

herbs. Because energy or Qi enters the form and gives it life, energy heals the physical body and flavor (Yin) heals the energy. This new life in the form can change its physical shape, which is why patients sometimes regard the healing as a “miracle.” Flavor (Yin) is the power attracting the heaven’s essence to come down here into reflections in our organs. Essence gives birth to Qi. Qi is energy. When the energy is missing, the only tool we have is to give the appropriate flavors at the appropriate time in the right quantity. Strong fire consumes the Qi and mild warmth strengthens the Qi. Strong fire means that flavor brings down the heaven’s essence of the south, which is fire and hot energy, but it can also bring the essence of the east, which is mild warmth.

THE FEMALE ENERGY – BY THE LIGHT OF THE MOON

TREATISE OF THE EIGHT MAIN SECTIONS AND A CLEAR SPIRIT: *When the moon begins to grow, the blood and energy begin forming essence and the protective energy starts moving. When the moon is full, the blood and energy are full and the body’s flesh is solid. When the moon is empty, the flesh decreases its firmness, the meridians are relatively empty, the protective energy is missing and the physical body is stripped of energy.*

One must recognize these heavenly changes and then regulate the blood and energy accordingly. When the heaven is cold, avoid cold acupuncture, and when the heaven is warm, avoid moxabustion (burning of herbs). When the moon is growing, avoid reducing methods and when the moon is full, avoid tonifying methods. When the moon is empty, do not treat (tonify or reduce, use only even methods) and this is called following the changes of heaven in harmonizing the patient.

Why is the female menstrual cycle one moon long? This is a question related to Yin and Yang. If we take our world and mix into it an energetical polarity, we get life. Life is a constant mixture of two polarities, like the plus and minus of electricity. There is a man and a woman and when the two are brought together, life results. But what makes a man Yang and what makes a woman Yin? Is it because the man received a Y chromosome and the woman didn’t? Is that just a coincidence?

Chinese medicine does not believe in “coincidences.” There is a reason for everything, even if we don’t understand why. **The Yellow Emperor** calls it “the mysterious way of heaven.” But when one analyzes this mystery, one can see many things, including an obvious polarity. The day turns into night and the night turns into day. The summer turns into winter and the

winter turns into summer. The male has genitalia which are meant to give, and the female has genitalia that are meant to receive.

Lao Zi wrote in chapter “Four Infinities” of the Chinese classic **Dao De Jing**:

*Before the World exists
 Much is mysterious:
 Quiet, depthless,
 Solitary, unchanging,
 Everywhere and ever moving,
 The mother of the World.
 I do not know its name, so I call it Dao;
 I do not know its limit, so I call it infinite.*

Lao Zi uses the description “mother of the world” to describe the energy responsible for creating this world – a feminine energy first captured by the moon. Just like a woman receiving the male’s essence, or sperm, the moon is the recipient of the sunlight Yang energy. The growth of this Yang fullness, coming concurrently with the changes of the moon, is the time when the “mysterious” happens and a new life is created. The times of the moon are, as we previously discussed, the times of the three Yin; Tai Yin, Shao Yin, and Jue Yin. A new Yin energy is born as the Yang energy goes into rest. These are the times where we end the life of one day, going to sleep for the night. The moon – the mother of the world – then births us into the dawn of a new life.

The female receives her energy from the moon – the reflection of the sun’s Yang energy, which we call Yin energy. So in **Treatise of the Eight Main Sections and a Clear Spirit**, Qi Bo writes:

When the moon starts growing, the blood and energy start forming essence and the protective energy starts moving. When the moon is full, the blood and energy are full and the body’s flesh is solid. When the moon is empty, the flesh decreases its firmness, the meridians are relatively empty, the protective energy is missing and the physical body is stripped of energy. One must recognize the above heavenly changes and regulate the blood and energy accordingly.

The woman's blood and energy conform to the moon and increase in volume when the moon is full, allowing the Yang essence to enter. Her energy decreases when the moon is empty, Yin taking over. This is the same principle that causes the water in the sea to rise and sink with low and high tides. The increase in blood and energy when the moon is full allows the Yang essence to enter.

If during the menstrual cycle the Yang essence is introduced into the female and a new Yang is born, the Yin energy will continue to flourish and attach to the new baby, which is a pregnancy. However, if the Yang is not introduced, or if it is introduced but no new Yang is born, the Yin will increase and energy will decline. All the extra Yin energy amassed during the first and second halves of the cycle is discharged out of the body. This is the menses: the extra Yin energy for which the woman's body no longer has any use. The Yang has declined and the Yin energy goes with it into hiding. During a pregnancy where the Yang continues to grow, the woman's Yin and blood can double or even triple, insuring the baby's ability to attract Yang.

The woman's menstrual cycle follows the moon movements in the increase and decrease of Yin energy. It increases to receive the Yang and decreases when there is no new Yang created. It is the best teaching example that our body vibrates in accord with nature.

Why don't all women menstruate when the moon is empty? Our bodies are impacted by a variety of factors in addition to the moon, and it is even more so because we have distanced ourselves from nature. Because of external and internal influences, some women start their cycle before the moon starts its birth and others start their cycle thereafter. A few of my patients tell me that they menstruate like clockwork every time the moon is full or empty, but most women do not conform to this pattern to an exact degree. However, it is clear that the menstrual cycle, at 28 days, is one moon long. When the body is in disharmony with the moon, the period can come every 14 days or every two months, or even not at all. According to **The Yellow Emperor**, the menstrual cycle stops after seven cycles of seven years, or after 49 years. At this point, natural fertility stops and the woman's Yin does not increase and decline with the lunar cycles.

It is important to understand here that the menstrual cycle is not the result of the uterus "wanting" to shed its lining. It is rather because the body is conforming to nature and to the lunar movements. This closeness with nature is important to understand, because if conventional medicine theory is followed instead, birth control pills and/ or fertility drugs will induce menstruation at odd times. This will distort the Yin cycles of the body, taking the patient further away from giving birth to a new Yang. This is not what Lao Zi calls "the mother of the world."

Of course, Western medicine does not recognize the relationship between the female menses and the lunar cycles. Why? As **The Great Treatise of Essentials of the Ultimate Truth** states: *The Yellow Emperor asked: 'I know that the five weather phenomena interact with each other and there are excesses and deficiencies (lunar surge and decline) and that the six spheres take their place to rule the heaven and earth. What is the significance of all this?' Qi Bo bowed and answered: 'This is the big principle of heaven and earth and it reflects into the human spirit.'* *The emperor said: 'I heard that in heaven this principle unites with the mysterious and on earth it joins with the unexplained. Why is that so?' Qi Bo answered: 'This is how the right path is born. This is also the reason why uneducated doctors become suspicious.'*

MALE AND FEMALE UNITE

The man's energy comes from the sun, while the woman's energy comes from the moon. The menstrual cycle is a Yin action, and its implication is to receive the Yang. The Yin action occurs in the lower part of the body, also called the lower heater. This includes the uterus, kidneys and liver. The man's desire to reproduce is the Yang action. It happens in the upper part of the body, also called the upper heater. This includes the heart, head, and lungs.

