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**CHAPTER 72: ON THE METHODS OF NEEDLE INSERTION**

(Volume Two: pp.1252-1263).

**S72-1**

The Yellow Emperor asked: The energy which should move upward fails to do so, the energy which should move downward fails to do so; as a result of this, energy transformation becomes disordered which gives rise to acute energy congestion to cause diseases. I have already understood such things. How do we prevent diseases and reduce the sufferings of people?

Chi-Po bowed his head one more time and replied: That was indeed a very good question. My teacher had taught me that when one masters the patterns of heavenly energies circulation and the methods of needle insertion, one will be able to relieve energy congestion, promote energy circulation, tonify weakness, guard the true energy, sedate energy excess to reduce its strength. Such are the measures to be taken to reduce the sufferings of people.

**S72-2**

The Yellow Emperor said: I wish to hear about it.

Chi-Po said: When the energy that should move upward fails to do so, it will cause serious problems. When wood wishes to move upward but unable to do so because it is suppressed by metal in control of heaven, this will cause diseases that will surface in due course; such diseases may be prevented by needling the well point of the decreasing yin of foot (Da-Dun which is Liv1 and a wood point, LIV-1 da dun). When fire wishes to move upward but unable to do so because it is suppressed by water in control of heaven, this will cause diseases that will surface in due course; such diseases may be prevented by needling the ying point of the pericardium meridian (Lao-Gong which is P8 and a fire point, PC-8 lao gong).

When earth wishes to move upward but unable to do so because it is suppressed by wood in control of heaven, this will cause diseases that will surface in due course; such diseases may be prevented by needling the shu point on the great yin meridian of foot (Tai-Bai which is Sp3 and wood point, SP-3 tai bai). When metal wishes to move upward but unable to do so because it is suppressed by fire in control of heaven, this will cause diseases that will surface in due course; such diseases may be prevented by needling the jing point on the great yin meridian of hand (Jing-Qu which is Lu8 and a metal point, LU-8 jing qu). When water wishes to move upward but unable to do so because it is suppressed by earth in control of heaven, this will cause diseases that will surface in due course; such diseases may be prevented by needling the he point on the little yin meridian of foot (Yin-Gu which is K10 and a water point, KID-10 yin gu).

**S72-3**

The Yellow Emperor said: If the diseases caused by the inability of energy to move upward can be prevented, then we should be able to prevent the diseases caused by the inability of energy to move downward. I wish to hear about this.

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Chi-Po replied: If we know how to prevent diseases caused by the inability of energy to move upward, we should also be able to prevent the diseases caused by the inability of energy to move downward, as both types of diseases can be prevented.

Wood may wish to move downward but unable to do so because it is suppressed by metal beneath the earth; as a result, wood is unable to move toward its proper place until its congested energy is dispersed; the diseases caused by the inability of wood to move downward are similar to those caused by its inability to move upward, such diseases may be prevented by needling the jing point of the great yin meridian of hand (Shao-Shang which is Lu11 and a wood point, LU-11 shao shang) and the he point of the bright yang meridian of hand (Qu-Chi which is Li11 and an earth point, LI-11 qu chi) in order to subdue the strength of victorious energy.

Fire may wish to move downward but unable to do so because it is suppressed by water beneath the earth; as a result, wood is unable to move toward its proper place until its congested energy is dispersed; the diseases may be prevented by needling the jing point of the little yin meridian of foot (Yong-Quan which is K1 and a wood point, KID-1 yong quan) and the he point of the great yang meridian of foot (Wei-Zhong which is B40 and an earth point, BL-40 wei zhong) to subdue the strength of victorious energy.

Earth may wish to move downward but unable to do so because it is suppressed by wood beneath the earth; as a result, earth is unable to move toward its proper place until its congested energy is dispersed; the diseases may be prevented by needling the jing point of the decreasing yin meridian of foot (Da-Dun which is Liv1 and a wood point, LIV-1 da dun) and the he point of the little yang meridian of foot (Yang-Ling-Quan which is G34 and an earth point, GB-34 yang ling quan) to subdue the strength of victorious energy.

Metal may wish to move downward but is unable to do so because it is suppressed by fire beneath the earth; as a result, metal is unable to move toward its proper place until its congested energy is dispersed; the diseases may be prevented by needling the jing point of the pericardium meridian (Zhong-Chong which is P9 and a water point, PC-9 zhong chong) and the he point of the little yang meridian of hand (Tian-Jing which is Sj10 and an earth point, SJ-10 tian jing) to subdue the strength of victorious energy.

Water may wish to move downward but unable to do so because it is suppressed by earth beneath the earth; as a result, water is unable to move toward its proper place until its congested energy is dispersed; the diseases may be prevented by needling the jing point of the great yin meridian of foot (Yin-Bai which is Sp1 and a wood point, SP-1 yin bai) and the he point of the bright yang meridian of foot (Zu-San-Li which is S36 and an earth point, ST-36 zu san li) to subdue the strength of victorious energy.

**S72-4**

The Yellow Emperor asked: Five energy circulation may be early or late, six energies may follow each other and suppress each other in their movements; I wish to hear about the methods of needling to cope with such circumstances.

Chi-Po replied: It is necessary to deal with the source of transformation. Excess should be sedated and deficiency supported. To sedate excess means to subdue the strength of victorious energy and

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disperse congested energy; to support deficiency means to promote the circulation of the energy in deficiency so that it becomes more capable of resisting any external attack The methods of needling in question are originated from a book entitled "Xuan-Zhu Secret Conversations".

### **S72-5**

The Yellow Emperor asked: I have already understood the essentials of needling in dealing with energy movements, but I wish to know about the ability of the energy in control of heaven to function normally which seems to cause so many disorders and diseases. How to prevent such disorders and diseases? I wish to know such things in order to help my people.

Chi-Po bowed his head and replied: That is indeed a complete question. It demonstrates how kind and capable Your Majesty is in loving and helping the people. For this reason, please allow me to discuss the theory in great detail.

When the great yang (cold-water) which was in control of heaven during previous year refuses to resign its post, the decreasing yin (wind-wood) will not be able to reign so that its energy (wind-wood) will get congested in the upper region which should be treated by sedating the ying point of the decreasing yin meridian of foot (Xing-Jian which is Liv2 and a fire point, LIV-2 xing jian).

When the decreasing yin (wind-wood) which was in control of heaven during the previous year refuses to resign its post, the little yin (monarch fire) will not be able to resign so that its energy (monarch fire) will get congested in the upper region which should be treated by the ying point of the decreasing yin meridian of hand (Lao-Gong which is P8 and a fire point, PC-8 lao gong).

When the decreasing yin (monarch fire) which was in control of heaven during the previous year refuses to resign its post, the great yin (damp-earth) will not be able to reign so that its energy (damp-earth) will get congested in the upper region which should be treated by the ying point of the great yin meridian of foot (Da-Du which is Sp2 and a fire point, SP-2 da du).

When the great yin (damp-earth) which was in control of heaven during the previous year refuses to resign its post, the little yang (minister fire) will not be able to reign so that its energy (minister fire) will get congested in the upper region which should be treated by the ying point of the little yang meridian of hand (Ye-Men which is Sj2 and a water point, SJ-2 ye men).

