

THE EXTRAORDINARY FU (qi heng zhi fu 奇恆之府)

LINGSHU 47

The Five organs zang (藏 or 臟) are for treasuring (guarding, storing, *cang* 藏) the essence and spirit (*jing shen* 精神), the blood and qi (*xue qi* 血氣), the Hun and Po (魂魄).

The Six organs fu (府 or 腑) transform (*hua* 化) the liquids and grains and give their course (*xing* 行) to the body fluids (*jin ye* 津液).

LINGSHU 52

The Five zang : they treasure (store, *cang* 藏) essence and spirit (vital spirit, *jing shen* 精神), Hun and Po (souls, 魂魄).

The Six fu : they receive the liquids and grains, give their course (*xing* 行) and transform (*hua* 化) substances.

SUWEN 11

Huangdi asked : Among the 'Masters in recipes' (alchemists, sorcerers, necromancers, etc.), sometime brain and marrow are zang organs; sometime intestines and stomach on you about these various contradictions. Each one is sure to be right and I don't understand their doctrines. Could you explain me ?

Qi Bo answered : Brain (*nao* 腦), marrow (*sui* 髓), bones (*gu* 骨), vital circulations (*mai* 脈), Gallbladder (*dan* 膽), uterus (*nü zi bao* 女之胞), these six are produced by the qi of Earth (*di qi* 地氣). They treasure (store, *cang* 藏) the yin and they are at the image (*xiang* 象) of the Earth (*di* 地). Therefore, they treasure (keep inside precious, *cang* 藏) and never make flowing outward (*xie* 泄). Their name is : the extraordinary [and permanent] fu (*qi heng zhi fu* 奇恆之府).

The Stomach, Large Intestine, Small Intestine, Triple Heater, Bladder - these five are produced by the qi (氣) of Heaven; their qi is at the image (*xiang* 象) of Heaven (*tian* 天); this is why they make flowing outward (*xie* 泄) and do not treasure (store, keep, *cang* 藏). They receive the unclear/turbid qi (*zhuo qi* 濁氣) of the Five zang. Their name is : the fu for transmission and transformation (*chuan hua* 傳化). They cannot keep for a long time without transmitting so as finally to make flowing outward (*xie* 泄). The door of the Po (i.e. anus, *po men* 魄門) is also an agent (*shi* 使) for the Five zang, because the liquides and grains must not remain stored for a long time.

Thus, the Five zang (*wu zang* 五藏) treasure (*cang* 藏) the essence and qi (vital qi, *jing qi* 精氣) and do not make flowing outward (*xie* 泄); this is why they are said to be full of the fullness "man" (滿) and cannot be full of the fullness "shi" (實).

The Six fu (*liu fu* 六府), they transmit (*chuan* 傳) and transform (*hua* 化) and do not treasure (*cang* 藏); this is why they are full of the fullness "shi" (實) and cannot be full of the fullness "man" (滿).

When the liquides and grains enter the mouth, thus the Stomach is full (*shi* 實) and the intestines are empty (*xu* 虛); when the food has descended, then the intestines are full (*shi* 實) and the Stomach is empty (*xu* 虛).

LINGSHU 10

When the human being starts its life, first the essences (*jing* 精) composed perfectly (*cheng* 成). The essences perfectly composed, the brain and marrow (*nao sui* 腦髓) appear (*sheng* 生); the bones (*gu* 骨) make the framework; the vital circulations (*mai* 脈) nourish (*ying* 營); the muscular forces (*jin* 筋) make what is hard; the flesh (*rou* 肉) makes the partition; the layers of the skin are firm and the body and head hair grow in length; the grains enter the Stomach; the animating pathways (network of the circulations carrying life-giving influences, *mai dao* 脈道) establish free communications (*tong* 通), blood-and-qi (*xue qi* 血氣) can then circulate (*xing* 行).

THE BRAIN - 腦 - nao

SUWEN 10

All the marrow (sui 髓) is dependent on the brain (nao 腦).

SUWEN 17

The head is the fu (府, place of collection, depot, residence) of the radiant essences (jing ming 精明). When the head is disturbed, the vision fades, the vital spirits (essences and spirits, jing shen 精神) are deprived of forces. [...]

The bones are the fu (府, place of collection, depot, residence) of the marrow.

When one cannot remain standing for long and one walks unsteadily, the bones are exhausted.

SUWEN 52

If one punctures the head at the level of Naohu (DM 17 腦戶), and if one penetrates the brain, it will be immediate death.

