

Class 1

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Part One Introduction

Huang Di Nei Jing

黄帝内经

Su Wen + Ling Shu

素问+灵枢

Translations

Huang: yellow

Di: emperor, king

Nei: internal

Jing: classic, classical description, classical theory, or essential theory

Huang Di Nei Jing = The Yellow Emperor's Classic of Medicine, or
Inner Canon of Huangdi, or
The Emperor's Inner Canon, or
The Yellow Emperor's Internal Medicine

Nei Jing: a simplified term of **Huang Di Nei Jing**

Introduction

Huang Di Nei Jing = **Su Wen** + **Ling Shu**

(two parts, or two books)

Su Wen = Plain Questions

(translation)

81 chapters: about basic theories

Ling Shu = The Divine Pivot (or Spiritual Pivot)

81 chapters: about channels/acupoints

Author: not by one

Written year: > 2000 years

Huang Di Nei Jing – Su Wen

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Part Two Yin Yang and Five Elements

Chapter 5

Comprehensive Discourse on Phenomena Corresponding to Yin and Yang

(Selected Reading: A, B, C)

A.

5-31-1

Huang Di:

“As for yin and yang, they are
the Way of heaven and earth,
the fundamental principles [governing] the myriad beings,
father and mother to all changes and transformations,
the basis and beginning of generating life and killing,
the palace of spirit brilliance.
To treat diseases, one must search for the basis.

Hence,

the accumulation of yang, that is heaven;
the accumulation
of yin, that is the earth.
Yin is tranquillity, yang is agitation.
Yang gives life, yin stimulates growth.
Yang kills, yin stores.
Yang transforms qi, yin completes physical appearance.

5-32-1

Cold at its maximum generates heat;
heat at its maximum generates cold.

Cold qi generates turbidity;

heat qi generates clarity.

When clear qi is in the lower [regions of the body],
then this generates outflow of [undigested] food.

When turbid qi is in the upper [regions],

then this generates bloating.

These [are examples of] activities of yin and yang [qi] contrary [to their normal
patterns],

and of diseases opposing [the patterns of] compliance.¹⁰

5-32-4

The fact is,

the clear yang is heaven;
the turbid yin is the earth.
The qi of the earth rises
and turns into clouds;
the qi of heaven descends and becomes rain.
Rain originates from the qi of the earth;
clouds originate from the qi of heaven.11

Hence,

the clear yang exits through the upper orifices;
the turbid yin exits through the lower orifices.12

The clear yang is effused through the interstice structures;
the turbid yin moves to the five depots.13
The clear yang replenishes the four limbs;
the turbid yin turns to the six palaces.14

**[Key] - basic concept of yin yang; introduction of yin yang into medicine
- treating root for treating disease**

[Explanation]

Yang --- heaven, yin ---- earth
--- moving, ---- quiet,
--- produce, ---- growing

Yang (fire) – heaven (qi) ----- clean yang qi --- moving upwards (orifice)
Moving moving outwards (skin)
Warm filling four limbs

Yin (fire) – earth ---- turbid/thick yin qi --- moving downwards (orifice)
Quiet moving to five zang
Cold attribute to six fu

B.

5-32-7
Water is yin;
fire is yang.15
Yang is qi;
yin is flavor.16

Flavor turns to physical appearance.

Physical appearance turns to qi.

Qi turns to essence.17

Essence turns to transformation.18

Essence is nourished

by qi.

Physical appearance is nourished by flavor.19

Transformations

generate essence.

Qi generates physical appearance.20

Flavor harms physical appearance.

Qi harms essence.

21

Essence transforms into qi.

Qi is harmed by flavor.22

Flavor is yin and exits through the lower orifices.

Qi is yang and exits through the upper orifices.23

That which is of strong flavor is yin;

that with weak [flavor] is yang of yin.

That which is of strong qi is yang;

that with weak qi is yin of yang.24

When the flavor is strong, then outflow [results];

when it is weak, then penetration [results].25

When the qi is weak, then it brings forth outflow;

when it is strong, then it brings forth heat.26

The qi of strong fire²⁷ weakens.

