

NAN-CHING Chapter Three: Depots and Palaces, cont'd.**(Difficult Issues 30-47, here, 42-47)****THE FORTY-SECOND DIFFICULT ISSUE***Overview: Description of all depots and palaces in terms of length, diameter, weight, and capacity.*

四十二難曰(一)人腸胃長短受水穀多少各幾何(二)然胃大一尺五寸徑五寸長二尺六寸橫屈受水穀三斗五升其中常留穀二斗水一斗五升(三)小腸大二寸半徑八分分之少半長三丈二尺受穀二斗四升水六升三合合之太半(四)迴腸大四寸徑一寸半長二丈一尺受穀一斗水七升半(五)廣腸大八寸徑二寸半長二尺八寸受穀九升三合八分合之一(六)故腸胃凡長五丈八尺四寸合受水穀八斗七升六合八分合之一此腸胃長短受水穀之數也(七)肝重四斤四兩左三葉右四葉凡七葉(八)主藏魂(九)心重十二兩中有七孔三毛盛精汁三合主藏神(十)脾重二斤三兩扁廣三寸長五寸有散膏半斤主裹血溫五藏主藏意(十一)肺重三斤三兩六葉兩耳凡八葉(十二)主藏魄(十三)腎有兩枚重一斤一兩主藏志(十四)膽在肝之短葉間重三兩三銖盛精汁三合(十五)胃重二斤二兩紆曲屈伸長二尺六寸大一尺五寸徑五寸盛穀二斗水一斗五升(十六)小腸重二斤十四兩長三丈二尺廣二寸半徑八分分之少半左迴疊積十六曲盛穀二斗四升水六升三合合之太半(十七)大腸重二斤十二兩長二丈一尺廣四寸徑一寸半當齊右迴十六曲盛穀一斗水七升半(十八)膀胱重九兩二銖縱廣九寸盛溺九升九合(十九)口廣二寸半脣至齒長九分齒以後至會厭深三寸半大容五合(二十)舌重十兩長七寸廣二寸半(二十一)咽門重十兩廣二寸半至胃長一尺六寸(二十二)喉嚨重十二兩廣二寸長一尺二寸九節(二十三)肛門重十二兩大八寸徑二寸大半長二尺八寸受穀九升二合八分合之一

The forty-second difficult issue: (1) What are the dimensions of each of the intestines and of the stomach, and what are the respective amounts of water and grains they can hold?

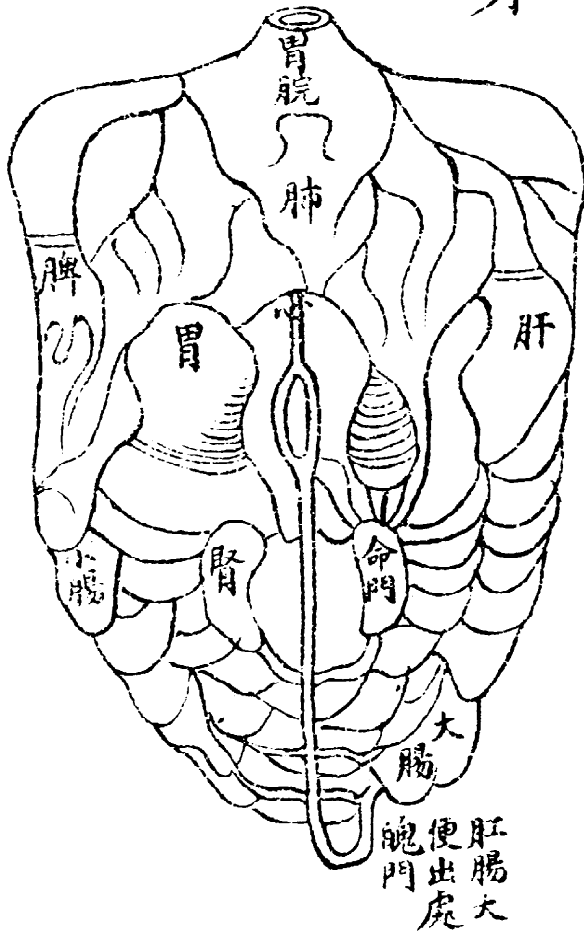
(2) It is like this. The size¹ of the stomach is one foot and five inches. Its diameter is five inches. Its length is two feet and six inches. It is coiled transversally and holds three pecks and five pints of water and grains. Of these, [the stomach] normally contains two pecks of grains and one peck and five pints of water. (3) The size of the small intestine is two and one half inches. Its diameter is eight and one third fen.² Its length is three chang and two feet. It holds two pecks and four pints of grains, and six pints and three and two thirds ko of water. (4) The size of the returning intestine is four inches. Its diameter is one and a half inches. Its length is two chang and one foot. It holds one peck of grains, and seven and one half pints of water. (5) The size of the wide intestine is eight inches. Its diameter is two and a half inches; its length is two feet and eight inches. It holds nine pints and three and one eighth ko of grains. (6) Hence the length of the intestines and of the stomach adds up to five chang, eight feet and four inches. Together they hold eight pecks, seven pints and six and one eighth

