

## EMOTIONS: WATER ELEMENT

(from: Wiseman & Feng, 1998; Wiseman & Boss, 1990; Larre & Rochat, 1992, 1996).

### WU ZHI 五志 FIVE WILLS

*Elisabeth Rochat:* We have the expression 'the five wills' (wu zhi). When they speak in Chinese classics of the five wills they are summing up all the particular inner tensions of each zang. It should be as in Su wen chapter 5, anger for the liver, elation for the heart and so on. But before you have anger, for instance, you just have the ability to push life upwards with a kind of impetuosity. Before you have pathological fear there is just a kind of self-restraint. Before elation or joy there is a spreading out. With sorrow or sadness there is something stopping movement and the beginning of a tightening. For thought, before it becomes an obsession, is just a way of considering all things and being the place of passage for all thinking. These five inner tensions coming from the expression of the five elements inside the body are called the five wills, and when they are in perfect balance this is the condition of a well-equilibrated inner life. The five express the perfect balance of the five zang at this level which is the most inner impulse of life. These five movements make up the unity of life. The same character (zhi) is also in use for the unity for these five wills. Zhi should be the expression of the kidneys themselves because the kidneys are the foundation of life, and the firm and solid basis for the springing up of life. They are able to ensure a kind of continuity in the being, by the relationship with the origin and so on. They are always making the power of life arise. In the image of the bone and the marrow, the strength and uprightness of the bone comes from the richness of the marrow inside the bone. And the bones protect the marrow which in turn makes it full and flowing inside the hollow of the bones. This shows the power of the kidneys which always give support for the spring. It is also an image for the will and its duration.

Another use of zhi is for will not only as the expression of the kidneys but as the expression of the total power of the five zang in perfect balance. In Su wen chapter 2 there is a description of the four seasons. The three months of the spring are called 'spread out and display'. The text continues by describing the special relationship of heaven and earth at that time of spring and what man has to do to respond to the qi of this season. The correspondence with the spring is at several levels, one is the conduct of life: to go to bed when night falls and wake at dawn, to go into the courtyard and do appropriate exercise, to accompany the power of the liver which is stimulated by the spring. At another level we have to direct or orientate our will in the sense of the vital impulse, in family, business and society. To be a little exuberant is not bad in the spring, because all expansive movements are welcome to invigorate life. But this is not the same in summer when the impetuosity and great courage and audacity of spring are not so welcome. You need to develop things, but in the manner of ripening fruit. Then in autumn the general tone of feeling is carefulness, caution, prudence and circumspection. You need to be quiet and peaceful. In winter at the level of the will you have to look after yourself to reconsider your own life and to take precautions for your own vitality and return to your inner life for self-preservation.

What is the meaning of these four directions of your psychological life during the four seasons?

There is no constant will which is proper to any kind of life. It is a question of the time, the moment,

of circumstances. It is exactly like the pulse for instance. A normal pulse is not the same in each season because the manifestation of life inside the body through the blood and qi is not the same when the general life of the universe is not the same. Life is not the constant regulation of something which is always the same. Life is always adaptation and transformation. This is very well described at the beginning of Su wen chapter 17 and especially in the commentary of Zhang Jiebin of the 17th century.

A good will changes not in the anchoring but in the general orientation, and these changes are only possible if you are well anchored in yourself. Each manifestation of your willpower, with all the changes and transformations, is always an expression of your real vitality. There are a lot of images of this in classical texts. For example, the pole star, which is motionless in the sky and around which all the constellations move throughout the year. This is the image of the heart in Confucian and Daoist classics. This is the kind of fixed point which is the deepest life at the level of the spirits of the heart, around which all turns and changes. The will is not will as we think of it in the West. It is not something you have in your head, or a decision that you take. The will is the expression of your vital tension showing the work of your five zang. If your willpower and your thinking are not reflecting all your circulation and so on, there is something wrong in you.

