

## EMOTIONS: WOOD ELEMENT

(from: Wiseman & Feng, 1998; Wiseman & Boss, 1990; Larre & Rochat, 1994, 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.

# NU 怒 ANGER

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



**Anger, Nu**

Wiseman & Feng (1998):

**anger/ nu:** One of the 5 Minds, associated with the Liver; also one of the 7 Affects.

**anger damages the Liver:** nu shang gan; nu qi shang gan. Continual anger causes Liver Qi to rise, carrying Blood with it, causing red facial complexion, qi ascent, headache, dizziness, and in severe cases, Blood ejection or Clouding Reversal.

**Anger causes Qi to rise:** nu ze qi shang.

Liver qi thrives by orderly reaching and is averse to repression. Excessive emotional stimulus can

cause excessive upbearing and effusion of liver qi, causing distension and fullness in the rib-side, headache and dizziness, and red sore swollen eyes. Since the liver stores the Blood, liver qi ascending counter-flow can carry the Blood with it, giving rise to Clouding Reversal or retching of Blood.

## **An Instructive Discussion**

*Elisabeth Rochat:* One meaning of anger (nu) might be the effort made to raise something up from the earth's gravity. For example, the beginning of Zhuang zi chapter 1 has the description of a great fish in the ocean of the north, the northern abyss, which is the origin of life, the kidneys and so on. This great fish becomes a giant bird. At the very moment of the passage from water to air the character for the effort of rising up, for the transformation from the swimming fish into a flying bird is nu. There is nothing pathological at that level. Here nu is not anger but this kind of violence proper to all beginnings. There is a kind of violence in birth for example. When you are starting something, or in the spring of something it is very good to have this kind of impetuosity. As a teenager you can do things that are not appropriate later on in life.

Anger is therefore a good quality for a general. If you do not have this kind of impulse you cannot be a good general. There is no general who is always hampered by fear. But if this general is not able to master the kind of violence and impetuosity which make him a good general, he will become a very dangerous and bad general. This is because he is unable to see the situation clearly, to analyse the circumstances and make good plans.

You can find that in old treatises on military arts, for example in Sun zi's 'Art of War'. In this treatise it says: 'Try to anger the enemy army's general in order to scatter his mind. Then he will be unable to see the situation clearly, and will conceive erratic plans and his army will be defeated.' For the general and the zang it is the same thing: they are weak where they are strong. This is the reason why anger,

which is the natural movement of the liver, is also its weak point, and can injure it. The liver has to master this kind of impetuosity and violent force in the body.

As far as the etymology of nu is concerned, I do not like it very much! You can see the heart beneath, and on the left upper part is a woman, with a hand on the upper right part. It is generally said that anger would be the natural feeling of a woman under the hand of someone. In Wieger's 'Chinese Characters' it is explained as a female slave under the hand of the master. If you add the heart you have the feelings of this woman. This is interesting because you have the other aspect of anger here which is quite important for the pathology, and that is suppressed anger. The anger of this female slave must have been a rather suppressed anger. There are two sides to anger, one is the bursting out, exploding kind, and the other is the blocked and suppressed kind. All this is found in Chinese medical texts.

### ANGER AND THE LIVER

Very generally speaking we will see that anger is linked with the liver. For instance when the liver is full we can have hyperactivity of the qi and blood of the liver and there is a rising up movement towards the head with blood in the eyes and so on. But there is also another side of this fullness of the liver which is when there is an obstruction of the qi of the liver meridian. This obstruction could be a case of suppressed anger. You can also have an emptiness of the blood of the liver with an exaggerated releasing of qi. Or a weakness of the kidneys, especially of the jing and water of the kidneys, leading to the same result.

Chapter 39 of Su wen says:

*'When there is anger the qi goes into countercurrent. If it is intense, there is vomiting of blood and even diarrhoea from the meal. This is how the qi rises up.'*

If anger is this rising up movement of qi, especially qi commanded by the liver, in the case of violent anger the qi and blood rise up in countercurrent, and the wood attacks the earth, the liver invades the stomach. As a result you can have vomiting of blood, epistaxis, red eyes, or even cerebral vascular accidents. At the level of the middle heater the transformation and transportation of the spleen cannot be ensured because of the pressure of the qi and blood coming from the liver. As a result the digestion is not well regulated, and the transportation proper to the spleen is not done either. So you can have a lack of power in the spleen, and you get diarrhoea with undigested food. How does the food descend if the countercurrent is rising up? I think this is because of the lack of power of the spleen itself, and the disorder coming from the liver. Remember that the liver is partly responsible for mastering the pathways and lower orifices. The liver has the main function of making everything circulate well up to the point of evacuation. If we have this kind of weakness of the spleen and this violent impulse given by the liver, you can have this symptom of diarrhoea with undigested food. Here in chapter 39 we are shown the general pattern of the movement of anger, and the result is shown in the upper and lower orifices, with an attack on the middle heater.

