

Juan 5: Section 1
Symptoms of Lumbar Pain

卷五腰背病第一候、腰痛候

腎主腰腳。腎經虛損，風冷乘之，故腰痛也。又，邪客於足太陰之絡，令人腰痛引少腹，不可以仰息。

Kidney governs the lumbus and the legs. When the kidney channel is deficient and injured, wind and cold can take advantage, thereby causing lumbar pain. Also, if the deviance lodges in the network vessels of the foot *taiyin*, it causes lumbar pain and a tightening of the lower abdomen, as well as an inability to breathe when raising the head.

診其尺脈沉，主腰背痛。寸口脈弱，腰背痛。尺寸俱浮，直上直下，此為督脈腰強痛。

If, when diagnosing, the *chi* pulse is sinking, it mainly indicates pain in the lumbus and back. A weak pulse at the *cun* opening indicates pain in the lumbus and back. If both *chi* and *cun* pulses are floating, going straight up and down, this indicates stiffness and pain in the lumbus and the governing vessel.

凡腰痛有五：一曰少陰，少陰腎也，七月萬物陽氣傷，是以腰痛。二曰風痺，風寒著腰，是以痛。三曰腎虛，役用傷腎，

是以痛。四曰腎腰，墜墮傷腰，是以痛。五曰寢臥濕地，是以痛。其湯熨針石，別有正方，補養宣導，今附於後。

There are five types of lumbar pain: 1. *Shaoyin*: refers to the *shaoyin* of the kidneys. If the *yang qi* in living things is injured in the seventh month, it will cause pain in the lumbus. 2. Wind *bi*: when wind and cold attach to the lumbus, there will be pain. 3. Kidney deficiency: when [the lumbus is] overused, this will injure the kidneys, and there will be pain. 4. Acute lumbar pain: when the lumbus is injured because of a fall, there will be pain. 5. Lying or sleeping on damp ground will result in pain. The orthodox prescription for decoctions, hot packs, needles and stones is given elsewhere. The *yangsheng* supplementation and *daoyin* instructions are now attached below.

《養生方》云：飯了勿即臥，久成氣病，令腰疼痛。又曰：大便勿強努，令人腰疼目澀。又云：笑多，即腎轉腰痛。又云：人汗次，勿企牀懸腳，久成血痺，兩足重及腰痛。

The Yangsheng Recipes says, 'Do not lie down immediately after eating. If you do, after a long period of time, you will have *qi* disorder which causes lumbar pain. Again, it says, 'Do not use too much force when having a bowel movement; otherwise, it will cause lumbar pain and sore eyes'. Again, it says, 'Laughing too much will cause the kidneys to turn, and lumbar pain'. Again, it says, 'When sweating, do not dangle your legs out of bed. Otherwise, after a long period of time, you will have blood *bi*, heavy legs and lumbar pain'.

《養生方·導引法》云：一手向上極勢，手掌四方轉迴，一手向下努之，合手掌努指，側身欹形，轉身向似看，手掌向上，心氣向下，散適，知氣下緣上，始極勢，左右上下四七亦然。去膊井、肋、腰脊痛悶。

The Yangsheng Recipes: The Daoyin Methods says, 'One arm faces up, extending its position fully; turn your palms to four directions. One arm faces downwards exerting effort (Figure 124). Hold your palms together, exerting efforts with your fingers. Lean and turn your body to one side as if looking around (Figure 125). Palms face upwards; heart *qi* goes downwards; relax and be comfortable.

Be aware of your *qi* going down. When it moves upward, begin to extend [the movement] fully, back and forth, and up and down. Do this four times seven times. This gets rid of pain and stifling sensation in the *bojing* points (GB21), ribs, and lumbar spine’.



Figure 124



Figure 125

又云：平跪，長伸兩手，拓席向前，待腰脊須轉，遍身骨解氣散，長引腰極勢，然始卻跪使急，如似脊內冷氣出許，令臂搏痛，痛欲似悶痛，還坐，來去二七。去五臟不和、背痛悶。

Again, it says, ‘Kneel on both knees, stretch out both arms; press them against the mat at the front. Wait for the lumbar spine to turn gradually, the bones to loosen, and the *qi* to spread throughout the body. Lengthen and pull your lumbus, extending its position fully. At first, kneel down quickly and firmly, as if some cold *qi* were coming from inside the spine. [The movement] causes pain in your arms and shoulders, a pain with a stifling sensation. Return to the

sitting position. Do this back and forth twice seven times. This gets rid of disharmony of the five *zang*, pain and stifling sensation of the back' (Figure 126).



