

Class 3

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Part Six Syndromes, Diseases

Chapter 31. Discussion of Febrile Diseases

热论篇第三十一

Huang Di asked:

“Now,
as for heat diseases,
they all are of the type ‘harm caused by cold.’
Some are healed, some end in death.
When they end in death, this happens always within six or seven days.
When they are healed, this takes always ten days or more.
Why is that?
I do not know an explanation of this;
I should like to hear a reason
for this.”

Qi Bo responded:

“As for the great yang [conduit],
it is connected with all the yang [conduits].
Its vessel is linked to the wind palace.
Hence, it rules the qi of all the yang [conduits].
When a person is harmed by cold,
then the disease he develops is heat.
The heat may be extreme, but he will not die.
In cases where one develops a disease because of double affection by cold, there
is absolutely no way to escape death.

黄帝问曰：今夫热病者，皆伤寒之类也，或愈或死，其死皆以六七日之间，其愈皆以十日以上者，何也？不知其解，愿闻其故。

岐伯对曰：巨阳者，诸阳之属也。其脉连于风府，故为诸阳主气也。人之伤于寒也，则为病热，热虽甚不死，其两感于寒而病者，必不免于死。

Key:

discussion of concept, aetiology and prognosis

Shan han (febrile diseases due to climatic pathogens)

concept	“Nowadays febrile diseases are all of the cold (and other climatic factors) induced illnesses”
aetiology	cold (and other climatic factors)
prognosis	cold does not damage both exterior and interior meridians simultaneously (eg, taiyang-shaoyin, yangmin-taiyin) → causes no death even heat is intense (favourable outcome)
	cold does damage both exterior and interior meridians simultaneously → result in death (unfavourable outcome)

Discussion:

What is re bing (febrile disease)? What is shang han (cold damage)?

What factor affects outcome of shang han? (What factor is significant to a favourable outcome?)

Reference: (from the content of the rest paragraphs)

1) sequence of transmission

routine	Taiyang → yangmin → shaoyang → taiyin → shaoyin → jueyin
reverse	Two meridians (exterior and interior) damaged

(note: it is different from the theory in the “Cold Damage” or “6 levels”)

2) manifestations

Taiyang meridian	Headaches, stiffness and ache in the back
Yangming m	Fever, pain in the eye, difficulty lying in any position
Shaoyang m	Earache, deafness, pain in the ribs
Taiyin m	Distension and fullness of the abdomen, difficulty swallowing
Shaoyin m	Dry mouth and thirst
Jueyin m	Irritation, contraction of the scrotum

Chapter 43. Discussion of Impediment Diseases

痹论篇第四十三

Huang Di asked:

“How does a block emerge?”

Qi Bo responded:

“When the three qi wind, cold, and dampness arrive together, they merge and cause a block.

黄帝问曰：痹之安生？岐伯对曰：风寒湿三气杂至合而为痹也。

In case the wind qi dominates, this causes ‘moving block.’

In case the cold qi dominates, this causes ‘painful block.’

In case the dampness qi dominates, this causes ‘attached block.’”

其风气胜者为行痹，寒气胜者为痛痹，湿气胜者为着痹也。

[Huang] Di:

“That there are five [types] of this [disease], why is that?”

Qi Bo:

“If one encounters these [qi] in **winter**, this leads to bone block.

If one encounters

these [qi] in **spring**, this leads to sinew block.

If one encounters these [qi] in **summer**, this leads to vessel block.

If one encounters these [qi] in [the period of] **extreme yin**, this leads to muscle block.

If one encounters these [qi] in **autumn**, this leads to skin block.”

帝曰：其有五者何也？岐伯曰：以冬遇此者为骨痹，以春遇此者为筋痹；以夏遇此者为脉痹；以至阴遇此者为筋痹；以秋遇此者为皮痹。

43-241-4

[Huang] Di:

“When [the disease] proceeds into the interior and lodges in the five depots and six palaces,

which qi causes that?”¹⁰

Qi Bo:

“Each of the five depots has a [specific] correlate;¹¹ when the disease [in the bones, sinews, etc.] lasts for a long time and does not go away, it [proceeds to the] interior and lodges in the [depot that is] the correlate [of the bones, sinews, etc.] respectively.¹²

Hence,

when a **bone block** has not ended yet and one is affected by evil [qi] again, [the evil qi proceeds to the] interior and lodges in the **kidneys**.

When a **sinew block** has not ended yet and one is affected by evil [qi] again, [the evil qi proceeds to the] interior and lodges in the **liver**.

When a vessel block has not ended yet and one is affected by evil [qi] again, [the evil qi proceeds to the] interior and lodges in the **heart**.

When a muscle block has not ended yet and one is affected by evil [qi] again, [the evil qi proceeds to the] interior and lodges in the **spleen**.

When a skin block has not ended yet and one is affected by evil [qi] again, [the evil qi proceeds to the] interior and lodges in the **lung**.

