

When the flavors have a place where they are stored,⁵³
this serves to nourish the five qi.⁵⁴

When the qi are generated in harmony and
when the body liquids complete each other,⁵⁵
then the spirit will be alive by itself."⁵⁶

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[Huang] Di:

"What are the phenomena [associated with the condition] of the depots?"⁵⁷

53 526/5: "The character 腸, 'intestines,' may be an erroneous insertion. ... *Su wen* 11 states: 五味入口藏于胃. The sentence structure is similar to the one here. Concerning the following passage 味有所藏, Sun Dingyi 孫鼎宜 said: '味 should be 胃.' If we follow his argument, 胃有所藏 continues the [statement in the text] above and makes it even clearer that the character 腸 is an erroneous insertion."

54 705/54: "In the food ingredients are stored that serve to nourish the qi of the five depots."

55 Gao Jiwu/168: "生 is 養, 'to nourish.' 相 is 幫助, 'to assist.' 成 is 盛, 'abundant.'"

56 Wang Bing: "The heart is reflected in the complexion; the lung rules the sounds of the voice. Hence when qi is stored in the heart and in the lung, above it lets the five complexions be clear and distinguishable and it lets the [five] sounds of one's voice be evident. The qi is the mother of the water. Hence when flavors are stored in the intestines and in the stomach, they internally nourish the five qi. When the five qi are transformed harmoniously, then the body liquids are generated. Qi and body liquids together transform to completion. The spirit qi may then come to life and spread and undergo transformations." From this commentary it appears that Wang Bing has punctuated this statement differently from contemporary editions. He may have read the text as follows: 氣和而生津液, 相成, 神乃自生.

57 Wang Bing: "象 is to say: that which can be seen and inspected from outside." Wan Lanqing et al./11: "藏 refers to the internal depots, including the five depots and six palaces. They are termed 藏 because they are located in the depth of the body. 象 is according to the commentary by Wang Bing: 'That which can be seen from the outside; that which can be observed.' The meaning is, even though the depots and palaces are located inside the human body, their physiological activities, as well as their pathological changes, manifest themselves externally through signs. On the basis of an examination of these signs it is possible to decide about the situation in the internal depots and palaces." 391/7: "The meaning is: 'After the depots and palaces have taken in and stored the qi and the flavors, which signs appear to demonstrate this?' The following text uses statements such as 其華, 其充, and 通于某氣 to answer the question concerning the status of the depots and palaces after the intake and storage of qi and flavors." For a historical survey of the development of the concept of 藏象 from its meaning of "external image of storage" in the *Su wen* to its contemporary meaning of "external signs of the condition of depots [and palaces]," i.e., from *cang xiang* to *zang xiang*, see there. See also 2301/50 for a detailed discussion.

Qi Bo:

"The heart is the basis of life;⁵⁸

it is [responsible for] changes of the spirit.⁵⁹

Its effulgence is in the face.⁶⁰

Its fullness [manifests itself] in the blood vessels.⁶¹

It is the major yang in the yang.

It communicates with the qi of summer.

The lung is the basis of the qi;

it is the location of the *po*-soul.

Its effulgence is in the body hair.

Its fullness [manifests itself] in the skin.⁶²

It is the major yin in the yang.⁶³ *minor yin (see below)*

It communicates with qi of autumn.

58 941/59: "本 is 根本, 'basis.' In contrast, 1204/3: "The character 本, occurring in this section five times, should be read as 本性, 'basic nature.' 生 is 生長, 'generation and growth,' 神 is 變化, 'changes and transformations.' That is to say: 'The basic nature of the heart is to control generations and growth, as well as changes and transformations.'" For an elaboration of this argument, see there.

59 Wang Bing: "The heart is the official functioning as ruler; the spirit brilliance originates from it. Now, the prospering and the perishing of the myriad beings is closely tied to the ruler. Hence [the text] states: 'The heart is the basis of life; it is [responsible for] changes of the spirit.'" Lin Yi et al.: "The Quan Yuanqi edition and the *Tai su* have 神之處, '[it is the] location of the spirit.'" *Gu dian yi zhu xuan bianxiezhu* /12 agrees: "This is correct in vision of the following text speaking of 魄之處, 精之處, 魂之居, etc.'" In contrast, Yan Hongchen & Gao Guangzhen/37: "神之變 is: 'Spirit-wisdom evolves through changes and transformations out of it.'"

