

# The Lung: Chinese Medicine Classics III

**An Instructive Discussion** (from: Larre & Rochat, 1992a)

## The Seven Po

*Question:* Is there any significance in the link between seven and the po ?

*Claude Larre:* Elisabeth has not been able to find any particular teaching giving one specific task to one po as distinct from another po, so it's better to consider the number seven as the telling feature. We know that seven is the level where something emerged from the six relations, and that this talks of the conditions of life. When someone lives in an human body, this body opens to the outside world through the seven orifices, and in order to take care of these seven orifices it's necessary to have people in charge of the qi, and these are called the po. We know that the hun and the po are the characteristics of human life at the level which is under the Spirits of Heaven and the Spirits of Earth. More precisely Heaven gives life, and when Earth and Heaven join together there is human life. The joining together of Heaven's power and Earth's obedience is made through the Essences, but there are no Essences in human life except through the shen. The jing shen are really the way to describe life at the highest level. But under the shen comes the hun and under the jing comes the po. The association of jing shen, hun po, xue qi and all the others represent different views of this marvellous product of the conjunction of Heaven and Earth which we call Man. And if we recognize seven orifices it's normal to recognize seven po and together with the three hun we have the number ten as the mark of the human species. This is referred to in Lao zi chapter 10, which is older than the Nei jing.

The fact that this is chapter 10 gives us one more reason to think that the symbolism of the numbers has been devised in order to show the correlation between three and seven and hun and po. Rather on the same level we say that the concentration of the virtue of Heaven is in the sun, and the number of the sun is ten, and if in man there is some kind of supernatural light there is the power of the sun working in man, which at the highest level we call the Spiritual. From that view, the number of the sun, the number of Man, and the addition of the three hun and the seven po are joined in the number ten. This gives the inner foundation for having seven po even if we are not able to make a distinction between their separate offices.

## The Lung and Grief



**Bei, grief**

*Elisabeth Rochat:* Let's look at the situation where the Heart is disturbed by grief, bei, which is linked with the Lung. Su wen chapter 39 says when a man is full of grief the system of connection, proper to the Heart, is tight. This is a special network of connection by which the Heart can be in free

communication with the viscera called xin xi. By means of this the Heart can give the other zang the influx of the Spirits. If a man is full of grief this xin xi is not well relaxed but is tight, ji. In this state the Lung is affected because the Lung masters Breaths and receives all Breaths and all networks of animation, and if the xin xi is too tight there will be a blockage. The Lung will rise up and the free circulation of the Breaths of the Upper Heater which is normally ensured by the Lung falls into a bad state, and the warmth which comes from the blockage can destroy the Breaths.

In Ling shu chapter 36 we can see the same situation where the Heart is sad and full of grief and the xin xi is tight, ji. Because of this the Lung rises upwards and the eyes overflow with liquid, tears. If the bodily liquids can only circulate with the movement of Breaths, and if because of grief these Breaths are moving in a countercurrent, then the Breaths rise to the upper parts of the body and to the upper orifices and they carry the liquids with them. And this movement can carry the liquids outside of the body. This chapter of the Ling shu says the Lung cannot always remain in a high position, but must descend again, and for this reason you will get different kinds of coughing or sobbing accompanied by tears falling. So this is a pathological link between Heart and Lung. If the bodily liquids go upwards when moving countercurrent, then the normal current is for them to go downwards through the Lung, and that is explained in Su wen chapter 21.

### **The Lung and the Processing of Liquid and Solid Food**

*Elisabeth Rochat:* Su wen chapter 21 explains the process of the assimilation of solid and liquid food. By solid and liquid we don't have to understand something solid or liquid, rather we need to see that what is able to restore and maintain human vitality when it is solid is yang and its Breaths are strong and hard, and when it is liquid it is able to restore and maintain the yin. Do not take the solid and liquid too literally, it's the effect which is important. The character for food in general or solid food in particular is shi, and for liquid food is yin. Su wen chapter 21 says the liquid food enters the Stomach, and after that (it's not in the text but we can imagine it ) the Stomach and the Middle Heater transform and digest it and make jing wed. Then there is propagation, in the manner of an overflowing, and diffusion of the Essences and Breaths because Stomach is a great sea for all Essences and Breaths. It's by means of digestion that all renewal of Essences and Breaths inside the body is possible, and the yin part of the body can be restored.