Anger is normally related to the liver and the east and wood, as is seen in Su wen chapter 5. At the first level anger is seen as the vital tension and impetuosity coming from the liver and wood. It is one

of the five wills, the one natural to the liver. It is the same thing which makes shouting as the sound of the voice, and perhaps it is the same thing as the wind in a storm. But wind is not always in a storm, it can just be wind, just as anger can be simply a good movement of life.

Chapter 5 of the Su wen says that anger injures the liver, and sadness dominates anger. The emotions rise directly from the heart of the zang, they are the reaction of the zang to an exaggerated stimulation or something which is a lack of mastery of its own power. This presentation with sadness dominating anger is an expression of the system of the five elements, with sadness representing metal and metal dominating wood. But it is very difficult to treat one feeling by another feeling. In another part of chapter 5 it says anger can dominate obsessive thought. Perhaps this is true because if someone is subject to some kind of blockage in thinking, a great anger can unknot the situation, and enable you to take a decision. But this could be dangerous. There is a tragic story of one of the most famous medical doctors at the time of the Three Kingdoms in the 3rd century AD, Hua Tuo. At the end of his life he had to cure a prince who had a kind of blockage which was made from a blood clot. The doctor tried to make him angry, and the prince was cured. He vomited the clot of blood and was much better. But because he was angry, before his cure he killed the doctor!

In Ling shu chapter 66 there is an interesting remark. It is the case of a male patient who has suffered a brutal attack by cold. At the same time in his inner part he had a suppressed anger. In this case the qi rose up in countercurrent and as a result there was a lot of disorder in all the circulation, and stagnation in the lower part of the body in blood and bodily fluids. Perhaps there was also accumulation and hampering due to liquids in the lower abdomen, as there was not enough qi to transform all those liquids at the level of the lower abdomen because it was rising up too much. Here the interesting point is that this person had a suppressed anger and was living with that without a problem. But because of the attack by external cold that was enough to hit the situation and make the qi rise up. You can have an emotional state which is not perfect but is livable with and does not mean you need to see an acupuncturist! But if you catch a cold it could be enough to set off a pathological manifestation of what is due to the previously existing emotional state, not the attack by cold.

Su wen chapter 22 says:

*'When the liver is ill one has pains under the ribs on either side; the pain radiates to the lower abdomen; one is inclined to anger (shan nu).'*

This chapter illustrates another pattern of perverse fullness of the liver. We have the description of a blockage of qi in the liver, with no more free circulation. This is the reason why there is pain under the ribs radiating to the lower abdomen, because this kind of blockage hampers the circulation of qi. There is a tendency to become angry, which is the effort of trying to free the passages of circulation. Anger can be a feeling not only due to external circumstances but also the feeling coming from a physical situation. One can lead to the other, and in our diagnosis and treatment we sometimes have to differentiate between them.

In Ling shu chapter 26 we have two kinds of anger:

*'In the case of a tendency to become angry when one does not desire to eat and one speaks less and less, you have to needle the tai yin of the foot. In*

*a case of anger with a great abundance of speaking, you have to needle the shao yang of the foot.'*

The description of this first kind of anger where one does not want to eat and is withdrawn, shows that the main symptom is an attack on the spleen. The spleen is too weak, and because you have no desire to eat it is unable to receive and transform nourishment. There is less and less speech and desire to communicate. This is irritability which is very similar to obsessive thought. The treatment is first to reestablish free circulation and the transformative power of the spleen. Thus you can restore the blood, liquids and jing, and all the organization of life. You can also restore the power to have, at the level of the lungs, enough qi to speak. In the other case there is anger with a lot of words. Remember that the liver also has mastery over speech. If the liver is no longer mastering its own forces you have the bursting out of the anger or speech. In this case you must treat on the shao yang meridian to make free circulation and moderation of the liver qi.

Su wen chapter 62 says:

*'When the blood is in annexation above, and the qi in annexation below, the heart has uneasiness and overwhelming oppression, and one is inclined to anger.'*

In this text 'above' designates the area above the diaphragm and 'below' the area under the diaphragm. In the case of the blood being in excess in this area of the heart and lungs and all the higher part of the body including the head, you have this kind of excitation and pressure under the heart, and this is the reason why you have uneasiness and overwhelming oppression. This is the effect of the kind of stagnation of blood here.

But if in the same situation you have an excess of qi in the lower part of the body or the trunk, there is a kind of agitation at the level of the liver, and the feeling of a rising up movement. There is a blockage of the diaphragm, and you have the tendency to get angry and an overwhelming oppression in the heart. This is a kind of dissociation of what is yin and yang, of the liquids, the dynamics of circulation, the blood and qi where there is this kind of blockage with not enough yin or liquids and blood in the lower part, and a kind of circulation blockage. You can have such a situation due to a certain tiredness for example. 'Annexation' in this context means there is too much of something, blood or qi in a part of the body, abandoning another part.