ko of water and grains. These are the figures of the dimensions of the intestines and of the stomach, and of the amounts of water and grains they hold.

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四二藏形之
十難府狀圖

人身



(7) The liver weighs two catties and four ounces. It has three lobes on its left and four lobes on its right side, adding up to seven lobes. (8) [The liver] masters the harboring of the hun. (9) The heart weighs twelve ounces. It has seven holes and three hairs.³ It is filled with three ko of essential sap. It masters the harboring of the spirit. (10) The spleen weighs two catties and three ounces. Its flat width is three inches. Its length is five inches. It has a half catty of dispersed fat. It masters the containment of the blood and supplies the five depots with warmth. It masters the harboring of the sentiments. (11) The lung weighs three catties and three ounces. It has six lobes and two ears, adding up to eight lobes. (12) It masters the harboring of the p'o. (13) The kidneys consist of two [separate] entities; they weigh one catty and one ounce. They master the harboring of the mind. (14) The gall is located between the short lobes of the liver. It weighs three ounces and three chu. It is filled with three ko of essential sap. (15) The stomach weighs two catties and two ounces. Its shape is twisted. It bends and stretches. Its length is two feet and six inches. Its size is one foot and five inches. Its diameter is five inches. It is filled with two pecks of grains and with one peck and five pints of water.

(16) The small intestine weighs two catties and fourteen ounces. Its length is three chang and two feet. Its width is two and a half inches. Its diameter is eight and one third fen. It lies folded, turning to the left, with sixteen bends. It is filled with two pecks and four pints of grains, and with six pints and three and two thirds ko of water. (17) The large intestine weighs two catties and twelve ounces. Its length is two chang and one foot. Its width is four inches. Its diameter is one inch. It is located exactly at the navel, turning to the right with sixteen bends. It is filled with one peck of grains and seven and a half pints of water. (18) The bladder weighs nine ounces and two chu. Its longitudinal width is nine inches. It is filled with nine pints and nine ko of urine. (19) The mouth is two and a half inches wide. The distance from the lips to the teeth is nine fen. The depth from the teeth backward to

the epiglottis is three and a half inches. [The oral cavity] holds, at most, five ko. (20) The tongue weighs ten ounces; its length is seven inches. Its width is two and a half inches. (21) The throat-gate weighs twelve ounces. Its width is two and a half inches. It extends to the stomach over one foot and six inches. (22) The windpipe weighs twelve ounces; its width is two inches. Its length is one foot two inches. It has nine sections. (23) The rectum weighs twelve ounces. Its size is eight inches. Its diameter is two and two thirds inches. Its length is two feet and eight inches. It holds nine pints and three and one eighth ko of grains.⁴