The first movement of these Essences and Breaths is ascending, and moving up they go to the Spleen where the Essences are diffused and return to the Lung.

***By means of the Lung all waterways and watering is in free circulation and well regulated. The descending movement of the Lung transports the liquids to the Bladder. The Essences of Water (which represent the vitality of the liquid power of the organism) are diffused in the four directions.***

So the movement is very simple: food enters the Stomach from where part of it descends to the intestines, and the other part, the Essences, goes to the Spleen in a movement of overflowing, and from there it goes to the Lung which regulates all the waterways, and then downwards by the Lung's

movement to the Bladder. So Lung has exactly the same place as Heaven in the schema because this overflowing is a kind of vaporization, because liquids can be humid vapours and here they are like clouds which let rain fall, just as the Essences fall to the Bladder in liquid form.

There is an expression, qing su, which appears after the Nei jing which presents this function of the Lung in having only clear Breaths which can exert pressure and make vapours or Breaths or liquids descend. Qing means clear and pure and fresh. We know that any warmth in the Lung means the destruction of Breaths and the countercurrent movement of liquids etc so it's especially important that in Autumn and in the Lung that the Breaths are always clear and fresh. Su means to be respectful, which suggests a bowing motion. In China it's very impolite to have your head higher than that of the man who is your superior! To be respected you have to exert some sort of pressure or force on people, and this is like the movement of Autumn, it's a repressive effect. Su implies a descending movement.

If you remember in Ling shu chapter 18 the Upper Heater is to resemble a mist, and in the Lung there is the movement for the circulation of Breaths and liquids. In some commentaries Breaths are said to be the mother of Water because without Breaths it is impossible to have water or liquids or to have them circulate. This is exactly like Heaven, where clouds sometimes circulate slowly or fast, or sometimes let rain fall. The Lung is like a turning place for the progress of liquids in the trunk, when the Breaths, loaded with humidity or dampness arrive at this canopy or roof they have to return to the Earth below.

If we return to the beginning of chapter 21 we have another scheme concerning the progress of solid foods .

***The Breaths of solid food enter the Stomach, and the Essences are diffused towards the Liver. (By the effect of the function of Liver these Essences...) impregnate muscles with Breaths.***

It's hard to translate, but what it means is that the Breaths of solid food, after the operation of transformation etc. enter the Stomach. Then, the Essences which are produced go to the Liver, from where they impregnate all muscles with Breaths. After this the text goes on that the unclear Breaths from the solid food inside the Stomach return to the Heart. We saw this morning that unclear Breaths can represent Breaths coming from the digestion of alimentation in contrast to Breaths from respiration, so in this case unclear Breaths can mean Breaths from digestion. The Breaths from the Stomach going to the Heart are rising up so it's easy to see that they are unclear only because they are coming from digestion, otherwise they would not be able to rise upwards.

*Claude Larre:* We know the distinction between yin and yang, but we know there is yin of yin and yang of yin and so on. It's the same here, when you say clear or unclear it depends at what level you're talking. The first division is between food and respiration, but inside the food and inside the respiration you make another division of clear and unclear.

*Elisabeth Rochat:* From the Heart the Essences impregnate the network of animation, mai. This might be in the form of Blood for example, because mai is also in charge of the network of Blood, and of all the nutritive Essences for the body etc. All these things circulate in the mai under the domination of the Heart, so just as the Liver masters the muscles, the Heart masters the mai. So you can see that the Breaths of solid food restore the activity of the muscles and the network of animation in the human body through the dialectic of Essences and Breaths and through the two male zang, the Liver and the Heart.

After that the Breaths of all the network of animation circulate and propagate through all the meridians, and the Breaths of all the meridians return to the Lung. This is important because we can see that the Lung is the only zang which is involved in the processing of solid food and liquid food. It's at this point in the text in Su wen chapter 21 that we have the famous sentence:

***The Lung receives the 100 mai in morning audience.***

The Lung carries Essences to the skin and body hair, moving with this great diffusing.

*Question:* Essences seem to be more yin in comparison with Breaths, is that right?

*Elisabeth Rochat:* Essences can produce liquids, but Essences and Breaths produce all the movement of circulation and animation in the body, and all vitality can be understood by Essences and Spirits, or Blood and Breaths. Nothing happens except through the dialectic effect of compenetration.