## ANGER AND THE KIDNEYS

*Elisabeth Rochat:* Many other texts make the link between anger and liver. But we can also see texts linking anger with other zang and functions of the body. For example the kidneys in Ling shu chapter 8:

*'In rising anger one is flustered and distraught (mi huo), therefore, nothing is controlled (zhi) any longer'.*

Also:

*'When the kidneys are prey to swelling anger (sheng nu) without power to stop it, then an injury to the will (zhi) is produced. The will injured, one cannot even remember what one has just said; the lumbar area and the spine cannot*

*lean forward or backward, bend or straighten up. The hair becomes brittle and one gives all the signs of premature death. One dies at the end of summer.'*

You can see that here it is not a question of violent anger rising up suddenly and disappearing five minutes later. You have a whole process leading eventually to death. This sheng nu, is very dangerous. It is not just a little storm, but the situation of a person in whom day after day this irritation is growing. This is a complete disturbance and distortion of the normal circulation of blood and qi. There is less and less blood and qi in the lower body because everything is rising up too much. This swelling anger takes everything up in a counter-current which empties the lower part. It creates a pressure in the organs in the path of this counter-current.

It explains the tendency to loss of memory; it injures the will, and one cannot remember what one has just said. This loss of memory is a sign that awareness and consciousness are limited to the very moment of speaking. This is a lack of continuity, which was one of the properties of will. It is a lack in the duration of life. This is a lack of anchorage. Little by little the rising anger carries away the kidneys without anything being able to stop it. The effect of this anger is a disruption of the personality, with loss of memory as a lack of continuity. Of course with violent, sudden anger you can have the same effect, and you can forget everything. But that is just a spectacular effect. This other process is more pernicious because it has really taken hold, and you are less and less able to correct it. That is the reason it leads to death.

Counter-current does not always mean that it flows in the opposite direction. The liver, which has a normal upward movement, can have a countercurrent which is just an excessive upward movement. It has to do with the rhythm as well as the direction. If you move too fast somewhere, that can be a countercurrent. In some books it is translated as 'rebellious'.

Another effect of the weakness of the kidneys is on bodily structure, on the bones and the marrow inside the bones, which is always invigorated and recreated by them. If the kidneys are too weak to transform the jing to make the marrow and the strength of the bones, then as a result the lumbar region and the vertebral column arc touched by weakness and movement is no longer possible. The suppleness is lacking, and as we said before, the strength of the bones is linked to the suppleness and richness of the marrow. If the kidneys can no longer nourish the bones and marrow you have pain and this kind of stiffness in the bones. This fits very well with the idea that anger is said to stiffen rather than soften a situation. The will provides the mind with a structure just as the bones provide the body with a structure. The structure must be both strong and supple at the same time. Otherwise it is a weakness of the kidneys, and this weakness can come from an anger which is like a perpetual irritation. In such a situation the control of life becomes impossible.

Zhang Jiebin said on this chapter that in the case of anger the qi goes in a countercurrent, and when the situation intensifies there is disorder. Disorder is exactly the contrary of the control and regulation of life. He says anger is fundamentally the will of the liver, but it also attacks the kidneys because the liver and kidneys are son and mother, and their qi is in mutual communication. When the will of the kidneys is attacked then the purpose is lost. This results in forgetting what one has just said.

Finally one dies in the last stage of summer. The end of summer is the season proper to the earth element when the water element is in a poor condition of power and under the earth's domination.

The fire of the anger pushing up can only double the difficulties at that moment of passing from the yang season into the yin season. This is the moment for the rising and expanding qi of the yang of the spring and summer to stop that movement and collect and return to the inside through the autumn and winter. At that moment, if in all your regulation of life the yang movement of rising up, due to the anger, is too strong, this passage will become very difficult if not impossible. Therefore the reversing of the current to return to the depths cannot take place. In these circumstances there is a complete disturbance in your vitality and that can determine the moment of death.

We also have to take this season as a moment in the life of a person corresponding with this situation. If you are in anger at the time when you should have this returning and readjusting, then you can put your life in danger. You can also die from a kind of cerebral congestion, or something wrong in your bones or marrow, or anything which is a consequence of the disturbance in your vital organization. In fact, if you are able to go far enough back in the chain of consequence the first starting point was that you were unable to control this anger. It is the same for all emotions.

We have other texts describing anger as a result of an attack for example by the shao yin meridian, the kidney meridian, and the bad relationship between the winter and spring. If there is a weakness in the kidneys and water, then during the spring or when it is the time of the shao yang or jue yin to take mastery of the circulation of the body, this escape of the violence of the qi of the spring or the qi of the liver can manifest on a physical level as hypertension and the tendency to become angry. There is an example of that in Su wen chapter 49. But I want to quote another chapter, Su wen chapter 63, because this text shows how the feeling should really be the reaction to a situation, and sometimes a very superficial situation. This can be the kind of feeling that you have because there is a superficial blockage of something.

