

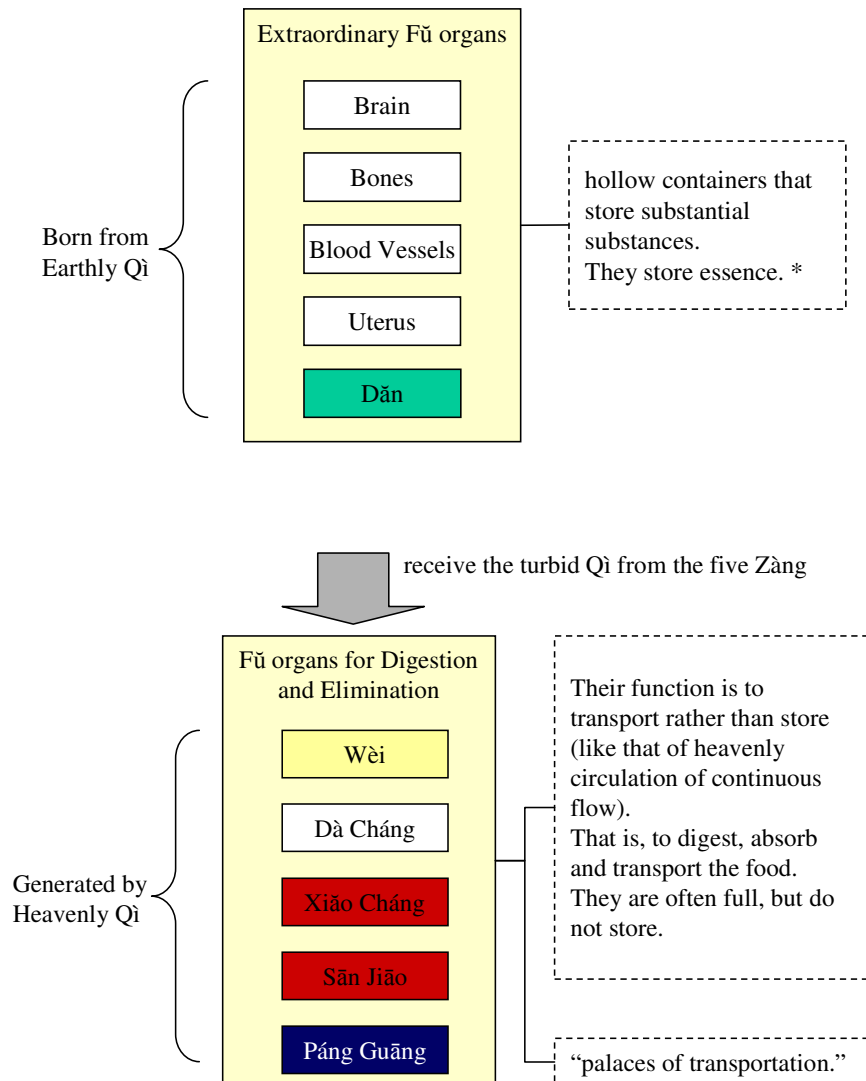
Summary of Chapter 11 of the Sù Wèn

Wǔ Zàng Bié Lùn – The Different Functions Between the Hollow Organs and the Extraordinary Hollow Organs for Digestion and Elimination (short: Further discourse of the five zang viscera)

Paragraph 1

Huáng Dì wants to know more about the solid and hollow organs (Zàng and Fǔ).

Paragraph 2



The rectum/anus** is the 6th hollow organ and works by eliminating, so that waste does not become stored in the body.



The five Zàng are filled, but never full.

Notes:

* Wu [2] Chinese text does not say if this essence is Jīng.

Chinese text: "jiē cáng yú yīn ér xiàng yú dì": "all store in Yīn and shape in earth"

** Maoshing Ni [4: 46] writes "hunmen, which is the rectum."

Wu [2] writes "The anus, which is supposed to be the 6th hollow organ also has a function of preventing the dross to remain in the body long." Wu [2] writes in the Chinese text Pò mén (魄門). That is, the gate of the Inferior Spirit, which is indeed the anus.

Húnmén (魂門), the gate of the Soul, the rectum. In Sù Wèn 11, the anus is the correct translation.

Pò leaves the body through the anus when a person dies. Pò is the bond with your ancestors.

Paragraph 3

"From palpating the pulse at the radial position, how can one know the subtleties and conditions of the five Zàng organs?"

Wèi (Stomach) = sea of water and source of six Fǔ.

All the five tastes (foodstuff) enter the mouth and are stored in the stomach.

The Pí digests and transports it to nourish Xuè and Qì of the Zàng organs.

The radial pulse belongs to Shǒu Tàiyīn Fèi Jīng, and is dominating all the pulses.

All Qì of Zàng Fǔ come from Wèi, and their variations are reflected in the radial pulse.

The five smells (foul, scorched, sweet, stink, rancid) enter the nose and are stored in Xīn and Fèi*. These are really the five Qì of environmental energy that we breathe in. If illness occurs in Xīn or Fèi, it will manifest in the nose.

When one treats a disease, then:

- first know stool and urine conditions,
- differentiate the pulse patterns,
- observe accurately the patient's emotional, psychological, and spiritual states and other physical manifestations.

Notes:

* Wu [2] does not mention 'heart' in his English translation, but its character is in the Chinese text. Maoshing Ni [4] does.



Paragraph 4

If the patient:

- is superstitious and does not believe in medicine,
- or refuses to be treated by acupuncture,
- or refuses any treatment

then, no matter what the practitioner does, the patient will not get well.

"This is evidence that healing actually comes from within", writes Maoshing Ni [4: 47]. But does the above statement suggest that?

Bibliography

[1] Wiseman, N. and Feng, Ye, *A practical dictionary of Chinese Medicine*, paradigm publications, 1998.

[2] Nelson, Liansheng Wu and Andrew, Qi Wu, *Yellow Empero's Canon Internal Medicine*, China Science & Technology Press, 1999.

[3] Unschuld, P., *Huang Di Nei Jing, nature, knowledge, imagery in an ancient Chinese medical text*, University of California Press, 2003.

[4] Maoshing Ni, *The Yellow Emperor's Classic of Medicine*, Shambala, 1995.