THE GREAT TREATISE OF YIN AND YANG REFLECTIONS: *Yin and Yang are the paths of heaven and earth, it is the reason for everything on earth, it is the mother and father of transformation, it is the root of birth and decline, it is the palace of the clear spirit.*

The relationship and harmony of Yin and Yang happens on many different levels. Some levels are physical while some are spiritual. Some levels are easy to understand while some are difficult.

NOTE TO THE READER: This discussion of spiritual and physical levels may be difficult to understand. It may require more than one reading. If you come across a section that is vague and/or obscure, please leave it behind and read further. Later on, you can go back to it.

NINE MONTHS PREGNANCY – THE SECRET OF LIFE AND DEATH

Pregnancy is the story of life and death, two events which are very much dependent on each other. In Chinese medicine, this dependency is referred to as the secret of life and death.

In today's mechanical world, we believe that a sperm enters an egg, then chromosomes unite and the cells begin to divide. A fetus develops out of this mutation – arms and legs, brain, heart, and other organs – and we have a baby.

I believe that pregnancy, which is life and death, carries a different story. It is a story of a dying man. A man who lived to 80, lived his life to its fullest, and spawned many children and grandchildren. This man had many stories throughout his life. How he loved and hated, worked for many years to support his family, and how his eyes filled with tears of joy as he saw his children becoming successful and having their own children. On his death bed, this handsome man of life battled a grave disease of death. As life was running out, his wishes and desires began to change. He saw no use for clothes, food, and entertainment. His only desires were to enjoy the warm morning sun and sip water.

Treatise on Acupuncture Prohibitions: *The liver is born on the left and the lungs are stored on the right. The heart distributes to the exterior, while the kidneys rule the interior.* This statement makes no sense from a modern anatomical point of view. The liver is not on the left and the lungs are not on the right, the heart is not outside and the kidneys are not necessarily more inside than other organs.

We must discuss the art of numbers of Chinese medicine to understand. **The Yellow Emperor** says: *Heaven One created water and the earth Six completed it. Earth two created fire and the heaven Seven completed it. Heaven Three created wood and the earth Eight completed it. Earth Four created metal and the heaven Nine completed it. Heaven Five created*

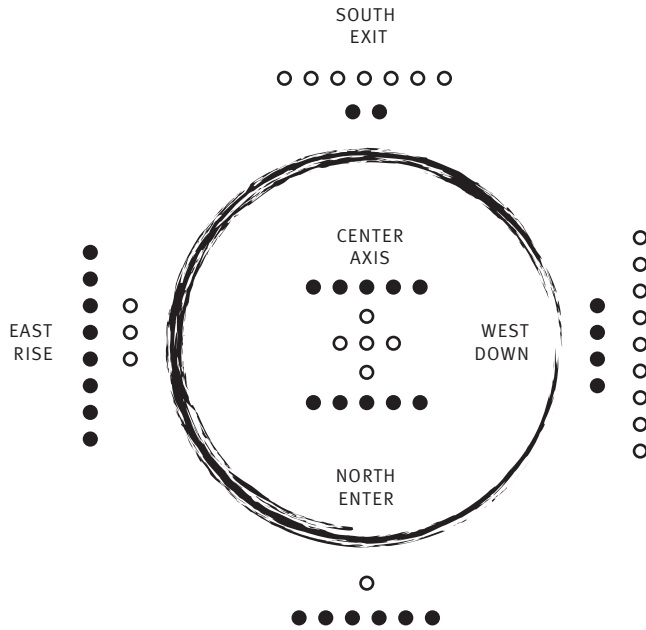
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HE TU

earth and the earth Ten completed it. A chart of these numbers, called **He Tu** (“The River Chart”) represents the foundation of Chinese medicine and dates back at least 2500 years. It contains hollow dots, representing odd numbers (1, 3, 5, 7, 9) also known as heaven’s numbers, as well as solid dots representing even numbers (2, 4, 6, 8, 10), also known as the earth’s numbers.

As we already know, the circle explains much of Chinese medicine’s understanding of life and death, of pregnancy and birth. The east is where the sun rises and the west is where the sun descends. The east is where the spring begins and the west is where the fall enters into storage. The east is where the morning begins and the west is where the evening descends.

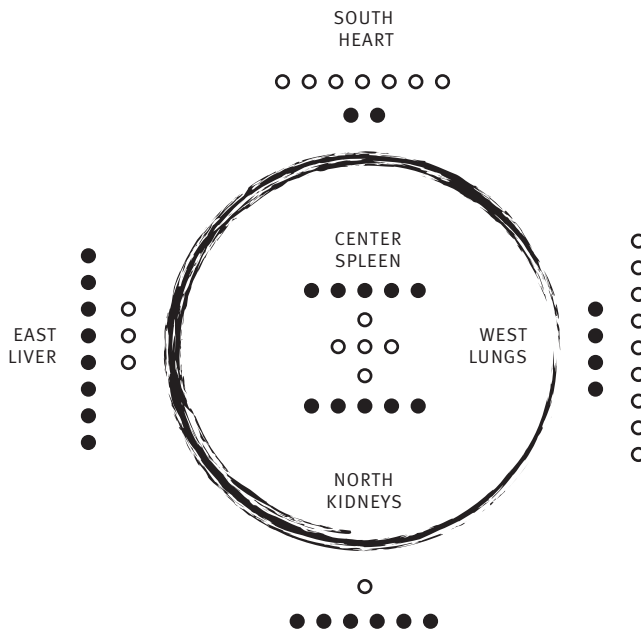
As previously explained, the east and west ascending and descending are the levers of the exiting of the Yang energy and entering of the Yang’s storage. Rising and descending are the two handles that cause the Yang to go out of storage or “exit” and back into storage or “enter.” These two planes, east-west and north-south, are called Jing and Wei. The north-south plane, or Jing, connects heaven and earth and is where water and fire unite to create life. The east-west plane, or Wei, is where the two levers of ascending and descending give us the motions of life.



This plane causes the Yang to exit and enter, to expand and contract with every breath we take, on every daily cycle, on every month, and on every year. Every cycle of life’s energy is pulled and pushed by the east-west levers.

The Yellow Emperor says that the Qi has four directions: rising, descending, exiting and entering. The River Chart below depicts the attachment of the five Yin organs to the five directions.

The liver, which belongs to the east, is on the left. The lungs, which belong to the west, are on the right. The heart, which belongs to the south, is on the “exiting” and the kidneys, which belong to the north, are on the “entering.” The liver and lungs are on the east-west axis, while the heart and kidneys are on the north-south axis. **The Yellow Emperor** says that the heaven One, which is the heart, descends into the north to create water. He also says that the earth Two, which are the two kidneys, ascend to the south to create the fire. This is the reason that we have two kidneys. At the same time, secondary but not less important, are the heaven Three that create wood in the east (or left) and the earth Four that create metal in the west (or right). This is the east-west axis that ensures life is cycling after the initial creation. The heaven Three



is an odd number and is why there is one liver, while the earth Four is an even number and why we have two lungs. Finally, we have the number Five, which creates the earth and the spleen. This is the center axis for the Jing and the Wei, as it is likewise the center point for the east-west and north-south axis. As in a revolving wheel, the center of the wheel is the focal point. It has to fix the axis so that the wheel can rotate smoothly without jumping in disarray. The spleen, which is the only organ in the center of the body, has a harmonizing function of all four directions. It is the focal point for the axis.

