

Summary of Chapter 6 of the Sù Wèn

Yīn Yáng Lí Hé Lùn – The discourse on the separation and reunion of Yīn and Yáng. *

Literature used: Nelson, Liansheng Wu and Andrew, Qi Wu, Yellow Empero's Canon Internal Medicine [2]

* Wu [2] translates the title as: "The individual activities and the mutual functionings of Yin and Yang." To my opinion this is not the best translation, so I used another. Lí-Hé means "separation and reunion."

Paragraph 1

Yīn and Yáng are not absolute. They are only a name, which has no shape. Their principle never changes.

The law that governs does not falter, although everything around it changes according to the point of reference.

Heaven = Yáng, Earth = Yīn.

Day = Yáng, month = Yīn.

Notes from lessons:

One Yīn, one Yáng, this will never change.

The law of Yīn Yáng does not change.

Paragraph 2

Yīn provides form, Yáng enables growth.

Yáng governs Yīn; Yīn commands Yáng.

Spring its warmth gives rise to birth.

Summer its fire fuels rapid growth and development.

Autumn its coolness matures and provides harvest.

Winter its coldness forces inactivity and storing.

This is the rhythmic change of nature.

If it is disrupted, then the four seasons are disrupted, the weather becomes unpredictable and the Qì of the universe will lose their normality.

This principle also applies to the body.

The Qì of Heaven descends. The Qì of earth rises. In the earth is Yīn in Yīn. Just above the ground is Yáng in Yīn.

Zhang Jie-Bin [5] writes: when Yīn Yáng depart from each other, they are separate so that there are Yīn and Yáng meridians. When Yīn and Yáng are united, they become one single unity.

Notes from the lessons:

If Heavenly Qì not confirms the rules of the seasons, then it's blocked.
Everything in the universe follows Yīn and Yáng.
No matter the change, you can always explain it using Yīn Yáng.

Paragraph 3

Separation and union of the three Yīn and three Yáng.
If facing south, the front is Yáng, called Guǎngmíng (广明).
The back is Yīn, called Tàichōng (= Dì, earth).
That which is above Shǎoyīn is Tàiyáng.

Tàiyáng is Yáng in Yīn. So, Tàiyáng is growing.
Tàiyáng its root is Zhiyin BL-67. Tàiyáng its fruits = Mingmen BL-1.

Upper body = (overabundant) Yáng, called Guǎngmíng.
Lower body = Yīn, called Tàiyīn.
Tàiyīn (Pí) is below Guǎngmíng.
Yángmíng is in front of Tàiyīn = called Yáng in Yīn. So, Yángmíng is growing.

Juéyīn = Biǎo (external), called ShàoYáng.
Juéyīn = exhaustion of Yīn, the extreme of Yīn and end of Yīn. It gives birth to the beginning of Yáng. We call this ShàoYáng within Yīn.
Lu [5] writes: Superficial counterpart of Juéyīn is called ShàoYáng, because when Yīn is decreasing, Yáng will begin to generate.

The root of ShàoYáng = GB-44, which is called ShàoYáng in Yīn.
Maoshing Ni [4: 28] writes: ShàoYáng is pivot between interior and exterior.

Thus:

Three Yángs:

- Tàiyáng controls surface (superficies), spreads Yáng Qì to guard Biǎo, so it is open.
- Yángmíng controls interior, receives Yáng Qì to support the viscera, its action is storing, so it is closed.
- ShàoYáng is between Biǎo Lǐ (external, internal), so it is the pivot (axis).

The three Yáng do not act separately. They act in unison.

Notes from lessons:

Guǎng means 'wide, vast, extensive', míng means 'bright'.
Tàichōng means Chōng Mài here.
Rèn Mài runs at the front of the body and meets Yángmíng.

Chōng Mài goes with Shǎoyīn.
Tàiyáng is external of Yángmíng.
Míngmén = eyes.
Yīn and a Yáng gate between Heaven and Earth.
Thus Tàiyáng opens – the pores.
Yángmíng is very Yáng, then Yīn meridians open to receive Yáng Qì.
Yáng in Yīn = growing of Yáng.
Yīn in Yáng = growing of Yīn.
Max. Yīn of Juéyīn also is the start of Tàiyáng.
Shàoyáng is in charge of the opening and closing of Yáng Qì.

Paragraph 4

Yáng guards muscle and superficies = outside.
Yīn nourishes viscera = inside.

'Inside' (middle) = Yīn. Chōng Mài is below Yīn, so it is called Tàiyīn = a component part of Yīn in Yīn.

The root of Tàiyīn begins at SP-1, called Yīn in Yīn.

Behind Tàiyīn = Shǎoyīn.

Shǎoyīn its root = KID-1, which is called Shǎoyīn in Yīn.

In front of (anterior to) Shǎoyīn is Juéyīn = exhausted Yīn in Yīn.

Three Yīn:

- Tàiyīn – spreads Yīn to surroundings = open. The external gate. Nature = expansive. Most superficial.
- Shǎoyīn – when Shèn-Qì is ample, then Gān and Pí will bring their functions of open and close into a full play = pivot.
- Juéyīn – collects Yīn-Qì, transmits to interior = close. The internal gate. Nature = storing. Deepest inside of Yīn.

Juéyīn is surrounded and preceded by two Yīn channels, so it is the most Yīn.

Lu [5] writes: The parting and meeting of Yáng meridians takes place in external or superficial regions.

The parting and meeting of Yīn meridians takes place in internal or deep regions.

Paragraph 5

Yángmíng = very Yáng. Thus Rè problems, so cool it. (that's why it has the four big).
Shàoyáng has stagnation problems, so smooth it.

Tàiyáng disease have to do with something closes, so let sweat.

There is one Yīn and one Yáng.

Remarks

Zàng	Organ type	Location in body	Season
Xīn	Yáng	Yáng (upper)	summer
Fèi	Yīn	Yáng (upper)	autumn
Shèn	Yīn	Yīn (lower)	winter
Gān	Yáng	Yīn(lower)	spring

Pí = extreme Yīn in Yīn.

The second pivot of Tàiyáng and Yángmíng is Pí ↑ Wèi↓ (Zhōng Qì).

Bibliography

- [1] Wiseman, N. and Feng, Ye, *A practical dictionary of Chinese Medicine*, paradigm publications, 1998.
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- [3] Unschuld, P., *Huang Di Nei Jing, nature, knowledge, imagery in an ancient Chinese medical text*, University of California Press, 2003.
- [4] Maoshing Ni, *The Yellow Emperor's Classic of Medicine*, Shambala, 1995.
- [5] Lu, H.C. *A complete translation of the Yellow Emperor's Classic of Internal Medicine and the Difficult Classic*. ICTCM of Vancouver.