*Claude Larre:* Your question brings up a very important point. We are always eager to have all the material under our scrutiny, which is not how it is. Heaven exists, Earth exists, your food is on the table and your wine is in the bottle, and what you want to do is see how it works. You need to find a way to speak about the process, forgetting Heaven and Earth, the food and the bottle because the process will apply to the materials concerned. This is the difference between the way the Chinese write and the way the Westerner does. The Chinese are only concerned with the process, but we want to have everything under our supervision. The Chinese want to see how something works, not what is working.

## **The Lung as Judge**

***Body hair and mai join their Essences, and consequently there is a circulation of Breaths to the storage place. The Essences which are in this storage place make and are the shining radiance of the Spirits, and this shining radiance can remain in the four zang, and these Breaths return to the judge.***

*Elisabeth Rochat:* The meaning of this is that the Lung masters the exterior zones of activity on the body ie. the skin and body hair, and the Essences and Breaths from the Lung go to this movement. The Heart masters all the network of animation and all circulation goes through the network of animation. We know that Lung thesaurizes Breaths and Heart masters Blood, and this forms a couple between Heart and Lung which summons vitality in the form of Breath and Blood.

By the Breaths of the Lung which are clear, pure and fresh and so on, the Spirits of the Heart can receive all the power for their shining and radiance. If the Spirits which are inside the Heart are shining then it is called shen ming, and the other four zang can benefit from this radiance of the Spirits. This is the meaning of the sentence:

*this radiance is in the four zang.*

The storage place referred to is the Sea of Breaths in the middle of the chest, and one commentary says:

*The Ancestral Breaths, zong qi, are accumulated by the Lung, and the radiance of the Spirits shines out from the Heart. When the Breaths are increasing their prosperity and power the Spirits can rule and prosper, and if the Spirits rule then all the zang can act peacefully and normally, and all is in perfect equilibrium, ping, and rhythm.*

So one of the great agents in this is the Lung. For this reason the sentence Breaths return to the judge means that the judge is a place or a function or a man who is able to appreciate or to weigh and judge, and perfect equilibrium, ping, is achieved in this place where Breaths can be judged. This place is the radial pulse on the Lung meridian, and the following sentence is:

*At this place the man who knows can determine if the patient is moving towards death or life.*

This is one explanation of why one of the most important and special pulses, the radial pulse, occurs on the Lung meridian. It's because Lung is in connection with Heart in order to ensure the perfect state by which the Spirits can radiate and shine, and illuminate all the zang.

## **The Lung and the Breaths in Su Wen Chapter 9**

*Elisabeth Rochat:* In a quotation from Su wen chapter 9 we can find another presentation of the relationship of the Lung and the Breaths, and chapter 9 emphasizes the relationship between the Lung and the Heart.

*Heaven nourishes Man by the five Breaths. Earth nourishes Man by the five tastes. The five Breaths enter by the nose and are thesaurized in the Heart and Lung, and when they rise the five coloured aspects shine out correctly and the noises and notes resound.*

The first question is what are these five Breaths? Are they the five odours or the five atmospheric or climatic agents? Odours, like tastes, come from the decomposition of things and beings, so why can't Heart or Lung be nourished by odours? You know that odours are very important in all dietetic preparation! But some commentators very rightly say that odours come from the Earth, from form and shape, and from things and beings of the Earth, and these five odours are not properly Breaths of Heaven. This text says Heaven nourishes Man by the five Breaths, and the meaning here is the five qualities of Breaths of Heaven: wind, warmth, cold, humidity and dryness.

These five qualities of Breaths actually reach Man, structure, constitute, and restore him, and each has a particular affinity with one of the five zang. But odours and atmospheric agents come with respiration

by the nose, which is the orifice of the Lung. These particular five qualities of Breaths of Heaven coming with respiration, enter and penetrate through the Heart and Lung and then go to the five zang and into the whole circulation of Breaths in a person. Afterwards, as a result, the five coloured aspects shine out because the Heart is strong and firmly established. The five colours show especially on the face which has a special connection with the Heart, and the Heart masters the network of animation and especially the network carrying Blood. If good quality Blood is carried by a network of animation full of force then your face will have good colour.

Notes and noises resound because the Lung is strong and also firmly established. The Lung masters the Breaths and is also the organ which ensures the power of all sounds that come from a person. So this was another example of the relationship between Heart and Lung at the level of respiration and the penetration of the Breaths by which Heaven nourishes.