While the east-west axis is the action during life itself, the north-south axis is the creation and end of life. The heart and the kidneys, or what we previously described as the Shao Yin, is the axis for the creation and end of life – it is the axis for the “entering” and “exiting” of life. When **The Yellow Emperor** described the heart as distributing to the exterior and the kidneys ruling the interior, it corresponds to this description of the “entering” and “exiting” axis.

Now, let’s return to the story of the man who lived his life to its fullest. On his deathbed, he desired only water and to spend time in the warming sun. He felt no desire for food, clothes or entertainment. Water and sun make-up the north-south axis, the origin of life which unites

with death on the same axis. We enter and exit life from the same axis which connects heaven and earth, water and fire, and Yin and Yang. The heaven One gives birth to water and the earth Two gives birth to fire, The heart warms up the kidneys and the kidneys cool off the heart. One cannot do without the other.

This basic north-south axis requirement for life is the same for fertility and pregnancy. Pregnancy needs the north-south axis. It needs the one and the two, the male and the female. The One and Two start from the male and female hearts as represented by their emotions – love, passion and desire, and ends with the male and female kidneys represented by their genitalia and reproductive organs. These are a must for a healthy pregnancy and healthy future generations.

The ten months of pregnancy take place in the center of the female body. This is where Yin and Yang are in their most advanced state of harmony, at the spleen pivot point of the two axes. The north-south and east-west cross through the center, and it is because of the center that the north-south axis can transform into the east-west. The primordial life creation (pregnancy) can turn into life itself (baby).

There is a very specific reason why nature designed a man and a woman, a One and a Two, and brought them together. It was to enable the creation of this north-south axis, which during a pregnancy, passes through nine stages, or months, of pregnancy that corresponds to the entire transformation of the “River Chart.” Again, the transformations of the “River Chart” are Heaven One gives birth to water and Earth Six completes it. Earth Two gives birth to fire and Heaven Seven completes it. Heaven Three gives birth to wood and Earth Eight completes it. When the entire cycle is complete at the number ten, the fetus can exit the mother with its own east-west axis. It will go back to the north-south axis before death. When conception occurs, the mother and father are horizontal in the east-west axis, but immediately thereafter they stand up and go back to the north-south axis, which is heaven and earth. The fetus is initially horizontal and as the months go by turns into the vertical axis south-north with the head pointing down, but emerging, turns upside down so the head can be pointing upward to heaven.

The baby will still spend the first few months of his life in a horizontal position, crawling until he matures to the point where he can maintain his own north-south axis, when he can sit, stand up and walk. He will then return to the east-west axis every night when going to sleep. This changing of axis from east-west to north-south is instrumental when it comes to insuring the prosperity of future generations.

I have questioned a midwife for statistics regarding women who begin labor at night. She estimated that 80 percent of pregnant women going into labor between 11 PM and 3 AM, the time of the Shao Yin. It is the time of the day where the north-south axis is dominant. I asked an oncologist about similar statistics for terminally ill cancer patients, and was told that approximately 70 percent expire at the same Shao Yin time. It is statistically significant that 70 percent of the people die in 17 percent of the day.

During nine months of pregnancy and the tenth month of delivery, a fetus will develop its physical and energetical body as it proceeds through the numbers: the creation of water, fire, wood, metal and earth. During the different stages, different body parts and organs are created and different aspects of the energy and spirit form. Chen Xiuyuan writes in his work **Superficial Comments on the Yellow Emperor**: *This is because the heaven's Qi penetrates through the body and because the body's Qi penetrates through the heavens.* The reason that the fetus develops is not because it is a "coincidence." It is because it is influenced by heaven's Qi or by the life-force around us. This is what gives us life. This is what causes our development inside the womb and outside of it.

For all of this to work properly we need a healthy One and Two. We need a healthy man and woman for a perfect north-south axis. The baby will enter the world with an east-west axis and live his life to the fullest until going back to the north-south during the exit.

When **The Yellow Emperor** says that the heart distributes to the exterior and the kidneys control the interior, this refers to the 'entry' and 'exit' of life. The kidneys are used for reproduction and they are the tool for "entry," while the heart is used to connect the spirit to heaven and it is the tool used for "exit." **The Yellow Emperor** says that the five Yin organs transmit their essence to the heart and that the heart connects to the five heaven energies via the eyes. On his deathbed, the old man closes his eyes and this connection between the Yin organs and the heaven's energies subsides. The connection to heaven becomes looser and looser.

When one tries to alter the north-south or east-west with artificial medications and procedures, it is going against nature's intention and is bound to fail. I believe in the old adage: "If you mess with nature, it will mess with you." If you are not in good health and your kidneys are weak at the time of conception, the north-south will not meet, and infertility will result. On the other hand, if you are healthy according to Chinese medicine, your kidneys are strong and your north-south can meet, you are fertile and can become pregnant, whether or not Western medicine has diagnosed you as infertile.

When the parents are healthy in the “north-south fashion” they should trust that the pregnancy they achieved is real. Most intervention in the shape of pills and foreign substances impacting the mother will offset this balance.

QUESTION “THE PILL”

A woman’s health and fertility should not be decided by a male dominated health insurance industry, nor be decided by a pharmaceutical industry heavily influenced by western medicine associations. The decision about a woman’s fertility should be given to the woman who is seeking the treatment.

Let’s take the female menstrual cycle for example. In my practice, I have seen thousands of patients who have taken the birth control pill for different reasons. Of the patients who had irregular periods before taking the pill, and became regular while on the pill, none of them retained the regularity once discontinuing the pill. Of the patients who had regular periods before taking the pill, and regular periods while on the pill, quite a number became irregular when discontinuing the pill.

In Chinese medicine, we seek harmony with nature and with the lunar cycles when we attempt to regulate the menses. I have witnessed many patients who regulated their periods while taking herbs and Chinese medicine. Not only did their period become regular, it also stayed regular for years after stopping the herbal consumption. In addition, treating infertility with herbs aims at restoring harmony. The goal is to ovulate one egg per lunar cycle, not 30 eggs, which is the goal of modern drugs.

Estrogen and progesterone that occur naturally in the body to regulate the menses is the body’s response to the lunar cycles in nature. This cycle will be changed after conception and during pregnancy. The progesterone will not decline but rather increase to maintain the pregnancy. Even though these hormones are physical chemicals, they are not the cause for the menstrual cycle, but are rather a response to the Yin energy changing and the growth and decline.

When a patient who is irregular begins menstruating like clockwork on taking the pill, it is clear that the blood deficiency is still there and even aggravates with time. The drugs may be prompting the menstruation bleeding to happen regularly, but the blood is not strong. This will desynchronize the woman farther from a lunar cycle harmony. In other words, not only is she losing blood every month, the blood is deficient. From the Chinese medicine science perspective, this is not possible according to nature. It is unnatural and in fact is considered “miraculous”.

THE MALE ENERGY – NOT AS QUICK AS IT LOOKS

The man participates in the process of creation for approximately two minutes. After that, the woman does it by herself. However, if we can briefly peek into a different dimension – a dimension of spirituality – then the scenario is completely different.