*'When the perverse influences are lodged in the connecting network (luo) of the shao yin of the foot, the patient has a sore throat to the point where he cannot swallow food; he is inclined to anger without reason; the qi having risen back up goes above to the cardia. One needles under the foot in the mai that is right in the middle (Ki 1). Each time, one does three punctures. After six insertions, it stops outright. When the illness is on the left, one takes (needles) on the right and vice versa.'*

This is an example of miu, puncture. This is puncturing on the opposite side. Miu puncture is made when the perverse qi (xie qi) coming from the exterior lodges in the luo which is the network of relationships not only between two meridians but also invading and penetrating all the spaces of the body, all the mass of the flesh and the layers of the skin. The luo are all the capillaries as well as the irrigating, watering and circulating of qi and liquids and so on between the level of the deep meridians in the depths of the valleys of the flesh and the more superficial level of the body. When the perverse qi is lodged here it is in a precise area of the body. It is not in the meridians themselves. It is in the area where the perverse qi attacks. The attack is usually unilateral. One of the particularities of this luo circulation is to be able to pass very quickly from one area to another. Especially from side to side, because these communications are quite superficial and there is a lot of ability to circulate quickly without difficulty, partly because they flow in the layers where the wei qi is prevailing. You can use this ability to move fast in the luo by puncturing especially at extremity points, the jing well points of

the opposite side. This is roughly speaking the treatment of superficial invasion explained in Su wen chapter 63.

In this excerpt we have the example of an attack on the luo of the shao yin of the foot. As a result, the good mastering of the liquids and the rising up of bodily liquids through the kidney meridians, helped by the ren mai, is blocked, and this is the reason why the connections are not made properly at the level of the foot, where the kidney meridian starts to go up to the root of the tongue. It hampers the swallowing movement because there is blockage at the root of the tongue, and it can cause all this dryness in the area of the mouth, causing problems in the descending movement.

At the same time, one can be inclined to anger because due to this blockage of circulation of liquids by the kidneys, there is yang pressure especially on the heart. There is no psychological reason for anger, it is just a physiological reaction to a quite superficial blockage in the luo of the shao yin of the foot, creating a dryness and an imbalance between the qi and the liquids. The heart just reacts to the situation around it. This is a fine observation. I like this text because it shows the other side of the emotions. Sometimes we can have feelings which have nothing to do with psychology, at least at the beginning.

Another possibility is that someone can have a tendency to get angry just because of a constitutional effect. Nobody is absolutely perfect in the way that nobody has a perfect balance of the five elements or five zang or the perfect circumstances of life. This is the reason why, especially in the Ling shu there are several chapters presenting psychological typology. I am not dealing with that now, this is just to say that these tendencies are described as corresponding to specifications in the movement of qi, and life's distortion of the movement of qi.

Another presentation of anger in Su wen 23 says:

*'When the yin is manifesting in the yang, as a result there is anger'.*

The formulation is very general, but the meaning is that the yin meridians, the liquids, the blood, or the movements of selfrestraint, and centripetal movement, are not strong enough to be in good balance with the yang movement of elevation, spreading out and diffusion. In this situation the normal feeling which fits with this is an irritation and anger which it is impossible to restrain. Later, the same chapter gives seasonal applications of this. For instance, when there is a disturbance between the seasons and if in winter the pulse is like it should be at the end of summer, then that is the yin coming out in the yang, and in such a situation one is inclined to be angry. Each situation creating this imbalance will lead to irritation and anger. For instance the wind, which is the proper heavenly influx corresponding to spring and liver and so on can do so.

In Su wen chapter 42 it says:

*'Appearance presented by the winds of the liver: much sweating, fear of wind, tendency to sadness; the complexion is pale green, the throat is dry and one is inclined to anger; sometimes one detests or fears women (no sexual relations). One looks under the eye to see if the colour is green.'*

The tendency to sadness is just an effect of the ke cycle, and because the liver is weak and unable to master free circulation you can have this overwhelming power of the metal creating this tightening

natural to sadness. You can also have a quite contrary effect which is a kind of excitation by the will of the liver. There is abnormal swelling of the liver qi, like a lake or a river under the effect of a wind or storm. As a result you have this tendency to anger.

## ANGER AND THE HEART

*Elisabeth Rochat:* In the same chapter the influence of the wind on the heart is described as having the symptoms of sweating and fear of wind which are very general symptoms linked with wind. By its excitation the wind opens the pores of the cou li and attracts the liquids out of the body in the form of sweat. After that the text mentions dryness and destruction. This dryness is of the tongue and the lips which are in the area of the orifice proper to the heart. The destruction is from the fact that the jin ye are interrupted in their production. One is inclined to anger and shouting with irritation; the complexion is red. Here we have another aspect of anger. It is not only the wind on the liver but the wind stimulating the yang power in the body through the two yang zang. It leads to dryness in the area of the throat and mouth and lips, and also to the anger which scatters the spirits, with the loss of the right idea and conduct of life. Through the speech, coming from the containing of the heart, there is this kind of cry of irritation, this shouting, which is a sign that the spirits are quite strained. There is great agitation because we have fire and wind together.

