

## Summary of Chapter 18 of the Líng Shū

Yíng Wèi Shēng Huì – The Issue of Distribution and Operation of Ying-energy and Wei-energy

### Paragraph 1

Huáng Dì has a lot of questions:

*"Where does a man receive the refined energy?*

*Where do Yīn and Yáng energies converge?*

*What kind of energy is called Yíng?*

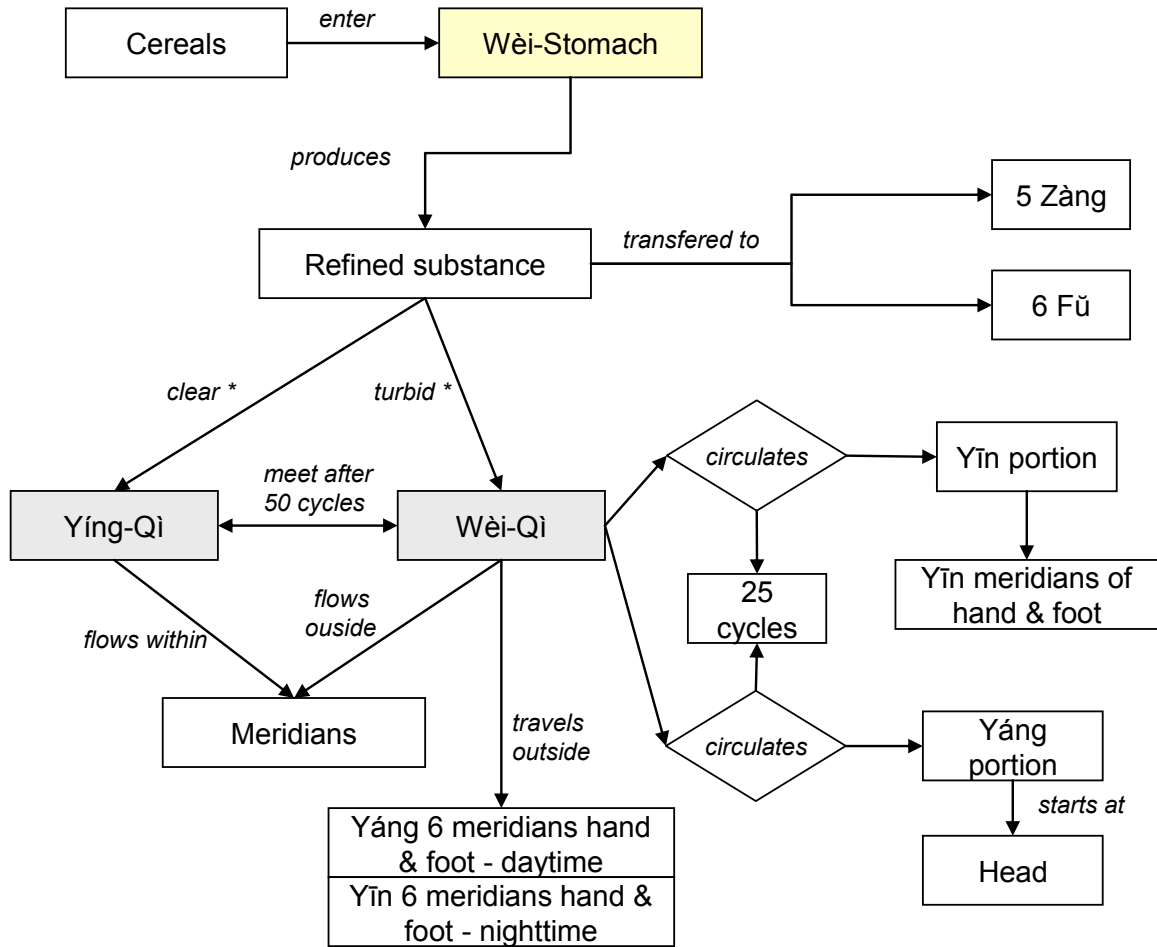
*What kind of energy is called Wèi?*

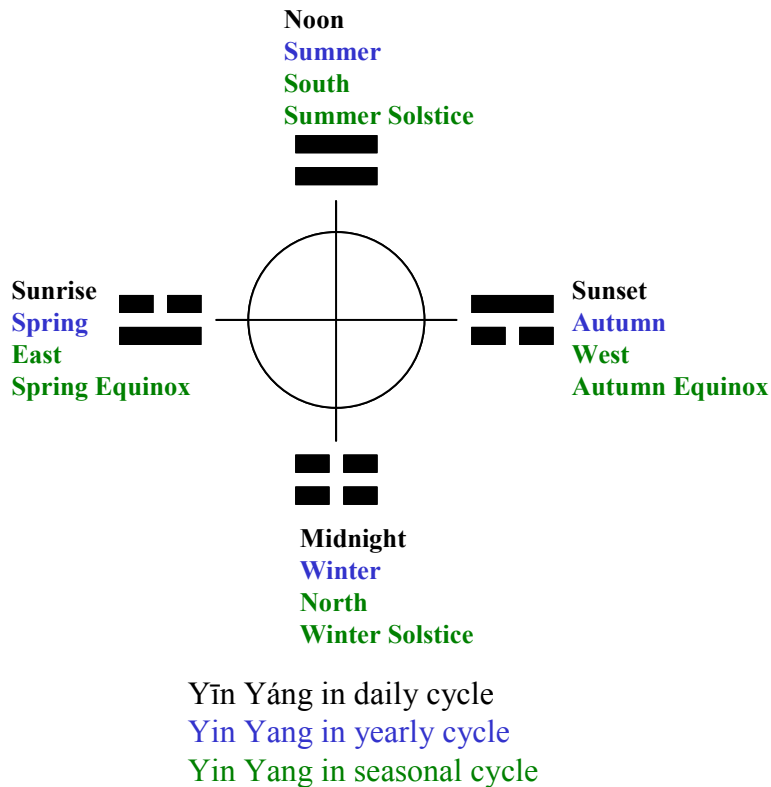
*From where does the Yíng-energy come from?*

*Where do the Yíng-energy and Wèi-energy meet?*

*The Xū and Shí condition of Qì in an old man and a man in his prime of life are different, and the locations where the Qì travels are also different in day and night."*

Qí Bó:





At Midnight: Yíng-Qì and Wèi-Qì converge. Both are at the position of Yīn at midnight, called the ‘combination of Yīn’.