In Chinese medicine, as in many religions, the spirit is an integral part of the body. In Judaism, for example, the body and spirit are analogized as a candle and its flame. The candle is a cup or a vessel holding olive oil, and when it is lit, the flame feeds on the olive oil. The flame cannot exist without the vessel, and although the vessel can exist without the flame, it is just a useless cup. So is the case with our body and spirituality. The body is like the vessel and the spirituality is like the flame. The primary element in our existence here on earth is our spirituality, but we cannot be spiritual without our body and our health.

The two most obvious phenomena we can see in nature are the sun and the moon. In Judaism and in Chinese medicine, the sun is the male, constantly radiating hot energy, and the moon is the female, receiving the sun's warmth.

While we are warmed and sustained by the outer most layer of the sun, the inside essence of the sun must be transmitted to us in order to create life. To do this, nature created the moon to reflect the sun's inner energy back to us without reflecting its intense heat. This reflection of the essence is the moon's job, but the essence itself is the sun's essence.

The reason that we have a sun and a moon, a male and a female, a Yin and a Yang, is to enable the Yang essence to find a place in the Yin. The sun's essence can be reflected into the moon and then onto earth. The male's essence can be deposited in the female and reflected into the baby. According to the Jewish Kabala, the life's energy begins from above the male, travels into his brain, down his spine, into his kidneys and out through his penis into the female, depositing this sun's essence into the moon to create new life. The new life has started from the sun's essence, or in other words, has been spawned from the male's spirituality.

Again, if we only think in physical terms, then the sperm is just a piece of material produced in the male's testes. The only difference between sperm and a rock is that the sperm has a genetic code on it and genetic code makes life.

In my view, the modern scientific idea that human genes alone contain the code of life is so superficial and redundant that it is difficult to understand how widely it is accepted. Simply consider that a sperm, which is microscopic, creates an embryo, fetus, baby, toddler, adult, and an old man – a 100-year cycle of emotions, physical and spiritual worlds. A sperm must be more than just a microscopic piece of matter. It is similar, in fact, to a nuclear reactor in terms of the power imbedded within.

The sperm is the Yang energy that gives life. It is spiritually powerful. It is transferring the power that resides in the male's health and in his spiritual clearance into the child to come. If the husband's spirit is down, depleted or disturbed, conception cannot happen. This is why so many IVFs fail – because it is difficult to unite the husband's spirit with his sperm in a laboratory. There is no romance or intimacy or love involved. Love, in fact, is spirituality. It is the vehicle which takes the husband's spirituality into the sperm. A woman becoming pregnant without a loving husband is like the moon existing without the sun.

As **The Great Treatise of Yin and Yang Reflections** states: *Yin and Yang are the paths of heaven and earth, it is the reason for everything on earth, it is the mother and father of transformation, it is the root of birth and decline, it is the palace of the clear spirit.*

The palace of the clear spirit and the root of birth are closely related. Clear spirituality provides the optimum conditions for birth. Of course, both parents must be of clear spirit, but the father must develop his spirituality specifically for the purpose of conception, and nurture it from the day he is born until the day he conceives. By contrast, the mother's spirituality is of great importance from the time of conception until the moment she gives birth. After birth, the spirits of both parents unite in an effort to grow the spirituality of their child so that he or she can bear children when the time is right.

The female can take the male essence and make a new life out of it. She takes the light of the male and transforms it into a new kind of light she reflects forward, transforming the previous generation into a new one.

Chinese medicine theory is so developed that most people simply can't understand it today and modern science lags far behind it. Nevertheless, some bright western scientists are looking beyond the normal quota. For example, Dr Johanna Budwig, a seven-time Nobel Prize nominee, writes in her book **Flax Oil as Aid against Cancer: *The living mass of mankind derives its being, as does all life in nature, from the sun! This has been forgotten until now in biology and medical science.*** She also writes: *Solar energy electrons are both wave and matter! Nobel winner De Broglie writes that light is the fastest, purest, lightest and most beautiful form of matter we know, as well as the fastest and purest form of energy we are aware of. As the fast emissary from star to star, sunlight electrons are always, whatever their condition, both wave and matter. The electron is a form of matter always surrounded by magnetism. It can be measured as either matter or wave. This borderline situation between energy and matter overturns all classical physics, and is extraordinarily interesting as well as of vital importance in respect of physiological, medical and biological problems.*

What is “energy and matter” if not the concept of heaven and earth, and Yin and Yang? The next step in modern science development will be the improvement of Western medicine into a different realm, from a physical world into an “energy and life force” world. This will then become closer to the Chinese medicine realm.

MALE VITALITY – ALL YOU NEED IS LOVE

The “thought” that is the seed of conception descends from the male brain, down his spine, to his kidneys and out his penis as a white drop ready to enter into his female partner. The penis is like a dead organ. Ninety nine percent of the time it is shrunken and useless. For a brief moment every day, or every week or every month, the penis becomes alive due to the “thought.” The testicles are simply the home of the physical sperm, the sperm’s energy emanating from the “thought” and from the spirit.

Many men are devastated by the infertility treatments administered to their wives. Physically, the sperm seems to be fine. All the drugs, laparoscopies and procedures are aimed at the prospective mother. The husband, longing to impregnate his wife, has an inborn need to imbue the next life in the woman just like the sun gives its essence to the moon. He also has the innate impulse to protect his wife from harm at a time when infertility treatments are placing her in harm’s way due to side effects, surgery, pain and financial stress. This situation creates havoc in the male’s spirit. It is nearly impossible for him to transfer his spirituality into the sperm, and hence, it is nearly impossible for the wife to become pregnant.

In a couple’s relationship and desire for a baby, the male’s spirituality is key. The vitality of his spirit is just as or more important than the vitality of his physical body. In the past, women were considered inferior to men. Although this has thankfully changed today, the new dynamic that men and women are equal has spawned a new assumption that no matter what happens, the male will never feel inferior, emasculated, and spiritually broken. This is a big mistake. Many men have a broken spirit because of this new dynamic. You can’t see it from the outside, but the problem is there.

The solution is love, for that alone is what will make the dynamic work. Love means that the wife feels she will do whatever her husband wants, and in turn the husband feels that he will do whatever his wife wants. No husband wants to see his wife get hurt and no wife wants to see her husband emasculated. The male vitality is kept intact by the woman making the man happy through vibrating the message to him that she loves him and he is enough. This in turn, allows him to protect and provide for the wife, the true joy of the husband.

The wife does not rely entirely on her spirituality to nourish the fetus. She rather relies on her Yin energy, as well as her blood. When the wife's Yin spirit and blood suffer, the couple can still become pregnant, but it is highly likely that there will be a miscarriage.

In my practice, both partners receive herbal treatment, although the wife does receive more of the treatment as she does with Western procedures. The difference is that with my treatment, the husband knows that his wife is growing healthier, and hence, he has the ability to protect his wife, and his vitality is not compromised.

THE ESSENCE OF SPIRITUALITY

The sun, as far as we know, is a great ball of fire. Yet it is different than the fire in your kitchen, which must be cautiously fed in order to keep itself going. The sun, on the other hand, is eternal. Its flame runs on a different source: the internal essence of the sun.

