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LESSON 18
OF
31 LESSONS

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Gray's Anatomy
The Merck Manual
Taber's Cyclopedic Medical Dictionary

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MODERN & TRADITIONAL ACUPUNCTURE

LESSON 18

KIDNEY ENERGETICS & INTRODUCTION TO PATHOGENESIS



ACKNOWLEDGEMENTS: PART I RESEARCHED/EDITED BY CHARLES H. McWILLIAMS
PART II BASED ON THE WORK OF DR. NGUYEN VAN NGHI.

ATTENTION: With this Lesson, you are entering the Advanced level of the program, and qualify for 'Associate of Acupuncture' membership in the O.I.C.S. Alumni Association (contact that Association for membership details, benefits, and fees). Starting with this Lesson, we present the real energetical basis of Chinese medicine, in order to give you a more complete understanding of traditional acupuncture theory as well as extensive reference material for your future clinical work. We realize that many of the energetical details and specifics covered cannot be totally learned and mastered without clinical training and actual experience. For this reason, only the broader and more general concepts of those traditional energetics are subject to examination. The detailed clinical signs and symptoms as expressed in this Lesson, Lesson 25 and Lesson 26, are thus not required material for the O.I.C.S. Final Examination.



PART I: KIDNEY ENERGETICS

As a solid organ, the Kidneys are among the Yin organs of the body. In this respect, the specific Kidney energy is a Yin energy and therefore also Water energy. However, all organs contain both a Yin and a Yang quality of energy. The Yin organs contain predominantly Yin energy and the Yang bowels contain predominantly Yang energy. For this reason, both Yong and Wei energies are present in the principal meridians of the organs and the bowels.

The concept of a Yang Kidney and a Yin Kidney often presents difficulty to the Western mind. It is generally more comprehensible if the Kidneys are viewed from the standpoint of there being a FIRE (Yang) KIDNEY and a WATER (Yin) KIDNEY. In this respect, the Fire and Water Kidneys can be associated with the Fire and the Water of the Five Element Theory (more on this later). Although the major Kidney concepts are presented in this Lesson, some of the discussion will not become clear until you have reached Lesson 27. However, do follow along and allow these important ideas to formulate during the balance of your studies in this program.

THE BODY HUMORS

Impure energy is the basic source of the Body Humors. We know that the Spleen separates the Raw Pure Energy into the Five Tastes and into Than Dich. From the Spleen (Earth), the Than Dich is sent to the Lungs (Metal) and with the aid of Yong energy produces "the Blood". The often loosely used term "the Blood" however, only approximately and partially renders the full meaning of the energetic component. The true term for "the Blood" in Chinese medicine is "Hsueh", but in that context it means more than simply a moving body fluid. Hsueh is but one of several forms of energy in the body.

This idea is clearly expressed in the Ling Shu: "When the Hsueh is in harmony, the energy in the conduits flows." The conduits (or meridians) are termed "Mo", and are that which distributes the Hsueh. Mo designates the movement of the Hsueh (ie. the pulses) that results from the reaction of the physical body towards the potential energy of Hsueh, whose aspect it is. In other words, the meridians are like "warp threads" which determine the form and dimension of the fabric of the body and circulate Yong energy for which the body has no physical substrate. However, Hsueh has its direct substrate in the physical body, namely the Blood.

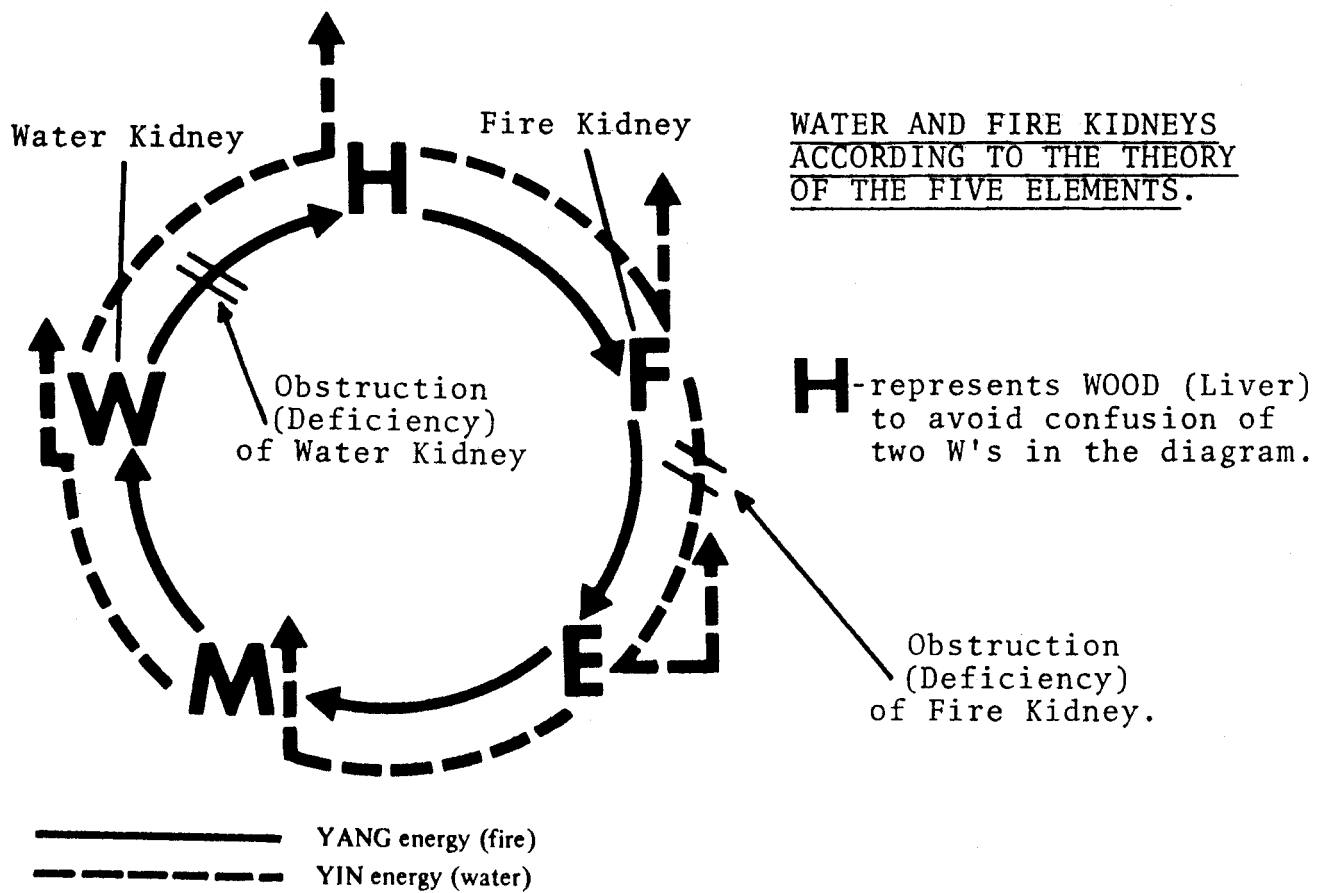
In this respect, the Hsueh is a deeper level within the energetics of the body. This is why Wang Ping (an ancient commentator on acupuncture classics) expresses the following: "Hsueh moves within the Mo. Therefore the Mo is the temporary depository of the Hsueh. Mo moves in accordance with the Ch'i. The pulses reflect the rhythmic movement of the individual's physiological energy." Since the Hsueh is a product of Yong energy and Than Dich, extensive bleeding will cause a decline and general deficiency of the entire body. The Hsueh-Mo system constitutes the energetic circulatory system and is greatly alimentated by the Ancestral energy (see Lesson 10, page 16).