The qi of a small fire²⁸ gains in strength.29

Strong fire feeds on qi.

Qi feeds on small fire.30

A strong fire disperses qi.

A small fire generates qi.31

Qi and flavor:

acid [flavor] and sweet [flavor] are effused and disperse

and are yang,

sour [flavor] and bitter [flavor] cause gushing up and outflow and are yin.32

[Key] classify functions / properties of food and medicines BY yin yang

[Explanation]

a) The whole procedure of food/herb metabolism in the body

b) The effect of qi and tastes of food/herb

Taste thin (tasteless) -- moving /removing (promote urination) -- \ (yang in yin)

lower orifice/six fu

thick (sour, salty, bitter) --- inducing vomiting/purging ---- / (yin in yin)

property thin(not extreme)–disperse (ma huang, bo he) / induce sweating – up, out (qi) (yin in yang)

thick – hot/warm -- (fu zi, wu tou) ---- warm yang (of the interior) (yang in yang)

c) excessive flavor/property → physical body, qi, essence (damage)

property/qi → physical body

taste → essence

“Stronger fire”	Excessive Fire of herb of zangfu organ	Damage (zheng) qi
“Milder fire”	Moderate fire of herb of zang fu	Tonify (zheng) qi

C.

When yin dominates, then the yang is ill;
when yang dominates, then the yin is ill.³³
When the yang dominates, then there is heat;
when the yin dominates, then there is cold.³⁴
Doubled cold results in heat;
doubled heat results in cold.³⁵

[Explanation]

Yang excess ---- fever (heat): extreme heat → cold
---- damage of yin

yin excess --- cold: extreme cold → heat
---- damage of yang

Part Three Zang Fu

Chapter 8 Discourse on the Hidden Canons in the Numinous Orchid [Chambers]

8-58-2

Huang Di asked:

“I should like to hear [the following]:

How do the twelve depots engage each other, and what is their hierarchy?”

Qi Bo responded:

“An encompassing question, indeed!

Please let me speak about them one by one.

The heart is the official functioning as ruler.
Spirit brilliance originates in it.

The lung is the official functioning as chancellor and mentor.
Order and moderation originate in it.

The liver is the official functioning as general.

Planning and deliberation originate in it.

The gallbladder is the official functioning as rectifier.
Decisions and judgments originate in it.

The *dan zhong* is the official functioning as minister and envoy.
Joy and happiness originate in it.

The spleen and the stomach are the officials responsible for grain storage.
The five flavors originate from them.

The large intestine is the official functioning as transmitter along the Way.
Changes and transformations originate in it.¹⁰

The small intestine is the official functioning as recipient of what has been perfected.

The transformation of things originates in it.11
8-58-8

The kidneys are the official functioning as operator with force. Technical skills and expertise originate from them.12

The triple burner is the official functioning as opener of channels. The paths of water originate in it.13

The urinary bladder is the official functioning as regional rectifier.14 The body liquids are stored in it.

<When the qi is transformed, then [urine] can originate [from there].>15

All these twelve officials must not lose [contact with] each other.

Hence,

if the ruler is enlightened, his subjects are in peace.

To nourish one's life on the basis of this results in longevity.16

There will be no risk of failure till the end of all generations.

Thereby ruling the world will result in a most obvious success.

If the ruler is not enlightened, then the twelve officials are in danger.17

This causes the paths to be obstructed and impassable.

18

The physical appearance will suffer severe harm.

To nourish life on the basis of this results in calamities.

Thereby ruling the world will greatly endanger the ancestral temple.19

8-59-6

Beware, beware!20

The perfect Way is subtle!