The sun reflects in us as human beings and especially in men. It keeps us running with its eternal essence. In Judaism, Christianity, Buddhism, Daoism, and all other religions, this essence is virtue – the will power to do good deeds, charity, and other beneficial actions for others is called virtue. It is what makes us want to love our child or help a friend.

This virtue is the spirituality source of life. Although women have virtue too, virtue is the male's strongest quality. This is the same source that feeds down to the male brain and "thought," down the spine, the kidneys, and out the penis into the female partner.

The moon receives the essence of the sun, becomes pregnant with it, and then reflects it to women on earth. This energy is about bravery, which means that courage and strength are the female's strongest qualities. Because the moon predominantly impacts the woman, the woman's strongest quality is courage and strength. When a woman becomes pregnant and delivers a baby, her courage is beyond anything a man can imagine.

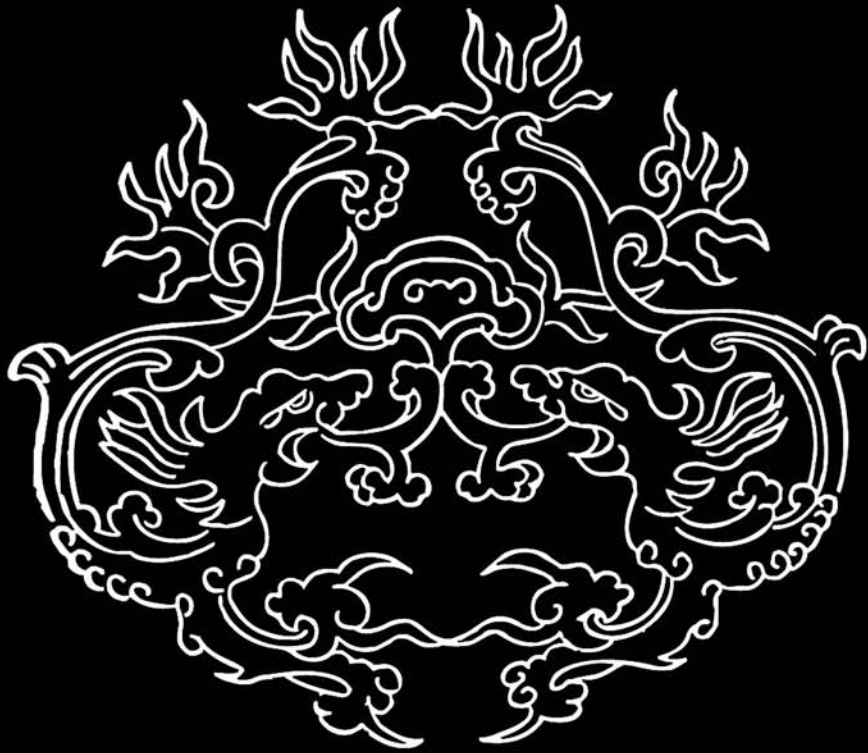
When a man deposits his virtue through his white drop (semen and sperm), the woman possesses the courage to harbor it, and becomes pregnant with it. The courage continues by the internal source of the moon. Every month the moon disappears, but then has the courage to come back for another cycle. The woman will find the courage in her to become pregnant and deliver a baby, to raise the child through difficult times and hardship. Without the courage of the woman, there would be no life.

The virtue quality that men possess is also about “letting go.” He lets go of his sperm – and the necessary accompanying spirit – when he releases it into the woman. The courage of a woman is embodied in “holding on,” even clinging to things. This spirit is needed for holding on to the sperm and onto pregnancy. This energy is also needed for building a home for the family.

Virtue and courage are needed by both men and women throughout their lives, but when a man has too much courage, or when a woman has too much virtue, problems may result. It is the same as relying on the moon to warm us, or the sun to reflect on us. The sun, although warming and lighting the way during the day, cannot dispel the darkness at night as the moon can. The sun is simply absent altogether at night. It does not have the brave quality that the moon exhibits.



Yaron also mentions a case involving Dan, who suffered from erectile dysfunction, which only occurred around his wife's ovulation. Dan's doctor recommended Viagra. Nevertheless, Dan and his wife did not conceive for three years, even with two IVF cycles. Yaron says that Dan then received herbal treatment and within three months the erectile function recovered and within two more months the couple conceived. His problem, according to Yaron was a deteriorated heart fire aggravated by 'trying to conceive' pressure. Yaron says that he improved to the point that his wife no longer needed to chart temperature or use ovulation kits. Dan says that it was so easy without all the pressure.





4

UNDERSTANDING INFERTILITY THE RIGHT WAY

THE LIFE INSIDE YOUR WOMB

“Goodness-of-fit” is a child psychology term first used by Thomas and Chess in 1977. It explains that the social environment of a child will impact the child’s future development. A mother has certain expectations from her child even from before it is born. She doesn’t want her child to be sick or misbehave. She does want her child to be healthy, strong, and intelligent. When a child behaves the way his mother wishes, it is referred to as a “Goodness-of-fit.”

It is the same case in the reverse role. A child has certain expectations of his mother. He wants her to be nourishing, warm, and understanding of his frustrations. He does not want his mother to abandon him, ignore him, or shout at him. When a mother behaves in a way that fulfills the child’s wishes, it is “Goodness-of-fit.”

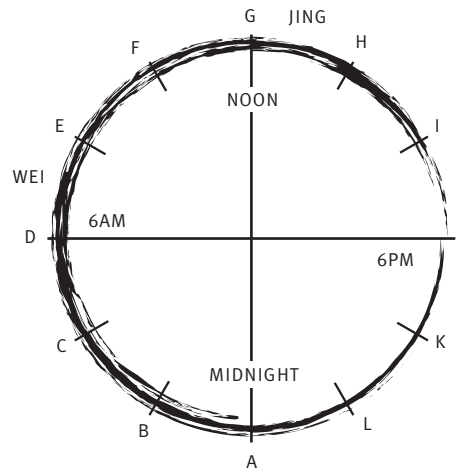
Thomas and Chess explain that “Goodness-of-fit” allows the child to develop in a positive way – to grow into a fulfilled adult. Without it, the child will no doubt have emotional issues as an adult.

This “Goodness-of-fit” is just as important in the womb as it is outside. In Western medicine, the most important priority to insure that fit is making certain the baby is receiving the proper vitamins. But the baby needs much more than that. The baby needs a lifeline. Where there is no life to carry, the child cannot be born.

THE SIX SPHERES OF ENERGY

To understand lifeline we must first be very clear about the significance of Yin and Yang. The six spheres include three Yin and three Yang, both sides comprised of opening, closing, and pivot. To understand the difference between the three Yang and the three Yin, it is helpful to put things into the concept of “time.” As we have seen in previous chapters, each of the six spheres has a different time during a Yin and Yang full 24-hour, 29.5 day, or 12-month cycle.

For simplification purposes, I will only use a 24-hour day cycle and A, B, C instead of the Chinese names of the time periods (A-Zi, B-Chou, C-Yin, D-Mao, E-Chen, F-Si, G-Wu, H-Wei, I-Shen, J-You, K-Xu, L-Hai). First, let’s review the locations of the time periods during the day.