In Su wen chapter 54 it says:

*'When the normal qi of the meridians (jing qi) has arrived, be careful to keep it without letting it be lost: avoid all changes. The depth and surface are in the will (zhi): it is the perception of the interior (nei) and exterior (wai) of the illness. Whether it is near or far it is all one: it is in the observation of the qi through the depth or the surface. Be as if looking into a deep abyss: take care not to fall. Make your hand like one that would seize a tiger: do not lack strength. Do not allow your spirits (shen) to be disconcerted by anything: with a quiet will (jing zhi) consider (guan) your patient without shifting your gaze to the left or right. Do not allow your movement to deviate, since your own uprightness will allow for rectification (zheng). First of all, rectify your spirits (zheng qi shen), since your regard to the patient will call for the regulation of his spirits. Hence the qi circulates with ease.'*

This is the attitude of the practitioner in front of the patient. The spirits must not be disconcerted by the multitude of beings and must not be the slave of the external manifestations of life. You must be able to shut the door of the orifices in order to concentrate your power in the heart and in a good orientation of life. The will is just the expression of the vital tension of the practitioner turning to the patient. This is the only way to decipher symptoms and to be able to see them all without preconceived ideas. It is not a concentration with anxiety, just a reading of all the detailed symptoms which appear externally, and also a perception of the unity of the patient through the spirits which is behind all the tools and means of diagnosis. If you are not in the state of inner rectitude yourself how can you hope to make a suggestion of inner rectitude to your patients. But there is no question of the free will of your patient, because you have no particular will for this person.

In the will there is also the idea of retaining something. For instance in Su wen chapter 81 it says that when tears flow out of the eyes it is a question of lack of will. This is not because you are unable to stop yourself crying, it is because in your kidneys this power to contain the liquids is not functioning

well. Between your heart and your will there is something wrong because the heart cannot endure some kind of suffering. The will is not strong enough to contain the liquids inside the organism. This tension of retaining the liquids loosens, and you can have the very physical reaction of crying which is called losing the will. In the West the will is thought of as very cerebral. There is an application in practice with this where there are people with strong will, but it is really a lack of will. Very often there is some kind of blockage at the level of the diaphragm and maybe other symptoms as well. They think it is their will but it is an idea which does not fit with their nature, circumstances and heart. Similarly, if your will never changes it is not a good will. Your will must be very strong and very supple at the same time because the real strength is in the suppleness and adaptation.

In some texts, for example Ling shu chapter 10, you have a description of people dying because qi coming from the five zang is so weak that it interrupts their flowing. The description of this death details the movement of the eyes turning upwards, which is a sign that the will dies first. When the will dies first the patient will die in one and a half days. This is a symbolic number, because in some presentations this is the time it takes for the qi of five zang to make a complete circulation. This is also the expression that the will and the power of the kidneys are no longer powerful enough. The anchor is cut loose.

Another aspect of the will is given in Su wen chapter 34. This is a case where the nutritive and defensive qi are both empty.

As a result the patient has a lack of sensitivity and a sort of paralysis. There is a double emptiness of yin and yang. Afterwards it says that if the patient does not succeed in making his body and will come together he will die. The will here is certainly the correct orientation of inner life coming from the five wills and the movement of the five zang. If someone is in a state of quite serious illness, if he is able to make a right appreciation of his state he will survive. But if he is unable, he will die because he wants to be alive in such a way that it is impossible. He cannot put his body and his will in harmony and adjust to the circumstances of his life.

## ZHI YI 志 意 WILL AND PURPOSE

*Elisabeth Rochat:* At the beginning of Ling shu chapter 8 the Emperor puts this question to Qi Bo, the master:

*'When needling, one must not miss the rooting in the spirits.' Afterwards he says: 'when there is a disorder in a person, if the situation becomes such that by a sequence of overflowing and total invasion by passions, the jing and shen and all which is kept precious by the zang leaves the zang, then the jing is lost, hun and po are carried away in an uncontrollable agitation, will and purpose become confused and disordered.'*

We can see through this negative form that the normality of the couple of will and purpose is to control the good order of the manifestation of life, of the current of qi and the circulation of blood, and the moderation of feeling and emotion.

In Su wen chapter 62 it says:

*'The heart stores the shen. The lung stores the qi. The liver stores the blood. The spleen stores the flesh (rou). The kidneys store the will. That is what completes the bodily form (cheng xing), will and purpose are in free communication (tong); they are attached internally to the bones and marrow, and that is what constitutes the individual, from the bodily form to the five zang.'*

Here we have one of the personal presentations of the building of the being and the body. So it is not only the bodily form but also the internal animation of this bodily form with all the free circulation making relationships and life which is constructed. It is made through the power of each zang but also through attachment one to the other of the will and purpose. The will and the purpose are really a way to gather together and unify the power of the five zang, turned to the realisation of life. It is not by chance that between the spleen and kidneys you also have, through the will and purpose, the junction of what is called anterior and posterior heaven. It is the anchorage in the origin, the fidelity to your own nature, and the way to maintain your whole exterior self, and the nature of what you are. When this axis is upright all the circulation and rebuilding of all parts of your body are well made, and the spirits of the heart can be present at each level.

