

**THE MIDNIGHT-NOON EBB-FLOW
ACUPUNCTURE METHOD –
ZI WU LIU ZHU ZHEN FA – 子午流注针法
THE EIGHT METHODS OF THE MAGIC TURTLE –
LING GUI BA FA – 灵龟八法**

THE WHEEL OF TIME ACUPUNCTURE®

THEORETICAL BASIS AND CONCEPTS

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VERSION 02

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Foreword

Why you may ask is there a need for a new book dealing with the idea of time optimized acupuncture strategies?

Somewhere within the twelfth and thirteenth century, a period known as the Jin- and Yuan-Time, Dou Hanqing and Xu Feng first postulated the idea of the use of acupuncture along strict guidelines of time. The method was known as “The Midnight-Noon Ebb-Flow Acupuncture Method” – “Zi Wu Liu Zhu Zhen Fa” as well as “The Eight Methods of the Magic Turtle” – “Ling Gui Ba Fa”. Since then many more books have been written explaining these methods. However these publications have never really proven themselves sufficient in my own personal practice. Many of these books require very complicated calculations that in every day practice are impractical in terms of the time available for each patient. In addition such complicated calculations are often subject to miscalculations.

There are also other aids to time optimized acupuncture in the form of revolving wheels. These devices have proven themselves insufficient for my needs in my daily practice as well. The different systems present themselves in such a way that that they cannot be compared with one another. Treatment options according to the different time optimizing systems, however, should be immediately visible at a glance so as to be able to choose the best possible treatment for the particular problem of the patient at the particular time the patient is available in the office.

In our age of instantaneous information, as to be expected, there are computer programs that will make all the necessary calculations needed in treatment. This, however, means that there has to be a computer in the treatment room at all times. In addition to my general skepticism with regards to “machines” in the treatment room, what bothers me most of all with regards to a computer is the fact that the cyclic nature of the time system cannot be represented very well. Time and longitudinal information with regards to the place of treatment are typed into the computer. And, as if by magic, the computer, as a result of this data, computes the acupuncture points to be used in the treatment. The dynamic that lies behind the time optimizing acupuncture methods is not at all visible on a computer screen.

These shortcomings are what have motivated me into introducing my own method of the timely optimization of acupuncture as described in the “Zi Wu Liu Zhu Zhen Fa” and the “Ling Gui Ba Fa” system.

My presentation of the timely optimization of acupuncture should satisfy the following criteria:

- Simplicity. One should be able to set the proper time using a few clear steps at the actual time of treatment. At the same time, however, it should be possible to determine any particular time points from the past or future as dictated by the “Four Pillars of Destiny”. This would be especially interesting with regards to the energetics of one’s date and time of birth.
- The conversion from clock time to sundial time which is necessary for all the time optimized acupuncture methods should be clearly represented.
- The cyclic course of the various systems should be immediately visible.
- It should be possible to apply this method at any place on earth after establishing the correct longitude.
- Any and all treatment suggestions from the different time optimizing acupuncture methods should be immediately visible. In this way the optimal treatment can be chosen as a result of knowing the problem at hand and the various suggestions offered by the different methods.
- A complete independence of any need of a computer

- The most important acupuncture point qualifications and acupuncture strategies (The five transporting-shu points, tonification and sedation according to the five transformational phases (elements), treatment using the yuan-source points and luo-connecting points, treatment of the yin respectively yang problems, treatment using the eight extraordinary channels) should along with the timely facts be made clearly visible.

As a result of this ambitious objective you now have what I call the “Wheel of Time Acupuncture©” as a new tool for your acupuncture practice. Countless hours were needed in an intense struggle to bring all these criteria together into a workable form. The apparent contradictions involved in the criteria such as simplicity versus complexity of the timely context, versus the complete presentation of all the systems proved themselves to be a most formidable task.

Many experts have helped me in realizing my ideas. I would like to offer special thanks to Jonas Riedle as well as Christine and Ray McCardell. Jonas was responsible for the graphics, design, and the production organization. The graphic presentation with its many complex connections was only made possible through a complete immersion into a totally new world. Christine and Ray translated my text into English. Both are English teachers with no special knowledge of Chinese medicine. The intense discussions I had with Ray concerning the different acupuncture concepts and strategies that he had to translate into English helped me to develop a clearer didactic structure which was utilized in the German version as well.

The production of the “Wheel of Time Acupuncture©” required a great deal of clever manual dexterity. Many of the steps in production were only possible through conscientious craftsmanship. Therefore, I would like to thank the specialists at the Engelberger Druck AG and CAG Cartonagen AG for their interest and the precision of their work.

In closing I would first of all like to advise the users of the “Wheel of Time Acupuncture©” to exercise patience in learning how to properly use this new instrument. Then I would like to wish you great success in utilizing the additional aspect of time in your concept of acupuncture.

Sarnen, December 2009
Armin Koch

1 Introduction

The classical methods of Zi Wu Liu Zhu Zhen Fa and Ling Gui Ba Fa represent a combination of the cyclic and energetic aspects of time and acupuncture. Through clearly defined rules we are able to coordinate these energetic cycles with the proper time in order to fully optimize the effectiveness of acupuncture treatment.

This work offers you access to these methods in which the many and various layers of time (days – hours, years – months) are encoded. Through the special structure of the “Wheel of Time Acupuncture®” the cyclic rhythms of the different layers of time are revealed to you. The correct settings with regards to your specific location as well as the correct setting for the local sundial time will reveal the current energetic constellation.

In the instruction manual you will find a step by step illustration of how to make correct settings. The “Wheel of Time Acupuncture®” is a tool that on the one hand will allow you to make the correct setting for the sundial time for any time between 1910 and 2030 while on the other hand will offer you many options for time optimized therapy strategies.

You will also find a great deal of additional background information on this CD-ROM. The detailed table of contents and glossary are additional valuable sources of reference. For your own personal use and convenience you may print out the contents of this CD-ROM. The CD-ROM is, however, under copyright protection.

The “Wheel of Time Acupuncture®” is for all practitioners of acupuncture. You are now provided with an additional tool in your practice that allows you to utilize the additional dimension of time. The basics of acupuncture, especially the proper localization of acupuncture points, are regarded as a necessary prerequisite for the use of the wheel.

1.1 Nomenclature and Abbreviations

The abbreviations of the acupuncture points I use are those from the standard nomenclature established by the WHO. The names of the points in Chinese pictograms, in Pinyin style as well as the English translation, have been left out as a means of shortening the text even though they contain significant meaning. The use of the “Wheel of Time Acupuncture®”, however, requires the use of additional acupuncture atlases. In these atlases you will find, next to the needle location and its energetic description, its name as well as additional information of value.

Channel	Point Example
Lung	LU7
Large Intestine	LI4
Stomach	ST36
Spleen	SP9
Heart	HT7
Small Intestine	SI3
Bladder	BL60
Kidney	KI6
Pericardium	PC6
Triple Burner (Triple Energizer)	TE5
Gall-Bladder	GB41
Liver	LV3
Governing Vessel	GV14
Conception Vessel	CV12

Figure 1.1: WHO standard nomenclature

The subdivision of the day according to the Chinese calendar occurs in twelve double hours (or two normal clock hours). I use the term “Time division” or “Td” to signal this situation.

Earthly branches are abbreviated with a B. The branches are numbered with Arabic numerals. B4, for example, stands for the fourth earthly branch.

Heavenly stems are abbreviated with an S.. The numbering of the stems is defined by Roman numerals. S.X, for example, stands for the tenth heavenly stem. In order to make a distinction here there is a full stop after S (S.) in contrast to B without a full stop.

The terms “transformational phases“ and “elements” in this text are used synonymously. The term “transformational phase“ is quite probably the more accurate description with its emphasis on the dynamic nature of the five basic individual functions, while the word “element” leans more in the direction of static connotation. Due to the fact that the term “element” has become a common reference in TCM, I have taken the liberty of using these terms interchangeably as well as together in this text.

1.2 Graphic Illustration

1.2.1 The Five Transformational Phases (Elements)

The five transformational phases or five elements are represented in the following color code. Blue is the element of water. Green is the element of wood. Red is the element of fire. Yellow is the element of earth. Grey is the element of metal.

1.2.2 Graphic Illustration of the Yin and Yang

If in addition to an element the qualification of yin is to be expressed, then the corresponding color tone will appear darker in tone with the inscription appearing in white print.

If in addition to an element the qualification of yang is to be expressed, then the corresponding color tone will appear lighter in tone with the inscription appearing in black print.

The expression of the qualification of yin without any additional element information will appear on a black field with the inscription in white print.

The expression of the qualification of yang without any additional element information will appear on a white field with the inscription in black print. This, however, only refers to the wheels when the yin-yang-qualification comes into question. These wheels include the “Cycle of Sixty-Wheel”, the “Clock Time Wheel”, and the “Solar Time Wheel” on the front side as well as the “Year Number Wheel”, the “Month Number Wheel”, the “Day Number Wheel”, the “Time division Number Wheel”, the “Month Wheel”, and the “Time division Wheel” on the back side of the “Wheel of Time Acupuncture[®]”.

Yang		Yin
Yang Wood	Wood	Yin Wood
Yang Fire	Fire	Yin Fire
Yang Earth	Earth	Yin Earth
Yang Metal	Metal	Yin Metal
Yang Water	Water	Yin Water

Figure 1.2: Graphic illustration of the five elements, yang and yin

2 A Scientific Perspective

2.1 The Origin of the World with Regards to Time and Space

Measurable time began with the “Big Bang” which was the beginning of the universe and our solar system.

Matter making up the original earth burst when it collided with a huge asteroid or small planet. As a result of debris collecting in the orbit of the earth, the earth’s moon came into being.

The moon is responsible for the tidal flow on the earth which in turn slows down the rotation of the earth. At the time of the creation of the earth four and a half million years ago a day lasted only about eight hours. Today, our day lasts about twenty-four hours.

Today, however, time is defined through the atomic clock. One second amounts to exactly 9,192,631,770 times the oscillation of a cesium atom. The atomic clock is so accurate that in 30 million years there will be a deviation of only one second.

In order to stay in tune with the rhythm of the cesium, the slowing down of the earth’s rotation is compensated for by adding an additional second from time to time. This happened, for example, during the night of the New Year of 2009.

In biological systems, however, this so-called “exact” time is subordinate to the rhythms of time as for example seen in the course of a day, a month, or a year.

If we compare the way in which time is viewed in the Western and Eastern cultures, we find that there are considerable differences. In the western cultural worlds a linear approach to time has established itself, while among the old Chinese and most primitive cultures, a cyclic approach of continuous return has established itself.

Throughout most of the history of mankind, time has played only a very small role in the matters of man. One simply lived within time. However, once man began to become involved in the cultivation of agriculture it became important to observe time in terms of the seasons. Observation of the movement of the sun, of which Stonehenge is only one example, became important. People began to count days, calendars were developed.

Key features such as midsummer and midwinter, spring- and fall equinoxes were important in the course of the year. During the course of the day sunrise, sunset and especially noon, when the sun is at its highest point were taken note of. In 3000 BC the Egyptians built the first sundial upon which it was possible to determine midday.

Any and all applications of a concept of time in Chinese medicine are based on sundial time which can be calculated from local time.

2.2 Biological Time as Dictated by the Sun

Almost a billion years ago the first forms of life came into existence. Life processes have, from the very beginning, been dependent on the cosmic rhythm of time. Physiological functions are conditioned in accordance to the rhythms of time.

In particular, daily rhythms that correspond to the rotation of the earth along its axis, monthly rhythms corresponding to the rotation of the moon around the earth and yearly rhythms corresponding to the rotation of the earth around the sun have a profound influence on biological systems. In this way organisms have adapted their needs and behavior to the changing conditions of their environment in an optimal manner.

The anatomical basis for the biological clock is the nucleus suprachiasmaticus in the hypothalamus. The hypothalamus receives light information through nerve bundles from the retina.

From biology comes the idea of the third eye or parietal eye which was known to be part of the primitive vertebrates' brain and was located at the top of the head. It served as a means of detecting light. The small gland in the middle of the brain known as the epiphysis or pineal gland is the remnant of this third eye in humans.

The pineal gland produces a hormone called melatonin which is controlled by the nucleus suprachiasmaticus or the inner clock and is mainly released throughout the night. Melatonin plays an important role as an indicator for one's biological clock and serves as a connection between light and the organism. Light and melatonin work in opposition to one another. They determine the sequence of the different functions of the circadian system, such as cortisone or testosterone release. And what is most apparent is its effect on sleep and wakefulness.

Physiology is directed by the sun and the moon. The constant change from day to night and back again is what dictates the rhythm of life. Almost all the cells in the body have this rhythm internalized. In other words they have an inner clock. This inner clock becomes synchronized through the interplay of light and melatonin.

Interestingly enough, this inner clock is not exactly punctual. In studies where people volunteered to live in a bunker for weeks without clocks and without exposure to sunlight, it was discovered that the daily rhythm of the body was set at twenty-five instead of twenty-four hours. Due to a lack of precision in the circadian rhythm the inner clock is constantly reset in agreement with the sun.

It seems to be a characteristic feature of all living creatures that they do not function with the mathematical precision of a machine. Biological systems, using a kind of biological control circuit, are constantly making adjustments to bring about a more ideal balance. (See also chapter 7 "Different Calendar Forms")

All living creatures live under the gentle dictatorship of the sun.

2.3 Somatic Manifestations

What is most striking is the sleep wake rhythm where there is a constant physiological correlation between day and night.

Our autonomic nervous system also adapts to the rhythm of day versus night (see figure 2.1). The sympathetic nervous system operates during the day. In this way the body is prepared for activity, for work.

Sympathetic Nervous System	Parasympathetic Nervous System
Predominant from 3:00 to 15:00	Predominant from 15:00 to 3:00
Discharge of energy	Storage of energy
Reduction	Replenishment
Increases heart rate	Decreases heart rate
Vasoconstriction	Vasodilation
Vasodilation of coronary vessels	Vasoconstriction of coronary vessels
Dilates pupils	Constricts pupils
Dilates bronchial diameter	Constricts bronchial diameter
GI tract inhibited	GI tract stimulated
Contracts urinary sphincter	Relaxes urinary sphincter
Increased adrenaline secretion	Decreased adrenaline secretion

Figure 2.1: The autonomic nervous system

The parasympathetic nervous system is dominant at night. Rest and recovery are on the evening's agenda. Energy reserves are built up again. Adaptation is in progress.

The body's pulse frequency as well as its systolic blood pressure and blood pressure amplitude operate at a minimum in the early morning and a maximum in the early afternoon.

The respiratory rate sinks to a minimum at around 03:00. It begins to rise to its maximum at about 15:00.

Body temperature is higher between 03:00 and 15:00 and lower between 15:00 and 03:00. During the phase of higher body temperature, we are subject to feeling more sensitive to cooler temperatures. During the phase of lower body temperature, we are subject to feeling more sensitive to warmer temperatures.

The body's metabolism rises during the day and sinks during the night.

The effect of medication (therapy) can be optimized when adapted to the body's timely rhythms. Studies have shown, for example, that pain medicine requires higher dosages during the night than during the day. Another therapeutic application would apply to fluctuations in the rhythm of hormone levels during day and night.

The red blood cell count, hemoglobin and hematocrit rise to their maximum levels towards 15:00 and sink to their minimum levels at about 03:00.

The body's leucocyte levels operate in just the opposite direction with the maximum level in the trophophase.

3 A Daoistic Perspective

3.1 Daoism

Three important philosophical-religious influences – Daoism, Buddhism and Confucianism – have helped to form Traditional Chinese Medicine (TCM). The most important of these is Daoism.

Daoistic thought differentiates itself decidedly from Western thought primarily through the Western, cause and effect, approach to problem solving. Westerners try to understand phenomena in that they seek a causal effect. They analyze a situation and dissect things or reduce things to individual elements which are then examined as separate parts of the whole. The Westerner is convinced that he or she can understand the whole of something through the sum of its individual parts. This approach to understanding life and science has clearly brought us a long way as is evidenced by our modern technical world.

In accordance with Daoistic thought change occurs through the interplay of heaven and earth as opposing poles known as the yang – 阳 – and the yin – 阴.

The driving force behind Daoism is an inductive synthetic thought process. A phenomenon is seen more or less intuitively as a whole. Fundamental principles help to order this phenomenon into well-established categories or pictures. The two most important principles in Daoistic thought are the concepts of yang – 阳 – and yin – 阴 along with the five transformational phases, or the five elements – wu xing – 五行. Phenomena are understood in terms of the dynamics of these basic principles which in a medical context refers to a diagnosis. The appropriate reaction to this diagnosis can be understood as the therapy.

The dynamics of the five transformational phases (elements) in addition to the yin-yang-qualification make up the basis of the Zi Wu Liu Zhu Zhen Fa – 子午流注针法 – and Ling Gui Ba Fa – 灵龟八法. Other diverse theoretical aspects will be clarified in the context of explaining these methods.

The following chapters are of special interest: 11.2.3 “The Five Transformational Phases (Elements) – Wu Xing – 五行“, 11.4.1 “The Yang Forward Yin Backward Rule“, 11.4.7 “The Integration of Open Points on Partner Days“, 12.2.1 “The First Documents: The Yellow River Chart – He Tu and The Luo River Diagram – Luo Shu“, 12.2.3 “The Eight Trigrams – Ba Gua – 八卦“, 12.2.4 “The Combination of the Trigrams of the Former Heaven and the Latter Heaven with the Yellow River Chart – He Tu and the Luo River Diagram – Luo Shu“.

The concepts of yang – 阳 – and yin – 阴 –, however, form the primary basis of interest to us here. Additional aspects of importance will be looked at more closely in the following paragraphs.

3.2 The Origin of the World with Regards to Time and Space

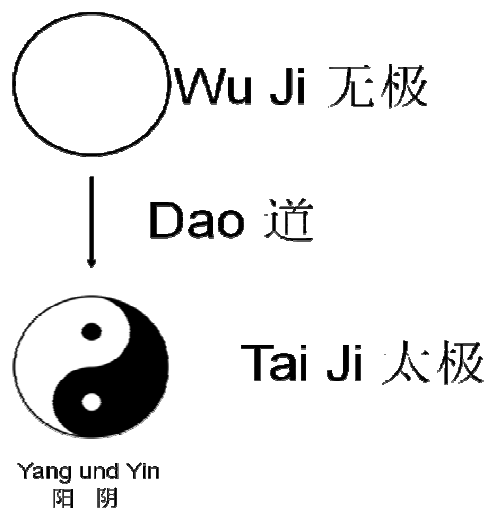


Figure 3.1: The origin of the universe in the light of Daoistic thought

Figure 3.1 describes the origin of the universe in the light of Daoistic thought. Wu Ji – 无极 – means “without frontier”. This is understood to mean the absoluteness of God. When something is vast it is infinitely vast. When something is tiny it is infinitely tiny. Everything is experienced in the extreme. This was the situation at the time of the “Big Bang” or the creation of the universe. This situation is symbolized through the form of the circle.

What is most important here is the term Dao – 道, out of which came the term “Daoism”, and which in turn is probably the most important branch of Chinese philosophy and religion. “Dao” is incidentally the correct Pinyin spelling for the more commonly known term “Tao”

Dao, however, defies translation into a single word. It means more generally a path, a road, a method. The Chinese character contains the sign for head (shou – 首), in front of which appears the signfic for “walk” or “go”. Symbolically understood, this combination of words produces an idea of “the head in movement”, “thinking”, a “path”, “method”, or even a “theory”. Therefore, Dao can be understood as meaning knowledge of the correct path in life. Dao can also be understood as wisdom, an intuitive understanding of all things, origin, and principles, as well as the correct direction and goal of being.

Out of this unlimited condition Wu Ji – 无极, of either nothing or everything an idea is born. A direction, a path – Dao – as if from a divine spark becomes apparent. From an etymological point of view, it is difficult to overlook the obvious similarity between “Dao” and “Deo” or “Deus” meaning “God” in Latin.

It has been speculated upon that the Wu Ji emerged from the Dao. Which, however, came first, the void or evolution? The answer is that either could be correct. This is, in fact, primarily an academic question. What is really important is that behind the entire process there is an idea or direction. It is thought that our existence cannot be the result of simple chance or even a senseless statistical coincidence.

Out of Wu Ji – 无极 – emerges Tai Ji –太极, which translates into approximately “immense frontier” or “unlimited possibilities“. We can define a huge boundary as having by its very nature boundaries. Within these boundaries there is a system of duality. Time and space can be seen as opposing each other or as complementary to each other. Such forces can be easily distinguished. This distinction becomes in fact the birth of yang – 阳 – and yin – 阴.

In TCM the “eight principle patterns identification” clearly represents this dualistic system. The basic opposing criteria are exterior – interior, excess – deficiency, heat – cold, and yang – yin around which all findings can be organized.

The duality of yang and yin can be illustrated through the image of a battery. As in a battery the tension is provided by opposing poles of positive and negative.

Yang and yin are the two most important or basic terms in Daoism. The term yang represents the principle of heaven; the term yin represents the principle of earth. There is a fluid movement in both directions between yin and yang.

Lao Zi describes the creation of the world in chapter 42 in the classical Daoistic text “Dao De Jing“ – 道德经 – in the following way:

Dao gave birth to “one“.
“One“ gave birth to “two“.
“Two“ gave birth to “three“.
“Three“ gave birth to ten thousand things..

Figure 3.2 attempts to explain the above text by Lao Zi.

The “one” stands for Wu Ji, the unlimited, the absolute, or that which is God.

The “two” stands for Tai Ji, the immense frontier or yang and yin. All matter, space and time are components of yang and yin as well as the sun and the earth. It is the tension among these elements that makes life possible.

The “three” stands for life and vitality and is described as qi.

The ten thousand things stand for “everything” in Chinese terminology.

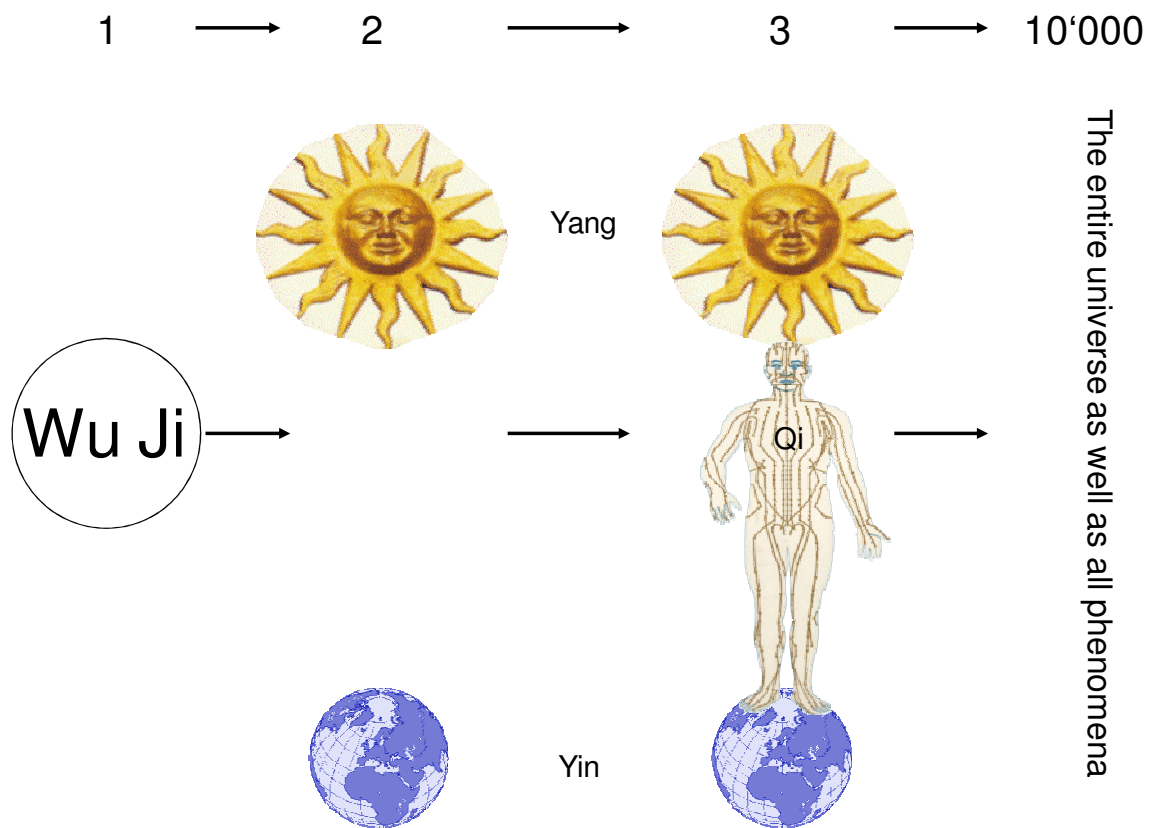


Figure 3.2: Creation of the world according to Lao Zi, Dao De Jing

3.3 Yang – 阳 – and Yin – 阴

The exact historical origin of the yang and yin lay several thousand years in the past. The principle of the yang and yin was first mentioned in the Yi Jing (I Ging, I Ching) – 易经, the book of changes. This was about 700 to 1000 BC. At this time the yang and yin apparently stood for very practical every day things.

The character for yang – 阳 – shows a hill to the left and the sun to the right. Originally it was the description for the southern, warmer side of the hill. The character for yin – 阴 – shows the moon next to the hill and stands for the colder, northern side of the hill.

The origin of the yang and yin came from a purely geographical arrangement. In time yang became more and more associated with sunlight while yin became more and more associated with the shadow side of things. Eventually the sun became seen as yang and the earth and moon became known as yin. With time, however, these terms became more and more abstract and were used in a progressively general fashion until they evolved into the more general dualistic principle of the yang and yin relationship as seen in the examples in figure 3.3.

Yang 阳	Yin 阴
Male	Female
Above	Below
Hot	Cold
Ascending	Descending
Fire	Water
Light	Dark
Energy	Matter
Active	Passive
Sympathetic nervous system	Parasympathetic nervous system

Figure 3.3: The relationship between yang – 阳 and yin – 阴

Any concrete examples of the yin and yang must be taken in more relative terms since it is through their interplay that they derive their effectiveness. Harmony and balance between these two apparent forces of opposition is of the utmost importance to Chinese philosophy.

The principle of the yang and yin can be clearly demonstrated and and more clearly explained through the function of the autonomic nervous system. This internal nervous system regulates all the vegetative nerve functions such as breathing, digestion, metabolism, hormonal secretions, and water balance. (See figure 2.1 “The autonomic nervous system” in chapter 2.3 “Somatic Manifestations”.) Although there is no sign of any direct use of one’s will or consciousness, there is, however, an interaction between the autonomic and conscious nervous system as well as an emotional activity which in the end leads to a mutual interaction of all the organic systems of the body.

The sympathetic and parasympathetic nervous system operate in a mutually opposing manner. But as a result of this continuous and simultaneous relationship between these two systems there is never a continuous situation where one side dominates the other. In fact the opposite is really the case; there is in the end a synergetic effect. This effect corresponds precisely to the philosophical concept of the yang and yin. The way in which the autonomic nervous system operates is an ideal point of entry into the Daoistic concept of yang and yin for people schooled in traditional Western science.

4 The Theory of the Stems and Branches

From a Daoistic perspective humans as well as all living creatures are caught in a field of tension between the yang and yin, heaven and earth (polarity) (see figure 3.2 “Creation of the world according to Lao Zi, Dao De Jing”). Heaven influences all living creatures through the heavenly stems – Shi Tian Gan – 十天干. The earth influences all living creatures through the twelve earthly branches – Shi Er Di Zhi – 十二地支.