### The Lung and the Radial Pulse



氣口

Qi Kou

Elisabeth Rochat: Su wen chapter 11 says:

*The Stomach is the Sea of Liquids and Cereals.*

The Stomach is called the Sea because from this Sea Essences and Breaths can overflow into the other zang, as we saw in Su wen chapter 21. The Stomach is sometimes the great fountain for the six fu.

*The five tastes enter by the mouth and are thesaurized in the Stomach in order to nourish and maintain the Breaths of the five zang. The mouth of Breaths is on the tai yin.*

The mouth of Breaths, qi kou, is the name of the radial pulse. The mouth is like an opening or an orifice, or an harbour where something converges in order to enter or go out. It's like the mouth of a river, and at this place on the radial pulse the Breaths are just appearing.

The explanation of this quotation is that the Stomach alone cannot diffuse and propagate the Essences which come from digestion, it needs the transportation of the Spleen, and the Spleen is in very close relationship with the Lung. We saw that in the process of liquid foods, and the meridian tai yin which unites Spleen and Lung in the same quality of Breaths. It's also from the Lung that Essences and Breaths can be diffused and propagated throughout the body. For this reason the quality of Breaths coming from alimentation can be seen through tai yin, especially through the Lung because the Lung not only receives the Essences coming from alimentation but also, as we saw in Su wen chapter 9, the Essences coming from Heaven via respiration. At the level of the Lung there is a junction between the Essences and Breaths of Heaven and Earth, and the Lung is also connected with the Sea of Breaths, tan zhong, Ancestral Breaths and so on.



Tan Zhong

In addition, because of the relationship between the Heart and the Lung, on the tai Yin meridian of the hand we have a very good place to judge the quality of Breaths and Blood, and you can see the pathological alterations at every level, be it at the level of respiration, alimentation or the ability of making the Spirits shine forth. All this is the reason why the radial pulse is so important. It's not the only possible pulse but it's definitely the most significant, and has been since the end of the Han Dynasty.

### The Lung and the Nose

*Elisabeth Rochat:* I would just like to mention the relationship of the Lung to the nose. Ling shu chapter 17 says:

***The Breaths of the Lung are in free communication with the nose and through the nose. When the Lung is in harmony the nose is able to perceive odours.***

There is no difficulty here.

### The Shape and Size of the Lung

*Elisabeth Rochat:* Ling shu chapter 47 discusses what your Lung is like inside, and what the consequences of the tendencies towards certain syndromes are.

***When the Lung is small there is little liquid, there is no wheezing and panting.***

This does not mean that the Lung is too small, but just that the Breaths can be circulated easily and the liquids will not stagnate, if the Breaths are circulating with ease then respiration is good and there's no panting and no noise coming from any obstruction.

***When the Lung is big there is a lot of liquid and illness such as blockages in the thorax, closing at the throat, and Breaths moving in countercurrent can easily occur.***

When the Lung is big it means that it is too big and it tends to do too much and get blocked as a result. It also means that the opening and circulation are not good, and if the opening at the throat is not good it cannot ensure free communication, so all kinds of blockage and closings occur at the throat, for example sore throats.

***When the Lung is high and the Breaths go up this causes panting and coughing.***

When the Lung is too high, as for example can happen when there is grief and the Lung rises up, the movement upwards is too strong, and the Breaths go up too high. This is called shang qi. The Breaths are in a high part of the body but moving in countercurrent. As a result respiration is not good and there is panting and coughing.

***When the Lung is low it stays at the cardiac orifice and causes pressure on the Liver, and you can easily have pains on the side.***

This is because the cardiac orifice is the upper orifice of the Stomach, and the communication between the Stomach and the Lung is not easy if the Lung is too low. As a result there is a transverse countercurrent and the expanding, spreading out activity of the Liver is disturbed, and the person can easily have pain in the area of the ribs.

***When the Lung is firm and strong there are no illnesses such as coughing or Breaths which rise up too much.***

If the Lung is firm and strong then the Breaths are strong and can easily be kept in their natural current.

***When the Lung is fragile there are bitter illnesses called xiao dan.***

Where internal heat leads to deterioration of the jin, fluids, and to wasting, the patient becomes very thin and is easily subject to attacks. When the Lung is fragile it is easily dominated by the Fire of the Heart and you get this bitter illness. Bitter illnesses are ones which cause a lot of pain, and the text uses 'bitter' in order to make a subtle connection with the Heart. Also, all these diseases come from Fire and warmth, it's the action of Fire on the Metal, and it means that the interstitial liquids are easily destroyed.