We can see something nearly the same in Su wen chapter 3. This text says: 'When the qi of heaven is clear and quiet the purpose and will govern as necessary.' Here the qi of heaven is the heart or the spirits, and all the reception and communication which is making my life. 'Consequently the yang qi is strong and solid and the thieves and perverse qi are unable to cause any damage.'

In Ling shu chapter 47 it says:

*'Huangdi asked Qi Bo: "Man, having xue qi and jing shen receives life (sheng) from them and they ensure the regular movement between nature and destiny (xing ming). The jing mai are what circulate the xue qi, maintain yin yang, humidify muscles and bones (jin gu), allow the use of the articulations and energetic relays (guan jie). The defensive qi is what warms the mass of the flesh (fen rou), fills up (chong) the layers of the skin, greases the cou li, and directs openings and closings (kai he). Will and purpose are what conduct jing shen, gather (shou) hun and po, regulate hot and cold, harmoniously blend (he) elation and anger.'"*

This is a good description of all the effects of the heart and the general regulation of life. You have effects on the hun, the po and the jing and all the subtle and invisible parts of your life. You make use of your hun and po through your purpose and will. You also have the regulation of hot and cold, and of elation and anger, because this is the regulation of all the deepest aspects of your movement of your qi and jing. If your qi is circulating well, you are in a quiet state emotionally and are not afraid of cold or heat.

It continues:

*'Thus, when the blood is in harmony, then the jing mai circulates and flows, nutrition comes and returns to the yin and the yang, muscles and bones are strong and powerful, articulations and energetic relays work perfectly. When the defensive qi is in harmony, then the mass of the*

*flesh is quite receptive to all beneficial influences, the layers of the skin have adequate suppleness, the cou li are therefore well sealed.*

*'When the will and purpose are in harmony, the jing shen are concentrated and straight (zhuan zhi), the hun and po do not disperse (san), regret and anger (hui nu) do not arise, the five zang do not receive perverse influences. When cold and heat are harmonized then the 6 fu transform (hua) the cereals, the blockages in function due to wind are not triggered off; the jing mai is in free communication and functions well, the limbs and the energetic relays then remain calm. This is the normal balance of man. The five zang are for storing the jing shen, the xue qi and the hun and po. The six fu are for transforming the liquids and cereals and circulating the jin ye.'*

Here you can see the description of the yin side of the vitality in the shape of the ying, and the yang side in the shape of the wei qi. In the first position you have the purpose and the will, making the unity of all this circulation because it is in the first position. It is Chinese logic.

## THE EMOTIONS IN SU WEN CHAPTER 39

*Elisabeth Rochat:* Chapter 39 of the Su wen is a general presentation of the emotions as movements of qi. It is always quoted in Chinese medical texts:

*'The Emperor asked: "I would like to know by which qi the one hundred illnesses are produced? When there is anger (nu) the qi rises up (shang). When there is elation (xi) the qi becomes loose (huan). When there is sadness (bei) the qi disappears (xiao). When there is fear (kong) the qi descends (xia). When there is cold (han) the qi is gathered (shou). When there is heat (jiong) the qi flows out (xie). When there is starting with fright (jing) the qi is in disorder (luan). When there is fatigue (lao) the qi is damaged (hao). When there is obsessive thought (si) the qi is knotted (jie). These nine qi are different. How are the illnesses produced?"*

*'Qi Bo replied: "When there is anger, the qi goes into counter-current. If it is intense, there is vomiting of blood and even diarrhoea with food. This is how the qi rises up.*

*"When there is elation, the qi is properly harmonised and the will (zhi) spreads out well everywhere. Nutrition and defence are in free communication and function well. This is how the qi is loosened.*

*"When there is sadness, the system of the heart is tightened, the lung dilates and its leaves rise up, the upper heater no longer ensures its free communications. Nutrition and defence are not diffused, the warm qi is at the centre. This is how the qi disappears.*