According to Huang Di Nei Jing six is the number that represents heaven and five the number that represents the earth. Heaven and earth, however, are reciprocally dependent upon one another.

Heaven is made up of the ten heavenly stems. Heaven carries the number for earth within itself in terms of two times five or the number for earth.

There are twelve branches ascribed to the earth. The earth carries the number for heaven within it in terms of two times six or the number for heaven.

4.1 The Ten Heavenly Stems– Shi Tian Gan – 十天干

The heavenly stems belong to the oldest known Chinese characters/pictograms. They had already appeared in the early oracular writings in the Shang dynasty (seventeenth century BC to the eleventh century BC). The concept of the heavenly stems is much older than the concept of the transformational phases (elements). In figure 4.2 you will find the meaning of these characters/pictograms. The explanation, however, usually refers to the older characters that do not appear in the chart.

The ten heavenly stems describe the energetic movement of the earth. The position of the earth in the universe is expressed in the two times five transformational phases (elements). Every two heavenly stems represent a transformational phase (element) in which one is polarized on yang and the other on yin. Yang corresponds to those stems represented by odd numbers. Yin stems are represented by even numbers.

The influence that the heavenly stems exert on the earth can be seen, for example, through the different seasons of the year, as well as the different parts of the day, as seen in the morning, at midday, in the evening, and at midnight.

There are two different systems of classification applied to the heavenly stems with regards to the transformational phases.

4.1.1 The Classification of the Heavenly Stems with Regards to the Organs and the Five Elements 五行

The customary description follows from the classification of the stems to the four major points of direction. The stems S.I and S.II are assigned to the wood in the east, S. III and S.IV to the fire in the south, S.VII and S. VIII to the metal in the west, and S.IX and S.X to the water in the north. S. V and S. VI are assigned to the earth, which is primarily located in the center. (See figure 4.1). In the description of the elements according to the generating-sheng cycle the earth changes its place from the center to a position between the elements of fire and metal.

The assignment of the heavenly stems to the elements, the yin and yang, their corresponding organs – zang fu – 脏腑, as well as the original meaning of the characters can be found in figure 4.2.

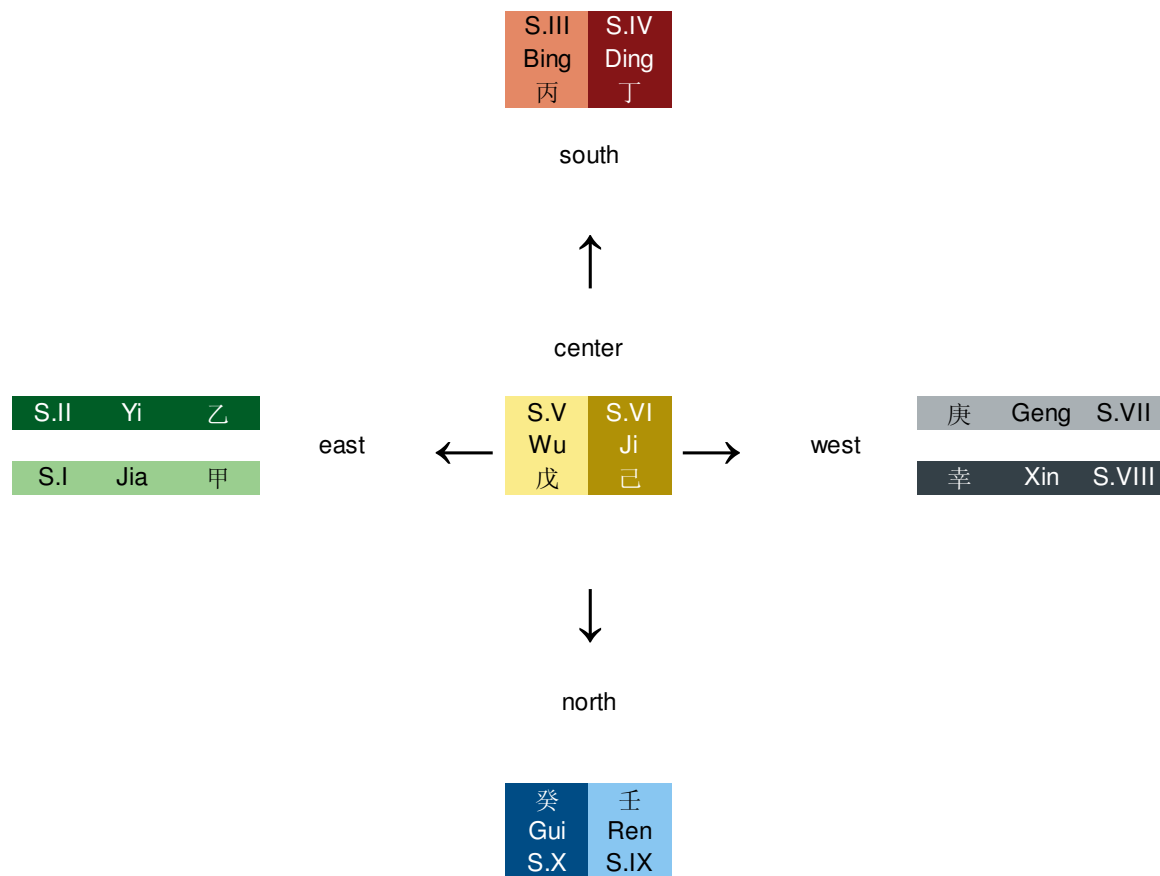


Figure 4.1: The assignment of the heavenly stems to their directions and their corresponding elements.

Stem	Pinyin	Pictogram	Direction	ZangFu	*Original meaning of the Chinese characters
S.I	Jia	甲	East	GB	A person with a helmet; derived: armor, fingernail
S.II	Yi	乙		LV	Sprouting plant
S.III	Bing	丙	South	SI	Fire under the roof
S.IV	Ding	丁		HT	Blossoming plant
S.V	Wu	戊	Center	ST	Half moon and lance/spear
S.VI	Ji	己		SP	Above: thread being drawn through a chain. Below: Thread on a shuttle.
S.VII	Geng	庚	West	LI	Threshing rice (two hands cupped below: Alternative interpretation: Fruit bearing plant
S.VIII	Xin	辛		LU	To oppose a superior. Derived: sharp, hard, painful
S.IX	Ren	壬	Nord	BL	Someone bearing a load. 任 = a civil servant/an administrator,an incumbent. 妊 = pregnant.
S.X	Gui	癸		KI	Nicely arranged grass over which sacrificial wine is poured in honor of the deceased.

* The explanation usually refers to the ancient characters which are not pictured in the chart. (according to Georg Zimmermann)

Figure 4.2 The assignment of the transformational phases (elements), yin and yang, to the heavenly stems and their corresponding organs – zang fu – 脏腑, as well as the original meaning of the characters (representation in its corresponding color, refer to figure 1.2).

4.1.2 The Relationship between the Heavenly Stems and the Five Movements – Wu Yun – 五运

When we speak of the five movements – wu yun – we mean meteorological phenomena which are described in Huang Di Nei Jing, Su Wen in chapters 66 to 71.

The starting point here is the arrangement of the heavenly stems with their corresponding directions as described in figure 4.1.

The heavenly gate of the sixth heavenly stem – S.VI – Ji – 己 – is now no longer in the center, but in the southeast. The heavenly gate of the fifth heavenly stem — S.V – Wu – 戊 – is also no longer in the center, but is now in the northwest.

By observing the sky and the weather people have arrived at the following conclusions. (See also figure 4.3).

In years with the heavenly stems S.I – Jia – 甲 – and S.VI – Ji – 己 – the color of the sky is often a yellowish rainbow moving from east to southeast. During these years the climate is damp-wet and as a result complies with the transformational phase (element) of the earth.

In years with the heavenly stems S.II – Yi – 乙 – and S.VII – Geng – 庚 – the color of the sky is often a whitish rainbow moving from east to west. The earth is dry and cracked. These years correspond to the transformational phase (element) of metal

In years with the heavenly stems S.III – Bing – 丙 – and S.VIII – Xin – 辛 – the color of the sky is often a bluish-black rainbow moving from south to west. During these years it is cold and rainy. The corresponding transformational phase (element) is water.

In years with the heavenly stems S.IV – Ding – 丁 – and S.IX – Ren – 壬 – the color of the sky is often a green rainbow moving from south to north. The climate is windy. The corresponding transformational phase (element) is wood.

In years with the heavenly stems S.V – Wu – 戊 – and S.X – Gui – 癸 – the color of the sky is often a reddish rainbow moving from north to northwest. The year is hot. The corresponding transformational phase (element) is fire.

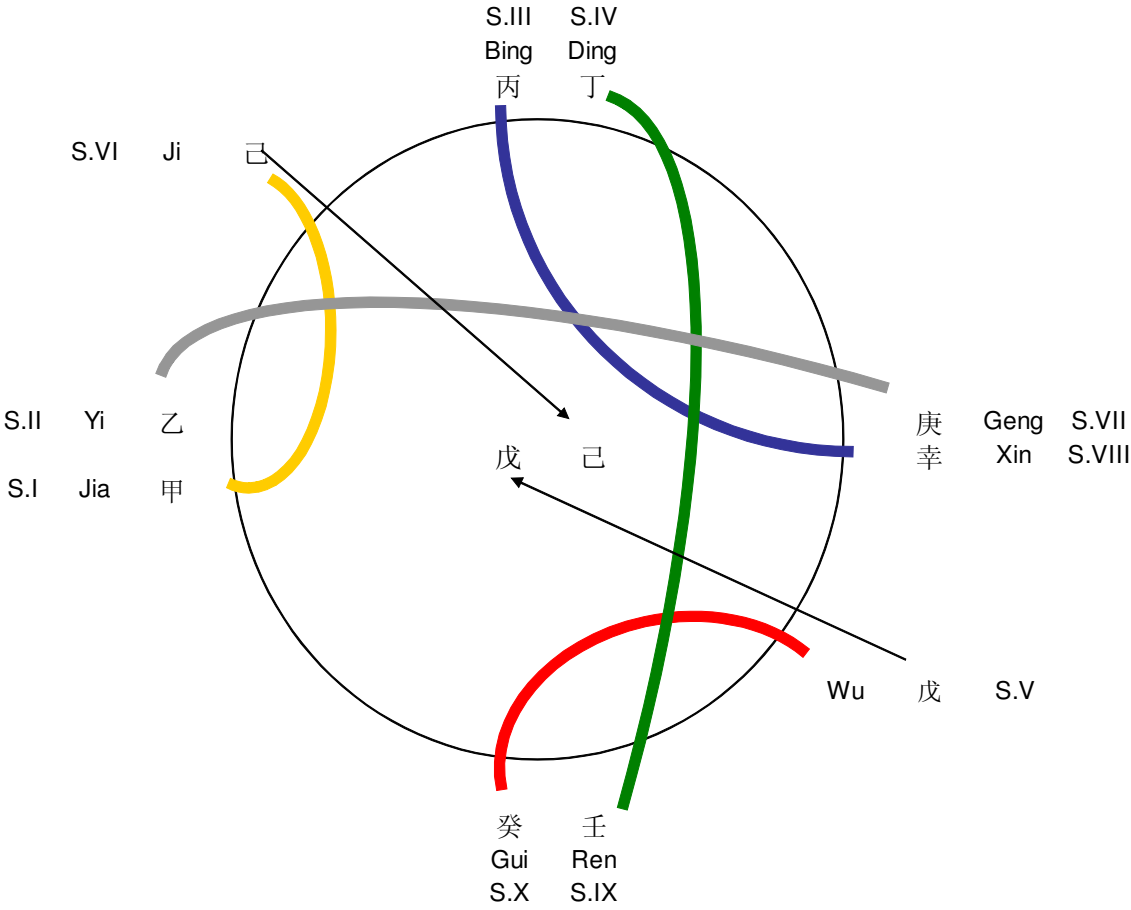


Figure 4.3: The heavenly stems and climate observations

The transformational phases (elements) follow each other in the generating-sheng cycle. Two stems are paired with each other (S.I and S.VI, S.II and S.VII, S.III and S.VIII, S.IV and S.IX, S.V and S.X). Figure 4.4 displays the classification of the heavenly stems with their elements according to the meteorological phenomena from the Huang Di Nei Jing, Su Wen, chapter 67. They are applied to both the climatology calculations as well as the Ling Gui Ba Fa calculations (see chapter 12.2.6.1."The Heavenly Stems and Earthly Branches of the Day and of the Time Division").

Elements Motion (Yun Xing)	Heavenly Stems	
Earth	I	VI
Metal	II	VII
Water	III	VIII
Wood	IV	IX
Fire	V	X

Figure 4.4: The classification of the heavenly stems with the elements according to Huang Di Nei Jing, Su Wen chapter 67

4.2 The Twelve Earthly Branches – Shi Er Di Zhi – 十二地支

The Chinese characters for the earthly branches are younger than those of the heavenly stems. They first appeared in the oracle writings in the fifth century. In figure 4.5 you will find the ancient meanings of the characters. The branches are also classified according to the transformational phases (elements). Every transformational phase corresponds to two earthly branches, with the exception of the earth phase, which corresponds to four branches. In addition, the earthly branches are qualified according to the yang and yin. Yang corresponds to the odd numbered branches while yin corresponds to the even numbered. This classification of the transformational phases and the yin-yang-qualifications apply with regards to the time aspect of the earthly branches. As we will see later on, this classification does not hold for every aspect of the earthly branches. The systems dealing with the six cosmic energies as well as the channels operate under different classifications.

The twelve earthly branches describe the effect of the energy of the heavens as a result of the movement of the heavens expressed in two times six energy layers. On the one hand this corresponds to the six cosmic energies – liu qi – 六气 – while on the other to the six long channels – liu jing – 六经. Long channels are channel pairs that belong to the same energy layers (taiyang, yangming, shaoyang, taiyin, shaoyin, jueyin).

Both systems of analogies, the six cosmic energies– liu qi – 六气 – and the six long channels – liu jing – 六经 – are a great source of confusion since the same names are used in both systems. Although, they have the same names, they do not have the same meaning, or share the same assigned branches.

Calculations with the six cosmic energies – liu qi – 六气 – of the earthly branches and calculations with the five movements – wu yun – 五运 – of the heavenly stems make meteorological predictions possible which have an effect on nature and therefore also on human organisms. This means that the classical Chinese doctor has, as a result of the help offered in his calculations, the opportunity to lay aside enough supplies of herbs to treat his patients' illnesses in the coming year. In practicing time optimized acupuncture with the Zi Wu Liu Zhu Zhen Fa and Ling Gui Ba Fa methods, it is not necessary to have a detailed understanding of the six cosmic energies. In spite of this, for purposes of clarity, they are mentioned here since they appear in all books concerning the Zi Wu Liu Zhu Zhen Fa and Ling Gui Ba Fa. The most important thing, however, is to remember not to be confused by the use of the same name for both systems of analogies. In using the Zi Wu Liu Zhu Zhen Fa and Ling Gui Ba Fa the only thing that is really important is the system of the six long channels – liu jing – 六经.

The basis for an exact calculation as well as possible uses of the six cosmic energies – liu qi – 六气 – can be found in Huang Di Nei Jing, Suwen, in chapter 74.

The influence of the twelve earthly branches expresses itself, for example, in situations of weather. In addition, they provide the scaffolding for the twelve double hours, the twelve months, and the twelve years (see figure 4.5).

Earthly Branches	Original meaning of the Chinese character *	Double hour (Td) **	Beginning of solar month***	Season	Year****	Animal sign
B1 Zi 子	New born child. "When the power of the yang stirs, everything comes out."	23 - 01 h	7-Dec	Winter	..., 1984, 1996, ..	Rat Shu 鼠
B2 Chou 丑	Hand holding something; to tie, to untie. "When all things begin to stir, work in the field begins."	01 - 03 h	6-Jan		..., 1985, 1997, ..	Ox Niu 牛
B3 Yin 寅	Man under a roof with a hat who is holding a staff (weapon?). Is also interpreted as a dance to drive away the winter. "The power of the yang stirs and drives out the darkness; it wants to come out although the yin is still strong."	03 - 05 h	4-Feb	Spring	..., 1986, 1998, ..	Tiger Hu 虎
B4 Mao 卯	Double doors (to be opened now). "All things sprout out of the earth."	05 - 07 h	6-Mar		..., 1987, 1999, ..	Rabbit Tu 兔
B5 Chen 辰	Described originally as a mussel shell, here it is a shell shaped agricultural tool. "When the power of the yang stirs and thunder and lightening shake the earth, the time for working the field has come."	07 - 09 h	5-Apr		..., 1988, 2000, ..	Dragon Long 龙
B6 Si 巳	A snake (it is now fully active). "The power of the yang now expresses itself completely and the power of the yin has hidden. All things are prosperous."	09 - 11 h	6-May	Summer	..., 1989, 2001, ..	Snake She 蛇
B7 Wu 午	A pestle a stick used together. "The power of the yin turns against the power of the yang and comes forth out of the earth."	11 - 13 h	6-Jun		..., 1990, 2002, ..	Horse Ma 马
B8 Wei 未	A tree with many branches and leaves. This is ostensibly associated with the taste of ripened fruit. "The transformational phase of the tree becomes old in Wei, as the branches and leaves multiply."	13 - 15 h	7-Jul		..., 1991, 2003, ..	Sheep Yang 羊

B9 Shen 申	Two hands with a rope. What stretches is also close at hand. "The power of the yin completes itself and gives birth to stretching and contracting."	15 - 17 h	8-Aug	Autumn	..., 1992, 2004, ..	Monkey Hou 猴
B10 You 酉	Wine barrel. "When the millet is ripe, it can be distilled into spirits."	17 - 19 h	8-Sep		..., 1993, 2005, ..	Cock Ji 鸡
B11 Xu 戌	Attack, wound. "The power of the yang has become modest and all things come to an end. The yang now sinks down into the earth."	19 - 21 h	9-Oct		..., 1994, 2006, ..	Dog Gou 狗
B12 Hai 亥	Pig. "The modest yang rises and gradually replaces the powerful yin."	21 - 23 h	8-Nov		..., 1995, 2007, ..	Pig Zhu 猪

Figure 4.5: The classification of the twelve earthly branches with respect to the transformational phases (elements), yin and yang (presentation in corresponding colors, see figure 1.2) along with corresponding double hours, months, seasons and years, animal signs and the original meaning of the Chinese characters.

* The sentences in ".." are in the dictionary *Shuowen Jiezi* (explanations of the writing and clarifications of the signs, around 100 AD).

** The double hour (Td) refers to solar time. Local time has to be adjusted to reflect solar time.

***The dates refer to the first day of the respective solar month. They can move by a day. You will find the exact dates in chapter 13 entitled "Tables".

****The year begins with the Chinese New Year which can occur between January 20 and February 20. You will again find the exact dates in chapter 13 entitled "Tables".

The classification of the earthly branches, the cosmic energies and the channels with respect to the elements, yang and yin, are to be found in figure 4.6, which is to be seen as a summary of the different classification forms or systems of analogies. We can see three parallel systems operating in close proximity to each other with close relationships, yet the three systems are not directly related when it comes to the transformational phases (elements) qualification. Each system has its own specific field of application. Take for example the figure 4.6, where the earthly branch B1 - Zi, the cosmic energy shaoyin and the channel foot shaoyang GB stand in close relationship to each other, yet with regards to the transformational phase have a completely different classification.

Earthly Branches	The Six Cosmic Energies – Liu Qi – 六气	Channels - Jing Mai - 经脉
B1 Zi 子	Shaoyin - 少阴	Foot Shaoyang GB
B2 Chou 丑	Taiyin - 太阴	Foot Jueyin LV
B3 Yin 寅	Shaoyang - 少阳	Hand Taiyin LU
B4 Mao 卯	Yangming - 阳明	Hand Yangming LI
B5 Chen 辰	Taiyang - 太阳	Foot Yangming ST
B6 Si 巳	Jueyin - 厥阴	Foot Taiyin SP
B7 Wu 午	Shaoyin - 少阴	Hand Shaoyin HT
B8 Wei 未	Taiyin - 太阴	Hand Taiyang SI
B9 Shen 申	Shaoyang - 少阳	Foot Taiyang BL
B10 You 酉	Yangming - 阳明	Foot Shaoyin KI
B11 Xu 戌	Taiyang - 太阳	Hand Jueyin PC
B12 Hai 亥	Jueyin - 厥阴	Hand Shaoyang TE

Figure 4.6: The classification of the earthly branches, the cosmic energies and the channels with respect to the elements (transformational phases), yang and yin.

4.2.1 The Classification of the Earthly Branches with Respect to the Transformational Phases (Elements)

The classification of the earthly branches with respect to the elements serves in particular an aspect of time because of the waxing and waning of yang and yin branches. The transformational phases (elements) correspond to the seasons of the year. Spring corresponds to wood, summer to fire, autumn to metal, and winter to water. The first two months of every season possesses the same element as the season. The third month of every season is a transitional earth-month. The seasonal correspondence with regards to the solar months is presented in figure 4.5.

The same classification also applies to the double hours (Td) and years.

4.2.2 The Classification of the Six Cosmic Energies with Respect to the Transformational Phases (Elements)

As a means of explaining the relationship between the transformational phase qualities of the six cosmic energies and the six long channels, I would like to introduce the concept of “biao ben” here.

Biao ben (标本) is a common pair concept in Chinese philosophy (see chapter 12.2 “Theory of the Ling Gui Ba Fa”). Biao stands for “branches”, ben for “roots”. Here we distinguish between a primary and secondary condition. In our Western manner of thinking we could (but not exclusively) name the pair as cause (“ben”) and effect (“biao”). In Chinese medicine the cause of an illness is seen as “ben” and the symptoms as “biao”.

The six cosmic energies in this concept represent ben, the root. In chapters 67 through 74 of the Huang Di Nei Jing weather observations are explained as well as the way in which they have an effect upon the body. It is stated, for example, “when yangming governs heaven” which means, “when it is dry” or “when taiyang governs heaven” which means “when it is cold” and so on.

The classification of the six cosmic energies with the elements follows the generating-sheng cycle in which the ministerial fire is, in addition, pushed between earth and metal (imperial fire - earth - ministerial fire – metal – water – wood. See figure 4.7.

The Six Cosmic Energies – Liu Qi – 六气	The Climates, Exterior Pathogenic Factors	Earthly Branches	
Shaoyin - 少阴	Imperial Fire	B1	B7
Taiyin - 太阴	Humidity of the Earth	B2	B8
Shaoyang - 少阳	Ministerial Fire	B3	B9
Yangming - 阳明	Dryness of the Metal	B4	B10
Taiyang - 太阳	Cold of the Water	B5	B11
Jueyin - 厥阴	Wind of the Wood	B6	B12

Figure 4.7: The classification of the cosmic energies with respect to the transformational phases (elements) and the corresponding climates, exterior pathogenic factors.

4.2.3 The Classification of the Channels with Respect to the Transformational Phases (Elements)

The six long channels correspond to biao, the branches. Only one channel of the channel pair of the respective energy layer is responsible for the classification with respect to the transformational phase (element). This means, for example, that the BL channel is responsible for the qualification water of the taiyang layer. Figure 4.8 demonstrates the context in which the indirect relationship between the cosmic energies and the channels can be explained.

Transformational Phase/Element	Energy Layer	Hand	Foot
Cold of the Water	Taiyang - 太阳	SI	BL
Dryness of the Metal	Yangming - 阳明	LI	ST
Ministerial Fire	Shaoyang - 少阳	TE	GB
Humidity of the Earth	Taiyin - 太阴	LU	SP
Imperial Fire	Shaoyin - 少阴	HT	KI
Wind of the Wood	Jueyin - 厥阴	PC	LV

Figure 4.8: The channel responsible for the transformational phase (element)

Figure 4.9 shows the connection between the transformational phase and the channels following the “ben biao zhong qi” method. According to this method, the channel responsible for a particular energy layer can be easily deduced. The complicated context involved here is described in chapter 74 of the Huang Di Nei Jing, Su Wen and in the Shang Han Lun. At the moment it is not necessary to comment further on this method, since it is of no consequence for timely optimized acupuncture methods.

	Ben (Root)	Biao (Branch)	Zhong Qi
Taiyang	Cold of the Water	Taiyang BL	Shaoyin KI
Shaoyin	Imperial Fire	Shaoyin HT	Taiyang SI
Shaoyang	Ministerial Fire	Shaoyang TE	Jueyin PC
Taiyin	Humidity of the Earth	Taiyin SP	Yangming ST
Yangming	Dryness of the Metal	Yangming LI	Taiyin LU
Jueyin	Wind of the Wood	Jueyin LV	Shaoyang GB

Figure 4.9: Ben biao zhong qi

5 The Cycle of Sixty

The cycle of sixty results from a combination of the ten heavenly stems and the twelve earthly branches. Through this combination of stems and branches a rule applies in which there is always a connection between a yang stem and a yang branch as well as between a yin stem and a yin branch.

The first combination with the number one consists of the first heavenly stem (S.I – Jia – 甲) and the first earthly branch (B1 – Zi – 子). The second combination with the number two consists of the second heavenly stem (S.II – Yi – 乙) and the second earthly branch (B2 – Chou – 丑). The method of counting continues in this pattern. After number ten with the combination (S.X / B10 – Gui / You – 癸酉) follows number eleven, which begins again with the first heavenly stem and is combined with the eleventh earthly branch (S.I / B11 – Jia / Xu – 甲戌). In this way sixty possible combinations can be generated. The last or sixtieth combination consists of the tenth heavenly stem (S.X – Gui – 癸) and the twelfth earthly branch (B12 – Hai – 亥).

In figure 5.1 the cycle of sixty is depicted twice. The cycle appears on the left along with its designated stem and branch combination. For the sake of clarity only the numbers appear on the right. Every heavenly stem as well as every earthly branch has an element qualification and a yin or yang polarity. These qualifications are depicted through colors and are graphically illustrated. Yang is represented by the color black and yin by white. (See „Graphic Illustration of the Five Elements and of the yin and yang“ in figure 1.2 in "Time Acupuncture: Theoretical Basis and Concepts", or figure 2 of the "Instruction Manual")

The chart is to be read column-wise. That is, the first column (one to twelve), then the second column (thirteen to twenty-four) etc. The vertical structure of this chart is well suited to illustrating the cycles of twelve such as in the twelve earthly branches (twelve time divisions (Td) or twelve months).

The horizontal structure of each cycle in this figure with twelve lines has five columns. A time period of five, however, is not of much help. Therefore we turn to the sexagesimal cycle times two. In this way we have a periodical reoccurring of the number ten, which corresponds agreeably with the ten heavenly stems. As will be illustrated later, the rhythm of ten days and its repeated energetic from the Na Jia Fa will become clear.

