

# NAN-CHING Paul U. Unschuld

## (Translated & Collated Commentaries)

### Chapter Three: The Depots and the Palaces, cont'd.

[Difficult Issues 30-47]. (here, Difficult Issues 42-47)

#### THE FORTY-SECOND DIFFICULT ISSUE

*Overview:* Description of all depots and palaces in terms of length, diameter, weight, and capacity.

#### Unschuld's Translated & Collated Commentaries

(2) Yang: All the food man consumes enters through the mouth and is collected in the stomach. Hence the [Nei-]ching states: "The stomach is the sea of water and grains." Once the grains have been processed in the stomach, they are transferred into the small intestine.

Chang Shih-hsien: Wei ("stomach") stands for hui ("to meet"). Wei means that all the items from the market meet here.

(3) Yang: The small intestine receives the grains from the stomach and transmits them further into the large intestine. When the grains are divided into three parts, two parts constitute the larger half, one part constitutes the smaller half.

(4) Yang: The "returning intestine" is the large intestine. It receives the grains from the small intestine and transmits them into the wide intestine.

Yü Shu: The amount of water and grains [held by] the stomach is three pecks and five pints. From [the stomach, water and grains] are transmitted into the small intestine, which [is capable of holding] an additional [amount of] four pints of grains, while the [capacity for holding] water is decreased by eight pints and six and one third ko. [Water and grains] are then transmitted further into the large intestine. If one compares the amount of water and grains [held by the large intestine] with that [held by] the stomach, it has decreased by one half for both [water and grains]. When they have reached the [large intestine], the aqueous portion enters into the bladder while the grains are transmitted to the rectum-gate.

Hua Shou: "Returning intestine" is a designation encompassing the large intestine, the wide intestine, and the rectum.

Chang Shih-hsien: The "returning intestine" is the large intestine.

(5) Yang: The "wide intestine" is the "greasy intestine" (chih-ch'ang). Another name is "rectum-gate" (kang-men). It receives the grains from the large intestine and transmits them toward outside [of the body].

Kato Bankei: The Ling-shu has "two thirds of one ko."

Nanking 1962: The "wide intestine" is the final end of the large intestine.

(6) Yang: According to the Chia-i ching, the total length of the intestines, including the stomach, is six chang, four inches and four fen. That [figure] differs from the one given here because the Chia-i ching calculates it from the mouth to the rectum. Hence [the distance] is long. This [Nan-]ching

calculates it from the stomach to the intestines. Hence [the distance] is short. Both [figures] explain each other; no error is involved here.

Hsü Ta-ch'un: The total amount of water and grains held [by the palaces] listed above is given in the treatise "P'ing-jen chüeh ku" of the Ling-shu as nine pecks, two pints, and one and two thirds ko.

That is the correct amount. But it differs from the amount given in the text above. [I] do not know the reason. Maybe it is an error in writing.

Ch'ien Hsi-tso: This figure is wrong. According to the preceding text it should be nine pecks, two pints and one ko.

(1)-(6) Kato Bankei: The amounts of water and grains held by each palace are identical with those given in the Ling-shu, but the present treatise sums them up as eight pecks, seven pints, and six and one eighth ko, which is four pints and five ko less [than the sum given in the Ling-shu]. Personally, I suspect that the "two pecks four pints" of the small intestine should be one peck nine pints. How is that? The stomach processes the water and the grains. It transforms them and generates the dregs. These are then diminished, further transmitted, and moved here and there—why should they increase [on their way to the small intestine]? It was probably such that Pien Ch'io saw the amount of grains stored by the small intestine as written down in the Ling-shu. He compared this [amount] with the amount given for the stomach and [realized that the contents of the small intestine surpassed those of the stomach by] four pints. Hence he must have changed [the amount held by the small intestine] in such a way that he arrived at the sum total [of eight pecks, seven pints and six and one eighth ko for all the palaces]. Later on, [Pien Ch'io's] correction disappeared; later people [who edited the Nan-ching] followed the text of the Ling-shu and filled in [its figures]. For the time being, I write it down as is until someone knows better.

(7) Yü Shu: The liver [is associated with the] foot-ceasing-yin [conduit], which is matched with the foot-minor-yang [conduit].<sup>5</sup> The minor-yang occupies rank seven.<sup>6</sup> Hence [the liver] has seven lobes.

Ch'ien Hsi-tso: All the other sources speak of two catties and four ounces. Only the Shih-chi cheng-i<sup>7</sup> speaks of four catties and four ounces, agreeing with [the data given] here.

(8) Yü Shu: The hun is an assistant to the spirit-influences.

(9) Li Chiung: The heart of people with superior knowledge has seven holes—some say nine holes—and three hairs. The heart of people with mediocre knowledge has five holes and two hairs. The heart of people with inferior knowledge has three holes and one hair. The heart of the ordinary people has two holes and no hair. The heart of stupid people has one hole. The heart of extremely stupid people has one very small hole. Those people who act foolishly throughout their lives have a heart but no hole in it. Hence it has no gate through which the spirit could leave or enter. Nothing can be expected [from such a heart].

Liao P'ing: That is to say, the essential fluid stored by the heart is identical with [the amount stored by] the gall. That is correct.

(10) Liao P'ing: The three characters chu kuo hsüeh ("it masters the containment of the blood") should be deleted.

(11) Yü Shu: The lung is the [depot] manifesting [the phase of] metal; it [represents] the influences of [the trigram] tui. During the [month associated with the branch] yu, [the metal] occupies the [ruling] position. The [month] yu represents the eighth gate [in the life cycle of metal]. The eight lobes [of the lung] reflect that pattern.

(12) Yü Shu: The p'o is an assistant of the essential influences.

(13) Chang Shih-hsien: The kidneys consist of two lobes, situated opposite to each other in the waist. The one to the left of the navel is the kidney; the one to the right is the gate of life. The mind is the residence of one's sentiments.

Hsü Ta-ch'un: In a former paragraph, the right [kidney] was considered to be the gate of life. Here [the text] says: "The kidneys consist of two lobes." That is different from what was said earlier.

Liao P'ing: The gall is attached [as a palace] to the [depot of the] liver; it is located opposite to the heart. Together with [the heart], it is [associated with] the minor-yin [conduit]. It constitutes the real kidney.<sup>8</sup> It has no lower opening. It stores but does not drain. The outer kidney is also called gall. Sometimes it fulfills draining functions, sometimes it does not. Thus, it differs from the [remaining] five palaces, which have the special function of draining. Hence it is called the "palace of clarity and purity."