Unschuld's Footnotes

1. Ta ("size") refers to the circumference of the stomach and, later, of the intestines. Similarly, sentence 10 speaks of pien kuang ("flat width"), which may refer to the width that is measured if one cuts the stomach or the intestines open and spreads them flat on a board. The term pien refers to a flat board.
2. The Chinese expressions hsiao pan and ta pan are rendered here as "one third" and "two thirds," respectively, following Yang's commentary on this sentence.
3. The origin and meaning of this concept of hairs on the heart are unknown.
4. The text of this difficult issue may be partially corrupt. It corresponds largely to the two Ling-shu treatises, "Ch'ang wei" and "P'ing-jen ch'ieh ku", which are, however, structured much more systematically than the present text. The account given here of the weight, capacity, and sizes of all the organs passed by food on its way through the body—from the lips to the rectum—is difficult to define with respect to its age. It could be knowledge accumulated in centuries B.C. and adopted by the Nan-ching from the Nei-ching. Until the appearance of better evidence, however, we cannot discard the possibility that these measurements were introduced into Chinese medicine by the Nan-ching itself—possibly as a result of the interest in anatomy, which is documented from the time of Wang Mang in the first century A.D.—whence they found their way into the T'ai-su and Ling-shu editions of the Nei-ching. Although only a handful of dissections are recorded in Chinese historical sources prior to the nineteenth century, an interest in the concrete structure of the organism—and discussions on many related topics—had long preceded the arrival of Western medicine. For reasons not yet understood, the questions raised in this regard were approached almost exclusively by means of speculation and logic (rather than by concrete examination of the body itself) until Wang Ch'ing-jen (1768-1831), the author of the I-lin kai-ts'o, propagated the maxim that an understanding of functions is impossible without a knowledge of tangible structures. Wang Ch'ing-jen devoted his adult life to anatomical studies, but the stimulus which might have resulted from his published work was, of course, undercut by Western medical knowledge, with its emphasis on anatomical pathology. For understandable, defensive (albeit historically incorrect) reasons, this emphasis compelled conservative advocates of a Chinese medicine to deny any such developments in traditional Chinese medicine and to claim that such knowledge was not needed.

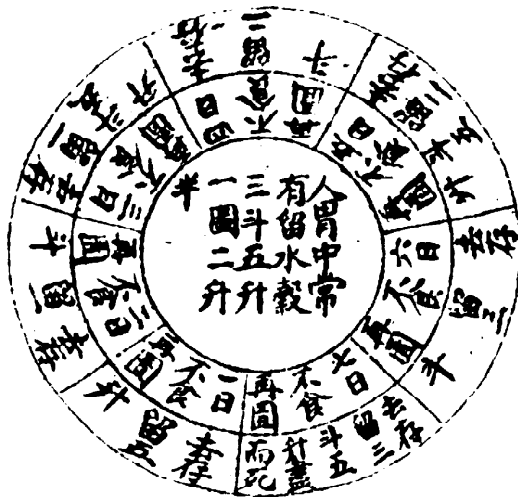
THE FORTY-THIRD DIFFICULT ISSUE

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

四十三難曰(一)人不食飲七日而死者何也(二)然人胃中常有留穀二斗水一斗五升故平人日再至圜一行二升半日中五升七日五七三斗五升而水穀盡矣故平人不食飲七日而死者水穀津液俱盡即死矣

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死日飲不三四
圖而七食難十



The forty-third difficult issue: (1) When someone does not eat or drink, that person will die after seven days. Why is that so?

(2) It is like this. Under regular circumstances, one's stomach contains two pecks of grains and one peck and five pints of water. Hence a normal person will go to the latrine twice a day, each time passing two and a half pints. In the course of one day he passes five pints. In seven days—five times seven—[this adds up to] three pecks and five pints, [leading to] complete exhaustion of water and grains. Hence, when a normal person does not eat or drink for seven days and dies, death has come because his water, grains, and internal liquids have been exhausted completely.

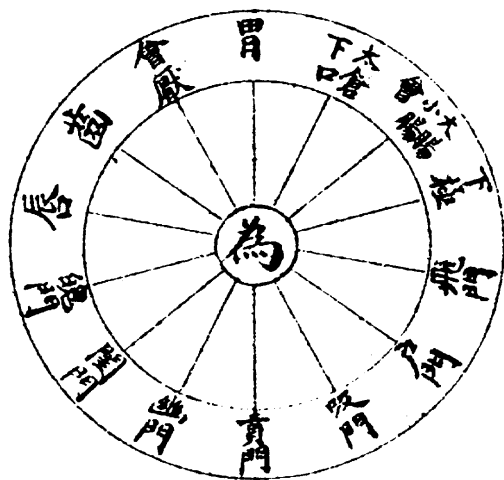
THE FORTY-FOURTH DIFFICULT ISSUE

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

四十四難曰(一)七衝門何在(二)然脣爲飛門(三)齒爲戶門(四)會厭爲吸門(五)胃爲賁門(六)太倉下口爲幽門(七)大腸小腸會爲闌門(八)下極爲魄門(九)故曰七衝門也

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圖門七四四 之衝難十



The forty-fourth difficult issue: (1) The seven through-gates, where are they located?