*"When there is fear, the essences withdraw. Withdrawing, the upper heater closes; closing, the qi leaves; leaving, the lower heater is swollen. This is how the qi does not circulate.*

*"When there is cold, the cou li close and the qi does not circulate. This is how the qi is gathered.*

*"When there is heat, the cou li open. Nutrition and defence are in free communication, sweat flows in great quantity. This is how the qi flows out.*

*"When there is starting with fright, the heart no longer has a place to rely on. The spirits no longer have a place to refer to (gui), planned thought (lu) no longer has a place to settle. This is how the qi is in disorder.*

*"When there is fatigue, one pants and sweat goes out. Exterior and interior exceed the normal limit. This is how the qi is damaged.*

*"When there is obsessive thought, the heart has a place to dwell, and the spirits have a place to refer to. The correct qi remains on the spot and does not circulate. This is how the qi is knotted."*

This is quite interesting because we have seven emotions and nine qi. Nine is the proper number for all kinds of different aspects of life. The totality is covered by nine, for example nine times nine is 81, and there are 81 chapters in the Su wen. We have five emotions plus starting with fright (jing) and fatigue (lao). Jing is made without the heart radical. Most of the characters for emotions contain the heart, but jing does not. Fatigue (lao) is not an emotion as such, but is a very general state of internal weakness. And cold and heat manifest all kinds of disturbances coming from the exterior.

So we have the emotions proper to the five zang, to the five elements, and two inner situations, one of yang excitement (jing) and one of yin weakness (lao), and two disturbances coming from the outside, one of a yin nature, cold, and one of a yang nature, heat. Nine represents a totality.

All the emotions here are presented as movements of qi. For example, anger means that in your body the general distribution of the influx is too strong, going upwards with all kinds of physical consequences. It is the contrary movement to fear where jing and jin ye are carried down by an uncontrollable movement of qi. With elation qi becomes loose. This has a double meaning: it is just an absence of tension, or the exaggeration of this relaxation which is to be too full. Sadness makes the qi disappear. The movement of sadness is a kind of tightening, which leads to a blockage of qi as a consequence, and a destruction of qi. In the case of obsessive thought qi becomes knotted.

Obsessive thought is thought which is unable to continue itself into a project or plan and end in an act. If you are unable to think about something up to the point of making a plan and realising it, you always come back to the same idea. It is like a ball of wool, it is very good if you knit with it, but if you just play with it like a cat you do not have the same result.

The most important thing to emphasize in the emotions is the circulation of qi, because when you have an emotion, as a result you have a distortion in the good circulation of qi. The second point is that if you are in such a state that, due to other causes, you have these movements of qi and blood, little by little you will feel the emotions. It is your feelings responding to the actual state of your organism. Psychological causes of disease can lead to somatic effects and somatic disease can lead to psychological effects. In Chinese medicine this is all explained by the movement of qi.

# KONG 恐 FEAR

(from: Larre & Rochat de la Vallée, 1996, **The Seven Emotions**. Monkey Press).



**Kong, Fear**

Wiseman & Feng (1998).

**fear**, kong: one of the 5 Minds (mental and emotional activities); associated with the Kidneys.

**fear causes Qi to precipitate**, kong zi qi xia: fear can damage Kidney Qi, causing urinary incontinence, seminal emission, and efflux diarrhoea.

## An Instructive Discussion

*Elisabeth Rochat:* The etymological explanation of the upper left part of this character kong is a square, or a tool for work. This is work done by pressing or knocking with the hand, which is shown in the upper right part, meaning to hold in the hand or to do with the hand. The etymology of this character for fear is the kind of beating and knocking which fear gives to the heart, and the heart is the lower part of the character. Very often in Chinese texts we find another character linked in a couple with kong, which is ju. Kong ju is a common expression for fear. Ju expresses another image which is very nice. The heart radical appears on the left hand side. On the right above are two eyes, and below is a little bird. This is the vigilance of the little bird which is needed to look out for danger and to preserve life.

## FEAR AND THE KIDNEYS

*Elisabeth Rochat:* Generally speaking fear is linked with the kidneys, and when the kidneys are injured you have fear as a result. But it is not exactly the same kind of injury to the kidneys as we saw before which could lead to the anger of the liver. There if the water of the kidneys was very poor and the fire of the kidneys was too strong for the liquids of the body, as a result the liver and the yin part of the liver, the blood and so on, was injured and attacked, and one could have anger.