Note: \* "clear" and "turbid" refer to the nature and function of Qì. To refer to the tenderness and toughness (Yīn, Yáng resp.).

## Paragraph 2

Huáng Dì: “*An old man can hardly fall into sleep in night time and what Qì causes it?*”

Qì and Xuè are falling into decline. The Yíng-Qì is deficient and the Wèi-Qì is corrupted inside. Thus, his spirit is not easy in daytime and cannot sleep soundly in night-time.

Huáng Dì: “*A healthy man can hardly wake up when he falls into sleep in night time and what Qì causes it?*”

Qì and Xuè are abundant. The Yíng-Qì and the Wèi-Qì are normal. Thus, his spirit is easy in daytime and he sleeps soundly in night-time.

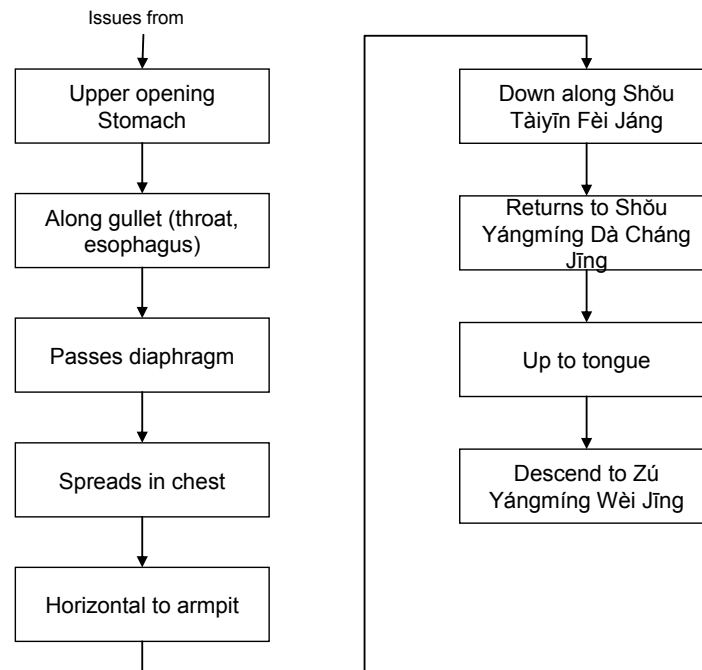
## Paragraph 3

Huáng Dì: “*What are the conditions of the issues of Yīng-Qì and Wèi-Qì and their routes of operation?*”

Yīng-Qì is issued from Zhōng Jiāo (Middle Warmer).

Wèi-Qì is issued from Shàng Jiāo (Upper Warmer).

Shàng Jiāo (Upper Warmer)-issue:



Note: \* Wu [2] writes in his English text "nose". However, the Chinese text uses word shé (舌) which means "tongue". Also other sources use the word "tongue".

Huáng Dì: “*When Rè-Heat in the body, one perspires as soon as the food and drink have entered into the stomach, and the Qì has not yet been transformed then; the sweat comes out of the face, back and lateral side of the body, but not along the locations of the operating route of the Wèi-Qì. Why?*”

Because invasion of Fēng-Wind evil from outside causes loosening of the striae, and when the fine hair and skin are steamed by Fēng-Rè (Wind-Heat), the striae will open,

and Wèi-Qì will not run along its regular route, but passes the locations where the muscular striae are loose.

Wèi-Qì is valiant and slippery, therefore it passes through the locations where the striae are loose. This is called the ‘leaking of Qì’.

## Paragraph 4

Huáng Dì: *“I hope to hear more about the conditions of the Zhōng Jiāo (Middle Warmer) issue.”*

Energy of Zhōng Jiāo:

- Issues from Wèi-Stomach and behind Shàng Jiāo.
- Transforms and produces the tastes of the five cereals.
- Strains away dross.
- Retains the Jīn-Yè for sending upward to Fèi-Lung.
- Transformed into Xuè to nourish the whole body.

It can run within the tunnel of the channel and it is called Yìng-Qì (nourish).

Huáng Dì: *“Xuè and Qì are different in names, but they belong to the same category, why?”*

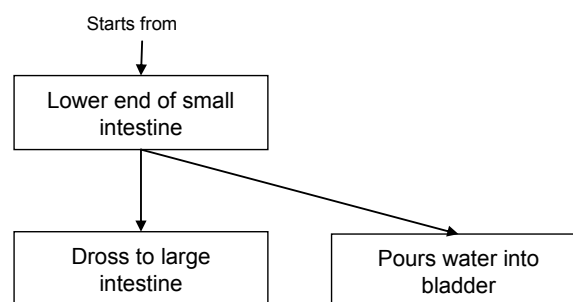
Wèi-Qì and Yìng-Qì are transformed from pure energy (Jīng-Qì 精气). Xuè is energy of the Spirit (Shén-Qì 神气). \*

Which is why Xuè and Qì have different names but belong to the same kind.

Note: \* Wu [2] is writing this in his Chinese text, but does not translate it in English. That is why the question of Huáng Dì and the answer he received from Qí Bó do not match.

## Paragraph 5

Huáng Dì: *“I hope to hear more about the conditions of the Xià Jiāo (Lower Warmer) issue.”*



Huáng Dì: *“When wine drunken it also enters the stomach, but wine can be excreted through urination before the rice is digested. Why?”*

Wine is a liquid formed after the fermentation of cereals, its Qì is valiant and slippery. That is why it is excreted before the food.

Huáng Dì: *“So the saying goes: ‘in the function of the Sān Jiāo, the Shàng Jiāo is like mist, the Zhōng Jiāo is like bubbles on water\* (macerate), and the Xià Jiāo is like the ditch/drain.’”*

Note: \* Wu [2] translates it as *pivot*. However this is not correct. In pīnyīn: "shàng jiāo rú wù, zhōng jiāo rú ōu, xià jiāo rú dú." Translation (lit.): "upper warmer like mist, middle warmer like bubbles on water, lower warmer like ditch/drain."

## 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 Emperor's Canon Internal Medicine*. China Science & Technology Press, 1999.