Any Than Dich sent to the Lungs by the Spleen that is not used for Blood production or lost through respiration (to help control water balance) is passed on, with the Than being sent to the Kidneys where it joins the Ancestral meridians and eventually departs with the Wei energy into the small tendino-muscular meridians. In accordance with the cycle of the twelve meridians (starting with the Lungs) the Dich accompanies the Yong energy and the organs take what they need to produce their associated fluid (synovial fluid, tears, etc.).

In the strict sense, the true Impure Energy from the intestines as processed by the Lower Burner is transported to the Internal Duct of the Triple Burner that leads to the Kidneys. The Fire Kidney produces the Wei energy from the Impure Energy. Being of a "firey" nature, the Wei energy travels to the body surface to regulate the body temperature, nourish the hair and glands, give the muscles and tendons turgor, and give the body surface an 'over coat' so to speak, to ward off the "perverse energies".

WATER KIDNEY AND FIRE KIDNEY

The cycles of the Five Elements always involve the components: Water and Fire, the Yin and the Yang. According to the theory of the Five Elements, the Water (Kidney) nourishes the Wood (Liver). Both Yin and Yang energies (and consequently Yong and Wei) circulate internally within the organism by the four basic cycles outlined in Lesson 14. However, within the framework of internal medicine, there is one major difference --- at each Element some of the Yang (Fire) escapes. A deficiency of Yin energy favors this outflow of the Yang (a Yin deficiency causes a Yang excess). If the Water Kidney becomes deficient, the Liver will be the first organ affected --- the Fire of the Liver will start to "burn". In other words, a reduction or an obstruction of the Water Kidney will allow the Wei or Yang energy to continue freely, setting "the Wood afire" and continued blockage will eventually set the Heart on fire also (see diagram on next page).



As you can see, the Water Kidney and Fire Kidney pass through various stages of transmutation, turning successively into Liver energy, Heart energy, Spleen energy, Lung energy and again into Kidney energy. The function of the Kidneys is fundamental for the production of Essential energy of the body and consequently for Fire energy and Water energy. If we consider these facts in terms of the Five Elements and how the Kidneys exert their influence on the other elements, we can understand the Kidney function and its importance for the production of Essential energy as part of the Production Cycle (Sheng Cycle).

WEAKNESS OF THE FIRE KIDNEY

A weak Yang Kidney is the result of the Fire element being in a state of deficiency. At first the Water is not affected, but the Spleen gains too much Yin energy. The function of the Spleen is "wetting and moistening" and corresponds to Humidity and to the Cold.

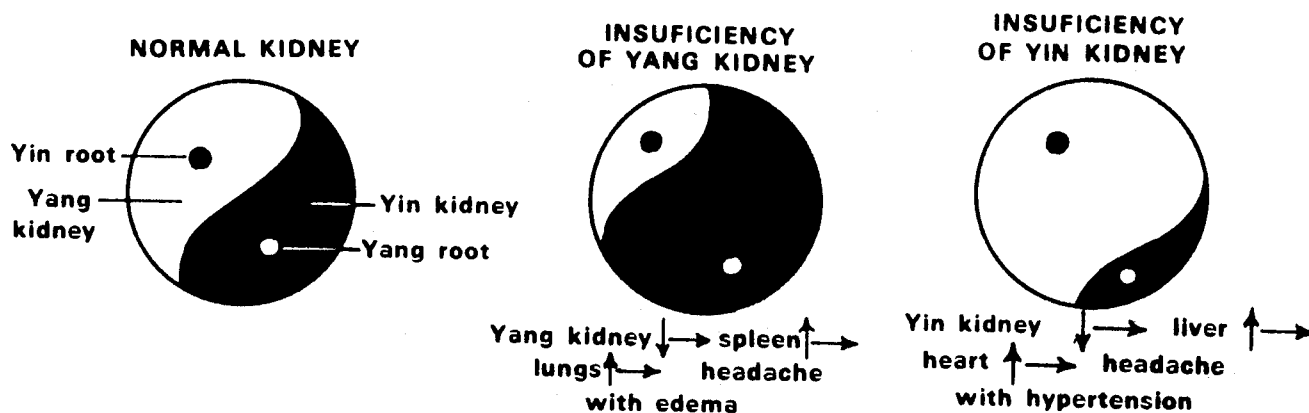
In the presence of an adequate amount of Yang, the coldness and humidity is controlled. A weakness of the Fire Kidney allows the humidity and the cold to concentrate, the Spleen will no longer normally process the Body Humors. The Humors will be "secreted by the drop" and there will be symptoms of edema, pale complexion, digestion troubles, diarrhea, etc. Weakness of the Fire Kidney also leads to sexual dysfunctions, especially in the male.

Continued deficiency of the Fire Kidney will affect the next element down the line, the Lungs. This may result in the oft quoted "deficiency asthma", and also in other pulmonary disorders such as emphysema. [A weakness of Water Kidney may also cause asthma!]

WEAKNESS OF THE WATER KIDNEY

The Water Kidney represents the true renal energy. In the case of deficiency, it creates a Yang excess first in the Liver and eventually in the Heart which will contain too much Fire due to the lack of Water. Excess Yang of the Liver can lead to headaches with hypertension, blackouts, muscular spasms, vertigo, etc. Excess Fire of the Heart can lead to palpitations with insomnia, nausea, swollen throat, pulpy and decayed tongue and mouth, hasty and confused mental condition, excess sputum, vomiting of blood, depression and nervousness. The Water Kidney is important for the sexual function in the female and a stagnation of the Yin energy can lead to dyspareunia, vaginismus, and frigidity.

On the basis of these pathological entities, it becomes evident why in the case of a weakness of the Essential energy, the renal energy must be reinforced by the Internal Duct of the Triple Burner because this duct produces a material increase of the Water Kidney as well as a reinforcement of the Yang Kidney via the Yin root (as explained in diagram below, with ↓=insufficiency or deficiency, and ↑=excess of Yin or Yang), and consequently also of the Yang root of the Yin Kidney. This results in a tonification of the essential renal energy. The methods of Direct and Indirect tonification of the Kidneys are covered in Lesson 27.



According to the Law of Polarity (see Lesson 4, Page 6), if the Yang root is relatively strong, it will transform into the Yin. If the Yin becomes relatively strong, it will consequently transform into the Yang. By these rules, the Yang root is transformed into the Yin, pushing the Yin in motion and thereby preventing its concentration. The Yang root reestablishes the circulation of the Water energy, and restores the supply to the Liver.

