

邪氣

Xié qì - Evil qì

Pathogens come to reside in the human body as guests.

It is known that, a long time ago, a virus invaded the female body, and penetrated into a cell. The cell and the virus started a symbiotic relationship and the virus became the *mitochondria*, the power plants of the cell and the total body.

An immunologist is very happy, when in childhood, the child will be infected with the bacteria *Bordetella Pertussis*, causing *whooping cough* – pertussis. This will allow the body to have a strong resistance against many other diseases, for the rest of the life of the person.

In a healthy flora of the intestines, the *good* and the *bad* bacteria are living in a symbiotic relationship. These bacteria are the source of the immune system of the body. The *good* and the *bad* bacteria are keeping a balance. *Good* and *bad* is relative. The *good* bacteria play an important role, they protect against fungi. Too many *good* bacteria will not cause any harm. The *bad* bacteria also play an important role in the maintenance of the body. Imagine: bacteria A produces the matrix for bacteria B, which on his turn provides the matrix for C, and C for D, and D produces the matrix for bacteria A. One of them is the so called *bad* guy. Only when there are too many *bad* bacteria, this can cause ailments. So, why should we fight our enemies?

Sedation & Tonification within the Wu Xing

The Classic states: Excessive diseases should not be toned up, deficient diseases should not be sedated; otherwise, the deficient disease will become even more deficient and the excessive disease will become even more excessive. Are they referring to the deficiency and excess of the pulse at the wrist? Or, are they referring to the deficiency or the excess of the symptoms of the disease itself? What about the methods of sedation and tonification?

They refer to the disease itself, not to the pulse at the wrist, namely, the disease becomes in deficiency or in excess. Take the gan excess and fei deficiency as an example. The gan belongs to the wood and the fei to the metal; metal and wood should be in balance, namely metal should regulate the wood, if the wood has the desire to become in excess.

- Nan Jing: Question Eighty-One -

In this example there is a clear explanation of *sedation*' and *tonification* techniques. As a matter of fact, this is the performance of the Kè -克 action within the wu xing, the five phases. The tonification of the fei of the metal will cause sedation to the gan of the wood. Tonification of the wood will cause sedation of the earth. Tonification of the earth will cause sedation of the water. Tonification of the water will cause sedation of the fire. Tonification of the fire will cause sedation of the metal.

Tonification & Sedation

Huang Di said:

I still do not understand what is meant by *filling* (tonification) and *draining* (sedation)?

When is it advisable to *fill* (tonification), whence shall one remove the influences?

When is it advisable to *drain* (sedate), whence shall one release the influences?

The answer may be presented as follows:

In tonification, wèi qì (defensive) - 衛氣 should be absorbed;

in sedation, yíng qì (nutritive) - 營氣 should be excreted.

If yang qì is in deficiency, while yin qì is in excess,
the yang should be toned up first,
and then the yin should be sedated.

When yin qì is in deficiency,
while yang qì is in excess,
the yin should be toned up first,
and then the yang should be sedated.

The yíng qì and the wèi qì will both flow in balance.

- Nan Jing: Question Seventy-Six and Nei Jing Ling Shu: 71-15 -

This example shows that the wèi qì should be brought into the body (to the Yin) when one wants to perform tonification, and in sedation the yíng qì should be brought to the surface (to the yang), of the body. If the wèi qì is too weak the yang should be build, with points of the yin channels. If the yíng qì is too weak the yin should be build with points of the yang channels.

Huang Di:

I still do not understand the meaning of *greeting* (tonification) and *chasing* (dispersion) in acupuncture?

The principle of needling dictates that one should remain solemn, serious and very quiet. Deficiency or excess should be determined before a quick or slow action is taken. In sedation the needle should be pushed downward perpendicularly. In tonification, the hole of the needle in the skin should remain closed.

- Nei Jing Ling Shu: 71-15 -

This part of the text of the Nei Jing Ling Shu gives us the explanation to close the hole, after needling in tonification. This indicates that we leave the hole, made by the needle, open, when the aim is to sedate.

To withdraw the needle without pressing the point to close, it will make victorious pathogen deficient.

- Nei Jing Su Wen: 54-3 -

Clockwise & Anti-clockwise turning of the Needle

In another chapter of the Ling Shu it is explained that the needle has to be turned in a clockwise direction in tonification of the qì. In sedation of the qì one turns the needle, after penetrating the tissue, in an anti-clockwise direction.

The needle should be inserted as soon as the patient inhales; the needle should be twirled (anti-clockwise direction) as soon as the patient inhales for the second time; the needle should be withdrawn slowly as soon as the patient exhales. Thus, sedation makes use of the right moments, and after pathogen has been drawn out, the qì of the body begins to circulate.