When the little yang (minister fire) which was in control of heaven during the previous year refuses to resign its post, the bright yang (dry-metal) will not be able to reign so that its energy (dry-metal) will get congested in the upper region which should be treated by the ying point of the great yin meridian of hand (Yu-Ji which is Lu10 and a fire point, LU-10 yu ji).

When the bright yang (dry-metal) which was in control of heaven during the previous year refuses to resign its post, the great yang (cold-water) will not be able to reign so that its energy (cold-water) will once again get congested in the upper region which should be treated by needling the ying point of the little yin meridian of foot (Ran-Gu which is K2 and a fire point, KID-2 ran gu).

### **S72-6**

The Yellow Emperor said: I have now grasped the essentials of the inability of elements unable to reign; could you proceed to explain how to reduce the excessive energy arising from the refusal of some elements to resign so that it will not cause diseases?

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Chi-Po replied: When a given element with excessive energy continues to reign, it means the element in question refuses to resign. This will necessarily affect the transition of energy beneath the earth. Let's suppose during the si and hai years, the energy of the element in control of heaven exceeds its normal condition and the decreasing yin (wind-wood) still refuses to resign during the zi and wu years which means that the energy of wind still remains in excess in the upper region spreading the transforming energy of wood; the liver in the human body will be correspondingly in excess which should be treated by needling the he point of the decreasing yin meridian of foot (Qu-Quan which is Liv8 and a water point, LIV-8 qu quan).

Let's suppose during the zi and wu years, the energy of the element in control of heaven exceeds its normal condition and the little yin (monarch fire) still refuses to resign during the chou and wei years which means that the energy of fire still remains in excess in the upper region spreading the transforming energy of fire; the heart in the human body will be correspondingly in excess which should be treated by the he point of the decreasing yin meridian of hand (Qu-Ze which is P3 and a water point, PC-3 qu ze).

Let's suppose during the chou and wei years, the energy of the element in control of heaven exceeds its normal condition and the great yin (damp-earth) still refuses to resign its post during the in and shen years which means that the energy of dampness still remains in excess in the upper region spreading the transforming energy of dampness; the spleen in the human body will be correspondingly in excess which should be treated by the he point of the great yin meridian of foot (Yin-Ling-Chuan which is Sp9 and a water point, SP-9 yin ling quan).

Let's suppose during the in and shen years, the energy of the element in control of heaven exceeds its normal condition and the little yang (minister fire) still refuses to resign its post during the mao and you years which means that the energy of fire still remains in excess in the upper region spreading the transforming energy of fire; the sanjiao in the human body will be correspondingly in excess which should be treated by the he point of the little yang meridian of hand (Tian-Jing which is Sj10 and an earth point, SJ-10 tian jing).

Let's suppose during the mao and you years, the energy of the element in control of heaven exceeds its normal condition and the bright yang (dry-metal) still refuses to resign its post during the chen and xu years which means that the energy of dryness still remains in excess in the upper region spreading the transforming energy of dryness; the lungs in the human body will be correspondingly in excess which should be treated by the he point on the great yin meridian of hand (Chu-Ze which is Lu5 and water point, LU-5 chi ze).

Let's suppose during the chen and xu years, the energy of the element in control of heaven exceeds its normal condition and the great yang (cold-water) still refuses to resign its post during the si and hai years which means that the energy of cold water still remains in excess in the upper region spreading the transforming energy of cold water; the kidneys in the human body will be correspondingly in excess which should be treated by the he point of the little meridian of foot (Yin-Gu which is K10 and a water point, KID-10 yin gu).

Therefore, when energy of heaven and that of earth are in disorder, they will cause diseases to the people which may be prevented by needling the appropriate points.

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S72-7**

The Yellow Emperor asked: When the hard stems (yang stems) and soft stems (yin stems) fail to occupy their own posts, do they cause deficiency to all energies in circulation (including energies in control of heaven, middle energies, and energies beneath the earth)? Can the diseases of people caused by such conditions be prevented?

Chi-Po replied: That is indeed a thorough question. When the energies in circulation are disordered, it is possible that widespread diseases may occur every three years. When the roots of diseases are fully understood, it is possible to prevent such diseases.

When a hard stem is in control of heaven, a soft stem should be beneath the earth so that the two stems will interact with each other; if the hard stem fails to take charge of heaven, the soft stem beneath the earth will be in isolation and suffer from deficiency as a result and the normal seasonal change will not occur, not unlike music losing its temperament; widespread diseases may come about when such conditions continue for three years. Examine its conditions and determine its depth very carefully, and prevent it before it is about to occur.

Let's suppose a widespread disease arising from the condition of earth beneath the earth is about to occur, one should know that this disease will affect the element of water in due course which may be prevented by tonifying the point Shen-Shu (B23, BL-23 shen shu), and then needling the point of the great yin meridian of foot (Tai-Bai or Sp3, SP-3 tai bai) three days later in order to sedate the congested energy of earth. On the other hand, when a widespread disease arising from the condition of earth in control of heaven is about to occur within three years, the methods of treatment are the same as the widespread diseases arising from the condition of earth beneath the earth. After needling, the patient should refrain from running or walking at night, avoid eating greasy foods, stay calm in a room with doors and windows closed, so that the spirits will remain very clear and quiet and the mind should remain very relaxed, which should head off the attack of widespread diseases, as such attacks normally occur when the patient's physical conditions are in deficiency.

**S72-8**

A patient of kidneys disease should stand facing south during the in hours (3-5 a.m.) early in the morning, fully concentrated without interrupting thoughts, inhale seven times in a row and hold it there without expiration, stretch the neck as if swallowing some sort of hard objects for seven times, and then swallow all the saliva in the mouth. Let's suppose during the bing-yin years hard and soft stems fail to take control with the stem in control of heaven unable to reign and the stem beneath the earth in isolation, this does not produce the excess of water, even though water is normally in excess during the six bing years. The energies circulating in the middle are in excess during yang years, but this may not be the case when energy in control of heaven and that beneath the earth fail to reign according to regular schedules, not unlike music losing its rhythm and harmony, which could produce disorders and diseases in three years. It is important to examine the nature of disorders to determine their severity. Mild diseases may occur three more years later, but severe diseases often occur within three years. Such diseases should be treated by tonifying Xin-Shu (B15, BL-15 xin shu) first, and then needling the he point of the kidney meridian (Yin-Gu which is K10 and a water point, KID-10 yin gu). Another example is during the xin-si years soft stems unable to reign the earth along with her

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corresponding hard stems, this points to a deficiency in the stem beneath the earth which may cause widespread diseases of water in three years and should be treated in the same way as during the bing-in years. After needling, the patient should refrain from excessive joy and desires; otherwise, the body energy will disperse. The patient should remain calm for seven days with the mind on a solid ground without too much thought.