(14) Chang Shih-hsien: The gall is the palace of clarity and purity; it does not accept anything dirty. It contains only three ko of essential sap.

Liao P'ing: The essential sap of the liver is stored in the gall. [Both liver and gall] master the blood. The two depots [liver and gall] are tied to each other; they constitute one entity. In this they resemble heart and lung.

(17) Kato Bankei: The Ling-shu has tso-huan ("winding to the left"). That is correct.

(19) Li Chiung: The epiglottis suppresses exhalation and inhalation whenever water and grains move down the throat.

(22) Hsü Ta-ch'un: The windpipe is the place through which the sounds leave [the body].

(1)-(23) Ting Te-yung: The measurements of the diameter [on the one side] and of the circumference of the intestines and of the stomach [on the other side] do not [in all cases] correspond to each other. When [the text] states: "The size of the stomach is one foot and five inches; its diameter is five inches," then the circumference is three times the diameter. The diameter of the small intestine is eight fen. Its correct size, then, should be two inches and four fen. Here [the text] speaks of [a circumference of] two and one half inches. That is [for the diameter a difference of] one third of a fen. The diameter of the returning intestine is one and one half inches. Its size, then, should be four inches five fen. Here [the text] speaks of [a circumference of] four inches. That is five fen too small. The wide intestine has a diameter of two and one half inches. Its size, then, should be seven inches five fen. Here [the text] speaks of [a circumference of] eight inches. That is five fen too many. [If one works with] pecks, pints, inches, and feet, one must first establish [the standard length of] a foot with respect to [the specific person to be measured]. Only then [can] one construct the respective pints, pecks, and weights. They all must be defined on the basis of the respective person's individually standardized inch. With the foot [defined], one constructs a peck. A peck is one foot wide at its face and seven inches wide at its bottom; its height is four inches and [the walls are] all

three fen thick. It can hold ten pints. A piece of wood the size of one finger weighs one liang if its length is exactly one inch. Sixteen liang constitute one catty. This is how to construct inch, foot, pint, and peck, all standardized according to the individual body, as measurements reflecting the patterns of weight and extension of man's intestines and stomach.

Hua Shou: The entire contents of this paragraph can [also] be found in paragraphs 31 and 32 of the Ling-shu. Yüeh-jen has brought them together into one paragraph. He has added a section on the weight, the capacity, and the contents of the five depots. I believe that the repetitions in [what is said] earlier and later [in this paragraph] are of no harm—they are [like] repeated injunctions. But the figures given on the receptive capacity [of the individual palaces given here in the Nan-ching and given in the Ling-shu] do not all agree with each other. Because they do not touch the general meaning, I have kept them [as is] for the time being until someone who knows better [can correct them].

Hsü Ta-ch'un: The paragraphs "Ch'ang wei" ~ and "P'ing-jen chüeh ku" of the Ling[-shu] discuss the size and the extension of the intestines and of the stomach in the same terms as the text here. But as far as the weight of the depots and palaces is concerned, the "Ch'ang wei" paragraph of the Ling[-shu] has only [the data] that the tongue weighs ten liang and that the throat-gate weighs ten liang. [I] do not know the source for all the other [data]. Also, the text of the [Ling-shu] ching does not contain any [information] on the amounts of essential sap contained in the depots and palaces. [I] do not know whether there was another [source] that could have provided [these data]. It may well be that two scriptures existed originally, of which only fragments are extant.

Kato Bankei: This [difficult issue] corresponds to the text of the Ling-shu treatise "Chüeh ku". Its major message is that the three pecks and five pints of water and grains held by the stomach, if consumed by a person on a normal day as his amount of food, are sufficient to nourish the depots and palaces. If [one consumes] more or less, that will not only be harmful to the harmonious balance of one's influences but can also lead to illness. The large and the small intestines as well as the wide intestine all receive unclean refuse. Their function is to transmit and quickly excrete. This treatise has been compiled as the basis for [the argument of the following difficult issue—namely,] that one must die if one's [consumption of] grains is interrupted for seven days. The 109 characters from "the liver weighs ..." on cannot be found in the Ling-shu. [Although] they appear in this treatise, I suspect they are not the words of Pien Ch'io. Why do I say so? In the preceding [difficult issue], it was said that the liver has two lobes. Here [the text] speaks of seven lobes. According to the Ling-shu, the large and the small intestines wind in left turns; here [the text] says: "The large intestine turns to the right." Furthermore, the amounts given for the intestines and the stomach in this treatise are repeated in its earlier and later sections. The 99 characters from "The mouth is ... wide" on are quoted from the treatise "Ch'ang wei" [of the Ling-shu] to follow [the data provided on] the bladder. That is a gross misinterpretation of the meaning implied in the Lingshu. Hence I have developed some doubts. However, throughout the ages, famous physicians, in discussing the appearance of the depots, have relied on [the data offered] here. Also, the origin [of these data] is already quite old. Hence for the time being I write [the text of this difficult issue as is] until someone knows better.

*Unschuld's footnotes*

5. The foot-minor-yang conduit is associated with the gall, which is the palace matched with the liver.
6. In general, seven is associated with heaven, with the South and with full yang, not with minor-yang. In a personal communication, Dr. Yamada Keiji suggested regarding the character tz'u ("rank") as a mistake for su ("to stop"). In this case, the sentence would read: "The minor-yang [conduit] stops [in the liver] seven times. Hence [the liver] has seven lobes."
7. A T'ang commentary on the Shih-chi, written by Chang Shou-chieh.
8. Liao P'ing suggested exchanging the names for gall and outer kidney. See his comments on difficult issues 35 and 36.

**THE FORTY-THIRD DIFFICULT ISSUE**

*Overview:* Explanation of the phenomenon that someone who does not eat or drink will die after seven days.

**Unschuld's Translated & Collated Commentaries**

(1)-(2) Ting Te-yung: The influences that man receives from the grains nourish his spirit. When water and grains are exhausted, his spirit departs. Hence, enough grains maintain one's life; an interruption of [the supply of] grains leads to death.

Yang: Ching ("latrine") stands for tz'u ("privy").

Li Chiung: Man has no root or trunk; food and drink provide his existence. The stomach is the sea of water and grains; it serves as the receptacle for water and grains. Under regular circumstances it contains two pecks and five pints.

