

## Summary of Chapter 9 of the Sù Wèn

Lìu Jié Zàng Xiàng Lùn – The Close Relation Between the Viscera in Human Body with the Environment of the Outside World

### Paragraph 1

The six and six number is to set the degree of heaven. Which is the criterion of the motion of sun and moon.

The nine and nine number is to illustrate the earth energy in generating all things. Which is the outline of its periodic cycle in generating and promoting growth of all things.

Heaven = Yáng      Earth = Yīn  
Sun = Yáng      Moon = Yīn

Since ancient times, each month is determined by the waxing and waning of the moon. This is why we have 'large months' and 'small months' in the lunar calendar.

### Paragraph 2

*"What are the interactions between the measurement of heaven and the cycles of change that governs the earth which apply to human beings."*

Heaven is measured by the rules of six.

Earth and human beings are governed by the rule of nine.

Basic building blocks of a complex system (to forecast the macroscopic influence upon the world) representative symbols of the ten heavenly stems and the twelve earthly branches, each symbol representing an aspect of the natural process of the universe.

The combination of the stems and the branches produces a cycle of sixty which is applied to keeping track of time.

1 year = 24 fortnightly segments (jie qi or solar terms).

4 terms = 60 days is called a step (bù).

6 steps make a year.

A sixty-year cycle = 1,440 solar terms.

If you understand this system, you would have mastery of all the processes in the universe.

There is an interaction with heaven's yáng and earth's yīn and the qì to carry out the process of birth, growth, maturation, and death.

3 energies in heaven + 3 energies on earth + 3 energies for man = 9

On earth, there are 9 prefectures.

For man there are 9 viscera. I.e. four organs which store substances (fǔ), five organs which store the spirits (zàng).

The number of the 9 viscera corresponds with the number 6 and 6 of heaven.

### Paragraph 3

*"What is the solar term?"*

1 pentad = 5 days.

1 solar term = 3 pentads = 15 days.

1 season = 6 solar terms (90 days).

1 year = 4 seasons = 360 days.

One element-energy (of Wǔ Xíng) is dominating a year. The next element will be dominating in the next year.

A year is divided into five parts. Each of the five elements dominates one season.

When treating a disease:

- know the period of arrival of the energy of wind, cold, heat, wetness, and fire in a year.
- know the principle of Shí and Xū induced by the going beyond or falling short of energies of the Wǔ Xíng.

### Paragraph 4

*"When the Wǔ Xíng energy is dominating a year, what about the excesses and deficiencies during the process of energy transformation."*

All the changes and transformations through the five parts of the year (spring, summer, late summer, autumn, winter) have their excesses and deficiencies. That is the normal process.

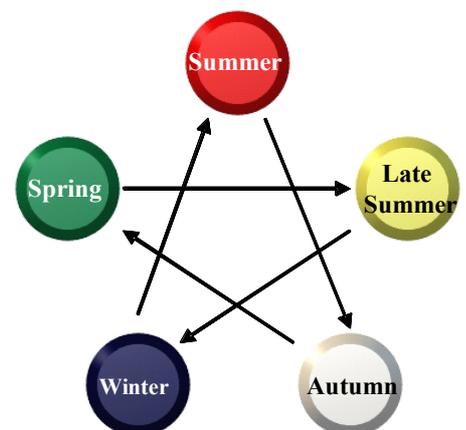
*"How do you achieve balance between each season?"*

When the energy appears on time without excesses or deficiencies.

*"What is meant by control or dominance of excessive energy?"*

Xiāng Kè – Restraining relationship (controlling)

*"How do we predict when an element or season will control another?"*



One must first calculate the time of the arrival of the seasons and observe the normal and abnormal patterns.

We calculate from the first day of Spring in the Chinese calendar.

If first day of spring has not arrived,  
atmospheric influence is warming.

Then Excess of Fire.

Will humiliate water element and damage the normalcy of the season.  
Will overcontrol the normal Qi of metal (reckless Qi).  
Disease of Shèn and Fèi would manifest.

If first day of the season has arrived,  
warming weather trend and the atmospheric influence have not arrived.  
Then Deficiency of Fire.  
Unable to control the original weather pattern and causes the originally controlled element to be unrestrained.  
Water element would gain strength and cause Fire to be weakened.  
Fire is weakened, then earth cannot produce.  
The body or seasonal Qi is invaded.

### Paragraph 5

*"Is there any case of the five elements energies not dominating according to the regular pattern of succession?"*

Yep, when this is the case it should be considered abnormal, the weather will change and calamities will happen.