***When the Lung is in a good state then there is harmony and ease and one is very rarely subject to attacks. When the Lung is inclined to one side, then there are one-sided pains in the thorax.***

In another part of Ling shu chapter 47 we find the same description for each of the five zang: for example, if the Heart is too small or too large and so on, and afterwards there is a description of the exterior structure of the body, for example through the skin and the bones. Bones are obviously inside the body but they are also a sensible and perceptible structure, and they are exterior relative to the zang.

Chapter 47 says:

***If the coloured aspect is white and the texture or the structure of the flesh is small, then the Lung is small.***

The texture or structure of the flesh refers to all the structure at the superficial level of the body.

***If it is very coarse and rough. or loosely woven then the Lung is very big. If the shoulders are strong and the lateral pectorals are very developed then the Lung is high.***

If the Lung is high it is a sign that all the movement of Breaths is rising up too much and consequently the shoulders and upper part of the body are too strong.

***If the axillary crease descends right down to the ribs then the Lung is low. If the shoulders are in a good state and the back is well developed then the Lung is firm and solid. If the back and shoulders are thin and feeble, then the Lung is fragile. If the back (especially the high part of the back and the lateral parts of the thorax) is well developed then the Lung is in a good state. If the ribs lean to one side and are separated (ie. are very far apart) then the Lung is inclined to one side.***

## **Pathways Through the Lung**

*Elisabeth Rochat:* Let us now look at all the pathways that pass through the Lung. The network of animation of the tai yin of the hand, the Lung meridian, rises from the diaphragm and then takes its special relationship of belonging and dependence with the Lung. The pathway then comes out at the level of the axillary crease.

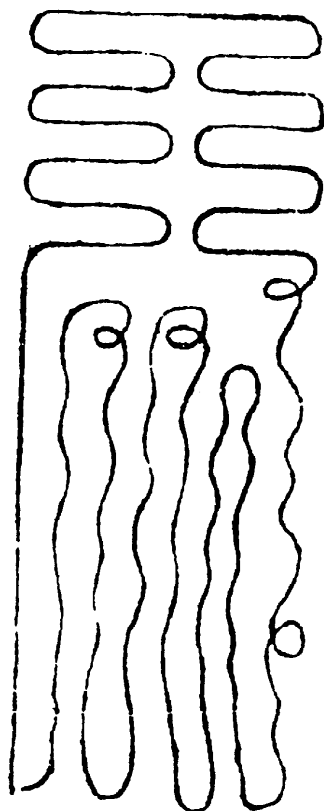
The meridian of the Large Intestine comes into que pen, St 12, which is like a sum-table for many networks of animation. Afterwards it goes and takes its specific relationship of luo with the Lung, and then goes down to the diaphragm.

The Kidney meridian passes through the Liver and diaphragm and then goes out in the middle of the Lung and follows the pharynx. A branch of this meridian from the Lung goes out and takes a luo relationship with the Heart. It is quite interesting that there is a relationship between Lung and Heart through the Kidney meridian!

The Liver meridian comes out of the Liver and passes through the Liver and diaphragm and rises and flows powerfully into the Lung.

The Heart meridian from the connections of the Heart, xin xi, returns and rises to the Lung. Afterwards it descends to the level of under the armpit.

As for the pathways of animation other than the meridians, amongst the luo we just have the great luo of the Stomach, which we saw. Amongst the meridian divergences, jing bie, that of tai yang of the hand enters the Lung and then goes to the Heart. That of yang ming of the hand, Large Intestine, goes from the Large Intestine to the Lung in a relationship of belonging. Afterwards it goes up following the pharynx. The meridian divergence of the Lung enters at the level of yuan ye, GB 22, and goes into the depths of the body to the Lung where it diffuses.



**Talisman to Vitalise the Lung,  
from the Zhengtong Daozang**

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## THE LUNG IN OTHER CLASSICAL TEXTS

*Elisabeth Rochat:* In some pre-nineteenth century but post-Nei jing texts there are some interesting quotations on the Lung.