SUWEN 81

Nasal mucus (ti 涕) and tears (qi 泣) are (from the same substance as) the brain. The brain is yin. The marrow is what gives their full strength (chong 充) to the bones. So when the brain oozes there is nasal mucus.

LINGSHU 21

The Taiyang of the foot is in free communication (tong 通) with the neck and penetrates into the brain. It directly goes to be obedient (shu 屬) to the root of the eyes (yan gen 目本), which is called the connecting system of the eye (yan xi 眼系).

If the head and eye have sharp pains one needles the middles of the nape of the neck between the two muscles.

It penetrates to the brain and separates into Yinqiao (陰蹻) and Yangqiao (陽蹻). Yin and Yang intertwine (xiang jiao 相交), the yang penetrates the yin and the yin comes out of the yang. There is a meeting at the internal corner of the eye¹. When the yang qi rise in power (sheng 盛) à the one opens the eyes. When the yin qi rise in power then one closes the eye.

¹ Emanding external in internal, in the text.

LINGSHU 30

The grains enter; the qi impregnate with their fullness (man 滿); the fertile saturation (nao ze 淖澤) spreads into the bones and the bones can take on the movements of extension and flexion; a fertile flowing (xie ze 泄澤) tonifies and benefits (bu yi 補益) brain and marrow while the layers of the skin are made smooth by a good irrigation (run ze 潤澤); this is what one calls fluids ye (液). [.....]

When the fluids ye (液) are shed (depleted), the movements of extension and flexion that are the responsibility of the bones are no longer easily accomplished (bu li 不利), the complexion is withered, brain and marrow are consumed (xiao 消), the legs are painful and there is frequent buzzing in the ears.

LINGSHU 33

The brain is the sea (hai 海) of marrow. Its points (shu 輸) are above at the canopy (i.e. D.M.20) and below at Fengfu (D.M.16) [.....]

Excess of the sea of marrow : one is alert and robust with a lot of strength; one fulfils abundantly the number of years allotted (to one).

Insufficiency of the sea of marrow : the brain turns (vertigo) and the ears buzz, the legs are painful and one has visual disturbances, the eyes can no longer see; one is slow and lazy and likes to lay down quietly.

LINGSHU 36

Through a harmonious conjunction (he he 和合), the jin ye (津液) drawn from the Five cereals make a rich paste (gao 膏), which internally filters into the hollows of the bones, tonifies and benefits (bu yi 補益) brain and marrow and descend to flow to the yin part of the thigh.

But if yin and yang are not harmoniously composed (bu he 不和), then the ye (液) overflow (yi 溢) and descend to flow to the yin (陰, genital organ); marrow and ye (液) diminish in descending; and if the limit is exceeded in this call towards the bottom, there is emptiness (xu 虛); when there is emptiness, the lumbar area and the back are painful and the legs ache.

LINGSHU 62

The qi of the Stomach rise and flow in the Lung. Those of these qi which are fierce (han 悍) rise powerfully (shang chong 上沖) at the head and, following the throat, they rise and go to the openings and orifices (kong qiao 空竅), and, following the inner connections of the eye, they enter to connect with the brain (ru luo nao 入絡腦), they emerge on the side of the face (han 頰), descend to Kezhuren (G.B.3), follow the jaw (jia che 牙車 and name of St.6) and unite with Yangming. Together they descend to Renying (St.9).

VITAL CIRCULATION / POULS / VESSELS - 脈 - mai

SUWEN 10

All the mai (vital circulations脈) are dependent (obedient to shu 屬) on the eye (mu 目).

SUWEN 17

The mai (脈) are the fu (府, place of collection, depot, residence) of the blood.

SUWEN 21

The qi (氣) of the solid food penetrate the stomach; the unclear qi (i.e. the clear qi coming from digestion, *zhuo qi* 濁氣) is transferred to the Heart, there is impregnation of essences to the vital circulations (*mai* 脈), the qi of the mai (脈) flows to the meridians (jing 經); the qi of the meridians is transferred to the lung; the lung receives the Hundred mai (脈), in audience; it transports the essences to the skin-and-body-hair; body hair and mai (脈), join their essences and there is circulation of the qi to the residence (*fu* 府).

The essence (pure vitality) that is in the residence (*fu* 府) is the spiritual brightness (*shen ming* 神明); it dwells in the Four other zang (藏); their qi is referred to the arbiter judge (i.e. the pulses, *quan heng* 權衡)

The arbiter judge must be equitable and the mouth of qi (*qi kou* 氣口) perfectly formed at the pulse (*cun* 寸) : thus there is estimation (of the diagnosis) of death or life

LINGSHU 30

Huang Di : What does one call mai (脈) ?