Ling shu chapter 46 has a presentation of the case of a man who naturally has a tendency to the disease called in Chinese xiao dan, a kind of diabetes. In other texts, this is usually called xiao ke. It is the regular destruction of the body's liquids by inner heat, and this disease has symptoms such as excessive thirst, hunger and urination and weight loss. If this disease is constitutional, the reason given in chapter 46 is that the five zang are naturally weak and without solidity. In such a situation the essences are not well stored by the zang, and the man will have a tendency to stiffness, tension, irritation and anger. Here the anger is seen as a sign of the inner weakness. Real strength of the qi and the yang is always seen with a touch of suppleness.

*Claude Larre:* Psychologically speaking we can distinguish different kinds of anger. For example cold anger. There is no heat. The man is self-controlled, totally dominating and his anger is rising up and up within him. This is interesting because there are two movements, one is unnatural and a contradiction, and the other is a contradiction of the contradiction. Willingly we want to stop this anger. Then no anger is apparent. I would call that cold anger, and it may be used on purpose to get somewhere, because if you act in anger the person facing you might also be in anger. But if you are able to control your anger then your position dominates the other because when a man is under the effect of anger he is somewhat ridiculous. If you are facing a situation and you are able to control your own anger then you have the better of that person.

Another example might be that you feel the anger coming up and you can suppress it or not. Because you want to impress the person you let the anger develop itself. You are not so angry, but you have the external signs of anger and through that you may achieve some result. The control always comes from the heart, because the heart is the sovereign and is there to moderate all the zang in their contradictory moods.

*Elisabeth Rochat:* With perfect control you do not need to be strong to make the qi rise up. For instance in war you can have all sorts of demonstrations before battle between the warriors trying to frighten each other by gestures and gesticulations. But it is not only to frighten the others, it is also to produce this quality of qi proper to forgetting all danger and fear, and to stimulate that situation if you are the general or officer. This is all described in 'The Art of War'. But this process can become a kind of addiction. When you are tired, you may do something to get angry. It is something for you to do to resolve the situation. But perhaps you can find another way to do it, with this movement of rising up.

*Claude Larre:* Another point is that a lot of people are angry at themselves, not at others. The uneasiness which is engendered by the fact that you are angry is merely a defence because you are self-conscious of your being in a state of anger.

*Elisabeth Rochat:* Ling shu chapter 67 is another chapter on typology and it presents a completely different constitution, a great tendency to yin movement, in an overwhelming by liquids and an inability to transform liquids. In this case one can be inclined to very frequent anger which starts very easily and quite fast. The explanation of that is that the anger is just a reaction by the liver to this natural yin constitution. It is not the same as before, where there was always a tendency to be irritated. Here there is a state of permanent oppression and this kind of anger is sudden, frequent and short-lived. All this shows the richness of the approach of the Chinese text.

## DA NU 大怒 VIOLENT ANGER

*Elisabeth Rochat:* Su wen chapter 3 says: 'The yang qi, prey to violent anger (da nu) no longer does anything for the qi and the body. It leads the blood en masse towards the top, causing weakness by pressure (bo jue).'

Here is a description of the sudden crisis of anger, with all the uprising movement of the qi carrying the blood to the upper regions of the organism especially to the head, following the liver and gallbladder meridians going to the summit of the head. This countercurrent of the qi and blood creates a pressure on the cerebral matter which can lead to a cerebral haemorrhage or a cerebral vascular problem. In Chinese medicine this is just the effect of the very powerful countercurrent of qi carrying a mass of blood with it, and all that is linked with the liver.

Jue is the withdrawing of the correct qi from one part of the body, and taking occasion of this absence, perverse qi (xie qi) can come and lodge in the area of the body which is not defended by the correct qi. Here, this is the particular effect of this kind of counter-current, and there is nothing in the lower part of the body because everything is carried upwards. The lower part of the body is no longer nourished. There is a weakening and impoverishment of that part. The right hand side of the character represents a lack of something. The middle part is a kind of resistance. The image is of a little plant trying to appear, but having to pass an obstacle to grow. If we add the radical for 'to walk', we have ni which means countercurrent. This jue is the same as in jue yin for example, which is the same movement, but not in a pathological way. It is the end of the withdrawing which is the end of the natural movement of yin.

Su wen chapter 52 says not to needle a patient who is angry. First of ail it is quite difficult, but secondly it is quite dangerous. If a man is in a great countercurrent of qi and blood then the message given by the needle has no support and no means of reaching the spirits. It cannot reach the heart or reach the commanding point of the zang and stimulate a good circulation and distribution of influx on the inside.

This is the reason why it is not only in great anger, but in all sorts of situations where the disorder in the circulation of blood and qi is very great that Su wen chapter 52 and Ling shu chapter 9, for example, recommend not to needle, The patient has no possibility to understand or receive the transmission from the point of the needling to the subtle power of his being.

## KUANG NU 狂怒 FURIOUS MADNESS

*Elisabeth Rochat:* The left part of this character kuang is made with the mad dog which roves around.