Figure 126

又云：凡人常覺脊強，不問時節，縮咽膊內，仰面努搏井向上也。頭左右兩向擲之，左右三七，一住，待血行氣動定，然始更用，初緩後急，不得先急後緩。若無病人，常欲得旦起、午時、日沒三辰如用，辰別三七。除寒熱，脊、腰、頸痛。

Again, it says, 'Whenever you feel congestion and stiffness in your back, regardless of the season, tuck your throat between your shoulder blades. Raise your head and try to make the *bojing* points (GB21) face upwards. Then move your head to the left and right, thrice seven times. Stay still for a while. Wait until the circulating blood and the moving *qi* settle, then practise it again. Start slowly and speed up at the end. You must not speed up in the beginning and slow down at the end (Figure 127). If you do not have any illness, it is desirable to practise it three times a day at sunrise, noon and sunset; each time, practise it thrice seven times. This gets rid of illnesses caused by cold and heat, and pain in your spine, lumbus and neck'.



Figure 127

又云：長舒兩足，足指努向上，兩手長舒，手掌相向，手指直舒，仰頭努脊，一時極勢，滿三通。動足相去一尺，手不移處，手掌向外七通。更動足二尺，手向下拓席，極勢，三通。去遍身內筋脈虛勞，骨髓痛悶。長舒兩足，向身角上，兩手捉兩足指急搦，心不用力，心氣並在足下，手足一時努縱，極勢三七。去踹、臂、腰疼，解豁蹙氣、日日漸損。

Again, it says, 'Stretch out both legs and exerting effort, bring up your toes. Stretch out both arms, palms facing each other, fingers straight. Raise your head and straighten the spine firmly. Pause, holding the fully extended position for a while. Do this three times (Figure 128). Move your legs one *chi* apart. Keeping the arms still, turn your palms to face outward. Do this seven times. Then, move your legs two *chi* apart and press down against the mat with your hands, extending the position fully. Do this three times. This gets rid of deficiency exhaustion in the sinews throughout the body, pain, and stifling sensation of the bone marrow (Figure 129). Stretch out both legs and take hold of your toes and the soles of your feet firmly but not using too much force. The heart *qi* goes down to the feet. Relax your arms and legs at the same time. Do the movement to its full extent thrice seven times. This will get rid of pain in the heels, arms, lumbus, and tangled *qi* in the *jiexi* point (ST41); the conditions will decrease day by day' (Figure 130).



Figure 128



Figure 129



Figure 130

又云：凡學將息人，先須正坐，並膝頭足，初坐，先足指指向對，足跟外扒，坐上少欲安穩，須兩足跟向內相對，坐上，足指外扒，覺悶痛，漸漸舉身似款便，坐坐上，待共兩坐相似，不痛，始雙豎足跟向上，坐上足指並反而向外，每坐常學。去膀胱內冷，面冷風、膝冷、足疼、上氣、腰痛，盡自消適也。

Again, it says, 'Those who want to learn to breathe must first sit straight with knees and feet together. When you start sitting, first bring your toes facing towards each other while your heels face outward, and sit up (Figure 131). If you want to be [more] secure and stable, bring your heels in to face each other while your toes face outward, and sit up (Figure 132). When you feel constraint and pain, slowly raise your body as though going to the toilet, and sit up. Once these two sitting positions become similar and cause no pain, start raising both heels and sit up with the toes facing backwards in the opposite direction (Figure 133). Practise this every time you sit. It gets rid of cold in the bladder, cold wind on the face, cold in the knees, pain and cold in both feet, *qi* rising and pain in the lumbus. All these will disappear completely of their own accord'.



Figure 131

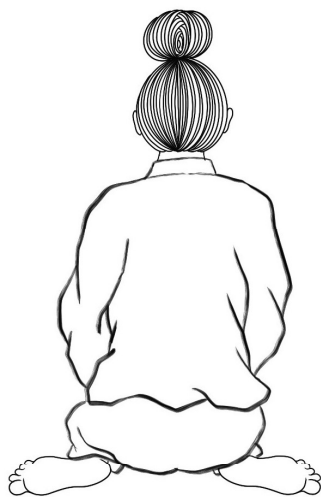


Figure 132



Figure 133

CHAPTER 84

Juan 25: Section 1 Symptoms of *Gu* Poisons

卷二十五 蠱毒病第一候、蠱毒候

凡蠱毒有數種，皆是變惑之氣。人有故造作之，多取蟲蛇之類，以器皿盛貯，任其自相噉食，唯有一物獨在者，即謂之為蠱。便能變惑，隨逐酒食，為人患禍。患禍於佗，則蠱主吉利，所以不羈之徒而蓄事之。又有飛蠱，去來無由，漸狀如鬼氣者，得之卒重。凡中蠱病，多趨於死。以其毒害勢甚，故云蠱毒。