Fear comes from a great weakness of the kidneys, when they fail to master the water element. Then the proper movement of the kidneys and the water, to draw down, condense and gather in, is beyond control. If this contraction is no longer under control the movement goes down too strongly, the yang side of the kidneys is too poor, and the descending movement is very strong, then this is fear. There is a consequence on the liver, as a weakness of the yang of the liver and gallbladder, and you get cowardice. The stomach and the heart can also be involved. For instance, emptiness of the qi of the stomach can lead to a kind of fear, or a disease affecting the heart.

In Ling shu chapter 8 another expression chu ti, apprehension and anxiety is used. This is the fear of going too far or too fast. In the Ling shu it says that the perfect man has no fear, because he can receive and react to all situations.

The movement natural to fear is indicated in Su wen chapter 39:

*'When there is fear, kong, the qi descends... When there is fear, the essences withdraw; withdrawing, the upper heater closes: closing, the qi leaves; leaving, the lower heater is swollen. This is how the qi does not circulate.'*

The first remark to make is that the explanation does not repeat the first sentence about the qi not descending. Instead it says how the qi does not circulate. If there is a kind of disruption of the communication between the upper and lower heaters, then there is no longer a good circulation of qi. We know that the general movement of water and the kidneys is the mixing of the yin and yang of the kidneys, always working together in an indivisible synergy.

This is one of the most important aspects of fear, the breaking of this axis of life between the kidneys and the heart. This is an explanation of all the symptoms: the essences withdraw and are in a retreat. The liquids and essences inside the body are no longer sustained by the qi but are just attracted by the descending movement, which is no longer healthy but is a falling movement. There is no retention at all. This is a kind of separation between the qi and the essences, between the yin and the yang side of the animation. As a result there is not enough yin or essences or liquids at the level of the upper heater and they just descend. The qi does not exactly follow the same movement, it makes a blockage at the level of the diaphragm, described here as a closing of the upper heater. In the lower heater untransformed liquids swell up. In the upper heater agitated qi makes the heart palpitate. We can see this, because when you are afraid your throat is dry, your heart beats strongly and you just lose your essences via your lower orifices!

Another kind of disturbance due to fear is the swelling up of the cold water from the lower heater, through the middle heater, up to the upper heater creating a 'frozen heart'. This is the Chinese name for a set of several symptoms. This can be an effect or a cause of fear. With this you have all sorts of hesitation and uncertainty which are also the emotions of fear and timidity of life.

Fear is in relationship with the kidneys but also with the other zang, particularly the heart, liver and spleen and stomach. In chapter 5 of Su wen fear is described as the emotion proper to the kidneys or the will. At the first level this is caution, to be watchful.

In 'The Doctrine of the Mean', one of the Confucian classics, it says fear is experienced very normally like the prudence of a wise man.

*'The sage is watchful and pays attention even when he sees nothing that might call for his vigilance. He is afraid and trembles even when he hears nothing that should frighten him. For him the most important discovery is the secret enfolded by his heart and nothing but the tiniest sign will show. Thus he watches carefully over that which he alone knows.'*

What he alone knows are his intimate thoughts and his most intimate feelings. This is not fear and terror, this is vigilance, even of the tiniest detail and of the unfolding of the psychological and emotional life. This is not the fearful, timorous man of the pathological description. You can see very clearly here the link of the movement of the water and kidneys to the winter. In winter you have to pay attention to yourself, to be in self-possession, and have an interiorization.

On the pathological side, fear injures the kidneys, as it says in Su wen chapter 5. The kidneys are responsible for water and for the storing of liquids and essences and for keeping them by means of the invisible transformations which enable and allow them to be useful. There is no use in the body for liquids if it is not through perpetual transformation into good liquids and vapours, soaking everywhere and working inside all articulations, not just of bones and joints but also inside the tiniest movements of the body and even of your thinking. Lack of vitality in the kidneys means that there is no more transformation, and if the power of the water is too strong then you have an absence of circulation and you get swelling and so on.

In chapter 5 it is indicated that reflective thought (si) dominates fear. It is an application of the ke cycle, but in fact if you are able to stop a little and think about your fear, you can find the reason for it and solve the situation. Thinking is able to go to the source of the thing or the emotion and put an end to the fear. One characteristic of fear is that there is no reason involved. Reflective thought is the movement natural to the earth, which is the turning point between the kidneys and the heart, the lower and the upper heaters. This is all the movement needed to re-establish constructive communication. It is also an effect of the recentering of the person.

