in the neck.

In the *si* (B6) watch (9 AM - 11 AM), it is found in the shoulders.

In the *wu* (B7) watch (11 AM - 1 PM), it is in the chest and rib-sides.

In the *wei* (B8) watch (1 PM - 3 PM), it is expected to be in the abdomen.

In the *shen* (B9) watch (3 PM - 5 PM), it stays in the heart.

In the *you* (B10) watch (5 PM - 7 PM), it pays a visit to the knees.

In the *xu* (B11) watch (7 PM - 9 PM), it is in the lower back.

In the *hai* (B12) watch (9 PM - 11 PM), it finally arrives at its last stop in this circuit, the thighs.

After that it renews its circulation starting from the ankles again. Therefore, during a particular watch, one should not needle or moxa the particular part of the body in which the human spirit is dwelling during that watch.

It is a common experience that needling the same points on the same patient on different days or at different times of the day results in different effect. On some days the points make the case better, while on other days, the same points may actually make the case worse. One explanation for this is that treatment has erroneously been given to a place in which the human spirit is residing and this treatment, rather than benefitting the patient, has damaged the human spirit.

Ominous times

The concept of ominous times is also first mentioned in the above -mentioned *Huang Di Xia Mo Jing (Yellow Emperor's Frog Classic)*. This concept is applicable not only to acupuncture and moxibustion but also to the administration of medicinals.

According to yin yang and five phase theory, some dates are conducive to successful medical treatment, while treatment on other days may harm the patient instead. Systems of figuring such ominous times may take into account watches, days, months, and years. However, in order to keep things from becoming too complicated, we only discuss the law governing days below.

Ominous times *vis à vis* days may be of two kinds: propitious dates and disastrous dates. Propitious dates are known as heavenly care, while disastrous dates are classified into blood prohibition (B.P.), monthly loathing (M.L.), fourfold irritation (F.I.), monthly killing (M.K.), monthly retribution (M.R.), and sixfold harming (S.H.). On propitious dates, either acupuncture, moxibustion, medication, or their combination is allowed. On the contrary, acupuncture, moxibustion, and/or any kind of medication or treatment are forbidden on disastrous dates. The following table shows the propitious and disastrous dates in the year. These dates are named after the earthly branches

Ominous	Propitious		Disastrous				
Day Br Month	Heavenly Care	B.P.	M.L.	F.I.	M.K.	M.R.	S.H.
1	mao	chou	xu	xu	chou	si	si
2	yin	wei	you	xu	xu	zi	chen
3	chou	yin	shen	xu	wei	chen	mao
4	zi	shen	wei	chou	chen	shen	yin
5	hai	mao	wu	chou	chou	wu	chou
6	xu	you	si	chou	xu	chou	zi
7	you	chen	chen	chen	wei	yin	hai
8	shen	xu	mao	chen	chen	you	xu
9	wei	si	yin	chen	chou	wei	you
10	si	hai	chou	wei	xu	hai	shen
11	wu	wu	zi	wei	wei	mao	wei
12	chen	zi	hai	<wei	chen	xu	wu
Prohibit	None	Needle Moxa	Needle Moxa	Needle Moxa	Needle Medicine	Needle Medicine	Needle Medicine

Note: The first column corresponds to the 12 months of the lunar calendar.

According to the above table, medical treatment is only appropriate during only two days or at most three days per month. All the rest are disastrous days. This scheme laid severely disadvantageous limitations to the performance of acupuncture. Therefore, later Daoists tried to reduce the number of disastrous days and increase the number of propitious days. As one such attempt, the *Qiong Yao Shen Shu* (*Fine Jade Divine Book*) advanced a new method of distinguishing disastrous and propitious days. It is based on a combination of heavenly stems and earthly branches instead of merely on the earthly branches. Thus the following days are added to the propitious days:

<i>ding mao</i>	<i>bing shen</i>	<i>wu shen</i>
<i>geng wu</i>	<i>wu xu</i>	<i>ren zi</i>
<i>jia xu</i>	<i>ji hai</i>	<i>gui chou</i>
<i>bing zi</i>	<i>ji wei</i>	<i>yi mao</i>
<i>ren wu</i>	<i>geng zi</i>	<i>bing chen</i>
<i>jia shen</i>	<i>xin chou</i>	<i>ren xu</i>
<i>ding hai</i>	<i>jia chen</i>	<i>bing xu</i>
<i>xin mao</i>	<i>yi si</i>	<i>ding chou</i>
<i>ren chen</i>	<i>bing wu</i>	

Because of this improvement, there are nearly 30 propitious days per 60. However, if one were to strictly adhere to even these prohibitions, one would experience some inconvenience in clinical practice. What's more, it is quite troublesome to remember the complex system of disastrous and propitious days. Therefore, Zhang Jing -yue in the Ming dynasty came out with a still bolder approach. According to Zhang, acupuncturists need only adhere to blood prohibition days shown in the table above. One should then only avoid bleeding on these days.

This teaching on ominous times is an extension of the Daoist theory of the correspondence between heaven and humanity and, therefore, does, in our opinion, contain some theoretical and practical value. Yin and yang in the body transform and mutually give way to each other regularly in accordance with a kind of timetable. It follows that either acupuncture or medication should be administered at a time most beneficial to the qi and blood, yin and yang. Then treatment may achieve its best possible results. However, these theories only really pertain to treatment for chronic, slow-developing conditions and not to acute, fast-acting diseases. In acute conditions, one should simply perform the appropriate treatment without too fastidious regard to so-called disastrous days.

BOOK FOUR

THE TIMING OF ACUPUNCTURE & MOXIBUSTION

This section covers the midday-midnight method of point selection (*zi wu liu zhu liao fa*), more properly translated as the *zi* and *wu* ebb and flow treatment method, the eightfold method of the sacred tortoise (*ling gui ba fa*), and the eightfold soaring method (*fei teng ba fa*) invented by Daoists practitioners. All of these methods are concerned with point selection. In non-Daoist acupuncture, points are selected based on a combination of their empirical actions, their categorization, such as well or source point, channel and network vessel theory, and the patient's pattern discrimination. However, when using these Daoist methods of point selection, time is the key factor. In other words, which acupoint or group of acupoints is chosen is decided by time regardless of the nature of the patient's condition or the actions of the acupoint(s).

Chapter 1

Midday-midnight Point Selection

As discussed above, the name "midday-midnight point selection method" is only a functional translation. A more literal rendering is *zi* and *wu* ebb and flow treatment method. This *zi wu liu zhu* method is derived from the Daoist teachings on human spirit prohibition discussed in the previous chapter. According to those teachings, the human spirit visits the various parts of the body one by one. At any one time, the human spirit stays in one part of the body. At another time, it rests in another part of the body. As an extension of this, it makes sense that one should do acupuncture and moxibustion when certain channels and their points have the most abundant qi and blood.

Fundamental concepts of midday-midnight point selection

The meaning of zi & wu

Each day, yin and yang undergo regular changes. At the *zi* watch (11 PM -1 AM) at midnight, yin qi is at its most exuberant, while yang is just arising. At the *wu* watch (11 AM -1 PM) at midday, yang qi is most exuberant, while yin is just beginning to grow. These changes in yin and yang are manifest in both heaven (*i.e.*, nature) and the human body. That is why it is said that, "Heaven and humanity correspond." Thus, within the term "*zi* and *wu* ebb and flow," *zi* and *wu* do not just mean midnight and midday but represent the system of marking the changes in yin and yang by the 12 watches.

Ebb & flow

Ebb and flow imply that a person's qi and blood within their channels and network vessels ebb and flow in correspondence with the changes of yin and yang in the cosmos as a whole. Thus the ebb and flow of the qi within the human body corresponds to the ebb and flow of yin and yang in heaven or nature. When a person falls victim to disease, the qi and blood in their body no longer moves in step with the regular changes of heaven or nature. If one wants to treat such disease, then one should take measures to restore the circulation of their qi and blood back in line with the movement of the universe in terms of yin and yang. The grandson of Wu Zhuo-xian expressed a penetrating view on the *zi* and *wu* ebb and flow method of point selection when he said:

Heaven and earth are the macrocosm, while the human body is the microcosm. Like the macrocosm, the human body is in constant movement due to the dual natures of antagonism and unification. Only when we consider movement in space combined with the progression of time can we truly understand the location and changes of the qi and blood. This approach holds true whether dealing with physiology or pathophysiology, and it is the theoretical foundation of the midday -midnight method point selection. When this is applied in clinical practice, it can be used as a guideline guaranteeing sensible and effective practice.

Thus, the circulation of the qi and blood is dependent upon time, while time is counted through the earthly branches.

The qi and blood flow around the body as water runs endlessly along a circuit. As time marches on, each part of the body sees their qi and blood alternately wax and

wane. When the qi reaches a channel, it then becomes abundant in qi, and hence the points along that channel are open. On the contrary, when the qi retreats from a channel and that channel's qi becomes exhausted, the points on the channel are closed. Thus, the points on all the channels open and close regularly. This alternating opening and closing make possible the flow of qi and blood from one channel to another, thus promoting their circulation around the body. Hence yin and yang are kept in balance, and the body maintains its health. If, somehow, this opening and closing of the points becomes disordered, there will be obstruction to the movement and flow of qi and blood. Yin and yang will come out of balance and, therefore, disease will arise.

As mentioned above, each day is divided into 12 watches which correspond to the heavenly stems and/or the earthly branches. These stems and branches are also linked with the viscera and bowels and the channels and network vessels. Each Chinese watch, one channel's qi and blood are exuberant. If, at that time, one chooses the right points and treats them in the correct way, one may help restore the flow of qi and blood to normal, and, as a result, disease will be eliminated. However, according to the *zi wu liu zhu* system of point selection, only the five transport points on any given channel are treated, not all the other points on each channel.

The five transport points

The five transport points are all located on the limbs between the elbows and the tips of the fingers and between the knees and the tips of the toes. The five transport points are comprised of the well (*jing*), brook (*xing*), stream (*shu*), river (*jing*), and uniting (*he*) points. Each of these five types of points corresponds with one of the five phases. The well point is likened to the origin of a flow, while the uniting point is likened to the confluence of all waters in a sea, thus implying the joining of the channel qi with the corresponding viscus or bowel. In other words, through the channel, the five transport points are linked with the viscera and bowels and, hence, they are sensitive to messages from the internal organs. However, because they are located below the elbow and the knee, they are also sensitive to the changes of the outside world. For this reason needling only these five points is able to transmit messages from the exterior to the interior and vice versa, free the flow of the channel qi, and adjust the functions of the viscera and bowels. This is confirmed by the *Ling Shu* which says, "There are five changes [*i.e.*, phases] in relation to the five viscera, and the five changes correspond with the five transport [points]," and "One may treat the diseases of the five [viscera] by mainly needling the five transport [points]."

Besides the five transport points, the source (*yuan*) point is very important and is, therefore, included in the *zi wu liu zhu* method of point selection. The source point is a place where the original qi of a viscus or bowel passes and rests. It is the point that best responds to the viscera and bowels. Therefore, when the source point is one of the points which are open during a watch, it should be the first choice. In the chapter of the *Ling Shu* titled "The Nine Types of Needles & 12 Source Points," it is said that, when there is disease in the five viscera, its reflection will be found in the source points and that, to treat diseases of the five viscera, one should choose the source points. To emphasize the importance of these points, the *Ling Shu* then reiterates, "The 12 source points are the points which rule the treatment of disease of the five viscera and six bowels."

Theoretically speaking, each of the 12 channels has a source point. In practice, however, the six yang channels each have their own, separate source points, while the source and stream points on the six yin channels are the same points. The five transports and the source points with their correspondences in terms of the five phases are shown below:

Table 1 Five transport points, channels, viscera & bowels, and five phases

Yang Channels

Point	well	brook	stream	source	river	uniting
Chl	metal	water	wood		fire	earth
GB	44	43	41	40	38	34
wood	<i>Qiao Yin</i>	<i>Xia Xi</i>	<i>Lin Qi</i>	<i>Qiu Xu</i>	<i>Yang Fu</i>	<i>Yang Ling Quan</i>
SI	1	2	3	4	5	8
fire	<i>Shao Ze</i>	<i>Qian Gu</i>	<i>Hou Xi</i>	<i>Wan Gu</i>	<i>Yang Gu</i>	<i>Xiao Hai</i>
St	45	44	43	42	41	36
earth	<i>Li Dui</i>	<i>Nei Ting</i>	<i>Xian Gu</i>	<i>Chong Yang</i>	<i>Jie Xi</i>	<i>San Li</i>
LI	1	2	3	4	5	11
metal	<i>Shang Yang</i>	<i>Er Jian</i>	<i>San Jian</i>	<i>He Gu</i>	<i>Yang Xi</i>	<i>Qu Chi</i>
Bl	67	66	65	64	60	40
water	<i>Zhi Yin</i>	<i>Tong Gu</i>	<i>Shu Gu</i>	<i>Jing Gu</i>	<i>Kun Lun</i>	<i>Wei Zhong</i>
TB	1	2	3	4	6	10
ministerial< fire	<i>Guan Chong</i>	<i>Ye Men</i>	<i>Zhong Zhu</i>	<i>Yang Chi</i>	<i>Zhi Gou</i>	<i>Tian Jing</i>

Yin Channels

Point Channel	well wood	brook fire	stream/source earth	river metal	uniting water
Liver wood	1 <i>Da Dun</i>	2 <i>Xing Jian</i>	3 <i>Tai Chong</i>	4 <i>Zhong Feng</i>	8 <i>Qu Quan</i>
Heart fire	9 <i>Shao Chong</i>	8 <i>Shao Fu</i>	7 <i>Shen Men</i>	4 <i>Ling Dao</i>	3 <i>Shao Hai</i>
Spleen earth	1 <i>Yin Bai</i>	2 <i>Da Du</i>	3 <i>Tai Bai</i>	5 <i>Shang Qiu</i>	9 <i>Yin Ling Quan</i>
Lung metal	11 <i>Shao Shang</i>	10 <i>Yu Ji</i>	9 <i>Tai Yuan</i>	8 <i>Jing Qu</i>	5 <i>Chi Ze</i>
Kidney water	1 <i>Yong Quan</i>	2 <i>Ran Gu</i>	3 <i>Tai Xi</i>	7 <i>Fu Liu</i>	10 <i>Yin Gu</i>
Per.minister fire	9 <i>Zhong Chong</i>	8 <i>Lao Gong</i>	7 <i>Da Ling</i>	5 <i>Jian Shi</i>	3 <i>Qu Ze</i>

The above table is crucial to the use of the *zi wu liu zhu* method of point selection, and acupuncture students should learn it by heart.

Stem-based enumeration

In terms of time, point selection is decided through two different ways, namely stem -based enumeration and branch-based enumeration. To decide which point to needle, we first need to know what day and time it is in stem-branch terms. Stem-based enumeration is the key to the reckoning the day. Each day in a 10 day cycle corresponds with one of the 10 heavenly stems. When we further associate the stems with the viscera and bowels (*i.e.*, their channels), we are now able to determine the open day for a viscus and a bowel through stem-based enumeration. However, this knowledge alone is not enough for us to determine at which watch a certain point is open. Therefore, we must look at several more principles.

1. As yang advances, yin goes backward

Yang here refers to the heavenly stems, while yin refers to the earthly branches. This principle is concerned only with determination of the open watches for the well points. From the above explanation, we know the correspondence between the stems and the viscera and bowels:

<i>jia</i>	gallbladder	<i>ji</i>	spleen
<i>yi</i>	liver	<i>geng</i>	large intestine
<i>bing</i>	small intestine	<i>xin</i>	lungs
<i>ding</i>	heart	<i>ren</i>	bladder
<i>wu</i>	stomach	<i>gui</i>	kidneys

These correspondences tell us that the gallbladder channel opens its well point on a *jia* day, the liver channel opens its well point on a *yi* day, the small intestine channel has its well point on a *bing* day, etc. A well point, however, is not open for a whole day, but for only one watch. Then at which particular watch on a *jia* day is the well point of the gallbladder channel open? In each day there are 12 watches, each of which is represented by a stem-branch pair. Based on the principle that yang advances and yin goes backwards, if we list the stem-branch pairs of the watches when the various channels (in order from gallbladder to kidneys) open their well points, the cycle of the heavenly stems starts with *jia* (S1) and the count of the stems is carried on in natural order, while the cycle of the earthly branches starts with *xu* (B11) and is counted backward. For example, while the cycle of the stems advances from *jia* (S1) to *yi* (S2), *yi* (S2) to *bing* (S3), etc., that of the earthly branches moves from *xu* (B11) back to *you* (B10), *you* (B10) to *shen* (B9), etc. This relationship is shown in the following table.

Table 2 Open watches & days for the well points according to stem-based enumeration

Stem-Branch of Watch	<i>jia xu</i>	<i>yi you</i>	<i>bing shen</i>	<i>ding wei</i>	<i>wu wu</i>	<i>ji si</i>	<i>geng chen</i>	<i>xin mao</i>	<i>ren yin</i>	<i>gui hai</i>
Stem of Day	<i>jia</i>	<i>yi</i>	<i>bing</i>	<i>ding</i>	<i>wu</i>	<i>ji</i>	<i>geng</i>	<i>xin</i>	<i>ren</i>	<i>gui</i>
Viscera-Bowel	GB	Liv	SI	Ht	St	Sp	LI	Lu	Bl	Ki
Well Point	44	1	1	9	45	1	1	11	67	1

The circulation of the qi begins in the gallbladder. From the above table we can see that, on the *jia* day, the well point of the gallbladder channel, *Qiao Yin* (GB 44), is open at the *jia xu* watch (7-9 PM), and, on the *yi* day, the well point of the liver channel, *Da Dun* (Liv 1), is open at the *yi you* watch (5-7 PM). On the third day, *i.e.*, the *bing* day, the open well point is *Shao Ze* (SI 1), and it should be open at the *bing shen* watch (3-5 PM).

2. For the yang channels, the other transport points open in order of the five phases

The above table shows that the yang channels open their well points on a yang day, *i.e.*, a day whose heavenly stem is numbered odd, for example, *jia* (S1), *bing* (S3), or *wu* (S5). The flow of the qi in a channel is supposed to move from the well point to the uniting point via the brook, stream, and river points in that order. When the qi is flowing in a channel, the channel is open. Each channel keeps open for one day short of two watches. In other words, a channel is on duty for 10 watches. Because the channel does not start opening at the first, *i.e.*, the *zi* (B1), watch (11 PM - 1 AM), a yang channel will extend to a watch of the next day, invariably a yin day, before it closes. For instance, the qi in the gallbladder starts flowing from its well point, *Qiao Yin* (GB 44), at the *xu* watch (7-9 PM) on the *jia* day and, after two watches, when the succeeding day, *i.e.*, a yin day begins, the qi is still in the gallbladder channel. This is called qi transition. Apparently the term transition means that each channel occupies parts of two successive days. Therefore, each yin day has a part of it ruled by a yang channel that started opening the previous day. Thus, the gallbladder qi arrives in the *jia xu* (7-9 PM) and *yi hai* (9-11 PM) watches of the *jia* day and continues in the *bing zi* (11 PM - 1 AM), *ding chou* (1-3 AM), *wu yin* (3-5 AM), *ji mao* (5-7 AM), *geng chen* (7-9 AM), *xin si* (9-11 AM), *ren wu* (11 AM - 1 PM), and *gui wei* (1-3 PM) watches of the following or *yi* day. For the 10 watches from *jia xu* to the *gui wei*, the gallbladder channel's qi is at high tide, and, from the *bing zi* to the *gui wei* watch on the *yi* day, it is called the transiting channel.

Watches are also classified into yin and yang. Those with yin stems are yin watches, and those with yang stems are yang watches. Of all the watches when the gallbladder channel is on duty, the yang watches are *jia xu*, *bing zi*, *wu yin*, *geng chen*, and *ren wu*. During the *jia xu* watch, it is the gallbladder channel well point which is open. In the other yang watches, the remaining four transport points open one after another, watch by watch on the other yang channels exclusive of the transiting one. Thus the open points in these watches are the brook point of the small intestines during the *bing zi* (11 PM - 1 AM), *Qian Gu* (SI 2); the stream

point of the stomach channel during the *wu yin* watch (3-5 AM), *Xian Gu* (St 43); the river point of the large intestine channel during the *geng chen* watch (7-9 AM), *Yang Xi* (LI 5); and the uniting point of the bladder channel during the *ren wu* watch (11 AM-1 PM), *Wei Zhong* (Bl 40). The order of these channels agrees with that of the engenderment cycle of the five phases: wood (gallbladder)→ fire (small intestine)→ earth (stomach)→ metal (large intestine)→ water (bladder).

3. Point selection for the yin channels is reverse to the above two principles in terms of yin & yang

The well points on all the yin channels always open on yin days. For example, on the *yi* (S2) day, the well point of the liver channel *Da Dun* (Liv 1) opens in the *yi you* watch (5-7 PM). After that, there are nine watches, *bing xu* (7-9 PM), *ding hai* (9-11 PM), *wu zi* (11 PM-1 AM), *ji chou* (1-3 AM), *geng yin* (3-5 AM), *xin mao* (5-7 AM), *ren chen* (7-9 AM), *gui si* (9-11 AM), and *jia wu* (11 AM-1 PM) before the qi comes to an end in the liver channel. Of these watches, the first two are still within the *yi* day, while the others continue on into the next or *bing* day which is a yang day. Except for the *yi you* watch, the yin watches are *ding hai*, *ji chou*, *xin mao*, and *gui si*. According to principle #3 above, the open transport points after the liver well point are as follows: During the *ding ai* watch (9-11 PM) of the *yi* day, the open point is the brook point of the heart channel, *Shao Fu* (Ht 8). During the *ji chou* watch (1-3 AM) of the *bing* day, the stream point of the spleen channel, *Tai Bai* (Sp 3), is open. During the *xin mao* watch (5-7 AM), the open point is the river point of the lung channel, *Jing Qu* (Lu 8). The next point which opens is the uniting point of the kidney channel, *Yin Gu* (Ki 10), which opens during the *gui-si* (9-11 AM) watch. Thus the transport points on the yin channels also open according to the sequence of the engenderment cycle of the five phases: heart (fire)® spleen (earth)® lungs (metal)® kidneys (water).

4. Never treat the stream point without the source

This principle is also known as the root returning to the source. As explained above, each channel is at high tide for 10 watches. In other words, the qi does not travel from one channel to another until it finishes a course of 10 watches. The term "root" here refers to the channel on duty. Let's take the gallbladder channel for example again. It is on duty from the *jia xu* (7-9 PM) watch of the *jia* day through the next nine watches, part of which fall within the next or *yi* day. According to the principle of the root returning to the source, if we select the stream point of the stomach channel, *Xian Gu* (St 43) as the open point during the *wu yin* (3-5 AM) watch on the *yi* day, we should also treat the source point of the

gallbladder channel, *Qiu Xu* (GB 40), in addition. Similarly, during the *yi you* (5-7 PM) on the *yi* day, the well point of the liver channel opens. If we then decide to treat the stream point of the spleen channel, *Tai Bai* (Sp 3), because it is the open during the *ji chou* (1-3 AM) watch the next day or *bing* day, we should also treat the source point of the liver channel, *Tai Chong* (Liv 3).