Hua Shou: This paragraph corresponds largely to the thirtieth treatise of the Ling-shu. When, in a normal person, the stomach is filled, the intestines are empty. When the intestines are filled, the stomach is empty. Because of these alternating states of being filled and being empty, the influences can move up and down, the [functions of the] body's five depots are arranged perfectly, the blood vessels are passable, and the essential spirit is settled down. Hence the essential influences of water and grains constitute the spirit. [The fact] that a normal person dies if he does not eat or drink for seven days results from a complete exhaustion of water, grains, and internal liquids. Hence the saying: "When the water departs, the constructive [influences] will disperse; when the grains diminish, the protective [influences] will vanish. With the constructive [influences] dispersed and with the protective [influences] vanished, the spirit has nothing to lean on." That is [what is] meant here.

Chang Shih-hsien: "A normal person" is a person without illness. Man needs water and grains to support his internal liquids, his [protective] influences, and his blood. When water and grains are exhausted, his internal liquids, his [protective] influences, and his blood will also become exhausted. Hence his existence will fade away. Mr. Ting has said: "The influences that man receives from the grains nourish his spirit. When water and grains are exhausted, his spirit departs." The [Nei-]ching states: "If one gets enough grains, one will prosper; if the [supply of] grains is cut off, one will perish." [Chang] Chung-ching says: "When water enters the conduits, blood will be generated. When

grains enter the stomach, the vessel [transportation] paths will be passable." Hence one must nourish the blood and one must provide warmth to the protective [influences]. When they are provided with warmth, the protective and the constructive [influences] will proceed [through the body] and the heavenly mandate [of life] will persist continuously.

Hsü Ta-ch'un: This section [corresponds exactly] to the questions and answers in the treatise "P'ing-jen chüeh-ku" of the Ling-shu; not a single word has been changed. No explanation what-so-ever is provided. Also, the text of the [Nei-]ching has, in addition [to what is quoted here], a number of words discussing depletion and repletion in the intestines and in the stomach. Preceding this section they are highly meaningful. Here they have been left out; that is a sign of great ignorance.

Kato Bankei: [The statement] that one will die if [one's consumption of] grains is interrupted for seven days is based on two visits to the latrine per day, with two and a half pints passed each time. Hence, [seven days] are set as limit. However, human hearts are as [different as are human] faces. Similarly, the transmission and transformation [of food] in the intestines and in the stomach differ [from person to person]. Thus, when people go to the latrine, some may do so once a day, others twice or three times. Or in two days, some may go once, others may go twice or three times. No fixed standards can be determined here. Hence [the text] makes the general statement: "Death has come because water, grains, and internal liquids have been exhausted completely." Thus, one should not just pay attention to one sentence only of this difficult issue. When [the text] speaks of "seven days," this is also based on two visits to the latrine per day. There is no reason to adhere to this number of days too closely. The reader must think it all over. The wording here is slightly different from that of the Ling-shu treatise "[P'ing-jen] chüeh-ku," but the meaning is entirely the same.

Liao P'ing: Why would [the authors of the Nan-ching] waste their writing materials on issues such as the present one? Because they wished to come up with eighty-one treatises. Even under hard bargaining, more than half [of the eighty-one treatises of the Nan-ching] are of this character.

## THE FORTY-FOURTH DIFFICULT ISSUE

*Overview:* List of the names and locations of the seven through-gates.

### Unschuld's Translated & Collated Commentaries

(1)-(9) Ting Te-yung: The [Nan-]ching states: "The lips constitute the flying gate"; it does so in order to illustrate the meaning of movement. [It states] "the teeth constitute the door-gate" because [the teeth] represent the bolt with which one opens and closes [a door]. The five kinds of grain enter here to become crushed, and then leave again. "The epiglottis constitutes the inhalation-gate" because it suppresses exhalation and inhalation whenever the throat moves water and grains down. "The stomach constitutes the strong gate" because the stomach is also called a "hero of tiger-like strength" in order to convey the image of enclosure and penetration. Hence it is called "strong gate."

Furthermore, wei ("stomach") stands for wei ("enclosure"). It masters the storage of grains. Hence it is also called "great granary." The lower opening of the great granary is the opening [leading into the] intestines. [The Nan-ching states further:] "Where the large and small intestines meet is the screen-gate." Hui ("to meet") stands for ho ("to join"). The place where the large and the small

intestines join is [the location] where water and grains are separated [to be transformed into] essence and blood; each has its destination to move toward. Hence [the Nan-ching] speaks of a "screen-gate." [Finally, the text states:] "The lower end is the p'o gate." The large intestine is the palace of the lung. It stores the p'o. The lower [section] of the large intestine is called "rectum-gate"; another name is "p'o-gate."

Yang: Man has seven orifices. These are the gates of the five depots. They all leave through the face. The seven through-gates referred to here are also exits of the depots and palaces. They appear both internally and externally. The flying gate is the exit of the influences of the spleen. The spleen controls the lips as its flying gate. Fei ("to fly") stands for tung ("to move"). That is to say, the lips receive the water and the grains. They move and transmit them into the interior [of the body. The statement] "the teeth constitute the door-gate" [implies the following]: Mouth and teeth are the exit of the influences of the heart. In the heart [these influences] constitute the mind; when they leave through the mouth they constitute one's language. Hence the teeth constitute the door-gate of the heart. The designation [door-gate] refers also to their function of crushing the five grains and transmitting them into the mouth. [The statement] "the epiglottis constitutes the inhalation-gate" [refers to the following]: The epiglottis is the gate of the sounds emitted by the five depots. Hence [the text] states: "The epiglottis is the inhalation-gate." [The statement] "the stomach constitutes the strong gate" [refers to the following]: Pen ("strong") stands for ke ("diaphragm"). [The strong gate] is the exit of the influences of the stomach. The stomach emits the influences of the grains and transmits them to the lung. The lung is located above the diaphragm. Hence the stomach is considered to be the strong gate. [The statement] "the lower opening of the great granary constitutes the dark gate" [refers to the following]: The dark gate] is the exit of the influences of the kidneys. The "great granary" is the stomach. The lower opening of the stomach is located three inches above<sup>1</sup> the navel. That is a dark and hidden location. Hence it is called "dark gate." [The statement] "where the large and small intestines meet is the screen-gate," [refers to the following]: "Screen-gate" carries the meaning of i ("to hand down") and shih ("to lose"). That is to say, the [contents of the] large and small intestines are drained into the wide intestine. The wide intestine receives, transmits, and emits what [is sent to it]. That is the idea of "to hand down" and "to lose." Hence [the text] speaks of a "screen-gate." [The statement] "the lower end is the p'o-gate" [refers to the following]: The p'o-gate is the rectum-gate at the lowest end [of the body]. The influences of the lung move upward and pass through the windpipe; when they move downward they pass through the rectum-gate, which is the exit of the influences of the lung. The lung stores the p'o. Ch'ung ("through") stands for t'ung ("to pass through") and for ch'u ("to exit"). That is to say, these [gates] are locations through which the influences of the depots and palaces exit.