Sometimes, for instance in Su wen chapter 49, fear is presented as a disharmony between yin and yang. This is the same movement, the lack of good connection which happens when you are hampered by fear. In this chapter the disharmony of yin and yang is related to the shao yin meridian which no longer ensures their real unity.

In Ling shu chapter 10 all the pathways and meridians are described with their special pathology. In the pathology of the kidney meridian the fear is like the feeling of a man on the edge of being arrested! He is always on the lookout. He has the sensation of a suspended heart. In this case there is no more yin support from the heart. This is a kind of panic, like a man in quicksand.

## **FEAR AND THE STOMACH**

*Elisabeth Rochat:* The stomach is also a basis and foundation for all the essences and qi coming from the middle to the upper heater. That is why in Ling shu chapter 10 when the stomach meridian is penetrated by perverse qi there is also some kind of apprehension, anxiety and the fear of all things related to wood. It is the sign of a weakness of the stomach and the earth element which are afraid of what is coming from the wood, its dominating element.

In Su wen chapter 23 the stomach is also related to fear. The special symptoms are counter-current of qi, hiccups and fears. This fear can be explained by the lack of support coming from the stomach to the upper heater and the heart. If there is no basis or foundation then panic enters the spirit of the heart, and you have the attitude of fear. Another explanation of the same symptom would be that if

the stomach and the kidneys are empty there is this kind of cold water power entering the upper heater, and affecting the heart.

## FEAR AND THE SPLEEN

*Elisabeth Rochat*: Su wen chapter 21 says:

*'The Emperor asked: "In a man, activity and rest, movement or quiet, courage or cowardice, cause alterations in the pulse, is that not true?" Qi Bo replied: "When a man is subject to fright and fear (jing kong), irritation and trouble, movement and rest, all that causes changes... If one falls and is afraid (duo kong), the panting comes from the liver and the infiltration of qi injures the spleen.'"*

This is quite an interesting point in the Chinese approach. When you are falling you can injure your bones or muscles, but you are not to forget the injury due to the feeling or impression that you have at the very moment of the fall. This is the physical injury, and the inner feeling which causes all the consequences.

The man falls. Perhaps he has broken his leg, or just bruised himself badly. In both cases there is a relationship between kidneys and liver, with the bones and the bone marrow. When a bone is broken the mending power comes from the power of the kidneys. When there is a haematoma, especially in the muscle at the level of the muscular articulation, you summon the mending power to come from your liver. At the same time you can have a great fear, and this is a double injury to your kidneys because at the very moment when the power of the kidneys and the blood of the liver are very much needed, you, by your feeling, are just countering the influence coming from the kidneys.

This is the reason why there is a weakness in the liver and kidneys. There is a kind of injury caused by the movement of fear present in the blood and liquids from the kidneys, going through the liver and all the transformations and so on. You have a deficiency of blood at the level of the liver, and as a result a super-abundance of qi rising up to the upper heater which causes panting because of the pressure. And of course, on the way up it injures the spleen. 'The panting comes from the liver and the infiltration of qi injures the spleen.'

## FEAR AND THE LUNGS

*Elisabeth Rochat*: Su wen chapter 21 says:

*'If there is fright and fear, jing kong, the panting comes from the lung, with infiltration of qi which injures the heart.'*

Here we have another kind of fear. This is the fear with a starting with fright. Jing we will see later is a kind of shock which scatters the spirits. The image is of a tree, with a lot of little birds resting on the branches, and the tree is shaken and all the birds scatter. This is what happens to the qi in the upper heater, when the lung is no longer able to master the qi and the good rhythm of circulation.

*Elisabeth Rochat*: Su wen chapter 43 talks about different types of blockages (bi).