{The so-called ‘block’ is a multiple affection by the qi of wind, cold, and dampness, occurring for each [depot] during its respective season.}¹³

帝曰：内舍五脏六腑，何气使然？岐伯曰：五脏皆有合，病久而不去者，内舍于其合也。故骨痹不已，复感于邪，内舍于肾；筋痹不已，复感于邪，内舍于肝；脉痹不已，复感于邪，内舍于心；肌痹不已，复感于邪，内舍于脾；皮痹不已，复感于邪，内舍于肺；所谓痹者，各以其时重感于风寒湿之气也。

Key: etiology and types of bi-syndrome

Etiology	Seasons	Five zang	Five constituents	Climate	Types	Pathogenesis
Wind Cold Damp	Winter	KI	Bone	Cold-water	Bone bi	Tong qi xiang qiu 同气相求
	Spring	LV	Tendon	Wind-wood	Tendon bi	
	Summer	HT	Vessel	Shu-fire	Vessel bi	
	Late-summer	SP	flesh	Damp-earth	muscle bi	
	autumn	LU	skin	Dryness-metal	Skin bi	

Questions:

- What is (are) causative factor (s) of bi-syndrome? (alone? combination?)
- How to classify bi-syndrome according to causative factors?
- How to classify bi-syndrome according to location?

Chapter 14. Discussion of Soup and Wine Hot-Organ Diseases

汤液醪醴论篇第十四

[Huang] Di:

“When the sages in high antiquity made decoctions and wines, they produced them but did not employ them.

Why was that?”

Qi Bo:

“Ever since antiquity, when the sages made decoctions and wines, they did so only to be prepared.

Now,

in high antiquity, when they made decoctions,

they produced
 them as a rule, but did not consume them.
 As for the people of middle antiquity,
 [their adherence to] Way and virtue had decreased and
 evil qi occasionally reached [into the body].¹⁰
 [People] consumed [decoctions and they still] achieved success in
 a myriad cases.”¹¹

14-87-1

[Huang] Di:

“For the people of today, there would not necessarily be a cure.
 Why?”¹²

Qi Bo:

“The people of today,
 they must administer toxic drugs to attack
 in their center, as well as
 chisel stones, needles, and moxa to treat their exterior.”¹³

帝曰：上古圣人作汤液醪醴，为而不用何也？岐伯曰：自古圣人之作汤液醪醴者，以为备耳！夫上古作汤液，故为而弗服也。
 中古之世，道德稍衰，邪气时至，服之万全。
 帝曰：今之世不必已何也。岐伯曰：当今之世，必齐毒药(all medicines)攻其中，镵石针艾治其外也。

Key: use of herbal wine in three different period of time

Very ancient times -- no need for treatment	universal law followed --- disease mild --- cured easily
Middle ages -- treatment effective	universal law not followed --- disease complex /but not severe --- curable
Modern times -- treatment difficult	universal law not followed --- disease complex /severe --- no good effect by only acupuncture or herbs

[Huang] Di:
 “When the physical appearance is destroyed and the blood is exhausted
 and yet a [therapeutic] success is not established,
 why is that?”¹⁴

Qi Bo:

“The spirit was not employed.”¹⁵

14-87-3

[Huang] Di:

“What does that mean: ‘the spirit was not employed?’ ”

Qi Bo:

“This applies to the Way of needles and [pointed] stones.¹⁶

When essence

spirit fails to enter and

when the mind is in disorder,

a disease cannot be healed.¹⁷

In the present case, the essence is destroyed and the spirit has departed,¹⁸

the camp [qi] and the guard [qi] cannot be gathered again.

Why?¹⁹

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If cravings and desires have no limits,

if anxiety and suffering find no end,

the essence qi will be destroyed,

the camp [qi] is impeded,²⁰ and

the guard [qi] vanishes.

Hence,

the spirit leaves and the disease does not heal.”²¹

14-87-7

[Huang] Di:

“Now,

when a disease begins to emerge,

it is extremely

feeble and extremely fine²² and

it will first enter the skin and produce conglomerations there.

Today, all the good practitioners state:

A disease that is fully developed is called ‘opposition.’

At this time, needles and [pointed] stones²³ cannot [be employed to] restore

order and

good drugs cannot reach there.

Today, all the good practitioners

have grasped the [appropriate] laws and

they guard the respective numbers.²⁴
 Relatives, elder and younger brothers, persons far and near,²⁵
 their tones and voices are heard daily by one's ears and
 the five [colors of their] complexion are seen daily by one's eyes,²⁶
 and if [their] diseases are not healed,
 [one might ask], too, why [everyone remained] inactive, [and why] no [treatment
 was carried out] early?"²⁷
 'The disease is the root and
 the practitioner is the tip.
 If tip and root do not match,
 the evil qi does not yield,'
 [then] this means just the same."²⁸

帝曰：形弊血尽而功不应者何？

岐伯曰：神不使也。帝曰：何谓神不使？岐伯曰：针石道也。精神不进，志意不治，故病不可愈。今精坏神去，营卫不可复收。何者？嗜欲无穷，而忧患不止，精气弛坏，营泣卫除，故神去之而病不愈也。

帝曰：夫病之始生也，极微极精，必先入结于皮肤。今良工皆称曰病成，名曰逆，则针石不能治，良药不能及也。今良工皆得其法，守其数，亲戚兄弟远近音声日闻于耳，五色日见于目，而病不愈者，亦何暇不早乎？

岐伯曰：病为本，工为标，标本不得，邪气不服，此之谓也。

a) Key:

Dysfunction of "shen" (spirit/mind)

causes	(endless) desires / worries
mechanism	Scattering/withering of spirits → stg of ying qi , dysfunction of wei qi
signs	Exhaustion of qi /blood --- ineffective treatment

b)

shen (spirit/mind):

In normal state	Treatments receive effect	healing
Not in normal state	Treatments receive no effect	No healing

(Relation between) ben (patient's disease) and biao (doctor's treatment)

wrong	PF lingering	Progress
right	PF being expelled easily	healing