There are many types of *gu* poisons, all of which involve the change and confusion of *qi*. There are people who deliberately create *gu*. They usually catch creatures like worms and snakes, trap them in a vessel, and leave them free to eat each other. Whatever is left is called *gu*. It causes alteration and confusion. Drawn by liquor and food, it afflicts people with misfortune. The affliction of others brings fortune to the creator of *gu*. Therefore, they are kept for this purpose by those not restrained by the law. There is also a flying *gu*, which comes and goes without a trace. Its hidden shape resembles ghost *qi*. Anyone afflicted by it will suddenly contract a severe illness. Anyone struck by the *gu* illness tends to die, because the extent of its poisonousness and harmfulness is so severe. Hence it is called *gu* poison.

著蠱毒，面色青黃者，是蛇蠱，其脈洪壯。病發之時，腹內熱悶，胃脅支滿，舌本脹強，不喜言語，身體恆痛；又心腹似如蟲行，顏色赤，唇口乾燥。經年不治，肝鬲爛而死。

If a person contracting a *gu* poison has a greenish-yellow facial complexion, it is the snake *gu*. Its pulse is flood-like and strong. When the illness breaks out, there is heat and a stifling sensation in the stomach, fullness in the chest and at the sides, swelling and stiffness at the root of the tongue, an aversion to speaking, and constant pain in the body. Also, there is a sensation like that of insects crawling in the heart and abdomen, a reddish complexion, and dry lips and mouth. If this is not cured within a year, the interior organs will break down, and the person will die.

其面色赤黃者，是蜥蜴蠱，其脈浮滑而短。病發之時，腰背微滿，手腳唇口，悉皆習習。而喉脈急，舌上生瘡。二百日不治，噉人心肝盡爛，下膿血，羸瘦，顏色枯黑而死。

If a person has a reddish-yellow facial complexion, this is the lizard *gu*. Its pulse is floating, slippery and short. When the illness breaks out, there is a sensation of fullness at the lumbus, and a sensation like that of flying insects on the arms, legs, lips and mouth. The pulse at the throat is tight. Sores grow on the tongue. If this is not cured within two hundred days, the *gu* will eat the person's heart and liver, which will break down completely. There will be a discharge of pus and blood. The person will be emaciated, with a withered, dark complexion, and will die.

其面色青白，又云：其脈沉濡。病發時咽喉塞，不欲聞人語，腹內鳴喚，或下或上，天陰雨轉劇，皮內如蟲行，手腳煩熱，嗜醋食，欬唾膿血，顏色乍白乍青，腹內脹滿，狀如蝦蟆。若成蟲，吐出如科斗形，是蝦蟇蠱。經年不治，噉人脾胃盡，唇口裂而死。

If a person has a greenish-white facial complexion, ... [missing words here]. Its pulse is sinking and soggy. When the illness breaks out, there is a blockage in the throat, an aversion to hearing people talk, and a noticeable noise from

the abdomen, sometimes from higher up and sometimes from lower down. The condition worsens when the weather turns cloudy and it rains. There is a sensation like that of insects crawling under the skin, and the arms and legs are uncomfortably hot. The person likes vinegary food. When coughing, pus and blood are spat out. The complexion of the person fluctuates between white and greenish-blue. The abdomen is bloated and shaped like a toad. If the *gu* develops into a creature, whose shape resembles a tadpole when spat out, this is the toad *gu*. If this is not cured within a year, the *gu* will eat up the spleen and stomach. The lips and mouth will crack, and the person will die.

其脈緩而散者，病發之時，身體乍冷乍熱，手腳煩疼，無時節吐逆，小便赤黃，腹內悶，胸痛，顏色多青，毒或吐出，似蜚蠊有足翅，是蜚蠊蟲。經年不治，噉人血脈，枯盡而死。

Its pulse is slow and scattered. When the illness breaks out, the body gets hot and cold rapidly. The arms and legs become agitated and painful. The person can vomit at any time, and their urine is reddish-yellow. There is a stifling sensation in the abdomen, chest pain, and a mostly greenish complexion. If the poison is thrown up, it resembles a dung beetle with legs and wings. If this person is not cured within a year, the *gu* will eat his blood and channels, and he will become exhausted and die.