In Su wen chapter 46:

*'The Emperor said: "The illness of anger and fury, nu kuang, how does it appear?" Qi Bo replied: "It comes from the yang."*

*'The Emperor resumed: "And how then does the yang make a man furious?"*

*Qi Bo said: "The yang qi, because of what it is, provokes abrupt violence with difficulty in judgement or decision (jue), whence the tendency to anger (shan nu). The name of the illness is weakening due to yang (yang jue).*

*'The Emperor asked: "By what does one recognise it? Qi Bo replied: "The yang ming beats all the time. The great yang (ju yang), and the shao yang do not beat (as much all the time); if they start to beat with strength and rapidity (da ji), it is the sign (of this illness)."*

*'The Emperor asked, "How does one treat?" Qi Bo replied, "One goes without food and it stops. When the food penetrates the stomach it increases the qi in the yang, this is why by stopping food, one makes (the illness) stop. One makes (the patient) drink sheng tie luo which weakens the rapidity of the qi (xia qi ji)."*

This is clear enough, the anger is an excess of a tendency of the yang movement. It is normal for the yang ming to have a pulse at the carotid artery, and to have a constant beating because the yang ming has a lot of qi and blood and is powerful and rich. At the same time it is very sensitive to heat or disturbance, and you know that in the pathology of the yang ming meridian, especially of the stomach, you can have fury and madness. But it is rather on the side of madness than of anger. If you starve the stomach you release the qi and weaken the person enough to calm them down.

Ju yang is an alternative name of tai yang in some chapters of the Su wen and Ling shu and in some other ancient texts.

Finally, a text from the Yuan dynasty, 'Zhang Congzheng', summarizes the main physical symptoms arising from anger:

*'When the qi of anger arrives it gives vomiting of blood (ou xue), diarrhoea with undigested food (sun xie), weakening, due to drying out (jian jue), a fainting or syncope due to very hot weather and a lack of fluids and*

*essences), weakening due to pressure (bo jue), weakening due to yang (yang jue), blockages (man), in the thorax and pains in the ribs.*

*'When one eats, the countercurrent qi prevents descent, giving dyspnoea (chuan), with thirst and malaise (fan, an uneasiness with heat and agitation in the chest), xiao dan (destruction of the jin ye with loss of weight), 'qi of grease' (fei qi, an accumulation due to a blockage of liver qi with piling up of blood), sudden disturbances in the vision, sudden deafness, muscles become loose and have protuberances towards the exterior, anthrax (yong ju).'*

The fei qi are talked about in the 56th difficult issue of the Nan jing, which has been translated by Paul Unschuld.

*Claude Larre:* I was asking myself whether since in the case of anger the mind and the spirits of the heart and all that make consciousness are running away and not present enough, if meditation or concentration or consideration for a moment could reduce the anger. As far as I understand it, this anger is a way of losing a lot of energy and at the moment when we feel everything is evading our control, if we make it a habit to sit down and to stop, it may very quickly be enough.

# JING 驚 FRIGHT

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



**Jing, Fright**

Wiseman & Feng (1998):

**fright**, jing; one of the 7 Affects, associated with the Liver. [Conditions of spasm understood by analogy to fright]. Su Wen states that liver disease is associated with fright. The liver is the viscus of wind and wood; it generates the sinews. The liver is associated with wood in the 5 Phases, and just as trees are swayed by the wind, so the liver can be stirred by Internal wind. Arched-back rigidity and convulsions are seen as shaking and bending the body by wind. Fright, like wind, causes spasm, since the sinews (muscles) of a person subjected to a frightening stimulus will tense. For this reason fright is associated with liver/ wood.

Wind and fright both manifest as hypertonicity of sinews, which are governed by the liver.

**fright causes derangement of Qi**, jing ze qi luan: fright and other strong emotional stimuli can upset normal qi dynamic, and throw qi and Blood into disorder, causing disquietude of the heart spirit and even mental derangement.

## An Instructive Discussion

*Elisabeth Rochat*: The character jing is made without the heart. The upper left part is explained as being the idea of restraining oneself, self possession, deferential reserve. Etymologically it represents how to restrain one's mouth and to stand quietly. The top most part is the ram's horns, as shown in Wieger Lesson 54G, because a sheep or ram knows how to stand motionless. The upper right part is a hand holding a rod, representing authority. In the 'Book of Rites' there are several kinds of respect, the external behaviour and the internal feeling. This one is more the internal feeling of reverence: how to keep quietly the unity between the right feeling and behaviour. The lower part is a horse (ma) with head, mane, feet and tail. The quality of the horse is not quiet at all. A horse is very sensitive to noise or light, and especially thoroughbreds. Very often a horse is a symbol of the inability to maintain thinking and will and purpose in good order, calm and quiet. There is an expression in Chinese yi ma, yi being the purpose and ma being the horse. It means without constant will, inconstant and inconsistent.