(2) It is like this. The lips constitute the flying gate. (3) The teeth constitute the door-gate. (4) The epiglottis constitutes the inhalation-gate. (5) The stomach constitutes the strong gate. (6) The lower opening of the great granary constitutes the dark gate. (7) Where the large and small intestines meet is the screen-gate. (8) The lower end is the p'o-gate. (9) Hence one speaks of seven through-gates.

THE FORTY-FIFTH DIFFICULT ISSUE

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

四十五難曰(一)經言八會者何也(二)然府會太倉(三)藏會季脇(四)筋會陽陵泉(五)髓會絕骨(六)血會鬲俞(七)骨會大杼(八)脈會太淵(九)氣會三焦外一筋直兩乳內也(十)熱病在內者取其會之氣穴也

The forty-fifth difficult issue: (1) The scripture speaks of eight gathering-points; what are they?

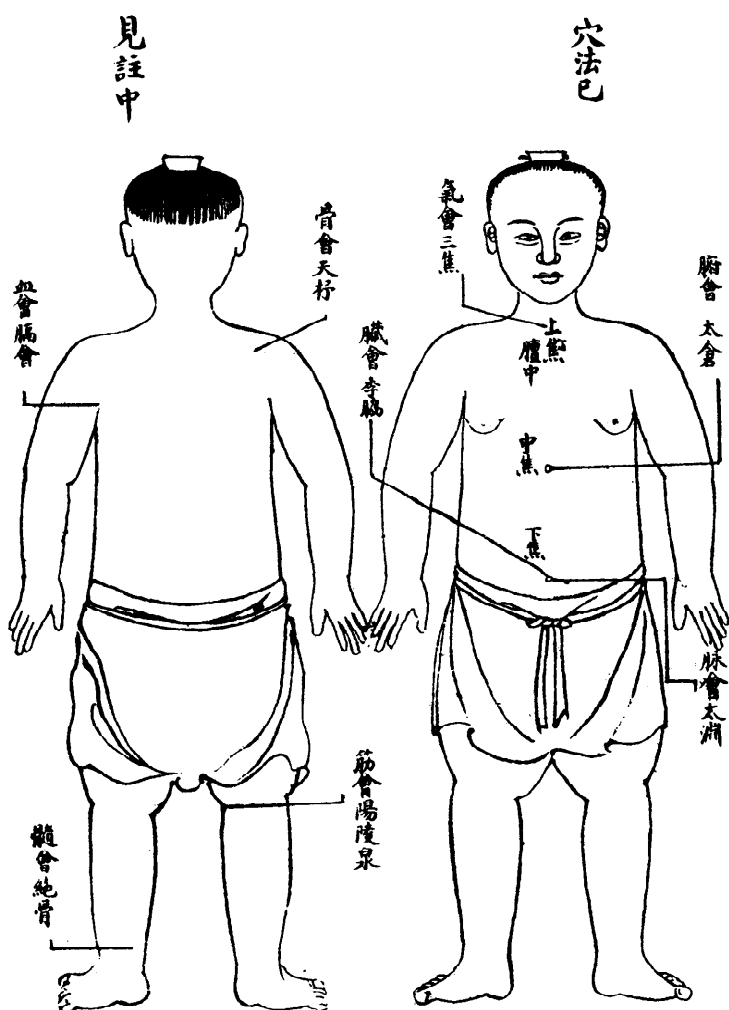
(2) It is like this. The [influences of the] palaces gather at the t'ai-ts'ang [hole]. (3) The [influences of the] depots gather at the chi-hsieh [hole]. (4) The [influences of the] muscles gather at the yang-ling-ch'üan [hole]. (5) The [influences of the] bone marrow gather at the chüeh-ku [hole]. (6) The [influences of the] blood gather at the ke-shu [hole]. (7) The [influences of the] bones gather at the ta-shu [hole]. (8) The [influences of the] vessels gather at the t'ai-yüan [hole]. (9) The [protective] influences gather in the Triple Burner, that is, in one muscle exactly between the two breasts at the outside [of the body].¹ (10) Whenever an illness due to [influences of] heat is present inside [the body, one should] select [for treatment] the respective holes where the influences [of the affected entity] gather.²

Unschuld's Footnotes

1. My rendering here corresponds to the interpretation of this sentence by a number of commentators who read it as ... san chiao, wai.... Others, including Hsü Ta-ch'un (see his comments below), have interpreted san chiao wai as "outside of the Triple Burner."