### **S72-9**

Let's suppose during the geng-chen years hard and soft stems fail to take control with the stem in control of heaven unable to reign and the stem beneath the earth in isolation; again during the yi and geng years when metal is circulating in the middle, if hard and soft stems fail to reign according to schedules, there will be no harmony between the upper region and the lower region, and since the little yin (monarch fire) which was in control of heaven during the previous year refuses to resign, and on top of that the middle element has arrived ahead of schedule, this will produce chaos not unlike the failure of yin temperament and yang temperament to respond to each other. When this happens, widespread diseases will occur in three years. Therefore, it is necessary to know about the normal conditions in order to determine the degree of abnormality. Severe diseases may occur within three years, but mild diseases may occur every six years, which may be treated by tonifying Gan-Shu (B18, BL-18 gan shu) to lay down the foundations, and needling the jing point of the lung meridian (Jing-Qu which is Lu8 and a metal point, LU-8 jing qu) three days later to sedate the metal. Following the treatment, the patient should rest and remain quiet for seven days without anger, as anger will cause the true energy to disperse.

Again, during the yi-wei years, when the hard and soft stems fail to reign according to schedule with yi stem which is yin arriving too late and geng stem which is yang stem arriving too early which is called losing their posts, and widespread diseases may occur only at a later date. It is necessary to examine the abnormalities in order to determine the speeds at which such diseases may occur. The same method of needling may be applied when elements fail to reign on time during the yee-geng years; when the liver desires to rest, do not get angry.

### **S72-10**

Let's suppose that during the ren-wu years hard and soft stems fail to reign according to schedule, with the ren stem unable to control the heaven and the ding stem in isolation beneath the earth; and although ren years are yang years, deficiency can also occur during those years to cause disorders. However, yin and yang stems will meet together in due course to strike a balance, but if the abnormalities get worse day by day, serious disorders may occur as a result, not unlike a small disorder in temperament may eventually cause a serious problem in music if the disorder gets worse day by day; when this occurs, diseases will occur within three years which should be treated by needling the spleen transport point of the bladder meridian (Pi-Shu which is B20, BL-20 pi shu) to lay down the foundations, and needling the jing point of the liver meridian (Da-Dun which is Liv1 and a wood point, LIV-1 da dun) to sedate the energy of wood. Following the treatment the patient should rest and remain quiet for seven days and refrain from intoxication and singing and overjoyed, as such activities will cause the energy to disperse; again, the patient should not over-eat or eat any raw and cold foods; the patient should lay a solid foundation for the spleen by refraining from overeating or

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sitting down for too long or eating excessive amounts of sour foods; instead sweet and bland foods should be preferred.

Again if hard and soft stems fail to reign on schedule during the jia-zi and ding-you years, because the element beneath the earth fails to take over the post and without the support of the element circulating in the middle, it is also called the failure of the elements to take charge, widespread diseases may occur within three years which may be treated with acupuncture in the same way as the widespread diseases of wood.

#### **S72-11**

Let's suppose that hard and soft stems fail to reign on schedule during the wu-shen years, although the element of fire is circulating in the middle during the wu-gui years, it does not necessarily follow that fire will be in excess during those years. When the element in control of heaven fails to reign on schedule with the element beneath the earth in isolation, various degrees of disorders may occur; to strike a balance between the element in control of heaven and that beneath the earth is like adjusting the musical instruments. The widespread diseases of fire arising from the disharmony between hard and soft stems may occur within three years which should be treated by the lung transport point (Fei-Shu which is B13, BL-13 fei shu) to lay down the foundations; after the treatment, the patient should rest and remain quiet for seven days without excessive sorrow, as sorrow will disturb the lung energy and cause the true energy to disperse and disappear. It is necessary to put the lungs on a solid ground and to nourish the energy.

Again if hard and soft stems fail to reign on schedule during the jia-zi and gui-hai years, because the element beneath the earth fails to take over which results in the failure of the element in control of heaven to perform its duty properly, this is also called a disharmony between wu and gui which causes deficiency to the element circulating in the middle and also to the element beneath the earth; widespread diseases of fire will occur within three years.

Therefore, five elements correspond to five years by which one can illustrate the duties of five elements during each year and the methods of needling. The attack of widespread diseases may be attributed to a disharmony between upper and lower stems, between hard and soft stems. There are only five methods of needling which may be classified under five elements.

#### **S72-12**

The Yellow Emperor said: I have heard that when the five types of pestilence attack, they are very contagious with similar symptoms observed on adults and children alike. If such diseases are not treated by the above methods, how to make certain that they are not contagious?

Chi-Po replied: When the righteous energy remains strong in the human body, such diseases are not contagious; the vicious energies contained in such diseases may be inhaled through the nose and exhaled through the nose which is the proper way to avoid them. One way to avoid the attack of such vicious energies is to fill the brain with the righteous energy. How? One should cheer up before going to a hospital imagining the body full of yang energy; before entering the ward, imagine a stream of blue energy coming from the liver and travelling through the left and the east transforming into lively trees; and then imagine a stream of white energy coming from the lungs and travelling through the west and transforming into weapons and armour; and then imagine a stream of red energy coming

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from the heart and travelling through the south toward the upper region and transforming into flaming brightness; then imagine a stream of black energy coming from the kidneys and travelling through the north toward the lower region and transforming into water; then imagine a stream of yellow energy coming from the spleen gathering in the center and transforming into earth.

When the energies of five viscera are in abundance, they can defend the body against the attack. The next step is to imagine the head as glittering as the Big Dipper before entering the ward.

Another method is to boil roots of narrow-leaved polygala (*Polygala tenuifolia*) on the day of Spring Equinox, drink two cups of soup before dawn, and spit out the soup. A second method is to boil herbs and bath oneself with the soup for three times following the rainy days to induce perspiration. A third method is to use Lesser Golden Tablets: 2 liangs of cinnabar; 1 liang of water-ground realgar; 1 liang of orpiment; half a liang of Japanese ardisia (*Ardisia japonica*), put above ingredients in a box and seal it, dig a hole in the ground about one foot deep, put the box in the hole and bury it underground without using a stove or decoction, burn 20 pounds of charcoal on the ground for seven days, let it cool for seven days, dig out the box the next day, bury the ingredients underground and take them out seven days later, grind them and make into tablets with honey as big as the seed of Chinese parasol trees, look in the eastern direction every day and deeply inhale the air and then swallow a tablet with icy water along with the air, continue for 10 days which should make one free from pestilence.

**S72-13**

The Yellow Emperor asked: When the human body is in deficiency, the spirits will wander around and fail to function properly, so that vicious energies will attack to cause premature death; how to guard the true energy so that the human body will be free from such attack? I wish to hear about the method of needling.

Chi-Po bowed his head again and replied: That is indeed a bright question. When the spirits fail to function properly, the patient may not die; but when he is also under the attack of vicious energies, he may suffer premature death. As an example, when the decreasing yin in control of heaven fails to reign on schedule, it may cause energy deficiency of heaven, and the liver in the human body may suffer deficiency at the same; this is called a double deficiency, namely, both the heaven and the liver are in deficiency. When the liver is in deficiency, it cannot accommodate the soul so that the soul wanders around in the upper region; when the vicious energy attacks the body, it will cause cold limbs or sudden fainting. If the patient's body remains warm, needling may be administered and the points to be used should be the yuan point of the little yang meridian of foot (Qiu-Xu which is G40, GB-40 qiu xu) and then Gan-Shu (B18, BL-18 gan shu) to tonify the liver.