Each time period extends two hours in length, giving us a total of 12 time periods within one 24-hour period. Segment “A” is from 11 PM to 1 AM, “B” is from 1AM to 3 AM, “C” is from 3 AM to 5 AM and so forth.

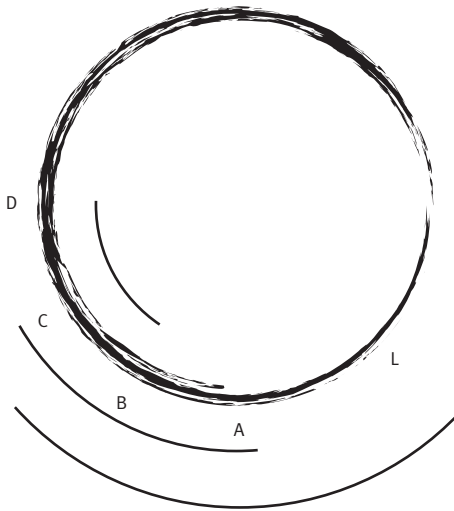
The Tai Yang phase starts from “A” and finishes at “G.” “A,” around midnight, is the time where the new Yang energy is the coldest, having just been born. “G,” around noon, is when the Yang energy is opened up the widest at the warmest time of the day. Yang Ming starts at “G” (noon), the Yang slowly closing down until it reaches its most closed state at “A,” or midnight.

This “opening” and “closing” process requires a pivot, the Shao Yang minister fire. The more the Yang energy opens, the higher goes the temperature – whether that corresponds to the time

of day, or the seasons of the year. To open, the Tai Yang needs the help of the minister fire.

While Tai Yang needs to be close to the minister fire, the Yang Ming needs to distance itself from the fire in order to close. Consequently, Zhongjing explains in the **Shang Hanlun** that the Shao Yang minister fire time is in the east from “C” until “E”, while the Yang Ming time is exactly opposite, from “I” until “K” in the west. The Shao Yang minister fire helps warm up the Tai Yang because it is overlapping the same time period, and also helps cool off the Yang Ming because it is far away from the Yang Ming or opposite to it. This is the “pivot” function of the three Yang spheres.

If the three Yang spheres – opening, closing and pivot – occupy the entire 24 hours of the day, where do the three Yin spheres fit in? According to Zhang Zhongjing’s description in the Shang Hanlun, the Tai Yin sphere begins at “L” and continues to “B.” Shao Yin is from “A” until “C,” while Jue Yin is from “B” to “D.”



The three Yin occupy a much shorter time period than the Yang, from 9 PM until 7 AM. The Yin and Yang, then, are not equal in quantity.

The Yellow Emperor classics explain in great detail the three Yin and three Yang. Each one of the six spheres has a root energy and a manifestation, which was explained in chapter 2. These are the Tai Yang cold water, Shao Yang minister fire, Yang Ming dry metal, Tai Yin damp earth, Shao Yin emperor fire and Jue Yin wind wood.

Within the three Yin, Tai Yin is “opening,” Jue Yin is “closing,” and Shao Yin is the “pivot.” From a superficial point of view it seems that “opening,” “closing,” and “pivot” is quite easy

to understand. The Yin opens up, the Yin closes down, and there is a pivot that helps harmonize their opening and closing. In reality, this is not so. It is not like a simple machine.

Observe the four seasons. In three of the four – spring, summer and fall – we are able to watch the state of the Yang energy with our naked eye (leaves budding, flourishing and falling). However, in winter we cannot see the Yang energy in storage (trees are naked). We can, however, sense it with our heart.

This same phase is the storage phase that Zhongjing attributes to the Yin spheres – the time of darkness. So why do we have Yin altogether? We need to look back to the Chinese medicine classics to understand. **The Yellow Emperor** describes the annual four seasons in five phases, including the birth and growth phases representing the spring and summer, and the wood and fire elements respectively. Then there is a transformation phase, “Hua”, which represents the late summer and the earth element. Following “transformation” are the decline and storage phases representing the fall and winter, and metal and water elements respectively.

化

HUA

變化

BIAN HUA

The Chinese word **Hua** (transformation) historically has a pair word, **Bian** (Change). Together they are widely used as **Bian Hua** (changes and transformations).

However, if we study these two words closely, we learn about the difference between them. In the classics, it is said that when a substance is born, it is called **Hua** (transformation) and when the substance dies, it is called **Bian** (change). Together **Bian Hua** translates to birth and death of a substance. Birth and death are the ultimate changes that anything or anyone can go through. As we have seen, **The Yellow Emperor** inserts **Hua** (transformation/birth) between the birth/growth and the decline/storage phases. At the same time, he does not insert the word **Bian** (change/ death) between the storage phase of winter and the birth phase of spring. This hidden idea is very important for us in order to understand the meaning of Yin.

The Yang commences opening at midnight and stops opening at noon, when there is transformation (**Hua**), allowing the Yang to return into storage to become stronger. If the Yang energy goes into storage and does not re-emerge, this is death (**Bian**). **The Yellow Emperor** then omits the word **Bian** from the sequence. He does not insert “death” between the winter’s storage and the spring’s birth. Here, where the word “**Bian**” was supposed to be, we are allowed to enter the realm of the three Yin, from where the Yang re-springs the next morning. The reason we are able to wake up every morning is the three Yin, which are the root of life.

Our next step is to understand what actually happens in the three Yin that propels our life forward, and why the Shao Yin emperor fire serves as an axis.

For this purpose, we turn to several quotes from the classic **Miraculous Pivots – Chapter of Ying and Wei**. This classic often refers to Shao Yin and Yang Ming as the core of Yin and Yang and in this chapter it also mentions the function of the Tai Yin and Tai Yang. It says: “*The man receives his energy (Qi) from the food, the food enters the stomach and then the energy is transported to the lungs, then the five Yin and six Yang organs all receive energy.*”

From this ancient text we can see the function of the three Yang and some of the function of the three Yin. When water and food enter our stomach, they are transformed into our Yang energy. This Yang energy takes many shapes and forms. It can be the energy of the inner organs, it can become the protective energy that defends us from harmful influences or it can also be the nutritive energy that nourishes our body. **The Yellow Emperor** describes this energy as reaching the “four seas,” meaning every aspect of our life.

The ancient text explains: *When Yang energy reaches the Yang phase it starts moving and when it reaches the Yin phase it stops.*

Knowing that our energy circulates 50 times in our body during one day and one night, the ancients explained that the Yang stops “*50 cycles and the energy returns to Da Hui (big meeting place).*” Da Hui means at midnight or at the time of A – 11 PM-1:00 AM. The text then explains that *at midnight, where Da Hui happens, all the people are asleep.* Midnight is the time where all the Yang energy returns. This is the time when the three Yin take action.