There is a kind of opposition in jing between being quiet and well balanced and this image of the horse. It is not the only meaning of the horse in Chinese literature or general culture, it can also be a symbol of virility and male power. I think that as far as the 'Book of Change' is concerned for

example, the mare is the symbol of femininity and endurance. Perhaps it is because the image of the mare was so connected with the feminine that the horse became a symbol of the yang side of the male power. In the 'Book of Change' the mare is the symbol of the second hexagram. The dragon is the symbol of the first. I just say this so that you are not surprised to find the horse as a symbol of virility not of inconsistency. But here we should take the meaning of inconsistent.

Jing means to be startled with fright. It can mean any movement of the body, a light starting or a great convulsion due to an inability to keep the unity of the yin and yang sides of vitality at each level of the being. There is a kind of rupture of good relationships, and the spirits are unable to be expressed. For instance, if the phone rings I start, but not because I am afraid. I have no reason to be afraid. But my mind or spirits are not in that state of latent attention able to give me the right reaction. However, if I am waiting for a very important call, generally it is in this case that my starting would be the strongest. It is the same thing as with the void and emptiness. My spirits are so occupied with this idea of the call to come that they are not able to react when the call does come.

In medical books jing may be this kind of light starting which is not really pathological. Some kinds of muscular, bad reaction, even convulsions can also be called jing. In epileptic convulsions where there is a kind of dissociation between my spirit and my essences, the spirits are unable to regain the mastery of life in the crisis.

The cause of such starting is in the mind and heart first, because some psychological or emotional reasons may cause this separation. Or it may be for more physical reasons, for instance if the liver's blood is not enough to impregnate the muscles with liquids, you can have this kind of convulsion or contraction, which are also called jing.

Very often in these cases we see jing occurring because of a lack of blood. The blood is linked with the liver, with the hun, and with the spirits, and it is not just enabling the impregnation of the muscles but is also a way to master movement and the intent to move. There is no normal situation of jing. I do not recall ever seeing it. Jing is always something pathological.

## **FRIGHT AND THE HEART**

*Elisabeth Rochat:* The definition given in Su wen chapter 39 is quite interesting because you can see that it is something contrary to the presentation of the thinking: 'When there is starting with fright the qi is in disorder (luan)... 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, lü, no longer has a place to settle. This is how the qi is in disorder.'

Disorder is the opposite of good government. Good government of vitality is always expressed by a couple of characters, for example will and purpose, zhi yi which rule the vitality from this central axis, jing shen. Luan is not only disorder, it is an inability to master, to govern or rule well, it is some kind of anarchy. Anarchy is when no one knows how to cope with the situation or how to make connections. Connections cannot be ensured. The heart no longer has a place to rely on.

This is exactly the contrary of thought, si, when the heart had a place to dwell in. In si it was a place to remain which was blocked, but here in luan there is no place at all. There is no basis from which to express yourself or make thinking work. The spirits no longer have a place to refer to, so there is no

thinking. There are no images, there are no reasonable explanations. This does not come from thinking, it comes from lack of thinking, from the association of the elements of knowledge around me. One of these elements can just surprise me and cause this disordered reaction. Therefore liü no longer has a place to settle because when thinking or reflection come back you are no longer startled. In pathology we see this kind of separation or rupture. There is no longer any possibility for the spirits to react before this dissociation of the coupling of vitality, through which they can express themselves, occurs. If you are in this startled state there is no way for the thinking to be elaborated. All the qi is in disorder.

We can also see how jing can have something to do with the heart. The heart is the first victim of jing because the spirits of the heart are unable to express themselves. This is the pathological sign of all emotions. The kidneys are also involved in this lack of stability, and the liver and spleen and stomach also have something to do with this dissociation. The liver because of the blood and hun, and the middle heater because of its ability to make connections. Jing can also be linked to the gallbladder and the lungs occasionally. The yang ming meridian is also very sensitive to heat and panic.

### FRIGHT AND THE LIVER

*Elisabeth Rochat:* Su wen chapter 4 says: 'The natural green colour (qing) of the eastern quarter penetrates and communicates with the liver, opens its orifice at the eye, stores the essences in the liver... Its disorder is shown by starting and jumping (jing hai).'

Here we have another character, hai, which is also made with the horse. My personal interpretation is that the right hand part in ancient times meant irregularity. For instance in some ideograms for carving irregularities in wood you can have this character with the image of a chisel. The cough is also made with this ideogram. A cough is a manifestation of irregular movements of qi. I think that this character hai has the double meaning of irregularity plus the frightened quality of the horse, always ready to be startled.