*'The heart bi: the mai are no longer in free circulation and communication (bu tong). If there is malaise (fan), it is like a drum under the heart. There is a violent rising up of the qi and dyspnoea; the throat is dry and one has a tendency to eructate (yi). When the weakening qi (jue qi), rises up again, there is fear, kong.'*

The heart is the master of the network of communication and free circulation, especially of blood. If there is a blockage in function at the level of the heart it is normal that the mai would no longer be in free communication. You can feel that at the pulse. If there is this lack of free communication there is blockage, and if there is blockage there is inner heat and fire. This is called here a blockage due to the fire of the heart. This is an explanation for the malaise (fan). Malaise is to have a feeling of unease in the chest around the heart, with a kind of dryness and agitation and fire. Fan is made with the fire radical on the left side. In such a situation the yin of the heart is injured and empty. Then the yang becomes too strong, and the beating of the heart is too strong, with the image of a drum beating under the heart.

Another explanation is that there is a kind of swelling like the skin of a drum at the level of the epigastric area, just under the heart. This is just another effect of the agitation of the yang qi of the heart. The agitation and inflammation coming from the heart attacks the lung qi causing an inability to propagate and to make descend quietly, and you get dyspnoea and dry throat. The eructations, yi, which are not hiccups, are often an attempt to free oneself from this kind of lack of communication and blockage and agitation in the area of the heart.

When the situation is like that the blockage which results is not due to the kidneys, it is due to the heart. The qi of the heart and the lungs is no longer descending, and there is a situation where the kidneys and heart are no longer exchanging or communicating. There is no balance of the fire by the water, and vice versa. This situation is also fear.

Ling shu chapter 8 says:

*'Apprehension and anxiety, worries and preoccupations injure the spirits. When the spirits are injured under the effect of fear there is a flowing and overflowing without stopping... When the heart is prey to apprehension and anxiety, worried and preoccupied, then an injury to the spirits is produced. The spirits injured under the effect of fear, one loses possession of oneself, well-rounded forms become emaciated and the mass of the flesh is ravished. The body hair becomes brittle and one gives all the signs of premature death. One dies in winter.'*

When one falls prey to apprehension and anxiety then all the free circulation of the heart is disturbed and destroyed and blocked. In this case the fire of the heart is no longer burning brightly but is like a weak ember. Animation of the mai goes slack, and the movement and fire of the heart are weakened. The essences are no longer firmly held, and everything runs out, as in diarrhoea for instance. When the heart has become weak and timorous then fear and fright settle in and attack the power of the

kidneys which are no longer able to contain. The weight-loss symptom is explained by the attack on the spleen and earth.

Commentators say that the heart being empty, the spleen is weak, and this causes symptoms in well-developed forms of the flesh. At the joints where water and lubrication normally accumulate making the strength of the individual and movement, everything is flaccid. The abundance of the mass of the flesh which is a sign of a healthy body is now failing. There is no more circulation to nourish this flesh. The fire of the heart is unable to produce (sheng) the earth of the spleen.

*Claude Larre:* When the heart is prey to apprehension and anxiety, when it is surrounded by so much thought and brooding on these thoughts, then you enter the state of si lü. The lü character contains the si character, so the repetition of si lü gives you the impression of a heart embarrassed by too much recollection of the past and trying to get out of that but unable to because of the obsession. When the heart is recollecting itself, it is no longer the heart in the meaning that we use here in the West. It is the heart more in the way of intellect or representation in the mind. Then it is not possible that the spirits can be injured because the free circulation of the spirits relies on the calm of the heart to attract and keep them there. If you make too much agitation they will not come to you. St Francis of Assisi calling the birds by his very way of being is an example of that. When the spirits are injured we are not able to keep track of ourselves, because it is through the inhabiting spirits that we know we are ourselves.

Shi is to lose, and de is to get or to obtain, to be in possession. You have to follow the dao, and be one with the natural movement in yourself. Through that you gain the continuation of your life and the purification of your self. The contrary of to obtain, is to lose. The text does not say that to lose is bad in itself, because sometimes when you are not strong enough, it is better to lose than to try not to lose. Obtain if you can obtain and lose if you have to lose, but up to a limit, because if you lose too much then there will be no more purpose.

*'One loses possession of oneself (zi shi).'*

This is one of the worst consequences of fear at the level of the spirit of the heart. Zi shi is the utmost point at which you destroy yourself. Zi is the nose, showing two outlets for air. If you have no way to inhale then you have no life. What is said for the nose is also said for the heart, because you know that in the Chinese construction of the heart they say that there are seven openings. We have to take that in a mystical way. There are seven ways for all sorts of qi to come inside and go outside of the heart. If the spirits are no longer present there is no way for you to know yourself. Finally you will lose the ability to be yourself.