As we have learned, Tai Yin is earth dampness, Shao Yin is emperor fire and Jue Yin is wind wood. **The Miraculous Pivot** states: *The human being reflects heaven and earth and responds to the sun and the moon.* Reflecting heaven and earth means that the human being contains a heaven element and another earth element. Heaven contains the six spheres, while earth contains the five elements. Heaven is three Yin and three Yang energy, while earth is bones, tendons, muscles, skin, and hair. Our Yin and Yang energies come from heaven, while our body comes from earth. The interplay of Yin and Yang is such that Yang opens up during the day and closes down in the evening. Yin is the bridge allowing the Yang to reopen. This happens in three stages. First Tai Yin earth has to create dampness. Dry earth is a dead earth, and dryness as we’ve seen in chapter 2 is the absence of Yang in the water. Tai Yin earth occupies the time when the daily Yang is closed, starting at 9 PM. The daily Yang is called Xing.

In order for the earth to create damp, it needs Yang. This Yang comes from the Shao Yin emperor fire as the second step. Its fire is called Ming or true fire. Xing and Ming are two types of Yang energy. The first belongs to the three Yang, while the latter belongs to the three Yin. Xing is the Yang energy we receive from food and drink and which we use for our daily activities. Ming is the pre-natal Yang energy we receive from our parents. The Ming energy is transmitted to the baby during conception and it is stored in the Shao Yin. The third step allows

性 命
XING MING

the Jue Yin to put a pause in the true fire, keeping it from being wasted. The Ming or true Yang energy of the Shao Yin is what we call “lifeline.” It comes swiftly at midnight to revive the sleeping Xing and allows life to continue.

When we talk about the Yin and Yang energies in our body, they are not heaven and earth but rather water and fire. The Yin of our body is coming from the three Yin of heaven (Kan- water) and the Yang of our body is coming from the three Yang of heaven (Li – fire). What we get from the earth is our body. When a person dies, even though the Yang energy separates from the Yin energy and are both extinct, the body of the person is still lying on the ground lifeless. The dead body does not have any Yang energy or any Yin energy. It belongs to the earth. It has no Xing or Ming. The energy of the body – three Yin and three Yang – belongs to heaven.

INFERTILITY AND SHAO YIN – ESSENCES EXCHANGED

Our life relies on “true fire,” which belongs to the same category as the Yang energy, yet it is not the same as Yang energy. “True fire” is the Shao Yin emperor fire. In the Shao Yin there are two organs; heart and kidneys. The heart represents fire and it is the emperor organ in the Chinese medicine anatomy, while the kidneys represent water and are responsible for reproduction and the sex organs. Heart and kidneys compose the post-heaven water-fire relationship needed for life.

The book of changes **Yi Jing** states: *“The male and female exchange essences and then the myriad things are born.”* What is the meaning of this quote? Fire is the man’s heart desire for the woman and the woman’s heart desire for the man. Water is the reliance on the sex organs for sexual activity and reproduction. The exchange of water and fire is necessary for the exchange of male and female essences. When the water or fire is deficient, the exchange cannot be complete. If the exchange of essences is not complete then the likelihood of a pregnancy is decreased. This is what we call infertility.

In modern medicine, all research is focused on Xing, the material, and nothing is focused on Ming, the lifeline energy. This is why patients and doctors alike are occupied with physical findings such as hormones, fibroids, cysts, and fallopian tubes, as if something “physical” must be obstructing the conception’s “physical” process.

In reality this is not the case. The main cause of infertility is an obstacle with the “lifeline.” The essences of the fire and water from the father and/or mother have a problem. This is why

many of my male patients have “perfect” sperm, but cannot conceive with their wives until their Shao Yin is brought into balance. This is also the case with many of my female patients who suffer “unexplained” or “explained” infertility and yet, when their Shao Yin true fire is fixed, they can get pregnant.

In **Miraculous Pivots, The Yellow Emperor** explains that when food and water enter the stomach, the body separates the energy into clear and turbid. The clear energy enters the inner Yin spheres of the body, while the turbid energy enters the external Yang spheres. The famous commentator Zhang Zhicong wrote: *The pre-heaven state of heaven-earth has just reached the post-heaven state of water-fire.* This is in essence how our body uses nature around us to sustain life, transforming the Xing into Ming.

We can see that the clear and most purified energy derived from our food, water, and the air we breathe, enters into the Yin spheres to help with the emperor fire’s activity of “saving life.” The father and mother have Shao Yin water-fire activity. The embryo needs it as well. If the father and mother are lacking the essences of water and fire, then the embryo cannot form. Treating infertility is the treatment of water and fire. It is the treatment of Shao Yin. After seeing many patients, I can testify that at least seven or eight out of every ten have a Shao Yin problem, with symptoms such as cold hands and feet, hot flashes followed by a cold feeling, slightly red face with a thirst for warm liquids, thin and small pulse, and exhaustion as a result of insomnia. I normally use herbal formulas to strengthen the Shao Yin water and fire, and many of my patients are blessed with beautiful babies.

THE CONSTANT LINK

Shao Yin disease, then, is the main cause of infertility. This statement seems simple but in reality has many variables. Many religions explain that when we die, our bodies return to earth, and our spirits return to heaven. However, from one generation to the other, there is a continuous link. It is not only heaven and earth that we need, but rather the direct lifeline from our parents. If this lifeline is broken, life stops.

As we explained above, there is Ming – pre-heaven – and there is Xing, which is post-heaven. Diseases can arise in either of these states. In our daily life (Xing) we can do the wrong things that will make us sick; in our embryonic life (Ming) our parents can do the wrong things that will make us sick or shorten our life. The cervical cancer cases from DES, for example, represent a pre-heaven disease, in that they were a direct result of actions taken by the mother. Even though most of us want to do the right things when we are pregnant so our baby will be

healthy, we may have a serious problem fulfilling that wish because we are relying solely on the knowledge of modern science. Medical doctors are occupied with the prevention of immediate birth defects, however, defects beyond birth are no less important. How will the baby grow up to be an adult? How will he or she reproduce and create another generation? These questions are completely outside the scope of Western medicine. In contrast, Chinese medicine has researched the long-term effects of treatment, passing the knowledge down from one generation to the next.

MEDICINE IS IN THE DOCTOR'S HEART

“Yi Zhe Xin Ye” is an ancient Chinese idiom that means: medicine is heart. Chen Xiuyuan in his book **Prescriptions Poems from Chang Sha**, wrote: *The good or bad fortune of the patient is entrusted to the doctor. Thus the doctor's responsibility is great. However, the power is not entrusted in the hand of medicine, but rather in the hand of the person practicing the medicine.*

The natural desire to assist another person in need was designated by Confucius as “virtue.” The desire to help the sick was designated by the sage as **Yi De** meaning “medicine’s virtue,” which, all who learn to practice medicine must have. A sick person is defined as anyone who has lost his or her balance, either within himself or with his surroundings. Whether it is the Yin or the Yang, the doctor’s responsibility is to know the origin of the problem, which medicinal remedy to use for treatment, and how to bring this patient back to harmony. The reason behind studying medicine and becoming a doctor, according to the sages, is only one: to help sick people become healthier. If the doctor follows this path of virtue he becomes one with the Dao. He is a true doctor.

The doctor’s virtue pushes him on an endless quest for knowledge. He wants to know how to insure the safety and health of his patients. When a doctor adopts a path that causes his patient’s health to deteriorate, even if he is not aware of it, the offense under heaven is unparalleled. With heavy weight on their shoulders, the sages put their lives at stake in the quest for truth in medicine. When and if the physician made a mistake at the imperial court, he would lose his head the next day.