*"What will be the condition if abnormal changes happen?"*

When the energy undergoes change,  
When the dominating energy is able to restrict the changing energy, the disease will be slight.  
When the spring wood is dominating the season, and the earth energy is changing, as wood can restrict earth.  
If in spring we have the weather patterns of late summer, or dampness, this corresponds to wood controlling earth. This is overcontrol. [4: 39]  
When the dominating energy is unable to restrict the changing energy, the disease will be serious.  
When the spring wood is dominating the season, and the metal energy is changing, as wood is restricted by metal.  
If in spring we find dry, cool weather of fall, this becomes metal attacking wood. [4: 39]

### Paragraph 6

*"When the energies of heaven and earth combine, it generates all things. All things are being shaped up through change and birth, and their names were ascertained according to its form. In the course of transforming and generating all things by Yīn and Yáng of heaven and earth, which one of them is more functional and which one is less functional?"*

Herbs have five colours, but the variations are too numerous to see.

Herbs have five tastes, but the various combinations are too many to taste.  
The five colours and five flavors correspond to and affect the five Zàng organs in the body [4: 40].

The heaven provides the human being with five energies:

Fēng	enters into	Gān
Rè	enters into	Xīn
Shī	enters into	Pí
Zào	enters into	Fèi
Hán	enters into	Shèn

According to Maoshing Ni [4: 40]: Heaven provides yang as qi and provides for people the five colors.

Earth provides human beings with the five tastes:

Sour	enters into	Gān
Bitter	enters into	Xīn
Sweet	enters into	Pí
Acrid	enters into	Fèi
Salty	enters into	Shèn

The five Qi, or colors from heaven enter through the nose, are being stored in Xīn and Fèi. Xīn is responsible for manifesting the facial colors and Fèi is responsible for producing sound. The five tastes of food (flavors) enter through the mouth and are stored in Wèi. When being digested, their essence will be transported and spread to nourish the Qi of the Zàng. Jīn-Yè is produced, which lubricates and further fortifies the body, marrow, Jīng. These naturally support a vigorous Shén (spirit).

## Paragraph 7

*"What are the outer appearances like when the Zàng correspond to heaven, earth, Yīn and Yáng?"*

	Base of	Manifestation	Function	Associates with	Corresponds to
<b>Xīn</b>	of life and the place where wisdom and mind locate	Face	Fill the blood in the vessel	Fire and is Tàiyáng of Yáng	Summer
<b>Fèi</b>	A man's breath and the place of Pò	Soft hair of the body	Enrich surface of skin	Metal and is Shǎoyīn of Yáng	Autumn
<b>Shèn</b>	True Yīn and true Yáng of man are stored. Store Jīng.	Hair	Enrich marrow and bone	Water and is Tàiyīn in Yīn	Winter
<b>Gān</b>	Four limbs, it is the place where Hun lies	Nails	Enrich the tendons. Place for storing Xuè, so it can generate Xuè.	Wood, it is Shàoyáng in Yīn. Taste is sour, color is green.	Spring
<b>Pí</b>	Storing water	All sides of the	Enrich the	Earth, belongs	Earth

	and cereal, place where Yíng Qì generates. 'Transfer and transform'.	lips. These are an extension of the muscle.	muscle	to extreme Yīn	
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## Paragraph 8

When carotid pulse* is	disease is in
1 fold greater than radial pulse **	Shàoyáng (beginning stage of Rè)
2 fold greater than radial pulse	Tàiyáng (middle stage of Rè)
3 fold greater than radial pulse	Yángmíng (severe stage of Rè)
more than 4 fold greater than radial pulse	Yáng has escaped to the outside. Yáng being rejected.

When radial pulse** is	disease is in
1 fold greater than carotid pulse *	Juéryīn (beginning stage of Hán)
2 fold greater than carotid pulse	Shǎoyīn (middle stage of Hán)
3 fold greater than carotid pulse	Tàiyīn (severe stage of Hán)
more than 4 fold greater than carotid pulse	Yīn is abundant to the utmost, Yáng Qì can no more communicate with it. Yīn being closed.

If both Rényíng and Cùnkǒu pulse = 4 fold greater than their normal condition, then both Yīn and Yáng have become extreme and stagnate, and collapse is imminent. This condition is called Guāngé or obstructed.

\* Rényíng (人迎) pulse, reflecting the condition of the stomach.

\*\* Cùnkǒu (寸口) pulse.

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