

**Spirit of the Points**

**膺中俞 Yīngzhōngshù**

**中府 Zhōngfǔ**

**Lung-1**

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**Advanced Cosmology**

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## 1) Locational Translations

### A) Alternative Name: 膺中俞 Yīngzhōngshù: “Between the Yīng”

- 膺中 Yīngzhōng describes the location of the point between the collar bone and the nipple. This location exhibits the metallic qualities of reception and resonance and is thus akin to the place where a bow is placed on a violin.

### B) 中府 Zhōngfǔ: “Central Fǔ Organ”

- The Lung channel begins by first netting around the stomach channel underground and emerging at Zhōngfǔ. Further, Zhōngfǔ in the Neijīng is a reference not to an acupuncture point but to the central Fǔ organ of the middle burner, the stomach.

## 2) Function/Official Translations

### A) Yīngzhōngshù: “ Alchemically reception and resonance with the cosmos;” Embody cosmic man/women”

- Yīng written like 應 tells us about the function of this point: to respond, receive, or to be in a state of resonance. Further, 感應 Gǎnyīng means to be in a state of electromagnetic induction and thus a state of resonance, indicating that the lungs are akin to metallic antennae that receive and resonate with macrocosmic vibrations.
- The 俞 Shù of Yīngzhōngshù is the same character for the back-Shù points of the bladder channel. The bladder channel holds up the 督脈 Dùmài where we find the alchemical process of 精氣神 Jīngqìshén unfolding from the lower 丹田 Dāntiān up the spine and flowering in the eyes and sensory orifices. The inclusion of Shù in this name indicates to us a kind of transformation occurring- not of Jīngqìshén but of the mixing of post-natal Qì and Heavenly Qi (air). In order for this transformation to occur the function of reception and resonance must be soundly intact.

## B) Zhōngfǔ: “Concealed Within the Central Storehouse”

- According to the 周禮 Zhōulǐ, the 內府 Neìfǔ official was the palace treasurer in charge of palace revenues and managing the purse of the imperial family (contrast with the 外府 Wàifǔ official associated with LU-3, who tasked with managing state taxes ). The palace treasurer exhibited metallic-like qualities reminiscent of both the lung and stomach, namely, accounting (numbers and calculations) and the ability to orient oneself in the physical world, respectively. Zhōngfǔ is thus like an internal storage house where precious items are safely stowed away and used only at the right time and for right occasion.

## 3) Pathological Translations

### A) Yīngzhōngshù: “inability to resonate with the macrocosm”

- The *modus operandi* of the lung is to sequester the spirit within the physical body via pressurization and rhythmical cadence of breath. These pulmonary functions are mirrored by the lung networks associated Hexagram (11, right), which is an image of the earth and sky pressing against each other which allows movement and circulation occur. Hexagram 11 also presents us with the quality of 泰 Tàì- health, balance, and flow, indicating that life and health begins with the lung, and is derived from 陰陽 Yīnyáng not separating from each other. When this function is impaired, we might see symptoms of diaphragmatic blockage or shortness of breath, and depression. All of these symptoms express a severed communication between the embodied spirit and the cosmos, and ultimately one’s sense of purpose and meaning can no longer be held in clear view.



## B) Zhōngfǔ: “Rebellion in the Central Storehouse”

- A slippery pulse in the lung on the right and kidney on the left side indicates that the upper burner is stuck and cannot descend, while the lower burner is blazing due to its inability to store post-natal Qi from above. The ascending and descending functions are vital for system circulation, so when these functions are inhibited we might expect to see symptoms of counterflow: high blood pressure, acid reflux, anxiety, insomnia, hiccuping, belching, nausea, vomiting, and other signs of counterflow which indicates an impairment of the Lungs metallic function of descent. paired with 期門 Qímén (LR-14) Zhōngfǔ can open the diaphragm the boundary between Heaven and Earth in the body.
- 中 Zhōng means center (noun), to shoot or to hit the center, but also means to invade or be struck (verb). 府 Fǔ means storage, but written another way (低 Dī) means down, or to move down. The Famous Tang dynasty poet 李白 Lǐbái used the alternative character to describe the act of looking down in his famous poem 靜夜思 Jìngyè sī, “thoughts on a still night.” Following this etymological thread, Zhōngfǔ can indicate that something obstructing descent, furthering the indications of counterflow. It is also noteworthy to consider that the stomach’s physiological direction is to descend, that its common ailments are those of counterflow, and that the lung channel begins by netting around the stomach.
- The 內府 Neifǔ, or palace chamberlain, was tasked with delegating the funds of the imperial purse. When people came from the 8 regions with gifts they were registered and became property of the state. Gifts such as weapons and ritual vessels (tripods, jade instruments) would be stored in the 外府 Wàifǔ (peripheral storehouses) and displayed to the public on holidays as a reminder that the wealth of the state is for the benefit of the people. The pathological presentation of this ministerial function, then, is expressed by constant money issues, either not being able to share and nourish others or, on the contrary, a *laissez-faire* relationship to money (“easy come, easy go”) and poor accounting skills, or using savings for impulsive shopping. In short, the Neifǔ is acting like the Wàifǔ.
- **Inability to think cyclically:** Zhōngfǔ is the first point in the circle of 360 points- it is the beginning of the beginning. As modern people we struggle with cyclical thinking and movements that require left-right hemisphere coordination.

#### **4) Quality Translation: “Central Meeting Place”**

- Zhōngfǔ is the Mù-point of the Lung Channel. Chinese medical theory states that Qì of the associated organ gathers at Mù points. Thus, Zhōngfǔ was used classically to diagnose chronic conditions of the lung. If it is sore it can indicate tuberculosis, COPD, and other chronic pulmonary disorders. One might also consider conditions of the Stomach as detectable here, given the origins of the Lung channel.

#### **5) Historical Translation: “Hezhōngfǔ”**

- Língshū chapter 12 corresponds the Lung Network to the Yellow River. There is a bend in the Yellow river called Hezhong, or *inside the river* where the yellow river begins. The origins of the Yellow river, however, begins in Lopnur which is associated with the stomach. After Lopnur there is a long underground passageway that emerges at 龍門 Lóngmén (“dragon gate”), a turbulent white-water area where the river surfaces and merges with other rivers to become useable for transporting goods on ships. This is a direct parallelism of the Yellow River and the Lung meridian: just as the Yellow river is emerging at Lóngmén into the open from its underground passage, so too is the lung channel emerging at Zhōngfǔ from its underground passage around the stomach.