When a person suffers from heart deficiency, minister fire and monarch fire in control of heaven fail to reign on schedule, and the person is also under the attack of vicious energies, it is called triple deficiency; if, on top of that, fire is also in deficiency with pestilence of water becoming epidemic, the patient may die all of a sudden; this type of disease may be treated by needling the yuan point of the little yang meridian of hand (Yang-Chi which is Sj4, SJ-4 yang chi) and heart transport point (Xin-Shu which is B15, BL-15 xin shu).

When a person suffers from spleen disease, the great yin fails to reign on schedule, and if the person is also under the attack of vicious energies, it is called triple deficiency; if on top of that, earth is also in

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deficiency, and the person is also under the attack of metal pestilence, the person may die all of a sudden; this type of disease may be treated by needling the yuan point of the bright yang meridian of foot (Chong-Yang which is S42, ST-42 chong yang) and the spleen transport point (Pi-Shu which is B20, BL-20 pi shu) to tonify the spleen.

When a person suffers from lung disease, the bright yang in control of heaven fails to reign on schedule, and the person is also under the attack of vicious energies, it is called triple deficiency; if on top of that, metal is also in deficiency with pestilence of fire becoming epidemic, the patient will die all of a sudden; this type of disease may be treated by the yuan point of the bright yang meridian of hand (He-Gu which is LI4, LI-4 he gu) and then the lung transport point (Fei-Shu which is B13, BL-13 fei shu).

When a person suffers from kidney disease, the great yang in control of heaven fails to reign on schedule, and the person is also under the attack of vicious energies, it is called triple deficiency; if, on top of that, water is also in deficiency with pestilence of earth becoming epidemic and attacking the righteous energy of the human body to cause a deterioration of the spirits and the soul, the person will die all of a sudden; this type of disease may be treated by the yuan point of the great yang meridian of foot (Jing-Gu which is B64, BL-64 jing gu) and the kidney transport point (Shen-Shu which is B23, BL-23 shen shu) to tonify the kidneys.

### **S72-14**

The Yellow Emperor asked: The twelve internal organs are related to each other so closely that when the spirits of a specific organ are impaired, it will affect all other organs; what are the measures to be taken to prevent the attack of vicious energies with acupuncture?

Chi-Po bowed his head again and replied: That is indeed a complete question. The ultimate principles had been developed by our brilliant ancestors and no one could understand their origins except Your Majesty. Energy and spirits must follow the established patterns, they should stay in harmony with the patterns of heaven. The heart is the monarch from whom the spirits are derived, the yuan point of the little yin meridian of hand may be needled (Shen-Men which is H7, HT-7 shen shu). The lungs are the minister from whom policies are derived, the yuan point of the great yin of hand may be needled (Tai-Yuan which is LU9, LU-9 tai yuan). The liver is the general from whom strategies are derived, the yuan point of the decreasing yin of foot may be needled (Tai-Chong which is LIV3, LIV-3 tai chong). The gall bladder is the impartial justice from whom judgments are derived, the yuan point of the little yang of foot may be needled (Qiu-Xu=G40, GB-40 qiu xu). The pericardium is the messenger from whom joy is derived, the ying point of pericardium meridian may be needled (Lao-Gong=P8, PC-8 lao gong). The spleen is an adviser to assist the heart in making decisions, the yuan point of the spleen meridian may be needled (Tai-Bai=SP3, SP-3 tai bai). The stomach is the official in charge of foods storage from whom five flavors are derived, the yuan point of the stomach meridian may be needled (Chong-Yang=S42, ST-42 chong yang).

The large intestine is the official of transportation from whom change in the shape of things is derived, the yuan point of the large intestine may be needled (He-Gu=LI4, LI-4 he gu). The small intestine is the receiving official from whom assimilable substances are derived, the yuan point of the small intestine meridian may be needled (Wan-Gu=SI4, SI-4 wan gu). The kidneys are the health officials

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from whom the strength of the body and the healthy movements of the four limbs are derived, the yuan point of the kidneys meridian (Tai-Xi=K3, KID-3 tai xi) may be needed. The Sanjiao is the irrigation official who builds waterways, the yuan point of the sanjiao meridian may be needed (Yang-Chi=Sj4, SJ-4 yang chi). The bladder is the district official who stores fluids so that they can flow outward when energy transformation takes place, the yuan point of the bladder meridian may be needed (Jing-Gu=B64, BL-64 jing gu). The twelve officials should not fail each other, but when it happens, acupuncture treatment may be administered. In other words, acupuncture is not merely to treat diseases, it can be used to prevent incomplete functions among the twelve internal organs as well as to retain the true energy in the human body. Therefore, to stay in good health means to tonify the spirits and lay a solid foundation of the roots of life, so that the pure energy will not be dispersed and the spirits will always be full. When the spirits and the body are separated from each other, the true energy of the body is lost. Hence to nourish the true energy is as mysterious as the boundless skies. The spirits of the human body must be in constant communication with nature, this is the way to retain the true energy in the human body which is called the unity of the true energy and the human body.

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## **CHAPTER 73: ON THE ORIGINS OF DISEASES**

(Volume Two: pp.1264-1277).

### **S73-1**

The Yellow Emperor asked: I have understood the outline of heavenly energies and the nine circumstances under which the energies may be suppressed in their upward and downward movements. Now I wish to hear your opinion about meetings of energies and how a specific element may fail to reign on schedule.

Chi-Po replied: Five elements must move upward and downward to reign and resign on schedule according to the established patterns. If the elements in control of heaven and those beneath the earth fail to move upward and downward on schedule, they will fail to reign on schedule. Therefore, when the element in control of heaven and that beneath the earth fail to reign and resign on schedule, there will be abnormalities in the meetings of energies and disorders in the four seasons which will cause harm to the normal growth and transformation of ten thousand things and cause diseases to the people.

The Yellow Emperor asked: How do you account for the failure of five elements in moving upward and downward on schedule? How do you account for the abnormalities in the meetings of energies?

Chi-Po replied: Those are bright questions indeed, they demonstrate the insight on the part of Your Majesty. That the meetings of energies are constantly changing is the law of nature. When a specific element that is supposed to move downward fails to do so, it is because that element is being suppressed by the energy of the earth. During the years in which five elements are in excess, the element in charge of those years may arrive early so that the normal meetings of energies cannot take place. On the other hand, when a specific element that is supposed to move upward fails to do so, it is because that element is being suppressed by the element circulating in the middle.

For this reason, there are circumstances under which a specific element supposed to move upward fails to do so; there are circumstances under which a specific element supposed to move downward

**HENRY C. LU PHD.(TRANS.) SU WEN (CHPTS 72/73 RECOV.) ORIENTAL HERITAGE** fails to do so; there are circumstances under which a specific element can move upward to heaven but unable to move downward to the earth; there are circumstances under which a specific element is unable to move upward and downward; such phenomena are called changes in the meetings of energies. Abnormalities of various degrees may cause different degrees of diseases in severity.

### **S73-2**

The Yellow Emperor asked: I wish to hear your opinion about the origins of victory and suppression in the meetings of energies and the degrees of diseases caused by them.

Chi-Po replied: Victorious energies are responsible for suppression that causes abnormalities. During the chen and xu years the great yang (cold-water) is in control of heaven; if the decreasing yin on the left side (wind-wood) desires to move upward as it should, but the bright yang (dry-metal) on the right side is in excess and refuses to move downward, it means that the bright yang is suppressing the decreasing yin.