Cycle of Sixty	1	13	25	37	49	1	13	25	37	49
Stem/Branch	I 1	III 1	V 1	VII 1	IX 1					
Cycle of Sixty	2	14	26	38	50	2	14	26	38	50
Stem/Branch	II 2	IV 2	VI 2	VIII 2	X 2					
Cycle of Sixty	3	15	27	39	51	3	15	27	39	51
Stem/Branch	III 3	V 3	VII 3	IX 3	I 3					
Cycle of Sixty	4	16	28	40	52	4	16	28	40	52
Stem/Branch	IV 4	VI 4	VIII 4	X 4	II 4					
Cycle of Sixty	5	17	29	41	53	5	17	29	41	53
Stem/Branch	V 5	VII 5	IX 5	I 5	III 5					
Cycle of Sixty	6	18	30	42	54	6	18	30	42	54
Stem/Branch	VI 6	VIII 6	X 6	II 6	IV 6					
Cycle of Sixty	7	19	31	43	55	7	19	31	43	55
Stem/Branch	VII 7	IX 7	I 7	III 7	V 7					
Cycle of Sixty	8	20	32	44	56	8	20	32	44	56
Stem/Branch	VIII 8	X 8	II 8	IV 8	VI 8					
Cycle of Sixty	9	21	33	45	57	9	21	33	45	57
Stem/Branch	IX 9	I 9	III 9	V 9	VII 9					
Cycle of Sixty	10	22	34	46	58	10	22	34	46	58
Stem/Branch	X 10	II 10	IV 10	VI 10	VIII 10					
Cycle of Sixty	11	23	35	47	59	11	23	35	47	59
Stem/Branch	I 11	III 11	V 11	VII 11	IX 11					
Cycle of Sixty	12	24	36	48	60	12	24	36	48	60
Stem/Branch	II 12	IV 12	VI 12	VIII 12	X 12					

Figure 5.1: The numbers of the cycle of sixty. Stem branch combination with characteristics of the elements and the yin-yang-qualification.

6 The Combination of the Cycle of Sixty or Sexagesimal Cycle with the Four Pillars of Destiny

In chapters 2.1 and 3.2 “The Origin of the World with Regards to Time and Space” it was pointed out that the ancient Chinese culture, in contrast to our linear concept of time, followed a cyclical approach to time. This also takes into consideration the biological systems which are also directed through the rhythms of time.

As a result of excavations from the Shang time period (about 1700 to 1100 BC) it was discovered that the heavenly stems and the earthly branches were already in use as an expression of time. In addition, they were used as tools for the expression of wisdom prophecy and divination.

The system of the cycle of sixty or the sexagesimal cycle is used in Chinese culture in counting (or numbering) the years, the months, the days and the double hours (time divisions – Td). According to legend the eternal cycle of the sexagesimal system began with the reign of the Yellow Emperor (Huang Di) during a conjunction of the moon, the earth, the sun, and the polar star.

The definition of a unit of time has always followed the pattern of the cycle. What is especially important here is the rotation time of the closest important heavenly bodies.

6.1 The Pillar of the Year – The Year Number

The time that it takes the earth to revolve around the sun is defined as one year. In the Chinese calendar this unit of time is known as the pillar of the year. The beginning of the year is the Chinese New Year Day (see chapter 8 “The Chinese Calendar” and figure 13.2.1 “The Year Numbers and the Dates of the Chinese New Year Day”). Every single year is assigned a number from the cycle of sixty with its corresponding stem branch combination. We call this number the year number. February 2, 1984 (the Chinese New Year) is the actual start of the 60-year cycle with the year number 1 (S.I / B1 – Jia / Zi – 甲子). Therefore, the year 2010 has the year number 27 (S.VII / B3 – Geng / Yin – 庚寅).

The problematic nature of the difference between the start of the new energetic year and the start of the new year according to the Chinese lunar year will be dealt with in chapter 8.5 “The Chinese Lunar Year – The Chinese Solar Year – The Energetic Year”.

6.2 The Pillar of the Month – The Month Number

The time it takes the moon to rotate around the earth is defined as a month. In the Chinese calendar this is known as the pillar of the month. Once again, every single month is assigned a number from the cycle of sixty with its corresponding stem branch combination. This number is known as the month number. A sexagesimal cycle encompasses sixty months, or five years. The fact that the moon does not circle the earth exactly twelve times a year results in a discrepancy between the sixty moons months and the five year period.

A kind of leap month has been inserted into the Chinese moon calendar. In this way the yearly orbits of the moon around the earth can be brought into harmony with the yearly rotation of the earth around the sun. In addition, a theoretical construct called solar months has been introduced. These so-called solar months are on the one hand oriented on the existing

lunar months, while on the other hand they fit perfectly into a year of twelve solar months. A detailed explanation dealing with this topic can be found in chapter 8 „The Chinese Calendar“.

In the determination of the pillar of the month with regards to data between December 6 (the beginning of the B1 month) and the Chinese New Year Day there is often a problem brought about by the fact that the energetic of the month is embedded in the energetic of the year. Chapter 8.5 “The Chinese Lunar Year – The Chinese Solar Year – The Energetic Year” provides an in depth explanation of this problem.

6.3 The Pillar of the Day – The Day Number

The rotation of the earth on its own axis is defined as a single day. In the Chinese calendar this single rotation is called a pillar of the day. Once again each day is given a number from the cycle of sixty with its corresponding stem branch combination. We call this number the day number. A sexagesimal cycle encompasses sixty days. One year encompasses approximately 365.25 days. In this form the sexagesimal cycle of the days does not fit exactly into a year. One year consists of six complete sexagesimal cycles (6 x 60 days = 360 days) plus 5.25 additional days.

The two most important suggestions as to how the extra 5.25 days can be integrated into the yearly rhythm are as follows:

6.3.1 The Proportional Distribution of the Extra Days over a Four-Year Period

Kubiena and Ramakers have suggested in their work “Bestzeitakupunktur“ with reference to Huang Di Nei Jing, Su Wen in chapter 68 that the surplus time should be spread out evenly throughout each day over a four-year period. They differentiate between solar time and the Chinese sexagesimal approach to time (see figure 6.1). An energetic day according to Kubiena and Ramakers would not always last from midnight to midnight of the following day. With every day, the beginning of the energetic day would be pushed back by twenty-one minutes.

	Solar Time	Chinese Sexagesimal Time
	4 solar years (3 normal years + 1 leap year)	4 energetic years (6 sexagesimal cycles each year)
1 year	365 ¼ solar days	6 x 60 = 360 energetic days
4 years	4 x 365 ¼ = 1461 solar days	4 x 360 = 1440 energetic days

Figure 6.1: Solar time and Chinese sexagesimal time according to Kubiena, Ramakers

- In four years there are twenty-one more solar days than energetic days.
- Twenty-one solar days (= 504 solar hours) have to be divided among 1440 energetic days.
- For each sexagesimal cycle we add twenty-one solar hours.
(504 solar hours : 24 sexagesimal cycles = 21 solar hours per sexagesimal cycle)
- For each sexagesimal day (energetic day) we add twenty-one solar minutes.
(21 solar hours = 1260 solar minutes;
1260 solar minutes : 60 sexagesimal days = 21 solar minutes per sexagesimal day)
- For each energetic double hour we add 1 minute 45 seconds.
(21 minutes = 1260 seconds;
1260 seconds : 12 energetic double hours = 105 solar seconds per energetic double hour)
- One double hour of the sexagesimal calendar corresponds to exactly two solar hours one solar minute and forty-five solar seconds

These calculations are very complicated. In practice the application of the Zi Wu Liu Zhu Zhen Fa and Ling Gui Ba Fa methods can only be achieved through the use of a computer program, a program supplied by the authors Kubiena and Ramakers.

My major critique concerning this form of spreading out the extra 5.25 days evenly over four years is, however, the fact that the energetic of the different times of the days are clearly different from each other. This is described in the chapter 2.2 titled “Biological Time as Dictated by the Sun”.

Following the method of all living creatures it makes more sense to make adjustments from the ideal using a self regulating closed system which constantly adjusts to the external conditions. As we have already seen it is the day-night rhythm which sets the pace for all living creatures. A creature’s entire physiology is regulated by this rhythm. With this in mind, it is therefore, unreasonable that the energetic time should, as for example in the case of the gall bladder channel, change on a daily basis at times in the morning then in the evening or sometimes even at noon.

6.3.2 The Continuous Counting of the Day Numbers Beyond the New Year

The incongruence between “energetic time” and “real time” as a result of the rotation of the earth on its axis as postulated by Kubiena and Ramakers did not satisfy me. In fact this dissatisfaction was the impetus that propelled me into venturing upon a new version of a timely optimized acupuncture according to the Zi Wu Zhu Zhen Fa and Ling Gui Ba Fa methods.

As in the case of all the publications that I am aware of, with the exception of Kubiena and Ramakers, the “Wheel of Time Acupuncture®” does not recognize any difference between solar time and energetic time. Real solar time forms the basis for the work done in accordance with the Zi Wu Zhu Zhen Fa and Ling Gui Ba Fa methods.

The problem with regards to the fact that the sexagesimal cycles of the pillars of the days do not fit neatly into one year is solved by simply continuing to count the day numbers beyond the change of the New Year. However, the question arises as to when the counting began. According to mythological history Huang Di, The Yellow Emperor, introduced the Chinese moon calendar in the year 2637 BC (according to Western time criteria). Therefore, this year’s Chinese New Year would be designated as sexagesimal number 1. Although Huang Di is considered a legendary figure, this year still stands in Chinese culture as the beginning of the Chinese calendar time, comparable to the first year of Christianity and the year 622 AD of Islam.

The history of the Chinese moon calendar is, however, very complex. The collapse of a dynasty was often followed by a change in the calendars by the new ruler.

Common sense, however, has to admit to the following concern. We must be able to depend upon some reliable fixed point in written history, if we are to use this day number as the starting point for the timely optimized acupuncture. One such generally accepted fixed point is the 10th of October, 1993. The 10th of October is the founding day of the Chinese Republic. This day in 1993 had a special meaning in that, on the one hand, it fell on the day that qualified as day number 1, while on the other, it is at the same time the first day of the numerological system “Qi Men Dun Jia” a very powerful prophecy method in Chinese metaphysics.

The coincidental confluence of these factors on October 10, 1993, was predicted through careful calculations by many expert Chinese numerologists. After a great deal of examination and cross-checking their calculations proved correct. In this way October 10, 1993, serves as a reliable fixed point used in the calculations for the “Wheel of Time Acupuncture©”.

6.4 The Pillar of the Time Division (Td) – The Time Division Number

A day in the Chinese calendar is divided into twelve double hours. This unit of time which encompasses two hours is sometimes referred to as the pillar of the hour. In order to get around these different definitions I use the term time division or the abbreviation Td for these two hours or the double hour. Every double hour is given a number from the cycle of sixty with its corresponding stem branch combination. I call this number the Td number. A sexagesimal cycle is comprised of sixty double hours (Td) which encompasses five days.

7 Different Forms of Calendars

The cyclic pattern of time is the basis for the four pillars of destiny calculations. The entire topic is extremely complex. In order to understand the diverse classifications involved in the stem branch combinations it is essential to have a basic understanding of the nature of calendars.

The Chinese calendar and the way in which it differs from the Gregorian calendar are of special interest to us here. The coupling of these two calendars is pivotal to the employment of time optimized acupuncture. Westerners using this method must, while making use of our Western calendar, always refer back to calculations for the Chinese calendar.

To begin with, let us reflect on some considerations in dealing with calendars. The historical purpose of the calendar is to record the time of festivals or the recurrence of an event that allows us to determine the cyclic nature of the universe. In addition, the beginning of the seasons of the year should fall on the same date year after year.

Throughout history many diverse sun and moon calendars, as well as combinations of both known as the lunisolar calendars have been developed.

7.1 Solar Calendars

Solar calendars are based on the time that it takes for the earth to rotate around the sun. A tropical year corresponds to the time span between two vernal equinoxes. This time span encompasses 365.242190417 days or 365 days, 5 hours, 48 minutes, 45.252 seconds. This is the measure that all solar calendars are based on.

Due to the fractional nature of the number of days involved in the time taken for the earth to revolve around the sun it is impossible to assign a fixed number of days to every year. If this were the case, the beginning of each season would continuously change.

The integration of the sexagesimal cycle of the pillars of the days into the year is also quite difficult. Two different solutions to this problem are explained in chapter 6.3 “The Pillar of the Day”.

The Egyptians themselves divided the 365 whole days of the solar year into twelve months while at the same time taking into account the difference of approximately one quarter day. In the year 238 BC the Egyptian ruler proclaimed that every four years an additional day should be added to this year. Thus was the idea of an intercalary day or a leap year born.

By use of this method of compensation, whereby we insert leap years, leap months, leap days, and leap seconds, we turn to the same principle with regards to the cyclic regulation already described in chapter 2.2 “Biological Time as Dictated by the Sun”.

Leap days are included in the solar calendar as a means of compensating for the fractional nature of the number of days in the year. Leap months are also included in the Chinese moon calendar as a means of compensating for the fact that there is a fractionalized number of rotation cycles of the moon around the earth in one year. This must be compensated for. In order to compensate for the slowing down of the earth as it rotates on its axis, so called leap seconds were introduced.

A number of diverse methods in different cultures have been developed in order to adapt their solar calendars to the tropical year.

As a result of this diversity to adopt solar calendars to the tropical year it becomes possible to differentiate between Julian, Gregorian, Greek-Orthodox, or Aztec calendars. The exact definition of each calendar would be beyond the means of this work, but can nevertheless be found on the internet. In this case, however, we will limit ourselves to the Western Gregorian calendar.

Gregorian Calendar

The Gregorian calendar is the valid and current calendar used in the entire western world.

The following rules apply to any type of adjustment dealing with the leap method in the Gregorian calendar:

- **Rule # 1:** All those years that can be divided by four without any remainder are leap years. The year 1992 as well as 1996, for example, were leap years.
- **Rule # 2:** All those years that can be divided by 100 without any remainder are not leap years. Therefore, for example, the years 1700 as well as 1800 were leap years.
- **Rule # 3:** All those years that can be divided by 400 without any remainder are, however, in spite of rule # 2, also leap years. Therefore the year 2000 was a leap year.

As a result of these rules, a year according to the Gregorian calendar is 365.2425365 days (tropical year: 365.242190417 days). This corresponds to a deviation of 26.748 seconds from the tropical year. It would take 3,230 years before this deviation would amount to one whole day in the Gregorian calendar.

7.2 Lunar Calendars

The lunar calendar relates primarily to the moon. The length of a month is defined by the rotation of the moon around the earth, which takes 29.5306 days. The Islamic calendar is an example of a purely lunar calendar.

There are several special rules with regards to the use of leap months in the lunar calendar (see the internet). These rules are very complex but have no consequences for the Chinese calendar and, therefore, we will not deal with them here.

7.3 Lunisolar Calendars

The lunisolar calendar combines the time of the rotation of the earth around the sun and the rotation of the moon around the earth. The Chinese, as well as the Jewish calendar, are a part of this calendar category.

8 The Chinese Calendar

The Western Gregorian calendar is used in both civilian and government life in China today. The Chinese calendar, however, still plays an enormous role in ritual feasts, celebrations, agriculture, as well as an especially important role in Chinese medicine. The importance of the Chinese calendar is underscored by the value attached to the Chinese New Year. This is the most important holiday for more than one quarter of the earth's population.

Legend has it that Huang Di introduced the use of the Chinese calendar in the year 2637 BC. It was based on exact astronomical observations of the longitude of the sun and the phases of the moon. It was a combination of both solar and lunar calendars.

8.1 The Solar Month

The term solar month is a theoretical construct that will be explained in the following text.

The length of a solar year encompasses 365.2422 days. This solar year is then divided into twenty-four units. Every two units are then taken together to form a solar month. A solar month does not encompass the time needed for the moon to rotate around the earth, but instead, involves roughly one twelfth of a solar year. The average length of a solar month is therefore 30.4369 days (365.2422 days divided by twelve solar months)

The fixed points of reference are the solstices and equinoxes. The Chinese solar year corresponds exactly to our zodiac divisions, but there is an overlapping of their divisions by roughly fifteen days. In this way our ram (aries) corresponds to the second division of the solar month of the rabbit and the first division of the solar month of the dragon.

The Chinese solar year also has a year of 366 days every four years. However the rules concerning leap years distinguish themselves decidedly from those of the Gregorian calendar. Since the use of the "Wheel of Time Acupuncture©" is not affected by these rules there is no need to consider them further. Anyone interested in these rules can find them on the internet.

8.2 The Brighter and Darker Part of the Year

Establishing the solar months is somewhat more complicated since they are of different lengths or duration. In order to better understand this, the definition of the brighter and darker parts of the year must be established.

The brighter part of the year lasts from the vernal equinox to the autumnal equinox.

The darker part of the year lasts from the autumnal equinox to the vernal equinox.

The brighter part of the year lasts about seven days longer than the darker part of the year. The reason for this lies in the deviation of the earth's axis from the rotation axis of the earth around the sun. During the brighter part of the year the solar months are available for a longer period of time. Some of these months have up to thirty-two days. During the darker part of the year some of the solar months have as few as only twenty-nine days. During the darker part of the year the solar months resemble the lunar months.

It is for this same reason that the southern half of the globe is on average cooler than the northern half of the globe.

8.3 The Lunar Month

The lunar month is defined by the time it takes for the moon to rotate around the earth from new moon to new moon. This takes 29.5303 days.

In the Chinese calendar a new moon encompasses the complete black moon (the moon is seen in conjunction with the sun) and not the first visibly reflected light of the moon which is the case in the Islamic and Hebraic calendars.

Twelve lunar months encompass 354 days ($12 \times 29.5303 \text{ days} = 354.3636 \text{ days}$) which is 10.8786 days less than the solar year ($365.2422 \text{ days} - 354.3636 \text{ days} = 10.8786 \text{ days}$).

The mean difference between a solar month and a lunar month is 0.9066 days. In this way an additional month has to be added every 32.5744 lunar months in order to adjust the monthly cycle to the yearly cycle ($0.9066 \times 32.5744 = 29.52$ (= a complete lunar month)). Therefore, a leap month has to be inserted every two to three years.

8.4 When Must a Lunar Month Be Inserted?

Solar months and lunar months are a bit staggered because solar months last longer than lunar months.

The moment a full moon occurs in the change from a solar month to the next solar month a leap month or an extra lunar month must be inserted with the same number and the same name as the previous month. This lunar month is in fact counted twice. Figure 8.2 illustrates this rule by isolating a single section in figure 8.1.

The lunar months are relocated backwards until they are even with the solar months. They, the lunar months, will continue to fall backwards until finally another full moon occurs on a transition of one solar month to the next solar month. This becomes the next point at which another leap month is inserted.

Since the solar months are shorter in the darker part of the year it is not possible for an eleventh, a twelfth, or a first lunar month to be counted twice. It is also seldom that a second or tenth lunar month is counted twice.

In 2008 the year of the Rat there was for example no leap month. The last leap month was the seventh lunar month of 2006 and it was doubled. The next leap month was the fifth lunar month of 2009.

Figure 8.1 provides an overview. It illustrates the complicated connections between solar months and lunar months. But it also illustrates the connections between our zodiac signs and the Chinese solar months respectively, the twenty-four solar terms, as well as the differentiated nature of the numbering of the solar months and the way in which the earthly branches are represented. The numbering of the months and the numbering of the earthly branches are not identical. Therefore, the first month with the animal sign of the Tiger represents the third earthly branch, Yin.

Connections between the Earthly Branches and the Monthly Numbers

- The numbering of the earthly branches begins with the winter solstice which is the beginning of the waxing of the yang (= increasing length of day, increasing length of sunlight). This is actually the beginning of the energetic year.
- The numbering of the months begins with the first month on the Chinese New Year day. This is the beginning of the Chinese lunar year.
- The names of the months are identical with the names of the corresponding earthly branches. For example, the second month corresponds to the fourth earthly branch which is called Mao. The second month is also called Mao.
- The first solar month is defined by the beginning of spring. This is the beginning of the Chinese solar year.
- The first month corresponds to the third earthly branch.

Solar Months	11th		12th		1st		2nd		3rd		4th		
Animal Name	Rat		Ox		Tiger		Rabbit		Dragon		Snake		
Earthly Branch	B1, Zi		B2, Chou		B3, Yin		B4, Mao		B5, Chen		B6, Si		E
Start	7.12.		5.1.		4.2.		6.3.		5.4.		6.5.		6.6.
24 Solar Terms	7.12.	22.12.	6.1.	21.1.	4.2.	19.2.	6.3.	21.3.	05.04.	20.04.	06.05.	21.05.	06.06.
Signs of the Zodiac	Sagittarius		Capricorn		Aquarius		Pisces		Aries		Taurus		Gemini
Start of the Lunar Month	1.12.		31.12.		29.1.		28.2.		29.3.		28.4.		27.5.
Lunar Months	11th		12th		1st		2nd		3rd		4th		5th
Animal Name - Earthly Branch	Rat - Zi		Ox - Chou		Tiger - Yin		Rabbit - Mao		Dragon - Chen		Snake - Si		Horse - W
Animal of the Year	End of the Year of the Cock, 2005					Beginning of the Year of the Dog, 2006							

	5th		6th		7th		8th		9th		10th		11nd		12th	
e	Horse		Sheep		Monkey		Cock		Dog		Pig		Rat		Ox	
si	B7, Wu		B8, Wei		B9, Shen		B10, You		B11, Xu		B12, Hai		B1, Zi		B2, Chou	
	6.6.		7.7.		8.8.		8.9.		8.10.		7.11.		7.12.		6.1.	
1.05.	06.06.	22.06.	07.07.	24.07.	23.8.	8.9.	23.9.	8.10.	24.10.	7.11.	23.11.	7.12.	22.12.	6.1.	21.1.	
	Gemini		Cancer		Leo		Virgo		Libra		Scorpio		Sagittarius		Capricorn	
	27.5.		26.6.		25.7.		24.8.		22.9.		22.10.		21.11.		20.12.	
	5th		6th		7th		Leap Month, 7th		8th		9th		10th		11nd	
	Horse - Wu		Sheep - Wei		Monkey - Shen		Monkey - Shen		Cock - You		Dog - Xu		Pig - Hai		Rat - Zi	
	Year of the Dog, 2006															

	12th		1st		2nd		3rd	
	Ox		Tiger		Rabbit		Dragon	
	B2, Chou		B3, Yin		B4, Mao		B5, Chen	
	6.1.		4.2.		6.3.		5.4.	
	6.1.	21.1.	4.2.	19.2.	6.3.	21.3.	05.04.	20.04.
	Capricorn		Aquarius		Pisces		Aries	
	19.1.		18.2.		19.3.		17.4.	
	12th		1st		2nd		3rd	
	Zi		Ox - Chou		Tiger - Yin		Rabbit - Mao	
	Beginning of the Year of the Pig							

Figure 8.1: The year of the Dog, 2006, overview

Solar Months	5th		6th		7th		8th		
Animal Name	Horse		Sheep		Monkey		Cock		
Earthly Branch	B7, Wu		B8, Wei		B9, Shen		B10, You		
Start	6.6.		7.7.		8.8.		8.9.		8.
24 Solar Terms	06.06.	22.06.	07.07.	24.07.	8.8.	23.8.	8.9.	23.9.	8.
Signs of the Zodiac	Gemini	Cancer		Leo		Virgo		Libra	
Start of the Lunar Month	27.5.	26.6.	25.7.	24.8.		22.9.			
Lunar Months	5th	6th	7th	Leap Month, 7th		8th			
Animal Name - Earthly Branch	Horse - Wu	Sheep - Wei	Monkey - Shen	Monkey - Shen		Cock - You			
Animal of the Year	Year of the Dog, 2006								

Full Moon

Figure 8.2: Detailed view of the insertion of a leap month

8.5 The Chinese Lunar Year – The Chinese Solar Year – The Energetic Year

The definition of the three terms Chinese lunar year, Chinese solar year, and energetic year is very important in understanding the assignment of the year number and the month number. Normally, the year numbers relate to the Chinese lunar year, and the month numbers to the energetic year. This situation could easily lead to confusion in calculating the four pillars of destiny for dates between the beginning of the energetic year and the Chinese New Year Day (see instruction manual to the “Wheel of Time Acupuncture©”, chapter 10 “Determining the Four Pillars of Destiny”).

8.5.1 The Chinese Lunar Year

The Chinese lunar year begins with the Chinese New Year Day. According to the definition this day falls on the second new moon after the winter solstice, which as far as this is concerned is defined as the middle of the eleventh solar month (see figure 8.3 “Detailed overview of the Chinese New Year”).

Solar Months	11th		12th		1st		2nd	
Animal Name	Rat		Ox		Tiger		Rabbit	
Earthly Branch	B1, Zi		B2, Chou		B3, Yin		B4, Mao	
Start	7.12.		5.1.		4.2.		6.3.	
24 Solar Terms	7.12.	22.12.	6.1.	21.1.	4.2.	19.2.	6.3.	21.3.
Signs of the Zodiac	Sagittarius		Capricorn		Aquarius		Pisces	
Start of the Lunar Month	1.12.		31.12.		29.1.		28.2.	
Lunar Months	11th		12th		1st		2nd	
Animal Name - Earthly Branch	Rat - Zi		Ox - Chou		Tiger - Yin		Rabbit - Mao	
Animal of the Year	End of the Year of the Cock, 2005				Beginning of the Year of the Dog, 2006			

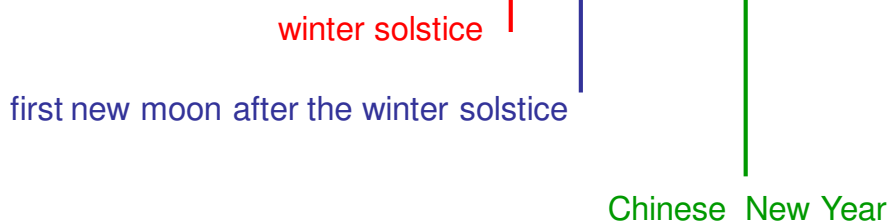


Figure 8.3: Detailed overview of the Chinese New Year

The Chinese New Year Day for the year 2006, for example, falls on January 29. The Chinese lunar year of 2006 lasted from January 29, 2006 until February 18, 2007, which was the Chinese New Year Day for the year 2007. It had the year number 23, and corresponded to the combination of the third heavenly stem (S.III) and the eleventh earthly branch (B11). The animal sign for the year 2006 was the Dog.

8.5.2 The Chinese Solar Year

The Chinese solar year is oriented on the solar months. Figure 8.1 illustrates the connection between the Chinese lunar year and the Chinese solar year in an overview, whereas figure 8.4 illustrates this in detail.

< The Chinese Solar Year >												
Solar Months	11th		12th		1st		12th		1st		2nd	
Animal Name	Rat		Ox		Tiger		Ox		Tiger		Rabbit	
Earthly Branch	B1, Zi		B2, Chou		B3, Yin		B2, Chou		B3, Yin		B4, Mao	
Start	7.12.		5.1.		4.2.		6.1.		4.2.		6.3.	
24 Solar Terms	7.12.	22.12.	6.1.	21.1.	4.2.	19.2.	6.1.	21.1.	4.2.	19.2.	6.3.	21.3.
Signs of the Zodiac	Sagittarius		Capricorn		Aquarius		Aquarius		Pisces		Aries	
Start of the Lunar Month	1.12.		31.12.		29.1.		19.1.		18.2.		19.3.	
Lunar Months	11th		12th		1st		12th		1st		2nd	
Animal Name - Earthly Branch	Rat - Zi		Ox - Chou		Tiger - Yin		Ox - Chou		Tiger - Yin		Rabbit - Mao	
Animal of the Year	Year of the Cock, 2005				Year of the Dog, 2006				Beginning of the Year of the Pig, 2007			
< The Chinese Lunar Year >												

Figure 8.4: Detailed overview of the Chinese solar year and the Chinese lunar year.

We can use the year 2006 as an example. The Chinese solar year 2006 lasted from February 4, 2006 until February 4, 2007. February 4 was the beginning of spring (see figure 8.5 “The twenty-four solar terms and their analogies”).

This date changes in other years at most by only one day in accordance with the astronomical calculations; calculations based on the solstices and equinoxes and our leap year.

The Chinese lunar year 2006 lasted from January 29, 2006 until February 18, 2007. It encompassed thirteen months. This occurs every two to three years.

In those years where there is no leap month the Chinese lunar year is shorter. However, in those years with a leap month it is longer than the Chinese solar year.