The Impure energy of the Lower Burner is sent to the Yin Kidney by the Internal Duct of the Triple Burner. If a large amount of Impure energy flows to the Kidneys, the Yin Kidney becomes increasingly "inflated". Simultaneously, the Yin root within the Yang Kidney is growing in strength, because it corresponds to the renal Yin. Under the catalyzing action of Ancestral energy in the Yin root, the Impure Yin energy is transformed into the Kidney Fire allowing it to grow and circulate. This gives inflated Fire and Water.

If we add to this mental worries which occur through upsetting conditions at home or at work, this leads to a reduction, and an obstruction of the flow of Yin energy from the Kidneys. The Wei or Yang energy continues to flow, setting the Wood on Fire. This gives us the Chinese explanation of hypertension, accompanied with red eyes, insomnia, anger, dry mouth, headache, etc.

Hypertension: We know that the Liver controls the Blood storage, and it is the first organ to be affected by Yin deficiency of the Kidneys. If there is this Water deficiency, especially due to worry and fatigue, this tenses (Yang) the circulatory system and "pressures" the Blood. This is known to the Chinese as the "Hepatic Hypertension".

A continued drain of the Water Kidneys (ie. syncope, hemorrhage) tenses the Liver even more, yet there is no Blood in the system to tense. This gives the symptoms of hypotension. In this case, there is a general deficiency of Essential energy and both Yin and Yang energies are very weak.

THE SPERM

Ancestral energy is stored in the Kidneys when the fetus is formed. It is of Yin character and determines the nature of all Yin of the body. This root can only develop when it is penetrated by the Yang. The Kidneys also store the Pure energy of the Five Tastes when the other viscera and bowels have accumulated their needs. This means that the Kidneys function as a storage supply for the other organs.

The Sperm is a mixture of the Ancestral energy and the essences of the Five Tastes. An excess loss of the sperm weakens the Pure energy of the Kidneys, and partly the Ancestral energy. A renal deficiency may result from this and damage the Essential energy of the body. This is why the Su Wen states that many diseases have their origin from exhaustion through excessive sexual intercourse.

THE UTERUS

This singular organ of course has an essential significance for menstruation and pregnancy. The uterus has a direct energetical connection to the Heart, and is indirectly connected to the Spleen and the Liver. It is even stated in the Su Wen that: "When the young woman is able to menstruate [the Hsueh], she is then able to conceive". The uterus is greatly alimentated by the Ancestral energy and its storage function is in pregnancy.

THE NERVOUS SYSTEM (Brain & Spinal Cord)

This singular organ system is considered by more modern interpretations as the specific unfoldment of the Kidneys. Through this correspondence, an "inborn vital potential" is stored and conserved, which manifests itself and is used up in the 'psychic' reactions in general and above all else in the psychological reaction of the Will Power. For this reason, the directed Will is attributed to the function of the Kidneys. It plays a most important role in most psychosomatic and mental illnesses.

GENERAL PATHOLOGY OF MENTAL ILLNESS

Energetically speaking, the Mental energy consists of two parts: The Kidneys corresponding to the Will Power; and the Heart corresponding to the Mental energy (spirit). The Will corresponds to the Water, and the mentality corresponds to the Fire.

When the mentality is in a state of harmony, the Fire and Water regulate each other. In the case of a reduction and an obstruction of the Yin (especially prevalent in modern society with its stressful lifestyle and conditions), there is less Water and the Fire is no longer able to penetrate into the Water because the Water does not have the capacity to absorb the Fire. The Fire then spreads to the upper regions.

The beginning stage of mental disease starts with a disturbance in the upper zone of the Triple Burner (the upper zone protects the Heart and Lungs, and is transversed by secondary vessels). This first stage is characterized by the following symptoms: Depression without apparent reason; the excessive Fire element remains confined to the superficial zone; oppression; heated head; slight indigestion; sometimes slight dyspnea. It can progress further into angina pectoris caused by the lack of Water. [A disturbance of the internal branch of the Stomach meridian may also cause oppression accompanied by angina pectoris as well as all kinds of cardiac troubles.]

During the acute stage, the excessive Fire penetrates into the principal meridians and towards the internal zone. If the mental Fire enters the Liver, the patient will show signs of being easily disturbed and angered. There is an increased amount of Fire rising to the head via the internal branch of the Liver. There are fits of rage caused by the Fire energy being forced to the head.

If the mental Fire enters the Lung meridian, the Yin energy of the Lungs declines, while the Yang is too strong. The patient will become sad and depressive. Where depression and fits of anger are associated, the basic mood is sadness. If there is an unbalanced, self-centered way of thinking, it may result in suicide.

By now you should be understanding how important the Kidneys are for the health and maintenance of the body. The Kidneys can be energetically at cause for many serious illnesses: Emphysema; pulmonary fibrosis; hypertension; asthma; multiple and lateral sclerosis;

dysentery; deafness; glaucoma; hepatic cirrhosis; etc. Renal pathology however, is not easily treated by acupuncture. What then can acupuncture therapy do for such diseases?

We must explain to you that before you can have disease in the physical matter, you must first have a disease of the energy. When there is a concentration of the Yin energy (from internal disturbances), it condenses and congeals, and is gradually transformed into physical matter. This consolidation of the Yin energy can be compared to plasma during plasmolysis. As the energetic illness progresses and continues, the 'tensed' Yin energy is transformed into matter, while the Yang energy is continually liberated. The result is a decreased Yin energy in the corresponding meridian.

Since acupuncture manipulates body energy, in such cases of a lot of dis-eased matter, the energy power is low. It is difficult to get good results with the patient because there is already a partial separation of the Yin and of the Yang. However, you can usually help somewhat by providing better energy circulation. It is evident that acupuncture will not take away all of the illness that causes the "form", but increasing the Essential energy will help the patient become better by himself. In other words, increase the Essential energy [see Lesson 10, Page 13], increase the renal energy, and/or increase the Ancestral energy [ie., B1-43, Kao-Mang, often referred to as the "Center of Heredity"], all of which are usually very low in such cases, IN ADDITION TO treating the symptoms. (Treating any pain involved is of course altogether different, and usually the easiest to accomplish.)

Present books in English on the subject of acupuncture do not define or explain the many aspects of energy and for that reason most practitioners in North America mainly treat on a symptomatic or "cook book" basis, knowing nothing of the energies that are "housed" in the meridians. As your knowledge of the energetics of the body increases, your emphasis should lead away from the symptomatic-type acupuncture to the point where you treat the patient individually and energetically. It is only through such a holistic, energetical approach, that deep-rooted renal diseases can be handled with acupuncture.

PART II: INTRODUCTION TO PATHOGENESIS

Cosmic energy is not constant, but rather varies according to the natural order of the five seasons, and is thus transformed into: Wind, Cold, Humidity, Dryness, Heat and Fire. The Wei energy (defense energy) of the body also follows the seasonal movements of nature in that "man constantly responds to Heaven and to Earth" (Nei Ching).

When the evolution of cosmic energy is abnormal (ie. Wind and cold in summertime) and the reaction of the organism's Wei energy cannot properly respond to this sudden transformation of the cosmic energy, this external force energetically penetrates into the body and starts illnesses in motion. This external energy or force is called Perverse energy, and the sickness is considered as being of external origin.