Again during the geng-xu years (the 47th years) when metal circulating in the middle is in excess, it refuses to move forward with the result that the decreasing yin (wind-wood) is unable to move upward, because it is being suppressed by excessive metal. When this happens, there may be a shortage of wind in spring with phenomena of destruction and falling of dew and frost to cause withering of grasses and trees, and the people may be exposed to the attack of pestilence that has arrived early, with sore and dry throat, swelling of four limbs, pain in the joints and limbs. After the energy of wind-wood has been suppressed for too long, gale may occur to destroy things and cause chaos, and the people may begin to suffer stroke, hemiplegia, and numbness of hands and feet.

### **S73-3**

During the si and hai years (such as the 6th year in a 60-year cycle) when the decreasing yin (wind-wood) is in control of heaven, the little yin (monarch fire) on the left wishes to move upward, but the great yang (cold-water) on the right refuses to move forward with the result that the little yin is unable to reign on schedule, because it is being suppressed by the great yang; when this happens, cold climate will recur particularly in the early morning and in the evening, and the people may suffer from hidden yang energy of heat to cause mental depression, hot sensations, convulsion, alternating chills and fever; when the suppression of monarch fire by cold water persists, hot climate may arrive all of a sudden to cause corneal eye diseases, pestilence; as excessive heat will eventually cause pestilence of fire, the symptoms are all related to depression and thirst; extreme thirst may be quenched by sedation.

### **S73-4**

During the zi and wu years (such as the 1st year in the 60-year cycle) the little yin (monarch fire) is in control of heaven and the great yin (damp-earth) on the left side desires to move upward, but the decreasing yin (wind-wood) on the right side may refuse to move forward. Again during the ren-zi years (49th year in the 60-year cycle) when wood circulating in the middle is in excess, the host energy (decreasing yin, namely, wind-wood) may arrive early to suppress the great yin (damp-earth) which is supposed to move upward, and this may cause the inability of the great yin to reign on schedule with the result that there may be wind and dust coming from four directions, with darkness and dust, and the inability of rain and dampness to transform. When this happens, the people will suffer from wind diseases, excessive saliva, hemiplegia, swelling; when the suppression of earth by

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wind persists for long, it may cause yellowish dust to transform into pestilence, the patient may suffer premature death, with yellowish complexion and jaundice, swelling, dampness unable to spread so that there will be shortage of rains.

**S73-5**

During the chou and wei years (such as the 2nd year in the 60-year cycle) the great yin (damp-earth) is in control of heaven; the little yang (minister fire) on the left side wishes to move upward, but the little yin (monarch fire) on the right may refuse to move forward. Again, when the great yin (damp-earth) is unable to reign on schedule, the little yang (minister fire) will not be able to move upward; when water is in excess, minister fire will not move upward on schedule; when this happens, cold frost will fall, the weather will be as cold as winter to cause a recurrence of ice with occasional heat mixed with cold; people will suffer hidden yang heat with mental depression, palpitation, cough, alternating chills and fever. If fire is suppressed for too long, it may cause sudden fever, wind turning into fire, edema, corneal eye disease, transforming into pestilence, causing hidden heat in the internal region with depression and numb and cold limbs; in severe cases bleeding symptoms may occur.

**S73-6**

During the in and shen years (such as the 3rd year in the 60-year cycle) the little yang (minister fire) is in control of heaven; the bright yang (dry-metal) on the left side wishes to move ahead, but the great yin (damp-earth) on the right side may refuse to move forward. For example, during the wu-shen (the 45th year in the 60-year cycle) and wu-in years (the 15th year in the 60-year cycle), the little yang (minister fire) is in control of heaven; the bright yang (dry-metal) on the left side wishes to move ahead, but the great yin (damp-earth) on the right side may refuse to move forward; thus, metal wishes to move forward, but it is suppressed by fire. When this happens, there will be no seasonal rains, there will be frequent west wind blowing very strongly, dry energy will erupt from all directions. When this happens, people will suffer from upper symptoms including hot sensations, panting, cough, and bleeding symptoms. If metal is suppressed for too long, it will cause white dust transforming into widespread dew and fog, there will be widespread destruction, and people will suffer congested chest, sadness, clear nasal discharge, sneezing, dry throat, cracked hands, and dry skin.

**S73-7**

During the mao and you years (such as the 4th year in the 60-year cycle) the bright yang (dry-metal) is in control of heaven; the great yang (cold water) on the left side wishes to move ahead, but the little yang (minister fire) on the right side may refuse to move forward. If the bright yang (dry-metal) is unable to reign on schedule, the great yang will not be able to move upward on schedule; therefore, when the reign of earth is over but it still refuses to resign, then cold water (great yang) will not be able to move upward on schedule, because it is being suppressed by earth.

When this happens, a struggle between dampness and heat will occur and cold energy will be stuck in between the energy on the right side and the energy on the left side. People will mostly suffer acute diarrhea and indigestion. When the suppression of cold water by earth persists for long, cold will win a victory over heat to cause a sudden fall of hail; people will suffer from cold sensations, hiccup, belching, internal heat, superficial rheumatism, pain in feet and legs, palpitation, depression, alternating depression and cold sensations.

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S73-8**

The Yellow Emperor asked: I have now obtained a thorough understanding of how the five elements are unable to move upward on schedule; could I hear your opinion about how they are unable to move downward on schedule?

Chi-Po replied: That is indeed a bright question; it involves the very subtle aspect of heaven and earth, but please allow me to explain in detail. It is said that anything that moves upward will have to move downward, it takes three years for the element on the left side to move upward to be in control of heaven and then move downward to become the element on the right side; and then it continues to move downward to become the element on the right side and then the element on the left side of the element beneath the earth, with the whole cycle taking 6 years to complete.

**S73-9**

During the chou and wei years (such as the 2nd year in the 60-year cycle) the great yang (cold water) is beneath the earth; the decreasing yin (wind-wood) on the left side wishes to move downward, but the bright yang (dry metal) circulating in the middle may prevent it from moving downward. Again, before the little yin which was in control of heaven during the previous year resigns its post, the decreasing yin (wind-wood) will not be able to move downward; metal has already arrived to circulate in the middle that also prevents wood from moving downward; therefore, wood is suppressed which will cause distant grey dust, with white energy (metal energy) spreading, blowing wind and dark dust, dry metal exercising its destructive power, falling of frost and dew, restricting and killing. When the suppression of wood persists, it will cause wind and dryness, cold and stoppage of growth of grasses and trees due to destruction by falling of frost, with hibernating animals nowhere to be seen; people should beware of cold energy harmful to the liver.

**S73-10**

During the in and shen years (such as the 3rd year in the 60-year cycle) the little yin (monarch fire) on the left side wishes to move downward, but the great yang (cold-water) circulating in the middle may prevent it from moving downward. For example, during the bing-shen years (the 33rd year) and the bing-in years (the 3rd year) when water circulating in the middle is in excess and arriving early which may further prevent the little yin (monarch fire) from moving downward with the result that fire is suppressed by water. When this happens, the black energy (energy of water) begins to generate at a time when the energy of fire should be present, appearance of cold and snow, cloudy and cool, at a time when warm weather should have arrived. When fire is suppressed for too long, it may transform into hidden heat to cause a mixture of victorious wind and heat, with fire transforming into pestilence. People will suffer from red complexion, mental depression, headache, and dizziness. When the energy of fire is manifest too vividly, it often signifies the arrival of warm and hot diseases.