5. Because all the qi is contained in the triple burner, its engendering point is open following the end of qi circulation in each yang channel

According to the above instructions, it at first appears that the triple burner and pericardium channels have been left out. Their points open according to other principles. First, let's deal with the triple burner. Below, under principle 6, we will deal with the pericardium. The qi is yang as compared to the blood which is yin. The triple burner is the father of the qi. This means that all the yang qi is contained in and under the control of the triple burner. Therefore, each time the qi of any yang channel has completed its flow through the five transport points, it returns to the triple burner channel.

In order to determine the open points of the triple burner channel, we must remember that not only the channels and viscera and bowels correspond with the five phases but also the five transport points. During the watches when a yang channel is at high tide, after its uniting point is open, its qi is supposed to return to the triple burner channel. During the next yang watch, therefore, a transport point of the triple burner should be open. This point is the engendering point of the channel on duty in terms of the five phases. As we know, the well point of the gallbladder point opens during the *jia xu* (7-9 PM) on the *jia* day. Its qi finally flows to the uniting point in the *ren wu* watch (11 AM -1 PM) of the following or *yi* day. After that, *jia shen* (3-5 PM) is the next yang watch. The gallbladder is wood, and water engenders wood. The point corresponding to water on the triple burner channel is its brook point, *Ye Men* (TB 2). Therefore, it is the open point during the *jia shen* watch.

6. Because all the blood returns to the pericardium, its engendering point is open following the end of qi circulation in each yin channel

The blood is yin, and the pericardium is the mother of the blood. Therefore, after the qi has visited all the five transport points of each yin channel, all the blood returns to the pericardium. Thus, after the uniting point of a yin channel has opened, a point on the pericardium channel opens during the next yin watch. During this next yin watch, the point which opens is the point on the pericardium

Table 3 Open points based on stem-based enumeration

	Branch hours	<i>zi</i> 23-1hr	<i>chou</i> 1-3hr	<i>yin</i> 3-5hr	<i>mao</i> 5-7hr	<i>chen</i> 7-9hr	<i>si</i> 9-11hr	<i>wu</i> 11-13hr	<i>wei</i> 13-15hr	<i>shen</i> 15-17hr	<i>you</i> 17-19hr	<i>xu</i> 19-21hr	<i>hai</i> 21-23hr
Stem days													
<i>jia</i>			Liv 2		Per 7 Ki 3		Sp 5	LI 5	Lu 5	Bl 40	Per 9	GB 44	
<i>ji</i>		GB 38		SI 8	Ht 7	TB 6	Sp 1		Lu 10		Sp 3 Ki 3		Liv 4
<i>yi</i>		SI 2		GB 40 St 43		LI 5	Lu 9	Bl 40	Ki 3	Tb 2	Liv 1		Ht 8
<i>geng</i>			Ht 3		Per 5		Lu 1	Bl 66	Ki 7	LI 4 GB 41		SI 5	
<i>bing</i>			Liv 3 Sp 3		Lu 8	Bl 65	Ki 10	GB 38	Per 8	St 1		St 44	
<i>xin</i>		St 36		TB 10	Lu 11	Bl 60	Ki 2		Lu 9 Liv 1		Ht 4		Sp 9
<i>ding</i>		SI 4 Liv 3		Bl 60		Sp 9		TB 3	Ht 9		Sp 2		Ht 7 Lu 9
<i>ren</i>			Per 3	Bl 67	Ki 2	GB 43	Liv 3	Bl 64 SI 3		St 41		LI 11	
<i>wu</i>			Ki 7		Liv 8		Per 7	St 45		LI 2		LI 20 Bl 65	
<i>gui</i>		TB 1		GB 43		SI 3			Sp 5		Lu 5		Ki 1

Chen watch, Geng day, add LI 1.

Si watch, Geng day, open point should read Lu 8.

Shen watch, Bing day, open point should read SI 1.

Wei watch, Xin day, open point should read Liv 3.

Chen watch, Ding day, open point should read GB 34.

Xu watch, Wu day, open point should read St 42.

Zi watch, Ding day, open point should read LI 3.

whose phase corresponds to that which is engendered by the channel on duty in terms of the five phases. For example, on the *yi* day, the well point of the liver channel opens at the *yi you* (5-7 PM) watch, and this channel is at high tide for nine more watches, thus continuing into the next day, the *bing* day. During the *gui si* (9-11 AM) watch of the *bing* day, the uniting point of the kidney channel opens. After *gui si*, the next yin watch is *yi wei* (1-3 PM). during this watch we should select *Lao Gong* (Per 8). The liver corresponds to wood, and wood engenders fire. *Lao Gong*, the brook point, is the pericardium channel transport point which is ascribed to fire.

The above is an explanation of so-called stem-based enumeration in relation to the *zi wu liu zhu liao fa* as taught by Xu Feng in the Ming dynasty. It has since received wide recognition as an effective system. However, as many scholars in the field have pointed out, it is somewhat inconvenient to apply in clinic because this system does not provide open points at many watches on many days. Therefore, a number of scholars have further improved Xu's system. Because the technical details of how these improvements have been made is probably beyond the interest of most readers, they have not been described below. However, practitioners are provided with the following table as a reference for finding the open points during the various watches of a 10 day cycle. One should note that the number of these open points is much larger than that number would be if only calculated by Xu Feng's method. (See Table 3 on page 134.)

Note: In terms of the stems, the days are grouped into five pairs. According to five phase theory, *jia* and *ji* corresponds earth, *yi* and *geng* correspond to metal, *bing* and *xin* correspond to water, *ding* and *ren* correspond to wood, and *wu* and *gui* correspond to fire. In other words, each of these two stems share one phase. At some watches on some days, no point may be open, for example, during the *zi* watch on the *jia* day. However, during the *zi* watch of the *ji* day, one may take *Yang Fu* (GB 38) as open. Since *jia* and *ji* both correspond to the same phase, one is allowed to borrow *Yang Fu* during the *zi* watch. This is referred to as two stems sharing the use of one point. There are also some cases where a point is shared by two phase-paired days. For example, during the *mao* (5-7 AM) watch, *Ran Gu* (Ki 2) is open on either the *ding* day or the *ren* day. This means we may choose this point on either day. There are also cases where each of two days in a phase pair may have one or more points open at the same watch. For example, during the *si* watch (9-11 AM), *Shang Qiu* (Sp 5) is open on *jia* days, while *Yin Bai* (Sp 1) opens on *ji* days. In that case, there are two ways of treating these points. One can either choose *Shang Qiu* on the *jia* day and *Yin Bai* on the *ji* day, or, on either day, we may choose both points. In that case, we should treat *Shang Qiu* as the ruling point

and *Yin Bai* as the supporting one on the *jia* day, while reversing this relationship on the *ji* day.

To recapitulate, in applying the *zi wu liu zhu* method of point selection, the first step is to decide the stem of the current day. Next, we should determine the watch, keeping in mind things such as local time and daylight savings time. Then, by referring to Table 3 above, we can find the open point.

Branch-based enumeration

The above stem-based enumeration method is based on the system of the 10 heavenly stems which indicate the days. The branch-based enumeration method is based on the 12 earthly branches representing the 12 watches. Therefore, the ten day cycle is the key to the former method, while the latter method is based on the 12 watches.

In order to understand branch-based enumeration, one must first know the correspondences between the viscera and bowels and the 12 watches. The order of the channels is as follows: lungs → large intestine → stomach → spleen → heart → small intestine → bladder → kidneys → pericardium → triple burner → gallbladder → liver. From the liver channel, the qi flows back once again to the lung channel. Using this system the circle of the 12 watches begins with *yin* (3-5 AM) and ends with *chou* (1-3 AM). This is called *yin* (B3) initiation as opposed to the ordinary way of counting the watches in a day which starts with *zi* (B1). Each watch is governed by one viscus or bowel with its channel. Therefore, there are the following correspondences between the watches and the channels of the viscera and bowels: *yin* lungs → *mao* large intestine → *chen* stomach → *si* spleen → *wu* heart → *wei* small intestine → *shen* bladder → *you* kidneys → *xu* pericardium → *hai* triple burner → *zi* gallbladder → *chou* liver. The basic principle of point selection according to this system is to treat a viscus or bowel by choosing a point on its channel during the watch when the qi visits it. However, there are two different methods for accomplishing this.

1. *Supplementing the mother & draining the child*

This principle is based on the saying, "Supplement the mother in case of vacuity and drain the child in case of repletion." The mother is the phase which engenders the next phase, its child, according to the engenderment cycles of five phase theory. Therefore, it is necessary to know the correspondences between the five

transport points, the channels, and the five phases. Secondly, one should be clear that mother to child is refers of the relationship between a channel (or viscus/bowel) and its transport points in terms of the five phases rather than that between a channel (viscus/bowel) and another channel (viscus/bowel), or a point and another point.

For example, the lungs correspond to metal. Metal's mother is earth. In terms of the lung channel transport points, *Tai Yuan* (Lu 9) is ascribed to earth. Thus *Tai Yuan* is the mother point of the lungs (or lung channel). Metal engenders water. *Chi Ze* (Lu 5) is the transport point on the lung channel whose phase is water. Hence *Chi Ze* is the child point of the lung channel. Therefore, if faced with a repletion pattern, one may choose *Chi Ze*, draining it during the watch when the qi of the lung channel is supposed to be exuberant, *i.e.*, the *yin* watch (3-5 AM). If the patient presents with vacuity pattern, we may choose the *mao* watch, the next watch after *yin*, when the lung qi begins to become depleted. In that case, we should needle *Tai Yuan* with supplementing technique.

The drainage and supplementation techniques used in this kind of needling are called directional. To drain, one should insert the tip of the needle slanting in the direction counter to the flow of the channel qi. To supplement, one should slant the tip of the needle in the direction of the flow of the channel qi. The directions of the channel qi are as follows: For the three hand yin channels, the qi flows from the chest to the hands. For the three hand yang channels, the qi flows from the hands to the head. For the three foot yang channels, the qi flows from the head to the feet. And for the three foot yin channels, the qi flows from the feet to the abdomen.

Although this appears quite simple and straightforward, there are cases of mixed vacuity and repletion and cases that baffle discrimination between vacuity and repletion. In those cases, we may select what is called the root point (*ben xue*).²⁵ This is the transport point corresponding to the same phase as the channel per se. For example, the lung channel corresponds to metal, and *Jing Qu* (Lu 8) is its transport point which is also ascribed to metal. Therefore, *Jing Qu* is the lung channel's root point. Hence, during the *yin* watch, we should select this point. It is also possible to use the source point of the lung channel instead. When needling either of these two points selected for this reason, one should use even supplementing -even draining technique. In addition, if one needs to needle a point on a particular channel to treat a disease of that channel or its related viscus

²⁵ Many Western acupuncturists refer to this as the horary point.

or bowel but the time is not right, one can use either the root or the source point regardless of whether it is a vacuity or repletion pattern.

2. Daily selection of 66 points

Also known as point selection in accordance with the channel, this method was first advanced by Dou Han-qing in the Song dynasty. It is less limiting in point selection than the above methods. Each channel has five transport points, and the yang channels each also have a source point. Therefore, according to this method, there are 66 key points on the 12 channels. The basic principle in this method is that each of the 12 channels is on duty for one watch each day. Therefore, there are 66 points to choose from in one day. To treat a viscus or a bowel, we may needle the five transport points, plus the source point in the case of a yang channel, during the watch when the channel of the viscus or bowel is at high tide.

Therefore, to treat liver disease, one may select *Da Dun* (Liv 1), *Xing Jian* (Liv 2), *Tai Chong* (Liv 3), *Zhong Feng* (Liv 4), or *Qu Quan* (Liv 8) during the *chou* watch (1-3 AM). To treat spleen disease, one may select *Yin Bai* (Sp 1), *Da Du* (Sp 2), *Tai Bai* (Sp 3), *Shang Qiu* (Sp 5), or *Yin Ling Quan* (Sp 9) during the *si* watch (9-11 AM). To treat lung disease, one may select *Shao Shang* (Lu 11), *Yu Ji* (Lu 10), *Tai Yuan* (Lu 9), *Jing Qu* (Lu 8), or *Chi Ze* (Lu 5) during the *yin* watch (3-5 AM). To treat gallbladder disease, one may select *Qiao Yin* (GB 44), *Xia Xi* (GB 43), *Lin Qi* (GB 41), *Qiu Xu* (GB 40), *Yang Fu* (GB 38), or *Yang Ling Qu* (GB 34) during the *zi* watch (11 PM-1 AM), etc., etc.

The clinical application of midday-midnight point selection

Clinically, these methods of point selection may be employed in either of two ways —purely on the basis of time or by choosing the appointed time. In addition, either of these two ways may be combined with conventional point selection based on pattern discrimination. Selecting points purely on the basis of time means treating disease with whatever points happen to be open when the patient happens to come for treatment regardless of the nature of the disease. In other words, no matter what the disease or the patient's symptoms, the practitioner chooses to treat the open point at the time of treatment. Choosing the appointed timing means that the patient should come for treatment at the time when the

point(s) empirically known to be effective for their disease is/are supposed to be open.

1. Treating only the open point(s) when a patient visits in accordance with stem -based enumeration

Liu Ling was a 45 year old female secretary working in the Chinese embassy of a foreign country. The patient had suffered from facial tremors which had persisted for 15 years in spite of administration of various kinds of medicine, including Chinese herbal prescriptions. On examination, the patient looked emaciated and complained of bad sleep. She had a red tongue with thin, white fur, and a thin, bowstring, moderate (*i.e.*, slightly slow) pulse. When asked, the patient said her disease was a result of her mother's death 15 years ago. The patient's pattern was categorized as spleen vacuity due to over-restrained by the liver with liver wind stirring internally. The treatment plan was to needle *Zu San Li* (St 36) with supplementation, *Tai Chong* (Liv 3) with drainage, and *San Yi Jiao* (Sp 6) with even supplementation-even drainage. Unfortunately, this plan did not yield marked results after six sessions.

On May 16, 1994, the patient came to the clinic at 3:30 in the afternoon asking for another treatment. In terms of stem and branch ascriptions, the day was reckoned to be a *ren yin* day and the current watch was *shen*. *Jie Xi* (St 41) is supposed to be open at that time. Since the patient looked haggard and said her food intake was reduced, thus confirming a pattern of spleen - stomach vacuity and debility, this point was needled with supplementing technique. This required slanting the tip of the needle in the direction of flow of the stomach channel. The needles were retained for 25 minutes, and, during that time, they were gently twirled every five minutes. To the patient's great joy, this treatment was instantly followed by a substantial relief of her facial tremors. Three more sessions were administered based on the same point selection principle, and the case was basically cured.

Louis, a 42 year old male, worked on an ocean-going freighter. The patient had suffered from a compression fracture of one of his lumbar vertebrae for three years accompanied by lumbar pain and inability to turn over. He had received acupuncture three times, but this had only made his lumbar pain the worse, and this had discouraged him from continuing treatment. One day, the patient heard of the arrival of some acupuncturists from China and came for treatment on July 4, 1994. The patient arrived at the clinic during the *si* watch at 9:30. The stem for the day was *xin*. According to stem-based enumeration, *Ran Gu* (Ki 2) was open at that time on that day. Because all pain is due to lack of free flow, the case was assumed

to be a repletion pattern. Therefore, the Chinese practitioner needled *Ran Gu* (Ki 2) with draining technique. The needles were retained for 30 minutes during which time the needles were twisted every five minutes. Following extraction of the needles, the patient's lumbar pain was relieved and he regained the ability to bend and stretch his lower back. Treatment based on the midday-midnight method point selection continued for six sessions more, one treatment every other day. At the end of that time, the lumbar pain was cured and the patient regained complete mobility of his low back.

2 Appointed time point selection combined with pattern discrimination point selection

Oleg Podolko was a 40 year old Russian male. The patient had suffered from occipital pain off and on for half a year. When the pain recurred, this good-tempered patient would become agitated and irritable. His blood pressure was 24/12.3Kpa, his tongue red with yellow fur, and his pulse was bowstring, rapid, and forceful. The patient's pattern was categorized as ascendant hyperactivity of liver yang causing hypertension and headache. The treatment principles were to level the liver and subdue yang. The attending physician needled *Feng Chi* (GB 20), *San Yin Jiao* (Sp 6), and *Tai Chong* (Liv 3), using draining technique on all of them. Following extraction of the needles, the patient's headache was somewhat relieved and his blood pressure was bit lower. Three more sessions were given, and the patient suffered much less from his headache at most times of the day. However, a pulsating ache in his occiput never failed to appear at noon each day. Noon is a period when yang is exuberant. Therefore, it was hypothesized that this recurrent pain was apparently due to lingering hyperactivity of yang taking advantage of noon to launch its attacks.

Based on this disease mechanism, it was decided that treatment should focus on further leveling yang. To subdue yang, the best policy is to enrich water to restrain wood. The source point of the kidney channel, *Tai Xi* (Ki 3), is the best point for this purpose. The patient visited the clinic on Sept 20, 1994. On the following day, *Tai Xi* would be open at the *you* watch (5-7 PM). Therefore, the patient was asked to come back at that time. The patient came at the appointed time and was treated by first needling *Tai Xi* with supplementation. Then *Feng Chi* (GB 20) and *Tai Chong* (Liv 3) were drained. The next day at noon, the pain in the occiput did not recur.

On the following day (a *xin* day), *i.e.*, Sept. 22, the patient again came to the clinic as asked during the *si* watch (9-11 AM). At this watch, *Ran Gu* (Ki 2) was open.

The practitioner needled first this point with supplementation and then *Feng Chi* (GB 20) and *Tai Chong* (Liv 3) with draining. The patient was asked to suspend treatment for two days and to receive another treatment at six o'clock on the *jia yin* day (*i.e.*, the 25th) when *Tai Xi* (Ki 3) would be open. When he came punctually, he said excitedly to the physician that he had not had any headache for the past four days, not even at noon. His wife, who accompanied him, added that he had regained his good temper. His blood pressure measured 16.8/11.3Kpa. Then he was treated by needling *Tai Xi* alone. On follow-up after one half year, it was found that no relapse had occurred and the patient's blood pressure had remained normal all that time.

O.C. Clo Condoun²⁶ was a male aged 44. The patient had sustained cerebral injury in a traffic accident. Half a month before, he had undergone a surgical operation, but he was still in a deep coma with hemiplegia and frequent hiccuping. The attending doctors had given him up, thinking that, even if he escaped death, he would become a vegetable. Miguel and Ernesto, two students of the present author, asked for permission to try needling by means of the midday -midnight method of point selection. On examination, the patient had a thin, faint pulse and hiccupped endlessly. All these were signs of yin and yang expiry, pointing to imminent death. After securing consent from the patient's immediate relatives, the two students agreed to try treating this patient. Under the author's guidance, Miguel and Ernesto did acupuncture using the midday-midnight method of point selection in combination with pattern discrimination.

It was the *wei* watch (1-3 PM), Oct. 22, 1994. At this watch, *Tai Chong* (Liv 3) was open. After the two students had needled the point, the patient soon stopped hiccuping. Because the patient had rales in his throat, a faint pulse, cold limbs, a clouded spirit, and an open mouth, his pattern was categorized phlegm confounding the portals of the brain with debilitated original qi. Additionally, therefore, Miguel and Ernesto moxaed *Yong Quan* (Ki 1) and then needled *Feng Long* (St 40) in order to downbear phlegm and open the portal of the brain. Finally, they also moxaed *Guan Yuan* (CV 4) and *Qi Hai* (CV 6) to secure the original qi.

This acumoxatherapy based on a combination of the midday -midnight and conventional methods of point selection was administered for three consecutive months. During this time, the patient gradually regained consciousness, the ability to speak individual words, and to rise up with the help of others. After this

²⁶This name appears to have been transliterated into Chinese and then back into the Roman alphabet with uncertain results.

treatment plan had been carried out for another four months, the patient could grip with his formerly paralytic hand, articulate clear speech, and walk with a stick.

3. Application of the branch -based enumeration method simply or in combination with other point selections

S.B. Garcia was a worker in a food mill. She was a 35 year old female. The patient had suffered from bronchial asthma for over 10 years which never failed to recur at every change in the weather. The attending acupuncturist had applied bean -pressing at some ear points. This treatment had reduced the frequency of recurrence. However, because the weather had suddenly become hot, the patient's old trouble had recently returned. Her symptoms included asthma, sweating, a rapid, forceless pulse, and a pale tongue with moist, white fur. Her pattern was categorized as lung qi vacuity with contraction of cold evils. According to branch -based enumeration, the earth point, *Tai Yuan* (Lu 9), which is the mother point of the lung channel, should be supplemented at a watch when the lung channel qi is on the wane. Following this principle, the attending acupuncturist needled *Tai Yuan* during the *mao* watch (5-7 AM) using directional supplementation manipulation. In addition, he applied bean-pressing at the ear points Lung, Bronchus, Subcortex, and Adrenal. When the patient came at the *mao* watch the next day, her condition had markedly improved. The same treatment was continued for three more days and her asthma was brought under control.

4. Moxibustion & stem or branch -based enumeration

We have mostly discussed acupuncture above and not so much moxibustion. In practice, however, moxibustion proves equally effective as does acupuncture. Acupuncturists at the Kunming Chinese Medical Hospital in Yunnan province have treated 50 cases of high cholesterol by moxaing *Zu San Li* (St 36) at the *chen* watch (7-9 AM). The moxibustion lasted 30 minutes each time. Each course consisted of 10 treatments. The effectiveness rate in this study was 78%, and the mean number of moxa sessions was 19.

Recent Chinese research on stem & branch-based point selection

Recently an acupuncture student, Huang Yong at the Chengdu College of Chinese Medicine, conducted an experiment with animals to assess the effectiveness of this *zi wu liu zhu* method of point selection. Huang separated a number of rabbits into three groups after medicinally inducing arthritis. Group A were treated with points selected by the *zi wu liu zhu* method based on stem-based enumeration. Group B were treated point selected based on branch-based enumeration. And group C were treated through conventional point selection. Next, Huang compared treatment effects between these three groups based on more than 20 objective indices, including pain threshold, peripheral monoamine medium, and histamine release. The results of this research showed that treatment effects of the first two groups were statistically much better than those of the last group but that there was no significant difference between the first two groups.

Recent clinical experience also has confirmed Huang's conclusion. In some cases, where conventional acupoint therapy has failed to achieve the desired effect, points selected by *zi wu liu zhu liao fa* have succeeded. Miguel and Ernesto, two Cuban students of the principal author of the present work, compared the treatment effects of conventionally selected points as compared to points selected by the midday-midnight point selection method in 300 pain cases. The results of their study also suggest that *zi wu liu zhu liao fa* is better than conventional methods of point selection. This conclusion has withstood testing done by some other foreign students of the authors from Mexico, Italy, Chile, and Argentina. These students have published reports on the successful treatment of difficult cases with the midday -midnight method of point selection that had previously refused to improve when treated by conventional point selection.