As well, social events, political affairs and family vexations, by the "state of the soul" that they create, can harm the Essential energy of the body and de-regulate the functions of the organs and bowels, thus also entailing illness, and in this case the illness is considered as being of internal origin.

To treat the external sicknesses, one must pursue the Perverse energy. To treat the internal illnesses, one must support or maintain the Essential energy of the body. The emptiness or the fullness of the Essential energy is of extreme importance in the manifestation and evolution of the illness. The Nei Ching explains: "If man suffers attacks by the Perverse energy, it is because his Essential energy is already weak." This idea of the Nei Ching has led our colleagues from Peking and Hanoi to the following conclusion: "Although the causes of illnesses are divided into two groups, Yin and Yang (internal and external), it is the defense capacity of the energy of the body which plays the principal role in sickness. This is why emptiness and fullness of the Essential energy has a particularly important significance in Oriental medicine."

In Chinese medicine, the external causes of the sicknesses are designated the "Six Perverse Energies", and the internal causes are designated the "Seven Psychic Elements" (namely joy, anger, worry, reflection, sadness, fear, and emotionalism). The relationships of the Six Perverse Energies and the Seven Psychic Elements to the five organs and the six bowels are firmly established according to the Law of the Five Elements:

a) The relations of the Six Perverse Energies to the five organs are as follows:

Wind corresponds to Liver-Wood
Heat and Fire corresponds to Heart-Fire
Humidity corresponds to Spleen-Earth
Dryness corresponds to Lungs-Metal
Cold corresponds to Kidneys-Water

Generally, these relationships explain the cause of the sickness corresponding to each organ or bowel. Thus the perverse Wind can

easily injure the Liver; the Heat can easily penetrate the Envelope of the Heart [the Heart cannot be attacked by Perverse energy and it is its envelope (pericardium or Envelope of the Heart in Chinese medicine) which suffers the consequences]; the Humidity can easily render the Spleen miserable; and the Dryness can easily attack the Lungs.

b) The relationship of the Seven Psychic Elements with the five organs are as follows:

Joy in excess injures the Heart
 Anger in excess injures the Liver
 Reflection in excess injures the Spleen
 Sadness in excess injures the Lungs
 Fear in excess injures the Kidneys

Thus, when the excess joy injures the interior of the body (Heart), the perverse Heat and Fire easily attack the exterior of the body (flesh, skin, muscles, bones, and the Envelope of the Heart); When excess anger injures the Liver, the perverse wind penetrates into the external part of the body; and so on.

Additionally, certain abnormal perverse energies (ie. toxic or endemic) are associated with external causes as well. On the contrary, such things as fatigue, alimentation, sexual relations, and congestion of the blood are associated with the internal causes. Finally, some other causes or origins are not classified as being of either an external or internal cause, for example traumatism, wounds (bullets, sharp objects, etc.), animal bites, and exaggerated development of microbes and parasites.

CLASSIFICATION OF THE CAUSES OF SICKNESSES

Over the course of thousands of years of experience, Chinese medicine has assembled together the causes of sicknesses in a single study, which bears the name "The Theory of the Three Causes". In the early period of the Su Wen and the Nei Ching, the etiology of disease comprised two great entities, concerning internal causes (Yin) and the external causes (Yang): "...the sicknesses are manifested either in the Yin part (interior) or in the Yang part (exterior) of the body. Those which are manifested in the Yang part are provoked by the perverse energies (Wind, Cold, etc.); and those which are manifested in the Yin part, by the alimentation or the behaviour of the individual (ie. joy, anger, etc.)".

In the Sung dynasty (AD 960-1280) a general principle of the etiology of disease was formulated after careful examination of the texts of the Su Wen and Nei Ching: "Each sickness cannot manifest itself outside of the following three causes:

- 1) The perverse energy attacks the secondary vessels and then the principal meridians which lead into the organs and the bowels; or,
- 2) The perverse energy is localized in the skin and the flesh, obstructing the pathways of communication of the four limbs, the seven faculties (eyes, ears, etc.), and the blood; or,

3) The behavior of the individual, sexual relations, traumatism, bites of insects and venomous animals, and exaggerated development of parasites.

Later, based on the interior and exterior notion of the Su Wen and the Nei Ching, another thesis regarding the causes of sicknesses developed:

- a) The six perverse energies (Cold, Wind, Heat, Dryness, Humidity, Fire) when attacking man, go from the exterior (Heaven) towards the interior (man). These energies are the causes of the sicknesses of external origin.
- b) The five organs being sick, the illness goes from the interior towards the exterior. These illnesses are of internal origin.
- c) The sicknesses resulting from excessive sexual relations, from serious traumatisms, and so on, are sicknesses of which the origin is neither internal nor external because they have no relationship to perverse energy.

The Trung Y Hoc (Study of Chinese Medicine) published in Hanoi in 1961, has taken these secular ideas and classed the causes of sicknesses into the following nine groups, according to their frequency and their importance:

1. Perverse energy
2. Curious perverse energy
3. Psychic elements
4. Alimentation and fatigue
5. Sexual relations
6. Traumatisms
7. Worms, parasites and microbes
8. Intoxications (poisons)
9. Hereditary

In effect, this modern classification is only a detailed study plan which is not meant to deviate from the framework of the principle of the three causes.

"To analyze the causes of sickness is to look for and know the growth and decline of the energy in the body and of perverse energy, to distinguish the emptiness and the fullness of the organs and of the bowels, and to follow the evolution of the sickness. These are the primordial elements in the therapeutics of Chinese medicine." [Lyu Luan Dong Y (Theory of Oriental Medicine), Hanoi, 1965 edition]

We will now go on to study the following in detail:

1. The Six Perverse Energies (including Latent and Curious forms);
2. The Psychic Elements (Seven Passions);
3. The process of the penetration of the perverse energy (Lesson 26).

As for the other causes, they are covered elsewhere in this program, or are already known and studied in Occidental medicine.

THE SIX PERVERSE ENERGIES

I. WIND

The Wind (Fong) is the principal energy of spring. The sicknesses caused during this season are numerous, arising from the disequilibrium between the Cold and the Humidity (winter = Cold which has passed, late summer = Humidity which is going to come) and from the poor physiological function of the epidermis and flesh.

A. When the Wind penetrates into the Yang part of the body, that is to say into the small ramifications of the tendino-muscular meridians, into the meridians themselves, or into the other secondary meridians (longitudinal lines, distinct meridians), the clinical signs are the following:

For the branches of the tendino-muscular meridians: Cough; headache; stuffed-up and runny nose; and sneezing. In a case in which the perverse energy attacks the face, the illness is slight and is called 'slight offensive sicknesses of the Wind'.