**S73-11**

During the mao and you years (such as the 4th year in the 60-year cycle) the great yin (damp-earth) on the left side wishes to move downward, but the decreasing yin (wind-wood) circulating in the middle may prevent it from moving downward. Before the little yang resigns its post, the great yin will not be able to move downward; and also, wood has arrived to circulate in the middle which further prevents the great yin from moving downward; when this happens, one will see yellowish clouds and

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bright blue sunlight, steaming to generate gale, with dust as thick as fog and trees being pulled out.

When the great yin is suppressed for too long, it will transform into dusty and yellowish energy in the heaven and steaming dampness on earth, people will suffer inability to lift up the four limbs, dizziness, pain in the joints of limbs, abdominal swelling.

**S73-12**

During the chen and xu years (such as the 5th year in the 60-year cycle) the little yang (monarch fire) on the left side wishes to move downward, but the element of water circulating in the middle may prevent it from moving downward; and also, the element of water circulating in the middle is excessive and arrives early to further prevent the little yang from moving downward. When the great yin (damp-earth) beneath the earth is in excess, it may prevent the little yang from moving downward. When this happens, black energy of water will follow, red clouds and cold energy will follow warm energy, with a sudden arrival of cold energy or even the arrival of icy hail. When the suppression persists, it will transform into a mixture of cold and heat to cause pestilence of heat and wind; people will suffer red complexion, depression, headache, dizziness; the arrival of excessive fire forecasts the arrival of hot diseases.

**S73-13**

During the si and hai years (such as the 6th year in the 60-year cycle) the bright yang (dry-metal) on the left side wishes to move downward, but fire circulating in the middle during the previous year refuses to retreat which prevents the bright yang from moving downward. Thus the bright yang is suppressed with the result that the energy of fire and heat will spread at a time when cold and constrictive energy of metal should prevail. People will feel fatigued, unable to sleep at night, dry throat, love of drink, mental depression, with warm weather in the early morning and evening when it should be cool. When the suppression persists for long, it will transform into coolness with the birth of white energy of metal. People mostly suffer dizziness, stiffness and numbness of hands and feet, pain in ribs on both sides, blurred vision.

**S73-14**

During the zi and wu years (such as the 1st year in the 60-year cycle) the great yang (cold water) wishes to move downward, but the energy of earth circulating in the middle may prevent it from moving downward; on top of that during such years the element of earth circulating in the middle is excessive and arrives early to prevent the great yang from moving downward. When this happens, there will be expansion of black energy (energy of water), dark and cool, yellowish dust mixed with dampness, with steaming dampness and summer heat present at a time when cold weather should be around. When the suppression persists, it will transform into hidden congestion, people will suffer cold limbs, heavy sensations in the limbs, fatigued limbs, impotence, weakness, with cloudy skies and high humidity.

**S73-15**

The Yellow Emperor said: I have already understood why the five elements are unable to move upward or downward on schedule, but may I hear your opinion about the five elements ruling on schedule?

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Chi-Po replied: The failure to reign on schedule means that the element in control of heaven during the previous continues to reign after the time of transition. In other words, the element in control of heaven during the previous year is in excess so that it continues to carry on the mandate of the previous year.

**S73-16**

When the decreasing yin (wind-wood) fails to reign on schedule, it means that the warm energy of wind will not arrive on time with the result that flowers and plants will be withered, people will suffer diminished urination, eyes diseases, twitching of tendons, love of anger, and discharge of reddish urine. Wind-wood wishes to reign, but cold water refuses to resign which is why the spring has lost its normal warmness.

**S73-17**

When the little yin (monarch fire) fails to reign on schedule, it means that the cold energy will not retreat so that we have cool weather in spring followed by cold without timely warmness. People will suffer alternating chills and fever, pain in four limbs, stiffness of the spine. Excessive wood energy may try to hang on, but its excess will not exceed that of monarch fire when the latter is in control of heaven and refuses to resign.

**S73-18**

When the great yin (damp-earth) fails to reign on schedule, there will not be timely clouds and rains and ten thousand things will become withered, with absence of reproduction at a time when reproduction should occur. People will suffer from swelling of joints of four limbs, edema and ascites, congested chest and abdominal swelling, diarrhea and indigestion, inability to lift up four limbs. Damp earth wishes to reign, but monarch fire refuses to resign still spreading its energy of heat which is why there is dryness everywhere and there are no rains at all, although the weather may be relatively warm.

**S73-19**

When the little yang (minister fire) fails to reign on schedule, the energy of heat cannot exercise its power which is why plants cannot flourish as they should and extreme heat will occur in autumn, with late arrivals of destructive forces and frost and dew. People will suffer from malaria, hot sensations in the bones, palpitation, cough, and even bleeding in severe cases.

**S73-20**

When the bright yang (dry-metal) fails to reign on schedule, summer heat will arrive ahead of schedule with late arrival of destructive forces which is why grasses and trees will flourish. People will suffer cold and hot sensations, nosebleed, sneezing, breaking of hair, withered nails; in severe cases, they will suffer from panting, cough with rough breathing, sadness and misery. As heat is still prevailing and dryness remains unable to give order, the climate of autumn will not arrive on schedule and the lungs will suffer.

**S73-21**

When the great yang (cold water) fails to reign on schedule, destructive cold climate that should have occurred in winter will occur in spring instead, destructive forces of frost arrive ahead of schedule, cold ice appears late; if sunlight resumes its duty, there will be no extreme coldness with white clouds to appear in due course. People will suffer from warm pestilence, blocked and dry throat, mental depression with thirst, panting with noise. Cold water can give order only after the departure of dry

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metal; if dry metal refuses to resign, there will be chaos in the order of four seasons and people will suffer as a result.

**S73-22**

The Yellow Emperor asked: I have already understood what will happen when the five elements fail to reign on schedule; can you tell me what will happen when they refuse to resign?

Chi-Po replied: When the five elements refuse to resign, it means that they want to extend their orders to the following year, even though their terms have expired.

**S73-23**

When the decreasing yin (wind-wood) refuses to resign, gale will arrive early and there will be no timely rains with dampness unable to transform and spread; people will suffer warm pestilence and black spots on the skin, hemiplegia, which are caused by wind, and other general symptoms include pain in the joints of four limbs, headache, pain in the eyes, hidden heat in the internal region, dry throat with a craving for water.

**S73-24**

When the little yin (monarch fire) refuses to resign, there will be warmth in early spring and late autumn, with hibernating animals waking up early, grasses and trees growing; people will suffer hot diaphragm, dry throat, dry throat, bleeding, convulsion, discharge of reddish urine, skin eruption and ulcers.

**S73-25**

When the great yin (damp-earth) refuses to resign, cold and summer heat will arrive irregularly, with dust occurring like clouds and dampness spreading all over the place; people will suffer from weakness in the four limbs, inability to eat, diarrhea, frequent urination, cold sensations in the tibia, impotence, constipation, incontinence of urination, frequent urination.