In modern times, many Chinese practitioners have researched the practical applications of the *zi wu liu zhu liao fa*. As early as 1938, the famous Chinese acupuncturist, Wu Zhuo-xian, began applying this method of point selection in his treatment of malaria, insanity, acute fright wind, rheumatism, and angina pectoris, and he continued his use of this system throughout the rest of his life. In 1957, the world famous acupuncturist, Cheng Dan-an, published his work, the *Zi Wu Liu Zhu Zhen Fa (Zi & Wu Ebb & Flow Needling Method)*, in which he lists the diseases he had treated with this method, including gastric spasm, chronic gastritis, intercostal neuralgia, hypertension, paralysis, and menstrual irregularities. Recently, an acupuncturist, Wang Li-zao, published a work titled the *Zi*

Wu Liu Zhu Chuan Zhen (Faithful Transmission of Midday -midnight Ebb & Flow) in which the author describes his treatment of many diseases by this method of point selection. The writer claims to have treated over 1,000 patients with a 90% effectiveness rate involving over 70 categories of disease, including uterine retroversion, uterine adnexitis, cerebral thrombosis, upper digestive tract hemorrhage, infantile paralysis, neurotic aphasia, and periartthritis of the shoulder.

By now many similar reports on treatment with the *zi wu liu zhu liao fa* have been published in China. In 1984, a physician named Sun Guo-jie reported treating such recalcitrant diseases as facial paralysis, neurotic deafness, bronchial asthma, geriatric chronic bronchitis, vascular headache, and hiccough with good results. In another report, Wang Feng-yi *et al.* compared the treatment of 222 cases of over 20 categories of disease by means of conventional and midday -midnight ebb and flow point selection. Through this comparison, they concluded that the midday-midnight ebb and flow method can be applied to any of the diseases they observed and yields a better curative result, particularly for pain cases. In 1985, Ling Si-tu also published a report on a comparative study. In this study, patients were divided into three groups: those who received points selected purely by time, those who received points selected based on a combination of time and pattern discrimination, and those who only received points selected based on conventional pattern discrimination. These three methods yielded an effectiveness rate of 94.74%, 94.23%, and 89.42% respectively. These figures showed that the first method was the best, and that conventional methods of point selection were the worst. Li She, a scholar at Bethune Medical University, Changchun, Jilin province, published a study of the treatment of 400 cases of lumbar pain, pain in the leg, pain in the shoulder, facial paralysis, and hemiplegia. The results of this study demonstrates that *zi wu liu zhu liao fa* produced a cure rate 46%, with an average of 11.43 treatments being required for recovery. The cure rate for conventional point selection was 18.5%, but a mean number of 27 sessions were required for a cure. In a paper published in 1991, the author, Miao Mao-yong, reported studying 100 cases of pain treated with laser acupuncture by means of midday-midnight ebb and flow point selection and conventional point selection. This comparative study indicated that the midday-midnight method yielded a 96.7% effectiveness rate and a 65% cure rate, whereas the effectiveness rate was 82.5% and the cure rate was 42.5% for conventional point selection. Thus this published research shows that point selection based on stem and branch-based enumeration is an effective method in modern clinical practice.

Chapter 2

Eightfold Method of the Sacred Tortoise

The eightfold method of the sacred tortoise (*ling gui ba fa*) involves needling the eight meeting points of the eight extraordinary vessels. Therefore, this point selection method is also known as the extraordinary vessel stem-based method. The selection of these points is decided by a combination of the watch and the day as counted by the stems and branches. Therefore, at first sight, it appears somewhat similar to the midday-midnight method of point selection. However, the midday-midnight method of point selection is derived from the law governing the ebb and flow of qi and blood in a day, a month, and a year, whereas the eightfold method of the sacred tortoise is based on the theory of the nine palaces and eight trigrams. In addition, these two methods choose their points from two different groups or categories of points.

The name, "sacred tortoise (*ling gui*)," is pregnant with meaning. One of the reasons why this method of point selection is named after the tortoise is that the lines on a tortoise shell are reminiscent of the nine palaces and eight trigrams. Another and more important reason is that, in ancient times, the tortoise was esteemed as a holy animal and was often used in fortune-telling. In the Zhou dynasty (11-7th century BCE), there was an official institution which was in charge of sacrificial rites. The holders of this office presided over ceremonies which were regularly held to pray to the gods and spirits. On these occasions, the most sacred offering was the tortoise. For that reason, the official was named the tortoise flamen. From this, it is clear that the third reason for this name is that the tortoise was believed to be able to invoke heavenly blessings. Therefore, a treatment named after this holy animal should likewise be miraculously effective.

This method was invented later than the midday-midnight method described above. It was first described in the *Zhen Jiu Zhi Nan* (*A Guide to Acupuncture & Moxibustion*) by Dou Han-qing in the Jin dynasty (1115-1234 CE). Dou said it was a legacy left by a Daoist named Lesser Chamber Hiding Scholar. According to Dou, each of the nine palaces corresponds with one of the eight extraordinary vessels and further with one of the eight meeting points. Therefore, there are the following pairs:

1	<i>Shen Mai</i> (Bl 62)	2/5	<i>Zhao Hai</i> (Ki 6)
3	<i>Wai Guan</i> (TB 5)	4	<i>Zu Lin Qi</i> (GB 41)
6	<i>Gong Sun</i> (Sp 4)	7	<i>Hou Xi</i> (SI 3)
8	<i>Nei Guan</i> (Per 6)	9	<i>Lie Que</i> (Lu 7)

The above numbers correspond to the nine palaces.

There are eight extraordinary vessels. These are the governing vessel (*du mai*), the conception or controlling vessel (*ren mai*), the thoroughfare vessel (*chong mai*), the girdling vessel (*dai mai*), the yin linking vessel (*yin wei mai*), the yang linking vessel (*yang wei mai*), the yin springing vessel (*yin qiao mai*), and the yang springing vessel (*yang qiao mai*). The meeting points of these eight extraordinary vessels match as follows:

<i>Hou Xi</i> (SI 3)	<i>du mai</i>	<i>Lie Que</i> (Lu 7)	<i>ren mai</i>
<i>Gong Sun</i> (Sp 4)	<i>chong mai</i>	<i>Lin Qi</i> (GB 41)	<i>dai mai</i>
<i>Zhao Hai</i> (Ki 6)	<i>yin qiao mai</i>	<i>Shen Mai</i> (Bl 62)	<i>yang qiao mai</i>
<i>Nei Guan</i> (Per 6)	<i>yin wei mai</i>	<i>Wai Guan</i> (TB 5)	<i>yang wei mai</i>

These points are called meeting points because they are believed to be the meeting places of the eight extraordinary vessels and the 12 channels. Further, these eight points are divided into four pairs. The two points in a pair are directly connected with one another. They also connect with various viscera, bowels, and other parts of the body. The following list shows these pairs and their connections:

Gong Sun (Sp 4) & *Nei Guan* (Per 6): the heart, stomach, and chest

Hou Xi (SI 3) & *Shen Mai* (Bl 62): the inner canthi, nape of the neck, ears, shoulders, arms, small intestine, and bladder

Lin Qi (GB 41) & *Wai Guan* (TB 5): the outer canthi, back of the ears, neck, and shoulders

Lie Que (Lu 7) & *Zhao Hai* (Ki 6): the ligature of the lungs (*i.e.*, the pulmonary system), throat, the chest, and diaphragm

Each pair of points is likened to a married couple or husband and wife because they are not only linked but well coordinated in accomplishing certain therapeutic activities. Each husband and wife join hands to treat the disorders of the parts of the body connected with them. In practice, one point of a pair is chosen as the ruling or main point, while the other point is taken as the auxiliary point. The combination of *Gong Sun* (Sp 4) and *Nei Guan* (Per 6), for example, treats heart, stomach, and chest diseases, while *Hou Xi* (SI 3) and *Shen Mai* (Bl 62) as a pair are able to treat diseases involving the inner canthus, nape of the neck, ear, small intestine, and the urinary bladder.

Determining the open point & point selection

1. Determining the open point

The key to this method of point selection is deciding which point is open at a certain watch on a given date. The open point is determined through stems and branches enumeration of the day and branch enumeration of the watches. Below is a chart for determining the open points for the 12 watches of each 60 day stem -branch cycle according to the *ling gui ba fa* :

Table 4. *Ling Gui Ba Fa*

Stem- branch days	Branch days	11PM - 1AM	1-3 AM	3-5 AM	5-7 AM	7-9 AM	9-11 AM	11AM - 1PM	1-3 PM	3-5 PM	5-7 PM	7-9 PM	9-11 PM
1 Jia Zi		Per 6	Sp 4	GB 41	Ki 6	Lu 7	TB 5	SI 3	Ki 6	TB 5	Bl 62	GB 41	Ki 6
2 Yi Zhou		Ki 6	TB 5	Bl 62	GB 41	Ki 6	Sp 4	GB 41	Ki 6	Ki 6	TB 5	Bl 62	Ki 6
3 Bing Yin		Ki 6	Ki 6	TB 5	Bl 62	Per 6	Sp 4	Sp 4	GB 41	Ki 6	Lu 7	SI 3	Bl 62
4 Ding Mao		TB 5	Bl 62	Ki 6	TB 5	Sp 4	GB 41	Ki 6	Sp 4	GB 41	Bl 62	Ki 6	TB 5
5 Wu Chen		Ki 6	TB 5	Sp 4	GB 41	Ki 6	Lu 7	GB 41	SI 3	Ki 6	TB 5	Bl 62	Per 6
6 Ji Si		Ki 6	TB 5	Bl 62	Ki 6	TB 5	Sp 4	GB 41	Ki 6	Sp 4	GB 41	Bl 62	Ki 6
7 Geng Wu		Ki 6	TB 5	Bl 62	GB 41	Ki 6	Lu 7	GB 41	Ki 6	Ki 6	TB 5	Bl 62	Per 6
8 Xin Wei		Bl 62	GB 41	Ki 6	Sp 4	GB 41	Ki 6	Ki 6	Tb 5	Bl 652	Ki 6	TB 5	Sp 4
9 Ren Shen		SI 3	Ki 6	TB 5	Bl 62	GB 41	Ki 6	Sp 4	GB 41	Ki 6	Ki 6	TB 5	Bl 62
10 Gui You		Bl 62	Ki 6	Ki 6	Sp 4	GB 41	Ki 6	Sp 4	TB 5	Bl 62	Ki 6	Tb 5	Bl 62
11 Jia Shu		Ki 6	Lu 7	SI 3	Ki 6	TB 5	Sp 4	Bl 62	Per 6	Sp 4	GB 41	SI 3	Ki 6
12 Yi Hai		Ki 6	Sp 4	GB 41	Bl 62	Ki 6	TB 5	Bl 62	Ki 6	Ki 6	Sp 4	GB 41	Ki 6
13 Bing Zi		Bl 62	GB 41	Ki 6	Lu 7	SI 3	Ki 6	Ki 6	TB 5	Bl 62	Per 6	Sp 4	Lu 7
14 Ding Chou		Ki 6	TB 5	Bl 62	Ki 6	Ki 6	Sp 4	GB 41	Ki 6	Sp 4	TB 5	Bl 62	Ki 6
15 Wu Yin		TB 5	Bl 62	GB 41	Ki 6	Lu 7	SI 3	Ki 6	Ki 6	TB 5	Bl 62	Per 6	Sp 4
16 Ji Mao		Sp 4	GB 41	Ki 6	Sp 4	GB 41	Bl 62	Ki 6	TB 5	Bl 62	Ki 6	Ki 6	Sp 4
17 Geng Shen		Per 6	Sp 4	GB 41	SI 3	Ki 6	TB 5	SI 3	Ki 6	Per 6	Sp 4	GB 41	Ki 6

	Branch hours	11PM -1AM	1-3AM	3-5AM	5-7AM	7-9AM	9-11 AM	11AM - 1PM	1-3PM	3-5PM	5-7PM	7-9PM	11PM - 1AM
Stem- branch days													
18 Xiu Si	GB 41	Bl 62	Ki 6	TB 5	Bl 62	Ki 6	Ki 6	Sp 4	GB 41	Ki 6	Sp 4	TB 5	
19 Ren Wu	Ki 6	TB 5	Bl 62	Per 6	Ki 6	Lu 7	GB 41	Ki 6	Lu 7	TB 5	Bl 62	Per 6	
20 Gui Wei	Ki 6	Sp 4	TB 5	Bl 62	Ki 6	TB 5	Bl 62	GB 41	Ki 6	Sp 4	GB 41	Ki 6	
21 Jia Shen	Bl 62	Per 6	Sp 4	GB 41	Ki 6	Ki 6	Lu 7	Sl 3	Ki 6	TB 5	Sp 4	GB 41	
22 Yi You	GB 41	Ki 6	Sp 4	TB 5	Bl 62	Ki 6	TB 5	Bl 62	GB 41	Ki 6	Sp 4	GB 41	
23 Bing Shu	GB 41	Sl 3	Ki 6	Tb 5	Bl 62	Per 6	Per 6	Sp 4	GB 41	Ki 6	Lu 7	TB 5	
24 Ding Hai	Ki 6	Sp 4	GB 41	Ki 6	Sp 4	TB 5	Bl 62	Ki 6	Tb 5	Sp 4	GB 41	Ki 6	
25 Wu Zi	Ki 6	Lu 7	Tb 5	Bl 62	Per 6	Sp 4	Bl 62	GB 41	Ki 6	Lu 7	Sl 3	Ki 6	
26 Ji Chou	Ki 6	Sp 4	GB 41	Ki 6	Sp 4	TB 5	Bl 62	Ki 6	TB 5	Bl 62	GB 41	Ki 6	
27 Geng Yin	Sp 4	GB 41	Ki 6	Ki 6	TB 5	Bl 62	Ki 6	TB 5	Sp 4	GB 41	Ki 6	Lu 7	
28 Xin Mao	Ki 6	Ki 6	Sp 4	GB 41	Ki 6	Sp 4	TB 5	Bl 62	Ki 6	TB 5	Bl 62	GB 41	
29 Ren Chen	Per 6	Sp 4	GB 41	Ki 6	Lu 7	TB 5	Sl 3	Ki 6	TB 5	Sp 4	GB 41	Ki 6	
30 Gui Si	Ki 6	TB 5	Sp 2	GB 41	Ki 6	Sp 4	GB 41	Bl 62	Ki 6	TB 5	Bl 62	Ki 6	
31 Jia Wu	Per 6	Sp 4	GB 41	Ki 6	Lu 7	TB 5	Sl 3	Ki 6	TB 5	Bl 62	GB 41	Ki 6	
32 Yi Wei	Ki 6	TB 5	Bl 62	GB 41	Ki 6	Sp 4	GB 41	Ki 6	Ki 6	TB 5	Bl 62	Ki 6	
33 Bing Shen	TB 5	Sp 4	GB 41	Ki 6	Lu 7	Sl 3	Sl 3	Ki 6	TB 5	Bl 62	Per 6	Ki 6	
34 Ding You	Ki 6	Ki 6	Sp 4	GB 41	Bl 62	Ki 6	TB 5	Bl 62	Ki 6	Ki 6	Sp 4	GB 41	
35 Wu Shu	Ki 6	TB 5	Sp 4	GB 41	Ki 6	Lu 7	GB 41	Sl 3	Ki 6	TB 5	Bl 62	Per 6	
36 Ji Hai	Ki 6	TB 5	Bl 62	Ki 6	TB 5	Sp 4	GB 41	Ki 6	Sp 4	GB 41	Bl 62	Ki 6	
37 Geng Zi	Ki 6	TB 5	Bl 62	GB 41	Ki 6	Lu 7	GB 41	Ki 6	Ki 6	TB 5	Bl 62	Per 6	
38 Xin Chou	Bl 62	GB 41	Ki 6	Sp 4	GB 41	Ki 6	Ki 6	TB 5	Bl 62	Ki 6	TB 5	Sp 4	
39 Ren Yin	Sp 4	GB 41	Ki 6	Lu 7	TB 5	Bl 62	Ki 6	TB 5	Bl 62	GB 41	Ki 6	Lu 7	
40 Gui Mao	Sp 4	GB 41	Bl 62	Ki 6	TB 5	Bl 62	Ki 6	Ki 6	Sp 4	GB 41	Ki 6	Sp 4	
41 Jia Chen	Ki 6	Lu 7	Sl 3	Ki 6	TB 5	Sp 4	Bl 62	Per 6	Sp 4	GB 41	Sl 3	Ki 6	
42 Yi Xi	Ki 6	Sp 4	GB 41	Bl 62	Ki 6	TB 5	Bl 62	Ki 6	Ki 6	Sp 4	GB 41	Ki 6	
43 Bing Wu	Bl 62	GB 41	Ki 6	Lu 7	Sl 3	Ki 6	Ki 6	TB 5	Bl 62	Per 6	Sp 4	Lu 7	
44 Ding Wei	Ki 6	Tb 5	Bl 62	Ki 6	Ki 6	Sp 4	GB 41	Ki 6	Sp 4	TB 5	Bl 62	Ki 6	

Branch hours	11PM -1AM	1-3AM	3-5AM	5-7AM	7-9AM	9-11 AM	11AM - 1PM	1-3PM	3-5PM	5-7PM	7-9PM	9-11 PM
Stem-branch days												
45 Wu Chen	GB 41	Ki 6	Ki 6	Tb 5	Bl 62	Per 6	TB 5	Sp 4	GB 41	Ki 6	Lu 7	Sl 3
46 Ji You	Bl 62	Ki 6	TB 5	Bl 62	Ki 6	Ki 6	Sp 4	GB 41	Ki 6	Sp 4	TB 5	Bl 62
47 Geng Shu	Per 6	Sp 4	GB 41	Sl 3	Ki 6	TB 5	Sl 3	Ki 6	Per 6	Sp 4	GB 41	Ki 6
48 Xin Hai	GB 41	Bl 62	Ki 6	TB 5	Bl 62	Ki 6	Ki 6	Sp 4	GB 41	Ki 6	Sp 4	TB 5
49 Ren Zi	Ki 6	TB 5	Bl 62	Per 6	Ki 6	Lu 7	GB 41	Ki 6	Lu 7	TB 5	Bl 62	Per 6
50 Gui Chou	Ki 6	Sp 4	TB 5	Bl 62	Ki 6	TB 5	Bl 62	GB 41	Ki 6	Sp 4	GB 41	Ki 6
51 Jia Yin	Lu 7	Sl 3	Ki 6	TB 5	Bl 62	GB 41	Per 6	Sp 4	GB 41	Ki 6	Ki 6	TB 5
52 Yi Mao	TB 5	Bl 62	Ki 6	Ki 6	Sp 4	GB 41	Ki 6	Sp 4	TB 5	Bl 62	Ki 6	TB 5
53 Bing Chen	GB 41	Sl 3	Ki 6	Tb 5	Bl 62	Per 6	Per 6	Sp 4	GB 41	Ki 6	Lu 7	TB 5
54 Ding Si	Ki 6	Sp 4	GB 41	Ki 6	Ki 6	TB 5	Bl 62	Ki 6	TB 5	Sp 4	GB 41	Ki 6
55 Wu Wu	Ki 6	Lu 7	TB 5	Bl 62	Per 6	Sp 4	Bl 62	GB 41	Sl 3	Lu 7	Sl 3	Ki 6
56 Ji Wei	Ki 6	Sp 4	GB 41	Ki 6	Sp 4	Bl 62	GB 41	Sl 3	Ki 6	Bl 62	GB 41	Ki 6
57 Geng Shen	Sl 3	Ki 6	TB 5	Sp 4	GB 41	Ki 6	Sp 4	GB 41	Sl 3	Ki 6	TB 5	Bl 62
58 Xin You	Sp 4	TB 5	Bl 62	Ki 6	TB 5	Bl 62	GB 41	Ki 6	Sp 4	GB 41	Ki 6	Ki 6
59 Ren Shu	Per 6	Sp 4	GB 41	Ki 6	Ki 6	TB 5	Sl 3	Ki 6	TB 5	Sp 4	GB 41	Ki 6
60 Gui Hai	Ki 6	TB 5	Sp 4	GB 41	Ki 6	Sp 4	GB 41	Bl 62	Ki 6	TB 5	Bl 62	Ki 6

8 Xin Wei day, 3-5 PM open point should read Bl 62.

Day 11 should read Jia Xu, not Jia Shu.

Day 17 should read Geng Chen, not Geng Shen.

Day 23 should read Bing Xu, not Bing Shu.

Day 35 should read Wu Xu, not Wu Shu.

Day 42 should read Yi Si, not Yi Xi.

Day 45 should read Wu Shen, not Wu Chen.

Day 47 should read Geng Xu, not Geng Shu.

Day 59 should read Ren Xu, not Ren Shu.

2. Point selection

According to the eightfold method of the sacred tortoise, the ruling point is always the open point. However, we should also choose its spouse as the auxiliary point. If, for example, *Zhao Hai* (Ki 6) is the open point; then *Lie Que* (Lu 7) should also be needled together with it. Conversely, if at a certain watch on a certain day, *Lie Que* is the open point, then we also should select *Zhao Hai* as the supporting point.

The clinical application of *ling gui ba fa*

A. Application at random times

The first method of using the eightfold method of the sacred tortoise method of point selection is called application at random times. It is similar to the purely timing method of using the *zi wu liu zhu liao fa* described above. Whenever a patient happens to come for treatment, one can calculate the open point and use it for treatment.

Silvia was a 45 year old female who had suffered from trigeminal neuralgia for seven years and shown no response to various therapies, including conventional acupuncture. She came for treatment at 8:30 AM, Aug. 15, 1994. The attending physician decided to try the eightfold method of the sacred tortoise. Using the above chart, it was determined that *Lin Qi* (GB 41) was the open point at that time. The practitioner, therefore, needled it in combination with its spouse, *Wai Guan* (TB 5), retaining the needles for 30 minutes. During this time, he twisted the needle every five minutes. On extraction of the needles, the patient's pain was greatly relieved and she exclaimed, "I have never known such rapid, wonderful effect!" The patient was told to come again two days later.

On the 17th, she came again at 8:30 AM. The open point at this time was *Zhao Hai* (Ki 6). However, ignorant of the method the practitioner had used to choose his points last treatment, she insisted on being needled at the same points because of the good result from the previous treatment. She even had marked *Lin Qi* and *Wai Guan* on her body. After failing to talk the patient out of her insistence, the practitioner yielded to her request. What followed was not what the patient had expected. After extraction of the needles, her hand began to tremble and her neuralgia became unbearably worse. The patient agreed to have a second treatment through the open point. Now it was 9:10, the *si* watch. By referring to the chart, the practitioner figured out that the open point was now *Wai Guan* (TB 5). He needled *Wai Guan* as the ruling point and *Lin Qi* (GB 41) as the auxiliary point with strong stimulation. After 20 minutes of needle retention, the patient's condition was alleviated. Attempting to make the patient happy, the practitioner told the patient to come again at the watch when *Lin Qi* was open. After six sessions of treatment this way, the case was brought under control.