For the secondary meridians, in the same way as the Tai Yang --- the meridian most exposed to the exterior: Fever; fear of cold; perspiration; headache; pulse superficial and regular. In this case, the sickness is more serious and is called 'offensive sickness at an advanced stage of the Wind'. According to the Ly Luan Dong Y: "In the 'slight offensive sicknesses of the Wind', the sicknesses are less serious and consequently they are localized at the level of the upper portion of the Triple Burner. [The Triple Burner commands three zones: The Yang zone (superficial), intermediate zone, and Yin zone (deep). See Lesson 10.] On the contrary, in the 'offensive sickness at the advanced stage of the Wind', it is the "energetic zone" which is attacked." [The Yang zone is superficial in relation to the Yin zone which is deep. The meridians which travel through the superficial zone are the secondary meridians, those which travel through the deep zone are the principal meridians.]

B. When the Wind penetrates into the Yin zone of the body, that is to say into the principal meridians (chings), into the organs and bowels, the sickness is very serious and bears the name 'direct attack of the Wind' (literally, the Wind which "goes right to the goal or mark"). The clinical signs are the following: Deviation of the mouth and of the eyes; hemiplegia; and a dazed condition. In less serious cases, the sickness is quickly cured, but once they become chronic it is difficult to treat.

Like its name indicates, Wind is an energy of "rapid evolution" and belongs to the Yang group of energies. In the cosmos it evolves in association with: The Cold, and provokes the sicknesses of the Wind and the Cold; The Humidity, and provokes the sicknesses of the Wind and the Humidity; The Dryness, and provokes the sicknesses of the Wind and the Dryness; The Fire, and provokes the sicknesses of the Wind and the Fire; The Heat, and provokes the sicknesses of the Wind and the Heat. The clinical signs of these sicknesses are very

complex. This is why among the six perverse energies, it is the Wind which has the most varied clinical forms --- "it is classed at the first rank of all the sicknesses" (Su Wen, Chapter 42).

REMARKS: The Trung Y Hoc states that there is one other form of the Wind, called "internal Wind". It is a question of an illness caused by a disequilibrium of the Blood --- the Blood being in emptiness, the Wind (the circulatory force) 'acts with violence', provoking: Loss of consciousness; fear; muscular contractions; vertigo; 'black-outs'; numbness; paralysis; deformation of the mouth and of the eyes; and, stiffness of the vertebral column. This illness does not enter the framework of the pathology of perverse origin as it is the consequence of an internal disturbance.

EVOLUTIVE SICKNESS AND ASSOCIATED SICKNESS

When the energy of the spring (Wind) is combined with the energy of summer (Heat), one says that the Wind is evolving towards the Heat, because the summer follows the spring. Consequently, the Wind-Heat sicknesses and the Cold-Wind sicknesses (winter-spring) are considered as evolutive sicknesses.

On the contrary, the combination of the energy of the spring (Wind) with that of the autumn (Dryness) is only the association of two energies, because the autumn does not directly follow the spring. Consequently, the sicknesses of Wind-Dryness and of Cold-Heat are considered as being only associated sicknesses.

II. THE COLD

The Cold is the principal energy of the winter, but it is able to manifest itself in the other seasons. It belongs to the group of the Yin energies (winter = Yin). Like the Wind, when it penetrates into the Yang zones (external, flesh and epidermis, and tendino-muscular meridians) it provokes the 'offensive sicknesses of the Cold', namely 'slight offensive sicknesses of the Cold' or the 'offensive sicknesses at the advanced stage of the Cold'. The clinical signs are the following: The sick person fears the cold; fever; no perspiration; difficult respiration (dyspnea); headache; stiffness in the back and in the limbs (lumbago); and, pulse superficial and "pressed".

When it penetrates into the Yin zones (internal), that is to say into the principal meridians, it provokes the 'direct attack of the Cold'. The clinical signs are essentially articular pains.

When it penetrates into the organs and the bowels it provokes: Vomiting; diarrhea; borborygmus (rumbling noises in the intestines); pains in the abdomen; and, pulse that is superficial and strong.

REMARKS: The emptiness of the Yang energy at the interior (organs and bowels) can provoke a type of Cold called "internal Cold" owed to the fullness of the Yin energy at the interior. The sick person

has the following clinical signs: Vomiting; diarrhea and pains in the abdomen; coldness of the four limbs; pallor; and, a deep pulse. This 'internal Cold' however, does not belong to perverse energy, but rather is a question of an internal disturbance.

As well, the Cold can be associated with the Wind or with the Humidity, thus becoming the 'Wind - Cold' or the 'Cold - Humidity'.

From a therapeutic point of view, the Ly Luan Dong Y notes: "In order to free the perverse Cold, utilize one single method, namely, restoring the Heat. For this, if it is a question of the offensive-type sicknesses of the Cold, it is necessary to deliver the perverse Cold to the exterior (tendino-muscular meridians). If it is a question of the 'direct attack of the Cold' (Cold which goes directly to the principal meridians), it is necessary to restore the Heat to the interior by making the Yang of the body return.... This law is not valid in the case where the offensive-type sickness of the Cold is rapidly evolving and being transformed into Heat. In the 'direct attack of the Cold', the Cold is transformed into Heat, only to a very small degree or not at all --- that is to say, that the Yang of the body is only decreased (weakened) slowly and consequently the preceding technique is recommended."

III. THE HEAT

The Heat is the principal energy of the summer, and consequently it is of Yang nature. Chapter 67 of the Su Wen explains: "The Heat is the energy of the heaven; the Fire is the energy of the earth. The sicknesses which manifest themselves before the summer solstice [about June 21st.] are the sicknesses of the 'latent Heat', those which manifest themselves after the solstice are the manifestation of the 'recent Heat'."

The Heat injures the energy. From this fact, it easily injures the Heart [here one must understand the Envelope of the Heart is meant]. This is why the clinical signs are often accompanied by dyspnea, asthma, and a pulse that is "great" and empty (vacant).

When Heat in association with the Wind (Wind - Heat) penetrates into the Yang zones (external, tendino-muscular meridians), it evolves towards the Upper Burner. The sickness is called 'offensive sickness at the advanced stage of the Heat', and the clinical signs are the following: The sick person fears the Wind; headache; fever; thirst; perspiration; and, pulse is "great", changing, and empty.

When the Heat attacks the Yin part of the body (internal, principal meridians), the sickness is called 'direct attack of the Heat'. The clinical signs are the following: Sudden coma; grayish complexion; cold and abundant sweats; and, a pulse that is "concealed" or hidden.

REMARKS: The sicknesses owed to the Heat can take on some other clinical aspects according to whether the Yin or the Yang is attacked. In the case of sunstroke for example, the Yang of the body is

attacked and the sickness is called 'Yang Heat'. On the contrary, overly excessive drinking of iced water in the summertime causes a suffocation of the Yang energy by the Yin. This latter "illness" belongs to the 'Yin-Heat' group, of which the principal symptoms are: Fear of the cold; fever; strong headache or violent pains in the abdomen; vomiting; diarrhea; icy cold limbs; and a slow pulse.

The perverse Heat injures not only the Yang energy, but also the organic liquid (Yin). In that case, the clinical signs are accompanied by physical and mental asthenia, and the sickness is called 'attack not consistent with the Heat'.