8.5.3 The Energetic Year

The energetic year begins with the winter solstice, which is the middle of the eleventh solar month and corresponds to the first earthly branch B1 (子 – Zi), and the animal sign of the Rat. This is the time in which the yin is in its maximum phase and the seed of the yang begins to grow again. From the time of the winter solstice the days begin to become longer again.

8.6 The Assignment or Coupling of the Four Pillars of Destiny

8.6.1 The Assignment or Coupling of the Months with the Years

In determining the month numbers we orient ourselves on the energetic year. The month numbers 1 (S.I / B1), 13 (S.III / B1), 25 (S.V / B1), 37 (S.VII / B1) and 49 (S.IX / B1) all fall in the solar month of the winter solstice, which is the eleventh solar month. Be careful not to confuse the month number with regards to the sexagesimal number of the month, with the numbering of the month in the sense of a succession in the course of the Chinese lunar year or of the Chinese solar year!

As a rule we adhere to the solar months when classifying the months to the heavenly stems/earthly branches combinations. These rules are used in most programs to determine the four pillars of destiny. This is much easier since every year contains exactly twelve solar months.

Even though, it is also possible to work with the lunar months as well. If this is done, however, it must be clearly stated. In this case, when involved in years with thirteen lunar months, the leap month is assigned the month number and the stem branch combination of the previous month.

The calculation for the year number with regards to the Ba Zi method generally takes the Chinese New Year Day, according to the Chinese lunar year, as its starting point. The “Wheel of Time Acupuncture©” is designed along this convention. This can, however, cause confusion in determining the month number. The different definitions of the beginning of the year must be taken into consideration. However, this only means considering the dates between December 6 (the beginning of the B1 month) and the Chinese New Year Day. The exact procedure in determining these dates with the help of the “Wheel of Time Acupuncture©” is discussed in chapter 10 of the instruction manual.

8.6.2 The Assignment or Coupling of the Time Divisions with the Days

Analogically speaking the coupling of the month with the years can also be seen as the coupling of the time divisions with the days. For example the energetic start of the day is set at the first time division, 23:00 – 01:00, B1 Td (子 – Zi). This then also corresponds to the energetic start of the year with B1-month (子 – Zi), which corresponds to the eleventh solar month.

The qi circulation according to the organ clock begins with the LU-channel. This is assigned to the third time division, 03:00 – 05:00, B3 Td (寅 – Yin). This is analogous to the start of the solar year with the B3-month (寅 – Yin) which corresponds to the first solar month respectively the beginning of Chinese lunar year with the B3-month (寅 – Yin) which corresponds to the first lunar month.

The phases of time and qi are staggered.

As long as we orient ourselves on the energetic of time, there is no consequence for any alternation in time and qi in applying the timely optimized acupuncture. The beginning of the energetic of the year occurs with the winter solstice respectively at midnight for the beginning of the day energetic.

8.6.3 The Timely Optimized Acupuncture Treatment According to the Pillar of the Month

The time period in which the acupuncture points are optimally accessible according to the Zi Wu Liu Zhu and Ling Gui Ba Fa method is generally derived from the coupling of the energetic of the time divisions with the days. Although it is not mentioned anywhere in the literature one could also determine these “open” points through the coupling of the energetic of the months with the years in accordance with above described analogy. When employing such an analogy with the timely optimized acupuncture on the basis of the coupling of the pillar of the month and of the year, it is, however, especially important that in determining the year number of the energetic year you begin with the B1-month (子 – Zi) – the eleventh solar month – just as the day begins with the time division B1, 23:00 – 01:00, B1 Td (子 – Zi). The year number instead of the day number is set in the “Cycle of Sixty Wheel” (fourth wheel on the front side of the “Wheel of Time Acupuncture©”). The earthly branch of the month to be examined is to be sought in the “Solar Time Wheel” (sixth wheel on the front side of the “Wheel of Time Acupuncture©”). The window of the “Wheel of Strategies” (seventh wheel on the front side of the “Wheel of Time Acupuncture©”) is then turned to the corresponding position with the above established segment of the “Solar time Wheel”. There now appears in this window the open points, strategies and the open palaces of the current month of interest.

Example 1: The year number and the month number for December 1, 1970

For the Ba Zi calculations:

Year number: 47 (S.VII / B11)

Month number: 24 (S.IV / B12)

For the application with respect to the timely optimized acupuncture treatment according to the pillar of the month, the same calculations apply:

Year number: 47 (S.VII / B11)

Month number: 24 (S.IV / B12)

The year number 47 corresponds to the day number 47, which is set on the “Cycle of Sixty Wheel” (fourth wheel on the front side of the “Wheel of Time Acupuncture©”). The time division B12 (corresponding to B12-month (= tenth solar month)) is sought after in the “Solar Time Wheel” (sixth wheel on the front side of the “Wheel of Time Acupuncture©”). After turning the “Wheel of Strategies” (seventh wheel on the front side of the “Wheel of Time Acupuncture©”) to the correct position, there now appear in the corresponding window the open points, strategies, and the open palaces for the month with the number 24.

Example 2: The year number and month number for December 10, 1970

For the Ba Zi calculations:

Year number: 47 (S.VIII / B12)

Month number: 25 (S.V / B1)

For the application with respect to the timely optimized acupuncture treatment according to the pillar of the month:

Year number: 48 (S.VII / B11)

Month number: 25 (S.V / B1)

When using the “Wheel of Time Acupuncture©” instead of using the year number 47 in determining the pillar of the month the number 48 is used or set because the energetic year for 1970 only lasts until December 6. The 10th of December 1970 is already a part of the energetic of 1971 with the year number 48. This is why in determining the correct month numbers while using the “Wheel of Time Acupuncture©” the year number 48 is set even though the Ba Zi calculations for the year number 47 apply. (In calculating the year numbers the Chinese New Year Day is used as the first day of the pillar of the year!).

This number 48 is now set in the “Cycle of Sixty Wheel” (fourth wheel on the front side of the “Wheel of Time Acupuncture©”) as the day number (or respectively year number). Instead of seeking out the B1-month (= eleventh solar month) the B1-double hour (Td) in the “Solar Time Wheel” (sixth wheel on the front side of the “Wheel of Time Acupuncture©”) is sought after. After turning the “Wheel of Strategies” (seventh wheel on the front side of the “Wheel of Time Acupuncture©”) to its correct position, the open points, strategies, and open palaces of the month as signified by the number 25 appear in the window.

In closing it cannot be emphasized enough that these complicated and confusing special situations refer only to dates that are between the beginning of the energetic year (around December 6) and the Chinese New Year Day.

8.6.4 Analogies with the Stages of Life

As a continuation of our use of analogies we can take the stages of life under consideration. In the twelve earthly branches, amongst other things, our mortal existence is described. The first phase corresponds to the first earthly branch B1 (子 – Zi) which contains the idea of procreation. The beginning of a new creature or soul is defined through the waxing phase of the yang. The waxing or increasing of the yang actually begins before birth. But one's birth is the critical moment. It is the moment when the undisclosed potential comes into being. The main channels are filled with qi at the time of birth. During the embryonic and fetal phase the energetic is provided through the eight extraordinary channels. The beginning of the dynamic of the qi in the channels corresponds to the third time division (the time of the LU-channel according to the organ clock), which corresponds as well to the beginning of spring respectively the beginning of the solar year in the time frame of the third earthly branch (B3 – Yin – 寅). This is just one more phenomenon that viewed through this analogy can explain the staggered phases of time and the qi.

8.7 The Twenty-Four Solar Terms and their Analogies

In the use of calendars in acupuncture it is important to understand that the solar year plays the most important role. It supplies the basis for the division of the solar year into twenty-four solar terms. These solar terms are named and defined through astronomically fixed points (solstices and equinoxes) as well as climatic phenomena. Every two solar terms combine to form a solar month. Figure 8.5 illustrates the connections between the individual terms, dates, earthly branches, solar months and animal signs. To the left and right of the chart you will once again find the different definitions of the energetic year and the Chinese solar year.

Season		Start (period of time)	Earthly Branch	Solar Month	Animal Sign	
↑ The energetic year (1st-24th solar term) ↓	1. Dong Zhi 冬至	winter solstice	22-Dec (15 days)	B1 Zi 子	11th	Rat
	2. Xiao Han 小寒	little cold	6-Jan (15 days)	B2 Chou 丑	12th	Ox
	3. Da Han 大寒	great cold	21-Jan (14 days)			
	4. Li Chun 立春	spring starts	4-Feb (15 days)	B3 Yin 寅	1st	Tiger
	5. Yu Shui 雨水	rain water	19-Feb (15 days)			
	6. Jing Zhe 惊蛰	movement of insects	6-Mar (15 days)	B4 Mao 卯	2nd	Rabbit
	7. Chun Fen 春分	spring equinox	21-Mar (15 days)			
	8. Qing Ming 清明	clear brilliance	5-Apr (15 days)	B5 Chen 辰	3rd	Dragon
	9. Gu Yu 谷雨	grain rain	20-Apr (16 days)			
	10. Li Xia 立夏	summer starts	6-May (15 days)	B6 Si 巳	4th	Snake
	11. Xiao Man 小满	surfeit	21-May (16 days)			
	12. Mang Zhong 芒种	grain in ear	6-Jun (16 days)	B7 Wu 午	5th	Horse
	13. Xia Zhi 夏至	summer solstice	22-Jun (15 days)			
	14. Xiao Shu 小暑	little heat	7-Jul (17 days)	B8 Wei 未	6th	Sheep
	15. Da Shu 大暑	great heat	24-Jul (15 days)			
	16. Li Qiu 立秋	autumn starts	8-Aug (15 days)	B9 Shen 申	7th	Monkey
	17. Chu Shu 初暑	heat ends	23-Aug (16 days)			
	18. Bai Lu 白露	white dew	8-Sep (15 days)	B10 You 酉	8th	Cock
	19. Qiu Fen 秋分	autumn equinox	23-Sep (16 days)			
	20. Han Lu 寒露	cold dew	9-Oct (15 days)	B11 Xu 戌	9th	Dog
	21. Shuang Jiang 霜降	first frost	24-Oct (15 days)			
	22. Li Dong 立冬	winter starts	8-Nov (15 days)	B12 Hai 亥	10th	Pig
	23. Xiao Xue 小雪	little snow	23-Nov (14 days)			
	24. Da Xue 大雪	great snow	7-Dec (15 days)	B1 Zi 子	11th	Rat

Figure 8.5: The twenty-four solar terms and their analogies. Definitions of the seasons in China

(* dates for 2003/2004. The dates can in some years change, at the most, by one day due to astronomical calculations, the defining solstices and equinoxes and the leap year.)

8.8 Definition of the Seasons in China and the Western World

The seasons of the year are divided into their separate parts in both China and the West according to the sun's position. In China the equinoxes always appear in the middle of spring and autumn and the solstices in the middle of summer and winter. However, in the West these fixed points are always marked by the beginning of the respective season. Figure 8.5 illustrates how these fixed points are embedded in the twenty-four solar terms. Figure 8.6 shows the different beginnings of seasons in China and the West.

The seasons of the year according to their classifications to the elements (transformational phases) as well as the classification of the elements with the earthly branches is also illustrated in figure 4.5.

The Four Seasons

Seasons	Beginning of the season in China	Beginning of the season in the West
spring	4th February	21st March
summer	6th May	21st June
fall	8th August	23rd September
winter	8th November	22nd December

Figure 8.6: The beginning of the seasons in China and the West

8.9 The Traditional Chinese Calendar – Xia Calendar

With the help of the information in this chapter (8), the corresponding figures as well as the tables in chapter 13, you should now be able to understand and use the traditional Chinese calendar with the timely optimized acupuncture. If, however, you want to determine the exact change of the twenty-four solar terms, and with it the solar months, you will need a comprehensive edition of a traditional Chinese calendar – xia calendar. The same thing applies in the event that you want to orient yourself on the lunar months instead of the solar months. This too can be very useful in, for example, the treatment of complaints that manifest themselves according to the moon phases as in the case of problems in connection with the menstrual cycle, to mention only one complaint.

Commonly used expressions employed in China and Taiwan when referring to the Traditional Chinese Calendar – Xia Calendar:

- The ten thousand year calendar – Wan Nian Li – 万年历
- Agricultural calendar – Neng Li – 能历
- Yin-calendar – Yin Li – 阴历

Recommended Western Editions of the Traditional Chinese Calendar – Xia Calendar:

German:

„Traditioneller Chinesischer Mondkalender
Das chinesische Mondjahr und das westliche Sonnenjahr“
by Manfred Kubny

English:

“Ten Thousand Years Book
The Essential Tool for Chinese Astrology“
by Dr. Edgar Sung

9 Conversion from Clock Time to Sundial Time

9.1 Time Zones

Problem:

The resolution of two conflicting goals is to be achieved here through a compromise (allowing equal weight to both goals).

- Time should follow the exact orbit of the sun as closely as possible. This means using the sun as a marker at 12:00 noon or at its zenith. The day is then divided into twenty-four segments.
- Within a particular area the same clock time should also apply.

Solution:

We define specific areas of the earth's surface as time zones. Our clock time corresponds to these time zones.

Ideally, a time zone should encompass a section of 15° . However, in order to take into consideration certain administrative and culturally shared identities in certain areas, it has been necessary to shy away from the sun's exact zenith or path in establishing twenty-four divisions of time.

In doing so, we fulfill the second point of our goal. The exact agreement between local time and the trajectory of the sun applies only to the corresponding time zone defined by a particular longitude. This defining longitude position is called the center of the time zone.

9.2 Definitions

Within a period of twenty-four hours the earth rotates once on its axis (360°).

In one hour the earth covers an area corresponding to an angle of 15° ($360^\circ : 24\text{hrs} = 15^\circ/\text{h}$)
In four minutes the earth covers an area corresponding to an angle of 1° ($60\text{min.} : 15^\circ = 4\text{min.}/1^\circ$)

The surface of the earth is divided into twenty-four sections. Each section encompasses an angle of 15° .

9.2.1 The Center of the Time Zone

At the center of a time zone the clock time in winter corresponds exactly to sundial time (=solar time).

Within a time zone a given point in time corresponds to the same clock time. Ideally speaking, the variation within a time zone should cover an area of 7.5° west and 7.5° east of the center of the time zone. As a result of administrative and culturally shared areas there may be slight variations. In this way, the whole of China has a single time zone although the land mass of China encompasses more than fifty longitudes.

In general, clock time moves from one time zone to the next on an hourly basis moving either toward the east or returning westward, as in the example of China given above. There are exceptions, however.

The different time zones are linked in the Coordinated Universal Time (UTC). This is the new name for the more common name of the time zone which is defined through the longitude 0° and runs through Greenwich (GMT – Greenwich Mean Time). This time zone is also called WET (West European Time).

As a result of the time difference between the Coordinated Universal Time (UTC) and local clock time the center of the time zone can be calculated. In this way the time difference (in hours) is multiplied by $15^\circ/\text{h}$.

Generally valid:

- The time difference between the Coordinated Universal Time (UTC) and the time in the local time zone, as in the following basic principles, always refer to the real time (= winter time). A ubiquitous summer time in the local time zone must be taken into consideration separately.
- All places located within a particular time zone, with regards to this center of time zone definition, result in a correspondence between clock time and sundial time.
- For places located west of the center of the time zone you must subtract four minutes for each degree ($^\circ$) of difference that the place is removed from the center of the time zone in order to maintain sundial time. Sundial time lies behind the clock time.
- In places located east of the center of the time zone you must add an additional four minutes for each degree ($^\circ$) of difference in order to maintain sundial time. Sundial time lies ahead of clock time.

Examples for the centers of the time zone

Longitude 0° is defined as the center of the time zone that runs through Greenwich. In all those places located within the time zone GMT along the longitude 0° there is a direct correspondence between clock time and sundial time.

Longitude 15° east (15°E) is the center of the time zone as defined by the Central European Time (CET). For all those places within the time zone CET that lie along this longitude local clock time (CET) is identical with sundial time.

As a result of the Coordinated Universal Time (UTC) we arrive at $\text{CET} = \text{UTC (or GMT)} + 1$ hour.

The Eastern Standard Time (EST) defines the seventy-fifth western longitude (75°W) as the center of the time zone

As a result of the Coordinated Universal Time (UTC) we arrive at $\text{EST} = \text{UTC (or GMT)} - 5$ hours.

The Pacific Standard Time (PST) defines the 120th western longitude (120°W) as the center of the time zone.

As a result of the Coordinated Universal Time (UTC) we arrive at $\text{PST} = \text{UTC (or GMT)} - 8$ hours.

The Chinese Standard Time (CNST) defines the 120th eastern longitude (120°E) as the center of the time zone

As a result of the Coordinated Universal Time (UTC) we arrive at CNST = UTC (or GMT) + 8 hours.

Greece falls under the jurisdiction of the East European Time (EET). We know that the difference between EET and the Coordinated Universal Time (UTC) amounts to + 2 hours. The center of the time zone as defined by the EET is arrived at according to this $2h \times 15^\circ/h = 30^\circ E$. For all those locations within the EET along the $30^\circ E$ longitude, local time is identical with sundial time.

India lies within the jurisdiction of the Indian Standard Time (IST). We know that the difference between IST and the Coordinated Universal Time (UTC) amounts to + 5 hours and 30 minutes.

The center of the time zone as defined by the IST is arrived at according to this $5.5h \times 15^\circ/h = 82.5^\circ E$. For all those locations within the IST along the $82.5^\circ E$ longitude, local time (IST) is identical with sundial time.

Additional information with regards to time zones, in general, as well as your own time zone, in particular, can be found in an atlas.

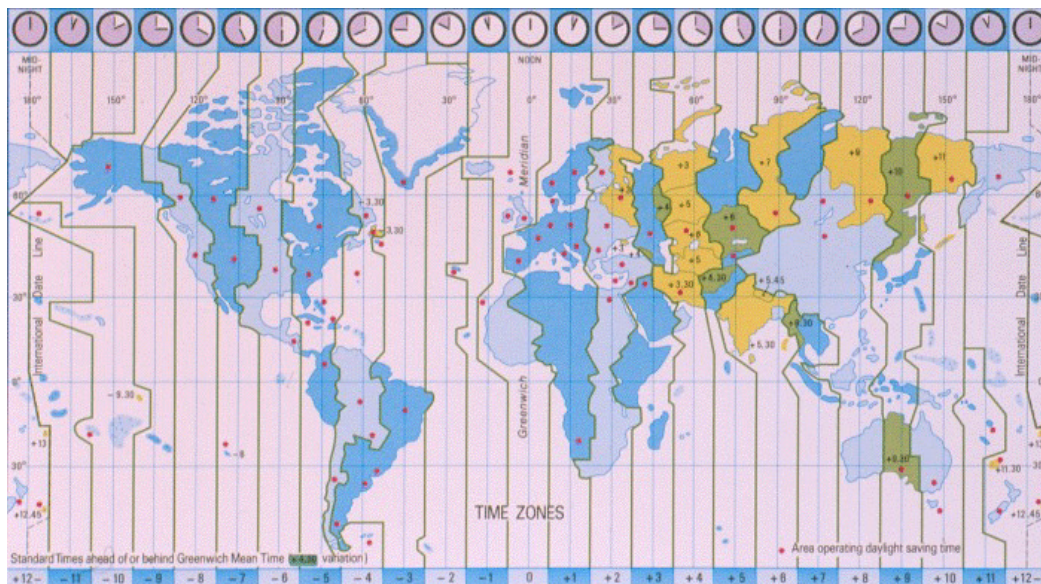


Figure 9.1: The time zones

9.2.2 True Solar Time – Sundial Time

True solar time is determined by a sundial and is also called sundial time. At high noon it is 12 o'clock.

All astronomical observations with regards to the equinoxes and the solstices relate to sundial time.

As we have seen above our watches and clocks reveal zone time and not sundial time. In Switzerland as well as Germany, for example, this would refer to the Central European Time (CET), or the Central European Daylight Saving Time (CEDT).

9.2.3 Summer Time (Daylight Saving Time)

The terms summer time or daylight saving time (DST) describe a time period in which clock time in the form of hours in comparison to zone time is better suited to the use of daylight during summer. What this generally means is the movement of an hour either forward or backward as in the expression “spring forward, fall back”.

The exact rules regarding the use of summer time must be known for any country in which the timely optimized acupuncture along with the energetics of the four pillars of destiny is used.

In Switzerland, for example, summer time has been used since 1981. The rules regarding the use of summer time as prescribed by the Swiss government require that Switzerland must adhere to the rules of the European Union (E.U.). In 1996 the E.U. provisionally extended summer time from the end of September until the end of October. The law was made permanent on January 19, 2001. The Swiss government immediately amended its law to conform with E.U. law.

The beginning of the summer time:

Summer time begins in Switzerland on the last Sunday in March at 02:00 Central European Time (CET). At this time clocks are set ahead by one hour from 02:00 to 03:00.

The end of the summer time:

Summer time ends in Switzerland on the last Sunday in October at 03:00 Central European Time (CET). At this time clocks are set back by one hour from 03:00 to 02:00.

With regards to Central European Time this means: CEDT = CET + 1 hour.

CEDT: Central European Daylight Saving Time

CET: Central European Time

9.2.4 Mean Solar Time

Mean solar time incorporates an adjustment to take into account for the irregularity of the orbit of the earth around the sun. These adjustments can be found in the equation of time table.

Mean solar time = true solar time corrected with the aid of the equation of time table

The Adjustment on the Basis of the Equation of Time Table

The path of the earth around the sun is not quite regular. This irregularity results in an additional alteration in the sundial time from the absolute regular time of the clock. This deviation can amount to a quarter of an hour's difference in February and in November.

In the equation of time table (figure 9.2) you will find the exact data to compensate for any deviation in time. In calculating sundial time from clock time the plus or minus signs in figure 9.2 must be considered.

Figure 9.3 graphically depicts the deviation of sundial time from the regularly running clock time.

Day	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
1	-3	-14	-13	-4	3	3	-3	-6	1	10	16	10
2	-4	-14	-12	-4	3	2	-4	-6	1	11	16	10
3	-4	-14	-12	-3	3	2	-4	-6	1	11	16	10
4	-5	-14	-12	-3	4	2	-4	-6	1	11	16	9
5	-6	-14	-12	-3	4	2	-4	-6	2	12	16	9
6	-6	-15	-11	-2	4	2	-4	-5	2	12	16	8
7	-7	-15	-11	-2	4	2	-4	-5	2	12	16	8
8	-7	-15	-11	-2	4	1	-5	-5	3	12	16	8
9	-8	-15	-11	-1	4	1	-5	-5	3	13	16	7
10	-8	-15	-10	-1	4	1	-5	-5	3	13	16	7
11	-9	-15	-10	-1	4	1	-5	-5	4	13	16	6
12	-9	-15	-10	-1	4	1	-5	-5	4	14	16	6
13	-9	-15	-10	-1	4	1	-5	-4	4	14	15	5
14	-10	-15	-9	-1	4	1	-5	-4	5	14	15	5
15	-10	-15	-9	0	4	0	-6	-4	5	14	15	4
16	-10	-14	-9	0	4	0	-6	-4	5	14	15	4
17	-10	-14	-9	1	4	-1	-6	-4	6	15	15	3
18	-11	-14	-8	1	4	-1	-6	-4	6	15	14	3
19	-11	-14	-8	1	4	-1	-6	-3	6	15	14	2
20	-12	-14	-8	1	4	-1	-6	-3	7	15	14	2
21	-12	-14	-7	2	4	-1	-6	-3	7	15	14	1
22	-12	-14	-7	2	4	-2	-6	-3	7	15	13	1
23	-12	-14	-7	2	4	-2	-6	-2	8	16	13	1
24	-13	-14	-6	2	4	-2	-6	-2	8	16	13	1
25	-13	-13	-6	2	4	-2	-6	-2	8	16	13	0
26	-13	-13	-6	3	3	-3	-6	-1	9	16	12	0
27	-13	-13	-5	3	3	-3	-6	-1	9	16	12	-1
28	-13	-13	-5	3	3	-3	-6	-1	9	16	12	-1
29	-14	-13	-5	3	3	-3	-6	-1	10	16	11	-2
30	-14		-5	3	3	-3	-6	0	10	16	11	-2
31	-14		-4		3		-6	0		16		-3

Figure 9.2: The equation of time table

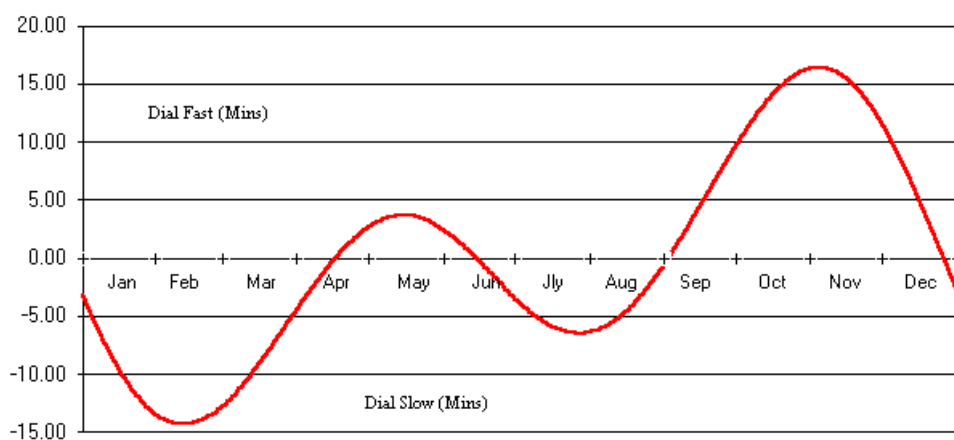


Figure 9.3: The deviation of sundial time from the regularly running clock time (graphical depiction of the equation of time table)

9.3 The Calculations for Converting Clock Time to Sundial Time

Clock time → sundial time (geographic adjustment) → adjustment for summer time → adjustment for the non-uniformity of solar time

9.3.1 The Geographic Adjustment for Location within your Time Zone

Places within the same longitude have the same sundial time.

For every degree west of the center of a particular time zone you must subtract four minutes from the local time in order to maintain the correct sundial time.

For every degree east of the center of a particular time zone you must add four minutes to the local time in order to maintain the correct sundial time.

The Rules of Adjustment

Distance (in °) = longitude of your position - longitude of the center of your time zone

Adjustment for location within your time zone (in minutes) = distance (°) × 4 min./°

The longitude for places west of Greenwich is represented by x°W (west) in atlases. Therefore, for example, New York lies at the longitude 75°W. Using the above rule of calculation we substitute those places west of the Greenwich longitude with the corresponding eastern longitude which is indicated through a negative sign. Our example of New York then changes from 75°W to -75°E

If the place in question lies west of the center of your time zone, the calculation according to the above rule will result in a negative number. This means that the numerical value of the sundial time of the place in question will be less than the numerical value of the time in the center of the time zone. In other words, the more western the position is in a particular zone the later the sun will appear at its zenith. The more easterly a position is in a particular zone the earlier the sun reaches its zenith.

9.3.2 The Adjustment for Summer Time (Daylight Saving Time)

If daylight saving time is active, you will have to subtract one hour from local clock time in order to arrive at the correct sundial time.

9.3.3 The Adjustment for the Non-uniformity of Solar Time

See figure 9.2 “The equation of time table”.

9.4 Examples

9.4.1 Zurich (8.6°E), March 27, 1956

The time is Central European Time (CET). The center of the time zone is at 15°E longitude.

The adjustment for location within the time zone

$$8.6^{\circ}\text{E} - 15^{\circ}\text{E} = -6.4^{\circ}$$

$$-6.4^{\circ} \times 4 \text{ min./}^{\circ} = -25.6 \text{ min.}, \text{ rounded off to } -26 \text{ minutes}$$

The adjustment for summer time

There was no daylight saving time in Switzerland in 1956.

