

Chapter 8
Discourse on the Hidden Canons in the
Numinous Orchid [Chambers]¹

8-58-2

Huang Di asked:

"I should like to hear [the following]:

How do the twelve depots² engage each other,
and what is their hierarchy?"

Qi Bo responded:

"An encompassing question, indeed!

Please let me speak about them one by one.³

The heart is the official functioning as ruler.

Spirit brilliance originates in it.⁴

The lung is the official functioning as chancellor and mentor.

Order and moderation originate in it.⁵

1 2078/20: "This treatise was titled 十二藏相使 in the Quan Yuanqi edition."

2 ZZB: "藏 is to be read in the fourth tone. In terms of individual categorization, the 府 are yang and the 藏 are yin. Seen together, they all can be called 藏. This is analogous to the 藏 of 庫藏, 'depot,' because they store things."

3 *Su wen* 09, 69, and 71 have an identical wording. Wang Bing explained 遂 in *Su wen* 71 as 盡, "exhaustively." Another interpretation might be based a.) on the meaning "to comply" of 遂: "May I comply [with your wish] and speak about them," or b.) on the meaning "thereupon": "May I speak about them immediately," or: "May I speak about them one by one."

4 Wang Bing: "It is responsible for establishing order among beings. Hence it is the official functioning as ruler. It is clear and quiet and houses one's magic power (靈). Hence [the text] states: 'Spirit brilliance originates in it.'" See 1365/24 for parallel identifications of body parts with "official" functions in pre-Han philosophical literature. *Su wen* 79 identifies the liver depot as most important; *Su wen* 44 identifies the lung as the head of all depots. 1694/12 explains why these should not be seen as contradictory statements. See also 1863/42.

5 Hucker does not list an official function named 相傳. Wang Bing: "Its position is high, but it is not the lord; hence it is the official functioning as Minister and Mentor. It is responsible for the passage of camp and guard [qi]; hence order and moderation originate in it." 2187/47: "治節 stands for 治理和調節, 'to rule and to regulate.'" 2493/531: "During the Han dynasty, the central [government] had a 相; [before that,] the royal kingdoms had established the position of 相, too. During the Han era the position of prime minister 丞相 was often associated with that of a 太傅,

The liver is the official functioning as general.
Planning and deliberation originate in it.⁶

The gallbladder is the official functioning as rectifier.
Decisions and judgments originate in it.⁷

The *dan zhong* is the official functioning as minister and envoy.
Joy and happiness originate in it.⁸

'Grand Mentor.' 相傳 is a position in the Han bureaucracy." Zhen Lifan et al./77: "相傳 are ancient official titles. 相 stands for 宰相, 'Grand Councilor'; 傳 stands for 太傅, 'Grand Mentor,' and 少傅, 'Junior Mentor.' These were positions below the ruler and above all the other officials." See also 2187/47 for a similar opinion. Zhang Yizhi et al.: "Another name for 相傳 during the Han era was 相國, abbreviated as 相, 'Grand Councilor.'"

6 Wang Bing: "It is brave and able to pass decisions; hence [the text] states 'general.' It secretly develops that which has not sprouted yet; hence 'planning and deliberation originate in it.'" Hucker 694 (p. 140): "General: throughout history the most common term for the commander of a substantial body of troops." 961/25: "The term 將軍 dates from the Warring States period. In the *Shi zi* 尸子 [a work compiled during the Warring States period] it is said: 'An army of 100 000 without a 將軍 will behave disorderly.'" 226/66: "The *Lü shi chun qiu*, Zhi Yi 執一, states: 軍必有將."

7 Wang Bing: "It is tough, upright, and determined; hence it is the official functioning as rectifier. It is straightforward and knows no doubts; hence judgments and decisions originate from there." Hucker 1534 (p. 189): "Rectifier, from A.D. 220 local dignitaries appointed in each Region, Commandery, and District to register and classify all males in their jurisdictions who were considered eligible for government office on the basis of their hereditary social status, assigning them to 9 ranks theoretically reflecting their meritoriousness." Zhen Lifan et al./77: "中正 is the title of an official responsible for assessing the moral standing of certain people." 1877/16: "The titles 中正, 相傳, 州都, etc. existed only beginning with the North-South [division of] Dynasties. From this one may know that the completion of this treatise occurred after the Han dynasty. 2298/53: "This treatise was compiled at the time of the Wei and Jin [dynasties]. The official title 中正 existed only beginning with the Cao Wei [dynasty]." 221/212 and 1198/2: "中正 has the meaning of 不偏不倚, 'impartial.'" 1582/47 disregards the social metaphor implied and reads 正 as 盛, with the meaning of 盛納 or 盛貯, 'to contain.' The author sees this interpretation justified by the 42nd difficult issue in the *Nan jing* where the text states: "[The gallbladder] 盛精汁三合 'is filled with three *he* of essence liquid.'" 1582/47 suggests that 決斷 should be read 泄止, "drain and stop," referring to the function of the gallbladder to excrete and store gall liquid.