The liver, the east and the green colour function to initiate movement, to put things in motion and to create strength enough to continue this movement. The pathology is when this ability is not under control, when the great force coming from the origin through the liver is not anchored and rooted in the water of the kidneys and the depths, or in the real contact of the hun with the spirits, or in the blood impregnating the liver. This is the reason why there is disorder in the liver shown by starting and jumping. If there is not enough blood there is a kind of agitation, and this agitation is expressed first in the muscles which are also under the control of the liver. The irrigation and mastery of the muscles are under the liver's authority. Hence the movement becomes erratic agitation called jing hai. If the hun are not acting well because of poor blood quality or mental disorder you can have the same thing. Su wen chapter 32 gives another example caused by heat in the liver:

*'Illness of heat in the liver: in the first place the urine turns yellow; the abdomen is painful and one stays in bed a lot; the body is hot. When the heat enters in conflict (with the organ itself), then there are violent words (kuang yan), leading to convulsions (jing); the ribs are obstructed and painful, the hands and feet agitated (zao), one cannot stay peacefully in bed (insomnia).'*

Remember that we saw earlier in the case of the heart the first symptom was lack of joy and then fever. In the second stage of this attack, the heat, having penetrated deeper into the organism, injures the function of the zang itself. Here we have these two levels. First the urine turns yellow and the abdomen is painful. This is caused by heat in the liver meridian.

The heat works on the liquids in the lower abdomen making the urine dark, and the abdomen is painful. One stays in bed a lot because in this first stage there is a lack of communication through the liver meridian with the muscles. There is heat in the muscles, but at first there is also liquid and dampness, and this slows down movement and softens the muscles. The person stays in bed because they have no strength to move. When the heat enters the organ itself then there are violent words. In this second stage the person no longer stays in bed. This is an explosion coming from inside the liver and injuring it. It is a disorder of the liver qi. You know that the liver is the master of well-organised speech, with the ability of the hun to put words in order intelligently. Here the speech becomes violent and furious, full of rage. Going into convulsions is exactly the same pattern because the hun are no longer at work and are unable to organise the movement of the body. The blood and the liquids of the muscles are injured by heat. The convulsions are starting in the muscles. Agitated hands and feet are a very realistic clinical symptom, especially with very disturbed children. The inability to sleep peacefully in bed is exactly the opposite of the symptom in the first stage.

Su wen chapter 43 says:

*'Liver bi: when one is lying down at night, one is gripped by movements of fright, jing, one drinks a lot and urinates frequently. It radiates above as if making an accumulation.'*

What is called in this chapter 'liver bi' occurs if the blockage is in the musculature. There is a blockage due to cold or damp or wind at the level of the muscular forces. The mastery of the liver under these muscular forces injures the liver itself. It is at this moment that we have this starting with fright. We can see that it is not only a question of something coming from the exterior causing disorder in the flesh or muscle, this jing comes from a disorder in the interior, an inability to cope with the situation, and it is when the zang is touched that we have this movement of fright, jing. The liver is always linked with the blood, which should allow good muscular movement, and is also the dwelling place for the spirits. The blockage inhibits the functioning of the liver and then there can be an inner heat at the level of the liver, destroying the quality of the blood. There could be an inability of the blood to go correctly to the muscles. But I think the best explanation is a kind of inner heat making agitation, first in the hun and blood, and then reflected in the uncontrolled muscular movement.

*'One drinks a lot and urinates frequently.'*

This is a sign of inner heat and a hyperactivity of the yang functioning of the liver to encourage circulation and evacuation.

*'It radiates above as if making an accumulation.'*

This suggests a mass because this kind of accumulation of the qi of the liver can also make a kind of knotting with the appearance of a mass.

*Elisabeth Rochat:* Su wen chapter 45 shows us this jing in relationship with the gallbladder meridian. In the case of countercurrent through weakening of the shao yang, the functioning of the joints and bone articulations in particular, is not good. If the gallbladder and liver and their meridians are responsible for muscular movement and force, it is also because there is good articulation of the flesh and the bone. In Ling shu chapter 10 it says the shao yang is responsible for the firmness and uprightness of the bones. At the same time it is something to do with the muscular forces and the firmness of the bone articulations.

This is the reason why, if there is a weakness in the shao yang, there is no force at the level of the muscles and bones. In certain situations the loins are not able to function well and allow easy walking. The leg cannot turn. This is the same thing, but more importantly it is at the level of the main articulation of the body. At the second stage there is an abscess in the intestines. It is impossible to treat. If the patient has jing at the same time, he will die. This means that the abscess is the sign that the perverse heat has penetrated to the depths. It is not only at the level of the meridians but in the zangfu too. In this case if the patient has this it is a sign that the blood is completely contaminated and there is nothing to do. Another explanation could be that if in the case of intestinal abscess you continue to treat on the shao yang meridian instead of on the yang ming to disperse the heat, you destroy the patient's vitality. You put complete disorder into their vital organisation, and as a result there is this jing which is a sign of his near death.

*Question:* Often fear and fright are linked together, are these the terms kong and jing?

*Elisabeth Rochat:* Kong and jing are not usually linked together. What is translated as fear and fright is kong ju. Later authors on Chinese medicine, for example in the Qing or Ming dynasties, said that the difference between jing and kong was that kong is a fear one knows the reason for, while in the case of jing you do not know the cause of the fear. But this interpretation does not cover the entire field of fear and fright. In the expression kong ju the meaning is to be afraid, to be timid and lacking in courage.