60 Wang Bing: "The qi of fire flames upwards. Hence its effulgence is in the face."

61 Wang Bing: "The heart nourishes the blood; it rules the [movement in the] vessels. Hence [the text states]: 'Its fullness [manifests itself] in the blood vessels.'" In contrast, Yan Hongchen & Gao Guangzhen/37: "Because the heart rules the blood and the vessels, the heart is able to cause fullness and repletion in respect of the blood and its vessels."

62 Wang Bing: "The lung stores qi. Its spirit is the *po*-soul. It nourishes skin and hair. Hence [the text] states: 'The lung is the basis of qi; it is the location of the *po*-soul. Its effulgence is in the hair. Its fullness [manifests itself] in the skin.'"

63 Wang Bing: "The lung depot is ruled by the major yin qi. It rules in autumnn." Lin Yi et al.: "As for 'major yin,' the *Jia yi jing* and the *Tai su* have 'minor yin.' [In the *Su wen* too] it should be 'minor yin.' Even though the lung is categorized among the twelve conduits as 'major yin,' within the yang section it should nevertheless be regarded as 'minor yin.'"

The kidneys are responsible for hibernation;
they are the basis of seclusion and storage.

They are the location of the essence.

Their effulgence is in the hair on the head.

Their fullness [manifests itself] in the bones.⁶⁴

They are the minor yin in the yin.⁶⁵

They communicate with the qi of winter.

9-68-2

The liver is the basis of exhaustion to the utmost.⁶⁶

64 Wang Bing: "When the entrances to the earth are tightly sealed, the hibernating insects are stored in the depth. The kidneys are also responsible for the water [in the organism] and they receive and store the essence of the five depots and six palaces. The brain is the sea of marrow. The kidneys rule the bone marrow. The hair on the head is nourished by the brain. Hence 'their effulgence is in the hair of the head and their fullness [manifests itself] in the bones.'" Gao Jiwu/168: "The *Shuo wen* 說文 states: '蟄 is 藏, to store.' It refers to the hibernation of animals in winter. It is a metaphor here for man's hiding away."

65 Lin Yi et al.: "The Quan Yuanqi edition, the *Jia yi jing*, and the *Tai su* have 'major yin' instead of 'minor yin.' Even though the kidneys are categorized among the twelve conduits as 'minor yin,' within the yin section they should nevertheless be regarded as 'major yin.'"

66 1955/63: "罷 has the same pronunciation and meaning as 疲, 'fatigue.' Here it means 'weak.' 極 is the ridgeline; it stands for strength. Here it means 'strong.'" 706/39: "The character 罷 stands for 疲, 'fatigue.' The liver rules the sinews; they can endure fatigue and taxation. Hence [the text] speaks of the 'basis of fatigue.'" 1262/78: "The phrase 罷極 appears not only in the *Nei jing*, the *Shi ji* 史記, 淮陰侯列傳 has: '能千里而襲我亦已罷極.'" See also 2753/62. 692/41: "Some interpret 罷極 as 疲勞至極, 'extreme fatigue,' others consider 疲 and 極 as carrying the same meaning and see a binomial expression here. Others again edit 罷極 to 四極, in the sense of 'four extremities.' .. No matter whether we interpret it as 'extreme fatigue' or 'four extremities,' in comparison with the [concept of a] 'basis' associated with the other depots - 'the basis of life,' 'the basis of qi,' 'the basis of storage,' etc. - one might ask whether if there were no liver, there could be no fatigue? Could there be such a statement? We think the character 罷 should be read as is. The commentary by Duan 段 to the *Shuo wen* 說文 (i.e., *SWJZZ*) states: '罷 is 'to stop,' 'to rest.' This is correct. It is not necessary to change [the character]. ... Hence 罷極 is to say 'to stop fatigue.' Man's movement originates from his sinews. The sinews are generated and ruled by the liver; they are closely related to the liver. When the sinews become tired, the liver qi stops this.'" Gao Jiwu/159: "罷極 is interpreted by the Beijing zhongyi xueyuan (2) as 'ability to endure fatigue.' The *Ji yun* 集韻 states: '罷 is sometimes abbreviated to 罷.' Hence Gao Shishi explained [this passage] in the following way: 'Like a bear endures taxation.' 罷 is a type of bear. 極 is explained in the *Shuo wen* 說文 as 棟, 'ridgeline.' The present statement is to express the meaning of an extraordinary endurance strength. Hence it could