B. Application at an appointed time

This method combines point selection by the eightfold method of the sacred tortoise and conventional point selection. According to this method, the patient is asked to come for treatment when a point empirically known to be effective for their condition is known to be open.

Luna, a 35 year old female, had suffered from chronic gastritis for five years. She constantly experienced stomachache and stomach distention. This was only temporarily relieved by medicine. The patient visited the clinic on Jan. 8, 1995, a *ji hai* day. The patient's pattern was categorized as spleen-stomach repletion pattern. In terms of conventional point selection, *Gong Sun* (Sp 4) should be an effective point for this disorder. This point was not open during the *si* watch (9-11 AM) that day. Therefore, the practitioner asked the patient to wait till 10 o'clock. He then needled *Gong Sun* together with *Nei Guan* (Per 6), retaining the needles for 30 minutes, during which time he twisted the needles at five minute intervals. Because the stomach distention was severe, draining hand technique was performed during needling. This treatment yielded good result.

It was then calculated that *Nei Guan* would be open during the next day at the *hai* watch (9-11 PM). The following day was a *geng zi* day. Therefore, the patient was told to come in at 10 o'clock at night the next day. This time, *Nei Guan* was chosen as the ruling point and *Gong Sun* was taken as the supporting point. Using these two points alternately as the ruling point, the patient received seven treatments in succession and, at the end of that time, felt she had been cured.

C. Needling open points in combination with empirically proven points

Long-term clinical experience has proven that some acupoints are specifically effective for certain diseases. Therefore, sometimes it is advantageous to combine such empirically effective points with other points selected by the eightfold sacred tortoise method. This method of combining points often achieves better results than either method of point selection alone.

Garcia was a 50 year old male. The patient had suffered from sciatica for three years. In the last three months, his condition had become quite serious. On Feb. 17, 1995, the patient came for treatment at 10 AM. He walked with difficulty and was unable to straighten his back or squat down. It was the *si* watch when the point *Shen Mai* (Bl 62) was open. For that reason, the practitioner needled this point in combination with *Hou Xi* (SI 3). However, he also added *Huan Tiao* (GB

30) and the lower burner area according to ear acupuncture. Both these points are specially effective for sciatica. The needles were retained for 20 minutes and twisted every five minutes. As soon as the needles were removed, the patient reported that he felt his pain much relieved. He was able to freely stand up, squat down, and straighten his back. This patient was quite voluble in claiming that this acupuncture was incredibly wonderful.

This method of combining points known for their empirically proven efficacy for certain conditions with points selected by the *ling gui ba fa* is a good alternative for very obstinate cases that refuse to yield to simpler methods of point selection.

D. Needling open point in combination with conventional needling based on pattern discrimination

Rene, a female aged 60, had suffered from tremors of her lower jaw for over two months. This condition had gotten worse in the last 10 days. Although she had received conventional acupuncture treatment for more than 10 sessions, she had not had shown any improvement. On Mar. 1, 1995, she came for treatment at 10 o'clock (*i.e.*, the *si* watch). The lower jaw is located along the route traveled by the foot *yang ming* stomach channel, and tremors are a sign of wind. This diagnosis is supported by the *Su Wen* where it is says, "All wind with shaking, dizziness, and vertigo is ascribed to the liver." The patient's pulse was bowstring and forceful. This was evidence of liver wind. Therefore, this case's pattern was discriminated as internal stirring of liver wind overwhelming the stomach channel. Based on this, the source point of the liver channel, *Tai Chong* (Liv 3), was selected to level the liver and extinguish wind. In addition, *Jia Che* (St 6) and *Cheng Jiang* (CV 24) were chosen to course the channels and free the flow of the network vessels in the affected area. All these points had been previously used by the patient's former physician but to no avail. Because it was the *si* watch on a *xin mao* day, the open point was *Gong Sun* (Sp 4) according to the eightfold method of the sacred tortoise. This point is linked with the heart, chest, and stomach. Therefore, it should be effective for disorders along the stomach channel. The final prescription was to needle *Gong Sun* and its spouse, *Nei Guan* (Per 6) in addition to *Tai Chong*, etc. Because the patient had a red tongue with yellow fur and a bowstring, forceful pulse pointing to a repletion pattern, draining hand technique was used at all these points. Following extraction of the needles, the patient's jaw tremors were relieved.

It was determined that *Gong Sun* was open again at the *you* watch the next day. Therefore, the patient was told to come again by 6 o'clock (*i.e.*, during the *you*

watch) in the evening the next day. When the patient came as asked, her tremor was much better. She could speak clearly and eat with no difficulty. The same treatment was used again. By the end of treatment on the third day, the patient was completely cured.

E. Combining points selected by the midday -midnight & sacred tortoise methods

These two point selection methods are both based on timing. Both are extensions of the idea of correspondence between heaven and humanity and seek to take advantage of the periodic ebb and flow of qi and blood in the channels and network vessels. In both methods, the number of points used is limited to only a few. The five transport points employed in the midday -midnight method of point selection and the eight meeting points used in the sacred tortoise method are all key points linked with all parts of the body, including the five viscera and six bowels. Hence, this limited repertoire of points is nonetheless effective for a wide range of diseases. Because these two systems are both based on similar concepts and because these two groups of points are clinically so important, it is tempting to combine both methods of point selection in a single treatment. In fact, the author's clinical experience shows that this approach is a valid one.

In our clinic, we usually first needle the open point and its spouse according to the sacred tortoise method at the prescribed time. Then we needle the open point according to the midday-midnight method. As we have seen above, there are two different methods of working with the midday-midnight ebb and flow, stem-based and branch-based enumeration. Either of these can be used depending on the practitioner's preference and clinical exigencies.

Carlos, a male aged 65, had suffered from hemiplegia due to cerebral thrombosis for four years. He came for treatment on Aug. 16, 1994. His right side was paralyzed but the mobility of his right upper limb had been, to large extent, restored thanks to various therapies. However, he was apparently unable to stand or walk on his right lower limb. On examination, his tongue was deviated to the left. In addition, it was bright red with thin, white, moist fur. His pulse was bowstring and slow.

Based on the fact that the sequelae to wind stroke are very recalcitrant to treatment, the attending practitioner decided to try combining the sacred tortoise and midday-midnight methods of point selection. Wind stroke is a disease directly involving the brain, and the governing vessel travels into the brain.

Therefore, the first choice should be this vessel's meeting point, *Hou Xi* (SI 3), and its spouse, *Shen Mai* (Bl 62). This day was *jia xu*, and, on this day, *Hou Xi* was open during the *yin* watch (3-5 AM) and again during the *xu* watch (7-9 PM). Therefore, in order to needle these points, the patient had to wait until 8 P.M. Then, according to the midday-midnight method, during the *xu* watch on *jia* days, the well point of the gallbladder channel, *Qiao Yin* (GB 44), is open. Therefore, this point was included in the prescription. Thus three points were needled, *Hou Xi*, *Shen Mai*, and *Qiao Yin*. Based on this combined method of selecting points, the patient received 10 treatments, at the end of which time, the patient was able to walk with the help of a staff. Six more sessions and the patient could walk without any help.

Chapter 3

Soaring Eightfold Method

This method of point selection is also based on the heavenly stems corresponding to the watches. It is derived from ideas contained in the *Zhou Yi Can Tong Qi* (*Anthology In Reference to the Zhou's [Classic of] Changes*) by the Daoist, Wei Boyang of the eastern Han dynasty. The word "soaring" here implies rapidity and high efficacy. This point selection method resembles the eightfold method of the sacred tortoise in a number of ways. For example, both of them choose between the meeting points of the eight extraordinary vessels, and their opening and closing are based on the eight trigrams. However, these two methods also differ in many ways. First, the sacred tortoise method is based on the latter heaven trigram system, while the soaring eightfold method is on the former or earlier heaven trigram system. The former is based on the picture of the nine palaces and eight trigrams derived from the *Luo Shu* (Luo River Inscription) and uses the enumeration of the engendering and completing codes derived from the *He Tu* (Yellow River Chart).



Figure 20

The soaring method, on the other hand, was developed from the stem-based enumeration diagram of the former heaven trigrams. In it, the 10 heavenly stems correspond to the 10 day cycle and are matched with eight points. See Figure 19 above. The number of diseases that the soaring method can treat is limited to the total of diseases that these eight individual points can cure. Therefore, its use is more limited and also more specific than the sacred tortoise.

As stated above, the points chosen by this method are also the meeting points of the eight extraordinary vessels. Each of these eight points affects the physiology and pathophysiology of one extraordinary vessel. Therefore, the indications of each one of these points include the disorders occurring along the route of the related vessel as well as any viscus or bowel connected to this vessel. For that reason, it is important to understand the route of each of these vessels and the disorders their meeting points treat.

The governing vessel (*du mai*) starts from the perineum in the lower abdomen and travels to the brain along the spine. When it is affected, there will be pain in the spine, pain in the upper and lower back, cerebral disorders, and sore throat.

The conception or controlling vessel (*ren mai*) starts from the perineum, travels up the mid-line of the front, encircles the lips, and finally enters the suborbital area of the face. When it is affected, there will be mounting qi, masses in the lower abdomen, and menstrual disorders in females.

The thoroughfare vessel (*chong mai*) starts within the lower abdomen and travels upward to the throat via the flanks of the trunk. When it is affected, there will be hypertonicity of the lower abdomen, a current of qi surging upward, and gynecological diseases.

The girdling vessel (*dai mai*) starts from below the rib-side and encircles the waist. If it is affected, there will be vaginal discharge and cold pain in the low back and abdomen.

The yin linking vessel (*yin wei mai*) starts from the medial aspect of the lower leg, travels up the medial aspect of the thigh, ascends to the upper abdomen to meet with the spleen channel, passes through chest, and finally joins the conception vessel in the neck. When it is affected, there will be heart pain and melancholy.

The yang linking vessel (*yang wei mai*) starts from lateral side of the heel, ascends along with the foot *shao yang* channel, passes through the area posterior to the rib-

side and the back of the armpit, further ascends to the shoulder and then the forehead, and finally joins the governing vessel at the back of the neck. When it is affected, there will be aversion to cold, fever, low back pain, shoulder pain, and pain in the back of the neck.

The yin springing vessel (*yin qiao mai*) starts from the sole of the foot, ascends straight along the medial aspect of the thigh, passes through the external genitals, proceeds upward to the chest, passes through the cheeks, and finally enters the inner canthus. When it is affected, there will be profuse sleeping and dribbling urinary block.

The yang springing vessel (*yang qiao mai*) starts from the lateral side of the heel, ascends to the neck along the lateral aspect of the thigh, passes through the neck, and finally enters the inner canthus to join the yin springing vessel. When it is affected, there will be eye pain and insomnia.

Although the group of points chosen from are the same, the sacred tortoise and soaring methods posit different opening watches for the same points. The following are the opening watches for the eight meeting points and their indications according to the soaring method. One should note that, in this method, the watch is decided by the stem rather than the combination of the stem and branch as in the sacred tortoise method.

<i>jia & ren</i>	<i>Gong Sun</i> (Sp 4):	women's diseases, diseases of the spleen and stomach, and disorders of the genitals
<i>yi & gui</i>	<i>Shen Mai</i> (BL 62):	insomnia, spirit-mind (mainly mental) disorders, ocular disorders, and dizziness
<i>xin</i>	<i>Hou Xin</i> (SI 3):	disorders involving the head, back of the neck, and upper and lower back, sore throat, and spirit-mind disorders
<i>geng</i>	<i>Wai Guan</i> (TB 5):	febrile diseases and troubles involving the head, ear, eye, and shoulder
<i>wu</i>	<i>Lin Qi</i> (GB 41):	vaginal discharge, febrile diseases, and troubles involving the rib-side and armpit
<i>ji</i>	<i>Lie Que</i> (Lu 7):	mounting qi, masses in the lower abdomen, and disorders of the lungs
<i>bing</i>	<i>Nei Guan</i> (Per 6):	heart pain, chest pain, melancholy and depression, and stomach disease
<i>ding</i>	<i>Zhao Hai</i> (Ki 6):	somnolence, dribbling urinary block, kidney disease, and impotence

Determining the open point

To know which point is open according to this system of time-based point selection, we need only find the stem of the watch. However, before we can decide the stem of the watch, we need to find the stem of the current day. If we know the stem of the day, then we can calculate the stem of the first, *i.e.*, the *zi*, watch (11 PM -1 AM) of that day. However, to make this process easy for busy clinicians, the following chart shows the open points for the 12 watches of the 10 days.

Table 5 Soaring Eightfold Method

Stem Day	Branch Hour	11PM - 1AM	1-3AM	3-5AM	5-7AM	7-9AM	9-11AM	11AM - 1 PM	1-3 PM	3-5 PM	5-7 PM	7-9 PM	9-11 PM
1 Jia		Sp 4	Bl 62	Per 6	Ki 6	GB 41	Lu 7	TB 5	Sl 3	Sp 4	Bl 62	Sp 4	Bl 62
2 Yi		Per 6	Ki 6	GB 41	Lu 7	TB 5	Sl 3	Sp 4	Bl 62	Sp 4	Bl 62	Per 6	Ki 6
3 Bing		GB 41	Lu 7	TB 5	Sl 3	Sp 4	Bl 62	Sp 4	Bl 62	Per 6	Ki 6	GB 41	Lu 7
4 Ding		TB 5	Sl 3	Sp 4	Bl 62	Sp 4	Bl 62	Per 6	Ki 6	GB 41	Lu 7	TB 5	Sl 3
5 Wu		Sp 4	Bl 62	Sp 4	Bl 62	Per 6	Ki 6	GB 41	Lu 7	TB 5	Sl 3	Sp 4	Bl 62
6 Ji		Sp 4	Bl 62	Per 6	Ki 6	GB 41	Lu 7	TB 5	Sl 3	Sp 4	Bl 62	Sp 4	Bl 62
7 Geng		Per 6	Ki 6	GB 41	Lu 7	TB 5	Sl 3	Sp 4	Bl 62	Sp 4	Bl 62	Per 6	Ki 6
8 Xin		GB 41	Lu 7	TB 5	Sl 3	Sp 4	Bl 62	Sp 4	Bl 62	Per 6	Ki 6	GB 41	Lu 7
9 Ren		TB 5	Sl 3	Sp 4	Bl 62	Sp 4	Bl 62	Per 6	Ki 6	GB 41	Lu 7	TB 5	Sl 3
10 Gui		Sp 4	Bl 62	Sp 4	Bl 62	Per 6	Ki 6	GB 41	Lu 7	TB 5	Sl 3	Sp 4	Bl 62

The clinical application of the soaring eightfold method

This method of point selection is applied in clinical practice in the same ways as the sacred tortoise. In other words, it may be used independently or in combination with other point selecting methods including midday-midnight, conventional, ear acupuncture, or eye acupuncture. During treatment, the open point in accordance with the soaring eightfold method is taken as the main or ruling point, while the points selected in accordance with other methods should

be used as the auxiliary ones. This method may also be combined with the eightfold method of the sacred tortoise. Although both these systems of point selection based on time are limited to the same group of points, these two methods work according to different mechanisms. Different actions may be produced when they are applied simultaneously to one and the same patient.

A. Time-appointed application vis à vis a particular pathologic condition

Lineia, a cashier at a bank, was a 52 year old female. She had suffered from tenosynovitis of the right thumb for four years. This was apparently due to long years of thumbing bank notes. She had already received various therapies, including cortisone block, wax therapy, hydrotherapy, and conventional acupuncture, but to no avail. The last attending physician decided to try the soaring eightfold method. *Lie Que* (Lu 7) is a point in the affected area. It is the intersecting point of lung channel and the conception vessel. Because of its location, *Lie Que* should be good for this condition. Furthermore, the conception vessel is the key vessel for women's disease because of its relationship to the uterus and the uterus's relationship to the blood. Facing the hundreds of vessels, the lungs are the governor of the qi of the entire body. Therefore, this point is connected to the free circulation of both the qi and blood, and hence may help tenosynovitis.

It was July 14, 1994. The day was *xin chou*. On *xin chou* days, *Lie Que* is open during watches with the *ji* stem. As a matter of fact, there were two such watches on that day, *ji chou* (1-3 AM) and *ji hai* (9-11 PM). *Ji chou* was inconvenient for the patient. Therefore, she was told to come around 9 o'clock in the evening. The practitioner needled *Lie Que*, retaining the needle for 30 minutes and twisting it every five minutes. Following extraction of the needle, the patient regained the mobility of her thumb and the pain was relieved. Afterwards, she was needled three more times at *Lie Que* according to the soaring eightfold method, and her trouble was gone. In expression of her admiration of age-old tradition of Chinese medicine, the patient thanked the physician with a solemn Buddhist salute.

B. Time-appointed application in combination with other point selection methods

Tores, a chauffeur, was a 50 year old male. He had suffered from arthritis of the shoulder for over a year. This was benefitted a little by massage and conventional needling but afterwards it would come back as before. At 3 PM on Jan. 20, 1995,

the patient came for treatment. It was a *xin hai* day. On a *xin* day, *Wai Guan* (TB 5), which is good for pain in the shoulder, is open during the *geng yin* watch (3-5 AM). Because the *geng yin* watch was already passed, the practitioner decided to put off needling the point till the next day. As a stop-gap measure, the practitioner treated the patient by needling the eye point, Upper Burner, and some *a shi* points around the affected shoulder. This alleviated the patient's pain, and he was asked to come again at the *xu* watch (7-9 PM) the following day (a *ren zi* day). *Wai Guan* was reckoned to be open then. The next day, the patient came as asked. When asked about his condition, he replied that the pain in his shoulder had returned at midnight. The practitioner first needled *Wai Guan* and then the eye point, Upper Burner. The needles were retained for 30 minutes. After extraction of the needles, the patient could immediately raise his affected arm over his head. This made him very glad. In addition, his shoulder pain was considerably relieved.

It was calculated that *Wai Guan* was open again during the *shen* watch (3-5 PM) on the third day (Jan. 22), during the *wu* watch (11 AM -1 PM) on the fourth day (Jan. 23), and during the *chen* watch (7-9 AM) on the fifth day (Jan. 24). All of these watches corresponded to the *geng* stem. The patient was asked to come and receive treatment at all of those hours. After this course of treatment, the patient's shoulder arthritis was cured and he regained the mobility of the affected arm and shoulder. On follow-up two months later, there had been no relapse.

C. Needling the open point & simultaneously moxaing specific point(s)

Eira, a Finnish medical doctor, was a 35 year old female. Two days previously, she was hospitalized because of sudden, severe, lower abdominal pain. B-ultrasound examination, gynecological examination, and laparoscopy did not help the attending physicians arrive at a definite diagnosis. For the past two days, her acute abdominal pain had continued unabated although she was given a transfusion and sedatives. The primary author (LZC) of the present work was requested to come for a consultation. The patient appeared to be in agony. Her face was awry and her abdomen was distended. Its pain refused pressure. Her tongue was pale with moist, white fur, and her pulse was deep, bowstring, and slow. This was a case of cold mounting and abdominal pain as described by Zhang Zhong-jing in his *Jin Gui Yao Yue* (*Essentials of the Golden Cabinet*). As the *Su Wen: Bi Lun* (*Simple Questions: "Treatise on Block"*) explains:

If cold qi penetrates the channel, it will become stagnant... When it lodges in the vessel, the qi will be blocked. Therefore, sudden pain arises.

Hence, the appropriate principles were to warm the channel and free the flow of the network vessels.

The date was Nov. 15, 1994. That day was *yi si*, and the watch was *wu* (it was 11:10 in the morning). By referring to the stem and branch of the watch and the stem of the day, the stem of the *wu* watch was *ren*. At that watch, *Gong Sun* (Sp 4) was open. This point happens to be the intersecting point of the thoroughfare vessel and the spleen channel. The thoroughfare vessel starts from the lower abdomen. Therefore, this point must be good for disorders involving the lower abdomen. Thus, we needled *Gong Sun* and moxaed *Guan Yuan* (CV 4), *Qi Hai* (CV 6), and *Gui Lai* (St 29) which were also assumed to be appropriate for the condition. After 15 minutes of treatment, the lower abdominal pain improved a bit. Thus, needling and moxibustion were continued for another 15 minutes. At that point, there was only a dull, moderate pain left. When we went around the wards the next day, the attending nurse reported that Eira had not had any pain since yesterday's treatment and hence had gone back home. Eira, the nurse added, would go to work that afternoon.

When applying the soaring eightfold method to treat acute conditions, one must often choose the point which is open at the current time without considering whether this point is appropriate to the condition from the conventional acupuncture point of view. If the open point happens to be one whose indications include the condition to be treated, the treatment may produce more rapid and more satisfactory results. The above case is an example in point. Even if the open point is not such a one, that is to say, it does not seem to be a specific remedy for the condition to be treated, needling it will, in our experience, yield some degree of desired effect.

In the above chapters, we have discussed the midday-midnight method of point selection, the eightfold method of the sacred tortoise, and the soaring eightfold method. All three are methods of choosing acupuncture points based on time. Because their methods of calculation are somewhat complicated and because Daoists have inclined to keep these methods secret, these point selecting methods have, up till now, been confined to a relatively small circle of practitioners. However, based on the charts included in this book and Blue Poppy Press's *Chinese Medicine & Astrology Calendar*, we hope these methods achieve greater use in clinical practice. Based on our clinical experience, these methods achieve an added measure of clinical efficacy.

BOOK FIVE

LIFE-NOURISHING & EMERGENCY ACUPUNCTURE-MOXIBUSTION

The pursuit of longevity and even physical immortality are two of Daoism's most distinctive pursuits. Because of that, Daoists have spent considerable time and energy on searching for methods of nourishing life and preventing disease. In addition, Daoists have traditionally taken the rescuing of life as one of their religious duties. Therefore, Daoists have been devoted to the treatment of emergency conditions where life and death hangs in the balance. The Daoist, Ge Hong in the Jin dynasty (265 -420 CE), was the first person in history to campaign for the use of moxibustion in such emergency conditions. He collected 86 first aid methods in emergency medicine and made them into a book, the *Zhou Hou Bei Ji Fang (Prescriptions Behind the Elbow For Emergency)*. Later, in the Southern-Northern dynasties, another Daoist medical man, Tao Hong-jing, expanded this book into the *Zhou Hou Bai Yi Fang (110 Prescriptions Behind the Elbow)* .

Chapter 1

Life-nourishing Moxibustion

Nourishing life means the art and science of preventing disease, maintaining one's youth, and promoting longevity. In fact, the prevention of disease and keeping oneself fit are, practically speaking, inseparable and interdependent.