Key: functions of zang fu organs; relationship among zang fu organs

12 organs	position	Responsibility/function
HT	Emperor/king	Mental activities, harmonizing internal organs
LU	Prime minister / assistant	Assist HT moving qi/blood, regulating qi movement of whole body

LV	general	Make strategy, regulate mental activity
SP	storehouse	T&T food, forming essence
KI	Strength/wisdom	Storing essence-- filling bone/brain – strength/consciousness
PC	Minister/messenger	Joy come from
ST	storehouse	Receiving/digesting food
GB	rightness	Decision, assisting LV shu xie
SI	Receiver	Further receiving/digesting
LI	Transforming	Transporting faces
SJ	Drainage	Water passages, transporting water
BL	Water collection	Storing/discharging urine,

Chapter 11 Further Discourse on the Five Depots

11-77-3

Huang Di asked:

“I have heard:

of the prescription masters

some consider the brain and the marrow to be depots;

others consider the intestines and the stomach to be depots;

still others consider them to be palaces.

May I ask about these contradictions;

all say of themselves they are right.

I do not know the Way of their [reasoning];

I should like to hear an explanation for this.”

Qi Bo responded:

“The brain, the marrow, the bones, the vessels, the gallbladder, and the female uterus,

these six are generated by the qi of the earth.

Their storing is associated with yin;

their image is that of the earth.

Hence,

they store and do not drain;

they are called extraordinary palaces.

11-77-7

Now,

the stomach, the large intestine, the small intestine, the triple burner, and the urinary bladder,

these five are generated by the qi of heaven.

Their qi resembles heaven.

Hence,

they drain and do not store.

They receive the turbid qi of the five depots.

10

They are called palaces of transmission and transformation.

These are [locations] where nothing can stay for long, [but where things] are transported and drained.” 11

<The *po*-gate¹², too, is engaged by the five depots.

Water and grain cannot be stored [there] for long.>¹³

11-77-10

<As for the so-called five depots, they store the essence qi and do not drain [it].¹⁴

Hence, even if they are full, they cannot be replete.¹⁵

As for the six palaces, they transmit and transform things, but do not store [them].¹⁶

Hence, they [may be] replete, but they cannot be full.>¹⁷

{The reason is as follows.

When water and grain enter the mouth,

then the stomach is replete and the intestines are empty.

When the food moves down, then the intestines are replete and the stomach is empty.

Hence [the text] states:“replete but not full, full but not replete.” }

Key: physiological features of extraordinary fu organs and five zang/six fu organs

	General function		Exterior-interior relationship	
5 zang	Storing, no discharging	Storing essence	yes	solid
6 fu	Discharging, no storing	transporting	yes	hollow
Extraordinary fu	Storing, no discharging	Storing essence	no	Hollow (except marrow)

Chapter 21 Further Discourse on the Conduit Vessels

The qi of food enters the stomach.
[The stomach] spreads essence to the liver.
Excessive qi [flows] into the sinews.18

The qi of food enters the stomach.
The turbid qi turns to the heart.
Excessive essence [flows] into the vessels.19
21-139-4

The qi in the vessels flows through the conduits.
The qi in the conduits turns to the lung.
The lung invites the one hundred vessels to have an audience with it.20
They transport
essence to the skin and the body hair.
The hair vessels unite the essence and
they move qi to the palaces.21

21-139-6
If the essence²² of the palaces and the spirit brilliance²³
remain in the four depots,²⁴
the qi turns to weight and beam.
Because [this lets] weight and beam be balanced,²⁵

at the qi-opening [a section of one] inch is established
to decide about [a patient's] death or survival.26
Beverages enter the stomach.
Overflowing essence qi
is transported upward to the spleen.27
The spleen qi spreads the essence,
which turns upward to the lung.28

[The latter] frees and regulates the paths of the water, it transports [the water]
downward to the urinary bladder.29
21-140-1

The essence of water is spread to the four [cardinal points],
it moves through all the five conduits simultaneously.30
When this [movement] conforms with the yin and yang [qi] of the four seasons
and of the five depots, then
[the book] *Estimate and Measure* considers this as regular.31

Key: process of digestion; Chuan Kou pulsation

Process of digestion:

