

# 肺

## ***Etymological Analysis of the Defining Quote on the Lung Official in Chapter Eight of the Huangdi neijing suwen***

(肺者, 相傅之官, 治節出焉)

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“The Lung assumes the office of Grand Councilor (相) and Grand Mentor (傅); the orderly administration (治) of life energy (節) stems from it.”

相 (*xiang*):

- 詔, 亮, 左, 右, 相, 導 ... 助, 勳也. To proclaim/declare/reveal (the content of an imperial decree), to illuminate, to assist (on the left; SWJZ: 左, 手相左助也), to help (on the right; SWJZ: 右, 手口相助也), to support, to guide, ... to aid, to encourage. (Erya, chapter 1/35; listing words with similar meaning, including *xiang*)
- 監, 瞻, 臨, 覘, 相, 視也. To patrol, to glance, to oversee, to survey, to inspect, to look (Erya, chapter 1/64) [note that the original oracle bone version of *xiang* depicts an eye at the top of a tree: to over-see]
- 艾, 歷, 覘, 胥, 相也. To manage, to examine, to scrutinize, to observe, to inspect (Erya, chapter 1/109)
- 相, 省視也. *Xiang* means to critically examine (Shuowen jiezi)
- 七月為相 The 7<sup>th</sup> month is called the Supervisor (Erya) [note that the Bladder is associated with the 7<sup>th</sup> month, and like its clock-pair partner, the Lung, is also considered to be a type of *xiang*: other than their reciprocal function, both organ systems have in common that they have dual anatomical structures, two lobes for the Lung, and two meridian pathways for the Bladder]

- 《象》曰：天地交，《泰》。后以財成天地之道，輔相天地之宜，以左右民 In the Images Commentary of the Yijing it is said [about hexagram 11, the tidal hexagram associated with the 1<sup>st</sup> month and the lung]: Heaven and Earth intercourse: Tai . The ruler uses material goods to complete the Dao of Heaven and Earth, by contributing to the sacrifices to Heaven and Earth and by assisting the people. (Yijing, Xiang commentary to hexagram Tai)
- 三公者，天子之相，相，助也，助理天下 The Three Dukes are the trusted ministers (*xiang*相) of the Son of Heaven. *Xiang* means to assist, to assist in the administration and governance of the world.
- 中宮天極星，其一明者，太一常居也；旁三星三公，或曰子屬。 Of the pole stars in the Central Palace, the brightest one is the eternal dwelling place of the Supreme One. The three stars surrounding it are the Three Dukes, who are also called The Masters. (Shiji, chapter on astronomy Tianguan shu) [Zhang Shoujie's 8<sup>th</sup> century comments to this line: 三公三星在北斗杓東，又三公三星在北斗魁西，並為太尉，司徒，司空之象。主變出陰陽，主佐機務。 The three stars called the Three Dukes are located east of the handle of the Big Dipper. Another three stars called the Three Dukes are located west of the Bowl of the Big Dipper. They are celestial images for the offices of the Grand Defender, the Minister of Education, and the Minister of Works. They are charged with the change and emergence of yin and yang, and assisting in all crucial and confidential matters of state.]
- 杓南三星及魁第一星西三星皆曰三公，主宣德化，調七政，和陰陽之官也。 The three stars located south of the handle of the Dipper and the three stars west of the first star of the bowl of the Dipper are all called the Three Dukes. They are in charge of teaching and disseminating the function of virtuous transformation (according with the flow of the seasons), regulate the seven government offices, and harmonize yin-yang. (Jinshu, chapter on astronomy Tianwen zhi)
- 天地以四時成功。元首以輔弼興治。成湯杖阿衡之佐。文武憑旦望之力。 Heaven and Earth rely on the four seasons to manifest themselves. The ruler who determines the beginning of the year relies on the Assistants (stars) to set the standard from which the time for the year is counted. King Cheng Tang (of the Shang dynasty) leaned heavily on his minister Ah Heng. King Wen and King Wu (of the Zhou dynasty) depended on the power of their trusted advisors Zhou Gong (Dan) and Tai Gong (Wang). (Sanguo zhi, chapter 64)
- 抱北極四星曰四輔 (又名四弼) , 所以輔佐北極而出度授政也。 The four stars that embrace the Northern Pole Star are called the Four Assistants (Sifu or Sibi). It is their main function to support the Pole Star in the task of governing (Jinshu, Tianwen zhi)
- 舜之相堯，禹之相舜也 Shun was Yao's trusted administrator (*xiang*相), and the Great Yu was Shun's trusted administrator. (Mengzi, chapter 9)
- 伊尹，庖廚之臣也，傳說，殷之胥靡也。皆上相天子，至賤也 (The famous prime minister) Yi Yin was once a cook, and (the noble) Fu Yue was originally a slave of the

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Yin (Shang). Both of them served as ministers (*xiang*相) at the emperor's highest court, even though they came from the lowest rungs of society. (Lü shi chunqiu, chapter 22)

- 馮相氏掌十有二歲，十有二月，十有二辰，十日，二十有八星之位，辯其敘事，以會天位。冬夏致日，春秋致月，以辯四時之敘 The Royal Astronomer (馮相氏, literally: the person who climbs high to observe the stars) is in charge of (charting) the twelve Jupiter stations, the twelve months of the year, the twelve earthly branches, the ten days of the week, the positions of the twenty-eight stellar conformations; he differentiates their proper sequence to synthesize all of the heavenly positions. He determines the days of the summer and winter solstice, as well as the months of the vernal and autumnal equinoxes, to distinguish the proper beginning and sequence of the seasons. (Zhouli, chapter 3/59)

傅 (*fu*):

- 父，甫也，始生己也。Father (*fu*父) means *fu* 甫 (respected elder)—the place where I am first born from. (Shiming)
- 斧，甫也；甫，始也。凡將制器，始用斧代木，己乃制之也。Axe means *fu* 甫, and *fu* means beginning. In all processes of tool creation, one always begins by felling a tree with an axe, and only then proceeds with the rest of the tool making process. (Shiming)
- 專，布也 *Bu* (專to declare) means to spread out far and wide [through space and time] (Shuowen jiezi)
- 布，布也。布列眾縷為經，以緯橫成之也。又太古衣皮，女工之始始於是。施布其法，使民盡用之也。Cloth (*bu*) means to line up (*bu*)—to line up all yarn into vertical threads, which then get completed into cloth by weaving in horizontal lines of thread. In most ancient times, female artisans always began the process of making clothes with this procedure. They transmitted (*bu*) this method over time, so that the people still use it today. (Shiming, chapter 4)
- 傅，相也 *Fu* (傅a councilor) is an instructor, guide, and supervisor (*xiang*相) (Shuowen jiezi) [the synthesis of both characters 相傅, therefore, means “the master councilor (who sees the whole picture, especially the beginning and end points, by looking at the stars) who has the power to administrate”]
- 傅，輔也。The term master teacher (*fu*) refers to the closest and most trusted assistant (Shigu)
- 歷，傅也。The calendar official is the master of the beginning. (Erya, chapter 1/109)
- 扶，傅也，傅近之也。To support somebody, that is *fu* 傅; *fu* means to be close to someone. (Shiming)
- 古者天子必有四鄰：前曰疑，後曰丞，左曰輔，右曰弼。天子有問無以對責之疑，可志而不志責之丞，可正而不正責之輔，可揚而不揚責之弼 In ancient times, the Son of Heaven always had four assistants: one in front, called Yi; one behind, called Cheng; one on the left, called Fu; and one on the right, called Bi. (Shangshu dazhuan)

- Etymological word field for fu: 甫, 父, 夫, 扶; 專, 布; 傅, 相, 輔, 敷, 俠; 歷相傳 (*xiangfu*):
  - 康叔以祖考顯, 而伯禽以周公立, 咸為建國諸侯, 以相傅為輔. Tang Shu was put in office by his ancestor [King Wu], and Bo Qin received his power from [his father] Duke Zhou. Both became important marquis who protected the dynasty when it had just been established. They made a pair of loyal assistants (*xiangfu* 相傅) who served as a bulwark (*fu* 輔) for their country. (Shiji, chapter 4)
  - 成王即位, 周公之屬傅相焉. When King Cheng (of the Zhou) assumed power, Duke Zhou became his mentoring minister (*fuxiang* 傅相) (Shiji, chapter 5)
  - 周公以盛德. 武王封周公, 使傅相成王. 成王少, 周公臣事之. Duke Zhou possessed abundant virtue. King Wu thus appointed Duke Zhou to teach and assist (*fuxiang* 傅相) King Cheng. King Cheng was still young, and Duke Zhou served him as his trusted minister. (Yuezhou shu)
  - 大國之王幼弱未壯, 漢之所置傅相方握其事. At a time when the king of the unified country was still a child and not strong and fully grown, the Han established a mentoring vice-regent (*fuxiang* 傅相) to govern his affairs. (Hanshu) [note that *fuxiang* was official title of advisor/mentor to king and marques of border states; established in 152 BC; primary quality was loyalty and integrity)
  - 史臣曰: 夫相輔之才, 從古難得. The Court Historian said: Alas, even in ancient times it has been difficult to find someone who can naturally be a loyal and devoted assistant (*xiangfu* 相輔). (Jiu wudai shi)
  - 梁文矩早事陛下甚有勤勞, 未升相輔. Liang Wenju served his emperor with great devotion and diligence early on, but he never got promoted to be one of the emperor's trusted advisors (*xiangfu* 相輔) (Jiu wudai shi, quoting Jinshu)
  - 昔秦伯有千乘之國而不能容其母弟, 春秋譏焉. 周邵則不然, 忠以相輔, 義以相匡 ... 並為輔弼. 故內無怨恨之隙, 外無輕侮之嫌, 俱饗天佑兩荷高名, 蓋以此也. The Duke of Qin was the master of an entire country, but he was unable to contain his mother and his brothers; he castigated them all year long. [3<sup>rd</sup> century General] Zhou Shao was entirely different: he was a loyal assistant (*xiangfu* 相輔) and a selfless servant, ... and combined the duties of the protector on the left and the protector on the right in one person. As a result, there were no rifts caused by blame and hatred on the inside, and there was no contempt on the outside. Based on this service, he received the lofty title Bearer of the Double Burden of Assisting the Emperor [on both sides]. (Hanshu and Qian Han ji)
  - 前者選擇諸侯以為公卿, 所以砥礪藩屏勸進忠信湛宜, 任宰相輔佐之官 [He] selects certain marquis to become ministers, whose duty it is to defend the country and to advance loyalty, integrity, and other forms of proper behavior, and thus assume the office of Grand Councilor (*zaixiang* 宰相) to the Left and Right (*fuzuo* 輔佐). (Hou Han ji) [*zaixiang* is the highest administrative rank of prime minister as it was referred to since 8 BC, summarily referring to the Three Dukes (*sangong*); *fuzuo* is another

epithet that was generally used to describe a *zaixiang* pair—one to the left, one to the right]

- 卿相輔佐，人主基杖也。故人主必將有卿相輔佐足任者，然後可其德音足以鎮撫百姓，其知慮足以應待萬變，然後可四鄰不可以不相接也，然而不必相親也。A pair of trusted ministers to the left and right (*qinxiang fuzuo* 卿相輔佐), that is the foundation of governance for every ruler. Therefore, every ruler must have a pair of trusted ministers he can completely rely on--only then can the radiance of his virtue have the power to pacify the common people; only then can his wisdom have the power to meet the challenges of ever-changing times; and only then can the neighboring countries not refuse contact, without the danger of having them come too close. (Xunzi, chapter 12)
- 天有三垣，紫微太微天市是也。紫微太微皆將相輔佐之位，而下市下垣則列國星宿之所在。There are three major enclosures in the sky, namely the Purple Palace (Ziwei), the Privy Council (Taiwei), and the Celestial Market (Tianshi). The Purple Palace and the Privy Council are where the leading military officers and ministers of the court (*jiangxiang fuzuo* 將相輔佐) are situated. The lower lying Celestial Market is where the stellar constellations named after their corresponding countries on earth are located. (Shanxi tongzhi)
- 紫宮垣十五星，其西蕃七，東蕃八，在北斗北。一曰紫微，大帝之座也，天子之常居也，主命主度也。The Purple Palace Wall consists of 15 stars, 7 on its western side, and 8 on its eastern side. They are located to the north of the Big Dipper. It is also said that the Purple Palace is the throne of the Heavenly Emperor and the permanent dwelling place of the Son of Heaven. The principles of law and order emanate from here. (Jinshu, chapter on astronomy Tianwen zhi)
- In the early astronomical treatise, *Shi Shi xingjing*, *Fu* 輔 is also listed as the name of a star next to the Big Dipper. According to the *Shiji*, the Dipper “serves as the chariot of the emperor and controls the four cardinal points of the world by revolving around the centre; it divides the yin and the yang and regulates the four seasons.” The star *Fu*, specifically, is mentioned as the assistant of the Emperor to operate the valve regulating the yang force. (Kistemaker/Sun, p. 153)
- 四時之運，二中二正，與夫二十四氣相輔而後歲功成。先王立大夫師長使之相輔以立政事猶是也。The movement of the four seasons, consisting of two transitional and two proper ones, is assisted (*xiangfu* 相輔) by the 24 seasonal influences, and together they create the cycle of the year. Modeled on this relationship, the ancient kings established the positions of Grand Councilor and Palace Tutor to assist (*xiangfu*) him in all affairs of governance. (Shangshu jingyi)
- 黃帝書云：“肺為諸藏之上蓋，藏真高於肺，以行榮衛陰陽也”。肺之形似人肩二大葉，中有二十四空，行列以分布諸臟清濁之氣而為氣管，乃相輔之官也。The Yellow Emperor’s book states: “The Lung is like a protective parasol above the other organ systems. The organ *qi* is stored high in the lung so that it can move the body’s yin-*yang* in the form of nutritive *ying-qi* and protective *wei-qi*.” The shape of the lung can be compared to two large shoulder blades. Inside, there are 24 holes that

make up the trachea openings, lined up to dispense pure and dense forms of *qi* to the other organs. It is this [2-fold] shape and [24-fold] function that entitles it to the rank of Prime Minister Official (*xiangfu zhi guan* 相輔之官). (Tushu bian)

- 宰相之名自黃虞以來曰六相,曰十六相.成湯相伊尹,仲虺.武丁相傅說.周時召公為保,周公為師,皆其任也.相國丞相之名始自嬴秦而漢亦有左右丞相,至哀帝而廢,獻帝時始復置,而以曹操為之.魏晉以來或有相國,或有丞相,省置無恒而中書監令常管機要多為丞相之任.由是丞相反不為宰相之任,而常為禮代之階矣. (Tushu bian, commenting on the history of the prime minister 宰相 position in ancient times; starting during the 3<sup>rd</sup> century AD, when military officers began to take over important decisions, the once all-powerful rank of Prime Minister became reduced to an honorary/ceremonial position)
- 宰相者,上佐天子理陰陽,順四時,下遂萬物之宜,外填撫四夷諸侯,內親附百姓,使卿大夫各得任其職也 The Prime Minister's (*zaixiang* 宰相) job consists of four major duties: Above, he helps the Son of Heaven to distinguish between yin and yang and follow the momentum of the four seasons; below, he makes known what is proper for all living creatures; on the outside, he subdues and pacifies the tribes of the four directions and the feudal princes who govern over the border territories; on the inside, he is close to the common people and makes sure that the court officers properly execute their tasks. (Hanshu)
- In sum, the term *xiangfu* contains the following elements: 1) referring to a collective of 2-3 advisors who surround the emperor (the physical shape of the lungs, two lobes enveloping the heart, is directly associated with this feature); 2) referring to highest administrative rank at the High Court of the Zhou, Qin, and Han dynasties, ideally held by a trusted vassal who has exhibited loyalty, devotion, and integrity; executive arm of royal court, known by changing yet related titles, such as Grand Councilor, Grand Tutor, Prime Minister, and in some instances Vice-Regent; 3) exhibits qualities of co-operation and team-work (since there is generally more than one); 4) serves as an intermediary between the emperor and the people, by disseminating/transmitting the king or emperor's commands; 5) to teach and instruct the people about propriety, which means here to act in accordance with the momentum of the seasons; 6) to protect the country (same job as the *zhuhou* marquises, which are etymologically related to the 7<sup>th</sup> month and the Bladder); 7) to open up, as well as to instruct and assist the power of the rising yang at the very beginning when it is still weak and subtle, and proclaim its intentions by revealing them to the outside world; 8) to set the standard of time (4 seasons, 12 months, 24 agricultural periods), by masterfully observing the stars and defining the start date of the calendar.

治 (*zhi*):

- 治,肆,古,故也. To restore order (*zhi*) means to rectify, to return to its original state, to bring back what was (Erya, chapter 1/60)
- 又,亂,靖,神,弗,漚,治也. To control, to restore order, to pacify, to create symmetric patterns (*shen* 神), to correct, to dredge, to regulate (*zhi*) (Erya, chapter 1/109)

## 肺者，相傳之官，治節出焉

- 別，治也。To distinguish, that is *zhi* (Fangyan, chapter 3/31)
- 麻，治也。To calculate the calendar (*li*), that is the meaning of *zhi* (Shuowen jiezi)
- 麻數節氣之度以為麻，敬授民時。 *Li* means to count and calculate the exact degree of the 24 agricultural periods (*jieqi*), and then create an agricultural calendar for the people. (Shangshu, Kong commentary)
- 詢，貌，治也。吳越飾貌為詢。The word *kou* means to beautify, to refine (*zhi*). In the regions of Wu and Yue *kou* means to embellish one's external appearance. (Fangyan, chapter 7/28)
- 廁 … 至穢之處宜常修治，使潔清也。The toilet ... is a most filthy place that requires frequent maintenance and cleaning up (*zhi*), to keep it clean and pure. (Shiming)
- 治，值也，物皆值其所也。To manage (*zhi*) means to place something, so that all things are put in their proper place. (Shiming)
- 教者，所以追補敗政，靡弊溷濁，謂之治也。To teach means to rectify failed policies and to discard filth and denseness—it is what can truly be called governing (*zhi*) (Baihu tong, chapter 28)
- 大宰之職，掌建邦之六典，以佐王治邦國：一曰治典，以經邦國，以治官府，以紀萬民。The Grand Steward's duty is to be in charge of establishing the six categories of canonical texts, and thereby assist the king in governing the country. The first are the Canons of Law (*zhidian*), which are used to manage the country, to restrain (*zhi*) the government officers, and to discipline the common people. (Zhouli 1/1) [note that this is the very first entry in the list of 365 officers in the Zhouli, resonating with the association of the Lung with the first month; also, the stellar constellations associated with the first month, Shi and Bi, are often described as a heavenly library where canonical texts are kept]
- Etymological word field for *zhi*: 治，經，紀 (this term, *ji*, specifically refers to establishing an ordered pattern of 12); 亂
- The broad range of meanings for 治 includes: to process (natural materials like jade into an instrument or ornament or tool), to prepare, to refine, to embellish, to decorate [the ultimate meaning of metal: to process natural materials by man-made means]; to even out; to regulate, to establish order, to govern, to administer, to rule; to control (water), to dredge, to drain; to punish, to discipline; to handle, to execute; to set (a standard); to treat; to repair, to restore, to clean; to build, to construct; to differentiate, to research.

節 (*jie*):

- *Jie* literally is the image of a knot on a bamboo, but has come to refer to many different (albeit related) objects and concepts: knot; joint, vertebra; energetic intersections in the body, where *jing* (channels) and *luo* (collaterals) and macrocosm and microcosm intersect (the acupuncture points); branches, extremities; moral integrity, standards of propriety; courtesy; climate periods, qi/breath; rhythm.

- 和樂謂之節。 To harmonize music means *jie*—to find a rhythm. (Erya, chapter 7/16)
- 啟閉者，節也。 To open and close, that is what *jie* means. (Hanshu, chapter 2) [*jie* thus refers to both starting and ending, and the rhythm between them]
- 四時，四方各一時。時，期也，物之生死各應節期而止也。 The four seasons: every one of the four directions is associated with one of the seasons. Season means period. The birthing and dying of all living things happens in correspondence with seasonal periods (*jieqi* 節期). (Shiming)
- 四時，檢也，度數，節也。 The four seasons are the main ordering principle of the annual circle, while the degrees of the circle make up the finer regulating standards (*jie*). (Lunheng, chapter 76)
- 湯作《殷歷》，弗復以正月朔旦立春為節也，更以十一月朔旦冬至為元首。 When King Tang created the calendar of the Yin/Shang, he did not choose to once again make the Beginning of Spring on the first day of the first month the standard start of calendar time (*jie* 節), but he chose the day of the winter solstice as the defining beginning of the calendar year. (Jinshu)
- 復生有節也哉。 The time of rebirth has an exact beginning (*jie*). (Xunzi, chapter 19)
- 節，有限節也。 *Jie* means to have limits (Shiming) [note that *Jie* is also the name of a hexagram, which in the Yiwei tradition is associated with the 7<sup>th</sup> month and Bladder function; in the case of the Bladder, which shares the metal aspect of restraint with the Lung, *jie* primarily refers to the safeguarding of pre-natal essence, as in ejaculation control]
- 治身之節者，惠也。 To set limits (*jie*) for our physical and emotional desires, that is wisdom. (Guanzi, chapter 11)
- 費弗過適謂之節，反節為靡。 The function that ensures that consumption is not excessively lavish is called restraint (*jie*). The opposite of restraint is called waste. (Jia Yi sinxhu)
- 且禮所以觀忠，信，仁，義也，忠，所以分也，仁，所以行也，信，所以守也，義，所以節也。 To determine someone's degree of propriety, we need to observe his loyalty, integrity, compassion, and selflessness. As for loyalty, we look whether assignments are executed; for compassion, we look for loving actions in everyday life; for integrity, we look for the keeping of promises; for selflessness, we look for restraint (*jie* 節). (Guoyu, chapter 1)
- 人含天地陰陽之氣，有善，惡，喜，怒，哀，樂之情，人稟異性而不能節也。唯聖人能為之節而不能絕也，故象天地而制禮樂，所以通神明，立人倫，正情性，節萬事者也。 Humans contain the qi of Heaven and Earth in the form of yin and yang—they are born with the emotional proclivities of like and dislike, happiness and anger, and sorrow and joy; at the same time, they are drawn toward opposites and cannot restrain (*jie* 節) themselves. Only the sages are able to create regulations (*jie*) that enable humans to enjoy opposites without making them complete taboos. Therefore, they create rituals and music in accord with the vibrations of Heaven and Earth, in order to connect to

the spirit world, establish social laws, rectify the emotions and natural disposition, and to regulate (*jie*) the 10,000 interactions. (Quan Han ji, chapter 3) [note that this is, in essence, the function of the lung: to establish and execute the laws of social/moral restraint, to balance the yin/yang of being drawn into self-destructive emotional depths with polishing one's heavenly nature through music/ritual, and thus connect to the spirit world. In the Wang Fengyi system, the lung is called the container of the "Original Emotion" (*yuanqing*). The whole system of human morals and culture and ritual, therefore, is therefore labeled as the domain of the lung in the term *zhijie*—all things that restrain emotions, and move them through]

- 是故時無不時者，天地之道也。順天之道，節者，天之制也。It is the normal way of Heaven and Earth that every season has its untimely moments. On the path of heavenly movement, therefore, the transitional joints at the beginning of every month (*jie*) serve as the restraint mechanism of Heaven. (Chunqiu fanlu, chapter 16)
- 凡此五者 聖人之所儉節也，小人之所淫佚也。儉節則昌，淫佚則亡。此五者不可不節，夫婦節而天地和，風雨節而五穀熟，衣服節而肌膚和。It is these five areas—opulent housing, luxurious clothes, rich food, fancy carts/boats and too many women—where the sages take care to restrain themselves, while the uncultivated commoner pursues excessive indulgence. Restraint will cause a person to prosper, while excessive indulgence will cause death. Restraint in these five areas must be observed, just like timely (*jie*) intercourse between husband and wife will cause Heaven and Earth to be in harmony, timely (*jie*) occurrence of wind and rain will ripen the grain, and seasonal (*jie*) layering of clothes will harmonize the skin and connective tissue. (Mozi, chapter 1)
- 東方曰星，其時曰春，其氣曰風，風生木與骨。其德喜贏，而發出節時。The East is called the Star Direction. Spring is its season. Wind is its energetic influence. Wind generates the phase element wood and the bones in the human body. Its power is the impetus to compete and dominate, and to set and regulate the rhythm of time. (Guanzi, chapter 14)
- 故春夏生長，秋冬收藏，四時之節也。賞賜刑罰，主之節也。四時未嘗不生殺也，主未嘗不賞罰也。故曰：春秋冬夏不更其節也。The generative momentum of spring and the growing momentum of summer, as well as the contracting momentum of fall and the storing momentum of winter, these are the [two major] functional forces among the four seasons. Praise and gifts on one hand, and punishment and imprisonment on the other, those are the [two major] governing methods (*jie*) of the ruler. (Guanzi, chapter 20)
- 孔子曰：禮之所以象五行也，其義，四時也。… 聖人因殺以制節也。Confucius said: Ritual is based on the imagery of the five phases, and its inner meaning is that of the four seasons. ... The sages, therefore, established a restraining code of law (*zhijie* 制節) that complies with the killing momentum in nature. (Kongzi jiyu, chapter 26) [note that *zhijie* 治節 is also *zhijie* 制節: The Lung, therefore, in its first month of spring wood momentum, functions as the opener, but this function comes with a built in "don't overdo it" restraint mechanism, which is metal]

- 上古之人,其知道者 … 食飲有節 Among the people of very ancient times, those who knew about the Dao ... ate regular (*jie*) meals that were not excessive (*jie*) (Neijing, chapter 1)
- 節之交,三百六十五會,知其要者,一言而終,不知其要,流散無窮,所言節者,神氣之所遊行出入也,非皮肉筋骨也 There are 365 locations in the human body where the vital strands of life force movement (*jie*) intersect. If you know about them, one word will say it all; if you don't know about them, one could go on forever without avail. What is meant by *jie* [acupuncture points] here are the places where the spirit *qi* (*shenqi*) moves through, and where it enters and exits the body. Note that these places are not of a material nature, like skin or muscles or tendons or bones. (Lingshu, chapter 1)
- 十二原者,五藏之所以稟三百六十五節氣味也. The twelve source points are the special locations where the five *zang* organ networks are directly connected to the macrocosm, and can receive the different *qi* (*yang*) and *wei* (*yin*) qualities from the 365 degrees of the circle. (Lingshu, chapter 1)
- 節之交三百六十五會者,絡脈之滲灌諸節者也 The 365 locations where the vital strands of life force movement (*jie*) intersect are where the collateral vessels (*luomai*) pour their energy into all of these intersections (*jie*) [acupuncture points]. (Lingshu, chapter 3)
- 手太陰氣絕,則皮毛焦,太陰者,行氣濫于皮毛者也,故氣不榮則皮毛焦,皮毛焦則津液去皮節 If the hand taiyin network function is exhausted, the skin and the body hair will appear scorched. This is because the taiyin network circulates *qi* at the surface to make the skin and body hair smooth. If this function is not working, then the skin and body hair will become scorched. If the skin and body hair layer is scorched, the fluids (*jinye*) will leave the pores in the skin (*pjijie*). (Lingshu, chapter 10)
- 六律建陰陽諸經,而合之十二月,十二辰,十二節,十二經水,十二時,十二經脈者,此五藏六府之所以應天道 The 6 pitch standards establish the 6 yin and the 6 yang channel systems of the human body, and thus unite them with the following macrocosmic phenomena: the 12 months of the year, the 12 seasonal influences (*qi*) that determine the central climate influence on each month, the 12 seasonal nodes (*jie*) that determine the transitional starting point of each month, the 12 bodies of water, and the 12 time periods of the day. The 12 channel networks are thus the way in which the 5 *zang* organs and the 6 *fu* organs correspond to the Dao of Heaven. (Lingshu, chapter 11)
- 身形支節者,藏府之蓋也 The physical form of the body's torso, its extremities and its joints (*jie*) are the outer layer (*gai*) that protects the *zang* and *fu* organ systems. (Lingshu, chapter 29)
- 將帥者心也,群下者支節也. 其心動以誠,則支節必力; 其心動以疑,則支節必背 The leader is the heart, and the masses are the extremities (*zhijie* 支節). If one's heart moves in all sincerity, the extremities will respond with strength; if one's heart moves with doubt, the extremities will not comply. (Weiliaozi, chapter 5)
- note that *shierjie* regulation may go with Lung, while *ershisiqi* regulation may go with Bladder (*zhijie* versus *zhiqi*); lung is clearly in charge of connecting the body to cosmic