8 Wang Bing: "This is the region in the chest between the two breasts. It is the 氣海, 'the sea of qi.' Now, the heart ruler is the lord, responsible for transmitting teachings and orders. The *dan zhong* rules the qi. It spreads the qi through the yin and yang [regions]. When the qi and the mind are in appropriate condition, good fortune and joy emerge as a result and are distributed to the yin and yang [regions]. Hence it is the official functioning as 'Minister and Envoy.'" Zhang Qi: "膻中 is the heart enclosing network. It represents the palace walls inside of which the heart ruler resides." Wang

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The spleen and the stomach are the officials responsible for grain storage. The five flavors originate from them.⁹

The large intestine is the official functioning as transmitter along the Way. Changes and transformations originate in it.¹⁰

The small intestine is the official functioning as recipient of what has been perfected.

The transformation of things originates in it.¹¹

8-58-8

The kidneys are the official functioning as operator with force.

Technical skills and expertise originate from them.¹²

Ang: "This is the heart enclosing network." Cheng Shide et al.: "The present treatise refers to a 膻中 but does not mention the heart enclosing network. In contrast, *Ling shu* 10 refers to the heart enclosing network but fails to mention a 膻中. Hence Li Zhongzi, Gao Shishi, and Wang Ang held that 膻中 is identical with the heart enclosing network." Zhang Jiebin: "In the list of outer and inner [depots and palaces associated with] the twelve conduits, there is a heart enclosing network, but no 膻中. The heart enclosure is located right above the diaphragm. It serves as a guardian of the heart. *Ling shu* 35 states: '膻中 is the palace wall of the heart ruler.' This conforms with the meanings which are expressed by means of the terms 'heart enclosure', 'minister', and 'envoy'." Tanba: "[To state] 'This is the heart enclosing network' is wrong. Even though both are located in the upper burner, the 膻中 is the formless basic qi, while the blood network vessels enclosing the heart constitute the heart enclosing network. How can the two be identified as constituting one and the same thing?" Yang Shangshan: "膻 stands for 胸中, 'chest center.'" See also *Su wen* 17-107-3.

9 Wang Bing: "They hold the five grains; hence they are the officials responsible for grain storage. They nourish the four sides; hence [the text] states: 'The five flavors originate from them.'"

10 傳道 may also be read as "path of transmission." Hence Wang Bing: "傳道 is to say: the path along which the unclean is transmitted. 變化 is to say: change and transformation of the physical appearance of things."

11 Wang Bing: "[The small intestine] takes orders from the stomach to receive and hold the waste. Once it has received [the waste], it transforms them anew and transmits them into the large intestine. *Gu dian yi zhu xuan bianxiezhu* /11: "盛 is read like 成. The *Li ji* 禮記, Wang zhi 王制, has a term 受成. Kong Yingda 孔穎達 commented: '受成 refers to an acceptance and realization of plans completed by someone else.'"

12 Wang Bing: "They perform their operations with force; hence [the text] states 強作. They create physical appearance; hence [the text] speaks of 'technical skills and expertise.' In females 'technical skills and expertise' applies; in males it is truly 'operating with force.'" Tang Rongchuan 唐容川 in his *Yi jing jing yi* 醫經精義: "The marrow in the bones is generated from the essence in the kidneys. As long as there is sufficient essence available, the marrow is able to act. The marrow is in the bones. When the

marrow

The triple burner is the official functioning as opener of channels.
The paths of water originate in it.¹³

The urinary bladder is the official functioning as regional rectifier.¹⁴
The body liquids are stored in it.

<When the qi is transformed, then [urine] can originate [from there].>¹⁵
All these twelve officials must not lose [contact with] each other.

marrow acts, then the bones are strong. Hence they can 'operate with force.'" Gao Jiwu/27: "Nowadays, 伎 is written 技."

13 Wang Bing: "It guides yin and yang [qi] and opens blockages. Hence it is the official functioning as Opener of the ditches and the waterways originate from there." Wu Kun: "決 stands for 開, 'to open.' 瀆 stands for 水道, 'water way.'" See also 1899/43. Zhang Jiebin: "決 stands for 通, 'to penetrate,' 'to make passable.'"