The perverse Heat is frequently associated with the Humidity. This association is due to a special combining process of these two energies. Example: The Heat, penetrating into the Yang zones causing the 'slight offensive sickness of the Heat', in patients in whom the Humidity has existed in a latent state. This Humidity is then put into movement (fullness) and thus provokes the sickness of 'Heat-Humidity'. In practice, one often encounters these 'slight offensive sicknesses of the Heat' accompanied by signs of oppression, nausea, vomiting and diarrhea. This is why the ancient classics express the important idea that: "The treatment of the sicknesses of the Heat must necessarily be associated with the treatment of the Humidity."

IV. HUMIDITY

This is the principal energy of late summer (often the rainy season). It is an energy that is considered to be "heavy" and "impure", and is consequently of Yin nature. The sicknesses caused by the Humidity often assume a character of chronicity and are aggravated at each changing of the season. They can be localized in the upper or lower parts, or in the interior or exterior of the body. The clinical signs according to their localization are as follows:

- In the upper part of the body: The head feels heavy; stuffed-up nose; yellow sclera; asthma or else generalized cutaneous edema.
- In the lower part of the body: Swelling of the back of the foot; pollakiuria (abnormally frequent micturition).
- At the exterior of the body: Fever and cold; perspiration; lassitude; articular pain; generalized edema.
- In the interior of the body (organs and bowels): Sensation of discomfort or heaviness at the chest; nausea and vomiting, swelling of the abdomen; jaundice (icterus); pasty or sticky stools.

In practice, one often encounters Humidity associated to the other energies of Wind, Cold and Heat, causing the sicknesses of:

- A. Cold-Humidity, for which the clinical signs are: Fever; fear of the cold; no perspiration; sensation of the body being heavy; articular pains; and, a superficial pulse.
- B. Wind-Humidity, for which the clinical signs are: Fever; erratic

pains, perspiration, fear of the wind.

C. Heat-Humidity, for which the clinical signs are: Asthenia and articular pains. At first the patient simply fears the cold, but once the sickness is well entrenched, permanent fever, thirst, yellowish tongue, and a superficial and rapid pulse, exist.

D. Latent Heat-Humidity: Same clinical signs as in "C" above.

REMARKS: The Trung Y Hoc states: "There is another form of Humidity called 'internal Humidity' caused by the Yin - Yang disequilibrium of the Spleen and of the Stomach [Spleen = late summer = Humidity]. The Yang being weakened, the Yin in fullness disengages the energy of the Spleen (Humidity). This illness has as its origin the abuse of alcoholic beverages, sweets, greasy foods and fresh fruits. This 'internal Humidity' is not one of the perverse energies since it is caused by an internal disturbance.

V. DRYNESS

The Dryness is the principal energy of autumn. It is of Yang nature as opposed to Humidity which is Yin. This perverse energy easily penetrates into the Lungs (organs) and thereby drying up the organic liquid. Thus, the sicknesses of Dryness are always accompanied by the following clinical signs: Dryness of the throat, lips mouth and nose; thirst; no sputum (expectoration); dry skin, chapped and split; scanty urine; constipation.

In general, the sicknesses caused by this energy can be divided into two groups:

1. The sicknesses that are manifested when the warm weather of late summer persists into autumn with an absence of rain, which is called 'sickness of the Heat and of the Dryness'. The clinical signs are: Fever; thirst; perspiration; dryness of the nostrils; pains at the chest; cough; sputum with little drops of blood; sensation of energy which is climbing towards the upper part of the body. In comparison with the sicknesses of the spring (Wind-Heat), these sicknesses are serious ones.
2. Sicknesses which manifest themselves at the end of a cool and windy autumn, which are called 'sicknesses of the Wind and of the Dryness'. They have the following clinical manifestations: Slight pains at the head; fear of the cold; cough; no perspiration; stuffed-up nose. These illnesses are less serious than those of the spring (Wind-Cold).

REMARKS: The Trung Y Hoc states: "There is another form of Dryness called 'internal Dryness' caused by the disequilibrium of the organic liquid following a considerable hemorrhage; the abuse of unsuitable remedies such as vomitives (emetics), purgatives, sudorifics The symptoms are dry, wrinkled flesh and skin; bad complexion color; nails that are dry or withered; cracked lips; ardent thirst and polydipsia; suffocation; and constipation. These signs can be so

pronounced that the limbs become stiff (paralyzed), with coughing and blood in the sputum. This illness does not belong to the perverse energy group since it is a matter of an internal disturbance.

The Ly Luan Dong Y, in studying the different phases of the mutation of the cosmic energies, concludes that: "The Dryness can be associated with the Wind, with the Heat, or the glairy mucus, in order to provoke the sicknesses. The perverse Wind or the perverse Heat can be transformed into Dryness. The perverse Dryness itself is able to dry out the organic liquid in order to 'become' the Wind."

VI. FIRE

In Oriental medicine, the term 'Fire' designates heat at its very highest degree. Thus, the perverse Fire causes some extremely serious sicknesses by "burning" the organs and bowels, and by destruction of the organic liquid. In regard to the clinical signs, the principal ones are: All the manifestations of strong fever (ie. delirium, dementia); pains at the heart; polydipsia; pains at the throat or angina; red eyes; and a rapid pulse.

It must also be noted that anthrax (carbuncles) and abscesses often have as a cause the presence of perverse Fire. It is the same for certain diseases causing neuropathy. This is why the Su Wen states: "All illnesses owed to the Heat that are accompanied by stiffness of the back (lumbago), troubles with vision, appear in the group of sicknesses caused by the perverse Fire similarly, certain types of nervous depression."

REMARKS:

A. Sicknesses caused by the perverse Fire are very frequent in the Far East. The Central Committee of the Association of Oriental Physicians of North Vietnam (4700 members in 1963) studied these illnesses with great mastery in 1965, and the following is a synthesis of their work.

---As an external cause of disease, the Fire is a branch of the same group as the perverse Heat. It corresponds to the Yang. The Fire is a result of the transformation of the Five Energies (Wind, Cold, Heat, Humidity, Dryness). It 'over heats' the Triple Burner and produces the following clinical signs: Bad mouth odor; swelling and pains at the throat (angina); sensation of 'prickling' at the tongue; oppression; irritation (nervous); thirst and fondness of cold water; abdominal swelling; redness of the urine. The perverse Fire can also provoke some very serious sicknesses such as measles, scarlet fever, and insanity, because in these cases, the Blood is 'irritated' and can no longer circulate properly.

---The energy of the Five Organs can be transformed into Fire, called 'organic Fire' or 'internal Fire'. Thus, in certain illnesses of the Liver and the Gall Bladder, the energy of that organ and bowel is transformed into 'Ministerial Fire' [as explained by the Law of the Five Elements], with the following clinical signs: Redness of

the face; bitter taste in the mouth; sensations of 'blacking out' with an oppressed and painful head; oppression of the chest; pains at the sides; spermatorrhea.

These signs indicate that the energy is on the point of becoming "impure". The organic Fire is generally in a state of fullness because of the fullness of the Yin (Yin engenders or produces Yang). Consequently the treatment always consists of using herbal medicines of "bitter and cold" characteristics, or in acupuncture therapy by dispersing the Liver.