Preventive moxibustion

Immortal Ge, a.k.a. Ge Hong, was the first to teach about moxibustion for the prevention of various children's diseases. His treatment was to moxa the four points 0.5 *cun* above, below, and bilateral to the umbilicus and a point one *cun* below *Jiu Wei* (CV 15), each with 30 cones. Since Ge's time, moxaing certain points preventively has been widely practiced among the Chinese people. In Chao Yuan-fang's *Zhu Bing Yuan Hou Lun (Treatise on the Origins & Symptoms of Various Diseases)* published in the Tang dynasty, there is a report that in the Yellow and Luo River regions, children often suffered from tetany and that the people there often adopted preventive moxibustion as a treatment of this.

True Person Sun said:

Before traveling the interior or along the coast, one should moxa two or three points and not permit the moxa sore to heal. Then one may be immune to miasmic pestilential qi, warm malaria, and toxic qi.

In the Song dynasty, Zhang Gao taught a practice of regularly moxaing *San Li* (St 36) as a preventive measure. He said, "To be safe and sound, *San Li* should always wet." This means that one should regularly moxa it this point with direct moxibustion. Such direct moxibustion will raise a blister which, when it bursts, will suppurate. In the Ming dynasty, umbilical fumigation developed as a multipurpose preventive method.²⁷ In his *Zhen Jiu Da Cheng (The Great Compendium of Acupuncture & Moxibustion)*, Yang Ji-zhou spoke highly of this "moxibustion" method. He said, if one performed it during the *si* watch on the Beginning of Spring, during the *wei* watch on the Spring Equinox, during the *chen* watch on the Beginning of Summer, during the *you* watch on the Summer Solstice, during the *xu* watch on the Beginning of Autumn, during the *wu* watch on the Autumnal Equinox, during the *hai* watch on the Beginning of Winter, and during the *yin* watch on the Winter Solstice, then "one is acting in agreement with the righteous qi of the four seasons and drawing on the engenderment and transformation of heaven and earth." Thus, he continued, "the various evils will not invade and none of the hundreds of diseases will invade." It is a consistent view of the Daoists that prevention and treatment should follow the changes of the

²⁷Fumigation is a type of *jiu fa*. The word *jiu* which is normally translated as moxibustion really only means heat therapy. Moxibustion with *Folium Artemisiae Argyi* (*Ai Ye*) is only one type of moxibustion. Creating chemical burns with topical applications and fumigation with Chinese medicinals are other types of "moxibustion."

seasons, keeping in line with the movement of heaven and adapting to different times.

Health-preserving, life-prolonging moxibustion

Over the centuries, Daoists have developed a number of effective health -preserving moxa methods.

San Li moxibustion

It is said in the *Wai Tai Mi Yao (Secret Essentials of the External Platform*) that, unless *San Li* (St 36) is moxaed regularly, a person above 30 will experience qi ascent and dim vision. This practice of moxaing *San Li* was propagated all across China and was finally introduced to Japan. In Japan, there is a story of the fabulous effects of moxaing *San Li*. It is said that on the eleventh day of the ninth month, 1159 CE, a grand bridge-opening ceremony was held in Japan. A family of long -lived persons was invited to be present in order to wish that the bridge should be ever-lasting. The patriarch was 242 years old and his wife was 221. Their son was 196, while their daughter-in-law was 193. Their grandson was 151, and he had a 138 year old wife. Amazed to see three generations who were so old, many of the people present asked how they kept so fit. The grandfather replied, "We have no other art but moxaing *San Li* for generations." This led to the wide spread of a proverb that all sorts of disastrous diseases could be deterred by continually moxaing *San Li*.

At West China Medical University in Sichuan, there is an acupuncture professor who is more than 90 years old. This professor still practices acupuncture on patients. Other than a couple of colds, he has never had any serious disease in his life, and his hearing and vision are still acute, his steps are still nimble, and his viscera and bowels still function regularly. This professor ascribes his good health and long life to moxaing *San Li* incessantly for many years. In an article written by his son, it is said that he has been moxaing this point with wheat grain-sized cones from the first to the eighth day every month for over 60 years.

Qi Hai moxibustion

Moxaing *Qi Hai* (CV 6) as a way of promoting one's health began in the Tang dynasty. In the *Qian Jin Fang (Prescriptions [Worth] a Thousand [Pieces of] Gold*),

True Person Sun said, *Qi Hai* "rules the qi, enabling it to visit the five viscera." As the sea of the original qi, this acupoint connects with the five viscera, providing them with supplies of qi. Therefore, moxaing *Qi Hai* nourishes life and promotes health. In the work, the *Jiu Tang Shu (An Old [History] Book of the Tang [Dynasty])*, there is a story which says that the out-standing statesman and pre-eminent calligrapher, Liu Gong-quan (778-865 CE), still had spring in his step when over 80 years of age. When he was asked how he managed to keep himself fit, Liu answered, "I only keep *Qi Hai* constantly warm." By this, Liu meant that he constantly moxaed *Qi Hai*. The author of the *Zhen Jiu Zi Sheng Jing (Life -sustaining Classic of Acupuncture & Moxibustion)* once said:

I used to be liable to disease, often suffering from shortness of breath. A physician told me to moxa *Qi Hai*. As a result [I] was relieved of rapid [*i.e.*, short] breathing. Since then, I perform this moxaing once or twice a year.

Guan Yuan moxibustion

Dou Cai (1196-1280 CE), in his *Bian Que Xin Shu (Bian Que's Heart Book)*, tells the following story. During the Shao Xin reign (1131-1162 CE), an infantryman called Wang Chao deserted from the army and was reduced to becoming a bandit. Later, he met an esoteric man who taught him a Daoist method of life -sustaining alchemy. As a result, even at the advanced age of 90, Wang had a brilliant, energetic, chubby face and could make love with 10 women a day without evidencing any fatigue. Some time later, he was arrested. Before he was executed, a curious official asked him whether he really had some esoteric art to maintain life. He replied, "Nothing except for the power of fire." He then went on to explain this cryptic response. Wang said that, each year between summer and autumn, he never failed to burn 1,000 cones of moxa at *Guan Yuan* (CV 4). Because of this practice, he had been able to defy cold and summerheat, and felt no hunger even after he had had nothing to eat for days. He concluded:

Even now, I have a patch below [my] navel which feels warm like fire. Have you not heard that when clay has been made into bricks and wood turned into charcoal, they never decay for 1,000 years? All this depends on the power of fire.

In his book, Dou Cai points out that, as a person gets older, the yang qi becomes debilitated.

Therefore, while one is yet free from disease, one should regularly moxa *Guan Yuan*, *Qi Hai* (CV 6), and *Zhong Wan* (CV 12). Thus, even though no one can really become an immortal, one may live over 100 years.

Based on his own experience, a contemporary acupuncture expert, Liu Jie-sheng, once said:

Moxaing *Guan Yuan* and *Qi Hai* is able to recover the original yang to rescue expiry and mend life. When Daoists underscore concentration on the cinnabar field (*dan tian*) in exercises, they mean to have the original qi return to the root.

Liu moxaed *Qi Hai* for five days around the Beginning of Spring and *Guan Yuan* for five days around the Beginning of Autumn each year. He performed this moxibustion with date-sized cones over a slice of uncooked ginger which was punctured with several holes. If one moxas once a day, in 10 days, one may use up around 300 cones.

Liu once treated 72 year old patient with this moxa method. This patient had under gone a prostatectomy. The patient was listless, haggard, and short of breath. He had dim vision and had to walk with a stick. When he walked, he would pant for breath. Liu taught this patient this life-nourishing moxibustion without prescribing any other medicine. Around the Beginning of Spring and the Beginning of Autumn, the patient, as instructed, moxaed *Qi Hai* and *Guan Yuan* for five days with about 300 cones at each point altogether. In addition, he was told to moxa *Zu San Li* (St 36) and *Zhong Wan* (CV 12) with 60 cones each. The following year, the patient was already able to walk without the help of the stick, and his appetite had considerably increased. He felt energetic and walked with a light step with no more panting. He was also able to go to work as usual. Later, this patient kept doing this moxa therapy around the Beginning of Spring and the Beginning of Autumn Beginning. For more than 10 years, the patient never suffered from disease until he died at the age of 91.

Shen Que moxibustion

Umbilical fumigation, discussed above in Book 2, Chapter 2, is one kind of *Shen Que* (CV 8) moxibustion. However, there is an even simpler method of moxaing *Shen Que*. One can either indirectly moxa this point over a slice of ginger slice or use a mugwort roll. In the *Yang Shen Shu* (*Life -nourishing Book*), there is a story telling of a man who was very old but still looked childlike and youthful. It was said that this was so because he had moxaed his umbilicus indirectly over rat's droppings every year.

In Chinese medicine, the umbilicus is regarded as one of the key places in the body. Su Dong-po, a historical figure known to every Chinese for his great literary

accomplishment, held Daoist methods of promoting health in high esteem. Commenting on the umbilicus, Su said:

When one is still in one's mother's body, one inhales as the mother does and exhales as the mother does. [The fetus's] mouth and nose are shut and [the mother's qi] is accessible only by the umbilicus. Therefore, the umbilicus is the root of life.

Since the umbilicus is the root of life, moxaing the umbilicus benefits the health and contributes to long life. Zhang Jing -yue, the great medical figure of the Ming dynasty, remarked in his *Lei Jing Tu Yi (Illustrated Companion to the Categorized Classic)* that moxaing *Shen Que* over salt with 300 cones "not only cures disease but prolongs life."

In the Qing dynasty, a book titled the *Zhen Jiu Ji Cheng (Collected Works of Acupuncture & Moxibustion)* also advocated this moxibustion method. To illustrate its effectiveness, it tells the following story. In the Ming dynasty, there was a man who was still sturdy at the age of over 100. When speaking of his good health, the old man said:

When young I often suffered from disease. Later I ran across an esoteric person who taught me to moxa the umbilicus every year. From then on, I became healthy and strong.

As a recent development in umbilicus moxibustion, the authors of the present work invented a paste of hot and warm medicinals which is applied to the umbilicus to treat geriatric chronic bronchitis. They have treated more than 800 cases with satisfactory results. Scientific tests prove that this method enhances immunity.

Dan Tian moxibustion

The *Dan Tian* or cinnabar field is also an important area of the body for Daoists. In actual fact, there are three cinnabar fields, the upper (*Shang Dan Tian*), middle (*Zhong Dan Tian*), and lower (*Xia Dan Tian*). It is the lower *Dan Tian* that is treated in acupuncture. As to the location of the lower *Dan Tian*, however, there are different theories. One says it is located 1.3 *cun* below the umbilicus. Another gives a point three *cun* below the umbilicus. From the Daoist point of view, it is not a point but a three-dimensional space in the lower abdomen below the umbilicus where the so-called *nei dan* (inner elixir) is produced as a result of prolonged practice of *qi gong*. Therefore, one may describe the lower *Dan Tian* as

an area stretching from 1.3-3 *cun* below the umbilicus. The *Lao Zi Zhong Jing* (*Lao Zi's Middle Classic*) says, "The *Dan Tian* is the root of the human body in which essence-spirit is stored and which is the source of the five qi." The five qi means the qi of the five viscera. Moxaing the *Dan Tian* may warm and nourish the original qi, invigorate essence-spirit, and protect the root of life. Therefore, it may fortify the body and prolong life. In his work, the *Neng Gai Zhai Man Lu* (*Offhand Writings in the Corrigibility Study*), Wu Zeng of the Southern Song dynasty said:

There was a person named Kou Kui whose arms were exceptionally strong even at the age of 80. He could lie on the ground and drink ice in extremely cold weather.

This old man was said to have developed such a strong physique because each year for 40 years he had been moxaing his *Dan Tian* with 400 cones.

Gao Huang moxibustion

In acupuncture, *Gao Huang* (Bl 43) is a point located three *cun* lateral to the lower margin of the spinous process of the fourth thoracic vertebra. According to traditional Chinese anatomy, the *gao huang* is an area between the heart and diaphragm, a most crucial area of the body. It is said that once the divine physician, Bian Que, was asked to treat a king, Ji Ru (599-581 BCE). Bian Que diagnosed the case as a disease having penetrated the *gao huang*. Because neither medicinals nor needling can reach *gao huang*, Bian Que refused to prescribe a treatment. However, True Person Sun pointed out that the point *Gao Huang* (Bl 43) is an omnipotent point which can treat any kind of disease. After moxaing it, True Person Sun said, "The [sick] person's yang qi will be made healthy and exuberant."

Based on moxaing *Gao Huang*, the authors of the present work have developed a new method of applying a paste mainly made of Semen Sinapis Albae (*Bai Jie Zi*) to the point *Gao Huang* . Sometimes they also apply this medicinal paste to *Fei Shu* (Bl 13) and *Bai Lao* (GV 14). This therapy is specifically good for bronchial asthma and chronic bronchitis. When these diseases are categorized as a cold pattern, they are very recalcitrant and usually recur in autumn or winter. According to the principle that disease that recurs in winter should be treated in summer, this paste gets a better effect when it is applied during the "threefold hiding." This is the hottest period in China lasting for 30 days each summer. It starts from the third *geng* day after the Summer Solstice. The paste is changed every other day. Using this method, we have treated over 1,000 such cases, and clinical observation confirms its good preventive action.

Chapter 2

Emergency Acumoxatherapy

Acumoxatherapy is the first choice in most cases amongst the various types of first aid used in Chinese medicine. As a first aid, the history of acumoxatherapy can be traced back to the Spring and Autumn period (770-476 BCE). For instance, once Bian Que cured a prince suffering from deathlike reversal with acupuncture. It was Ge Hong, the outstanding Daoist of the Jin dynasty, who created the first collection of acupuncture and moxibustion treatments for first aid in emergencies. In his *Zhou Hou Bei Ji Fang (Prescriptions Behind the Elbow for Emergency)*, there is a collection of 109 acupuncture and moxibustion prescriptions for emergency. Of these prescriptions, 99 deal with moxibustion. All these methods have proven quite effective, and, partly for this reason, Ge Hong is called Immortal Ge in the *Dao Cang (The Daoist Treasury)*. The following is a brief introduction to the treatment of a few emergency conditions.

Deathlike reversal

Deathlike reversal is a dangerous pattern of sudden collapse with inability to recognize people and cold limbs. In the *Zhou Hou Fang*, it is said that, if the patient's pulse still beats with rough breathing, one may needle *Ren Zhong* (GV 26) to a great depth, and the patient will be able to stand up instantly. The book also suggests that one moxa *Ren Zhong* (GV 26) with seven cones or moxa *Hui Yin* (CV 1) and *Dan Zhong* (CV 17), each with 100 cones. One may also blow three times through a bamboo tube into the ears of the patient. According to Wang Bing, when Bian Que treated the prince for deathlike reversal, the points he needled were *Yong Quan* (Ki 1), *Li Dui* (St 45), *Shao Shang* (Lu 11), *Zhong Chong* (Per 9), *Yin Bai* (Sp 1), and *Shen Men* (Ht 7).

If the patient still has a pulse but no qi, *i.e.*, is only faintly breathing, Immortal Ge and True Person Sun both suggest needling *Bai Hui* (GV 20) and *Da Dun* (Liv 1) with supplementing manipulation. Another method is to first measure the periphery of the elbow, left for men and right for women. Obtain a thread of that length. Fix one end of this thread to the *Da Zhui* (GV 14), marking the point on the spine where its other end falls. According to Ge Hong, after this point is moxaed with 50 cones, the patient will regain consciousness. This method is known as Bian Que's secret method.

Nowadays, the term deathlike reversal is seldom used. Instead, a more generalized term, reversal pattern, is current. Clinically, reversal is divided into cold reversal, heat reversal, and reversal desertion. These correspond to coma due to an infectious disease, coma due to a disorder of the central nervous system, coma due to acute toxic shock, and metabolic barrier coma. Different prescriptions may be chosen depending on the patterns of reversal.

For cold reversal characterized by cold breath from the nose and mouth and pale tongue with white fur and reversal desertion, *i.e.*, shock in modern terms, one may use Immortal Ge's moxa method: First moxa *Ren Zhong* (GV 26) with seven cones. Then cut the point with the fingernail²⁸ and needle it. The second step is to moxa *Hui Yin* (CV 1) and *Shen Que* (CV 8) each with 100 cones. Then moxa *Qi Hai* (CV 6) and *Guan Yuan* (CV 4) each with 110 cones. Immortal Ge's second prescription is to moxa bilaterally with 14 cones the hairy part on the great toe distal to the nail. The last method Ge prescribed as a first aid remedy for this condition is to moxa with 20 cones the place between the nails of the two thumbs. To find this point and carry out this procedure, the two thumbs should be tied together.

Since their inception, the above first aid methods of Ge's have been found to be most effective by Daoist practitioners. All of them entail the use of moxibustion. Fine Jade True Person was especially good at needling to treat emergency cases, but for the pattern of yin cold reversal with cold green-blue fingers and cyanosis, he also held that moxaing *Zhong Ji* (CV 3), *Lan Men* (located 1.5 *cun* above the umbilicus), *Dan Tian* (CV 4), and *Zu San Li* (St 36) is the first choice. The Daoist practitioner, Chen Fu-zheng of the Ming dynasty, was an adherent of Immortal Ge's teaching and gave great significance to the life - resurrecting action of moxibustion. He said:

For any yin pattern of wind stroke, phlegm stroke, or qi reversal, for any critical case of vacuity cold exhaustion and desertion, one may use [moxibustion] which has the action of resuscitating death and recovering life. No one should take it lightly.

For heat reversal characterized by rough breathing with hot breath from the mouth, a red tongue with yellow fur, and high fever, Immortal Ge suggested needling *Ren Zhong* (GV 26), *Bai Hui* (GV 20), *Shen Men* (Ht 7), *Da Dun* (Liv 1), and *Yong Quan* (Ki 1). Red Land Daoist Person prescribed the grand channel joining method of pricking the 12 well points.

²⁸This means to mark the exact spot with a cross made by pressing the fingernail into the skin.

If there are no needles or moxa available, one may use so-called finger needling. This means cutting or pressing certain points with the fingernail or pinching them with the fingers. Professor Li Zhong -yu of the Chengdu College of Chinese Medicine is also popularly known as Multiple Treasure Daoist Person. Prof. Li has successfully treated many emergency cases in approximately 10 minutes through nail-cutting *He Gu* (LI 4) and *Zhong Zhu* (TB 3). These cases include those of low blood sugar coma. The authors of the present work have also used fingernail -cutting and pressing at *Ren Zhong* (GV 26) and *He Gu* (LI 4) in the treatment of summerheat stroke coma. We have also applied the same technique at *Ren Zhong* (GV 26), *Nei Guan* (Per 6), and *Dan Zhong* (CV 17) to treat cardiogenic shock during the initial stage of coronary troubles.

Wind stroke

What is traditionally called wind stroke in Chinese medicine refers to hemorrhagic and ischemic cerebrovascular accident in modern Western medicine. The acute stage of sudden collapse with deviated mouth and eyes is called visceral and bowel stroke. This category of stroke is classified into two patterns, block and desertion. The block pattern is further divided into yin block and yang block. Yin block is characterized by cold limbs, a pale facial complexion, and a pale tongue with slimy, white tongue fur. The distinctive features of yang block include generalized fever, rough breathing, and a red tongue with slimy, yellow fur. The block pattern is usually seen in ischemic cerebrovascular accident, while the desertion pattern manifests closed eyes, open mouth, flaccid hands, cold limbs, cold sweat, and urinary and fecal incontinence. This latter pattern describes what is referred to as shock in modern terms.

For yin block, Immortal Ge prescribed moxaing bilaterally the crease of the great toe on the plantar side, the crease between the scrotum and the perineum, and the second and fifth thoracic vertebral processes. In case of yang block, Immortal Ge advised needling *Ren Zhong* (GV 26), *Da Dun* (Liv 1), and *Shen Men* (Ht 7), while Red Land Daoist Person suggested the grand channel joining method.

To treat the desertion pattern of wind stroke, True Person Sun advanced a sevenfold moxaing method, *i.e.*, moxaing in order: *Bai Hui* (GV 20), *Feng Chi* (GB 20), *Da Zhui* (GV 14), *Jian Jing* (GB 21), *Qu Chi* (LI 11), and *Jian Shi* (Per 5) with three cones each. However, one should be aware that, if there is a large quantity of bleeding in hemorrhagic cerebrovascular accident, moxibustion alone cannot offer relief.

Tuggings & slackenings

The traditional Chinese disease category of tuggings and slackenings corresponds to tetany in modern terms. Its manifestations include spasms of the limbs or, in extreme cases, neck and arch-backed rigidity due to exuberant heat engendering wind, liver wind stirring internally, or wind toxins invading the channels. Tetany is often seen in various kinds of coma, for example, coma arising in intracranial infectious disease such as encephalitis B, febrile convulsions in children, metabolic disorders like uremia and hypocalcemia, hypertension, hysteria, and tetanus. These troubles develop swiftly with sudden onset and, therefore, are critical cases requiring emergency treatment. Over long ages, Daoist acupuncturists have accumulated rich experience in dealing with these.

This illness is divided into two patterns, replete heat and vacuity cold. The replete heat pattern includes such sub-patterns as exuberant heat engendering wind, ascendant hyperactivity of liver yang, and wind toxins assaulting the channels. In his *Qian Jin Fang (Prescriptions [Worth] a Thousand [Pieces of] Gold)*, True Person Sun prescribed needling the point which is located at the juncture of the nasal septum and the philtrum. This is needled six *fen* deep and drainage should be performed immediately after the qi is obtained. This method is exceptionally efficacious. In addition, Sun suggested needling *Da Ling* (Per 7) and *San Yin Jiao* (Sp 6) with draining technique. Another of his methods is specific for intense heat tuggings and slackenings (i.e., high fever fright reversal). It consists of needling *Lie Que* (Lu 7) and *Qu Chi* (LI 11).

Other Daoist practitioners have added many more formulas to the list of prescriptions for replete heat pattern. Fine Jade True Person prescribed needling *Qu Chi* (LI 11), *Wai Guan* (TB 5), *Chi Ze* (Lu 5), *Zhong Zhu* (TB 3), and *Yong Quan* (Ki 1) with draining technique. Ma Dan-yang needled *Tai Chong* (Liv 3) and *Nei Ting* (St 44) with draining in case of fright epilepsy in children. Red Land Daoist Person bled *Yin Tang* (midpoint between the eyebrows) and the 12 well points.

The vacuity cold pattern of tuggings and slackenings arises from internal stirring of vacuity wind caused by liver and kidney damage following febrile disease, hypocalcemia, and hysteria. For this pattern, Immortal Ge moxaed the crease between the scrotum and the perineum with 14 cones, the point three *cun* under the xiphoid process with 60 cones, and the tips of the fingers and toes or the areas adjacent and proximal to the nails until pain was felt. Or he moxaed the points three *cun* above and below the umbilicus each with 100 cones.

True Person Sun prescribed moxaing five points. One is under the second thoracic vertebral process, and another is the tip of the tail bone. The third is the midpoint between the above two. The rest are obtained as follows. Obtain a string or, better, a metal wire. With it, measure the distance between the above first two points. Using this measurement, make an equilateral triangle. Place the apex of this triangle at the point under the second thoracic vertebra. Its base line will run horizontally. The last two points on the back are located where the base angles are located. Moxa these five points with 100 cones each.

