

## Summary of Chapter 33 of the Líng Shū

Hǎi Lùn – On the (four) seas

### Paragraph 1

Huáng Dì wants to know more about the four seas and the twelve channels and how the body corresponds with the four seas.

Qí Bó explains: The twelve channels flow to all directions but finally converge into the four seas (east, west, south, north).

In the human body: sea of marrow, sea of blood, sea of energy, sea of water and grain (suí hǎi, xuè hǎi, qì hǎi, shuǐ gǔ zhī hǎi)

### Paragraph 2

Huáng Dì: *"You have coordinated the human body with heaven, earth and the four seas. Are there more correspondences?"*

Qí Bó: When one knows explicitly the locations of Yīn and Yáng, exterior (biǎo), interior (lǐ), Xīng and Shu points, he will be able to determine the four seas.

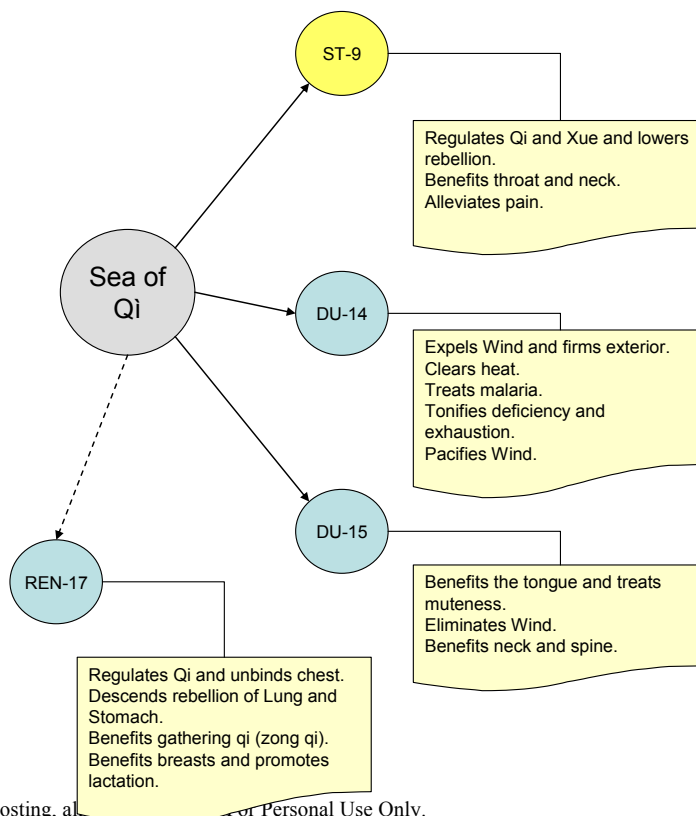
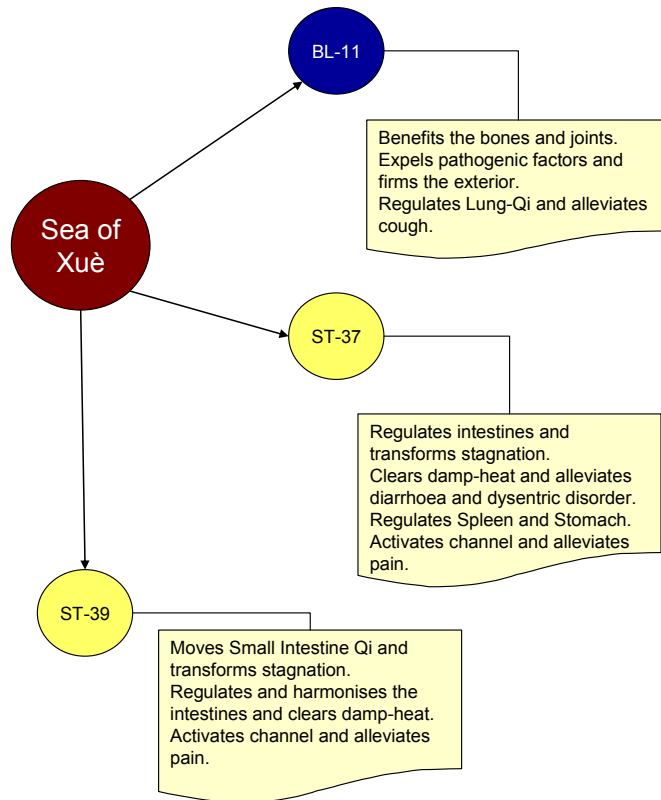
### Paragraph 3