**S73-26**

When the little yang (minister fire) refuses to resign, heat will be generated in spring, summer heat will linger on, there will be warm winter without freezing, water will flow without ice, animals will come out of hibernation, people will suffer from scanty energy with alternating chills and fever, blood in stools, hot sensations in the upper region, hard swelling of the lower abdomen, discharge of red urine like pus, and bleeding in severe cases.

**S73-27**

When the bright yang (dry metal) refuses to resign, it will be cool in spring, grasses and trees will flourish behind schedule, with alternating cold and heat; people will suffer from vomiting, acute diarrhea, inability to eat, dry stools, inability to lift up four limbs, dizziness, and flying spots before the eyes.

**S73-28**

The Yellow Emperor asked: I have understood how the five elements in control of heaven, may I hear from you about the five elements beneath the earth?

Chi-Po replied: When the elements beneath the earth fail to reign on schedule or when they refuse to resign on schedule, it will upset the regular patterns of growth and transformation in ten thousand things on earth.

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S73-29**

The Yellow Emperor asked: I have heard that there are yin stems and yang stems, and there are yin branches and yang branches with a total of ten stems and twelve branches to account for the distribution of energies in between the heaven and the earth; sometimes they meet each other and sometimes they miss each other; can you explain this fact to me?

Chi-Po replied: The energies are assigned specific periods of time to reign, but if they do not reign according to the assignments, they will not carry out their duties properly. When this happens, seasonal energies will be in chaos which will cause pestilence. Xuan-Zhu Secret Conversations said, “There are a total of 30 yang years among them 6 years are years of deficiency due to mutual subjugation among the energies of heaven and earth with the remaining 24 years as years of excess; during the six years of deficiency, the elements in control of heaven and those beneath the earth fail to reign on schedule which is why they are years of deficiency.”

**S73-30**

Take jia-zi years as an example. Jia-zi years are yang years during which earth circulating in the middle is in excess; the year before the jia-zi year is the gui-hai year during which the decreasing yin (wind-wood) is in control of heaven; although the gui-hai year has passed and the jia-zi year has arrived, the decreasing yin (wind-wood) may refuse to resign and continue to reign. Assuming that the yang-ming (dry-metal) has taken over on schedule to become the element beneath the earth during the jia-zi years, so that the little yang which was beneath the earth during the previous year (the gui-hai year) has resigned and move on to occupy the right side. Since the decreasing yin refuses to resign and still remains in control of heaven, the element in control of heaven and the element beneath the earth are not in tune with each other. During the jia-zi years, the stem of jia in the upper and the stem of ji in the lower should be paired off, but since the decreasing yin refuses to resign, the stem of gui will still be in the upper; this means that the stem of gui in the upper and the stem of ji in the lower do not go along with each other as both stems are yin stems. As a result, the element of earth circulating in the middle is under the oppression of the decreasing yin (wind-wood) which will weaken the earth, and as a result, one cannot say that during this year, earth is in excess any longer.

Moreover, yellow bell (one of the six pitch pipes of yang) which corresponds to earth should not be suppressed excessively during the years in which earth is circulating in the middle. When wood wins a victory over earth, metal will take revenge; when metal takes revenge, and little yin (monarch fire) followed suit, metal will be weakened, because monarch fire and wind wood may combine forces to attack metal, and as a result of this, the stem of jia in the upper region and the stem of ji in the lower region will lose control, and pestilence of earth may occur within three years, it will occur in the ding-mao year at the latest and in the bing-in year at the earliest. The severity of disease will depend on the strength of the elements in control of heaven and beneath the earth and also on the position of the divine Being of the year (see Chapter 77 of Ling-Shu).

Again, during the jia-zi years when the element in control of heaven begins to reign on schedule but the element beneath the earth fails to do the same because its predecessor refuses to resign (namely, the little yang minister fire), with the result that the yang stem of jia in the upper and the yang stem of wu in the lower region are not in tune with each other, and the earth will be weakened due to the attack

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of wood as outlined earlier; when this occurs, metal will take revenge to cause disease. The element in control of heaven and that beneath the earth change from time to time and the severity of pestilence caused by them remains consistent with the patterns of such change.

### **S73-31**

Take the bing-yin years as another example. The bing-in years are yang years and water circulating in the middle is in excess; but if the element in control of heaven during the previous year (great yin damp-earth) refuses to resign while the element beneath the earth reigns on schedule and the great yang which was beneath the earth during the previous year has moved to the right side, then we have the situation that the great yin (damp-earth) is in control of heaven and the decreasing yin (wind-wood) is beneath the earth which is abnormal as the two elements in question are not in tune with each other. In that case, the yin stem of yi in the upper and the yin stem of xin in the lower region are not in tune with each other with the result that earth will attack water to weaken the strength of water so that water is no longer in excess. The great arrowhead (one of the six pitch pipes of yang) and the great yee (one of the five sounds) fail to respond to each other. Earth wins a victory to transform rain, wood takes revenge to transform wind. Thus, bing stem in the upper and xin stem in the lower have lost their control, pestilence of water will occur in three years, it will occur in the ji-si year at its latest and wu-chen year at its earliest. When the diseases are severe, they will attack rapidly; when they are mild, they will attack slowly. The prognosis of pestilence depends on the strength of elements in control of heaven and beneath the earth, and also on the position of the divine Being of the year.

Again during the bing-yin year when the element in control of heaven reigns on schedule, but the element beneath the earth (great yang cold water) in the previous year refuses to resign, and the decreasing yin (wind wood) cannot reign the earth on schedule. Thus, the stem of bing and the stem of xin fail to be in tune with each other, so that water circulating in the middle may be slightly in deficiency or slightly victorious, and there may be some revenge; diseases will occur in three years with symptoms similar to pestilence of water; they may be treated in the same way as outlined previously.

### **S73-32**

Take the geng-chen years as another example. The geng-chen year is a yang year in which metal circulating in the middle is in excess. The element in control of heaven during the previous year (ji-Mao year) refuses to resign so that the yang ming (dry metal) continues to reign, but the great yin (damp-earth) comes to stay beneath the earth on schedule with the little yin moving to the right side. Thus, the bright yang is in control of heaven and the great yin is beneath the earth which is against the normal pattern. Si stem in the upper and yi stem in the lower are meeting with each other (which is against the normal pattern) which weakens the metal; on top of that, fire begins to attack the metal so that metal can no longer be said to be in excess. This means that maiden tub (one of the six pitch pipes of yang) and the great shang (one of the five sounds) are not responding to each other, with victorious fire transforming into heat, and cold water takes revenge. This means the stem yi and the stem geng have lost control and pestilence of metal will occur in three years, it will occur in the ren-wu year at its earliest and in the gui-wei year at its latest. This is called pestilence of metal, its prognosis depends on

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the strength of elements in control of heaven and beneath the earth, and also on the position of the divine Being of the year.

Again during the geng-chen years (the 17th years) the element in control of heaven reigns on schedule but the element beneath the earth during the previous year (little yin monarch fire) refuses to resign so that the great yin damp-earth cannot reign on schedule, this means that the stem of geng is in the upper and the stem of jia is in the lower which is against the normal patterns, and yi-wei lose their hardness to cause minor deficiency to the metal, and there may be small victory or no revenge, diseases will occur three years later called diseases of metal with symptoms similar to pestilence of metal; they may be treated in the same way as outlined previously.