The prescription of Red Land True Person is to needle and then moxa *Yin Tang*.

Sudden heart pain

What is called sudden heart pain in Chinese medicine is angina pectoris. This is similar to coronary stenocardia. In serious cases, this may lead to cardiogenic shock in myocardial infarction. In the *Zhou Hou Fang (Prescriptions Behind the Elbow)*, Immortal Ge prescribed moxaing *Ju Que* (CV 14) and the point one *cun* bilateral to it with 100 cones each. Then moxa the points on the back opposite to the above three with another 100 cones each. If stabbing pain in the chest and back does not stop, one may spread a paste made from powdered pepper mixed with vinegar over the affected area and burn a layer of mugwort over this paste. Then the pain will be relieved instantly.

True Person Sun prescribed moxaing *Ge Shu* (Bl 17) with seven cones for stabbing heart pain and *Shen Fu* (CV 15) with 100 cones for sudden fulminant heart gripping pain bordering on death. Fine Jade True Person needled *Da Ling* (Per 7) and *Nei Guan* (Per 6) for unbearable heart and chest pain.

Sudden turmoil (i.e., cholera -like disease)

Sudden turmoil refers to violent vomiting and diarrhea with abdominal pain. It includes cholera and acute gastroenteritis in modern Western medicine. This illness is liable to lead to yang collapse desertion pattern with damaged fluids. For the disease, Immortal Ge suggested moxaing the point one *cun* lateral to the umbilicus, left for men and right for women, with 14 -40 cones in case of fulminant diarrhea; *Ju Que* (CV 14) with 14 cones in case of violent vomiting; the point one *cun* below the umbilicus with 14 cones in case of incessant vomiting and diarrhea; *San Yin Jiao* (Sp 6) bilaterally with six cones in case of counterflow cold of the extremities; the point one *cun* above the umbilicus with 14 cones in case of abdominal pain; and *Yong Quan* (Ki 1) with seven cones in case of cramps of the

feet. If a person has just died of sudden turmoil, one may lay the dead on their stomach with their two arms stretched over their head and parallel. Then measure the distance between the tips of the two elbows. Next, cut a thread of that same length. Place one end at *Da Zhui* (GV 14) and aligning the thread with the spine. Mark the point on the spine where the other end of the thread falls. Moxa the point one *cun* bilateral to the marked point with 100 cones. Ge said, "[I] have tried this method in hundreds of persons, and all of them could sit up the moment the moxibustion was finished." According to him, this method was invented by Hua Tuo and was a secret Hua imparted only to his offspring.

The above treatments are just a fraction of recorded Daoist first aid acupuncture and moxibustion for emergencies. They merely provide a glimpse of this interesting field.

BOOK SIX

SECRET DAOIST ACUMOXIA METHODS

Many Daoists preferred to live their lives as recluses and hermits and, consequently, kept their medical arts a secret. Before such Daoists imparted their medical knowledge to any pupils, they typically would first mete out various tests or ordeals in order to ascertain their worthiness. Only those disciples who successfully passed these tests were privileged of being taught these arts. In most cases, such teaching was taught face to face or orally from teacher to disciple. This method of transmission also meant that these arts were often kept within a small circle for many generations. Some Daoists did write down their theories and experiences. However, even much of this literature was written in an arcane style which maintained the secrecy of the transmission should such writings fall into the hands of the uninitiated. In the following section, some of these most highly treasured secret Daoist methods of acupuncture and moxibustion are revealed.

Chapter 1

Fine Jade True Person's Secret Tips

Fine Jade True Person lived in the Song dynasty. In his work, the *Qiong Yao Shen Shu* (*Fine Jade's Divine Book*), there are hundreds of passages in verse, each of which contains a treatment method for a certain disease. Below are some of the most important treatments from that book. Unfortunately, we have not been able to maintain the Chinese versification in English.

1. *Heart wind disease*

Heart wind disease refers to intermittent heart pain. For it, needle *Lao Gong* (Per 8) with supplementing. Then needle *Da Ling* (Per 7), first lifting yang to free the blocked qi in the heart and chest and then lifting yin to regain the yin -yang

balance. Needle *Zu San Li* (St 36), upbearing the qi to supplement the heart and nourish the qi. Needle *Cun Guan*, downbearing the qi to promote the circulation of the qi and blood. This point is located on the back of the hand, one *cun* proximal to the wrist crease and four *fen* off the midline of the forearm to the radial side. This treatment is able to soothe the flow of heart yang, course and free the flow of the qi and blood, balance yin and yang, and thus cure heart wind.

For heart and chest pain which is very severe, needle *Da Ling* (Per 7), downbearing the qi. If there is accumulation, also needle *Nei Guan* (Per 6) with draining and *Zhong Wan* (CV 12), twirling the needle leftwards and then moxaing it.

2. The nine types of heart pain involving the spleen

Here, heart pain refers to stomach or epigastric pain, and the spleen means the abdomen. Therefore, this category of illness includes all kinds of upper and lower abdominal pain below the xiphoid process. From the Chinese medical point of view, such pain mostly corresponds to the pattern of insufficient spleen yang with cold congelation and qi stagnation. To treat this, needle *Shang Wan* (CV 12), rocking the needle to drain cold qi from the stomach. Rocking means widening the point hole by rotating the needle in a large arc like stirring eggs. Needle *Qi Hai* (CV 6), upbearing the qi to support and supplement the yang qi so as to dispel cold evils. Then needle *Guan Yuan* (CV 4) with double rocking to free the stagnant qi in the stomach. Double rocking means rotating the needle first to the left and then to the right in a large arc. Needle *Da Ling* (Per 7), lifting yang to promote the circulation of the qi and blood. Needle *Zu San Li* (St 36), first lifting yang and then downbearing the qi to assist the spleen and stomach yang to dispel cold evils. One may also use warm needling or moxibustion at each point after having needled it. This reinforces the actions of scattering cold and stopping pain.

3. Heart pain with dysphagia in males

Heart pain with dysphagia is a commonly seen symptom in stomach and esophageal cancer. To treat it, needle *Shang Wan* (CV 13), rocking the needle. While rocking the needle, the practitioner should press and rub with the left hand along the conception vessel from *Shang Wan* downward to conduct the needle sensation down. This manipulation frees the flow and downbears the stomach qi. Hence, it is able to stop pain and increase food intake. This is because, "The bowels function when they are freely flowing" and "Downward movement is normal flow for the stomach qi." Needle *Nei Guan* (Per 6), lifting yang. Needle *Zu*

San Li (St 36), upbearing the qi to assist the righteous qi of the heart and stomach in order to dispel the evil qi from the stomach. The following day, prick *Tai Chong* (Liv 3), letting out a bit of blood to level the liver. This prevents liver wood from restraining stomach earth. As a result, stomach pain is relieved.

4. Upper & lower abdominal, bilateral rib -side, and upper back pain in males

For acute lower abdominal pain, needle *Dan Tian* (1.3 or 3 *cun* below the umbilicus), rocking the needle to drain evils and stop pain.

For upper abdominal pain, needle *Zhong Wan* (CV 12), draining. Needle *Zu San Li* (St 36) with qi-downbearing hand technique. In the process, press and rub the abdomen down the conception vessel.

For pain around *Dan Tian* (1.5-3 *cun* below the umbilicus), needle *Dan Tian*, twirling the needle leftwards and rightwards 49 times. Then rub and moxa the affected place. Then needle *San Li* (St 36), downbearing the qi.

For pain in the upper and lower abdomen, treat as for upper abdominal pain above.

For rib-side pain, needle *Jian Li* (CV 11), rocking the needle seven times. This may free the flow of the qi and blood in the channels and network vessels in the rib-sides. If there is free flow, there is no pain.

For backache, needle *Jian Jing* (GB 21) and *Wei Zhong* (Bl 40). When inserting the needle into *Jian Jing*, one should pinch and raise the skin and needle obliquely backward. After insertion, flick the handle of the needle with a finger to enhance the needle sensation.

If the right rib-side pain radiates to the right shoulder and right back, it may indicate cholelithiasis. Then needle *Zhong Wan* (CV 12), *Jian Li* (CV 11), and *Jian Jing* (GB 21). To achieve a better result, needle *Yang Ling Quan* (GB 34) in addition.

5. Vacuity constipation in both males & females

Vacuity constipation mostly refers to qi vacuity constipation in the elderly. To treat this, needle *Nei Ting* (St 44) and *Zhao Hai* (Ki 6), downbearing the qi. Usually, it is difficult to obtain the qi in the elderly unless strong stimulation is used.

Needling *Nei Ting* supplements the stomach qi in order to propel the stools downward. Needling *Zhao Hai* enriches kidney yin, moistens the intestines, and hence facilitates the evacuation of the stools like water floating a boat. Because the qi and blood in the aged is debilitated, they cannot typically be cured by a single treatment. Only expect a cure after a number of treatments.

6. Bound stools

Bound stools and vacuity constipation in the elderly are not the same thing. Bound stools means that the stools are dry, bound, and not freely flowing. To treat bound stools, needle *Zhi Gou* (TB 6), upbearing the qi to supplement the triple burner. Then the fluids will be made abundant enough to moisten the intestines. Needle *Zu San Li* (St 36), lifting yang to supplement the stomach qi in order to push or propel the stools. When needling this point, one should first perform lifting and thrusting supplementation and then drastic lifting and thrusting drainage. By means of this technique, the hard stools will soon be able to be discharged.

7. Wheezing & panting in both males & females

Wheezing and panting is the same as bronchial asthma in modern terms. As a disease, it is very recalcitrant to treatment. To treat it, needle *Ye Men* (TB 2), *Tian Tu* (CV 22), and *Dan Zhong* (CV 17) with lifting and thrusting draining technique. While drainage, the practitioner should press along the channels away from the needled points in order to strengthen the action of downbearing phlegm and leveling panting.

8. Noisy panting in both males & females

Noisy panting refers to rough, rapid breathing with rales. In most cases, this is a repletion pattern. To treat it, needle *Zu San Li* (St 36), first lifting yang and then lifting yin. Next, needle *Xuan Ji* (CV 21). After obtaining the qi, scrape the handle of the needle downwards with the fingernail. To drain the evil qi, the practitioner should extract the needle slowly. Needle *Qi Hai* (CV 6), rocking the needle. This treatment is miraculously effective for downbearing the qi and leveling panting.

9. Qi ascension panting with chilled hands & feet in males

Panting accompanied by chilled hands and feet is usually categorized as vacuity panting due to failure of the kidneys to absorb the qi. This pattern is commonly

seen in what is nowadays known as emphysema and cardiopulmonary disease. To treat this pattern, needle *Zu San Li* (St 36) and *San Yin Jiao* (Sp 6), lifting yin. This treatment is able to help the kidneys absorb the qi, downbear phlegm, and level panting. Because there is repletion within vacuity in this pattern, the branch (*i.e.*, the phlegm) should be treated first. Thus use draining technique first to treat the phlegm panting.

10. Wind cough in both males & females

Wind drool means clear, thin, cold phlegm. Cough with wind drool is most commonly seen in chronic bronchitis in the elderly. To treat this, needle *Lie Que* (Lu 7) with supplementing hand technique. Then needle *Tai Yuan* (Lu 9), lifting yang followed by moxaing it. This treatment makes the lung qi exuberant. Only when the lung qi becomes exuberant can this illness be expected to be cured.

11. Lung congestion cough

This illness is due to phlegm heat. It commonly covers what is nowadays called acute bronchitis and pneumonia. To treat this, needle in the following order: *Dan Zhong* (CV 17) with draining; *Fei Shu* (Bl 13), first draining and then supplementing; *Zu San Li* (St 36), downbearing the qi; *Lie Que* (Lu 7), first draining and then supplementing; and *Qu Chi* (LI 11) and *Zhong Wan* (CV 12), rocking the needle. One should stick to the above order of needling and the prescribed manipulations if one wants to achieve all the effects of clearing heat and flushing phlegm, draining the lungs and eliminating congestion.

12. Precipitating small water in both males & females

Precipitating small water means disinhibiting urination. Needle *San Yin Jiao* (Sp 6), first lifting yang and then downbearing the qi. Then needle *Dan Tian* (1.3 or 3 *cun* below the umbilicus), rocking the needle.

13. Water disease in both males & females

Water disease is also called water swelling disease. To treat this, first needle *Shui Fen* (CV 9), rocking the needle. While the needle is being retained, press along the conception channel with the left hand. Then needle *Zu San Li* (St 36) and *San Yin Jiao* (Sp 6) with draining technique. This treatment disinhibits urination and disperses swelling.

14. Kidney vacuity polyuria in both males & females

Kidney vacuity polyuria actually means repeated night-time urination. To treat this, needle *Ming Men* (GV 4), lifting yang. Needle *Shen Shu* (Bl 23), supplementing through twisting, *i.e.*, turning the needle only to the left. Then add moxa to warm and supplement kidney yang.

15. Kidney vacuity low back pain in both males & females

Kidney vacuity low back pain is often associated with hypertrophy of the lumbar vertebrae thus resulting in low back pain. To treat this, needle *Shen Shu* (Bl 23), first lifting yang and then downbearing the qi. To get the best result, manipulation of the needles should continue until the patient breaks a small sweat.

16. Low back pain with stiffness in the legs in both males & females

Low back and leg pain mostly refers to chronic low back and leg pain in the elderly, in which case, it is mostly categorized as vacuity cold pattern. To treat this, needle *Wei Zhong* (Bl 40), supplementing by lifting yang three times. Next, the practitioner should twirl the needle till the patient feels hot.

Acute low back and leg pain caused by wrenching and contusion is categorized as a repletion pattern. To treat it, needle *Wei Zhong* (Bl 40), draining by means of lifting yin. During needle retention, the practitioner should twirl and flick the needle. Finally, bleed the point with a three-edged needle.

17. Low back & leg soreness and aching

Low back and leg soreness and aching is basically due to kidney vacuity mixed with dampness. To treat this, needle *Wei Zhong* (Bl 40) and *Kun Lun* (Bl 60) to supplement vacuity and drain dampness. Then needle *Jing Gong* (three *cun* lateral to the second lumbar vertebral process), supplementing to replenish the kidney essence. This treatment supports the righteous and dispels evils. Therefore, kidney vacuity and dampness are surely eliminated. It is especially appropriate for chamber (*i.e.*, sexual) taxation giving rise to low back pain with weakness in the legs.

18. Lower & upper back stiffness with inability to bend either forward or backward

In most cases, this illness is due to external injury which has produced blood stasis and/or damaged the kidneys. In that case, prick *Wei Zhong* (Bl 40), letting out a bit of blood, and needle *Shen Shu* (Bl 23), with supplementing hand technique. The practitioner should scrape the handle of the needle upward seven times during retention at *Shen Shu*. This treatment quickens the blood and transforms stasis, strengthens the low back and secures the kidneys.

19. Pain in the low back and rib-side caused by wrenching & contusion

If wrenching and contusion result in low back and rib-side pain, first needle *Ren Zhong* (GV 26) with draining technique and *Chi Ze* (Lu 5), downbearing the qi. Then needle *Shen Shu* (Bl 23), first draining and then scraping the handle of the needle to free the flow of the channels and quicken the blood. Finally, bleed *Wei Zhong* (Bl 40) to promote the coursing and free flow of the qi and blood in the low back and rib-sides. Once the qi and blood are freely flowing, there will be no pain.

20. Pain & numbness in the low back and leg

Low back and leg pain and numbness refers to what is known today as sciatic nerve pain. This is mostly due to cold dampness pouring downward into the gallbladder channel. Therefore, needle *Huan Tiao* (GB 30), downbearing the qi. Then needle *Feng Shi* (GB 31) with supplementing technique. To better warm the channels and scatter cold, eliminate dampness and stop pain, the practitioner should scrape the handle of the needle at *Feng Shi* during retention and, after that, moxa it. Finally, needle *Yang Ling Quan* (GB 34), downbearing the qi to move the qi, quicken the blood, and stop pain.

21. Generalized aching & pain in the sinews and bones in both males & females

Generalized aching and pain in the sinews and bones is mostly due to contraction of wind cold evil qi or wind damp having invaded the sinews and bones. Therefore, moxa *Gao Huang* (Bl 43) till the patient sweats a little. Then wind cold damp evils will be resolved with perspiration. In addition, needle *Zu San Li* (St 36) and *Xing Jian* (Liv 2), lifting yang and upbearing the qi to reinforce the actions of warming the channels and scattering cold. Then needle *San Yin Jiao* (Sp 6), downbearing the qi to promote urination so as to carry cold dampness out of the

body. In sum, this treatment is able not only to dispel wind cold damp evils but to free the flow of and out -thrust the channels and network vessels, qi and blood. Therefore, it is effective for pain all over the body and aching in the sinews and bone.

22. Dream emission & night sweating in males

Some men dream of sexual intercourse with women and then emit their essence. This may happen several times in one night. Over time, this may damage kidney yin and yin vacuity night sweats may appear. In that case, needle *Jing Gong* (three *cun* lateral to the second lumbar vertebral process) and *Dan Tian* (1.3 or 3 *cun* below the umbilicus), rocking the needle to enrich and nourish kidney yin. Then needle *San Yin Jiao* (Sp 6) using the lifting yang method. When yang is engendered, yin will grow. Thus kidney yin will become full and exuberant. Needle *Zu San Li* (St 36), first upbearing the qi, and then perform lifting and thrusting drainage. This draining manipulation requires first gently lifting and then forcefully thrusting the needle down. Thus vacuity fire may be drained. This treatment enriches yin and drains fire. Therefore, dream emission and night sweats can be cured.

23. One-sided head wind

One-sided head wind refers to recurrent or one-sided headaches. For this, needle *Feng Chi* (GB 20), lifting yang. Then needle *Bai Hui* (GV 20), twirling the needle to the right during retention. Then needle *Shu Gu* (Bl 65) with draining technique. This treatment frees the flow of the channels and quickens the network vessels, dispels wind and settles pain.

24. Feeble-mindedness in both males & females

Feeble-mindedness, particularly in the elderly, is typically related to the heart and is ascribed to insufficient essence spirit. This, in turn, may be the result of debilitated qi and blood. However, sudden feeble-mindedness is usually a repletion pattern. It is due to phlegm confounding the portals of the heart and may present or follow such symptoms as rough breathing with rales or even collapse. For the first pattern, needle *Shen Men* (Ht 7). Then, according to the principle of treating below for disease above, needle *Zu San Li* (St 36). When needling these two points, one should first use lifting yang and then use lifting yin in order to adjust the yin and yang, qi and blood. In addition, one should use lifting and thrusting and then scrape the handles of the needles. In case of vacuity

pattern, one should use lifting and thrusting supplementation and scrape the handles of the needles gently to produce only a slight vibration. In case of repletion pattern, one should use forceful lifting and thrusting drainage and forcefully scrape the handles of the needles in order to produce a strong vibration. This treatment flushes phlegm and open the portals.

25. Stiffness & pain in the head and back of the neck with difficulty turning about in both males & females

Head and back of the neck stiffness and pain is often due to contraction of cold. In modern Western medicine, these often are associated with cervical vertebra disease and hypertension. For all of these, one can needle *Bai Hui* (GV 20) and *Cheng Jiang* (CV 24), twirling the needle in one direction only. Next, needle *Tai Xi* (Ki 3), downbearing the qi, and *Feng Fu* (GV 16), again twirling. This twirling should continue until the patient feels hot. This scatters cold and dispels evils. In case of hypertension, needle the above points with draining technique.

26. Wind stroke with loss of voice

Wind stroke with loss of voice or aphasia, sudden collapse, and clouding and confusion is mostly categorized as qi and blood thrusting upward to the head and brain resulting in blockage and obstruction of the portals of the brain. Therefore, one should needle *Zhong Chong* (Per 9) and *Yong Quan* (Ki 1) with draining technique. When needling *Zhong Chong*, one should use strong stimulation in order to level the liver and prevent the qi and blood from thrusting upward. When needling *Yong Quan*, the practitioner should use lifting yin to lead the qi and blood to move downward. When the heat caused by the up-thrusting qi and blood is resolved, the blockage and obstruction of the portals of the brain are opened and the patient may recover their speech.

27. Wind stroke with loss of voice – another method

If, after wind stroke, the speech is not clear or cannot be emitted, then needle *Shen Men* (Ht 7) and the four bar points (i.e., *He Gu*, LI 4 and *Xing Jian*, Liv 2 bilaterally), draining them to open the portals of the heart. When the heart is freed, the tongue will regain its flexibility. If, after needling, there is no obvious effect, the next day needle *Yong Quan* (Ki 1) to flush away and remove the phlegm that is obstructing and stagnating the portals of the heart. Then needle *Yu Ji* (LU 10) to promote the lung qi's diffusion and free flow, thus disinhibiting the voice. Next needle *Zu San Li* (St 36), first supplementing and then draining it in order to

enable the mouth to move. Finally, needle *Cun Guan* (on the back of the hand, one *cun* proximal to the wrist crease and four *fen* off the midline of the forearm to the radial side) to regulate the blood and qi.

28. Deviated mouth & eyes

After wind stroke, there may be deviation of the mouth and eyes. For this, needle *Di Cang* (St 4), lifting yang. Treating the left if the deviation happens on the right and treat the right if it happens on the left. While applying the yang -lifting manipulation, the practitioner should twirl the needle forcefully. Thus the qi and blood in channels and network vessels of the area of the face will be coursed and flow freely, and hence deviation of the mouth and eyes is corrected.

29. Hypertonicity of both hands & hemiplegia

After wind stroke there may be either hemiplegia or hypertonicity of both hands. For this, needle *Qu Chi* (LI 11), *Wai Guan* (TB 5), *Jian Shi* (Per 5), and *Zhi Yang* (GV 9), first lifting yang and then upbearing the qi. This courses and frees the flow of the channels and network vessels, qi and blood. Additionally, needle *Chi Ze* (Lu 5) and *Zhong Zhu* (TB 3), downbearing the qi to track down phlegm lodged in the channels and network vessels. When phlegm is removed, the qi and blood can flow easily and spread to the four extremities. Thus hypertonicity is automatically resolved and movement is spontaneously regained.

If the lower limbs are involved, add *Yang Ling Quan* (GB 34), *Tai Chong* (Liv 3), *Kun Lun* (Bl 60), and some other pertinent points.

Gynecological Diseases

1. Women's menstrual blood irregularities

Women's menstrual irregularities include menstruation ahead of schedule, menstruation behind schedule, and menstruation (sometimes) early, (sometimes) late, (coming at) no fixed schedule. If categorized as qi and blood insufficiency resulting in menstrual irregularity, one can needle *Zhong Wan* (CV 12) and *Jing Gong* (three *cun* lateral to the second lumbar vertebral process). During needle retention, the practitioner should first perform rocking, then twirling, and finally upbearing the qi. This series of maneuvers should be done three times in

succession until the patient feels hot. After that, needle *Zu San Li* (St 36), lifting yang. As soon as this manipulation is finished, extract the needle quickly. This treatment supplements the qi and boost essence and blood. Therefore, it is effective for regulating menstruation.