It is the location of the *hun*-soul.
 Its effulgence is in the nails.
 Its fullness [manifests itself] in the sinews.
 It serves to generate blood and qi.⁶⁷
 <Its flavor is sour; its color is greenish.>⁶⁸
 It is the minor yang in the yang.⁶⁹
 It communicates with the qi of spring.

be rendered as 'the liver is the basis of the endurance of taxation and of the shouldering of hardships.' See also 2888/60 and 1384/58 supporting this view. 969/63: "In the longterm process of transmitting the *Nei jing*, some of the contents of this text at some time became difficult to understand, with the result that some investigators made forced changes based on their own ideas. For example, the character 罷 in *Su wen* 09 may very well have been originally 能. Some scholars may not have been aware of the fact that 能 must be read as 耐, 'to endure,' and simply because they assumed that 罷 極 is not an established compound and because they knew the ancient compound 罷 極, they added on top of the character 罷 the character 四 to create the character 罷." 2532/41 agrees. 1204/2: "罷 極 is 罷 極; 極 stands for 急, 'urgent.' That is to say, the basic nature of the liver is wild and urgent like that of a bear." 174/10 interprets 罷 as 弛緩, 'relaxed,' and 極 as 緊急, 'tight,' [i.e., the liver] is the basis of the relaxed or tight status of the sinews and membranes. This interpretation coincides with the physiology and the pathology of the liver." For details, see there. 476/32: "According to the *Kuang ya* 廣雅, 罷 is 勞, 'taxation.' 極 is read 亟, and can be interpreted as 受. 受 has the meaning of 用, 'function,' 'application.' The liver stores the blood and rules over the sinews. All the movements of the human body depend on a taxation of the liver's sinews and on the function of the liver's blood." 137/12: "膽者, 罷 極之本 should be 肝膽者, 罷 極之本." See also Fang Wenhui/104, 285/15, 1176/57, and 521/23. We follow 969/63.

67 Wang Bing: "Now, all the movements of man result from the strength of his sinews. The liver rules the sinews. Its spirit is the *hun*-soul. Hence [the text] states: 'The liver is the basis of 罷 極, is the location of the *hun*-soul.' The nails are outgrowths of the sinews and the sinews are nourished by the liver. Hence 'its effulgence is in the nails. Its fullness [manifests itself] in the sinews.' The East is where life begins. Hence [the text states:] 'blood and qi are generated by [the liver].'"

68 Lin Yi et al.: "These six characters should be eliminated."

69 Lin Yi et al.: "The Quan Yuanqi edition, the *Jia yi jing*, and the *Tai su* have 'minor yang in the yin.' [The *Su wen* too] should have 'minor yang in the yin.' Wang Bing quotes *Su wen* 04 as evidence that [the liver] is 'the yang in the yang.' With this Mr. Wang meant to say that it is the minor yang in the yang. If we take a look at the text above where the heart depot is [identified as] major yang in the yang, Mr. Wang had adduced there the statement on the period from dawn to midday as evidence. Here once again he quoted it as evidence in the context of the description of the liver depot. He did not quote, though, the statement [in *Su wen* 04] that the period 'from the crowing of the cocks to dawn, this is the yin of heaven; it is the yang in the yin.' Hence the error in Wang's commentary is obvious. One should follow the Quan Yuanqi edition, the *Jia yi jing*, and the *Tai su*, all of which have 'minor yang in the yin.'"