The adjustment for the non-uniformity of solar time

According to the equation of time table (figure 9.2): -5 min.

The sundial time of Zurich (March 27, 1956)

$$\text{Clock time} - 26 \text{ min.} - 5 \text{ min.} = \text{clock time} - 31 \text{ min.}$$

In Zurich on March 27, 1956 the sun arrived at its zenith thirty-one minutes later than it did at the center of the respective zone of 15°E.

9.4.2 Vienna (16,4°E), May 15, 2009

The time is Central European Time (CET). The center of the time zone is at 15°E longitude.

The adjustment for location within the time zone

$$16.4^{\circ}\text{E} - 15^{\circ}\text{E} = +1.4^{\circ}$$

$$+1.4^{\circ} \times 4 \text{ min./}^{\circ} = + 5.6 \text{ min.}, \text{ rounded off to } + 6 \text{ minutes}$$

The adjustment for summer time

The daylight saving time is active. We have to subtract one hour from local clock time in order to arrive at the correct sundial time.

The adjustment for the non-uniformity of solar time

According to the equation of time table (figure 9.2): + 4 min.

The sundial time of Vienna (May 15, 2009)

$$\text{Clock time} + 6 \text{ min.} - 1 \text{ h} + 4 \text{ min.} = \text{clock time} - 50 \text{ min.}$$

In Vienna on May 15, 2009 the sun arrived at its zenith fifty minutes later than it did at the center of the respective zone of 15°E.

9.4.3 New York (75°W = -75°E), August 20, 2011

The time is Eastern Standard Time (EST). The center of the time zone is at 75°W (= -75°E) longitude.

The adjustment for location within the time zone

$$-75^{\circ}\text{E} - (-75^{\circ}\text{E}) = 0^{\circ}$$

$$0^{\circ} \times 4 \text{ min./}^{\circ} = 0 \text{ min.}$$

The adjustment for summer time

The daylight saving time is active. We have to subtract one hour from local clock time in order to arrive at the correct sundial time.

The adjustment for the non-uniformity of solar time

According to the equation of time table (figure 9.2): - 3 min.

The sundial time of New York (August 20, 2011)

$$\text{Clock time} + 0 \text{ min.} - 1 \text{ h} - 3 \text{ min.} = \text{clock time} - 63 \text{ min.}$$

In New York on August 20, 2011 the sun arrived at its zenith sixty-three minutes later than it did at the center of the respective zone of 75°W.

9.4.4 Los Angeles (118,3°W = -118,3°E), December 1, 2006

The time is Pacific Standard Time (PST). The center of the time zone is at 120°W = -120°E longitude.

The adjustment for location within the time zone

$$(-118.3^{\circ}\text{E}) - (-120^{\circ}\text{E}) = +1.7^{\circ}$$

$$+1.7^{\circ} \times 4 \text{ min./}^{\circ} = +6.8 \text{ min, rounded off to +7 minutes}$$

The adjustment for summer time

There is no daylight saving time in Los Angeles in December.

The adjustment for the non-uniformity of solar time

According to the equation of time table (figure 5): +10 minutes

The sundial time of Los Angeles, December 1, 2006

$$\text{Clock time} + 7 \text{ min.} + 10 \text{ min.} = \text{clock time} + 17 \text{ minutes}$$

In Los Angeles on December 1, 2006 the sun arrived at its zenith seventeen minutes earlier than it did at the center of the respective zone of 120°W.

9.4.5 Athens (23,7°E), January 7, 2007

The time is East European Time (EET). The center of the time zone is at 30°E longitude.

The adjustment for location within the time zone

$$23.7^{\circ}\text{E} - 30^{\circ}\text{E} = -6.3^{\circ}$$

$$-6.3^{\circ} \times 4 \text{ min./}^{\circ} = -25.2 \text{ min.}, \text{ rounded off to } -25 \text{ minutes}$$

The adjustment for summer time

There is no daylight saving time in Athens in January.

The adjustment for the non-uniformity of solar time

According to the equation of time table (figure 9.2): - 7 min.

The sundial time of Athens (January 7, 2007)

$$\text{Clock time} - 25 \text{ min.} - 7 \text{ min.} = \text{clock time} - 32 \text{ min.}$$

In Athens on January 7, 2007 the sun arrived at its zenith thirty-two minutes later than it did at the center of the respective zone of 30°E.

9.4.6 Beijing (116,4°E), October 9, 2010

The time is Chinese Standard Time (CNST). The center of the time zone is at 120°E longitude.

The adjustment for location within the time zone

$$116.4^{\circ}\text{E} - 120^{\circ}\text{E} = -3.6^{\circ}$$

$$-3.6^{\circ} \times 4 \text{ min./}^{\circ} = -14.4 \text{ min.}, \text{ rounded off to } -14 \text{ minutes}$$

The adjustment for summer time

There is no daylight saving time in China.

The adjustment for the non-uniformity of solar time

According to the equation of time table (figure 9.2): + 13 min.

The sundial time of Beijing (October 9, 2010)

$$\text{Clock time} - 14 \text{ min.} + 13 \text{ min.} = \text{clock time} - 1 \text{ min.}$$

In Beijing on October 9, 2010 the sun arrived at its zenith one minute later than it did at the center of the respective zone of 120°E.

9.4.7 Shanghai (121,4°E), October 9, 2010

The time is Chinese Standard Time (CNST). The center of the time zone is at 120°E longitude.

The adjustment for location within the time zone

$$121.4^{\circ}\text{E} - 120^{\circ}\text{E} = +1.4^{\circ}$$

$$+1.4^{\circ} \times 4 \text{ min./}^{\circ} = +5.6 \text{ min.}, \text{ rounded off to } +6 \text{ minutes}$$

The adjustment for summer time

There is no daylight saving time in China.

The adjustment for the non-uniformity of solar time

According to the equation of time table (figure 9.2): + 13 min.

The sundial time of Shanghai (October 9, 2010)

$$\text{Clock time} + 6 \text{ min.} + 13 \text{ min.} = \text{clock time} + 19 \text{ min.}$$

In Shanghai on October 9, 2010 the sun arrived at its zenith nineteen minutes earlier than it did at the center of the respective zone of 120°E.

9.4.8 Chengdu (104°E), October 9, 2010

The time is Chinese Standard Time (CNST). The center of the time zone is at 120°E longitude.

The adjustment for location within the time zone

$$104^{\circ}\text{E} - 120^{\circ}\text{E} = -16^{\circ}$$

$$-16^{\circ} \times 4 \text{ min./}^{\circ} = -64 \text{ min.}$$

The adjustment for summer time

There is no daylight saving time in China.

The adjustment for the non-uniformity of solar time

According to the equation of time table (figure 9.2): + 13 min.

The sundial time of Chengdu (October 9, 2010)

$$\text{Clock time} - 64 \text{ min.} + 13 \text{ min.} = \text{clock time} - 51 \text{ min.}$$

In Chengdu on October 9, 2010 the sun arrived at its zenith fifty-one minutes later than it did at the center of the respective zone of 120°E.

As a result of these last three examples from China it becomes quite easy to see how sundial time in the same time zone can vary considerably.

9.4.9 My Workplace and My Birthplace

The above examples illustrate the way in which sundial time can be calculated for any time and any place on the earth. In order to do this you need only to know the longitude, the center of the time zone, and the time zone. Both the workplace and the birthplace are of special interest to us here.

10 The Calculation of the Four Pillars of Destiny

The “Wheel of Time Acupuncture©” is an elegant instrument which allows you to establish the year number, the month number, the day number, and the time division number. A detailed description in the use of the “Wheel of Time Acupuncture©” can be found in the instruction manual for the wheel in chapter 10 “Determining the Four Pillars of Destiny”.

However, these numbers can also be calculated without the aid of the wheel. You will find the basis for these calculations in this chapter.

10.1 The Year Number

In calculating the year number it should once again be emphasized that in factoring in time elements within the parameters of traditional Chinese medicine or for that matter Chinese philosophy it is axiomatically accepted that the Chinese lunar year which begins with the Chinese New Year Day is the starting point of such calculations (see chapter 8.5.1 “The Chinese Lunar Year”). You will find the dates of the Chinese New Year Days between 1910 and 2020 in chapter 13 “Tables”.

The Calculation:

$(\text{year} - 3) : 60 = \text{quotient} + \text{remainder}$
The remainder corresponds to the year number.

Example: The year number for 2010

$(2010 - 3) : 60 = 2007 : 60 = 33 \text{ remainder } 27$

The year number for 2010 (from February 14, 2010 until February 3, 2011) is 27. This corresponds to the combination of the seventh heavenly stem and the third earthly branch (S.VII / B3). (See figure 5.1: “The numbers of the cycle of sixty. Stem branch combination with characteristics of the elements and the yin-yang-qualification”.)

The year 2010 is the year of the Tiger. (See chapter 8 “The Chinese Calendar”)

10.2 The Month Number

The month numbers are bound up with the year numbers. Therefore, in order to determine the month number, you must first calculate the year number.

Every year has twelve months. Therefore, a complete sequence of the cycle of sixty of the months takes five years ($5 \text{ years} \times 12 \text{ months/year} = 60 \text{ months}$). Normally the numbers of the solar months are determined. Depending on the particular use or purpose the lunar months can be brought into consideration. (See chapter 8.6.1 “The Assignment or Coupling of the Months with the Years”.)

In order to determine the month numbers on the basis of figure 10.1 you continue in the following manner:

- Set the opening of the segment of the heavenly stem for the sought after year in the uppermost line. The corresponding year numbers can then be found in the lines two through seven appearing directly below.
- In determining the month numbers the energetic year is taken as the starting point. The situation with regards to dates between the beginning of the Chinese lunar year (Chinese New Year Day) and the end of the same energetic year (the end of the twelfth solar month approximately the 6th of December) is rather simple in that the energetic year and the Chinese lunar year in this case are identical. With regards to dates between the 6th of December (the beginning of the new energetic year with the B1 month) and the Chinese New Year Day (beginning of the new Chinese lunar year) the year number of the following year is used.
- In the last step, seek out the month line which contains the sought after date. At the point in this line where the column of the heavenly stem of the year intersects, you will find the sought after month number.

Example 1: November 30, 2009

- This date is covered by the Chinese lunar year (January 26, 2009 - February 14, 2010) and the energetic year (December 7, 2008 - December 6, 2009).
- The year number of 2009 is 26 (S.VI / B2) → heavenly stem VI
- Because November 30, 2009 is in the Chinese lunar year as well as in the energetic year and belongs to the year 2009 we must look for the month number in the heavenly stem VI column.
- November 30, 2009 is located in a B12 month (tenth “solar month”). The month number is 12 (S.II / B12).

Example 2: December 15, 2009

- This date is found in the Chinese lunar year 2009 (January 26, 2009 – February 14, 2010), but it is not found in the energetic year 2009 (December 7, 2008 – December 6, 2009). It is, however, contained in the energetic year 2010 (December 7, 2009 - December 6, 2010).
- The year number from 2009 remains 26 (S.VI / B2) → heavenly stem VI
- In determining the month number it is the energetic year that is important. The 15th of December 2009 already belongs to the energetic of the year 2010. In order to determine the month number you must therefore choose the heavenly stem VII which contains the year number 27.
- December 15, 2009 lies in a B1 month (eleventh solar month). The month number is 13 (S.III / B1).

				heavenly stems of the years →										
				I	II	III	IV	V	VI	VII	VIII	IX	X	
numbering of the earthy branches →		numbering of the "solar months" →	dates* →	year numbers	→ 1	2	3	4	5	6	7	8	9	10
				→ 11	12	13	14	15	16	17	18	19	20	
				→ 21	22	23	24	25	26	27	28	29	30	
				→ 31	32	33	34	35	36	37	38	39	40	
				→ 41	42	43	44	45	46	47	48	49	50	
				→ 51	52	53	54	55	56	57	58	59	60	
				↓	↓	↓	↓	↓	↓	↓	↓	↓	↓	
B1-month	子 - Zi	11th month	Dec 6 - Jan 5	month numbers	→ 1	13	25	37	49	1	13	25	37	49
B2-month	丑 - Chou	12th month	Jan 6 - Feb 4	→ 2	14	26	38	50	2	14	26	38	50	
B3-month	寅 - Yin	1st month	Feb 4 - Mar 5	→ 3	15	27	39	51	3	15	27	39	51	
B4-month	卯 - Mao	2nd month	Mar 6 - Apr 5	→ 4	16	28	40	52	4	16	28	40	52	
B5-month	辰 - Chen	3rd month	Apr 5 - May 5	→ 5	17	29	41	53	5	17	29	41	53	
B6-month	巳 - Si	4th month	May 6 - Jun 5	→ 6	18	30	42	54	6	18	30	42	54	
B7-month	午 - Wu	5th month	Jun 6 - Jul 6	→ 7	19	31	43	55	7	19	31	43	55	
B8-month	未 - Wei	6th month	Jul 7 - Aug 6	→ 8	20	32	44	56	8	20	32	44	56	
B9-month	申 - Shen	7th month	Aug 7 - Sep 7	→ 9	21	33	45	57	9	21	33	45	57	
B10-month	酉 - You	8th month	Sep 8 - Oct 7	→ 10	22	34	46	58	10	22	34	46	58	
B11-month	戌 - Xu	9th month	Oct 8 - Nov 6	→ 11	23	35	47	59	11	23	35	47	59	
B12-month	亥 - Hai	10th month	Nov 7 - Dec 6	→ 12	24	36	48	60	12	24	36	48	60	

Figure 10.1: Determining of the month number
 (*You will find that the beginning and the end of a solar month may vary from year to year at the most by one day, depending on the defined astronomical points of reference and our leap year. You can find exact data for the years 1910 through 2020 in chapter 13 "Tables".)

10.3 The Day Number

In chapter 6.3 “The Pillar of the Day - Day Number” the controversy concerning the linking of the day with the year was dealt with. In the work before us the day numbers, in spite of the changing of the year, will continue to be counted (see chapter 6.3.2).

The starting point for calculating any day number is to take the day number of the first of January (a) of the year involved. The day numbers are listed in figure 10.2.

Formula for the calculation of the day number

$(a + b + c) : 60 = \text{quotient} + \text{remainder}$

- a: Day number of Jan 1 of the target year (see figure 10.2)
- b*: Calculation number for each month (see figure 10.3)
- c*: Day figure of the corresponding month

*: We use our Western calendar in making this calculation. Take for example the following: The third of March which lasts from March 1 until March 31. The number 3 is the day figure.

The remainder corresponds to the day number.

Example 1: November 30, 2009

- a: Day number of January 1, 2009: 43
- b*: Calculation number of November (normal year): $b = + 3$
- c*: Day figure: 30 (November 30)

$(a + b + c) : 60 = (43 + 3 + 30) : 60 = 76 : 60 = 1 \text{ remainder } \mathbf{16}$

The day number of November 30, 2009 is **16** (S.VI / B4).

Example 2: December 15, 2009

- a: Day number of January 1, 2009: 43
- b*: Calculation number of December (normal year): $b = + 33$
- c*: Day figure: 15 (December 15)

$(a + b + c) : 60 = (43 + 33 + 15) : 60 = 91 : 60 = 1 \text{ remainder } \mathbf{31}$

The day number of December 15, 2009 is **31** (S.I / B7).

Leap Years		Normal Years					
Year	Day Number (a)	Year	Day Number (a)	Year	Day Number (a)	Year	Day Number (a)
1904	31	1905	37	1906	42	1907	47
1908	52	1909	58	1910	3	1911	8
1912	13	1913	19	1914	24	1915	29
1916	34	1917	40	1918	45	1919	50
1920	55	1921	1	1922	6	1923	11
1924	16	1925	22	1926	27	1927	32
1928	37	1929	43	1930	48	1931	53
1932	58	1933	4	1934	9	1935	14
1936	19	1937	25	1938	30	1939	35
1940	40	1941	46	1942	51	1943	56
1944	1	1945	7	1946	12	1947	17
1948	22	1949	28	1950	33	1951	38
1952	43	1953	49	1954	54	1955	59
1956	4	1957	10	1958	15	1959	20
1960	25	1961	31	1962	36	1963	41
1964	46	1965	52	1966	57	1967	2
1968	7	1969	13	1970	18	1971	23
1972	28	1973	34	1974	39	1975	44
1976	49	1977	55	1978	60	1979	5
1980	10	1981	16	1982	21	1983	26
1984	31	1985	37	1986	42	1987	47
1988	52	1989	58	1990	3	1991	8
1992	13	1993	19	1994	24	1995	29
1996	34	1997	40	1998	45	1999	50
2000	55	2001	1	2002	6	2003	11
2004	16	2005	22	2006	27	2007	32
2008	37	2009	43	2010	48	2011	53
2012	58	2013	4	2014	9	2015	14
2016	19	2017	25	2018	30	2019	35
2020	40	2021	46	2022	51	2023	56
2024	1	2025	7	2026	12	2027	17
2028	22	2029	28	2030	33	2031	38

Figure 10.2: The day number of January 1 (a) of the years 1904 - 2031

Month	Normal Year	Leap Year
January	b = - 1	b = - 1
February	b = + 30	b = + 30
March	b = + 58	b = + 59
April	b = + 29	b = + 30
May	b = - 1	b = 0
June	b = + 30	b = + 31
July	b = 0	b = + 1
August	b = + 31	b = + 32
September	b = + 2	b = + 3
October	b = + 32	b = + 33
November	b = + 3	b = + 4
December	b = + 33	b = + 34

Figure 10.3: The calculation number (b) for each month

10.4 The Time Division (Td) Number

The Td numbers are linked with day numbers. Therefore, we must calculate the day number first (see chapter 10.3). Every day has twelve time divisions. One complete sequence of the cycle of sixty of the time divisions encompasses five days (5 days x 12 time divisions / day = 60 time divisions)

In order to determine the Td number in accordance with figure 10.4, you must proceed in the following way.

- Locate the column of the heavenly stem of the sought after day in the upper most line. The corresponding day numbers are then found below in the lines two through seven.
- In determining the Td number the sundial time is our point of reference. The conversion from local clock time to sundial time is explained in chapter 9 “The Conversion from Clock Time to Sundial Time”.
- In the final step simply pick out the line with the sought after sundial time. At the point where this line crosses with the column of the heavenly stem you will find the sought after Td number.

Example 1: November 30, 2009, at two o'clock (14:00), local clock time in Zürich

- The day number of November 30, 2009 is 16 (S.VI / B4) (see chapter 10.3, example 1)
- The sundial time according to chapter 9 “The Conversion from Clock Time to Sundial Time” amounts to the following
sundial time = clock time - 15 min. = 14:00 - 15 min. = 13:45
- The time division falls in the line B8-Td, 13:00 - 15:00. This line crosses the column of the sixth heavenly stem (S.VI (= day stem)) at the Td-number 8.
- November 30, 2009, at two o'clock (14:00), local clock time in Zurich is assigned to Td number 8 (S.VIII / B8).

Example 2: December 15, 2009, 14:00 hours, local clock time in Zürich

- The day number of December 15, 2009 is 31 (S.I / B7) (see chapter 10.3, example 2)
- The sundial time according to the “Conversion from Clock Time to Sundial Time” in chapter 9 amounts to the following:
sundial time = clock time - 22 min. = 14:00 - 22 min. = 13:38
- The time division falls in the line B8-Td, 13:00 - 15:00. This line crosses the column of the first heavenly stem (S.I (= day stem)) at the Td-number 8.
- December 15, 2009, at two o'clock (14:00 hours), local clock time in Zürich is also assigned to the Td number 8 (S.VIII / B8).

However, you should keep in mind that this hour is not assigned to the same Td number every day. In both of our examples this Td number is identical because the day number 16 (for November 30, 2009) and the day number 31 (for December 15, 2009) are separated by fifteen days. This is because over this period of fifteen days the cycle of sixty has gone completely through its sequence three times.

				heavenly stems of the days →											
				I	II	III	IV	V	VI	VII	VIII	IX	X		
numbering of the earthy branches →		time divisions (Td) ↓	channels - jing mai - 经脉 ↓	day numbers →	→	1	2	3	4	5	6	7	8	9	10
					→	11	12	13	14	15	16	17	18	19	20
					→	21	22	23	24	25	26	27	28	29	30
					→	31	32	33	34	35	36	37	38	39	40
					→	41	42	43	44	45	46	47	48	49	50
					→	51	52	53	54	55	56	57	58	59	60
					↓	↓	↓	↓	↓	↓	↓	↓	↓	↓	
B1-Td	子 - Zi	23:00-01:00	foot shaoyang GB	Td-numbers →	→	1	13	25	37	49	1	13	25	37	49
B2-Td	丑 - Chou	01:00-03:00	foot jueyin LV		→	2	14	26	38	50	2	14	26	38	50
B3-Td	寅 - Yin	03:00-05:00	hand taiyin LU		→	3	15	27	39	51	3	15	27	39	51
B4-Td	卯 - Mao	05:00-07:00	hand yangming LI		→	4	16	28	40	52	4	16	28	40	52
B5-Td	辰 - Chen	07:00-09:00	foot yangming ST		→	5	17	29	41	53	5	17	29	41	53
B6-Td	巳 - Si	09:00-11:00	foot taiyin SP		→	6	18	30	42	54	6	18	30	42	54
B7-Td	午 - Wu	11:00-13:00	hand shaoyin HT		→	7	19	31	43	55	7	19	31	43	55
B8-Td	未 - Wei	13:00-15:00	hand taiyang SI		→	8	20	32	44	56	8	20	32	44	56
B9-Td	申 - Shen	15:00-17:00	foot taiyang BL		→	9	21	33	45	57	9	21	33	45	57
B10-Td	酉 - You	17:00-19:00	foot shaoyin KI		→	10	22	34	46	58	10	22	34	46	58
B11-Td	戌 - Xu	19:00-21:00	hand jueyin PC		→	11	23	35	47	59	11	23	35	47	59
B12-Td	亥 - Hai	21:00-23:00	hand shaoyang TE		→	12	24	36	48	60	12	24	36	48	60

Figure 10.4: Determining of the Td number

In the acupuncture method known as “The Midnight-Noon Ebb-Flow Acupuncture Method – Zi Wu Liu Zhu Zhen Fa – the heavenly stems and the earthy branches are linked with the channels and as a result with the organs as well. The rule, in general, is that whenever a heavenly stem or an earthy branch is active then the energy of the linked channel, respectively the linked organ, is especially accessible to a therapeutic intervention.

Example:

The best time to treat a problem of the LU-channel or problems of the lung is the B3-Td (03:00 – 05:00) or a S.VII day. The combination of stem and branch would, however, be especially favorable.

Different strategies will be dealt with in greater detail in the following chapter.

11 The Midnight-Noon Ebb-Flow Acupuncture Method – Zi Wu Liu Zhu Zhen Fa – 子午流注针法

The term Zi – 子 – represents the first earthly branch; the term Wu – 午 – represents the seventh earthly branch. They are time periods denoting midnight and noon.

Liu – 流 – means flowing and Zhu – 注 – pouring.

Zhen – 针 – means acupuncture. Sometimes Zhen Jiu – 针灸 – are written together to mean both acupuncture and moxibustion. Fa – 法 – means method.

A common translation of Zi Wu Liu Zhu Zhen Fa is “The Midnight-Noon Ebb-Flow Acupuncture Method”.

This form of time acupuncture is often referred to as astronomical acupuncture. It treats, primarily, the pathologies of the twelve main channels and employs the five transporting-shu points (12 channels x 5 acupuncture points/channel = 60 acupuncture points) in addition to the yuan-source points on the yang-channels (6 acupuncture points). A total of 66 points are utilized in this method.

Two basic forms are distinguished here; the Na Zi Fa – 拿子法 – and the Na Jia Fa – 拿甲法.

11.1 History

The terms Zi Wu and Liu Zhu refer back to the classical books of Huang Di Nei Jing (around 200 BC) and Nan Jing (around 200 AD).

The Zi Wu Liu Zhu Zhen Fa method was first published by He Re Yu in 1153 AD. Dou Hanqing in his work, “Biao You Fu” also describes this form of time acupuncture later in 1234 AD.

A further development of this method was published in the book “Zhen Jiu Da Quan” by Xu Feng in 1439 during the Ming dynasty.

11.2 Na Zi Fa – 拿子法 : Theory

Na – 拿 – means to take or make use of and Fa – 法 – means method. Zi – 子 – is the first earthly branch and stands for the earthly branches in general. Na Zi Fa – 拿子法 – “Take or Use the Branch Method” – is the method that works with the earthly branches.

This is considered the easiest method of time acupuncture. It is based on a combination of the twelve time divisions of the organ clock and the five transporting-shu points.

Each branch is assigned to a double hour or time division (Td) and to its own specific channel. Therefore, the sequence of channels corresponds to the cycle of energy through the twelve time divisions with respect to the organ clock.

The energetic beginning of the day is marked as the first time division, 23:00 – 01:00, B1 Td (子 – Zi). The circulation of the qi, however, only begins in the third time division 03:00 – 05:00, B3 Td (寅 – Yin) with the LU-Channel. The time phase and the qi phase are different.

The theoretical background of the system is, on the one hand, supplied by the organ or meridian clock with its assignment of the earthly branches to the channels and, on the other hand, the five transporting-shu points with their classical indications as well as with the rules of the five elements.

11.2.1 The Organ Clock

The organ clock is the scaffolding behind which all the systems of the Zi Wu Liu Zhu Zhen Fa operate. It shows the minimum and maximum qi and xue in the channels at any hour of the night or day as can be seen through the analogy of the tidal ebb and flow. In using this system one must be very careful that the appropriate time of the organ clock, when the vital energy is at its peak in a particular channel, is seen in reference to sundial time and not with reference to local clock time (see chapter 9 “The Conversion from Clock Time to Sundial”).

The cycle of energy through the twelve channels follows a circadian rhythm. The direction of the flow of the qi operates according to the closed cycle of energy through the twelve channels following the numbered acupuncture points. This has an effect on the diagnosis, on the spread of pathogens, the choice of points, the needling technique as well as the needle stimulation.

The ordering of the channels after the organ clock, and the cycle of energy respectively does not however correspond to the ordering of the transformational phases according to the generating-sheng cycle. In addition, the directional flow of the qi according to the concept of a closed cycle of energy and the directional flow according to the sequence of the five transporting-shu points in fact, in part contradict themselves (see chapter 11.2.2 “The Five Transporting-Shu Points”). One must keep in mind that in the practice of TCM one always works with models in explaining different aspects of reality. However, one should not be too disturbed by this.

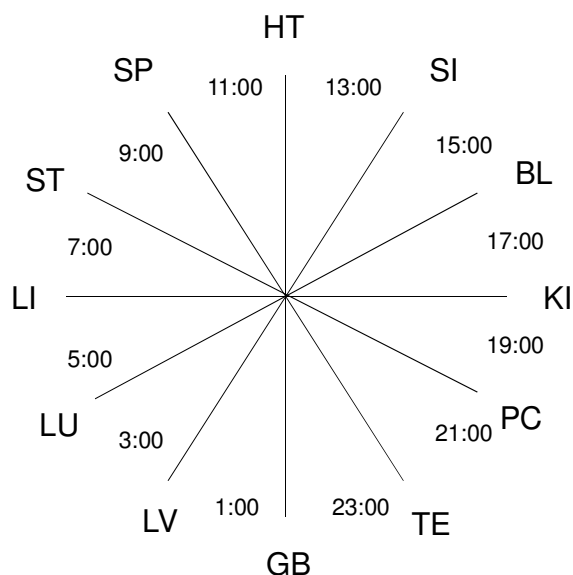


Figure 11.1: The organ clock

The correspondence between the organ clock times, earthly branches, transformational phases, and the yin and yang are described in chapter 4 “Theory of Stems and Branches”.