What embanks, impounds the nutritive qi (*ying qi* 營氣) and contains them, is what is called the mai (vital circulations,脈).

LINGSHU 55

The ebb and flow of the qi correspond (*ying* 應) with the yin yang of heaven and earth, with its four seasons and five elements. The increase in power and the decline (*sheng shuai* 盛衰) of the mai (脈) are for the observation of emptiness and fullness, excess and insufficiency, in the blood and qi. (Transl. S.Birch)

NANJING 23

The vessels on the three hand-yang (conduits) extend from the hands to the head. They are five feet long. Five (feet) times six amounts to three *chang*. (Transl. P. Unschuld)

THE GALLBLADDER (dan 膽)

SUWEN 8

The Gallbladder is in charge of what is just and exact (*zhong zheng* 中正). Determination and decision (*jue duan* 決斷) stem from it.

SUWEN 9

The eleven organs all take their decision (*jue* 決) in the Gallbladder.

LINGSHU 2

The Gallbladder in the fu of the central (or inner) essences (*zhong jing zhi fu* 中精之府)

LINGSHU 4

Illness of the Gallbladder : one is inclined to make deep breaths, the mouth is bitter, one vomits liquides (*zhi* 汁), there is agitation/anguish (*dan dan* 澹澹) under the heart, one is afraid like a man about to be arrested, there are obstructions (doubtless accompanied by hoarse noises) in the middle of the throat and one spits frequently.

QIANJIN YAOFANG

The Gallbladder is the fu of the central (or inner) clarity (*zhong qing zhi fu* 中清之府)

NANJING 35

The Gallbladder is the fu of the clear and the pure (*qing jing zhi fu* 清淨之府)

NANJING 42

The Gallbladder is located between the short leaves of the Liver:[.....]
it is full of essential juices (the bile, *jing zhi* 精汁)

ZHENJIU DACHENG

The Gallbladder is the fu of the clear and the pure : all the fu transmit impure (*hui zhuo* 穢濁) and unclear; only the Gallbladder has no ways for transmissions (*chuan* 傳); because of this, it is said to be clear and pure.

THE UTERUS - 胞 - bao

NANJING 39

The Classics say : The zang are Five and they are six. What (does that mean) ?

The Six fu, actually are Five, and the Five zang may also be Six. They say that the kidneys are a double zang (hold a double storage, liang zang 兩藏). The one on the left is the kidneys, the one on the right is Mingmen (命門). Mingmen, it is the residence of the essences/spirits (vital spirits, jing shen 精神). In the man, it stores (cang 藏) the essences (jing 精, sperm). In the woman, it attaches (connects, holds) the uterus (*bao* 胞). These qi communicate thoroughly (tong 通) with the kidneys. That is why (some) speak of Six zang.

SUWEN 47

The circulation proper to the uterus (or vital protection, *bao luo* 胞絡) is connected to the Kidneys...

LINGSHU 65

Chongmai (衝脈) and Renmai (任脈, Conception Vessel) both surge up from the center of the uterus (or vital protection, *bao zhong* 胞中)...

SUWEN 33

The periods do not come : this is because the circulation of the vital protection (the circulation proper to the uterus, *bao mai* 胞脈) is closed. The circulation of the uterus (vital protection, *bao* 胞) is depending upon (obedient to, *shu* 屬) the Heart and connected (*luo* 絡) with the center of the uterus (or vital protection, *bao zhong* 胞中).

JINGUI YAOLÜE²

XX, 4 : The master said : “Among women, there could be spotting, late miscarriage followed by incessant blood descent, or blood descent in pregnancy. If abdominal pain occurs during pregnancy, this is uterine obstruction. Jiao Ai Tang (Donkey-Hide Gelatin and Mugwort Decoction) is indicated.

XXII, 19 : Question : “In this women’s disease, there is eating and drinking as normal, vexing heat with sleeplessness, but also propped breathing. Why?”

The master said, “This is called shifted bladder, which is characterized by an inability to urinate. Twisted connections of the bladder system cause this disease, and simply disinhibiting urination will bring recovery. Shen Qi Wan (Kidney Qi Pill) is indicated.”

2 Understanding the Jin Gui Yao Lue, by Sung Yuk-ming, People’s Medical Publishing House, Beijing, 2008.