The spleen

<and the stomach, the large intestine, the small intestine, the triple burner, and the urinary bladder>

is the basis of grain storage.⁷⁰

It is the location of the camp [qi].⁷¹

{They are named containers. They are able to transform the dregs. They are [the places] where the substances are turned and enter and leave.}⁷²

Its effulgence is in the lips, and in the four white [sections in the eyes surrounding the pupils].⁷³

70 526/5: "Neither the *Wu xing da yi* 五行大義, ch.3, no.4, nor the *Yun ji qi jian* 雲笈七籤, ch.57, no.7, have the nine characters 胃大腸小腸三焦膀胱. This is correct. In the *Wu xing da yi*, the sequence of the five depots is in the order of mutual production. Later authors, who added the doctrine of the twelve official positions, changed the sequence and also inserted the statement 'The eleven depots receives their decisions from the gallbladder.' Then they further added the nine characters 胃大腸小腸三焦膀胱 to arrive at a number of altogether eleven depots. Yu Chang 于鬯 considers the character 一 to be an erroneous insertion." 2268/36: "The enumeration of the six palaces in this passage has the character 脾, 'spleen,' which does not belong here, while the character 膽, 'gallbladder,' is omitted. Obviously, this is a mistake. Hua Shou and Wang Ji rearrange [the sequence of the characters to]: 脾者, 倉廩之本, 營之居也. 其華在唇四白, 其充在肌, 此至陰之類, 通與土氣. 胃, 大腸, 小腸, 三焦, 膀胱, 能化糟粕, 轉味而入出者也. In principle, I agree with the revision by Hua Shou and Wang Ji, but some peculiarities need further discussion. Because among the six palaces the character 膽 should not be missing, it is to be added. It is missing here because it was added in the sentence further down: 凡十一藏取決于膽也, where the character 膽 should be the character 心, 'heart.' Also, following the text above, 'the kidneys are the great yin within the yin,' 'the liver is the minor yin within the yin,' for the spleen it should be stated: 'it is the extreme yin within the yin. The two characters 之類 are an erroneous insertion and should be deleted. *Ling shu* 01 and *Ling shu* 41, as well as the *Jia yi jing*, treatise Shi erh yuan 十二原篇, state: 'The spleen is the extreme yin within the yin.' This can be taken as proof. Below the characters for 'bladder' a character 者 is missing and should be added."

71 *Gu dian yi zhu xuan bianxiezhu* /12: "營 refers to the essence qi of water and grain passing through the vessels." Fu Weikang & Wu Hongzhou/269: "The camp [qi] emerges from the central burner. The central burner is the seat of spleen and stomach. Hence spleen and stomach are the places where the camp qi is produced."

72 Wang Bing: "They all are able to receive and they move without break. Hence 'they are the basis of storage. They are named containers.' The camp qi emerges from the central burner. The central burner is the location of spleen and stomach. Hence [the text] states: 'They are the location of the camp [qi].'"

73 Wang Bing: "The mouth is administrated by the spleen. The spleen rules the muscles and the flesh. Hence [the text] states: 'their effulgence is in the lips and in the four white. Their fullness [manifests itself] in the muscles.' 'Four white' is to say: the white white. Their fullness [manifests itself] in the muscles."

Its fullness [manifests itself] in the muscles.

<Its flavor is sweet; its color is yellow.>⁷⁴

It is the category extreme yin.⁷⁵

It communicates with the qi of soil.⁷⁶

9-69-3

{Altogether eleven depots.⁷⁷

They receive decisions⁷⁸ from the gallbladder.}⁷⁹

colored flesh on the four sides of the lips." *Gu dian yi zhu xuan bianxiezhu* /12: "脣四白 refers to the white flesh surrounding the lips of the mouth." 1992/283: "The two characters 四白 have been interpreted by most authors as the white flesh surrounding the lips. In fact, though, the color of the lips is red. Hence Li Gao 李杲 stated that 四白 should be 四紅. In my own opinion, the two characters are not essential. Hence I omit them." Our translation of 四白 as "the white in the eyes surrounding the pupils" is based on a use of this compound in Wang Fu 王符, *Qian fu lun* 潜夫論, 相列, a work of the first century AD. See *HYDC* 3, 575.

74 Lin Yi et al.: "These six characters should be eliminated."

75 Fu Weikang & Wu Hongzhou/269: "The major yin is the first of the three yin. Hence it is called 'extreme yin.'"

76 Gao Shishi: "[The passage from 脾胃大腸 down to 通于土氣] has been erroneously mixed up. [It should read:] 脾者倉廩之本, 營之居也. 其華在脣四白, 其充在肌, 其味甘, 其色黃, 以至陰之類, 通于土氣. 胃, 大腸, 小腸, 三焦, 膀胱, 名曰器, 能化糟粕, 轉味而入出者也." Zhang Qi agrees. See also 2868/28.