---In the case of the emptiness of the Yin, the Yin (Cold) in emptiness sets free the Yang (Heat), and thus the interior of the body is hot. The clinical signs are the following: Attacks of fever; cheeks red; sweats; irritation (nervous); insomnia; tongue red and glossy.

---In the case of the 'emptiness of the Yang' in the lower part of the body, the Fire climbs again towards the upper part. The clinical signs are: Odontalgia; irritation (nervous); perspiration at the head; tinnitus.

---The treatment of the 'emptiness of the Yang' differs from that of the 'fullness of Yang'. Here is the therapeutic rationale to be applied in these two cases: "Disperse the Yang in fullness, and tonify the Yang in emptiness. That is to say, attract the Yang in fullness towards the lower part of the body, and make the Yang in emptiness return towards its place of origin." The Oriental physician designates this technique under the name of "conducting the Yang according to its desire".

---The fullness and the emptiness of Yang always entails some phenomena of insufficiency of Water. The Ly Luan Dong Y states: "In fullness of the Yang, the Fire is in fullness before the Water is weakened, and this action is spontaneous and rapid. As for the emptiness of the Yang, it is the Water that is weakened before the Fire is in fullness, and this action is slow."

B. The book entitled Oriental Medicine, edited by the Faculty of Medicine of Viet Nam, provides the following list of symptoms of the different sicknesses caused by the transformation into Fire of the Five Cosmic Energies:

---Wind-Heat: Hypermetropia or hyperopia (farsightedness); contraction of the limbs; stiffness of the vertebral column.

---Heat: Disquietude, restlessness; reddish, ruddy complexion, body hot; abundant sweating; and thirst.

---Humidity-Heat: Dry lips; dried out tongue; delirium; divagation (rambling speech or thought).

---Dryness: Cough with spittle; cough with hemoptysis.

---Cold: Terminal period of the 'offensive sicknesses of the Cold' with dark red tongue; disquietude; angina; insomnia.

C. Finally, the Trung Y Hoc states that: "The Fire of internal origin" is designated under the name 'internal Fire'. It is a question of an internal disturbance and not of a perverse energy.

---Excess anger: The Fire of the Liver climbs towards the upper part of the body and can provoke hemoptysis.

---Excess eating and drinking: The Fire of the Stomach is accumulated at the interior, leading to hematemesis (vomiting of blood).

---Excess sexual relations: The "Ministerial Fire" disengaged by the Kidney Yang is agitated (mobilized) in vain.

--Excess sadness: The Fire is agitated at the level of the lungs leading to cough with hemoptysis.

THE LATENT PERVERSE ENERGIES

The energies can remain in a latent state within the body and manifest themselves at an appropriate moment, as explained in the Su Wen:

"In winter, the perverse Cold penetrates into the body and remains there for a certain period of time during which it is transformed into Heat. In the spring, this perverse Heat will follow the Yang of the body and will be manifested firmly at the exterior (the flesh and epidermis). In the spring, the perverse Wind penetrates into the body; in the summer, it can cause diarrhea."

"In summer, the perverse Heat penetrates into the body; in the autumn it can provoke the sicknesses of the Cold and the Heat (ie. chills and fever). In autumn, the perverse Humidity penetrates into the body; in winter it can provoke cough."

The distinction between the sicknesses of the perverse seasonal energy and those of the latent perverse energy are based on: (1) The duration of the incubation period; and (2), the seriousness of the symptoms. When the period of incubation is short and the sick person recovers quickly, the illness belongs to the group of sicknesses of the perverse seasonal energy.

The manifestations of the latent perverse energy are of two kinds: (1) Those which are produced after illnesses of the seasonal energy, and here one will note complicated signs and symptoms; and (2) those which are produced independently from the illnesses of the seasonal energy. Here one will note a sensation of strong heat at the interior of the body, the Yin of the body being on the road to destruction.

THE CURIOUS PERVERSE ENERGIES

The curious perverse energies are the energies which are abnormally manifested in the cosmos. They can be classified into two groups: (1) Those which are due to the abnormal manifestations of the wind, the heat or the rain; and (2) those which are due to putrefaction (putrescence).

These pathological manifestations are independent of the age of the sick person. Also, contrary to those of the perverse energies

(Wind, Cold, Heat, Humidity, Dryness, Fire) which vary according to the seasons, these are in man always the same [Su Wen].

In summary, these energies are called curious because they are either contagious or toxic. The illnesses caused by these energies can be divided into endemic or toxic illnesses of Cold origin or into illnesses of latent Heat origin. The curious energies reach the respiratory tract in order to penetrate deep into the stomach and the intestines. The clinical manifestations are unforeseeable and progress as quick as lightning.

These energies do not enter the framework of the six perverse energies. According to the aforementioned book entitled Oriental Medicine, the curious energies "exemplify the true microbial and viral aspect of the Occidental medical system. The condition of the climate, malnutrition, and lack of hygiene, facilitates their penetration into the organism."

THE SEVEN PASSIONS

The seven passions designate the seven psychic or mental elements [as opposed to physical elements], and are the following:

Joy
Anger
Anguish
Reflection
Sadness
Fear
Apprehension

These psychic elements can only be a factor in illness if they are in excess. They act on the Yong energy, the Wei energy, and the organs.

REGARDING THEIR INFLUENCE ON THE ENERGY (Su Wen, Chapter 39)

Anger makes the energy climb towards the top of the body; joy renders it harmonious; sadness disperses it; reflection concentrates it; fear makes it descend towards the lower part of the body; and apprehension troubles the energy.

REGARDING THEIR INFLUENCE ON THE ORGANS (Su Wen, Chapter 5)

Joy injures the Heart; anger injures the Liver; sadness injures the Lungs; reflection injures the Spleen; fear injures the Kidneys. Inversely, illnesses of the organs and the bowels can have an influence on the demeanor (behavior) of the individual. For example, the Ly Luan Dong Y states:

---Anger in excess injures the Liver, but the hepatic illnesses render the sick person angry.

---Joy and apprehension injures the Heart [Envelope of the Heart], but illnesses of the Envelope of the Heart render the sick person apprehensive or joyous.

---Reflection injures the Spleen, but splenic illnesses render the sick person reflective or pensive.

---Sadness and anguish injures the Lungs, but pulmonary illnesses render the sick person sad and anguished.

---Fear injures the Kidneys, but renal insufficiency renders the sick person fearful.

The etiological study of the Seven Passions can be summarized thusly:

1. JOY. Joy denotes an energy of the Heart that is "temperate, cool, fit and well" [literally: Heart = home of the Soul; and Soul = Mental Energy]. Joy in excess can become a pathological element because it makes use of too much mental energy. When the mental energy is insufficient (in emptiness) the sick person complains of palpitations and insomnia.

On the contrary, apprehension over a sudden or unexpected event denotes the 'tension' of the mental energy. Thus an abruptly produced shock or noise can set in motion cardiac palpitations. According to the Ly Luan Dong Y, apprehension can only be manifested in subjects whose Heart energy is already in a state of emptiness.

Let us note finally that a sudden joy can have influence on the Heart first, and then on the Lungs, since according to the Law of the Five Elements, Fire (Heart) destroys the Metal (Lungs).