2. Women's menstrual affairs irregularity

Women's menstrual affairs irregularity is the same as women's menstrual irregularities. However, menstrual irregularity is categorized as qi and blood irregularity or liver-kidney *chong* and *ren* debility and decline with simultaneous static blood obstructing the uterus. One should needle *Zhong Ji* (CV 3), first twirling the needle to the left for a while, then applying lifting and thrusting supplementation, and finally twirling the needle to the right. Then needle *Qi Hai* (CV 6), rocking the needle, *San Yin Jiao* (Sp 6), draining it, and *Shen Shu* (Bl 23) with even supplementation-even drainage. This treatment harmonizes the qi and blood, supplements the liver and kidneys, transforms static blood, and regulates the *chong* and *ren*. Thus it has the effect of regulating menstruation.

3. Women's blood flooding

Women blood flooding refers to large volume uterine bleeding. It is also called mountain flooding. It corresponds to functional uterine bleeding and uterine bleeding due to uterine myomas. At such times, one must stop bleeding quickly. To do this, needle *Zhong Ji* (CV 3), rocking the needle and lifting yang. While manipulating the needle, the practitioner should gently press and rub up along the conception vessel to conduct the blood upward. To secure the thoroughfare and conception vessels and to supplement the qi and contain the blood, additionally needle *Jing Gong* (three *cun* lateral to the second lumbar vertebral process) bilaterally with the rocking and yang-lifting hand techniques.

4. Women's blood mounting & flooding for many days & nights without cease

Elderly women's blood flooding usually pertains to malignant tumors within the uterus. Therefore, this is very difficult to treat. Nevertheless, for this, needle *Zhong Ji* (CV 3) and *Jing Gong* (three *cun* lateral to the second lumbar vertebral process), rocking the needle to supplement the qi and contain the blood. Needle *Zu San Li* (St 36), lifting yang to supplement the central qi. If there is simultaneous low back pain, also needle *Shen Shu* (Bl 23) with supplementing technique. After extracting

the needles, the practitioner should immediately press the point to prevent the qi from following the blood's desertion and thus resulting in vacuity desertion.

5. Women's menstruation not freely flowing

Women's menstruation not freely flowing is also called blocked menstruation or menstrual block. This refers to cessation of menstruation for three months or more not due to pregnancy. For this, needle *Zhong Ji* (CV 3), rocking the needle. While manipulating the needle, the practitioner should press and rub downward along the conception vessel with the left hand to lead the blood downward. Next needle *San Yin Jiao* (Sp 6), first twirling the needle and then performing lifting and thrusting supplementation. This treatment harmonizes and regulates the *chong* and *ren*, thus the menstruation should come.

6. Hastening delivery

During delivery, one may do acupuncture in order to hasten the birthing. In that case, needle *San Yin Jiao* (Sp 6), first lifting yang, then downbearing the qi, and finally lifting yin.

7. Women's difficult delivery

Women's difficult delivery can easily lead to great bleeding and endanger the life destiny of the birthing woman. To hasten delivery, needle *He Gu* (LI 4) with supplementation. Then needle *San Yin Jiao* (Sp 6), downbearing the qi. Finally needle *Zhi Yin* (Bl 67), performing lifting and thrusting supplementation. This treatment can correct the position of the fetus and hasten delivery.

8. Women's postpartum non -precipitation of the placenta

Women's postpartum non-precipitation of the placenta can easily lead to great bleeding. It is a very dangerous condition that may threaten the birthing woman's life. Therefore, needle *He Gu* (LI 4) with supplementation. During the retention of the needle, scrape its handle three times and perform needle vibration seven times. Although scraping the handle of the needle may cause vibration, needle vibration as a hand technique which is done by repeatedly lifting and thrusting the needle rapidly over a small distance to cause vibration. This technique in this case may help cause contractions of the abdominal muscles. Then needle *San Yin Jiao* (Sp 6), downbearing the qi to also help the uterus contract. Then the placenta will soon be discharged.

9. Women's non -precipitation of the placenta with lower abdominal aching & pain

If, postpartum, the placenta is not precipitated, this may lead to the arising of lower abdominal aching and pain. This is mostly due to debility of the qi and blood after the parturition of the baby. The uterine contractions lack force and thus the placenta becomes stagnant and retained. For this, needle *San Yin Jiao* (Sp 6), first performing the yang -lifting manipulation once or twice, then upbearing the qi, and finally lifting yin. This treatment helps the uterus contract and hastens precipitation of the placenta. Next needle *Zu San Li* (St 36), upbearing the qi to assist the stomach qi. This helps contract the abdominal muscles and harmonizes the qi and blood. As a result, the abdominal pain is relieved. If there are cold extremities, before extracting the needles, the practitioner should twirl and vibrate the needles till the patient sweats a little. Unlike the above condition, this retention of the placenta is a mixed repletion within vacuity pattern. Therefore, it calls for a more complex manipulation.

10. Women's breast blowing

In modern times, women's breast blowing is called mastitis. For it, needle *San Yin Jiao* (Sp 6), lifting yang to support the righteous and dispel evils. Needle *Shao Ze* (SI 1), the well point of the hand *tai yang* small intestine channel, rocking the needle, or prick the point letting out a bit of blood. This drains heat toxins and disinhibits the network vessels in the breast. Following treatment, redness and swelling of the breast will soon disappear.

11. Women's red & white vaginal discharge

In modern times, women's red and white vaginal discharge is called endometritis. For enduring red and white vaginal discharge, needle *Qi Hai* (CV 6), forcefully twirling the needle to the right 49 times during its retention. Then needle *Zhong Ji* (CV 3), also forcefully twirling the needle to the right. After obtaining the qi, performing lifting and thrusting supplementation. Next, needle *Zu San Li* (St 36) to support the righteous qi. Needle *Jing Gong* (three *cun* lateral to the second lumbar vertebral process), forcefully twirling the needle to the right seven times. Needle *Bai Huan Shu* (Bl 30), lifting the needle to the superficial level after obtaining the qi and then scraping its handle with the fingernail. Repeat this whole procedure several times. Needle *San Yin Jiao* (Sp 6) and *Shen Shu* (Bl 23), downbearing the qi. As the reader can see, both supplementing and draining are

used since this is a case of mixed vacuity and repletion. Only thus can this disorder be cured.

For acute cases, needle *Zu San Li* (St 36) only. It is important that one only needle and not use moxa. To better clear damp heat, also needle *San Yin Jiao* (Sp 6) and *Yin Ling Quan* (Sp 9) with draining technique.

12. Women's white turbidity which day and night does not cease

In modern times, women's white turbidity refers to turbid strangury or gonorrhea. It is due to lack of cleanliness during sexual intercourse. If strangury disease endures and is not cured, there may be a yellow facial complexion and bodily emaciation. This is categorized as a vacuity pattern or repletion in the midst of vacuity. For this, needle *Zhong Ji* (CV 3) and the point two *cun* bilateral to it (called *Zi Gong*, Child's Palace), rocking the needle till the patient feels hot. Then needle *Zu San Li* (St 36) and *San Yin Jiao* (Sp 6), lifting yin. Thus the qi and blood are harmonized, the righteous is supported, and evils are eliminated.

In acute cases, needle the same points using draining hand technique on all of them.

Disorders of the Five (Sense) Organs

1. Deafness ears in both males & females

Tinnitus and deafness in modern terms refer to neurological deafness or deafness resulting from some medication. In Chinese medicine, these two related conditions' patterns are most discriminated as kidney vacuity or phlegm obstructing the portals of the ears. Kidney vacuity ear ringing sounds like cicadas. For it, needle *Wei Zhong* (Bl 40), lifting yang and then upbearing the qi. This treatment conducts the kidney essence upward to the ears. *Wei Zhong* is the uniting point of the bladder channel, and the bladder and kidneys have an exterior-interior relationship. Therefore, needling this point can lead and abduct kidney essence to pour upward to the portals of the ears.

If ringing in the ears sounds like thunder, this is mostly due to phlegm obstructing the portals of the ear. For this, needle *Ting Hui* (GB 2) together with *Yi Feng* (TB 17) and *Zu San Li* (St 36), performing drainage. Draining flushes the phlegm and

opens the portals. Then needle *Wei Zhong* (BL 40), downbearing the qi and then lifting yin to harmonize the qi and blood in the ears. Several courses of such treatment ought to achieve recovery.

2. Red, sore, swollen eyes in both males & females

Redness, soreness, and swelling of the eyes is categorized as heat toxins in the blood division. To treat this, bleed *Tai Yang* (M - HN-7) with a three-edged needle and then press and rub the punctured point. This can be done more than once. Then needle *Tai Chong* (Liv 3) and prick the tip of the ear to let out a bit of blood. The above treatments eliminate heat toxins within the blood. Needle *Zu San Li* (St 36), first lifting yang and then downbearing the qi. This decreases swelling and distention of the eyelids. The eyelids are connected with the spleen, while the spleen and stomach stand in an interior-exterior relationship. Therefore, needling *Zu San Li* may be used to treat eyelid trouble. Also needle *Gu Kong*, *He Gu* (LI 4), and *Zan Zhu* (BL 2). *Gu Kong* means bone joint or hole. There are two points named *Gu Kong*, the greater and the lesser. Both are located on the palmar surface of the fingers. The greater is located at the midpoint of the interphalangeal crease of the thumb. The lesser is located at the midpoint of proximal interphalangeal crease of the little finger. When needling the above three points (factually four), one should use drainage technique in order to drain heat toxins. When needling *Zan Zhu*, one should repeat the draining manipulation three times.

3. Sudden eye pain in both males & females

Corneal hemorrhage may give rise to sudden eye pain. This is categorized as heat toxins penetrating the eyeball. For it, needle *Jing Ming* (BL 1), scraping the handle of the needles with the fingernail. Needle *Tai Yang* (M - HN-7) and bleed it. Thus heat toxins will be drained and eye pain will be automatically quieted.

4. Wind tearing & ulceration of the eye in both males & females

Wind tearing and ulceration of the eyes refers to chronic conjunctivitis in modern terms. To treat it, needle *Gu Kong* (both the greater and the lesser), lifting yang. Then moxa them. Ten or more treatments will heal the eye.

5. *Liver blood scantiness clouded, flowery vision in both males & females*

Liver blood scantiness clouded and flowery vision is similar to what is now known as blurred vision due to anemia. To treat this, needle *Gan Shu* (Bl 18), supplementing to replenish liver blood. Needle *Zu San Li* (St 36), lifting yang. If the spleen and stomach qi is supplemented, it will provide nourishment to the liver, and, hence, the blood will be replenished. Night blindness and optic atrophy are also usually ascribed to liver blood insufficiency and depletion of the liver and kidneys. One can use the same treatment for these as well. A better result may sometimes be achieved if one also needles *Jing Ming* (Bl 1) and *Tai Xi* (Ki 3).

6. *Deep-source nasal congestion and anosmia in both males & females*

Deep source nasal congestion corresponds to nasosinusitis in modern terms. For it, needle *Shen Ting* (GV 24) as the primary point with even supplementation-even drainage technique by vibrating the needle. Then needle *Ying Xiang* (LI 20), lifting yang. Also needle *Zu San Li* (St 36), lifting yang, and the next day, needle it again, lifting yang and downbearing the qi. Needle *San Yin Jiao* (Sp 6). This treatment is good for chronic nasosinusitis.

For acute nasosinusitis, one may also needle the above-mentioned points but should employ drainage manipulation.

7. *Milk or nipple moth²⁹ in both males & females*

Milk moth refers to acute tonsillitis in modern terms. It results from heat toxins. Therefore, one should quickly prick *Shao Shang* (Lu 11) with a three-edged needle to let out a bit of blood. This discharges and removes heat toxins and thus alleviate the tonsillar swelling. According to *Fine Jade True Person*, bleeding the tips of the ten fingers as well as *Tai Chong* (Liv 3) gets an even better effect.

²⁹The Chinese for nipple and for milk is the same, *ru*. Since the tonsils stick out like nipples, this condition may be interpreted as nipple moth. However, because, in acute tonsillitis, they are typically covered with a white, purulent membrane, they also look like milk. Therefore, both translations appear to be correct, even though no one English word captures both these senses. The word moth also refers to the white membrane.

8. Sudden loss of voice in both males & females

Sudden loss of voice is mostly due to edema of the vocal cords in acute laryngitis. To treat this, needle *He Gu* (LI 4) and *Tai Chong* (Liv 3) with draining and then needle deeply *Zhong Chong* (Per 9), the well point of the hand *jue yin* channel, letting out a bit of blood. This treatment drains heat toxin.

It is also possible for loss of voice to be due to too much talking and using the voice. In that case, the qi and fluids are consumed and have suffered detriment. For this, needle *He Gu* (LI 4) with supplementation and *San Yin Jiao* (Sp 6), first upbearing the qi and then lifting yin. Bleeding is prohibited for this pattern.

9. Toothache & swollen gums

Toothache with red, swollen gums is mostly categorized as stomach fire, while toothache with loose teeth is mostly categorized as kidney channel vacuity fire. For stomach fire, needle *Zu San Li* (St 36), lifting yin, and *He Gu* (LI 4) with draining. For kidney channel vacuity fire, needle *Tai Xi* (Ki 3), first lifting yin and then letting out a bit of blood in order to drain vacuity fire.

Chapter 2

The Eleven & Twelve Heavenly Star Points

Daoist acupuncturists believe that some points are so effective for treating certain conditions that they are as precious as stars since the stars were believed to be abodes of the immortal gods. In other words, such "heavenly star points" are magically or divinely effective. According to these teachings, these are *the* most effective points in acupunctotherapy. Thus there exists the Daoist acupuncture teaching titled "Ma Dan-yang's 12 heavenly Star Points Ode." Ma Dan-yang was a Daoist acupuncturist who lived in the Jin-Yuan dynasties. This song or ode was, in turn, based on Fine Jade True Person's *Qiong Yao Shen Shu* (*Fine Jade Divine Book*) in which there is a song or ode titled "The 11 Heavenly Star Points." Fine Jade True Person was an accomplished Daoist of the Song dynasty. Because Ma Dan-yang's ode was incorporated into Yang Ji-zhou's *Zhen Jiu Da Cheng* (*The Great Compendium of Acupuncture & Moxibustion*) and Xu Feng's *Zhen Jiu Da Quan* (*The Great Collection of Acupuncture & Moxibustion*), Ma Dan-yang's 12 heavenly star points is the teaching which is mostly remembered today. Ma Dan-yang's 12 heavenly star points are *Zu San Li* (St 36), *Nei Ting* (St 44), *Qu Chi* (LI 11), *He Gu* (LI 4), *Wei Zhong* (Bl 40), *Cheng Shan* (Bl 57), *Tai Chong* (Liv 3), *Kun Lun* (Bl 60), *Huan Tiao* (GB 30), *Yang Ling Quan* (GB 34), *Tong Li* (Ht 5), and *Lie Que* (Lu 7).

Fine Jade True Person was active from 1101-1125 CE, while Ma Dan-yang lived from 1123-1183 CE. Therefore, Fine Jade True Person and Ma Dan-yang were roughly contemporaries. Ma Dan-yang was the hierarch of the Daoist sect called Immortal God Encountering. If one compares Fine Jade True Person's 11 star ode to Ma Dan-yang's 12 star ode, two things become apparent. First of all, Ma adds a 12th point, *Tai Chong* or Liv 3. Otherwise, Ma did not add to and elaborate on Fine Jade True Person's work. Rather he truncated and shortened it, cutting out a lot of its theoretical sophistication. So, although it is Ma Dan-yang's ode which is still memorized by many Chinese acupuncturists today, the following explanation is based on its predecessor, except for Ma's addition of *Tai Chong*.

For a long time, Daoists transmitted this lore secretly as ear-whispered oral teachings from master to disciple. The clinical significance of these "12 heavenly star" points is that one can cope with a great variety of diseases by remembering

this small repertoire of famous points. Therefore, every acupuncturist should be familiar with these 12 preeminent points. These points have become famous because their effects are more definite and assured than many other, less well known points. As part of each point's explanation, Fine Jade True Person gave detailed instructions on needle manipulation. These instructions may seem overly fastidious to some, but the authors' own clinical experience supports their value. Using the specified manipulation often results in unexpectedly miraculous effects.

San Li (St 36)

San Li is located below the knee three *cun*, between the two sinews. Needling it is able to treat heart and abdominal distention. It has a predilection for treating cold within the stomach, intestinal noises, and accumulations and gatherings, leg swelling, knee and shank soreness, taxation damage, emaciation and detriment, qi drum disease, hemiplegia, and all kinds of wind disease. When twisting the point, physically raise the foot. Getting the knack is not difficult.

In case of heat with a surging pulse, drain by repeatedly lifting or lifting and scraping the handle of the needle forcefully two times seven [or 14] times. Or, to descend the qi, three times five times [or 15 times]. Finally, pull the skin upward and lift numerous times. No moxibustion.

In case of cold with a faint pulse, supplement by scraping, lifting, and twirling. Secondly, push and rub several times. Ascend the qi several times. Upbear yang several times. Moxa seven cones.

Explanation: Heat with a surging pulse means a replete heat pattern with a yang pulse. In this case, the pulse may be surging, large, slippery, and/or rapid. Cold with a faint pulse indicates a vacuity cold pattern with a yin pulse. In that case, the pulse may be choppy, small, slow, and/or faint.

When scraping the needle handle, hold the needle with the right thumb and forefinger and scrape the handle of the needle with the middle finger of the same hand. This way, the needle may be kept steady.

Nei Ting (St 44)

Its indications include reversal cold of the limbs, a liking for quietude and an aversion to noise, dormant papules, red sore throat, frequent yawning, toothache, malaria-like [conditions], no desire for food, and exuberant collected phlegm

in the sea of grain [*i.e.*, the stomach]. Collected phlegm in the stomach is an illness of discomfort in the stomach with nausea and inability to lie down.

In case of heat with a surging pulse, drainage is required. To accomplish drainage, one may perform lifting and thrusting drainage. Another alternative is to scrape the handle of the needle downward and then perform needle vibration. These maneuvers should be done 35 times. A third method of draining is to scour. This means probing with the point of the needle in all directions. In the process, cut the skin up and down the channel with the left thumbnail or rub along the channel. Perform these maneuvers several times. A fourth alternative is to slowly lift the needle to the superficial level after the qi has been obtained. In the process, cut the skin towards the acupoint down the channel. The fifth choice is to perform qi -downbearing manipulation 5-7 times. Moxibustion is forbidden in heat patterns.

In case of cold with a faint pulse, supplementation is required. For that purpose, one may perform lifting and thrusting supplementation. In that case, lifting the needle once and thrusting it once makes one round. Seven rounds should be performed, and the maneuver should be carried on slowly. A second method of supplementation is to lift the needle to the superficial level after the qi has been obtained and then slowly thrust it down again. While thrusting, scrape the handle of the needle. Repeat this process a number of times. A third choice is to gently press and rub along the related channel before inserting the needle. [Yet] a fourth choice is to perform qi -upbearing manipulation several times. A fifth option is to do twining after obtaining the qi. This means to keep twirling the needle to the left. In the process, slowly lift the needle. This should be done several times. And the sixth option is to moxa the point with five cones.

Qu Chi (LI 11)

Its indications include ailments of the elbow, hemilateral wind [*i.e.*, hemiplegia] with inability to contract the limbs, slack sinews, throat block with rough rapid breathing, enduring fever, and wind itching papules all over the body.

In case of heat with a surging pulse, drainage is required. To accomplish this, one may first do lifting and thrusting drainage. Then scrape downward the handle of the needle. Finally, do needle vibration. This whole process should be repeated 5-7 times. At the end, rapidly twirl the needle while lifting and thrusting it over a small distance so as to cause vibration of the needle. This last procedure should be done 35 rounds. A second method of drainage is to do needle scouring after obtaining the qi. During this process, cut the skin along the channel with the left

thumbnail. This maneuver should be repeated more than three times. Then, while lifting the needle to the superficial level, rub with the left thumb and cut with its nail along the channel. After that, extract the needle. A third alternative is to perform qi -downbearing manipulation 5-7 times. Moxibustion is forbidden in heat patterns.

In case of cold with a faint pulse, supplementation is required. To do this, one may scrape the handle of the needle upward after obtaining the qi. Then gently rub and press along the channel with the left hand. A second alternative is to perform qi -upbearing manipulation several times. A third choice is to keep on twisting the needle leftward while lifting and thrusting it. A fourth choice is to do needle scouring after obtaining the qi. Simultaneously rub along the channel with the left thumb or cutting with its nail. Then, holding the needle with the right thumb and forefinger, scrape its handle upward with the nail of the right middle finger. As a last option, one may moxa the point with five cones.

He Gu (LI 4)

Its indications include headache, heat in the face, malaria-like emission of heat followed by chills, warm heat diseases with no sweating, dimness of vision, tooth decay, nosebleed, and clenched jaw with inability to speak.

In case of heat with a surging pulse, drainage is required. To do this, one may perform lifting and thrusting drainage 35 times. Another method is to do needle scouring after obtaining the qi. Then scrape its handle downward. This maneuver should be carried on for 35 times. A third alternative is to press and rub along the channel after obtaining the qi, from the tip of the forefinger to the acupoint, or cut with the nail of the left thumb along the same route. Moreover, one should extract the needle slowly to lead the evil qi out. A fourth method is to perform qi -downbearing manipulation 35 times. Moxibustion is forbidden in heat patterns.

In case of cold with a faint pulse, supplementation is called for. To accomplish this, one may scrape the handle of the needle upward 10 times. Another alternative is to use qi-upbearing manipulation. A third alternative is to do lifting and thrusting supplementation three times. While a fourth alternative is to perform twining after obtaining the qi acquisition. [In other words,] keep on turning the needle to the left gently and slowly at a small angle. While doing so, one should slowly lift the needle. This maneuver should be done three times. Yet a fifth choice is to press and rub along the channel before inserting the needle and,

after obtaining the qi, do needle-scouring 35 times. And a sixth option is to moxa the point with three cones.

Wei Zhong (Bl 40)

Its indications include low back heaviness with inability to stretch, heaviness on either side of the spine, hip joint disorders due to wind impediment, warm heat diseases with emission of heat refusing to abate, inability to bend and stretch the knee, and enuresis. This point is forbidden to moxibustion.

In case of heat with a surging pulse, drainage is required. To implement this, one may perform lifting and thrusting drainage 35 times. Another alternative is to do needle-scouring after obtaining the qi acquisition. Simultaneously, rub along the channel with the left thumb or cut with its nail. Then slowly lift the needle to the superficial level and, in the process, press and rub towards the acupoint down the channel in order that the evil qi may be led out. A third method is to perform qi-downbearing manipulation. And a fourth alternative is to bleed the point with a three-edged needle to drain heat and expel toxins.