***The Lung makes the Breaths come out and the Kidneys make them come in. The Lung is the one who has mastery over the Breaths, and the Kidneys are the roots of the Breaths.***

So speaking of Breaths we are not to forget the Kidneys and the Original Breaths, yuan qi, which are really the roots of Breaths for all animation. For this reason in a symptom such as asthma it's very important to make the distinction between pulmonary asthma and nephritic asthma. If you have difficulty in expiration it's connected with the Lung and if you have difficulty in inspiration it's connected with the Kidneys. But obviously there are other symptoms and indications.

There is a quote from Hua Tuo, a great doctor of acupuncture from the second or third century AD:

***The Lung is the source of the Breaths of life, thus it is the flowery canopy for the five Zang.***

Flowery Canopy, hua gai, is also the name of Ren Mai 20, which is just at the level of the Heart.

***It covers all the zang,***

Here the ideogram for covers is the same as that which specifies the action of Heaven, it's a brooding movement like a hen which broods over her eggs.

*It is empty like a hive and it has no orifice of communication or penetration towards the bottom. On inspiration it is full, and on expiration it empties. It directs transport and transformation of the clear and unclear. It is the bellows of the forge of the body of man.*

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## LUNG PATHOLOGY IN THE NEI JING

*Elisabeth Rochat:* We can now see the main pathological tendencies of the Lung and then look at the descriptions of the Lung syndromes in the Nei jing.

The Lung masters Breaths and guides and leads inspiration and expiration, thus its pathology will mainly show a disturbance and countercurrent in the movement of Breaths through respiration. Su wen chapter 74 says that all kinds of precipitation and agitation in the breath which cause obstruction and blockage are dependent on the Lung. The main symptoms are coughs with countercurrent movements of the Breaths, panting, swelling and blockage in the area of the thorax and ribs. Or it could be that there are not enough Breaths to ensure good respiration, and their force is not enough.

We can also make a distinction between fullness and emptiness. In fullness with internal causes the Lung is unable to propagate and make Breaths circulate correctly. The Breaths are blocked in the height, and the Lung is animated by the movement of rising up. As a consequence the movement of pressure to make things descend is not enough, and you get all sorts of symptoms dependent on that, with the Breath moving in a countercurrent upwards.

With emptiness, the Breaths of the Lung itself are insufficient. The traditional comparison is that Ancestral Breaths are beating but like a drum without any force or real resonance. There are a lot of symptoms associated with this state of emptiness, for example all circulations are blocked because the Breaths of the Lung are not enough. In Ling shu chapter 8 it says the nose can be blocked and cannot function, and all the Breaths and animations of Breath in the body are diminished. About fullness of the Lung, Ling shu chapter 8 says you have panting and thirst.

Another point is that the Lung, mastering all the body's Breaths, receives the one hundred mai for morning audience. Thus, when the Lung is ill the repercussions are felt all over the body, and if the Breaths of the Lung are diminished or weakening, or if the Lung is too wamm and the leaves of the Lung are burnt, then consequently the Lung cannot make the Breaths circulate to give a gentle heat and humidification and as a result there is a kind of impotence, and flaccidity and a paralysis, the wei syndrome. In this state the person becomes weaker and weaker, and the skin and body hair become bums, lose their lustre and become brittle. In this situation you can also have a disturbance of the person's sweat. Sweat can flow out spontaneously because of the lack of balance between yin and yang, Breaths and liquids etc

You can also have a great sweat during sleep which stops when you wake. This is the result of the emptiness of yin, because when the defensive yang Breaths go into the depths of the interior during the night, if the yin is not sufficient to be penetrated by yang they cannot join together, so the yang is forced out and you get this kind of sweat. When you wake and the defensive Breaths return to the level of the skin and are sufficient to close the pores, the sweat stops. All these signs of disturbed sweat are indications that the rhythm at the exterior level of the skin is not operating well, so consequently all kinds of perverse Breaths can attack easily.

We saw that the main function of the Lung is qing su, the movement of oppression which makes things descend. The Lung is like Heaven in this because it has very clear Breaths which are able to ensure this pressure. If this function of the Lung is disturbed all the circulation and regulation of the waterways are upset, and transport to the Bladder and the bottom of the trunk is not good. You can have such things as stagnation and blockage of liquids, a quantity of phlegm and pathological liquids. If this is serious, in some diseases of Lung you can also have a kind of oedema.