(1) Hua Shou: Ch'ung stands for ch'ung-yao ("important intersection").

Chang Shih-hsien: Ch'ung ("through") stands for t'ung ("to pass through"). These [gates] are important locations. Things enter the [body] from above and leave it from below; [the body] opens and closes at specific times. Hence one calls these [openings] "gates."

Liao P'ing: If we examine [this book] closely, all the difficult issues that are not based directly on quotations from the text of the [Nei-]ching commit hundreds of errors, trumping up false doctrines.

They have absolutely no meaning. In general, this book has been compiled with the special intention of [introducing the doctrine of] the two inch[-sections]. Whenever it deals with the diagnostic patterns reflected at the two inch[-sections], one should pay attention. All the remaining strange talk was supposed to demonstrate [that the author of the Nan-ching] was a learned and accomplished [scholar].

(2) Chang Shih-hsien: Fei ("flying") stands for tung ("to move"). The movement of the lips resembles the flying of some being.

Yeh Lin: Fei ("flying") was used in antiquity for fei ("door-leaf"). Fei stands for hu-shan ("door-leaf"). [The term is used here] because the teeth constitute the door-gate and the lips are the door-leaves. Hence they are called fei-men. In the treatise "Yu wei wu yen" <sup>2</sup> of the Ling-shu, it is stated: "The lips are the door-leaves (shan) of the sounds." That is [what is] meant here.

(3) Chang Shih-hsien: A "door" is a gate with but one wing. Large items cannot enter [the body] directly; they must be crushed by the teeth. Only then can they enter.

(4) Hua Shou: Hui-yen ("epiglottis") refers to [the location] where the yen and the i throats join (hui) each other. Yen ("to cover") stands for yen ("to conceal"). That is to say, whenever some item is swallowed, [the epiglottis] covers the windpipe lest food is mistakenly sent into it, blocking the moving in and out of the breathing influences.

Chang Shih-hsien: The epiglottis is the place where the yen and the i throats join each other.<sup>3</sup>

(5) Yeh Lin: The stomach can collect things like a granary. Hence it is called "great granary." Pen ("strong") is equivalent to p'en ("hasty"). The pen-gate is located at the upper opening of the stomach. That is to say, when things enter the stomach, they hastily move downward into the great granary.

(6) Yeh Lin: The lower opening of the stomach is the place where [the stomach] is linked to the small intestine. It is called "dark gate" because that is a deep and hidden location. It is very far away from the upper and lower points of exit and entry [of the body].

(7) Chang Shih-hsien: Lan ("screen") stands for che-lan ("to fence off"). Where the large and the small intestines meet, the clear is separated from the turbid. The dregs and the unclean [portions] enter the large intestine. The water and the clear liquids flow into the bladder. Hence [the designation "screen-gate"] draws on the meaning "to fence off" [of the word lan].

(8) Hsü Ta-ch'un: When drinks and food reach here, their essence and splendor has already left them. All that remains is their material appearance. Hence when [the rectum-gate] is called p'o-gate, this is to express [the meaning of] kuei-men ("demons' gate"). Also, the lung harbors the p'o. The rectum is tied to the large intestine which, in turn, is associated with the lung as an outside [palace] to an inside [depot]. Hence [the rectum] is called "p'o-gate."

Yeh Lin: [The term] p'o was used in ancient times for p'o ("dregs"). In the treatise "T'ien tao" of Chuang-tzu it is said: "This is nothing but refuse and dregs of the people in antiquity" (ku-jen chih ts'ao-p'o i-fu). That is to say, when food and drink have reached here, their essence and splendor have already left them. All that remains are the refuse and dregs of their material appearance.

(9) Chang Shih-hsien: These seven gates are the palaces which are opened or closed [to control]—as important intersections—the passage of water and grains. Hence they are called the "seven through-gates."

(1)-(9) Hsü Ta-ch'un: I do not know the source of this paragraph.

Kato Bankei: The strong-, the dark-, the screen-, and the p'o-gates, these four are mentioned in various treatises of the Nei-ching. But they are not brought together [in a single discourse] there. The flying-, the door-, and the inhalation-gates—these three cannot be found in the ancient texts and are named only in the present treatise for reasons we do not know. The so-called seven through[-gates] are gates through which the water and the grains are taken in and emitted. From the flying gate to the strong gate they master intake; from the dark gate to the p'o-gate they master emission. If the four gates of the upper section of the path [of food through the body] lose their functions, choking, returning stomach,<sup>4</sup> vomiting, and heartburn are all illnesses resulting from the individual sections [that should be closed by said gates]. When the lower three gates discontinue their services, this results in diarrhea, constipation, loss or retention of urine, hemorrhoids, and wasting away.<sup>5</sup>

(9) Liao P'ing: It would be correct to speak of "seven gates." The character ch'ung ("through") is quite incomprehensible.

### *Unschuld's footnotes*

1. Some editions have "below."
2. The text has "Yu huan wu yen." that must be an error in writing.
3. Yen may refer here to the esophagus; i may refer here to the windpipe. Both terms are usually used interchangeably.
4. The term "returning stomach" indicates that the stomach returns the food without digesting it. The Chinese expression is written here with a rather unusual character, fan ("to return"). Other characters used more commonly are fan and fan.
5. The term t'o conveys several meanings. It could refer, as in my rendering, to a wasting away as a result, for instance, of continuing diarrhea. It is also used to indicate a prolapse of the rectum. The term t'o-kang-chih refers to hemorrhoids resulting from a prolapse of the rectum.

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## THE FORTY-FIFTH DIFFICULT ISSUE

*Overview:* Introduction of the concept of the eight gathering-points.

### **Unschuld's Translated & Collated Commentaries**

(1) Chang Shih-hsien: Hui ("to gather") stands for chü-hui ("to gather together").