- Nei Jing Su Wen: 26-30 -

In case of sedating a pathogen from the qì of the patient one has to take in consideration:

- To choose the correct point.
- Insert the needle as the patient inhales.
- At the second inhale, the needle should be twirled anti-clockwise.
- Slowly withdraw the needle at the end of the treatment, at exhaling of the patient.
- Do not close the hole, made by the needle.

Xié Pì - 邪 辟 – Attack of Pathogen

Xue, qì, jing and shen are circulating throughout the whole body to support human for the protection of life. Channels are the channels through which qì and xue flows to nourish yin and yang, moisten tendons and bones, and facilitate the movements of bones. Wei qì is something that warms up the muscles, fills up the skin, tones up pores and stripes, and controls the opening and closing of the pores. The will and sentiment are in control of jing and shen, gathering together the hun and zhi, adjusting cold and warm, and harmonising joy and anger.

Therefore, when xue is in harmony, channel qì will flow, qì and xue will flow to nourish the body, tendons and bones will be strong, and joints will function smoothly. When wei qì is in harmony, the muscles will be relieved and in good order, the skin will be regulated and soft, pores will be under control, and stripes will be dense. When will and sentiment are in harmony, the shen will concentrate and remain pure and free from pathogenic influences, the hun and zhi will not spread, and one will not regret or get angry, so that the five zang will be free from the attack of pathogens. When cold and warm are in harmony, the six fu will transform grains, neither external wind nor internal blockage will attack, channels will be smooth and joints of the four extremities will be secure. Such are the normal conditions applicable to every normal person.

The five zang are the organs that store jing, shen, xue, qì, hun and zhi. The six fu are the organs that transform shui and gu (water and grains) and facilitate the flow of the body fluids. Such are the things people receive from the heavens, irrespective of the differences in intelligence and ability.

Nevertheless, some people are able to enjoy longevity, avoid the attack of pathogens, live one hundred years without decline, and sustain the attack of wind, rains, sudden cold and great summer heat. On the other hand, there are also people who enjoy the comfortable indoor living constantly with no fear of any kind, and yet, they still cannot avoid the attack of disease.

- Nei Jing Ling Shu: 47-1 -

In a normal condition of the body and state of the mind, the person will be healthy and live up to a hundred years. The zang organs store the different types of qì, and the fu organs maintain the qì, by transforming shui and gu.

In ancient times the people were under the influences of the climatic conditions. The poor protection of clothing and houses gave the external pathogens, in the form of climate or weather, the chance to invade the person. This could cause ailments, symptoms and diseases. But not everybody became ill:

Some people are able to enjoy longevity . . . sustain the attack of wind, rains, sudden cold and great summer heat.

The external climates are not only related to the weather. Each of the five or six climates is also a metaphor. For *coldness* we also consider the virus, bacteria, ultra violet radiation and prion. *Dampness* is a metaphor for the fungi, mould and mildew. And *fire* is not only the *great summer heat*, but different kinds of radiations, like gamma radiation.

Two other causes of disease are mentioned in the next line:

. . . The six fu will transform grains; neither external wind nor internal blockage will attack.

The term *internal blockage* stands for food. In the first place, too much food can cause an *internal blockage*. Otherwise there is poor food, spoiled food and a lack of nutrition that can lead to diseases, or a so called *internal blockage*

The condition of *external wind* is referring to the daily events of life, which could cause emotions. If the internal qì is too weak, one is not able to deal with the daily emotions, or they are too extreme. This can be the onset of diseases, either physical, or emotional and mental. It all depends on the force from outside and the resistance of the internal qì.

In modern time mankind has to deal with the same conditions as described above. Besides this, the modern human being has to deal with many more *external climates*. The aspect of external *fire* is extended incredibly, in the last hundred years. Radio, television, computers, electricity wires, cellular phones and nuclear power plants are just some of the examples. This excess of external influence can harm the body if the qì is in deficiency.

Through pace of life, travelling by airplane, global information, complexity of society, etc., the concept of *external wind* became very intricate. The excess of input and the complexity can harm the person, if the qì is in deficiency.

The third component of the complexity of modern life is the medicines. Almost all of the medicines, used today, are artificially manufactured in a laboratory. Or solitary components of natural material is used, or created artificially. This causes, next to the suppressing of the symptoms of the disease, suppressing of healthy functions of the body elsewhere. These actions are called the *side-effects* of the medicines. In a

sense they can be seen as xié qì. Common used medications as antibiotics, steroids, contraceptives and many more medications, have more or less side-effects. The harm of the side-effects towards the body and mind depends on the severity or strength of the action of the medication, and the deficiency of the qì of the patient.

On the other hand, many medicines are derived from plants or minerals, like digoxine (from Digitalis-Foxglove) and lithium (a salt). Are plants and minerals, provided by nature, xié qì?