11.2.2 The Five Transporting-Shu Points – Wu Shu Xue – 五俞穴

The five transporting-shu points have already been described in the Huang Di Nei Jing, Ling Shu. In order to better understand the dynamics of these points one needs only to compare them to a river. You begin with the well point at the tips of the fingers and the tips of the toes then follows the spring point, the stream point, the river point, until you reach the sea point at the elbow or knee where the river is at its widest and deepest.

The increasing of size and depth of the channels are independent of the direction of the stream of the qi. This means that the visual description of the growth of the stream from the tips of the fingers and tips of the toes to the elbows and knees and from there to the inner part of the body also apply to the yin-channels for the hand whose qi stream moves from proximal in the direction to the distal and corresponds with the point numbering. This is also true for yang-channels of the hand whose qi streams from distal to proximal. The same situation applies for the yin-channels of the foot (whose qi streams from distal to proximal) and the yang-channels of the foot (whose qi streams from proximal to distal).

The concept of a cycle of energy was not a fundamental concept during the beginning stages of acupuncture development. At that time the dominant idea was that the heavenly and earthly energy entered into the body at the distal end of the extremities, flowed proximally, and finally lodged itself in the depths of the zang organs.

Another reason for the extreme dynamic associated with the transporting-shu points is the constant changing polarity from the yin to the yang and vice versa in the fingers and the toes. This constant change does not occur suddenly but on a continuous basis and can be compared to the confluence of two rivers whose waters come to slowly combine with one another.

In chapters 4, 6 and 44 of the “Huang Di Nei Jing, Ling Shu – Spiritual Pivot” as well as in chapter 68 of the “Nan Jing – Classic of Difficulties” you will find the classical universally valid indications of the five transporting-shu points.

11.2.2.1 Jing-Well Points – Jing Xue – 井穴

Clear and steady heat, liven up consciousness, treat the other end of the channel, free up fullness under the heart, treat the spirit.

11.2.2.2 Ying-Spring Points – Ying Xue – 荃穴

Treat fever and sickness that result in changes in color of the face, sicknesses of the channel, sicknesses of the zang-organs (in combination with the shu-stream points), clear and steady heat.

11.2.2.3 Shu-Stream Points – Shu Xue – 俞穴

Treat disturbances of the zang together with the ying-spring points, disturbances of the yang-channels, feeling of heaviness and joint pain.

11.2.2.4 Jing-River Points – Jing Xue – 经穴

Treat coughing and dyspnea, changes in the voice.

11.2.2.5 He-Sea Points – He Xue – 合穴

Treat rebellious qi, diarrhea, sicknesses of the stomach as a result of irregular appetite and skin ailment.

11.2.3 The Five Transformational Phases (Elements) – Wu Xing – 五行

In addition to the above described classical universally valid indications of the five transporting-shu points, the same points will be qualified according to the five transformational phases (five elements). This model was first formulated in the “Nan Jing – Classic of Difficulties”.

In this theory it is also taken for granted that the flow of energy moves in the direction from the distal ((finger tips / toe tips) to the proximal (elbow / knee) even though the qi-stream of the yin-channels of the hand and the yang-channels of the foot move from proximal to the distal. In this approach to the theory of the five elements we have however neglected other ways of looking at or viewing the situation.

The relationship between the transformational phases will be established in the Nan Jing. The generating-sheng cycle is especially important in the application of the Zi Wu Liu Zhu, Na Zi Fa.

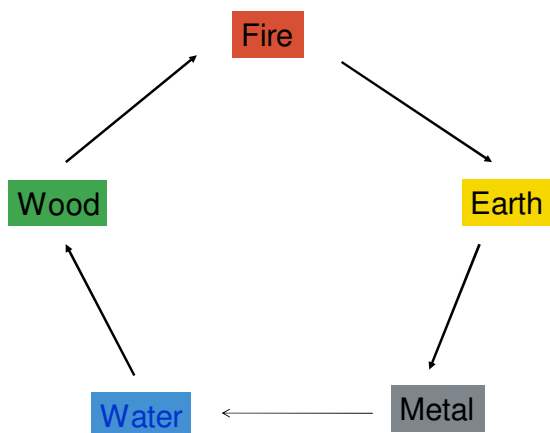


Figure 11.2: The generating cycle – xiang sheng – 相生

Physiological sequence

- A transformational phase generates and nourishes the following transformational phase.
- Each transformational phase is a provider (i.e. mother) and at the same time is the thing nourished (i.e. child).

Pathological conditions

- The mother is too weak and cannot nourish the child sufficiently.
- Or the child is so weak that it takes too much from its mother.

The other five element interrelationships (controlling-ke cycle, over-acting-cheng cycle, insulting-wu cycle) are for the Zi Wu Liu Zhu, Na Zi Fa of negligible importance, which is why we have refrained from dealing with them any further here.

Features of the Yin-Channels (see figure 11.3):

In the yin-channels, the five transporting-shu points begin with the transformational phase (element) wood (= jing-well point) and then are assigned corresponding to the generating-sheng cycle.

The numbering of the acupuncture points (the direction of the qi-flow) begins at the yin-channels of the hand at the last point (as in LU11 = jing-well point).

The numbering of the acupuncture points begins at the yin-channels of the foot at the first point (as in SP1 = jing-well point)

Shu-stream earth points that are on the yin-channels are identical with the yuan-source points.

Features of the Yang-Channels (see figure 11.4):

In the yang-channels the five transporting-shu points begin with the transformational phase (element) metal (= jing-well point) and then are assigned corresponding to the generating-sheng cycle.

The numbering of the acupuncture points (the direction of the qi-flow) begins at the yang-channels of the hand at the first point (as in LI1 = jing-well point).

The numbering of the acupuncture points begins at the yang-channels of the foot at the last point (as in ST45 = jing-well point).

Shu-stream-earth points on the yang-channels are not identical with the yuan-source point which is always the following point (as in LI3 = shu-stream point, LI4 = yuan-source point).

The shu-stream point is always the third point from distal with the exception of GB41 (fourth point from distal!).

Five transporting shu points →		Well pt	Spring pt	Stream pt	River pt	Sea pt
Wu Shu Xue →		Jing Xue	Ying Xue	Shu Xue	Jing Xue	He Xue
五俞穴 →		井穴	荣穴	俞穴	经穴	合穴
		↓	↓	↓	↓	↓
Hand Taiyin LU	Metal Jin 金	LU 11	LU 10	LU 9	LU 8	LU 5
Hand Jueyin PC	Fire Huo 火	PC 9	PC 8	PC 7	PC 5	PC 3
Hand Shaoyin HT	Fire Huo 火	HT 9	HT 8	HT 7	HT 4	HT 3
Foot Taiyin SP	Earth Tu 土	SP 1	SP 2	SP 3	SP 5	SP 9
Foot Jueyin LV	Wood Mu 木	LV 1	LV 2	LV 3	LV 4	LV 8
Foot Shaoyin KI	Water Shui 水	KI 1	KI 2	KI 3	KI 7	KI 10

Figure 11.3: The five transporting-shu points on the yin-channels and their transformational phases. The horary-ben points.

Five transporting shu points →		Well pt	Spring pt	Stream pt	River pt	Sea pt
Wu Shu Xue →		Jing Xue	Ying Xue	Shu Xue	Jing Xue	He Xue
五俞穴 →		井穴	荣穴	俞穴	经穴	合穴
		↓	↓	↓	↓	↓
Hand Yangming LI	Metal Jin 金	LI 1	LI 2	LI 3	LI 5	LI 11
Hand Shaoyang TE	Fire Huo 火	TE 1	TE 2	TE 3	TE 6	TE 10
Hand Taiyang SI	Fire Huo 火	SI 1	SI 2	SI 3	SI 5	SI 8
Foot Yangming ST	Earth Tu 土	ST 45	ST 44	ST 43	ST 41	ST 36
Foot Shaoyang GB	Wood Mu 木	GB 44	GB 43	GB 41	GB 38	GB 34
Foot Taiyang BL	Water Shui 水	BL 67	BL 66	BL 65	BL 60	BL 40

Figure 11.4: The five transporting-shu points on the yang-channels and their transformational phases. The horary-ben points.

11.2.4 The Horary-Ben Points (see figures 11.3 und 11.4)

The horary-ben point is the acupuncture point where the transformational phase is in its element (its transformational phase). The horary-ben points according to the color of their transformational phase are described in figures 11.3 and 11.4.

Treatment of this point in a deficiency condition using the technique of tonification – bu – (see figure 11.5: “Needle stimulation”) reinforces the accompanying channel/organ; treatment of this point in an excess condition using the technique of sedation – xu – reduces the accompanying channel/organ.

The horary-ben points of the yin-channels have an effect on the spiritual aspect of the current transformational phase.

(Hun is the spiritual aspect of the liver meaning ethereal soul.

Po is the spiritual aspect of the lung meaning corporeal soul.

Shen is the spiritual aspect of the heart meaning spirit, mind.

Zhi is the spiritual aspect of the kidney meaning will power.

Yi is the spiritual aspect of the spleen meaning intellect.)

11.2.5 The Mother or Tonification Points

The mother point or tonification point precedes the horary-ben point in the generating-sheng cycle. The tonification of the mother point reinforces the accompanying channel/organ.

The designation “tonification point” is somewhat controversial in that its distinctive characteristic can be overwhelmed by another ability or qualification of the point. In this way, for example, HT9 und PC9 are counted as belonging to the tonification points. Although they are counted as tonification points, they are used much more often as acute points for the sedation of fullness in their qualification as jing-well points.

In any case, what is really important is the use of a correct needling technique (see figure 11.5: “Needle stimulation”).

11.2.6 The Child or Sedation Points

The child point or sedation point follows the horary-ben point in the generating-sheng cycle. The sedation of the child point reduces the accompanying channel/organ.

11.2.7 Concepts of Tonification

What follows is an explanation of different tonification concepts used in, for example, the treatment of a deficiency condition in the lung-channel/organ. In the practical application of the theoretical discussion it is of immense importance that the therapist conducts the treatment in a mentally clear and focused manner. The therapist should choose a concept and then administer the therapy after the idea that “Spirit guides energy!”

Diverse strategies should not be used in combination here since the organism being treated may not feel the reaction that should be expected from it.

Example:

Recurrent infections in the respiratory system, a weak pulse, especially in the right cubital position, as a result of a deficiency in the LU-channel/organ (metal-yin)

11.2.7.1 The treatment of the mother point of the channel that precedes the affected channel/organ in the organ clock

→ LV8 (water-point on the wood-yin-channel)

11.2.7.2 The treatment of the mother point of the affected channel/organ

→ LU9 (earth-point on the metal-yin-channel)

11.2.7.3 The treatment of the mother point on the mother-channel/organ

→ SP2 (fire-point on the earth-yin-channel)*

11.2.7.4 The treatment of the horary-ben point on the mother-channel/organ

→ SP3 (earth-point on the earth-yin-channel)*

11.2.7.5 The needling of several acupuncture points of the affected channel in the sequence of the qi-flow

→ For example: LU8, LU9, LU10 (Make a selection of the points on the basis of the actual problem, remove the needles along the same sequence!)

11.2.7.6 The needling of several channels in the sequence of the qi-flow

→ For example: LU7, LU9, LI4, ST36, SP3, .. (First needle points on the LU-channel, then on the LI-channel, ST-channel, SP-channel, .. Removal of the needles follows along the same sequence!)

11.2.7.7 The needling of the acupuncture points in the direction of the qi-flow

→ For example: LU7: Needle in the direction to the wrist – hand – finger;
LI4: Needle in the direction to the wrist – arm – shoulder.

One should also pay attention to the concept Ying Sui Bu Xie in chapter 11.2.9 “The Needle Stimulation” as well.

*The following rule applies when using the concepts 11.2.7.3 and 11.2.7.4. In the event that a problem arises in the yin channel/organ of a transformational phase (element), treat the patient over the yin-channel of the mother-element!

In the event that a problem arises in the yang-channel/organ of a transformational phase (element), treat the patient over the yang-channel of the mother-element!

11.2.8 Concepts of Sedation

Analogous to the above description of the various concepts of tonification we will now explain the concepts of sedation with an example of the treatment of a condition of excess in the lung-channel/organ.

Example:

Acute upper respiratory infection with coughing, flooding pulse, as a result of an excess in the LU-channel/organ (metal-yin)

11.2.8.1 The treatment of the child point of the affected channel/organ

→ LU5 (water-point on the metal-yin-channel)

11.2.8.2 The treatment of the child point on the child-channel/organ

→ KI1 (wood-point on the water-yin-channel) *

11.2.8.3 The treatment of the horary-ben point on the child-channel/organ

→ KI10 (water-point on the water-yin-channel) *

11.2.8.4 The needling of several acupuncture points of the affected channel against the sequence of the qi-flow

→ For example: LU10, LU9, LU8 (Make a selection of the points on the basis of the actual problem. Removal of the needles follows along the same sequence!)

11.2.8.5 The needling of several channels against the sequence of the qi-flow

→ For example: SP3, ST40, LI4, LU7, LU5 (First needle points on the SP-channel, then on the ST-channel, LI-channel, LU-channel. Removal of the needles follows along the same sequence!)

11.2.8.6 The needling of the acupuncture points against the direction of the qi-flow

→ For example: LU7: Needle in the direction towards the elbow -shoulder;
LI4: Needle in the direction towards the wrist – hand – finger.

One should also pay attention to the concept of the “Ying Sui Bu Xie” in chapter 11.2.9 “The Needle Stimulation” as well.

*The following rule applies when using the concepts 11.2.8.2 und 11.2.8.3. In the event that a problem arises in the yin-channel/organ of a transformational phase (element), treat the patient over the yin-channel of the mother-element!

In the event that a problem arises in the yang-channel/organ of a transformational phase (element), treat the patient over the yang-channel of the mother-element!

11.2.9 The Needle Stimulation

“Ying Sui Bu Xie” – 迎隨補泄 – is a classical guiding principle for the needle stimulation.

Ying 迎: to answer, to respond;

In the context of the acupuncture: against the qi-flow → Sedation

Sui 隨: to follow;

In the context of the acupuncture: in the direction of the qi-flow → Tonification

Bu 補: to repair, to patch, to fill, to tonify ..

Xie 泄: to get rid of, to sedate

With these concepts in mind, we can make use of the methods according to the table below.

	Tonification	Sedation
Angle of the needle	Following the flow of the qi	Countering the flow of the qi
Six and nine*	Intervals of nine	Intervals of six
Twirling	Clockwise on the hand yang and foot yin-channels	Clockwise on the hand yin and foot yang-channels
	Counterclockwise on the hand yin and foot yang-channels	Counterclockwise on the hand yang and foot yin-channels
Lifting and thrusting	Thrust forcefully and lift gently	Thrust gently and lift forcefully
Slow and quick	Slow insertion and rapid withdrawal	Rapid insertion and slow withdrawal
Following the breath	Insert during exhalation and withdraw during inhalation	Insert during inhalation and withdraw during exhalation
Stimulation	Mild	Strong
After the withdrawal of the needle	Close by pressing firmly on the place of the prick	Leave the place of the prick open, bleeding may occur
Combined methods	Burning mountain fire method	Penetrating heaven cooling method

Figure 11.5: The needle stimulation

* Refers to twirling or thrusting the needle either six or nine times

Burning Mountain Fire Method:

Needling in three levels:

Ask the patient to inhale deeply. All the manipulations on the needle are performed during the exhalation. Insert the needle into the superficial level. Thrust and lift nine times. Ask the patient to inhale deeply again. Then proceed into the middle level and repeat the same procedure. Finally, after a deep inhalation, enter into the deep level and once again repeat the lifting and thrusting motion nine times. When this has been done lift the needle to the superficial level. If a warm, slightly burning sensation has not been achieved, the entire procedure may be repeated three times.

→ This method produces warmth and can be employed to treat diseases caused by deficiency and/or cold.

Penetrating Heaven Cooling Method:

Needling in three levels:

Ask the patient to exhale deeply. All the manipulations on the needle are performed during the inhalation. Insert the needle directly into the deep level. Thrust and lift six times. Ask the patient to exhale deeply again. Then during another inhalation proceed into the middle level and repeat the same procedure. Finally, during inhalation, lift into the superficial level and once again repeat the lifting and thrusting motion six times. When this has been done thrust the needle to the deep level. If a cold, clear feeling has not been achieved, the entire procedure may be repeated three times.

→ This method produces cold and can be employed to treat diseases caused by excess and/or heat.

Both the burning mountain fire method and the penetrating heaven cooling method are used for points located in a thick muscle, and are not used on the head or chest.

The most important thing to remember with regards to any technology is, however, the intention of the therapist. Spirit guides energy.

11.3 Na Zi Fa – 拿子法 : Application

11.3.1 Strategy 1: Treatment of an illness during the time division of the channel corresponding to that illness

In an ideal situation, a patient will be treated during the time that is most appropriate to treat his or her illness. For example, a patient with a lung ailment will be treated between 03:00 and 05:00 because it is the organ time of the lung. From a practical point of view, however, this method can only be practiced during the day time (stomach to kidney time).

In general, any point on the channel can be treated at the relevant time. However, from an ideal point of view the illness in question should be treated with the most appropriate point. A number of commonly used strategies will be described in the following paragraphs.

We will use the example of a treatment strategy in the time span 9:00 -11:00, B6 Td (sundial time), with regards to an illness involving the spleen in order to explain the many diverse possibilities involved in strategy 1.

11.3.1.1 Treatment according to the mother child laws

This strategy in particular makes sense in the case of syndromes of excess or deficiency. Excess is characterized through the presence of pathogenic factors or qi-, respectively xue-stagnations. Deficiency corresponds to a weakness in the organs. The pulse serves as the most important criterion in deciding the difference between excess and deficiency. Without taking into consideration the different pulse qualities for the moment, in general, a strong pulse (on all or at least two levels noticeable) signifies a situation of excess, while a weak pulse (barely or on only one level noticeable) qualifies as a deficiency.

Different concepts of tonification and sedation are discussed in the chapters 11.2.7 and 11.2.8. All these concepts can be used in a timely optimized acupuncture situation in accordance with the spirit of the Na Zi Fa method. On the “Wheel of Time Acupuncture©” the element qualifications of the five transporting-shu points as well as of the channels are depicted through colors and are graphically illustrated (see “Graphic illustration of the five elements and of the yin and yang” in figure 1.2 in “Time Acupuncture: Theoretical Basis and Concepts“, or figure 2 of the “Instruction Manual”). This information allows you to utilize any concept at any time.

The “Wheel of Time Acupuncture©”, however, has only one explicit point listed for tonification and sedation respectively (the first and second column respectively of the inner ring of the Na Zi Fa segments). These points correspond to the ideas in chapters 11.2.7.1 and 11.2.8.1. These concepts are most often used in accordance with the Na Zi Fa method. These concepts, when applied through the Na Zi Fa method, are the ones most often used.

11.3.1.1.1 Strategy 1.1.1.: Tonification of the channel that precedes the timely channel in the meridian clock, if the timely channel shows a pathology of deficiency (see figure 11.7)

This is, in my opinion, the most appropriate use of tonification with regards to symptoms of deficiency in a channel. Therefore, you will find only this particular tonification method on the “Wheel of Time Acupuncture©”.

My reason for this is that the needling of an energetically weak channel brings out the danger of an additional weakness. Acupuncture is essentially a form of sedation. If we place our needles after an incoming tide, we will be more able to support the small amount of energy that is present without opening the channel while it is at its maximum.

Take, for example, the diagnosis of a spleen qi deficiency. In order to strengthen the SP-channel we tonify the ST-channel which precedes the SP-channel. We needle the mother point of the ST-channel, ST41 (fire point on the earth yang-channel) by using the tonification technique.

11.3.1.1.2 Strategy 1.1.2.: Sedation of the timely channel when this channel shows a pathology of excess (see figure 11.7)

The child point of the timely channel is needled. This is my course of action as it is the most sensible means of sedation with regards to symptoms of excess in a channel. This form of sedation is utilized on the “Wheel of Time Acupuncture©”. The reason for this choice is that the opening of the channel at this time is most appropriate because it contains the greatest amount of stalled energy.

Take, for example, a patient with pain on the medial side of his/her knee who is diagnosed with xue stagnation of the SP-channel. In order to ease up on the SP-channel we needle the child point of the SP-channel SP5 (metal point on the earth yin-channel) using the sedation technique.

11.3.1.1.3 Strategy 1.1.3: Tonification of the timely channel through tonification of the mother point of this channel, if the timely channel shows a pathology of deficiency

Due to the fact that this concept is so often recommended let us take another close look at it. We needle the mother point of the timely channel. The difficulty this method offers has been described above. We open the deficient channel at the time of an incoming tide. This is at least one reason why a careful needling technique is so important (see chapter 11.2.9 “The Needle Stimulation”)

On the “Wheel of Time Acupuncture©” you will find this mother or tonification point on the following organ time as the mother or tonification point of the HT-channel (see concept 11.2.7.2).

11.3.1.2 Strategy 1.2.: Treatment of the horary-ben point of the timely channel (see figure 11.7)

You will find the theory regarding this point category in chapter 11.2.3 and 11.2.4.

11.3.1.3 Strategy 1.3.: Treatment according to the five subdivisions of the time division (see figure 11.7)

Within the confines of the time division, the row of the five transporting-shu points opens consecutively. Using the “Wheel of Time Acupuncture©” the actual open time periods become easily visible. Corresponding to the actual clock time in the fifth wheel, you will find in the outermost wheel of the Na Zi Fa segment the immediately opened transporting-shu point.

A fifth of a time division is equal to twenty-four minutes.

1st fifth,	0 – 24 min.	→ jing-well points
2nd fifth,	24 – 48 min.	→ ying-spring points
3rd fifth,	48 – 72 min.	→ shu-stream points
4th fifth,	72 – 96 min.	→ jing-river points
5th fifth,	96 – 120 min.	→ he-sea points

The one disadvantage of this method is the short time interval during which the acupuncture point is open.

The use of this method allows a problem of the open channel to be treated. It is also well suited for a constitutional therapy without any specific diagnosis (see strategy 3.4.)

11.3.1.4 Strategy 1.4.: Combination of the yuan-source point of the timely channel with the luo-connecting point of the interior-exterior related channel (see figure 11.7)

For practical reasons it is not the luo-connecting point of the timely channel, but the luo-connecting point of the interior-exterior related channel that appears in the first column of the window. In general practice this luo-connecting point can strengthen the effectiveness of the yuan-source point of the timely channel. This use is based on the guest host rule.

Guest	+	Host
Yuan-source point		Luo-connecting point
of the mainly involved channel/organ or the channel/organ in deficiency* or the chonically sick channel/organ		of the secondarily involved channel/organ of the channel/organ in excess

Figure 11.6: Guest host rule:

***Deficiency** → *paresis, numbness, formication, itching, sensation of cold, freezing, pain release on pressure*

****Excess** → *contractures, spasms, cramps, sensation of heat, burning, increasing pain upon pressure*

In the example of a spleen qi deficiency, SP3, the yuan-source point of the timely channel is combined with ST40, the luo-connecting point of the interior-external related channel.

11.3.1.5 Strategy 1.5.: Combination of the shu-stream point with the back-shu point of the timely channel in pathologies of the zang organs (see figure 11.7)

For the most part, this strategy is used on the yin level. The shu-stream point on the yin-channels is identical with the yuan-source point, where the yuan qi in the channel emerges. One has a very strong influence on the respective zang organ here.

In the Ling Shu you will find: “If one of the five zang organs falls ill, chose the corresponding yuan-source point”.

In addition, the shu-stream points on the yin-channels are qualified through the transformational phase (element) earth resulting in a grounding or stabilizing effect upon the body, its emotions, as well as its spirit.

Essentially, pathologies of the zang organs manifest themselves in the back-shu points. As we learn from the Nan Jing: “Diseases of the yin are treated through the back-shu points in the yang; diseases of the yang are treated through the mu-front points in the yin!”

The combination of the shu-stream points and the back-shu points is perfectly suited for the treatment of sicknesses and especially deficiency problems of the yin organs. The therapeutic effect of a treatment is tremendously enhanced when the treatment takes place according to the organ time.

11.3.1.6 Strategy 1.6.: Combination of the mu-front point and the xiahe-lower-sea point of the timely channel in pathologies of the fu organs (see figure 11.7)

This combination of points is often needed for a disturbance of the fu organs. These are the most effective points for strengthening the yang organs. The therapeutic effect can be immensely effective here as well, when the treatment is done according to the corresponding organ time.

11.3.1.7 Strategy 1.7.: Combination of the mu-front point with the back-shu point (see figure 11.7)

Mu-front points better represent the fu organs and are best suited in treating acute diseases. Back-shu points better represent the zang organs and are best suited in treating chronic diseases. It is, however, possible to combine both point categories.

Both of these point categories are well suited for the diagnosis as well as the therapy. For example, in the case of gastritis we can expect to find a soreness or a diagnostic indication around the points CV12 und BL21 and can still treat the malady over these points. Once again, the effect of the therapy with this treatment is optimized when using the corresponding organ time.

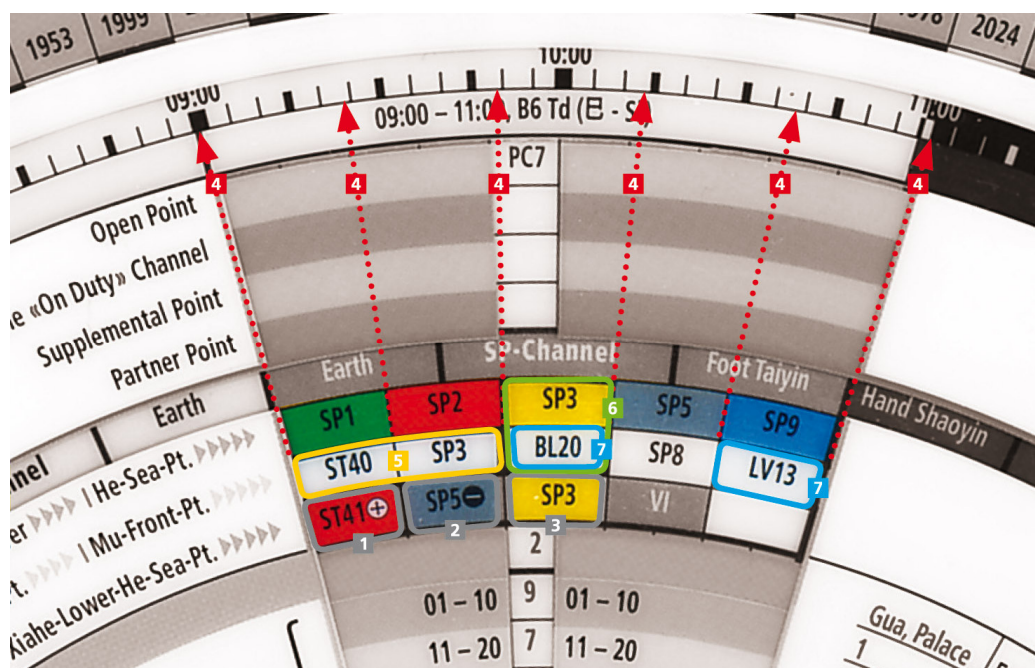


Figure 11.7: Strategies of Na Zi Fa – 拿子法; Strategy 1: Treatment of an illness during the time division of the channel corresponding to that illness. For example: illness of SP-channel, treatment at 9:00 – 11:00, B6 Td (sundial time)

Strategy 1.1.1: Mother point of preceding channel (ST41)

Strategy 1.1.2: Child point (SP5)

Strategy 1.2: Horary-ben point (SP3)

Strategy 1.3: Treatment of the transporting-shu point according to the five subdivisions of the time division

Strategy 1.4: Yuan-source point of the timely channel (SP3) + luo-connecting point of the interior-exterior related channel (ST40)

Strategy 1.5: Shu-stream point (SP3) + back-shu point (BL20)

Strategy 1.6: Mu-front point + xiahe-lower-sea point (for yang-channels only!)