Hsü Ta-ch'un: Hui ("to gather") stands for chü ("to come together"). This refers to the eight holes where the influences gather together.

Liao P'ing: This difficult issue is probably based on the one sentence [in the Nei-ching] that the vessels meet at the t'ai-yüan [hole]. But it is unclear how the present sentence could be formulated. The following [sentences] are even less founded [in any Nei-ching statement].

(2) Ting Te-yung: "The [influences of the] palaces gather at the t'ai-ts'ang ("great granary")" refers to the stomach. The hole [to be used for treatment] is the chung-kuan [hole].

Yü Shu: The t'ai-ts'ang [hole] is located in front of the heart, four inches below the chiu-wei [hole]. It is the gathering-point of the foot-yang-brilliance vessel of the stomach, of the hand-great-yang vessel

of the small intestine, of the hand-minor-yang vessel of the Triple Burner, and of the controller vessel. Its original name is chung-kuan. Here it is called t'ai-ts'ang. It is the place where [the influences of] the stomach are accumulated. The stomach transforms [food and drink into] influences and nourishes the six palaces. Hence [the text] speaks of a "gathering-point."

Hua Shou: Another name for t'ai-ts'ang is chung-kuan. It is located four inches above the navel. The six palaces receive their provisions from the stomach. Hence [the stomach] constitutes the gathering-point of the palaces.

Hsü Ta-ch'un: The t'ai-ts'ang [hole] belongs to the controller vessel.

Liao P'ing: The [term "gathering"] corresponds to the [term] "to gather" (hui) in the [expression] "to gather for an alliance" (meng-hui) that was in use during the Spring-and-Autumn period. One speaks of a "gathering" only if two or more people are involved. Also, each of them should come his own way. For instance, one does not speak of a gathering in the case of two related [phenomena], such as male and female spirits or constructive and protective influences. Also, if no movement is involved, one also does not speak of a gathering. Hence, in the present context the meaning of the term "gather" is obscure.

(3) Ting Te-yung: "The [influences of the] depots gather at the chi-hsieh ("youngest ribs"). Chi-hsieh is another name for the soft ribs. At their end is a hole called chang-men; it is located on one level with the navel. This is the place where the [influences of the] spleen are accumulated. It is the gathering-point of the foot-ceasing-yin and [foot-]minor-yang [conduits]. Hence [the text] states: "The [influences of the] depots gather at the youngest ribs."

Yü Shu: This is the chang-men hole. It is the place where the [influences of the] spleen are accumulated. It is located exactly at the end of the youngest ribs, on one level with the navel. [To locate this hole, have the patient] lie on his side, [ask him] to pull up [his] upper leg and to extend [his] lower leg. Then you will find it next to his arm [as it is stretched down along his side]. It is the gathering-point of the foot-ceasing-yin and [foot-]minor-yang [conduits].

Hua Shou: The five depots receive their provisions from the spleen. Hence [the spleen] constitutes the gathering-point of the depots.

Hsü Ta-ch'un: The chi-hsieh [hole] belongs to the foot-ceasing-yin [vessel].

(4) Ting Te-yung: Yang-ling-ch'üan is the name of a hole. It is located one inch below<sup>3</sup> the knee at the outer angle.

Yü Shu: The yang-ling-ch'üan hole is located in the center of the bend below the knee. It is the place where the influences of the foot-minor-yang vessel [which is associated with] the gall are emitted.

Hua Shou: The muscles [associated with the] foot-minor-yang [vessel] are tied at the outer angle of the knee. That is the yang-ling-ch'üan. It is located in the bend at the outer angle one inch below the knee. Also, the gall and the liver constitute one pair. The liver is associated with the muscles. Hence [the yang-ling-ch'üan] is the gathering-point of the muscles.

Chang Shih-hsien: Yang-ling-ch'üan is the name of a hole of the foot-minor-yang [conduit]. It is located one inch below the knee in the bend at the outer angle. It is the place where all the muscles come together. Also, the lung is responsible for the muscles. The minor-yang [palace] is the palace of the liver. Hence all the muscles gather at the yang-ling-ch'üan.

Hsü Ta-ch'un: The yang-ling-ch'uan [hole] belongs to the foot-minor-yang [vessel].

(5) Ting Te-yung: "The [influences of the] bone marrow gather at the chüeh-ku." [Chüeh-ku] is the name of a bone. This hole is located four inches above<sup>4</sup> the outer ankle. It is the yang-fu hole.

Yü Shu: The chüeh-ku is the yang-fu hole. It too is a location where influences of the foot-minor-yang vessel leave [the organism].

Hua Shou: All marrow is associated with the bones. Hence this is the gathering-point of the marrow.... Mr. Ch'en from Ssu-ming states: The marrow is associated with the kidneys; the kidneys are responsible for the bones. They have nothing to do with the foot-minor-yang [conduit]. The brain is the "sea of marrow." The brain has the chen-ku hole. [The marrow], hence, should meet at the chen-ku [hole. The reference here to] the chüeh-ku [hole] is a mistake.

Hsü Ta-ch'un: The chüeh-ku [hole] belongs to the foot-minor-yang [vessel]. It is the hsüan-chung hole, which is located four inches above the outer ankle. In the treatise "Ching-mai" of the Ling[-shu], it is stated in a discussion of the foot-minor-yang vessel: "It masters the bones. Now, because all marrow is associated with the bones, this is the gathering-point of the marrow."

Yeh Lin: The chüeh-ku [bone] is the chen-ku [bone—i.e., the back of the skull]. The name [of the hole] is the yü-chen hole. It is located behind the lo-ch'üeh [hole] at a distance of one inch five fen, based on an individually standardized inch. It is located one inch three fen to the side of the nao-hu [hole]. The character chüeh may be an error resulting from careless [copying].

(6) Ting Te-yung: "The [influences of the] blood gather at the ke-shu." [Ke-shu] is the name for holes located on both sides below the seventh vertebra. The distance [from the spinal column] is on both [sides] one inch and five fen on the basis of an individually standardized inch.

Yü Shu: The two ke-shu holes are located on both sides of the spinal bone, one inch and five fen below the seventh vertebra. They are the locations where the influences of the foot-great-yang vessel [which is associated with] the bladder are emitted.

Hua Shou: Mr. Ch'en from Ssu-ming states: The blood is ruled by the heart and it is stored by the liver. The ke-shu [holes] are located on both sides of the seventh vertebra. Above it is the transportation [point] associated with the heart; below it is the transportation [point] associated with the liver. Hence it constitutes the gathering-point of the blood.