In case of cold with a faint pulse, supplementation is required. For this purpose, one may scrape the handle of the needle upward with the middle fingernail 35 times while the needle is retained. A second alternative is to gently press and rub away from the point down the channel after obtaining the qi. Do this with the left hand. In the process, scrape the handle of the needle upward with the right middle fingernail. This technique may infuse the qi into the channel. A third alternative is to perform qi-upbearing manipulation five times. In case of cold patterns, bleeding is not allowed.

Cheng Shan (Bl 57)

Its indications include pain in the upper and lower back, hemorrhoids with difficult evacuation of stools, foot qi with swelling below the knee, heaviness, aching, and tremors of the thigh, cholera-like disease with cramps, inability to stand, and difficulty swallowing food. Foot qi is a disease [consisting of] weakness of the feet with heart palpitations, discomfort in the cardiac area, and edema of the feet which tends to spread upward towards the abdomen.

In case of heat with a surging pulse, drainage is required. To do this, one may perform lifting and thrusting drainage five times. Another alternative is to do needle-scouring after obtaining the qi. In the process, scrape the handle of the

needle downward. This maneuver should be done 15 times. A third choice is to lift the needle slowly while performing needle vibration after obtaining the qi. This maneuver should be done three times. A fourth choice is to insert the needle by pinching and raising the skin around the point. After obtaining the qi, do lifting and thrusting drainage several times. Moxibustion is forbidden in heat patterns.

In case of cold with a faint pulse, supplementation is required. To do this, one may use lifting and thrusting supplementation 15 times. A second alternative is to use needle-scouring after obtaining the qi. In the process, scrape the handle of the needle upward. This maneuver should be done three times. A third alternative is to lift the needle slowly after obtaining the qi. While doing this, keep on turning the needle leftward at a small angle. This maneuver should be done three times. A fourth method is to keep on turning the needle to the left while lifting it after obtaining the qi. In the process, gently press and rub away from the acupoint along the channel with the left hand. A fifth option is to perform qi -lifting manipulation. As a last alternative, one may moxa the point with three cones.

Note: In modern clinical practice, *Cheng Shan* is seldom used to treat cholera-like disease.

Tai Chong (Liv 3)

Its indications include fright epilepsy, throat disorders, heart distention, inability of the feet to walk, the seven mountings [*i.e.*, various types of mounting] including swelling and sagging of one testicle, clouded vision, and lumbago. This point is the source point of the liver channel and is, therefore, able to level the liver and subdue yang as well as regulate the qi and blood of the liver channel. For that reason, it may cure hyperactive liver yang causing dizziness and hypertension and menstrual irregularities due to disharmony of the qi and blood in the liver channel.

Note: As mentioned above, this acupoint is not included in the *Qiong Yao Shen Shu (Fine Jade Divine Book)* , but it is among Ma Dan-yang's 12 heavenly star points. Unlike Fine Jade, Ma Dan-yang does not discuss needle manipulation techniques.

Kun Lun (Bl 60)

Its indications include swollen calf, low back pain, sacrococcygeal pain, pain in the leg and foot extending to the genitals, headache, hypertonicity of the upper

back and shoulders, fulminant panting, heart oppression, qi surging up to the heart, unsteady step or ability to walk, groaning while walking, nosebleed, fright epilepsy, and tuggings and slackenings.

In case of heat with a surging pulse, drainage is required. For this purpose, one may use needle vibration after obtaining the qi. Do this maneuver seven times. Another alternative is to do needle-scouring after obtaining the qi. In the process, scrape the handle of the needle downward. This technique should be done seven times. A third choice is to press and rub towards the acupoint along the channel with the left thumb. Do this 10 times. A fourth choice is to use qi-downbearing manipulation after obtaining the qi. Do this 10 times. A fifth choice is to forcefully lift the needle after obtaining the qi. In the process, perform twining. [In other words,] turn the needle to the right. Then rapidly twirl the needle at a big angle while it is thrust down again. Moxibustion is forbidden in heat patterns.

Note: The third method may be combined with the first or second methods.

In case of cold with a faint pulse, supplementation is required. To do this, one may use lifting and thrusting supplementation 15 times. A second alternative is to gently press and rub around the point before inserting the needle. After obtaining the qi, keep on turning the needle leftward 35 times. A third alternative is to gently press and rub away from the acupoint up the channel after obtaining the qi. Do this 35 times. A fourth method is to use qi-upbearing 15 times. As a last resort for supplementing, one may moxa this point with three cones.

Note: When doing supplementation, the needle should be retained for a shorter time than drainage. To supplement, only retain the needle for approximately three minutes, while to drain, it may be retained for 15 minutes.

Huan Tiao (GB 30)

Its indications include cold leg and foot due to wind toxins, inability to bend the low back, damp impediment pain in the hip, thigh, and calf, and pain in the leg and low back which is exacerbated by turning about.

In case of heat with a surging pulse, drainage is required. To accomplish this, one may slowly lift the needle to the superficial level after obtaining the qi. In the process, scrape the handle of the needle downward. Do this 10 times. A second alternative is to rub the point with the left hand and cut towards the point up the channel before inserting the needle. After obtaining the qi, perform needle

vibration. Do this whole process 10 times. This technique may drain evils better [than the first method]. A third alternative is to use the yin-lifting or qi-downbearing methods 35 times. Moxibustion is forbidden in heat patterns.

In case of cold with a faint pulse, supplementation is required. For this purpose, one may use twinging after obtaining the qi. [This means] to keep on turning the needle leftward gently and slowly at a small angle. While doing so, one should slowly lift the needle. This maneuver should be done a number of times. Another alternative is to use lifting and thrusting supplementation three times. A third choice is to turn the needle forcefully to the left 180 ° after obtaining the qi. Then gently turn it to the right 60 °. Do this three times. A fourth choice is to use the yang-lifting or qi-upbearing manipulations three times. As a last resort for supplementing, one may moxa the point with seven cones.

Yang Ling (GB 34)

Its indications include difficult bending and stretching of the knee, difficult sitting up, cold impediment, hemilateral wind [*i.e.*, hemiplegia], and diseases involving the liver and gallbladder, such as a bitter taste in the mouth, jaundice, and rib-side pain.

In case of heat with a surging pulse, drainage is required. To do this, one may slowly lift the needle to the superficial level after obtaining the qi. In the process, scrape the handle of the needle downward. Do this five times. A second choice is to perform lifting and thrusting drainage 15 times. Another alternative is to use lifting and thrusting drainage twice after obtaining the qi. Then use needle-scouring. Finally, scrape the handle of the needle downward. Do this whole process 15 times. As a last resort for draining, one may perform the yin-lifting or qi-downbearing manipulations.

In case of cold with a faint pulse, supplementation is required. To do this, one may perform lifting and thrusting supplementation three times.

Another alternative is to slowly lift the needle after obtaining the qi. In the process, keep on gently turning it leftwards. Do this three times. A third choice is to forcefully turn the needle to the left 180 ° after obtaining the qi. Then gently turn it to the right 60 °. Do this three times. A fourth choice is to perform the yang-lifting or qi-upbearing manipulations three times. As a last alternative, one may moxa the point with three cones.

Tong Li (*Ht 5*)

Its indications include frequent yawning and stretching, vexation, fearful throbbing, pain in the arm and elbow, pain in the calf, red cheeks, and, in case of repletion, swollen limbs and throat impediment with inhibited breath, while in case of vacuity, loss of voice, a bitter taste in the mouth, and incessant retching.

In case of heat with a surging pulse, drainage is required. To implement it, one may perform lifting and thrusting drainage five times. Another alternative is to turn the needle to the right 35 times after obtaining the qi. Then do needle-scouring 35 times. Finally, press or cut along the channel with the left thumbnail 35 times. A third alternative is to press and rub along the channel before inserting the needle. After obtaining the qi, do lifting and thrusting drainage. As a last choice, one may perform the yin - lifting or qi-downbearing manipulations. Moxibustion is forbidden in heat patterns.

In case of cold with a faint pulse, supplementation is required. To implement it, one may perform lifting and thrusting supplementation seven times. Another alternative is to lift the needle to the superficial level after obtaining the qi. Then thrust it down again. In this process, scrape the handle of the needle upward. Do this several times. As another choice, one may use the yang-lifting or qi-upbearing manipulation three times. A fourth choice is to press and rub away from the point along the channel after extraction of the needle. This technique may infuse qi into the related channel. As a last option, one may moxa the point with three cones.

Note: The fourth maneuver is usually applied in combination with one or more of the other alternatives.

Lie Que (*Lu 7*)

Its indications include hemilateral wind with hemilateral insensitivity, phlegm congestion, weakness of the wrist, clenched jaw, cough, heat in the palms, cold malaria-like [disorders] with frequent retching, constant laughing, and forgetfulness.

In case of heat with a surging pulse, drainage is required. To implement it, one may perform lifting and thrusting drainage seven times. Another alternative is to use needle-scouring after obtaining the qi. Simultaneously, press and rub along the channel with the left thumb. Then lift the needle to the superficial level and thrust it down again. In the process, press and rub towards the point along the

channel in order that the evil qi may be led out. Do all of this 15 times. Yet another choice is to use the qi-downbearing or yin-upbearing manipulations 15 times. Moxibustion is forbidden in heat patterns.

In case of cold with a faint pulse, supplementation is required. To implement it, one may perform lifting and thrusting supplementation three times. Another alternative is to do twining after obtaining the qi. [This means] to keep on turning the needle leftward at a small angle while lifting it. Do this three times. A third choice is to forcefully turn the needle leftward 180 ° after the qi has been obtained. Then gently turn it to the right 60°. Do this three times. A fourth choice is to scrape the handle of the needle upward after obtaining the qi. Then perform the yang -lifting or qi-upbearing manipulations three times. The last option is to moxa the point with three cones.

Fine Jade True Person was particular about both needling techniques and pattern discrimination. On the contrary, Ma Dan-yang seems to have been heedless of these. Patterns may be discriminated on the basis of the eight principles (vacuity and repletion, cold and heat, yin and yang, exterior and interior), the channels and network vessel, the viscera and bowels, the constructive and defensive, the qi and blood, etc. To make clinical practice easier, Fine Jade True Person boiled all these complicated methods of pattern discrimination down to heat and cold. These are, for him, the functional equivalents of repletion and vacuity. This simplified approach proves quite suitable for acumoxatherapy. This is because, after considering all the factors in pattern discrimination, we invariably have to answer the final question of whether the case is one of vacuity or repletion. This answer is enough in order to choose between supplementation and drainage and this choice is vital in needling.

The above instructions on needle manipulation may seem rather complicated to beginners. However, we believe the reason why many Daoist acupuncturists achieved such seemingly magical effects often depended on their mastery of these techniques. If this is so, then it follows that one should take some pains to master these techniques if one would like to increase their skill and improve their clinical efficacy. Basically, there are four main needling techniques required by the above instructions. These are yang-lifting, yin-lifting, qi-downbearing, and qi-upbearing. These four are then subdivided into two types, supplementation and drainage.

In all probability, Fine Jade True Person was himself aware of how complex the above needle manipulations sound. Therefore, in his chapter titled "Fifty -Nine

Techniques of Supplementation & Drainage," he gives a simpler set of methods for supplementing and draining. These consist of twirling, the respiratory [method], and pressing.

Twirling

Turning the needle leftwards [or clockwise] is supplementing, while turning it rightwards [or counterclockwise] is draining.

The respiratory [method]

Inserting the needle when the patient breathes in and extracting the needle when the patient breathes out is draining. Inserting the needle when the patient breathes out and extracting the needle when the patient breathes in is supplementing.

Pressing

Pressing the needle hole after extracting the needle is supplementing, whereas not pressing the hole is draining.

In clinical practice, one can combine these three basic methods in order to achieve even better results when supplementing or draining.

Chapter 3

Two True Persons & One Immortal's Songs on Treating Disease

In Daoist medicine, the two true persons refer to True Person Sun, a.k.a. Sun Si-miao, and Fine Jade True Person whose real name is unknown. The immortal is Immortal Qu. Each of these outstanding medical men composed verses in which they encapsulated that information which they held in highest esteem so that it could be memorized and passed on orally more easily and accurately. However, they did not necessarily intend that that information be broadcast widely to all and anyone. Out of respect for the power of such profound knowledge, Fine Jade True Person repeatedly said, "I have pledged never to disclose it without discretion, for I would otherwise receive the punishment of premature death." These words exhibit how highly past masters prized such lore and how secret they regarded it. To insure that such powerful knowledge was passed on only to worthy persons who would use it wisely and ethically, they even required their hand-picked students to formally take an oath before imparting it to others. Such oaths promised to keep such teachings secret even from their closest relatives.³⁰ Some Daoists even went so far as to purposefully leave out such secret teachings from their written works. Therefore, a number of such secret Daoist teachings have been lost or are even to this day still unavailable to ordinary readers. Below are so-called secret teachings in song form composed by the two True Persons and the Immortal Qu. Unfortunately our translation into English has not been able to preserve their meter or verse.

Thousand [Pieces of] Gold 10 Points Song by True Person Sun

San Li and *Nei Ting* are wonder-working for (disorders of) the abdomen and stomach.

Qu Chi and *He Gu* completely cure headaches.

³⁰In traditional Chinese culture, one's allegiance to their family is usually paramount. Therefore, an oath not to reveal information even to close family members is a very serious one indeed.

Pain in the upper and lower back yields to *Wei Zhong* and *Kun Lun*.

If there is pain in the chest and the nape of the neck, one will never fail to produce relief when one appeals to *Hou Xi* and *Lie Que*.

Huan Tiao and *Yang Ling* are two points specifically for the knee, armpit, and rib-side.

When supplementation is indicated, one should try to preserve what is left.

When drainage is required, dredge what is blocked.

Of the three hundred points, these ten are the key ones.

Some references say that the above song can be found in the *Qian Jin Yao Fang* (Essential Prescriptions [Worth] a Thousand [Pieces of] Gold) or in the *Qian Jin Yi Fang* (Supplement to the Essential Prescriptions [Worth] a Thousand [Pieces of] Gold) by Sun Si-miao. However, it is not actually found in either of these two works. Nevertheless, it was probably transmitted orally from generation to generation from the great master Sun Si-miao. It did not appear in the literature until the Ming dynasty when Gao Wu included it in his *Zhen Jiu Ju Ying* (Gatherings from Outstanding Acupuncture & Moxibustion [Works]). This song stresses the coordination of two point combinations. According to the song, the combination of *San Li* (St 36) and *Nei Ting* (St 44) is able to cure abdominal pain, diarrhea, retching and vomiting, dyspepsia, masses in the abdomen, and other digestive disorders. Matching *Qu Chi* (LI 11) and *He Gu* (LI 4), one may cure headache and disorders involving the head and face, such as toothache and facial paralysis. The combination of *Wei Zhong* (Bl 40) and *Kun Lun* (Bl 60) is an effective remedy for ailments of the upper and lower back, such as lumbago, wrenching and sprain of the lumbus, and cold pain in the upper and lower back. *Hou Xi* (SI 3) and *Lie Que* (Lu 7) in combination are responsible for the chest and neck and, therefore, are able to relieve pain and other troubles in those areas. In regard to *Huan Tiao* (GB 30) and *Yang Ling Quan* (GB 34) as a pair, based on the clue given in the song, we may include as their indications, pain, swelling, and numbness of the lower legs, thighs, and lumbus as well as the rib-side. The word "key" in the song implies that, to treat a certain part of the body, one can use the appropriate of these pairs as the principal points and then choose some other specific points as the auxiliary or supplementary points.

Seven Stars Acupuncture Treatment of Disease Ode by Fine Jade True Person

For persisting rigidity and pain in the head and nape of the neck, one may try needling *Hou Xi* .

For pain in the upper arm, back, and shoulder, *Zhong Zhu* is as precious as gold.

In case of ceaseless abdominal and periumbilical pain, *Yin Ling* may free one from the worry of water.

For strings and aggregations with cold in the stomach, appeal to *San Li* .

For chest pain, find *Da Ling* , and, in case of rib-side pain, *Yang Ling* may give relief.

Wei Zhong is a point that heals pain in the low back and knee.

Possessing gold is not so difficult, but fewer have come to the knowledge of this seven point needling.

This song is not found anywhere in Chinese medical literature except in the *Qiong Yao Shen Shu* (Fine Jade's Divine Book) which has been in a private collection and, therefore, inaccessible to the general readership. This song is very valuable since the points it selects are, in our opinion, more reasonable than most others. According to the well-known "*Si Zong Xue Ge* (Song of the Four Chief Points)," for troubles involving the head and nape of the neck, one should use *Lie Que* (Lu 7), whereas Fine Jade True Person suggests using *Hou Xi* (SI 3). *Lie Que* is a point on the lung channel, and the head and nape of the neck is not traversed by this channel. It is true that this point is the network point which links the lung and large intestine channels and that the latter does travel to the forehead. But pain in the head and nape of the neck refers to pain in the *back* of the head and the *back* of the neck. These are also not areas traversed by the large intestine channel. *Hou Xi* is the meeting point of the small intestine channel and governing vessel, and the governing vessel does travel along the spine, passes through the nape of the neck, and finally enters the brain. Therefore, *Hou Xi* is a better choice for troubles involving these areas.

The selection of *Zhong Zhu* (TB 3) to treat pain in the shoulder and upper arm is another innovation made by Fine Jade True Person. Everyone knows that *Zhong Zhu* treats pain in the elbow and upper arm. The hand *shao yang* channel of the triple burner ascends to the shoulder along the lateral aspect of the upper arm. Therefore, *Zhong Zhu* is more effective than any other acupoint for pain in the upper arm and shoulder. For pain in the upper back, however, this point is not such a good remedy unless the shoulder is also involved.

For abdominal pain, we usually treat *San Li* (St 36). Why then does Fine Jade True Person suggest needling *Yin Ling Quan* (Sp 9)? Abdominal pain may also be due to water or dampness. In that case, one should first disinhibit urination and expel water. As the uniting point of the spleen channel, *Yin Ling Quan* is the very best point for this purpose. If abdominal pain is due to other disease mechanisms, then we had better choose *San Li* (St 36) as usual.

Strings and aggregations refer to kinds of abdominal masses. If these are due to stomach vacuity cold, they are associated with a righteous qi insufficiency pattern. *San Li* is a miraculous point for supporting the righteous. Needling it to treat strings and aggregations is quite in accordance with the principle that, when the righteous is nursed, the evils will automatically be dispersed. Experimentation has confirmed that needling this point may enhance immunity and hence strengthen the immune system's ability to combat tumors, including cancer cells.

What is called chest pain in Chinese medicine often refers to angina pectoris. Most people choose *Nei Guan* (Per 6) to treat this, but Fine Jade True Person proposed *Da Ling* (Per 7). This is the source point of the pericardium channel. The *Ling Shu Jing* (*Classic of the Spiritual Pivot*) says, "When the five viscera are diseased, it is necessary to select the 12 source points." Based on this most authentic work on acupuncture, *Da Ling* should be better for angina pectoris.³¹

It is common knowledge that *Yang Ling Quan* (GB 34) treats rib-side pain, while *Wei Zhong* (Bl 40) is a point specifically effective for low back and knee pain. This accords with Fine Jade True Person's view as well. This Daoist put these two points side by side with the above five "divine" points evidently with an aim to present a small cadre of points that would be omnipotent for various problems of the body. The seven heavenly star points are indeed such a group whose indications cover the whole body from head to foot.

³¹This assumes that chest pain is angina pectoris which is a disease of the *xin zang* or heart organ. However, often chest pain is not due to heart disease, in which case *Nei Guan* may still be the better choice.

Heavenly Origin Supreme Unity Song by Immortal Qu

Immortal Qu (1378-1448 CE) called himself Red Land Daoist Person. His secular name was Zhu Quan. He was a prince in the Ming dynasty who converted to Daoism. In the Ming dynasty, Supreme Unity True Person was a god living in the palace of heaven who was held in high esteem by Daoist worshippers. Therefore, quite a number of empirically efficacious treatments were named after this god. "Heavenly origin" is a special term associated with longevity. It implies living to one's heavenly decreed span of years or 120 years of age. The title of this song, therefore, implies that, if one has a good command of these instructions, one may become a champion of longevity. This song has attracted the attention of many great medical masters. For instance, in the *Lei Jing Tu Yi (Illustrated Supplement to the Classified Classic)* by Zhang Jing-yue of the Ming dynasty, it is placed at the top the collection of the songs on acupuncture. A functional translation of this song is given below.

For breast distention and pain due to qi stagnation in females, needle *Tai Yuan* (Lu 9) and *Lie Que* (Lu 7) with draining [technique].

For tooth and head pain due to wind, *Er Jian* (LI 2) is very effective.

For ambilateral and hemilateral headache, needle *Lie Que* (Lu 7) and *Tai Yuan* (Lu 9), greatly draining the latter point.

For deafness due to qi block, needle *Zu San Li* (St 36), *Shou San Li* (LI 10), and *Ying Xiang* (LI 20), draining.

For deafness due to cold damage, needle *Er Men* (TB 21) and *Ting Hui* (GB 2).

For ringing in the ears due to kidney vacuity, needle *Zu San Li* (St 36), *Tai Xi* (Ki 3), and *Di Wu Hui* (GB 42).

For hypertonicity and pain of the extremities, needle *He Gu* (LI 4) and *Tai Chong* (Liv 3), draining the latter point.

For inability to contract or stretch the hand, needle *Qu Chi* (LI 11) and *He Gu* (LI 4).

For heart pain with tremors of the hands, needle *Shao Hai* (Ht 3) and *Yin Shi* (St 33).

For elbow pain due to all sorts of pathogens, needle *Chi Ze* (Lu 5) and *Qing Leng Yuan* (TB 11).

For stomach distention and fullness due to qi stagnation, needle *Zu San Li* (St 36) and *Shou San Li* (LI 10).

For epilepsy of various patterns, needle *Jiu Wei* (CV 15) and *Yong Quan* (Ki 1).

For strings and aggregations, needle the center of the tumor, *Shao Shang* (Lu 11), and *Zu San Li* (St 36).

For gastric tumors, needle the center of the tumor, *Xuan Ji* (CV 21), and *Zu San Li* (St 36).

For rib-side distention and pain, needle *Yang Ling Quan* (GB 34) and *Cheng Shan* (Bl 57).

Such needling may help increase food intake.

For mounting pain, needle *Da Zhui* (GV 14), *Da Zhu* (Bl 11), *Chang Qiang* (GV 1), *Qi Chong* (St 30), and *San Yin Jiao* (Sp 6).

For low back and knee pain and swollen knee, needle *Wei Zhong* (Bl 40) and *Zhi Yin* (Bl 67).

For foot qi, needle *Heng Gu* (Ki 11) and *Da Du* (Sp 2).

This illness is due to dry and wet wind qi, and qi stagnation.

It may give rise to lumbago.

If blood stasis arises, it may change into wind.

This means swift progression of swelling from the feet upward toward the abdomen.

For strangury of various patterns, needle *Qi Hai* (CV 6) and *Zu San Li* (St 36), supplementing in case of vacuity and draining in case of repletion.

This prescription may eradicate urinary turbidity.

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