14 This identification follows Hucker 1346 (p.179). Accordingly, the title 州都 was introduced during the North-South Division as a variant of the term Rectifier (see above) applied to the regional level. The Regional Rectifier was responsible for identifying and classifying all males considered qualified for government office. In contrast, one may also interpret this passage as "is the official functioning as provincial capital." Hence, Wang Shaozeng/175 identifies 州都 as 都會, "city." *Gu dian yi zhu xuan bian*-xiezhu /111 identifies 州都 as an "administrative region." Zhen Lifan et al./77: "州都: The *Shuo wen* states: 'A place amidst water where one can dwell is called 州. 都 is a dike keeping water off. This indicates that the urinary bladder is the organ responsible for gathering liquids.'"

15 Wang Bing: "When [the bladder] is supplied with transformed qi from the sea of qi (氣海) then the urine flows off from there. In case the qi arriving from the sea of qi is inadequate, then [the bladder] is closed tightly and blocked." 1148/46 suggests that 藏 is a mistake here for 出, "to originate." This way, the author Liu Changshou 劉昌壽 argues, the structure of the preceding eleven statements is repeated. Liu Changshou suggested therefore further to make a full stop before 氣化. The following sentence, he concluded does not refer solely to the bladder, as is suggested by all previous authors, but to all twelve depots. In his view, the passage should read as follows: "[As long as] qi is transformed, [spirit brilliance, order and economy, etc.] may originate from the [twelve depots]." 883/17 repeats this argument. 1032/60, in a direct reply, disagrees and interprets 氣化 as referring, in the present context, to the functions of the bladder and the triple burner. 2091/39: "出 stands for 傳泄, 'to discharge.'" *Su wen* 72 has a largely identical listing of the functions of the depots and palaces. Except for one occurrence in *Su wen* 03, the term 氣化 occurs once in *Su wen* 69, 23 times in *Su wen* 71, once in *Su wen* 72, and once in *Su wen* 74. Since treatises 69 through 74 are most likely additions of the Tang era, the six characters 藏焉氣化則能 may represent a later rephrasing and expansion of an original wording 津液出焉. In correspondence with the previous statements, the characterization of the bladder may have ended with the wording 津液出焉, "the body liquids emerge from there." See also 1019/47.

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Hence,

* if the ruler is enlightened, his subjects are in peace.

To nourish one's life on the basis of this results in longevity.¹⁶

There will be no risk of failure till the end of all generations.

Thereby ruling the world will result in a most obvious success.

If the ruler is not enlightened, then the twelve officials are in danger.¹⁷

This causes the paths to be obstructed and impassable.¹⁸

The physical appearance will suffer severe harm.

To nourish life on the basis of this results in calamities.

Thereby ruling the world will greatly endanger the ancestral temple.¹⁹

8-59-6

Beware, beware!²⁰

The perfect Way is subtle!

Its changes and transformations are inexhaustible.

Who would know its origin?²¹

How embarrassing:²²

16 Wang Bing: "When the ruler is enlightened, punishments and rewards will be one and the same. When punishments and rewards are one and the same, the government officials will adhere to the law. When the government officials adhere to the law, the people will not commit offenses resulting from excessive behavior. Now when the ruler [i.e., the heart] is enlightened internally, it will weigh good and bad. When it weighs good and bad, it examines peace and danger. When it examines peace and danger, the body will not die early or be harmed by leaving the Way. Hence to nourish one's life on the basis of these [principles] brings longevity.

17 Wang Bing: "'Ruler' is to say: the official function of the heart as ruler." 2655/19 draws attention to remarks by Zhao Xianke 趙獻可 to the effect that the heart cannot be the ruler meant here because if this were so the text should speak of only "eleven officials." Zhao Xianke suggested that the 命門, "gate of life," was meant here as ruler.

18 Wang Bing: "使道 refers to the paths of spirit qi."

19 Wang Bing: "How could the ancestral temple remain in its position?!"

20 2568/49: "The character 之 has no grammatical meaning here; it is inserted here merely for the purpose of balancing the structure of the sentence."

21 Wang Bing: "This is to outline the application of the perfect Way. Seen in its small dimensions, it is so subtle and penetrates all that is minute. Seen in its large dimensions, it is wide and broad and its changes and transformations are without end. This being so, who could know or examine its profound essence?"

22 SWJZ: "窘 is 迫, 'embarrassed,' 'in trouble.'" Wang Bing: "窘 stands for 要, 'essential.'" 2261/33: "The 19 characters from 窘 down to 良 are not related to the meaning

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

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 autumn."

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 ridgepole; 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, 'ridgepole.' 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 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

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

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{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-