Chang Shih-hsien: "The gathering-point of the blood" refers to the blood of the entire body. Ke-shu is the name of holes which are located at a distance of one inch and five fen on both sides of the spine below the seventh vertebra. The blood of all the conduits moves from the diaphragm (ke-mo) upward and downward. The heart generates the blood and the liver stores the blood. The heart is located above the diaphragm; the liver is located below the diaphragm. [The blood] travels through the diaphragm. Hence the "diaphragm-transportation" [hole—i.e., the ke-shu] is the gathering-point of the blood.

Hsü Ta-ch'un: The ke-shu [holes] belong to the foot-great-yang [vessel].... They are locations in the central section of the [Triple] Burner where the essence is transformed into blood. Hence they are the gathering-points of the blood.

(7) Ting Te-yung: "The [influences of the] bones meet at the ta-shu." [Ta-shu] is the name of holes located behind the neck on both sides of the first vertebra at a distance of one inch five fen each, on the basis of an individually standardized inch.

Yü Shu: The ta-shu too is a location where influences of the foot-great-yang vessel are emitted.

Hua Shou: Mr. Ch'en from Ssu-ming states: The bones are nourished by the marrow. The marrow flows downward from the brain into the ta-shu [hole]. From the ta-shu [hole] it leaks into the back-bone below the heart down to the tail [bone, whence] it leaks into all the bones and joints. Hence all the influences of the bones gather here.

Chang Shih-hsien: "Bones" refers to the bones of the entire body. Ta-shu is the name of holes located behind the neck on both sides of the first vertebra at a distance of one inch five fen. The framework of all bones has its origin here; branches develop downward. Hence the ta-shu is the gathering-point of the bones.

Hsü Ta-ch'un: The ta-shu [holes] belong to the foot-great-yang [vessel]. In the treatise "Hai-lun" of the Ling[-shu] it is stated: "The throughway-vessel is the sea of the twelve conduits; its transportation [hole] is the ta-shu [hole]." In the treatise "Tung-shu" it is stated: "The through-way vessel and the great network[-vessel] of the minor-yin emerge from below the kidneys." Now, the kidneys master the bones, and the bladder is linked to the kidneys. Hence [the ta-shu hole] is the gathering-point of the bones.

Ting Chin: The ta-shu is a hole of the supervisor vessel. The bones of shoulder and spine meet here. Hence [the text] calls it the gatheringpoint of the bones.

(8) Ting Te-ying: "The [influences of the] vessels meet at the t'ai-yüan [hole]." [This hole] is located at the right [hand] in the inch-interior [section] below the fish-line.

Yü Shu: The t'ai-yüan [hole] is located at the hand in the fish-line where a movement in the vessel can be felt by one's hand. It is a location where the influences of the hand-great-yin conduit are emitted.

Hsü Ta-ch'un: The t'ai-yüan [hole] belongs to the hand-great-yin [vessel]; it is located in the bend behind the palm. It is the inch-opening. The lung [resembles] a court that is visited by all vessels. Hence [the t'ai-yüan hole] is the gathering-point of all vessels. The meaning of this [statement] is discussed in detail as the first difficult issue.

Liao P'ing: The vessels cannot gather at the t'ai-yüan [hole] because the vessels cannot move from one place to another. The constructive and the protective [influences] circulate [through the organism]; in their case one may speak of a "gathering."

(9) Ting Te-yung: "The influences gather in the Triple Burner, that is, in one muscle exactly between the two breasts at the outside of the body" refers to the tan-chung hole.

Li Chiung: The upper [section of the Triple] Burner is located below the heart; it extends to the upper opening of the stomach. It is treated at the tan-chung, which is located one inch six fen below the yü-t'ang, exactly in the hollow where the two breasts meet. "The muscles outside [of the Triple Burner] right between the two breasts" refers to the tan-chung hole.

Hua Shou: Hsieh Chin-sun states: "San chiao ("Triple Burner") should be shang-chiao ("upper section of the Triple Burner")."

Chang Shih-hsien: "Triple Burner" stands for the upper, central, and lower [sections of the Triple Burner. Between the two breasts is the tan-chung hole. The tan-chung is the upper [section of the Triple] Burner; the chung-kuan is the central [section of the Triple] Burner; the ch'i-hai ("sea of influences") is the lower [section of the Triple] Burner. "Outside" refers to the entire conduit from below the ch'i-hai directly upward to in-between the two breasts.

Hsü Ta-ch'un: "Outside of the Triple Burner" means "outside of the Burner's membrane (chiao-mo)". "Between the two breasts" refers to the location in the middle between the two breasts where the controller vessel passes through. This is the tan-chung hole. In the treatise "Ching-mai" of the Ling[-shu it is stated:] "The hand-minor-yang vessel masters the [protective] influences." Furthermore, in the [treatise] "Hai-lun" it is stated: "The tan-chung is the sea of the [protective] influences. Hence it is the gathering-point of the [protective] influences."

Liao P'ing: In the text of the [Nei-]ching it is stated clearly that the Triple Burner is the place where the original and true [influences] pass through and gather. The present book changes this and states: "The influences gather in the Triple Burner." I do not know what that means.

(10) Yang: Man's depots, palaces, muscles, bones, marrow, blood, vessels and influences, all these eight [entities] are associated with a specific hole that is the gathering-point [of their respective influences]. When an illness due to heat is present inside [the body], one selects outside the appropriate hole where [the evil influences] gather in order to eliminate the illness.

Hsü Ta-ch'un: When an illness due to heat is present in the interior [of the body], evil influences have already deeply penetrated [the organism] and a superficial treatment is of no avail. One must take the location where these influences have gathered together as a starting point to attack and seize the evil. Only then can one eliminate the illness. "Where respective [influences] gather" means that in each case one should see [first] where the illness is located and [then] select the appropriate place for treatment.

Ting Chin: Whenever an illness [due to] heat is present inside [of the body, one should] take hold of the [protective] influences and of the blood where [the heat] has gathered and treat this location with needles. This is a reference to the ch'i-men hole. When Chang Chung-ching treated the minor-yang [conduits] because of the intrusion of heat into the blood chamber, he pricked the ch'i-men [hole. His approach] was based on the [statement made] here.