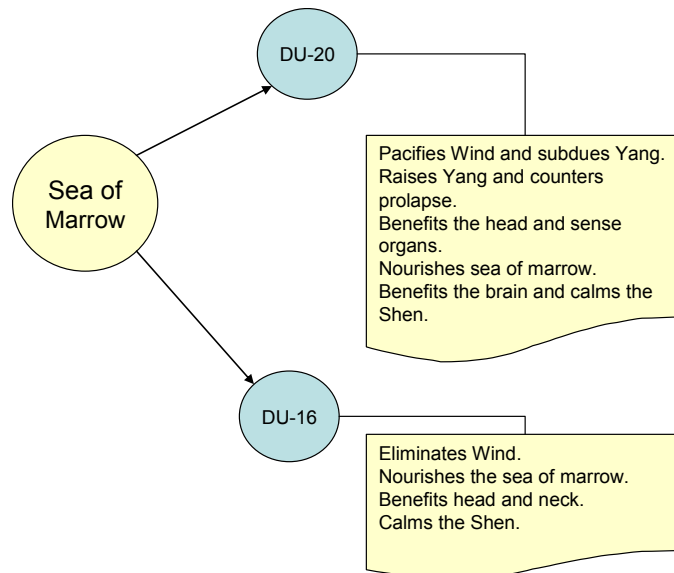
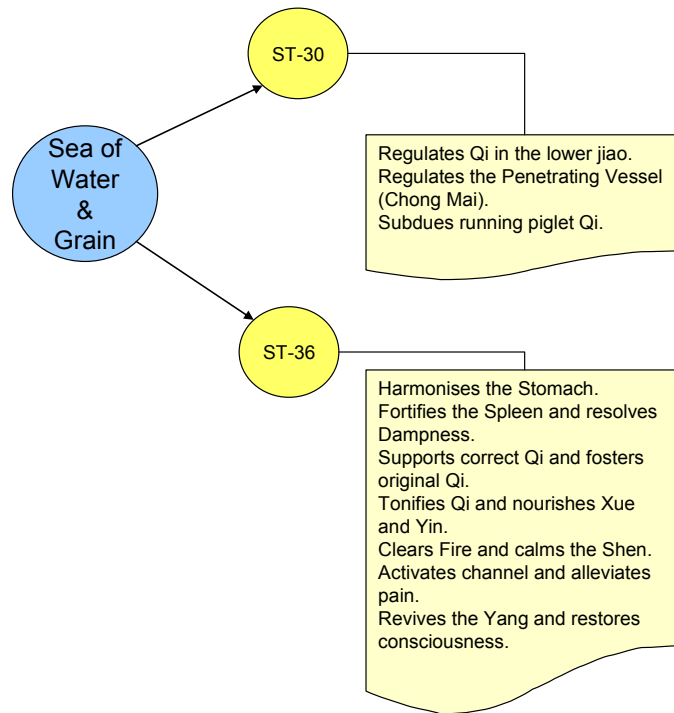
Important acu-points of the four seas.

| Sea   | Upper acu-point    | Lower acu-point                               |
|---|--------------------|---|
| Water and grain (Stomach)                         | Qìchōng (气冲) ST-30 | Sānlǐ (三里) ST-36                              |
| Blood (Chōng Mài = sea of 12 channels and of Xuè) | Dàzhù (大杼) BL-11   | Shàngjùxū (上巨虚) ST-37,<br>Xiàjùxū (下巨虚) ST-39 |
| Marrow (brain)                                    | Bǎihuì (百会) DU-20  | Fēngfǔ (风府) DU-16                             |

For the Sea of Energy (Dànzhōng/Shānzhōng REN-17): Yǎmén (哑门) DU-15, Dàzhū (大椎) DU-14, Rényíng (人迎) ST-9.

Note: On Sea of Xuè: Despite this passage it is worth noting that such indications (the ones listed in paragraph 4) are not found in subsequent discussions of these three points.





#### Paragraph 4

The viability of the four seas in the human body will be prosperous when one treats in a way that is agreeable with the physiological laws.  
When one treats against it, it will cause decline.

It will benefit the body when one knows how to recuperate the four seas, otherwise it will injure the body.

#### Paragraph 5

*"What are the adverse and agreeable conditions of the four seas?"*

| Sea             | when having a surplus (excess)   | when it is insufficient (deficiency)  |
|-----------------|--|---|
| Qì              | It shows the evil energy is overabundant.<br>Fullness (of breath) in chest*, rapid respiration, red complexion*.                                     | Shortness of breath*, dislike of speaking***.   |
| Xuè             | Due to plentiness of Xuè and overabundance of Qì.<br>Patient has sensation as if the body were big, has no disease but is having a melancholic mood. | Body feels small and light.<br>Mood of taking things too hard, but has no disease.                                |
| Water and grain | Abdominal fullness.  | Hunger with inability to eat.   |
| Marrow          | One feels light and vigorous in the body; one can endure unusually hard work.  | Brain feels like turning, tinnitus, sore legs, dizziness, impairment of vision, indolence and desire to sleep. ** |

Note:

\* Maciocia [5: 235] writes: "... symptoms of breathlessness, fullness of the chest and red face are symptoms of Lung-Qi rebelling upwards."

\*\* Maciocia [5: 235] writes: "... are also symptoms of Kidney deficiency."

\*\*\* Maciocia [5: 236] writes: "... is a Lung-deficiency symptom."

#### Paragraph 6

*"But how to treat it?"*

One must know how the upper and lower acu-points are connected to the four seas and adjust by invigorating the Xū condition, and purging the Shí condition.

## Addition

Wiseman [4: 19] writes: Ancestral qi (zōng qì): Ancestral qi gathers in the chest in the area known as the "sea of qi" (qì hǎi) or "chest center" (dàn zhōng).

## Bibliography

- [1] Wiseman, N. and Feng, Ye. *A practical dictionary of Chinese Medicine*. paradigm publications, 1998.
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- [3] Deadman, P & Al-Khafaji, M. *A Manual of Acupuncture*. Journal of Chinese Medicine Publications.
- [4] Wiseman, N. and Ellis A. *Fundamentals of Chinese Medicine*. Paradigm Publications. 1996.
- [5] Maciocia, G. *The Foundation of Chinese Medicine*. Second edition. Elsevier. 2005.