You may think that this is impossible, but that is not very Chinese, because the power to be yourself is something to hold on to. If you are outside yourself, you are no longer yourself. If the spirits are not in you, it is impossible for you not to be attacked by all kinds of dangers. You will be a sort of battlefield, and this is not a place where you should be, it is just a place of destruction. So if you want to be yourself you have to keep as many spirits as possible within yourself. The spirits are the way

for you to be nourished and to be connected with heaven, and where does your life come from if not from heaven?

*Elisabeth Rochat:* In Ling shu chapter 8 there are six presentations of disaster caused by emotion leading to death, one for each zang, beginning with the heart. In the sixth position, which is sometimes the position of the origin, we have the essences and the spirits:

*'In fear, kong ju, the spirits are agitated and take fright; therefore one can no longer contain or receive, shou... Under the effect of fear from which one cannot free oneself, an injury to the jing is produced. The jing injured, the bones are stiff and aching, and there is impotence to the point of weakening, and at times the jing descends on its own.'*

There is no particular zang which is attacked by the emotions here in the sixth position. It is something between the spirits of the heart and the essences of the kidneys, making together the jing shen. The fear has so shaken the primary, original foundations of the being at the level of the essences, the solidity of life is lost. This solidity is lost from the very place where it is built. This place is ming men, where the fire and the power come from the origin. The vitality is shaken to its innermost depths in such an attack. This is where the strength of the kidneys manifesting the force of the essences is attacked resulting in aching bones, flaccidity in the muscles, impotence, weakening of the capacity to produce and send forth correct qi (jue).

Ling shu chapter 22 says:

*'Furious words, starting with fright, tendency to laughter, one likes to sing joyfully, erratic activities (insane behaviour) without ever resting: this occurs through the effect of great fear (da kong). One treats by taking the yang ming, tai yang and tai yin of the hand.'*

It is quite surprising to have all these symptoms due to a great fear. The great fear results from a knock having caused the disjunction of the heart and kidneys, fire and water. The violence is such that the person is unable to recover on their own, hence the development of that type of insanity. The main problem here is not the losing of essences or the weakness of the lower heater as far as the qi is concerned, but the disturbance due to the agitation and the fire of the qi developing at the level of the upper heater which is normally in communication with the lower heater.

All these symptoms are due to agitation in the heart, the lack of communication with the spirits, and the counter-current due to the rising heat in the upper heater. This leads to a convulsive movement and a tendency to laughter, which are signs of the pathological fire of the heart. The treatment is simple: you have to needle the tai yin of the hand to cool the perverse fullness of the fire of the heart. After that you can act on the tai yang and yang ming meridians to nourish and restore the balance in the circulation of the body, and especially of the body fluids.

## **FEAR AND THE LIVER**

*Elisabeth Rochat:* Fear should be in good relationship with the liver. The water of the kidneys should nourish the liver. This transformation makes rich blood. But the emptiness of the liver leads to fear.

Su wen chapter 22:

*'When the liver is ill: pains under the ribs on either side, the pain radiates to the lower abdomen; one is inclined to anger. When there is emptiness, the vision becomes cloudy and the eye no longer sees, the ear no longer hears, one is easily afraid like a man on the point of being arrested; one needles the jue yin and the shao yang meridians.'*

If the liver is empty, then the qi and blood are no longer carried up to the eyes for example. There is no way for the eyes to be well nourished by the blood coming from the liver so the vision becomes cloudy, even to the point of blindness in a serious case. Symptoms in the ear are due to gallbladder emptiness. This is fear due to the lack of relationship between the water and the fire passing through the water. If the liver is too weak it is no longer able to ensure good communication between the water of the kidneys and the fire of the heart.

The liver is in charge of the hun, and they are linked to the power of reasoning and the intelligence of the person. If the liver and gallbladder are too weak to express the power of the hun this is a weakness in the power of analysis and consideration, and this is a kind of fear. The person is always hesitant and timorous. He does not dare decide to do anything.

### **LACK OF FEAR**

The destructive absence of fear is due to an excess of the gallbladder. The gallbladder masters courage, but if it is too strong, excited by the wind for example, the relationship between the gallbladder and the heart can lead to the absence of fear because you are unable to see dangers or be watchful. This is one of the possible distortions of your own vision and knowledge.