(1)-(10) Hsü Ta-ch'un: The "eight gathering-points" do not appear in the [Nei-]ching. But the meaning [of this difficult issue] has undoubtedly been derived from somewhere. These must be the words of an ancient scripture. Today no [such scripture] is extant to check [the origin of statements here].<sup>5</sup>

### *Unschuld's footnotes*

3. Li Chiung's edition has shang ("above"). That must be a mistake.

4. Li Chiung's edition has hsia ("below"). That, too, must be a mistake.

5. Liao P'ing could not agree with this opinion. He commented on this statement: "Hsü was wrong!"

**THE FORTY-SIXTH DIFFICULT ISSUE**

*Overview:* On different sleeping patterns in old and young people.

**Unschuld's Translated & Collated Commentaries**

(1)-(3) Ting Te-yung: Heaven and earth communicate as opposites; sun and moon [go through periods of] brightness and darkness. Man's sleeping and being awake is closely tied to [these macrocosmic processes]. In those who are young and vigorous, the constructive and the protective [influences] are not yet damaged; hence [their states of] being awake and being asleep follow the course of heaven and earth, of yin and yang. Thus, they are alert and vigorous during the daytime, and they sleep during the night-time. Those who are old are damaged and distressed. Hence they cannot be alert and vigorous during the daytime; [the flow of their] constructive and protective [influences] is rough and obstructed. Therefore, at night they cannot find sleep.

Yang: During the daytime, the protective influences proceed through the yang [sections]; the yang [sections] are the body.<sup>2</sup> During the night-time, they proceed through the yin [sections]. The yin [sections] constitute the interior of the abdomen. When man opens his eyes, the protective influences come out [of the abdomen] and he will be awake. When they enter [the abdomen] he will sleep. In those who are young, the protective influences proceed without fail. Hence during the daytime these [people] are settled and calm, and at night they find sound sleep. In old people, the protective influences—in leaving and entering [the abdomen]—do not correspond to the time [of the day].

Hence during the daytime [these old people] are not settled and calm, and during the night-time they cannot find sleep. Ching ("alert") stands for ching ("calm"); ching ("calm") means an ("settled"). Hua Shou: [The fact that] old people are awake and cannot find sleep, and that young and strong people [can] sleep and do not wake up is related to repletion and depletion of the constructive and protective influences, [i.e.,] of blood and influences. [This paragraph] corresponds to the eighteenth treatise of the Ling-shu.

Chang Shih-hsien: The Ling-shu states: "Those above fifty are old; those above twenty are vigorous; those below eighteen are young." Sheng ("plenty") stands for wang ("flourishing"). Ch'ang ("regularly") stands for ch'ang-tu "regular degree". The yang rules the day; the yin rules the night. When the yang [influences] move, the yin [influences] rest. The movement [of the yang influences] is responsible for alertness; the resting [of the yang influences] is responsible for sleep. The [movement in the] vessels of man circulates—during one day and one night—fifty times through the body.

During the daytime, the constructive and the protective [influences] proceed twenty-five times through the yang [sections of the organism]; during the night-time they proceed twenty-five times through the yin [sections of the organism]. Young and vigorous people have plenty of constructive and protective [influences]; their flesh is smooth, their passageways for the blood and for the influences are passable; [their blood and their influences proceed] regularly without fail. In the morning, the yin [influences] withdraw and the yang influences come out. [Hence] during the daytime [these people] are alert and strong. When the sun goes down, the yang [influences] withdraw and the yin [sections] receive their influences. As a consequence [these people] fall asleep and do not wake up. In old people, this is reversed.

Hsü Ta-ch'un: The treatise "Yin" wei sheng hui" of the Ling[-shu] states: "The constructive and the protective [influences] proceed twenty-five times through the yang and twenty-five times through the yin [sections of the body]." At dawn, the yang [sections] receive the influences; at dusk, the yin [sections] receive the influences. This continues without end. That is [what is] meant here. Ching ("alert") stands for ching min pu chüan ("alert and not tired").

(1)-(3) Hsü Ta-ch'un: This paragraph contains even more mistakes [than others]. The Nan-ching was basically [compiled in order to] explain the [meaning of the Nei-]ching. However, in the present [dialogue of] question and answer it merely transcribes the words of the treatise "Ying wei sheng hui" of the Ling[-shu], and in changing a number of characters it creates many errors. The [Nei-]ching states: "The Yellow Emperor asked: 'Which influences cause old people not to close their eyes at night, and young and strong people not to close their eyes during the daytime?'" The wording of that question is both simple and encompassing. When it says "not close their eyes during the daytime" it implies that [young people] are alert during the daytime and sleep soundly during the night-time. That is changed here [in the Nan-ching] to "sleep and do not awake." Apparently, day and night are not differentiated, and the language is muddled. Furthermore, the sentence "the passageways of the constructive and protective [influences] are rough" reads in the text of the [Nei-]ching: "The passageways of the influences are rough. The constructive influences are diminished and the protective influences attack the interior." Now, if there are only few constructive influences, the blood is diminished and the spirit, too, cannot be contained. When the protective influences attack the interior, one's influences are not plentiful and one's strength is easily exhausted. "Hence they are not alert during the daytime and they do not sleep during the night-time." [All of this] is changed here to "the passageways of the constructive and protective [influences] are rough." That is quite unclear and does not elucidate anything. Also, [this wording] does not enable one to thoroughly investigate the meaning of the [Nei-]ching. Even the changing of a single character must lead to many errors. Therefore I do not explain this [paragraph].

Kato Bankei: This [difficult issue] appears to discuss the differences between old and young people concerning their being awake and finding sleep during day and night. In fact, however, [this paragraph] elucidates that, as far as the amount of circulation of the constructive and protective [influences through the body] is concerned, old people have fewer [influences] and no longer reflect the [correct] amount [of circulation]. This meaning agrees with that of the treatise "[Yin] wei sheng hui" of the Ling-shu; the question is raised here once more because in strong [people], the blood and the [protective] influences are normally plentiful, but when one reaches old age, the amount of blood and [protective] influences constantly present [in the body] is diminished. This is all the more true when [an old person] suffers from a disease. Consequently, in considering the [application of] drugs, one must differentiate [between old and young people]. Hence, if one compares the illnesses of old [people] with those of young and strong [people], although they may appear as repletion, they are still based on a depletion. An ordinary internal or external illness [of old people] may appear just like the illness of young and strong [people], but when it comes down to attack them and to fill [a depletion], one must be very careful. One cannot always apply the same treatment just because the illnesses appear to be the same. It is for this special reason that Pien Ch'io has raised this present issue.

