

The Secret Menu Index

Every tradition is an operating system. Around 1950 this one got a forced update: the methods kept, the frame stripped, the update notes never published. This page is the deletion log, recovered from the record. Nine entries. Each names what it was, where the cut fell, where it is restored, and two sources, the primary text and a scholarly study. Every claim carries its source, edition named. A map, not medical advice, and not a list of treatments for sale.

- 01** | **祝由 (zhùyóu), ritual healing by charm and spell.** What it was: a tested subject of the Yuan state medical academy, its own section on the official exam, beside acupuncture. The cut: filed out of medicine in the modern rebuild. Restored in the Menu: the full history, broken down. Spiritual practice, not healthcare. Same fence as the needles.

Sources. Philip S. Cho, *Ritual and the Occult in Chinese Medicine and Religious Healing: The Development of Zhuyou Exorcism* (PhD diss., University of Pennsylvania, 2005); Michel Strickmann, *Chinese Magical Medicine* (Stanford University Press, 2002).
- 02** | **十三鬼穴, the Thirteen Ghost Points.** What it was: thirteen points, traditionally attributed to Sun Simiao, for what the tradition called ghost affliction. The cut: the points kept, the ghosts filed off. Restored in the Menu: the history, told straight. The needle work stays with trained hands; that line doesn't move.

Sources. Sun Simiao, *備急千金要方* (Beiji qianjin yaofang), juan 14, 風癰; Michel Strickmann, *Chinese Magical Medicine* (Stanford University Press, 2002).
- 03** | **禁經, Sun Simiao's Book of Spellbinding.** What it was: talismans, incantations, exorcisms, demon-expelling points, bound into the same formulary as the 45-ingredient prescriptions. The cut: reclassified as an oddity, when it's read at all. Restored in the Menu: talked through generally and broken down where the record allows.

Sources. Sun Simiao, *千金翼方* (Qianjin yifang), juan 29 and 30, 禁經 upper and lower; Michel Strickmann, *Chinese Magical Medicine* (Stanford University Press, 2002).
- 04** | **符 (fú), talismans.** What it was: encoded intention. Historically set down in the form of a warrant, worked inside living spirit relationships, with two thousand years of documented construction logic. The cut: filed under folk religion. Restored in the Menu: where they came from and how the tradition understood them.

Sources. Catherine Despeux, "Talismans and Diagrams," in Livia Kohn, ed., *Daoism Handbook* (Brill, 2000); Michel Strickmann, *Chinese Magical Medicine* (Stanford University Press, 2002), on ensigillation.
- 05** | **Wǔ Yùn Liù Qì, the five movements and six qi.** What it was: the tradition's own timing model, written into the medical classics themselves. The cut: demoted to elective. Restored in the Menu: the model and how it was used, broken down.

Sources. 黃帝內經素問 (Huangdi neijing suwen), the seven great treatises, chapters 66 to 71 and 74; Paul U. Unschuld and Hermann Tessenow, *Huang Di Nei Jing Su Wen: An Annotated Translation* (University of California Press, 2011).
- 06** | **The point names.** What it was: every acupoint name a small myth, a location, and an instruction encoded in two characters. The cut: reduced to numbers on a chart, LI-4, ST-36. Restored in the Menu: the names broken down, character by character, myth by myth.

Sources. Andrew Ellis, Nigel Wiseman and Ken Boss, *Grasping the Wind* (Paradigm Publications, 1989); Nigel Wiseman and Feng Ye, *A Practical Dictionary of Chinese Medicine* (Paradigm Publications, 1998).
- 07** | **Divination as pattern perception.** What it was: the oracle read through the medical-cosmological frame, pattern-reading, not fortune-telling. The cut: carved out of medicine entirely. Restored in the Menu: the method, broken down.

Sources. Richard J. Smith, *Fortune-tellers and Philosophers: Divination in Traditional Chinese Society* (Westview Press, 1991); Elisabeth Hsu, *Pulse Diagnosis in Early Chinese Medicine: The Telling Touch* (Cambridge University Press, 2010).
- 08** | **Cultivation as the practitioner's floor.** What it was: qigong, meditation, ritual hygiene as the daily core, the instrument before the formula. The cut: reduced to a course or two, a side hobby students get around to eventually. Restored in the Menu: what the daily practice actually was, with the exercises. This is where the practice lives.

Sources. Sun Simiao, *備急千金要方* (Beiji qianjin yaofang), juan 27, 養性; Livia Kohn, *Chinese Healing Exercises: The Tradition of Daoyin* (University of Hawai'i Press, 2008).
- 09** | **The frame itself.** What it was: the cosmology that held all of the above as one project. The cut: swapped for materialist language in 1950-something and called the original. Restored in the Menu: the cosmology as history, then loaded and run.

Sources. Kim Taylor, *Chinese Medicine in Early Communist China, 1945 to 63* (RoutledgeCurzon, 2005); Paul U. Unschuld, *Medicine in China: A History of Ideas* (University of California Press, 1985).

What the Menu restores, and how to get in

The Secret Menu is where each entry on page one gets broken down: what yin actually is, what yang actually is, what the point names encode, the mythology and the etymology under the terms, metaphor by metaphor, map by map. The points and the herbs the way a magician meets them: by their names, their myths, their correspondences. The exercises live where they belong, in the daily cultivation floor, written the way I practise: load the frame, run it, log what happens, keep what works.

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