If any of the other viscera is ill this can have repercussions on the Lung because the Lung receives all the Breaths of the organism. The best example of this is the cough, because although the cough is linked with the Lung, each of the viscera can be the cause of the cough. So to treat the cough we have to carefully consider not only the Lung but which specific syndrome is involved.

## Pathology in Ling Shu Chapter 30

*When the perverse Breaths, xie, are in the Lung you get the following illnesses: layers of skin are painful, the man has chills of cold and fevers of warmth alternating, Breaths rise in a countercurrent and the man pants, sweats and coughs with his shoulders and back moving.*

*Elisabeth Rochat:* The explanation is not very difficult because the same movement is found in the Lung and the skin, and if the perverse attacks this movement which is in the Lung then the movement of the skin cannot be good, and of course all the Breaths and Essences which go from the Lung to the skin are not good. So for this reason the layers of the skin, the superficial part of the body, are painful. Also if the Lung is attacked by the perverse, the circulation is not good and harmony between yin and yang, particularly at the level of the defensive and nutritive Breaths, is not good.



**Xie,  
perverse Breaths**

If the defence and nutrition are not in a good state sometimes they can resist the perverse and sometimes they can't. Sometimes cold is stronger and sometimes warmth is stronger, and you get the alternating chills and fevers. Then because the Lung itself is disturbed the Breaths are rising up in a

countercurrent and you have panting and sweat goes out because the Breaths are not able to ensure solidity at the level of the skin. You get a cough with the shoulders and back moving because there is a blockage in the breath.

Some commentaries say that if the perverse is in the meridians you can have this kind of cold and warmth together, and you will often have a headache at the same time. But if the perverse is only in the zang and not in the meridians you will have warmth and cold without headaches.

The treatment for all this is that you have to puncture the points at the level of Lu 1 and Lu 2. The text here does not give the names of the points but only the locations. They also give the location of the yu point of the Lung, Bl 13. Some commentaries, especially modern ones, interpret the text to mean the yu of the Heart and the yu of the Lung. Another point which is indicated is St 12, que pen, to expel the perverse, but some commentaries say that if you puncture this point too deeply you can cause a countercurrent in respiration.

## Pathology in Su Wen Chapter 2

*When the Lung is ill man has panting, coughs, the breath in countercurrent, pain at the shoulder and in the back, sweat goes out, pain in the coccyx area, pain in the medial aspect of the thigh, pain in the knee, pain in the back of the femur and the calves.*

*Elisabeth Rochat:* All these are symptoms of fullness, and panting, coughing, breath in countercurrent, pain in the shoulder and the back and sweating are a result of the obstruction or blockage of the Breaths of Lung with the countercurrent rising up. As a result all the networks of animation, especially carrying blood, are blocked in the higher regions of the trunk. Therefore the movement of oppression and descending is not enough, and the Stomach which is also responsible for the movement of descending does not have the participation of the Lung, and the liquids at the level of the Stomach are not able to descend normally. The liquids are expelled by the Breaths which are more or less blocked, and they go out in the form of sweat because the rhythm of opening and closing at the level of the skin is not well regulated. The particular areas of pain mentioned on the calves, coccyx etc are, I think, the points of junction with other meridians perhaps the Kidneys and Bladder.

The connections between tai yang of the foot and the Lung are very clear. The Tai Yang of the foot masters the biao of the body, and like the Lung has a special relationship with the external area of the body, so it is implicated during an attack of perverse energy.

## Su Wen Chapter 22

*In the case of emptiness, Breaths are diminishing so they can no longer ensure respiration and the man has a buzzing in the ear and a dry throat.*

*Elisabeth Rochat:* If the Breaths are diminishing they cannot ensure going out and coming in either, and for this reason respiration is not good. If the Breaths of the Lung are not able to give a subtle stimulation and excitation through the circulation, perverse can come and you get this kind of buzzing in the ear because there are not enough Breaths. The throat is dry because if the Breaths are not

ufficient liquids cannot be produced or circulated. The treatment is on the tai yin of the hand. Some commentaries say Lu 8, jing qu, is good. The Bladder and Kidney meridians are also used according to some commentaries, for example Ki 7, fu liu, and the Bladder to expel the perverse. Some other commentators, especially the modern ones, indicate treatment on the jue yin of the foot, the Liver meridian, because the Lung meridian is the first in the whole circulation and the Liver meridian is the last. If you treat them both together then you can have an effect on the total circulation of yin and yang of the twelve meridians.