Liao P'ing: That is a transcription of the old book; it is not an explanation of the meaning of the text. Mr. Huang K'un-t'ai<sup>3</sup> reveres [Yüeh-jen] as one of the four sages. How can one avoid a sigh!

### *Unschuld's footnotes*

2. See difficult issue 1.

3. Tzu name of Huang Yüan-yü, an author of numerous medical works dated between 1755 and 1760.

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## THE FORTY-SEVENTH DIFFICULT ISSUE

*Overview:* Why the face can stand cold.

### **Unschuld's Translated & Collated Commentaries**

(1)-(4) Ting Te-yung: The ascending and descending of yin and yang [influences] between heaven and earth has a beginning and an end. The [ascending and descending of the] yang influences begins at [the solar term] "spring begins"; it ends with [the solar term] "winter begins." The [ascending and descending of the] yin influences begins at [the solar term] "autumn begins" and ends with [the solar term] "summer begins." The five [solar] terms "grain fills," "grain-in-ear," "summer solstice," "slight heat," and "great heat," [during which no yin influences are present,] correspond to the head. Hence only the face can stand cold. The five [solar] terms "little snow," "heavy snow," "winter solstice," "little cold," and "severe cold," [during which no yang influences are present,] correspond to man's feet. They cannot stand cold. That is [what is] meant here.

Yang: The statement "all the yin vessels reach into neck and chest, from which they return" may be based on [the assumption] that while all yang [vessels] meet in head and face, only a few yin [vessels] reach head and face. The [Nei-]ching states: "All 365 vessels meet in the eyes." If this is so, all the yin and yang vessels reach the face, and one cannot say that only the yang vessels reach head and face.

Hua Shou: The fourth treatise of the Ling-shu states: "[The Yellow Emperor asked Ch'i Po:] 'The head [and its] face, the form of the body, the bones, and the muscles are all closely tied to each other. In the same way, the blood is linked to the [protective] influences. When the weather is cold, the earth cracks open and ice appears. If, in such [a situation], the cold appears suddenly, hands and feet are idle but the face does not need any clothing. How is that?' Ch'i Po replied: 'All the blood and all the [protective] influences of the twelve conduits and 365 network [vessels] ascend to the face and proceed through its orifices. The clear yang influences ascend to and proceed through the eyes and provide them with vision. The accompanying influences<sup>1</sup> move to the ears and cause them to hear. The ancestral influences ascend to and leave through the nose and cause it to perceive odors. The turbid influences<sup>2</sup> leave from the stomach; they move through lips and mouth and cause them to perceive the tastes. All the liquid influences ascend to and vaporize through the face. The [facial] skin is thick and its flesh is tough. Hence neither extreme heat nor severe cold can do harm to it.'" In my own opinion, the three yang [conduits] of the hands proceed from the hands upward to the head; the three yang [conduits] of the feet proceed from the head downward to the feet. The three yin [conduits]

of the hands run from the abdomen to the hands; and the three yin [conduits] of the feet run from the feet into the abdomen. For this reason [the Nan-ching states] that all yin vessels reach into neck and chest, from which they return, while only all the yang vessels reach upward into the head.

Chang Shih-hsien: "All yang [vessels]" refers to the three yang [vessels] of the hands and feet. "All yin [vessels]" refers to the three yin [vessels] of the hands and feet. The three yin vessels of the hands reach from the chest to the hands; the three yin vessels of the feet [include, first,] the [foot-]great-yin [vessel], which starts from the end of the big toe, ascends to the diaphragm, continues on both sides of the throat, and links up with the base of the tongue. It dissipates below the tongue. [Second, there is] the [foot-]minor-yin [vessel], which starts from the end of the small toe, ascends from the kidneys, passes the liver and the diaphragm, enters the lung, and proceeds on both sides of the base of the tongue. [Third, there is] the [foot-]ceasing-yin [vessel], which starts from the thicket of hairs on the big toe, ascends through the ribs, and meets with the top of the head. The [Nan-]ching states: "All the vessels of the yin conduits reach into neck and chest, from which they return." Is that not in stark conflict with the [real courses of the] vessels of the yin conduits? The face constitutes the yang-in-yang. It is for this reason that it can stand cold! If the face, however, has an antipathy against cold, this is so because the great-yin [influences] do not gather in the head. Such [a condition] is called "yin abundance, yang depletion."

Hsü Ta-ch'un: In the treatise "Ni shun fei shou lun" of the Ling[-shu], it is stated: "The three yin [conduits] of the hands proceed from the depots to the hands; the three yang [conduits] of the hands proceed from the hands to the head. The three yang [conduits] of the feet proceed from the head to the feet. The three yin [conduits] of the feet proceed from the feet to the abdomen." That is [what is] meant here.... This [dialogue of] question and answer is also based on the Ling[-shu] treatise "Hsieh-ch'i tsang fu ping hsing lun". The text of the Nei-ching states: "All the blood and all the [protective] influences of the twelve conduits and 365 network [vessels] ascend to the face and proceed through the orifices." It states further: "The [facial] skin is thick, and the [facial] flesh is tough. Hence neither extreme heat nor severe cold can do harm to it." That has been changed here [in the Nan-ching] to "the influences of all the yang conduits ascend to the head." This is, of course, based on the meaning of the treatise "Ni shun fei shou lun," [the words of which] have been moved here as an explanation. The underlying principle is very clear and to the point. In such instances, the [Nan-ching] and the text of the Nei-ching may follow different paths but their destinations are identical.

Liao P'ing: The [corresponding] text of the [Nei-]ching is clear and by no means obscure. Why should it be necessary to bring [this topic] up again? If difficult issues are formulated this way, it is not at all difficult to immediately understand hundreds or thousands of such paragraphs. This is all the more true if only eighty-one difficult issues are concerned!

### *Unschuld's footnotes*

1. This may be the only reference in the Nei-ching to the concept of pieh-ch'i. The term has been interpreted by Chang Chieh-pin in his Lei-ching as "accompanying influences ( p'ang hsing chih ch'i) which move upward on both sides [of the body] to the ears." A rendering of pieh-ch'i as "lateral

influences" would also be possible. The Chung-kuo i-hsüeh ta-tz'u-tien states: "These are influences of the heart and of the kidneys which do not proceed to the eyes but leave elsewhere."

2. This is probably a reference to the turbid influences (chuo-ch'i) generated in the stomach from the grains.

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