欲知是蠱與非，當令病人唾水內，沉者是蠱，浮者非蠱。

To know whether an illness is *gu* or not, ask the patient to spit into water. If the spittle sinks, it is *gu*; if it floats, it is not *gu*.

又云：旦起取井花水，未食前，當令病人唾水內，唾如柱腳，直下沉者，是蠱毒。沉散不至下者，草毒。

Again, it says, 'When you get up in the morning, fetch the first drawn water from the well. Ask the patient to spit into the water before eating. If the spittle resembles the foot of a pillar and sinks straight down, this is *gu* poison. If the spittle sinks and scatters without reaching the bottom, this is grass poison'.

又云：含大豆，若是蠱豆脹皮脫；若非蠱，豆不爛脫。

Again, it says, 'Keep a bean in the mouth. If the bean swells and the skin comes off, it is *gu*; if the bean does not disintegrate and the skin comes off, it is not *gu*'.

又云：以鵠皮置病人臥下，勿令病人知，若病劇者，是蠱也。

Again, it says, 'Place the skin of a swan under the patient's bed, without letting the patient be aware of it. If the illness worsens, this is *gu*'.

又云：取新生雞子煮熟，去皮，留黃白，令完全，日晚口含，以齒微微曬之，勿令破，作兩炊時，夜吐一瓦上，著霜露內，旦看大青，是蠱毒也。

Again, it says, 'Cook a newly laid egg, remove the shell, keep the yellow and white part, and make sure that it is intact. Keep it in the mouth during the evening. Bite it slightly with the teeth, but do not break it. After a period of cooking two meals, spit it onto a tile at night, allowing it to be exposed to frost and dew. Look at it in the morning. If it is bright green, this is *gu* poison'.

昔有人食新變鯉魚中毒，病心腹痛，心下鞭，發熱煩冤，欲得水洗沃，身體搖動，如魚得水狀。有人診云：是蠱。其家云：野間相承無此毒。不作蠱治，遂死。其湯熨針石，別有正方，補養宣導，今附於後。

Once, a person who ate a recently mutated carp was poisoned. He had an illness with pain in the heart and abdomen, a hard feeling below the heart, and high temperatures with feelings of agitation and anxiety. He was desperate to wash himself, and his body quivered like a fish in water. Somebody, diagnosing him, said, 'This is *gu*'. His family said: 'There has been no such poison in this area for many generations'. So, they did not treat him as having *gu* poison, and, as a result, he died. The orthodox prescriptions for decoctions, hot packs, needles and stones are given elsewhere. The *yangsheng* supplementation and *daoyin* instructions are now attached below.

《養生方·導引法》云：兩手著頭相叉，長引氣，即吐之。坐地，緩舒兩腳，以兩手從外抱膝中，疾低頭入兩膝間，兩手交叉頭上十二通，愈蠱毒及三尸毒，腰中大氣。

The Yangsheng Recipes: The Daoyin Methods says, 'Interlacing your fingers and placing them on your head, draw a deep breath and then spit it out. Sitting on the ground, gently stretch out both legs. Embrace your knees with your arms from the outside. Lower your head and bring it between both knees, your fingers interlaced on your head. Do this twelve times. It cures *gu* poison, poisons of the 'three corpses' and great *qi* in the lumbus' (Figure 213).



Figure 213

又云：行大道，常度日月星辰，清淨，以雞鳴，安身臥，嗽口三咽之。調五臟，殺蟲蟲，治心腹痛，令人長生。

Again, it says, 'To practise the great *dao*, always contemplate upon the sun, moon and the stars. When the cock crows, keeping yourself peaceful and pure, lie down comfortably, rinse your mouth with your saliva and swallow it three times. This regulates the five *zang*, kills poisonous worms, cures pain in the heart and abdomen, and makes you live long'.

又云：《無生經》曰：治百病邪蟲，當正偃臥，閉目閉氣，內視丹田，以鼻徐徐內氣，令腹極滿，徐徐以口吐之，勿令有聲，令入多出少，以微為之。故存視五臟，各如其形色；又存胃中，令鮮明潔白如素。為之倦極，汗出乃止，以粉粉身，摩捋形體。汗不出而倦者，亦可止。明日復為之。又當存作大雷電，隆晃走入腹中，為之不止，病自除。

Again, it says, '*The Scripture of Non-Existence* says, "For curing a hundred diseases, evil ghosts, venoms and poisons, you should lie on your back. Close your eyes and hold your *qi*, looking inside to your *dantian* (cinnabar field). Inhale *qi* slowly through your nose and completely fill your abdomen; then, slowly exhale the *qi* through your mouth. Making no sound, ensure more *qi* comes in than goes out. Do it little by little. Visualise the five *zang*, each with its own shape and colour. Then visualise your stomach as bright, clear, pure and white like silk. Do this until you are exhausted; stop when you begin to sweat. Then, having dusted your body with powder, massage and rub it in. You can stop when tired even if you are not yet sweating. Repeat this the following day. Then, visualise tremendous thunder and lightning, booming and roaring, entering your abdomen. If you continue without a break, the disease will remove itself".