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圖之會八難五十四



Hsü Ta-ch'un appears to have preferred such an interpretation since, as a conservative commentator who gave priority to the sayings of the Nei-ching, he believed in a tangible quality of the Triple Burner (see also his comments on difficult issue 31, where he quotes the respective passage from the Ling-shu). The Nan-ching itself, in contrast, did not consider the Triple Burner to be a tangible entity; in difficult issue 38, it states: "It has a name but no form." Therefore, when the author(s) of the Nan-ching wrote here that "the [protective] influences gather in the Triple Burner," they must have seen the need to add an explanation to the effect that this statement refers to a specific location on the surface of the body. One may of course ask why, in sentence 9, in contrast to the preceding sentences, no specific hole was named in the first place.

2. In this difficult issue, a new concept is introduced that has, apparently, no parallel in the Nei-ching. The author presents the idea that each of the organism's functional systems (all the depots are seen here as constituting one functional system, and so are the palaces, the muscles, etc.) has one point where its influences accumulate and where, consequently, evil influences that have entered a particular system can be removed. The pattern of the "eight gathering-points" mentioned here constitutes one of two brief references by the Nan-ching to possibilities of needling the trunk without resorting to a needling of the circulating influences in the conduits (the second reference appears in difficult issue 67). In general, however, the Nan-ching stressed the needling of individual streams in the four extremities as an alternative to circuit-needling (see difficult issue 62 ff).

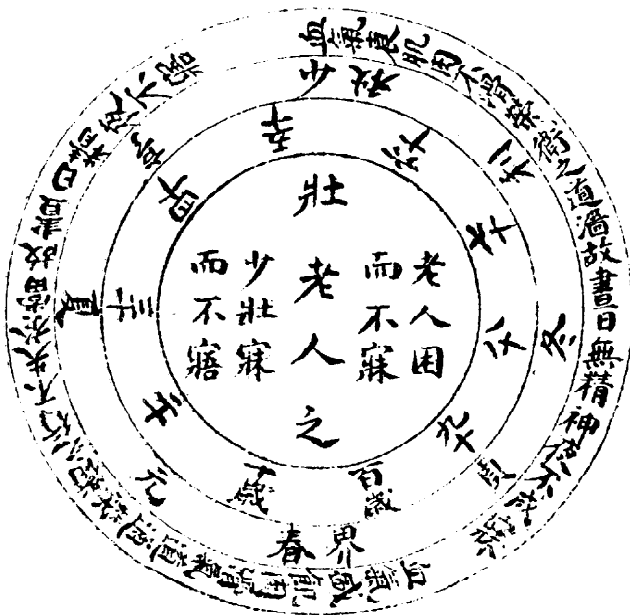
THE FORTY-SIXTH DIFFICULT ISSUE

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

四十六難曰(一)老人臥而不寐少壯寐而不寤者何也(二)然經言少壯者血氣盛肌肉滑氣道通榮衛之行不失於常故晝日精夜不寤(三)老人血氣衰肌肉不滑榮衛之道澹故晝日不能精夜不得寐也(四)故知老人不得寐也

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圖明寤六十四難之



The forty-sixth difficult issue: (1) Old people lie down but do not sleep; young and vigorous [people] sleep and do not wake up. Why is that so?