energies, while the bladder is in charge of protecting the body from external influences that could make it sick.

- Most of the untranslated sources above (Neijing suwen, lingshu; Huainanzi), tell the story that *jie*, as a verb, means restraint, especially when it comes to the areas of food and the emotions. Moreover, an often quoted analogy between the 4 seasons and the 12 month in the macrocosm, and the 4 extremities and the 12 major joints (*jie*) is mentioned. Both the joints (12 *jie*) and the acupuncture points (365 *jie*), therefore, are seen as physical (spatial) manifestations of temporal transitions in nature.
- 天以終歲之數，成人之身，故小節三百六十六，副日數也；大節十二分，副月數也。Heaven created the human body by using the numbers of the year: therefore, we have 366 minor joints (*jie* 節), resonating with the number of days; and we have 12 major joints, resonating with the number of months. (Chunqiu fanlu)
- 伊尹對曰：主法天，佐法地，輔臣法四時，民法萬物，此為法則。天覆地載，生長收藏，分四時，故曰：時分在職臣。Master Yi Yin said: The ruler focuses on following the laws of Heaven, the deputy focuses on following the laws of the Earth, the trusted advisors focus on following the laws of the four seasons [time], the common people focus on following the laws of the 10,000 living things. This is the law and the way of nature. Heaven covers and Earth carries, and their interaction produces the movements of birth, growth, harvest, and storage--the four divisions of time within the year. Therefore it is said that the division of time is the job of the trusted advisors. (Mawangdui Bamboo Manuscripts)

***Synthesis: The Complex Layers of Meaning Enfolded in the Sentence  
on Lung Official Function in Neijing Chapter 8  
(Multiple possibilities of translating the same sentence)***

- The lung is like a pair of trusted assistants on the left and right helping to guide one's movements—balanced and smooth (joint) locomotion stem from it.
- The lung is the chief administrator (of physical life force)—the regulation of rhythmic breathing stems from it.
- The lung is the Grand Supervisor and Master Transmitter (of physical energies)—regulation of the transition points between macrocosm and microcosm (the acupuncture points) stems from it.
- The lung is the closest and most intimate advisor—the management of transitional states stems from it.
- The lung is the elder master who assists his king in dedicated fashion (by watching the stars and setting the standard for the beginning of the year)—the calculation of the calendar (and the knowledge of time) stems from it.

ETYMOLOGICAL ANALYSIS OF THE DEFINING QUOTE ON THE LUNG OFFICIAL  
IN CHAPTER EIGHT OF THE HUANGDI NEIJING SUWEN

- The lung is the minister in charge of universal transmission (from the universe to the emperor, from the emperor to the people)—the administration of cosmic vibrations stems from it.
- The lung is the prime minister—discernment of the seasons and instructions for proper behavior stem from it.
- The lung is the Royal Astronomer and teacher of universal cycles--the body's ability to adapt to changing seasonal influences stems from it.
- The lung is the vice-regent and imperial tutor—proper regulation of all emotional impulses stems from it.
- The lung is the Grand Tutor and Palace Supervisor—the execution of restraint and moderation stems from it.
- The lung is the ceremonial head of state—the administration of social and moral etiquette stems from it.
- The lung is the master of ceremonies—creation of rhythmic flow (in music) stems from it.
- The Lung is the officer in charge of keeping yin and yang closely intertwined. The fine-tuning of yin-yang interaction in every situation stems from it
- The lung is the officer in charge of unconditional assistance and unfailing loyalty. The cementing of human bonds and orderly conduct between humans stems from it.

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