Strategy 1.7: Mu-front point (LV13) + back-shu point (BL20)

11.3.2 Strategy 2: Treatment according to the noon-midnight law (see figure 11.8)

The noon-midnight law:

“Tonification in the yang has the effect of sedation in the yin, while tonification in the yin has the effect of sedation in the yang (see figure 16, strategy 2.1 and 2.2)”

This statement refers to the two opposing channels of the meridian clock.

Let us take the problem of an illness of the liver in order to clarify this strategy. Treatment time: 13:00 - 15:00, B8 Td (sundial time).

If, for example, there is an excess in the liver (a stagnation of the liver qi, stress, and a corresponding sleep disturbance) and you want to treat it according to the Na Zi Fa system, you can utilize the advantage offered in the noon-midnight law.

The time for the LV-channel is 01:00 – 03:00; the time for the SI-channel is 13:00 – 15:00. Tonification of the SI-channel in the time span of 13:00 – 15:00 sedates the liver. Following the mother child laws we can tonify the SI channel with HT9 (strategy 2.1) or with the horary-ben point SI5 (strategy 2.2).

We can, however, also use the luo-connecting point (strategy 2.3) of the meridian clock on the lower or opposite end of the front side of the “Wheel of Time Acupuncture[®]”. When using this strategy, however, one must consider that on the “Wheel of Time Acupuncture[®]”, the luo-connecting point of the interior-exterior related channel is revealed in the window.

In our illustrated case of an excess in the liver, we can also use the luo-connecting point of the SI-channel SI7 as a means of rebalancing the liver.

The possibilities of treating an illness in its corresponding time frame can be expanded upon through the noon-midnight law. In this way, we have access to the nights’ (PC- to LI-time) open channels during the day.



Figure 11.8: Strategies of the Na Zi Fa – 拿子法; Strategy 2: Treatment according to the noon midnight law. For example: a pathology of liver excess, treatment at 13:00 – 15:00, B8 Td (sundial time)

1. Strategy 2.1: Point for tonification or sedation. In our example (liver excess) → tonification of SI-channel sedates LV-channel → HT9 (mother point of the preceding channel!)
2. Strategy 2.2: Tonification or sedation of the horary-ben point. In our example (liver excess) → tonification of SI5

Strategy 2.3: In our example: Luo-connecting point of the SI-channel → SI7 (not in the SI-channel window!)

11.3.3 Strategy 3: Treatment of the timely channel regardless of the illness

In order to clarify this strategy we will choose the time span 17:00 - 19:00, B10 Td (sundial time). Regardless of the actual problem involved, the strategy requires using the KI-channel.

This method is more often used in a clinical situation than strategy 1 “Treatment of an illness during the time division of the channel corresponding to that illness”, because the major acupuncture points are determined in accordance with the corresponding time of the treatment independent of the actual symptoms. Although these major points are primarily limited to the points of the daytime channels, they can in any case be extended through the noon-midnight law, so that in spite of everything a certain amount of choices are available that will allow for a more accurate adaption, thus providing a better picture of the symptoms.

11.3.3.1 Strategy 3.1.: Treatment of the yuan-source point or the horary-ben point of the timely channel (see figure 11.9)

Here we may choose either KI3 (yuan-source point) or KI10 (horary-ben point) as the major point of treatment. This can also be used in combination with other acupuncture points in correspondence to the actual problem in question. However, one should not use too many extra needles so as not to interfere with the ability of the body to focus on the desired treatment.

11.3.3.2 Strategy 3.2.: Treatment according to the energetics of the five elements of the timely channel (see figure 11.9)

The illness is assigned to an element. The timely channel is treated by needling the element point that is related to the illness.

Take, for example, a patient with a cough who comes for acupuncture treatment at 18:00 (sundial time). KI is the open or timely channel. It is for the most part a problem of the lung. Metal is assigned to the lung. We thus treat KI7 or the metal point on the KI-channel.

11.3.3.3 Strategy 3.3.: Treatment of the timely channel according to the mother child laws (see figure 11.9)

We treat the timely channel regardless of the illness with this strategy as well. With regards to a problem of excess, we treat the sedation point of the timely channel. For problems of deficiency we treat the tonification point of the timely channel.

Example 1:

A patient with acute pain and a full pulse (a problem of excess) will be needled over the child point of the KI-channel KI1 with sedation.

Example 2:

The chronically sick patient with a weak pulse (a deficiency problem) will be needled over the mother point of the BL-channel, BL67, with tonification.

11.3.3.4 Strategy 3.4.: Treatment according to the five subdivisions of a time division (see figure 11.9)

This is the same procedure as in strategy 1.3. But in this case it does not matter what the illness is.

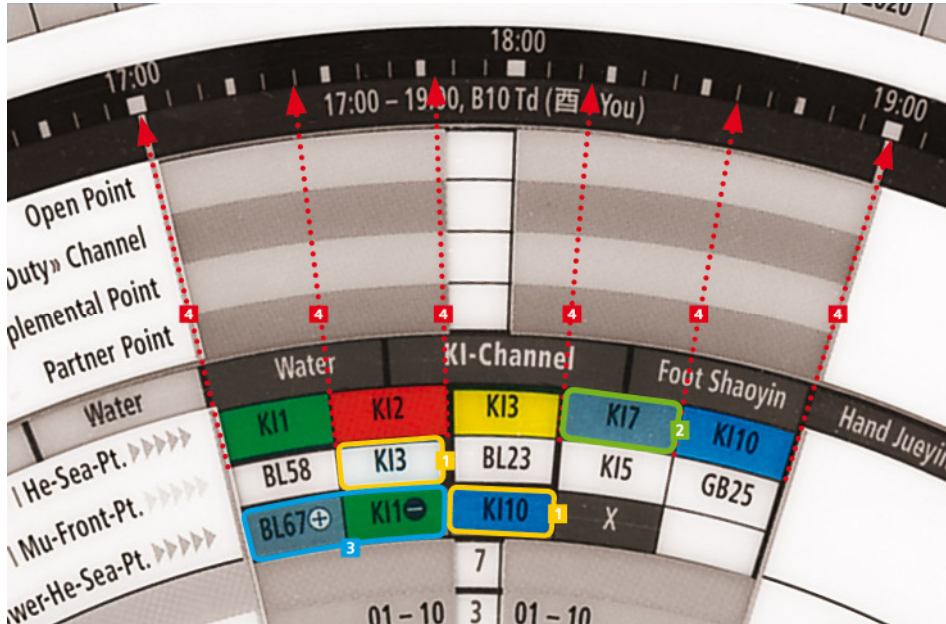


Figure 11.9: Strategies of the Na Zi Fa – 拿子法; Strategy 3: Treatment of the timely channel regardless of the illness. For example: a treatment at 17:00 – 19:00, B10 Td (sundial time)

Strategy 3.1: Yuan-source point K13 or horary-ben point K110

Strategy 3.2: Treatment of the element point that is related to the disease. In our example K17 (metal point)

Strategy 3.3: Treatment according to the mother child laws: BL67 for tonification; K11 for sedation

Strategy 3.4.: Treatment of the transporting-shu point according to the five subdivisions of the time division

11.3.4 Strategy 4: Classical indications of the five transporting-shu points

This method is an intermediate form of strategy 1 “Treatment of an illness during the time division of the channel corresponding to that illness” and strategy 3 “Treatment of the timely channel regardless of the illness”. The jing-well points as well as all the five transporting-shu points of all channels share collective indications. Chapters 11.2.2.1 through 11.2.2.5 deal with these indications.

In a practical application, the transporting-shu points of the timely channel can be utilized in the following situations:

- In the case of heat symptoms, dullness as well as fullness below the heart region, the jing-well point of the timely channel is to be used for treatment.
- In the case of fever, hot flushes with facial change of color, illness concerning the channel, illnesses of the zang organs (in combination with the shu-stream points), the ying-spring point of the timely channel is to be used for treatment.

- In the case of disturbances of the zang organs (along with the ying-spring points), disturbances in the yang-channels, feelings of heaviness in the body, as well as joint pains, the shu-stream point of the timely channel is to be used for treatment.
- In the case of coughing, dyspnea and changes in the voice, the jing-river point of the timely channel is to be used for treatment.
- In the case of rebellious qi, diarrhea, illnesses dealing with the stomach and skin, the he-sea point of the timely channel is to be used for treatment.

Example 1:

A patient suffering joint pain arrives at 08:00 (solar time) for treatment. The patient would be treated through ST43, the shu-stream point of the timely channel. At 14:00 (solar time) the same patient would be treated over SI3, again the shu-stream point of the timely channel.

Example 2:

A coughing asthmatic patient arriving for treatment at 8:00 (solar time) would be treated over ST41, the jing-river point of the timely channel. Later at 14:00 (solar time) the patient would be treated over the SI5, the jing-river point of the timely channel.

11.3.5 Strategy 5: Treatment of the “Du Mai” (GV) during the day. Treatment of the “Ren Mai” (CV) during the night

This is a simple and often used method. The placing of the needles with regards to the “Du Mai” and the “Ren Mai” respectively, is accomplished according to the special situation of the individual patient along with the use of any appropriate additional acupuncture needling combination.

The question of time regarding “Du Mai” and “Ren Mai” is a matter of considerable debate.

Version 1:

06:00 – 18:00 → Du-channel, 18:00 – 06:00 → Ren-Channel

Version 2:

0:00 – 12:00 → Du-channel, 12:00 – 24:00 → Ren-Channel

11.3.6 Strategy 6: Combination of the Na Zi Fa with other methods

A combination of the Na Zi Fa with other methods of timely optimized acupuncture as well as treatment strategies independent of time considerations is possible. The author often combines these timely optimized acupuncture strategies with the Yi Jing acupuncture concept. (See the author’s relevant courses or course handouts.)

11.4 Na Jia Fa – 拿子法: Theory

Na – 拿 – means to take or make use of and Fa – 法 – means method. Jia – 甲 – is the first heavenly stem and stands for the heavenly stems in general. Na Jia Fa – 拿甲法 – “Take or Use the Stem Method” – is the method that works with the heavenly stems.

11.4.1 The Yang Forward Yin Backward Rule

In order to be able to understand the dynamic of the Na Jia Fa we must understand the yang forward yin backward rule. This rule reveals itself in many areas of life.

Examples

- **Seasons**
Yang – spring/summer: Life unfolds its bounty, development strides **forward**.
Yin – fall/winter: Life’s strength/energy **recedes**.
- **Autonomic Nervous System**
Yang corresponds to the sympathetic nervous system which is the precondition for activity. As an example it **increases** the heart rate.
Yin corresponds to the parasympathetic nervous system which is the precondition for passivity and withdrawal. As an example it **decreases** the heart rate.
- **Water**
Evaporation indicates a **yang** aspect of water. Evaporation **rises**.
Rain indicates a **yin** aspect of water. Rain **falls** earthwards.

The yang forward yin backward rule explains why the first transporting-shu point – the jing-well point – on the yang-channels holds the qualification of the transformational phase metal, while on the yin-channels the jing-well points hold the qualification of the transformational phase wood. All life emanates from water. This is the reason why the transformational phase water plays a central role.

According to the generating-sheng cycle metal proceeds to water. The jing-well points of the yang-channels correspond to the transformational phase metal because of the yang forward rule. From metal we proceed to water to the origin of life (in the yang direction to the source!).

According to the generating-sheng cycle wood recedes to water. The jing-well points of the yin-channels correspond to the transformational phase wood because of the yin backward rule. From wood we move backward to water to the origin of life (in the yin direction to the source!).

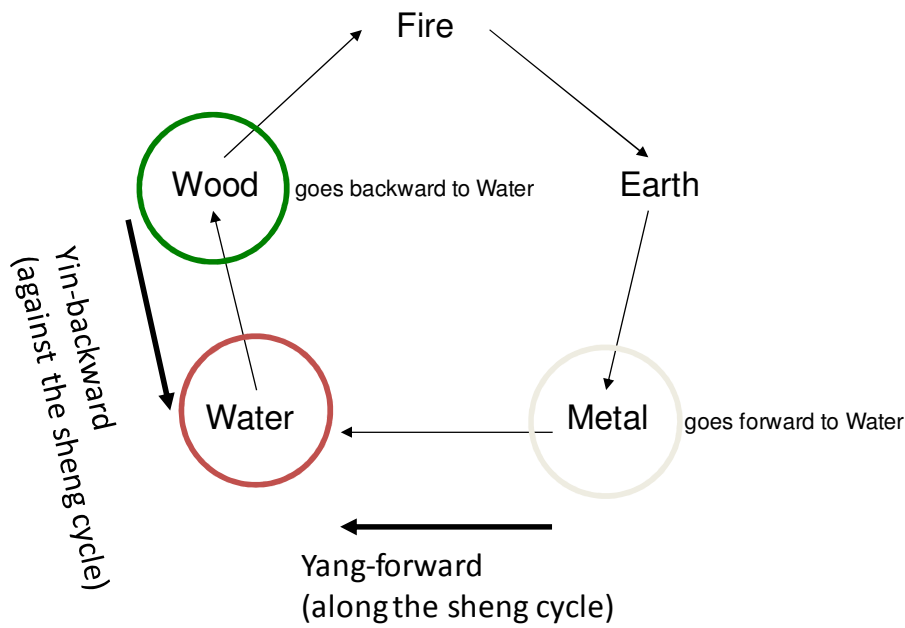


Figure 11.10: The yang forward yin backward rule

The heavenly stems are assigned to the yang; the earthly branches are assigned to the yin. With reference to the energetic beginning of the day, which is important for the Na Jia Fa energetic, the yang forward yin backward rule also applies, as we will see in the following paragraph.

11.4.2 The Energetic Beginning of the Day

The energetic beginning of the day and the real beginning of the day are not identical. The first time division (Td) marked with the first earthly branch (B1, 子 – Zi) always indicates the real beginning of the day.

The energetic beginning of the day falls on the time division whose heavenly stem is identical with the heavenly stem of the day. In figure 11.11 the current energetic beginning of the day is circled in red and the section on the line of the open point is depicted in the color of the current heavenly stem or of the assigned channel respectively.

		day number	1	2	3	4	5	6	7	8	9	10	11
		stem/branch (S/B)	I 1	II 2	III 3	IV 4	V 5	VI 6	VII 7	VIII 8	IX 9	X 10	I 11
		heavenly stem	I	II	III	IV	V	VI	VII	VIII	IX	X	I
		channel	GB	LV	SI	HT	ST	SP	LI	LU	BL	KI	GB
B1	23:00-01:00	Td-number	1	13	25	37	49	1	13	25	37	49	1
		stem/branch (S/B)	I 1	III 1	V 1	VII 1	IX 1	I 1	III 1	V 1	VII 1	IX 1	I 1
		open point											
B2	01:00-03:00	Td-number	2	14	26	38	50	2	14	26	38	50	2
		stem/branch (S/B)	II 2	IV 2	VI 2	VIII 2	X 2	II 2	IV 2	VI 2	VIII 2	X 2	II 2
		open point											
B3	03:00-05:00	Td-number	3	15	27	39	51	3	15	27	39	51	3
		stem/branch (S/B)	III 3	V 3	VII 3	IX 3	I 3	III 3	V 3	VII 3	IX 3	I 3	III 3
		open point											
B4	05:00-07:00	Td-number	4	16	28	40	52	4	16	28	40	52	4
		stem/branch (S/B)	IV 4	VI 4	VIII 4	X 4	II 4	IV 4	VI 4	VIII 4	X 4	II 4	IV 4
		open point											
B5	07:00-09:00	Td-number	5	17	29	41	53	5	17	29	41	53	5
		stem/branch (S/B)	V 5	VII 5	IX 5	I 5	III 5	V 5	VII 5	IX 5	I 5	III 5	V 5
		open point											
B6	09:00-11:00	Td-number	6	18	30	42	54	6	18	30	42	54	6
		stem/branch (S/B)	VI 6	VIII 6	X 6	II 6	IV 6	VI 6	VIII 6	X 6	II 6	IV 6	VI 6
		open point											
B7	11:00-13:00	Td-number	7	19	31	43	55	7	19	31	43	55	7
		stem/branch (S/B)	VII 7	IX 7	I 7	III 7	V 7	VII 7	IX 7	I 7	III 7	V 7	VII 7
		open point											
B8	13:00-15:00	Td-number	8	20	32	44	56	8	20	32	44	56	8
		stem/branch (S/B)	VIII 8	X 8	II 8	IV 8	VI 8	VIII 8	X 8	II 8	IV 8	VI 8	VIII 8
		open point											
B9	15:00-17:00	Td-number	9	21	33	45	57	9	21	33	45	57	9
		stem/branch (S/B)	IX 9	I 9	III 9	V 9	VII 9	IX 9	I 9	III 9	V 9	VII 9	IX 9
		open point											
B10	17:00-19:00	Td-number	10	22	34	46	58	10	22	34	46	58	10
		stem/branch (S/B)	X 10	II 10	IV 10	VI 10	VIII 10	X 10	II 10	IV 10	VI 10	VIII 10	X 10
		open point											
B11	19:00-21:00	Td-number	11	23	35	47	59	11	23	35	47	59	11
		stem/branch (S/B)	I 11	III 11	V 11	VII 11	IX 11	I 11	III 11	V 11	VII 11	IX 11	I 11
		open point											
B12	21:00-23:00	Td-number	12	24	36	48	60	12	24	36	48	60	12
		stem/branch (S/B)	II 12	IV 12	VI 12	VIII 12	X 12	II 12	IV 12	VI 12	VIII 12	X 12	II 12
		open point											

Figure 11.11: The energetic beginning of the day

The uppermost four lines of figure 11.11 include data of the days (stem branch combination and the accompanying channel). The sequence continues through the sexagesimal number 60 so that it will repeat itself in a sixty-day rhythm.

However, in using the method of the heavenly stems (Na Jia Fa) you will find that it is only the stems of the days that are important. They repeat themselves in a ten-day rhythm.

Each day stem is assigned to a channel (see also figure 4.2, chapter 4 “The Theory of the Stems and Branches”).

The lower part of figure 11.11 (from line five downwards) includes data of the time divisions. The stems of the time division combine with the branches in their usual sequence. 120 time divisions run through a ten-day cycle (10 days x 12 time divisions per day). This corresponds to two cycles of sixty (2 x 60, see also figure 5.1 “The numbers of the cycle of sixty. Stem branch combination with characteristics of the elements and the yin-yang-qualification”). The earthly branches B1 to B12 (子 – Zi to 亥 – Hai) run through an identical pattern on each day.

The day stems are considered as yang; the Td branches are considered as yin.

The energetic beginning of the 甲 – Jia day (day is marked by the first heavenly stem – S.I) falls on the 甲 – Jia double hour (the time division (Td) is marked by the first heavenly stem – S.I). In the first column (Jia day) two time divisions (B1 and B11) fulfill this condition. We choose the eleventh time division because of the yang forward yin backward rule. In this way, the heavenly stems of the time divisions of the energetic beginning of the days proceed continuously (“I, II, III, up to X”), while the accompanying earthly branches recede (“11, 10, 9, ..”). The first yang day (stem S.I – 甲 – Jia) begins with the last yang branch (B11 – 戌 – Xu).

Thus, the stem branch combination (S/B) of the time division of the energetic beginning of the Jia day is S.I/B11 – 甲戌 – Jia/Xu. The energetic beginning of the following days is one time division earlier each day.

However, one has to wonder why the energetic beginning of the 癸 – Gui day (S.X) is not the time division numbered fifty (S.X/B2 – 癸丑 – Gui/Chou)? The yang forward yin backward rule would then also be fulfilled, wouldn't it?

In order to explain this properly we must consider the beginning of the following ten days period in figure 11.11. The earthly branches move in reverse in the sequence. The sequence starts with the last branch B12 – 亥 – Hai. When the energetic beginning of the day falls on Td number 60 (S.X/B12 – 癸亥 – Gui/Hai), the earthly branches run in reverse in accordance with the rule.

11.4.3 The Rule of the Opening of the Yang-Channels

The jing-well point of the yang-channel corresponding to the day stem is opened at the energetic beginning of the day.

Example

The jing-well point of the GB-channel (yang-wood) is opened at the energetic beginning of each 甲 – Jia day (S.I), that is to say, in a ten day rhythm. By definition the heavenly stems of the day and of the time division are identical).

Concretely understood, this means that GB44 is the open point on each and every 甲 – Jia day at the eleventh time division (19:00-21:00, B11 Td, sundial time).

The Following Rules Apply to the Yang Time Divisions:

- The transformational phases proceed according to the generating-sheng cycle.
- The yang-channel corresponding to a particular transformational phase is opened at the yang time division corresponding to the same transformational phase.
- The ying-spring point, the shu-stream point, the jing-river point, and finally the he-sea point are opened in sequence after the jing-well point.

The First Yang Course (see figure 11.12):

- GB44; yang-wood-channel; jing-well point; Td number 11 (S.I - 甲 – Jia, is assigned to yang-wood*)
- SI2; yang-fire-channel; ying-spring point; Td number 13 (S.III - 丙 – Bing, is assigned to yang-fire*)
- ST43; yang-earth-channel; the shu-stream point; Td number 15 (S.V - 戊 – Wu, is assigned to yang-earth*)
- LI5; yang-metal-channel; jing-river point; Td number 17 (S.VII - 庚 – Geng, is assigned to yang-metal*)
- BL40; yang-water-channel; he-sea point; Td number 19 (S.IX - 壬 – Ren, is assigned to yang-water*)

*See also figure 4.2 “The assignment of the transformational phases (elements), yin and yang, to the heavenly stems”

11.4.4 The Rule of the Opening of the Yin-channels

The jing-well point of the yin-channel corresponding to the day stem is opened at the energetic beginning of the day.

Example

The jing-well point of the LV-channel (yin-wood) is opened at the energetic beginning of each 乙 – Yi day (S.II). That is to say, in a ten-day rhythm. By definition the heavenly stems of the day and of the time division are identical).

Concretely understood, this means that LV1 is the open point on each and every 乙 – Yi day at the tenth time division (17:00-19:00, B10 Td, sundial time).

The Following Rules Apply to the Yin Time Divisions:

- The transformational phases proceed according to the generating-sheng cycle.
- The yin-channel corresponding to a particular transformational phase is opened at the yin time division corresponding to the same transformational phase.
- The ying-spring point, the shu-stream point, the jing-river point, and finally the he-sea point are opened in sequence after the jing-well point.

The First Yin Course (see figure 11.12):

- LV1; yin-wood-channel; jing-well point; Td number 22 (S.II – 乙 – Yi, is assigned to yin-wood*)
- HT8; yin-fire-channel; ying-spring point; Td number 24 (S.IV - 丁 – Ding, is assigned to yin-fire*)
- SP3; yin-earth-channel; the shu-stream point; Td number 26 (S.VI - 己 – Ji, is assigned to yin-earth*)
- LU8; yin-metal-channel; jing-river point; Td number 28 (S.VIII - 辛 – Xin, is assigned to yin-metal*)
- KI10; yin-water-channel; he-sea point; Td number 30 (S.X - 壬 – Ren, is assigned to yin-water*)

*See also figure 4.2 „The assignment of the transformational phases (elements), yin and yang, to the heavenly stems”

11.4.5 Open points

11.4.5.1 Without the TE- und PC-Channel

The five transporting-shu points are opened according to the rules of the opening explained in the chapters above with the exception of the TE- and PC-channel points. For these points special rules apply which will be described in the following chapter. One cycle lasts for ten days and repeats itself without end.

The channels are opened according to the generating-sheng cycle beginning with the transformational phase and the yin-yang-polarity of the day stem.

These points follow each other in the sequence of the five transporting-shu points (jing-well – ying-spring – shu-stream – jing-river – he-sea).

Sequence without TE- and PC-Channel:

- 1st yang course: GB44 – SI2 – ST43 – LI5 – BL40
- 1st yin course: LV1 – HT8 – SP3 – LU8 – KI10
- 2nd yang course: SI1 – ST44 – LI3 – BL60 – GB34
- 2nd yin course: HT9 – SP2 – LU9 – KI7 – LV8
- 3rd yang course: ST45 – LI2 – BL65 – GB38 – SI8
- 3rd yin course: SP1 – LU10 – KI3 – LV4 – HT3
- 4th yang course: LI1 – BL66 – GB41 – SI5 – ST36
- 4th yin course: LU11 – KI2 – LV3 – HT4 – SP9
- 5th yang course: BL67 – GB43 – SI3 – ST41 – LI11
- 5th yin course: KI1 – LV2 – HT7 – SP5 – LU5

11.4.5.2 Integration of the TE- and the PC-Channel

According to classical texts, there is a mother child relationship that exists between the triple burner (san jiao, TE) and the qi. At the end of a yang day the qi returns to the point of the TE-channel, which is assigned to the mother phase of the transformational phase of that day.

Example

Yang-wood is the transformational phase of the 甲 – Jia day (S.I). After the first yang course (GB44 – SI2 – ST43 – LI5 – BL40) the qi returns to the san jiao, namely to the water point TE2 (water is the mother of wood!).

→ TE2 is opened at the time of Td number 21.

There is a child mother relationship that exists between Pericard (PC) and xue. At the end of a yin day xue returns to Pericard.

Example

Yin-wood is the transformational phase of the 乙 – Yi day (S.II). After the first yin course (LV1 – HT8 – SP3 – LU8 – KI10) xue returns to the pericard, namely to the fire point PC8 (fire is the child of wood!).

→ PC8 is opened at the time of Td 32.

11.4.5.3 The Complete Sequence

- 1st yang course: GB44 – SI2 – ST43 – LI5 – BL40 → TE2
- 1st yin course: LV1 – HT8 – SP3 – LU8 – KI10 → PC8
- 2nd yang course: SI1 – ST44 – LI3 – BL60 – GB34 → TE3
- 2nd yin course: HT9 – SP2 – LU9 – KI7 – LV8 → PC7
- 3rd yang course: ST45 – LI2 – BL65 – GB38 – SI8 → TE6
- 3rd yin course: SP1 – LU10 – KI3 – LV4 – HT3 → PC5
- 4th yang course: LI1 – BL66 – GB41 – SI5 – ST36 → TE10
- 4th yin course: LU11 – KI2 – LV3 – HT4 – SP9 → PC3
- 5th yang course: BL67 – GB43 – SI3 – ST41 – LI11 → TE1
- 5th yin course: KI1 – LV2 – HT7 – SP5 – LU5 → PC9

You will find the complete sequence with the location of the open points in the section of the accompanying Td numbers in figure 11.12 in the line “Open Point”.

You may also find a possible “Open Point” in the outer display window of the Na Jia Fa segment on the “Wheel of Time Acupuncture©”.