Today, many doctors in Western and Chinese medicine save lives on a daily basis and their work is unmatched. On the other hand, many others ruin lives. The difference lies in their possession or absence of virtue.

For example, a patient who recently underwent IVF began the drug protocol perfectly healthy and with no complaints. Within a few days of ingesting the drugs, her tongue coating

began to deteriorate, and a week later, the rear half of the tongue coating was completely missing. She suddenly began feeling weak and tired, and the skin over the front of her leg became sensitive as if there were needles underneath it.

I treated the patient with acupuncture, but this could not save her kidney's essence, nor could it help her original Yang. I felt as if an invisible hand entered my heart and squeezed it. The pain stayed with me until the evening. When she asked her doctor about these "side effects" he plainly dismissed them as "normal".

The situation is not as grave with modern Chinese medicine, however it has similarities. Patients with deficient original Yang are often diagnosed as Yin deficient and receive greasy, thick, cold herbs harming their lifeline further.

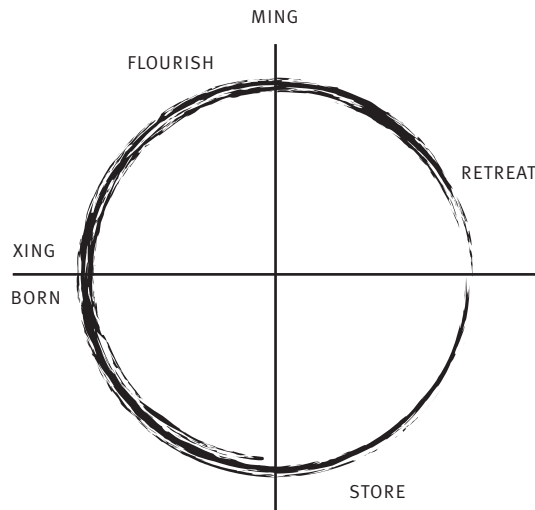
The job of the patient is to educate herself and tune herself into her condition. If she believes her condition is worsening with treatment, she must transition to another option.

IVF AND THE ROOT OF LIFE

As we now understand the importance of a lifeline, I want to share with you my personal Chinese medicine experience with IVF and fertility drugs. During an IVF treatment, heavy doses of various synthetic drugs and synthetic hormones are utilized. Patients typically suffer side effects, such as feeling hot flashes followed by immediately feeling cold, a bloated lower abdomen, irregular periods, headaches, lower back pain, red tongue, slow pulse, as well as the deterioration of the tongue coating to patchy or completely missing.

From a classical Chinese medicine point of view, these symptoms are all under the same category of deteriorating Shao Yin and diminishing "true fire." **The Yellow Emperor says:** *When the Yang is born, the Yin flourishes, and when the Yang retreats, the Yin stores.* The first part of this quote refers to the Shao Yin emperor fire (Ming). When the Shao Yin true fire is born, then the kidney's water is flourishing, and the Shao Yin is thriving. The second part of this quote refers to the three Yang's Yang energy (Xing). When this Yang energy retreats inward, then the Tai Yin begins preparing the storage or the Yin function of saving life.

We can see from the following diagram that the Yang energy description of "born" and "retreat" sits on the horizontal Xing line and the Yin description of "store" and "flourish" sits on the vertical Ming line. In chapter 2, we described this as Jing and Wei. The relationship of the water and fire, or Yin and Yang, within the Shao Yin and the relationship of the three Yang and the three Yin, are completely intertwined. The one cannot do without the other. The Xing and the Ming are inseparable.



The Yellow Emperor says: *The core principle of Yin and Yang is that the Yang condenses and then the Yin becomes resolute.* This means that when the Yang can condense inward, the Yin can begin performing its three steps of preserving life as we discussed previously: prepare the earth, add true fire to create damp/mist, and quickly finish the process of the first two. When a patient uses fertility drugs and hormone therapy, according to Chinese medicine thinking, either the three Yang are harmed (feeling cold or tired) or the three Yin are damaged (hot flashes, bloated abdomen, clouded spirit). The Yang energy is unable to condense and the Yin energy cannot be resolute.

Under normal circumstances, a woman is able to discharge one egg per menstrual cycle. How then, while using fertility drugs and hormones, is she able to discharge 20 or 30 eggs? According to Chinese medicine principles, this excessive extraction of “true fire” is able to sever the root of life, and any such severing can last for several generations. For example, studies many years after WWII have shown that the stress resulting from widespread famine in Holland during the War caused impairment in genes for at least two successive generations.

With aggressive fertility treatment, when the father’s or mother’s heart fire and kidney water are damaged by drugs and synthetic hormones, what will the consequences be for their children and grandchildren? It is unclear at this point, and I cannot pretend to predict the future. However, Chinese medicine explains that we must do our best to preserve the lifeline we hand

down to our children. This lifeline is all within the Shao Yin water and fire essences we exchange with our husband or wife. In Chinese medicine, we say that the most important element when treating a disease is to correctly differentiate the syndrome before treating it. We differentiate and treat for one reason: to preserve the root of life.

Let us think about it from a logical point of view. In your opinion, if you are ill and you become pregnant, could that impact your child's future? We can't give a definite answer. It might not impact your child. But let us reverse the question and ask: if you are very healthy, on a honeymoon or vacation, and feel great while you conceive, could that be beneficial for your baby? It will not hurt and probably will be beneficial. When we undergo excessive drug therapy, or for that matter any kind of therapy, and suffer "side effects," does that mean we are healthy or not healthy? In conventional medicine, where the disease is the target and not the person, we are taught that "side effects" are known to the drug manufacturer and thus, should learn how to "live with it". But from the Chinese medicine point of view, there is nothing "side" about "side effects". For example, if a woman undergoing IVF begins to experience hot flashes, one mechanism in the body is out of order and disharmony and illness symptoms result. Although it is difficult to prove that this will harm the baby, because it would be necessary to follow the study for several generations, we can use logic to assume that it may.

Another point that must be considered when we discuss IVF is the low success rate. Why is there only 5% success for patients older than 42? Modern medicine claims poor egg quality. In reality, the situation is quite different. As we age, the original Yang declines until it is consumed completely when we die. A 40 year-old patient has less original Yang than a 20 year-old. When using fertility drugs, where the original Yang is undergoing heavy extraction in order to produce more eggs, the 40 year-old patient is exhausted beyond her "true fire" reserves. Three days later, when the woman undergoes an embryo transfer, it cannot be supported by true fire because there is none left. This is why 19 out of 20 patients fail. However when using donor eggs, the success rate rises again because the donor egg is much younger, or so assumes modern medicine. My experience shows differently. In a donor egg cycle, the patient is not stimulated, and thus her true fire is not exhausted. It is the donor woman who is losing her true fire during stimulation. So the 40- year old patient receives an embryo while she still has some true fire left. I am certain that 100 years from now, Western doctors will look back at the procedures and drugs used today and view them as archaic. I will not be surprised if Chinese medicine herbs and theory will occupy a bigger role.