2. ANGER. Anger is the manifestation of the energy of the Liver in the discontented or contrary subject. The Ly Luan Dong Y states: "The Liver corresponds to Wood and Wood likes liberty, satisfaction, and temperance. When one is angry, the Liver loses its harmony, becomes congested, and provokes illnesses." In other words, anger injures the Blood and the energy (Yin) of the Liver so that the Liver (Wood) loses its vitality. In this case, the Yin in being weakened, liberates the Yang (Fire), whence, the anger.

The other organs and bowels, such as Heart, Kidneys, Gall Bladder, can, by the intermediary of the Liver also release anger. This can be explained by the Law of the Five Elements:

- a) Fire (Heart) is the son of Wood (Liver). When the son is sick it can influence the mother.
- b) Water (Kidneys) is the mother of the Wood (Liver). When the mother is sick it cannot nourish its son.
- c) The Liver and Gall Bladder because of their Yin-Yang relationship have a mutual influence. Consequently, sickness of the Liver automatically entails sickness of the Gall Bladder, and vice versa.

From this one can conclude, as does the previously mentioned book entitled Oriental Medicine, that: "The 'material' has influence on the 'mental'; but the anger (mental) in excess can injure the Yang Liver (material), the Yin-Blood (material), the Heart organ and the Kidney organs (material)."

3. SADNESS and ANGUISH. From the mental point of view, sadness and anguish are not the same. The first represents a mental energy "plunged into grief"; the second is a mental energy "plunged into pessimism". Clinically however, these two psychic elements often present themselves together.

In benign cases one notes the anxiety; in the serious cases, the sick person laments and has great pity for himself. These two cases injure the energetic zone of the body commanded by the Lungs. This is why sadness and anguish are always accompanied by pulmonary signs such as: A pale face, abundant sweats, cough, dyspnea

According to the Law of the Five Elements, the Lungs are in direct relation with the Spleen: The Earth (Spleen) produces the Metal (Lungs). Sadness and anguish thus can, through the intermediary of the Lungs, injure the Spleen and the other organs (Heart, Envelope of the Heart, Liver) so that sadness and anguish are always accompanied by pulmonary and digestive signs.

4. REFLECTION. Reflection is the concentration of the mind in the face of a problem. This mobilization of mental energy injures the Spleen because it prevents the Spleen from fulfilling its functions of "moistening and wetting" the other organs; whence, loss of appetite, diarrhea, asthenia.

Reflection can have an influence on the Heart because the Heart is the home of the mental energy (Soul). Thus, when the Heart is touched by reflection, the sick person presents: A dazed condition, palpitations, insomnia, forgetfulness.

On the contrary, spleno-cardiac insufficiency is always marked by a lack of reflection.

5. FEAR and panic. In fear and panic, the mental energy is very "tensed" and very "stretched". One can say that it is "terrorized". Fear is essentially due to insufficiency of renal energy. According to the Law of the Five Elements: Water (Kidney) in a state of emptiness cannot 'wet' the Wood (Liver-Gall Bladder), whence the emptiness of the Gall Bladder, which produces the following signs: Fear, tinnitus or deafness, weakness of the limbs, icy cold limbs, lumbago

Insufficiency of the energy of the Heart can also be the cause of fear. This is why all the Oriental texts cite the following statement: "The Kidneys are the home of the Will, the Heart is the home of the Spirit". This means that the Will (renal energy) and the Spirit (energy of the Heart, mental energy) are the essential indicators of equilibrium in man. Without these he would be overcome by fear.

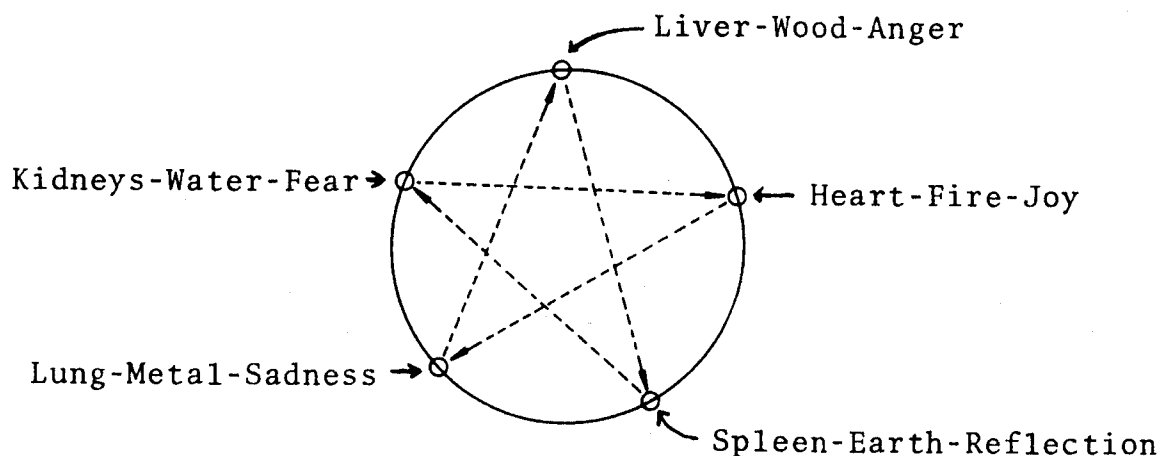
Regarding fear caused by exterior phenomena, the book entitled Oriental Medicine, edited by the Faculty of Medicine of Viet Nam, concludes: "Living in a constant state of menace, is to live in fear and anguish. These things injure the five organs, in particular the Heart and Kidneys During fear, the energy descends towards the lower part of the body, whence the involuntary loss of urine and feces."

CONCLUSION AND APPLICATION

There are in actuality seven passions, but in practice the number is brought to five, namely, joy, anger, reflection, sadness, and fear. Each of these has an influence on the organ to which it corresponds and vice versa. The book mentioned on the previous page entitled Oriental Medicine states in this regard: "...this clearly explains the relationship between Matter and Energy."

The Oriental physician utilizes the Law of the Five Elements in order to treat mental disorders. The Su Wen (Chapter 5) explains: "Anger injures the Liver; sadness triumphs over anger. Joy in excess injures the Heart; fear triumphs over the joy. Sadness (anguish) injures the Lungs; joy triumphs over sadness (anguish). Fear in excess injures the Kidneys; reflection triumphs over the fear."

This law is very important for psychotherapy! The following diagram represents and explains this:

EXAMPLES

---In illnesses for which the predominant sign is anger, it is necessary to deal with not only the Liver and Gall Bladder, but also the Lungs (sadness) in order to calm the anger.

---In illnesses for which the predominant sign is sadness, it is necessary not only to tonify the Lungs, but also to let the joy triumph over the Envelope of the Heart.

In all cases of psychic illnesses, the Trung Y Hoc counsels to always start by 'nursing' the Heart, because: "...sadness, anguish, fear ...have influence on the Heart (where the Mental Energy is housed) and cause trouble for it, which entails illness of the organs and the bowels. In other words, the Heart is the absolute master of the body in having direct physiological and energetical relationships with the organs."