What is meant by deficiency and excess?

When the pathogen is in abundance, it will cause excess; when pure qì is deprived, it will cause deficiency.

- Nei Jing Su Wen: 28 - 1|2 -

This sentence means that illness is always the balance between the force of the external pathogen and the internal resistance against it. We can not blame the pathogen to invade the body, but have to support and build the weak true qì. Dispersing techniques could harm the true qì, zhēn qì - 真氣.

What are pathogens, and when to disperse them?

[Pathogens](#)

If a physician fails to examine the state of the pathogen (xié qì - 邪氣) and makes the mistake of applying sedation after grand pathogen has already gone, it will cause prostration of true energy (zhēn qì - 真氣). When the true energy is in a state of prostration, the diseases will not recover and the pathogen will return, which may intensify the disease. This why the pathogen should not be pursued when it already has been gone.

- Nei Jing Su Wen: 27-29 -

One is able to diagnose the condition of the patient and the action of medication on the pulse. The most common invading agent is han - 寒 - coldness. The reaction of the body will be with heat - 火 - heat (fire). It is an art on itself to distinguish between the sensation of han or huo, on the pulse. When this quality is diagnosed on the pulse it is very common to diagnose the reaction of the body, the huo. When one disperses this quality of qì, one disperses the healthy reaction of the body.

An external invasion of climates, including the concept of wind / emotions, the medications and food are only pathogens, or xié qì, if the qì of the body is not able to resist or to cope with it. Common sense will be to nourish, replenish and build the qì of the patient.

But how can we really *sedate* xié qì?

Sedation of Xié qì

The answer may be presented as follow: The methods of *tonification* and *sedation* are not confined to drawing out or pushing in the needle, while the patient exhales or inhales.

A skilful practitioner will trust the left hand more than the right hand, because the left hand is used to press the region surrounding the point to be needled. An unskilful practitioner will trust the right hand more than the left hand, because the right hand is used to insert the needle.

In needling, one should use the left hand to press and push up the location to be needled and then snap the place to make the muscle tense, and then use the nail to press the point as if cutting it, so that the qì may arrive as visibly the reaction of the blood vessels. At this moment the needle should be inserted along the finger nail, and the needle should be pushed further in as soon as the qì of the patient responds. This is called tonification.

In sedation, the needle should be moved inward and pulled outward to bring out qì. If the qì of the patient fails to respond in the course of the needling, the techniques of pulling (in case of men), and pushing (in case of women) the needle up and down is applied.

While pushing in and pulling out, the needle should be moved towards the right (clockwise - Yáng)) in men and to the left (anti-clockwise - Yīn) in women.

- Nan Jing: Question Seventy-eight and Nei Jing Ling Shu - 73-9 -.

The one and only sedating technique is to puncture the correct point and differentiate the technique between men and women:

Men: - Push the needle slowly into the point.
 - Pull the needle fast out of the point.
 - While pulling out, turn the needle clockwise.

Women: - Push the needle fast into the point.
 - Pull the needle slowly out of the point.
 - While pushing in, turn the needle anti-clockwise.

Chapter 47 of the Nei Jing Ling Shu, Xié Pì - 邪辟 – *Attack of Pathogen*, describes the common situation of life. We are normal, healthy human beings that live up to hundred years. We are under a constant bombardment of external influences. The wèi qì - 衛氣 of the body will protect us. But nevertheless there are people that become ill, due to an attack of an external influence, which could turn into evil qì, xié qì - 邪氣.

An external influence is only xié qì if there is a disturbance in the balance of *abundance* and *deprivation* of qì. The deprived qì of the person leads the external influence to become in abundance. In those cases the external influence could be a pathogen, thus Xié qì. It is not the external influence that determines to be a pathogen; it is the weakness of the deprived qì of that person, and that person only, that makes the external influence xié qì.

The quality of the external influence, which changes into xié qì, helps us to diagnose which qì of the patient is deprived. Common sense will tell us only to nourish, to build, and to create new fresh qì. Any dispersing technique could withdraw *true energy*, zhēn qì - 真氣. Chapter 27-29 of the Nei Jing Su Wen is warning us once more. If we sedate qì which is not present any more, we disperse the zhēn qì.

For those practitioners who are experienced there are some techniques to disperse the xié qì. Actually there are five different ways to expel xié qì:

- 1) Yíng qì - 營氣 should be excreted, with the use of yáng points
- 2) Kè - 克 action within the wu xing.
- 3) After puncturing, turn the needle in an anti-clockwise direction.
- 4) After the withdrawal of the needle, leave the hole open.
- 5) The tui na technique, the *pushing* and *pulling* of the needle.

Pathogens come to reside in the human body as guests.

蓝帝