### **S73-33**

Take the ren-wu years (the 19th years) as another example. Ren-wu years are yang years during which wood circulating in the middle is in excess; the element in control of heaven during the previous year (the decreasing yin wind-wood) refuses to resign, while the element beneath the earth reigns on schedule with the element beneath the earth (little yang minister fire) during the previous year moving to the right side; thus, the decreasing yin is in control of heaven and the bright yang is beneath the earth which is against the normal patterns. Thus the stem xin is in the upper and the stem ding is in the lower, but they are not in tune with each other which will weaken the wood to cause drastic deficiency of wood; on top of that, metal will attack the wood so that one cannot say wood is in excess. This means that decorated guest (one of the six pitch pipes of yang) and the great jiao (one of the five sounds) are not responding to each other, with metal spreading and dryness victorious, fire transforming and heat taking revenge; severe diseases will develop fast while mild diseases will develop more slowly; the prognosis of pestilence will depend on the strength of the elements in control of heaven and beneath the earth and also on the position of the divine Being of the year. Again during the ren-wu years the element in control of heaven reigns on schedule but the element beneath the earth (little yang minister fire) of the previous year refuses to resign so that the element beneath the earth fails to reign on schedule; thus, the stem of bing will be in the lower region while the stem of ren will be in the upper region; this means that ren in the upper (yang stem) and ding stem in the lower (yin stem) fail to stay in tune with each other which will cause minor deficiency of wood, and minor victory and minor revenge. Diseases will attack in three years which are called diseases of wood with symptoms similar to pestilence of wind which may be treated in the same way as outlined previously.

### **S73-34**

Take the wu-shen years as another example. The wu-shen year (45th year) is a yang year in which fire circulating in the middle is in excess; if the element in control of heaven during the previous year refuses to resign, then the element in control of this year will fail to reign on schedule, so that the great yin (damp-earth) will still be in control of heaven while the decreasing yin (wind-wood) is beneath the earth with the great yang which was beneath the earth during the previous year moving to the right side; thus, the stem of ding is in the upper while the stem of gui in the lower, but they are not in tune with each other and when they meet each other, it will cause great deficiency to fire; on top of that, water will win a victory over fire which means that one can no longer maintain that during this year fire

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circulating in the middle is in excess. This means that harmful yin (which is one of the six pitch pipes of yang) and great zeng (one of the five sounds) are not responding to each other, the two stems, wu and gui lose their control. Pestilence will occur within three years, it will occur during the geng-xu year at its earliest, and the prognosis depends on the strength of the elements in control of heaven and beneath the earth and the position of the divine Being of the year.

Again, during the wu-shen year the element in control of heaven may reign on schedule, but the element beneath the earth (great yang cold-water) during the previous year may refuse to resign so that the element which is supposed to be beneath the earth fails to take charge on schedule (decreasing yin wind-wood). This means that the stem of wu which is a yang stem will be in the upper while the stem of ren which is also a yang stem will be beneath the earth, the two stems are not in tune with each other. This means means that the stem wu and the stem gui have not combined their virtues, the soft stem of gui in the lower fails to meet the hard stem of wu in the upper, causing minor deficiency to fire, with minor victory or no revenge; diseases will occur in three years called diseases of fire; they may be treated in the same way as outlined earlier; treat them with cold methods and sedation.

### **S73-35**

The Yellow Emperor said: "When the human body is suffering from energy deficiency, and the weather is as abnormal as the human body, and the spirits are low, mental concentration is difficult; under such circumstances an attack by vicious energies often causes sudden death; may I hear about such things?"

Chi-Po said: When one of the five viscera is in deficiency, and at the same time, the energy of the year is also in deficiency, then any attack by vicious energies can produce serious consequences. When a person is suffering from worry and excessive contemplation and thought, which are harmful to the heart, on top of that, if the great yin (monarch fire) is also in control of heaven with the energy of heaven in deficiency, the side energy of great yin (damp-earth) following behind, this is called deficiency of heaven; this means simultaneous deficiency of man and heaven. Moreover, when shock strikes the body at this moment, it will cause a loss of pure energy and perspiration that causes harm to the heart; this is called triple deficiency, the person will suffer a loss of spirits which may wander upward to the upper field of pills (in between two eyebrows), namely, the residence of brain. After the spirits have been lost, the person will not be able to concentrate; when the year is a year of fire deficiency and the disease is caused by water, then the person will die suddenly.

### **S73-36**

Irregular eating and excessive fatigue are harmful to the spleen; if at this moment the great yin (damp-earth) is in control of heaven with a deficiency of energy and the side energy called the little yang following behind, it is called energy deficiency of the body and that of the heaven; if on top of that, the person eats excessively that is harmful to the stomach and causes perspiration, having sex right after intoxication and a full meal that causes harm to the spleen and perspiration; this is called triple deficiency. As a result, the spirits of spleen will be lost. The spleen is like an adviser from whom intelligence is derived; but after the spirits have been lost and the person becomes incapable of concentration, and if it is also a year of earth deficiency, or a ji year or a jia year when the upper stem

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and the lower stem fail to combine their virtues or when the great yin is in control of heaven with deficiency, then any attack by pestilence of wood may cause sudden death.

**S73-37**

When a person sits on the damp ground for long or when a person is under the attack of water after heavy labor, it is harmful to the kidneys; the kidneys are the health officials from whom the strength of the body and the healthy movements of the four limbs are derived. Now a person is suffering from a triple deficiency, the kidneys have lost the spirits, the spirits and will have lost control, the person is unable to concentrate; if this is also the year of water deficiency or the xin year in which the stem of xin in the upper and the stem of bing in the lower fail to combine their virtues, or in the bing year when the stem of bing in the upper and the stem of xin in the lower fail to combine their virtues, or when the great yang is in control of heaven with deficiency; then, an attack by pestilence of earth will cause sudden death.

**S73-38**

When a person is in anger, energy may upsurge that won't flow downward which is harmful to the liver; if this happens at a time when the decreasing yin is also in control of heaven with deficiency and the little yin following behind, it is called deficiency of heaven; this is a deficiency of heaven and a deficiency of the human body. When a person walks fast with fear, it causes perspiration and is harmful to the liver; the liver is the general from whom strategies are derived. After the liver has lost its spirits, the person is unable to concentrate; if this is also the year of wood deficiency or the ding year in which the stem of ding in the upper and that of ren in the lower fail to combine their virtues, or in the ren year in which the stem of ren in the upper and the stem of ding in the lower lose their control, or the decreasing yin is in control of heaven with deficiency, then, an attack by pestilence of metal will cause sudden death.

**S73-39**

The above five types of losing control are due to deficiency of heaven and that of the human body which result in a loss of the spirits, so that sudden death may be caused by five types of pestilence, and the death is called an acute loss of consciousness with cold limbs. When the spirits of five viscera are lost which means that the spirits are incomplete, an attack not only by pestilence but also by other vicious energies will occur which is due to the loss of control on the part of the spirits. This is what is meant by saying that when a person guards his spirits, he will live; when he loses his spirits, he will die. A person will remain in good health when he retains his spirits; a person will die when he loses his spirits.