77 137/15: "The 'palaces' can also be called 'depots,' as for example in *Su wen* 09 where [the text] speaks of 'eleven depots.' The 'depots,' though, are never called 'palaces.'" Yu Chang: "The character — is an erroneous addition. Not counting the gallbladder, there are altogether ten depots."

78 526/6: "Sun Dingyi 孫鼎宜 considers 決, 'decision,' to be a mistake for 足, 'sufficient.'"

79 Wang Bing: "From the heart to the gallbladder, these are eleven depots. Now, the gallbladder is the rectifier, it passes resolute decisions without personal bias. Hence [the text states]: 'the eleven depots receive decisions from the gallbladder.'" Wan Lanqing et al./12: "Li Dongyuan 李東垣 in his *Pi wei lun* 脾胃論 states: 'The gallbladder, this is the minor yang qi that rises in spring. When the spring qi rises, the myriad [beings] transform in peace. Hence when the qi of the gallbladder rises in spring, the remaining depots follow it. When the qi of the gallbladder does not rise, frequent diarrhea occurs.'" 1501/39: "The statement 十一藏取決于膽 has been interpreted differently over time. Most important are the following four versions. 1. 'The gallbladder is responsible for decisions.' An example is the comment by Wang Bing [see above]. 2. 'The gallbladder is responsible for the qi generated in spring. An example is the comment by Li Dongyuan [see above]. However, *Su wen* 02 states: 'If one acts contrary to the qi of spring, then the minor yang does not come to life and the qi of the liver changes inter-

Hence,
 when [the movement in the vessels] at man's facing is once over [normal] fullness,
 the disease is in the minor yang.
 When it is twice over [normal] fullness,
 the disease is in the major yang.
 When it is three times over [normal] fullness,
 the disease is in the yang brilliance.
 When it is four times over [normal] fullness or more,
 [the disease] is 'obstructed yang.'

When [the movement in the vessels] at the inch opening is once over [normal] fullness,
 the disease is in the ceasing yin;
 When it is twice over [normal] fullness,
 the disease is in the minor yin;
 When it is three times over [normal] fullness,
 the disease is in the major yin;

nally.' This explains that the liver, too, is responsible for the qi emerging in spring, not only the gallbladder. 3. 'The qi of the gallbladder serves to support the proper and fight the evil.' This is difficult to reconcile with the meaning of the text here, because courage and cowardice are not only related to the gallbladder, but also to the heart and the liver. 4. 'The control of the gallbladder extends half to the outside, half to the inside; it is able to penetrate the yin and the yang.' An example is the comment by Zhang Jiebin: 'The foot minor yang is a conduit half outside, half inside. It is also said to occupy the official position of Rectifier. Another name is extraordinary palace. This is because it is able to penetrate the yin and the yang and all the eleven depots receive their decisions from it.' 2268/36: "The eleven depots receive decisions from the gallbladder,' this passage appears neither in the *Ling shu*, nor in the *Tai su*, or in the *Jia yi jing*. Only *Su wen* 47 states: 'The liver is the leader of the center; it receives decisions from the gallbladder...' This explains the mutual dependence of liver and gallbladder; when the qi of the liver is suppressed, the liquid of the gallbladder flows away upwards and the mouth has a bitter [flavor. This disease] is gallbladder obtusion. From a perspective of the overall relationships between depots and palaces, the heart is the ruler of the entire body. [Various statements in the *Nei jing*] demonstrate that all thoughts emerge from the heart and that the gallbladder does by no means pass all decisions." 244/68: "取 is an abbreviated version of 謀 and has the meaning of 謀, 'to plan.' [This passage] should read: 'Of all the eleven depots, planning and decision making occur in the gallbladder.'" For details of the argumentation, see there. 1582/47: "十一藏取決于膽" does not mean 'decisions are made in the gallbladder.' 決 has the meaning of 泄, 'to drain.' 取決 has the meaning of 取泄, 'receive drainage.' Of all the five depots and six palaces, only the gallbladder is able to secrete gall liquid and it this way helps the qi dynamics of the five depots and six palaces to [fulfill the function of] drainage." See also 178/40, 2810/8, 127/95, 1471/60, 1694/12, and 551/6.