(2) It is like this. The scripture states: Those who are young and vigorous have plenty of blood and influences. Their flesh is smooth. Their passageways for the influences are passable. Their constructive and protective [influences] proceed regularly without fail. Hence they are alert during the daytime and do not wake up during the nighttime. (3) In old people blood and influences diminish. The flesh is no longer smooth. The passageways of the constructive and protective [influences] are rough. Hence they cannot be alert during the daytime, and they cannot find sleep at night. Hence one knows [the reason why] old people cannot find sleep.¹

Unschuld's Footnotes

1. On first glance, this difficult issue appears to convey a rather straight-forward message. Yet some of the commentators felt the need for a theoretical underpinning of the insights offered, while the conservatives blamed the author(s) of the Nan-ching for having grossly misrepresented the corresponding text of the Ling-shu. Hsü Ta-ch'un's critique seems to be overdrawn. For comparison, the short Nei-ching passage is quoted here in full: "The Yellow Emperor said: 'Which influences cause old people not to sleep at night; which influences cause young and vigorous people not to sleep during the daytime?' Ch'i Po replied: 'The [protective] influences and the blood of vigorous [people] are plentiful; their flesh is smooth; their passageways of the influences are passable; their constructive and protective [influences] proceed regularly without fail. Hence they are alert during the daytime and they sleep at night. In old people, influences and blood diminish. Their flesh

dries out. The passageways of the influences are rough; the influences of the five depots clash against each other. Their constructive influences are diminished and the protective influences attack the interior. Hence they are not alert during the daytime and they do not sleep at night.'“

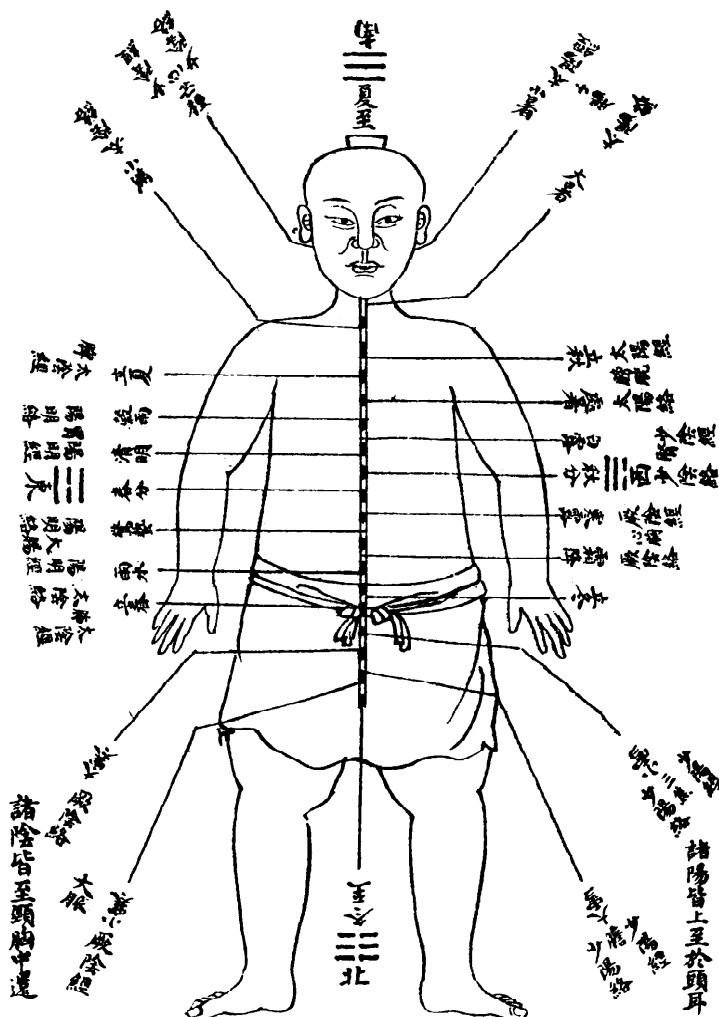
THE FORTY-SEVENTH DIFFICULT ISSUE

Overview: Why the face can stand cold.

四十七難曰(一)人面獨能耐寒者何也(二)然人頭者諸陽之會也(三)諸陰脈皆至頸胸中而還(四)獨諸陽脈皆上至頭耳故令面耐寒也

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圖之寒耐面人難七十四



The forty-seventh difficult issue: (1) Only man's face can stand cold. Why is that so?

- (2) It is like this. Man's head is the meeting-point of all yang [vessels].
- (3) All the yin vessels reach into neck and chest, from which they return. (4) Only all the yang vessels reach upward into the head. Hence they let the face endure cold.