Juan 31: Section 13
Symptoms of Strong Body Odour

卷三十一癭瘤等病第十三候、體臭候

人有體氣不和，使精液雜穢，故令身體臭也。其湯熨針石，別有正方，補養宣導，今附於後。

When the body *qi* is not in harmony, bodily fluids become mixed and filthy, causing strong body odour. The orthodox prescriptions for decoctions, hot packs, needles and stones are given elsewhere. The *yangsheng* supplementation and *daoyin* instructions are now attached below.

《養生方》云：以手掩口鼻，臨日微氣，久許時，手中生液，速以手摩面目。常行之，使人體香。

The Yangsheng Recipes says, 'Cover your mouth and nose with your hands, look down and breathe gently. After a while, there will be moisture in your hands. Quickly massage your face and eyes with your hands. If you practise this for a long period of time, your body will have a sweet smell'.

Juan 38: Section 51
Symptoms of Infertility

卷三十八婦人雜病第五十一候、無子候

婦人無子者，其事有三也。一者墳墓不祀，二者夫婦年命相剋，三者夫病婦疹，皆使無子。其若是墳墓不祀，年命相剋，此二者，非藥能益。若夫病婦疹，須將藥餌，故得有效也。然婦人挾疾無子，皆由勞傷血氣，冷熱不調，而受風寒，客於子宮，致使胞內生病，或月經澀閉，或崩血帶下，致陰陽之氣不和，經血之行乖候，故無子也。

There are three reasons why a married woman is childless. One, the [ancestors'] tombs have not been worshipped; two, the horoscopes of husband and wife contradict each other; three, the husband has an illness, or the wife has some kind of rash. All these can cause infertility. If it is due to the fact that the [ancestors'] tombs have not been worshipped or the horoscopes of husband and wife contradict each other, no drug will be effective. If the husband has an illness or the wife has some kind of rash, they should take drugs. This will be effective. The reason a woman harbours illness and is infertile is because her blood and *qi* are injured by overexertion. There are irregularities of hot and cold [*qi*]. Wind and cold invade and lodge in the womb, causing illness to develop in the uterus. There is either scanty menstruation or none at all, or a very heavy discharge of blood. When *yin* and *yang qi* are not in harmony, the monthly cycle becomes irregular, causing infertility.

診其右手關後尺脈，浮則為陽，陽脈絕，無子也。又，脈微澀，中年得此，為絕產也。少陰脈如浮緊，則絕產。惡寒，脈尺寸俱微弱，則絕嗣不產也。其湯熨針石，別有正方，補益吐納，今附於後。

If, when diagnosing, the *chi* pulse below the *guan* point on the right hand is floating, it indicates *yang*; and if the *yang* pulse is exhausted, there is infertility. Moreover, if a middle-aged woman has a faint and rough pulse, it indicates menopause. If the *shaoyin* pulse is floating and tight, it indicates menopause. If the woman has an aversion to cold, and both her *chi* and *cun* pulses are faint and weak, these indicate the cessation of offspring. There will be no more births. The orthodox prescriptions for decoctions, hot packs, needles and stones are given elsewhere. The breathing instructions for supplementation and its benefits are now attached below.

《養生方》云：吸月精，凡月初出時、月中時、月入時，向月正立，不息八通。仰頭吸月光精，八咽之，令人陰氣長。婦人吸之，陰氣益盛，子道通。陰氣長，益精髓腦。少小者婦人，至四十九以上，還生子。斷緒者，即有子。久行不已，即成仙矣。

The Yangsheng Recipes says, 'When the moon first appears, when it is in mid cycle, and when it is going down, stand straight, facing the moon, and hold your breath eight times. Raise your head, inhaling the essence of the moonlight, and swallow it eight times. This promotes the growth of the *yin qi*. When a woman inhales it, her *yin* essence will benefit and flourish, and the birth canal will be clear (to ensure a smooth childbirth). The *yin qi* will grow, benefitting the essence, the marrow and the brain. Not only young women, but also those over the age of forty-nine will be able to give birth. Even those who have not had children for years will become pregnant. If you practise this for a long period of time, you will become a transcendent'.