		1	2	3	4	5	6	7	8	9	10	
		I 1	II 2	III 3	IV 4	V 5	VI 6	VII 7	VIII 8	IX 9	X 10	
		I	II	III	IV	V	VI	VII	VIII	IX	X	
		GB	LV	SI	HT	ST	SP	LI	LU	BL	KI	
B1	23:00-01:00	Td-number	1	13	25	37	49	1	13	25	37	49
		stem/branch (S/B)	I 1	III 1	V 1	VII 1	IX 1	I 1	III 1	V 1	VII 1	IX 1
		open point		SI2		LI3		GB38		ST36		TE1
B2	01:00-03:00	Td-number	2	14	26	38	50	2	14	26	38	50
		stem/branch (S/B)	II 2	IV 2	VI 2	VIII 2	X 2	II 2	IV 2	VI 2	VIII 2	X 2
		open point	LV2		SP3		KI7		HT3		PC3	
B3	03:00-05:00	Td-number	3	15	27	39	51	3	15	27	39	51
		stem/branch (S/B)	III 3	V 3	VII 3	IX 3	I 3	III 3	V 3	VII 3	IX 3	I 3
		open point		ST43		BL60		SI8		TE10	BL67	
B4	05:00-07:00	Td-number	4	16	28	40	52	4	16	28	40	52
		stem/branch (S/B)	IV 4	VI 4	VIII 4	X 4	II 4	IV 4	VI 4	VIII 4	X 4	II 4
		open point	HT7		LU8		LV8		PC5	LU11		
B5	07:00-09:00	Td-number	5	17	29	41	53	5	17	29	41	53
		stem/branch (S/B)	V 5	VII 5	IX 5	I 5	III 5	V 5	VII 5	IX 5	I 5	III 5
		open point		LI5		GB34		TE6	LI1		GB43	
B6	09:00-11:00	Td-number	6	18	30	42	54	6	18	30	42	54
		stem/branch (S/B)	VI 6	VIII 6	X 6	II 6	IV 6	VI 6	VIII 6	X 6	II 6	IV 6
		open point	SP5		KI10		PC7	SP1		KI2		
B7	11:00-13:00	Td-number	7	19	31	43	55	7	19	31	43	55
		stem/branch (S/B)	VII 7	IX 7	I 7	III 7	V 7	VII 7	IX 7	I 7	III 7	V 7
		open point		BL40		TE3	ST45		BL66		SI3	
B8	13:00-15:00	Td-number	8	20	32	44	56	8	20	32	44	56
		stem/branch (S/B)	VIII 8	X 8	II 8	IV 8	VI 8	VIII 8	X 8	II 8	IV 8	VI 8
		open point	LU5		PC8	HT9		LU10		LV3		
B9	15:00-17:00	Td-number	9	21	33	45	57	9	21	33	45	57
		stem/branch (S/B)	IX 9	I 9	III 9	V 9	VII 9	IX 9	I 9	III 9	V 9	VII 9
		open point		TE2	SI1		LI2		GB41		ST41	
B10	17:00-19:00	Td-number	10	22	34	46	58	10	22	34	46	58
		stem/branch (S/B)	X 10	II 10	IV 10	VI 10	VIII 10	X 10	II 10	IV 10	VI 10	VIII 10
		open point	PC9	LV1		SP2		KI3		HT4		
B11	19:00-21:00	Td-number	11	23	35	47	59	11	23	35	47	59
		stem/branch (S/B)	I 11	III 11	V 11	VII 11	IX 11	I 11	III 11	V 11	VII 11	IX 11
		open point	GB44		ST44		BL65		SI5		LI11	
B12	21:00-23:00	Td-number	12	24	36	48	60	12	24	36	48	60
		stem/branch (S/B)	II 12	IV 12	VI 12	VIII 12	X 12	II 12	IV 12	VI 12	VIII 12	X 12
		open point		HT8		LU9		LV4		SP9		KI1

Figure 11.12: Open points. TE- and PC-channel included

11.4.6 The Integration of the Yuan-Source Point of the Day Channel (“On-Duty” Channel) and of the Accompanying Luo-Connecting Point

11.4.6.1 The Yuan-Source Point of the Day Channel (“On-Duty” Channel)

The the yuan-source point of the **day channel** – sometimes called the “on-duty” channel – is opened simultaneously with the shu-stream point of a channel.

The shu-stream and yuan-source points on yin-channels are identical!

Example

LU9 (the shu-stream point) is opened on a 丁 – Ding day. The transformational phase of that day is yin-fire. Therefore, the HT-channel is “on duty“ (day channel). Together with LU9 the yuan-source point of the day channel HT7 is opened.

The shu-stream and yuan-source points on yang-channels are not identical. The yuan-source points are always one point proximal of the shu-stream point.

Example

GB41 (the shu-stream point) is opened on a 庚 – Geng day. The transformational phase of that day is yang-metal. Therefore, the LI-channel is “on duty“ (day channel). Together with GB41 the yuan-source point of the day channel LI4 is opened.

In figure 11.13 you will find the complete Na Jia Fa – table. These same points can also be located in the display window under the “Open Point” in the line “Yuan Point of the On-Duty Channel” on the wheel.

If the shu-stream point is opened, then the yuan-source point of the day channel is needed as well.

When the shu-stream point of the yin-channel of the imperial fire (jun-huo) HT7 is open, the yuan-source point of the day channel opens as well. The day channel on a S.X-Gui day is the KI-channel. The yuan-source point of the KI-channel KI3, which is open at the same time as the shu-stream point HT7, can be found in the line “Yuan Point of the On-Duty Channel“ under HT7.

At the same time, the yuan-source point of the yin-channel of the ministerial fire (xiang-huo) PC7, which is shown in the “Supplemental Point” line, is open.

At this time with the Td number four in accordance with the Na Jia Fa, the points HT7, KI3 und PC7 are open and they are needed at the same time.

The following analogies apply:

When the shu-stream point of the yang-channel of the imperial fire (jun-huo) SI3 is open, the yuan-source point of the day channel opens as well. The day channel on a S.IX-Ren day is the BL-channel. The yuan-source point BL64, which is open at the same time as the shu-stream point SI3, can be found in the line “Yuan Point of the On-Duty Channel“ under SI3.

At the same time, the yuan-source point of the yang-channel of the ministerial fire (xiang-huo) TE4, which is shown in the “Supplemental Point” line, is open.

At this time with the Td number forty-three in accordance with the Na Jia Fa, the points SI3, BL64 and TE4 are open and they are needled at the same time.

You will find the expanded table with the addition of the yuan-source points in figure 11.13, the “Na Jia Fa – complete table” in the line “Yuan-Point of the On Duty Channel”, and the yuan-source points of the channels of the ministerial fire (TE and PC) in the line “Supplemental Point”. These points can also be found under the same headings in the second and third segment of the Na Jia Fa window on the “Wheel of Time Acupuncture©”.

		Day Number	1	2	3	4	5	6	7	8	9	10
		Stem/Branch (S/B)	I 1	II 2	III 3	IV 4	V 5	VI 6	VII 7	VIII 8	IX 9	X 10
		Heavenly Stem	I	II	III	IV	V	VI	VII	VIII	IX	X
		Channel	GB	LV	SI	HT	ST	SP	LI	LU	BL	KI
B1	23:00-01:00	Hour (Td) Number	1	13	25	37	49	1	13	25	37	49
		Stem/Branch (S/B)	I 1	III 1	V 1	VII 1	IX 1	I 1	III 1	V 1	VII 1	IX 1
		Open Point		SI2		LI3		GB38		ST36		TE1
		Yuan Point On-Duty				SI4						
		Supplemental Point										
		Partner Point	GB38		ST36		TE1		SI2		LI3	
B2	01:00-03:00	Hour (Td) Number	2	14	26	38	50	2	14	26	38	50
		Stem/Branch (S/B)	II 2	IV 2	VI 2	VIII 2	X 2	II 2	IV 2	VI 2	VIII 2	X 2
		Open Point	LV2		SP3		KI7		HT3		PC3	
		Yuan Point On-Duty			LV3							
		Supplemental Point										
		Partner Point		HT3		PC3		LV2		SP3		KI7
B3	03:00-05:00	Hour (Td) Number	3	15	27	39	51	3	15	27	39	51
		Stem/Branch (S/B)	III 3	V 3	VII 3	IX 3	I 3	III 3	V 3	VII 3	IX 3	I 3
		Open Point		ST43		BL60		SI8		TE10	BL67	
		Yuan Point On-Duty		GB40								
		Supplemental Point										
		Partner Point	SI8		TE10	BL67			ST43		BL60	
B4	05:00-07:00	Hour (Td) Number	4	16	28	40	52	4	16	28	40	52
		Stem/Branch (S/B)	IV 4	VI 4	VIII 4	X 4	II 4	IV 4	VI 4	VIII 4	X 4	II 4
		Open Point	HT7		LU8		LV8		PC5	LU11		
		Yuan Point On-Duty	KI3									
		Supplemental Point	PC7									
		Partner Point		PC5	LU11			HT7		LU8		LV8
B5	07:00-09:00	Hour (Td) Number	5	17	29	41	53	5	17	29	41	53
		Stem/Branch (S/B)	V 5	VII 5	IX 5	I 5	III 5	V 5	VII 5	IX 5	I 5	III 5
		Open Point		LI5		GB34		TE6	LI1		GB43	
		Yuan Point On-Duty										
		Supplemental Point										
		Partner Point	TE6	LI1		GB43			LI5		GB34	
B6	09:00-11:00	Hour (Td) Number	6	18	30	42	54	6	18	30	42	54
		Stem/Branch (S/B)	VI 6	VIII 6	X 6	II 6	IV 6	VI 6	VIII 6	X 6	II 6	IV 6
		Open Point	SP5		KI10		PC7	SP1		KI2		
		Yuan Point On-Duty										
		Supplemental Point										
		Partner Point	SP1		KI2			SP5		KI10		PC7
B7	11:00-13:00	Hour (Td) Number	7	19	31	43	55	7	19	31	43	55
		Stem/Branch (S/B)	VII 7	IX 7	I 7	III 7	V 7	VII 7	IX 7	I 7	III 7	V 7
		Open Point		BL40		TE3	ST45		BL66		SI3	
		Yuan Point On-Duty									BL64	
		Supplemental Point									TE4	
		Partner Point		BL66		SI3			BL40		TE3	ST45
B8	13:00-15:00	Hour (Td) Number	8	20	32	44	56	8	20	32	44	56
		Stem/Branch (S/B)	VIII 8	X 8	II 8	IV 8	VI 8	VIII 8	X 8	II 8	IV 8	VI 8
		Open Point	LU5		PC8	HT9		LU10		LV3		
		Yuan Point On-Duty								LU9		
		Supplemental Point										
		Partner Point	LU10		LV3			LU5		PC8	HT9	
B9	15:00-17:00	Hour (Td) Number	9	21	33	45	57	9	21	33	45	57
		Stem/Branch (S/B)	IX 9	I 9	III 9	V 9	VII 9	IX 9	I 9	III 9	V 9	VII 9
		Open Point		TE2	SI1		LI2		GB41		ST41	
		Yuan Point On-Duty							LI4			
		Supplemental Point										
		Partner Point		GB41		ST41			TE2	SI1		LI2

B10	17:00-19:00	Hour (Td) Number	10	22	34	46	58	10	22	34	46	58
		Stem/Branch (S/B)	X 10	II 10	IV 10	VI 10	VIII 10	X 10	II 10	IV 10	VI 10	VIII 10
		Open Point	PC9	LV1		SP2		KI3		HT4		
		Yuan Point On-Duty						SP3				
		Supplemental Point										
	Partner Point	KI3		HT4			PC9	LV1			SP2	
B11	19:00-21:00	Hour (Td) Number	11	23	35	47	59	11	23	35	47	59
		Stem/Branch (S/B)	I 11	III 11	V 11	VII 11	IX 11	I 11	III 11	V 11	VII 11	IX 11
		Open Point	GB44		ST44		BL65		SI5		LI11	
		Yuan Point On-Duty					ST42					
		Supplemental Point										
	Partner Point		SI5		LI11		GB44		ST44		BL65	
B12	21:00-23:00	Hour (Td) Number	12	24	36	48	60	12	24	36	48	60
		Stem/Branch (S/B)	II 12	IV 12	VI 12	VIII 12	X 12	II 12	IV 12	VI 12	VIII 12	X 12
		Open Point		HT8		LU9		LV4		SP9		KI1
		Yuan Point On-Duty				HT7						
		Supplemental Point										
	Partner Point	LV4		SP9		KI1		HT8		LU9		

Figure: 11.13: Na Jia Fa – complete table

11.4.6.2 The Luo-Connecting Point of the Interior-Exterior Related Channel

The needling of the yuan-source points can always be combined with the accompanying luo-connecting points.

The classical acupuncture rules apply here. See guest host rule in chapter 11.3.1.4 “Strategy 1.4.: The combination of the yuan-source point of the timely channel with the luo-connecting point of the interior-exterior related channel”, as well as figure 11.6 “Guest host rule”, and the “Wheel of Time Acupuncture©” Na Zi Fa segment in the first and the second column in the middle ring.

channel	yuan-source points	luo-connecting points
LU-channel	LU9	LI6
LI-channel	LI4	LU7
ST-channel	ST42	SP4
SP-channel	SP3	ST40
HT-channel	HT7	SI7
SI-channel	SI4	HT5
BL-channel	BL64	KI4
KI-channel	KI3	BL58
PC-channel	PC7	TE5
TE-channel	TE4	PC6
GB-channel	GB40	LV5
LV-channel	LV3	GB37

Figure 11.14: The yuan-source point of the timely channel and the luo-connecting point of the interior-exterior related channel

11.4.7 The Integration of Open Points on Partner Days

There are no open points on yang days at yin time divisions as well as on yin days at yang time divisions in the tables up to this point. Keep in mind that it is the energetic days that are meant here (see chapter 11.4.2 “The Energetic Beginning of the Day”).

These gaps are filled through partner points. These are points, which on partner days correspond to hours with the same stem branch combination.

Partners are the days with the heavenly stems I and VI, II and VII, III and VIII, IV and IX, V and X (see figure 11.17). The partner or husband-wife rules are based on the cycles of the transformational phases, especially with regards to the controlling-ke cycle. These connections will be explained in the following paragraphs.

11.4.7.1 The Generating Cycle – Xiang Sheng – 相生

The generating-sheng cycle or mother child cycle gives rise to a physiological metaphor. This is because one transformational phase nourishes and at the same time generates the next transformational phase. Every transformational phase, in this way, is both the nourisher or the mother and at the same time the one nourished or the child. See figure 11.2: “The generating cycle – Xiang Sheng – 相生” in chapter 11.2.3.

11.4.7.2 The Controlling Cycle – Xiang Ke – 相克

One transformational phase has control of the second transformational phase down the line. In this way we can say that the grandmother controls the child.

The following physiological factors apply:

1. Water controls fire. Water restrains fire.
2. Fire controls metal. Metal is bent and formed by fire.
3. Metal controls wood. Wood is worked as in carving, cutting, etc.
4. Wood controls earth. Forests protect the earth from erosion.
5. Earth controls water. Earth can contain or hold back water.

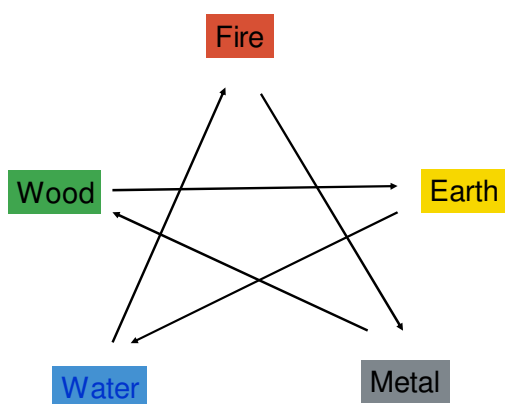


Figure 11.15: The controlling cycle – xiang ke – 相克

11.4.7.3 The Assignment of the Transformational Phases (Elements) to the Five Transporting-Shu Points

The connection between the generating-sheng and the controlling-ke cycle is clearly illustrated in the assignment of the transformational phases (elements) to the five transporting-shu points (see figure 11.16).

The order of the elements on the channels (jing-well – ying-spring – shu-stream – jing-river – he-sea) proceeds along the generating-sheng cycle. This supports the qi-flow in the channel, in the direction from distal to proximal which corresponds with the concept of the five transporting-shu points. Figure 11.16 a) shows the generating-sheng cycle as a vertical relationship or vertical correlation between the elements.

The acceleration along the generating-sheng cycle is regulated through the controlling-ke cycle. This controlling-ke cycle is illustrated in figure 11.16 b) as a horizontal relationship or horizontal correlation between the elements (jing-well points of the yang-channels and jing-well points of the yin-channels, ying-spring points of the yang-channels and ying-spring points of the yin-channels, etc.).

The task of the controlling-ke cycle is to hold the qi where it is during the acceleration of the generating-sheng cycle. Both cycles complement each other in the sense of a self-regulating cybernetic system. They also establish an important concept in acupuncture, namely, the aforementioned idea of not always treating the patient along the controlling-ke concept as well as not always treating the patient along the generating-sheng concept. Both concepts are employed in a complementary manner.

By the way, this idea applies in herb treatment as well. When providing a balanced prescription for the treatment of a deficiency problem, one should not only use herbs for tonification but also herbs for sedation and vice versa. By the same token, the prescription for a long-term treatment for a yang deficiency should contain not only warming but also a balanced amount of cooling herbs.

five transporting points wu shu xue 五俞穴		Yang-channels five elements wu xing 五行	controlling cycle xiang ke 相克	Yin-Channels five elements wu xing 五行
well point jing xue 井穴	generating cycle xiang sheng 相生	metal jin 金 ↓	→	wood mu 木 ↓
spring point ying xue 荣穴		water shui 水 ↓	→	fire huo 火 ↓
stream point shu xue 俞穴		wood mu 木 ↓	→	earth tu 土 ↓
river point jing xue 经穴		fire huo 火 ↓	→	metal jin 金 ↓
sea point he xue 合穴		earth tu 土 ↓	→	water shui 水 ↓

Figure 11.16: The assignment of the transformational phases (elements) to the five transporting-shu points.

a) Generating-sheng cycle: vertical correlation between the elements

b) Controlling-ke cycle: horizontal correlation between the elements

The yang forward yin backward rule (see chapter 11.4.1) provides an explanation as to why the yang-channels begin with metal and the yin-channels begin with wood. The generating-sheng and the controlling-ke cycle tie the elements together into a kind of cybernetic system.

In order to occupy the empty time divisions with the corresponding points of the partner days according to the Na Jia Fa system, we need the concept of the controlling-ke cycle. In this context we assign the elements to the heavenly stems and no longer assign them to the five transporting-shu points. The energetic of the five elements in both cases remains the same. They are defined through the partner or husband-wife rule.

11.4.7.4 The Partner or Husband-Wife Rule

The following applies:

- Yang is male, yin female.
- According to the controlling-ke cycle, yang controls yin, “the husband controls the wife”.

The common use of this rule, more often used in the pathological form of the husband suppressing the wife, serves to aid in the understanding of the source of the illness as well as to avoid any negative influence on the therapy. In this case the interaction between husband and wife usually leads to deficiency syndromes.

Examples out of the dietetics

Too much bitterness dries the yin of the lungs and can lead to skin that is too dry. Too much sweetness weakens the kidneys. Too much spicy/hot warmth leads to a liver yin-deficiency with the liver yang rising.

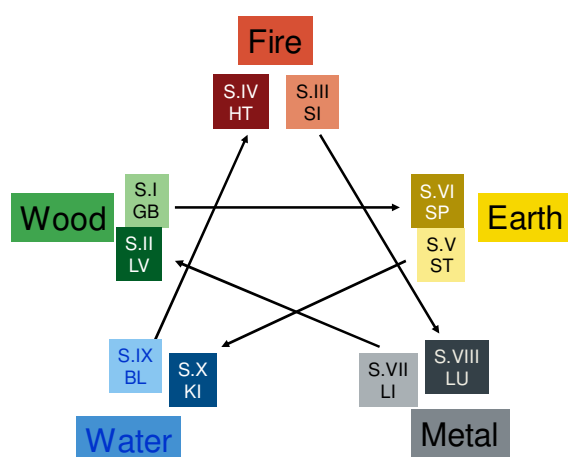


Figure 11.17: The controlling-ke cycle and the partner rule or husband-wife rule

Yang	controls	Yin
GB	→	SP
ST	→	KI
BL	→	HT
SI	→	LU
LI	→	LV

Figure 11.18: The partner or husband-wife rule in terms of “the husband controls the wife”

In the context of the heavenly stems the concept of partners in terms of equivalent and exchangeable partners applies rather than the concept of husband and wife in terms of the husband controls the wife.

Uneven heavenly stems have a yang qualification and are, as usual, illustrated in lightened element colors and in black print. The even heavenly stems have a yin qualification and are illustrated in dark element colors and in white print (see figure 1.2 “Graphic illustrations of the five elements, yang and yin” und figure 4.2 “The assignment of the transformational phases (elements), yin and yang, to the heavenly stems and their corresponding organs – zang fu – 脏腑”).

Figure 11.17 and figure 11.19 illustrate the connection between the partner days and the controlling cycle.

partner days					
days I - V			days VI - X		
S.I	甲	Jia	S.VI	己	Ji
S.II	乙	Yi	S.VII	庚	Geng
S.III	丙	Bing	S.VIII	辛	Xin
S.IV	丁	Ding	S.IX	壬	Ren
S.V	戊	Wu	S.X	癸	Gui

Figure 11.19: The partner or husband-wife rule in terms of equivalent partners

If during a particular time division in the Na Jia Fa system there is no open point, we can treat the corresponding partner day point, known as the partner point.

Examples

In the Na Jia Fa system there is no open point in the time division B1 (23:00 – 01:00) of S.I day. However, as S.I and S.VI days are partners we also can treat GB38 the open point of the time division B1 (23:00 – 01:00) of the S.VI day during the same time division of a S.I day. At this time GB38 is the partner point.

In figure 11.13 you will find the partner points in the bottom line of each hour window or Td display window. The partner points appear in the bottom line of the Na Jia Fa segment on the “Wheel of Time Acupuncture©”.

11.4.8 The Integration of Points of the Na Zi Fa System – the Branch Method

There are two time divisions without open points left in each of the columns of the day stems I to IV and VI to IX. There are four time divisions without open points left in each of the day stems V and X (see figure 11.13 “Na Jia Fa – complete table”).

These time divisions without open points according to the stems can be filled with the mother or tonification points, child or sedation points, and the horary-ben points through the open points that correspond to the branches.

11.5 Na Jia Fa – 拿子法: Application

Treatment according to the Na Jia Fa system takes into consideration many of the energetic concepts in Chinese medicine. The ideal acupuncture point for any given time is determined by concepts of the yin and yang, the energetic of the five transporting-shu points, the energetic of the elements (generating-sheng and controlling-ke cycle), the energetic of the yuan-source points and the luo-connecting points, the husband-wife rule, the energetic of the heavenly stems and the earthly branches. This is why the Na Jia Fa is a such an efficient method.

The area in which the method is most often employed is in the zang-fu syndromes as well as in illnesses as a result of pathogenic factors.

This method is so efficient that, in general, it is recommended that the Na Jia Fa segment of the “Wheel of Time Acupuncture®” be consulted before any treatment is undertaken. A possible “Open Point” is to be found in the outer display window. When the open point is a shu-stream point, the yuan-source point of the on duty channel automatically reveals itself in the display window under the open point. Simultaneously with the shu-stream point HT7, the yuan-source point PC7 is opened. Simultaneously with the shu-stream point SI3, the yuan-source point TE4 is opened. The yuan-source points of the TE- and PC-channel appear in the “Supplemental Point” display window. They should be needled as well.

If during the actual treatment time (Td) no point is open, eventually, a partner point will be revealed. This will appear in the bottom display window of the Na Jia Fa segment.

11.5.1 The Treatment over the Open points

Treatment using the Na Jia Fa should always be taken into consideration, especially when the diagnosis of the patient and the indication of the open points are well matched. In the case of a deficiency, use a tonification method. In the case of an excess, needle the open points with a sedation technique (see chapter 11.2.9 “The Needle Stimulation”).

The organism best understands the intentions of the therapist when not too many unnecessary methods are mixed together. The treatment is, quite probably, most effective when the problem can be treated exclusively with the points of the Na Jia Fa.

But even if the diagnosis does not fit the indication of the open points, a treatment with the Na Jia Fa method is still possible. The purpose of such a treatment would be to bring the organism and its momentary energetic vibration into a resonance corresponding to the proper time.

11.5.2 Combination of the Na Jia Fa with Other Methods

It is also possible to use the open points in accordance with the Na Jia Fa as the major points (host-points) in a treatment and to needle them accordingly. These points can be combined with additional acupuncture points (guest-points) with consideration for the special needs of the problem at hand. It is important to pay attention to the different meanings of the terms guest and host in this application in comparison to the application in the guest host rule in the context of the combination of the yuan-source points with luo-connecting points, which have already been discussed (see chapter 11.3.1.4).

A combination of the Na Jia Fa with other methods of the timely optimized acupuncture such as the Na Zi Fa or Ling Gui Ba Fa, as well as treatment strategies independent of time are also possible. The author often uses concepts of the Yi Jing acupuncture (see relevant courses or handouts).

It is to be remembered that the organism is best served when not too many unnecessary mixed methods are used.

12 The Eight Methods of the Magic Turtle – Ling Gui Ba Fa – 灵龟八法 – and The Eight Techniques of Soaring – Fei Teng Ba Fa – 飞腾八法

These methods are described as numerical acupuncture in contrast to astronomical acupuncture, which refers to the Zi Wu Liu Zhu Zhen Fa – 子午流注针法.

There are two forms of the Ling Gui Ba Fa that must be distinguished from one another. The principal form is described on the “Wheel of Time Acupuncture[®]” as the “Original Ling Gui Ba Fa (Complicated Style)”. The open palaces and extraordinary channels respectively, according to the “Original Ling Gui Ba Fa”, can be seen in the blue colored segment of the Ling Gui Ba Fa. A simplified form known as the Fei Teng Ba Fa can be found directly next to this blue marked segment. The open palace and extraordinary channel respectively, according to the Fei Teng Ba Fa method can be seen on the “Wheel of Time Acupuncture” in the Ling Gui Ba Fa segment that is colored in pink.

Ling – 灵 – means effective or imbued with spirit.

Gui – 龟 – is the turtle.

Ba – 八 – means eight and Fa – 法 – means the method.

The common, symbolically rich, translation of Ling Gui Ba Fa – 灵龟八法 – can be taken as the “The Eight Methods of the Magic Turtle“.

Fei – 飞 – means to fly.

Teng – 腾 – means soaring.

Fei Teng Ba Fa – 飞腾八法 – can be translated as “The Eight Techniques of Soaring“.

12.1 History

This method was developed by Dou Hanqing . It became known to the public with the publication of his works “Biao You Fu” in 1234 AD and the “Zhen Jing Zhi Nan ” in 1241 AD.

Later Xu Feng developed the method further and published his work together with Zi Wu Liu Zhu Zhen Fa in the book “Zhen Jiu Da Quan ” in 1439.

12.2 The Theory

We introduced the paired term biao ben – 标本 – branches / roots – in chapter 4.2.2 “The Classification of the Six Cosmic Energies with Respect to the Transformational Phases (Elements)“. When looking at He Tu and Luo Shu with their numerical systems and their inherent five transformational phases in accordance with the cosmological powers and rhythms, then it is clear that the He Tu and Luo Shu correspond to root – ben. The arrangement of the eight trigrams according to Fu Xi and Wen Wang respectively are assigned to the branches – biao.

12.2.1 The First Documents

12.2.1.1 The Yellow River Chart – He Tu

He means (yellow) river, Tu means picture or chart.

The original chart was said to have existed until about the eleventh century BC. It was then either lost or destroyed. Later a chart was constructed from memory and written down. That chart has been passed down to the present.

Kong Anguo, one of Confucius' students, was the author of an historical description of the Yellow River Chart from the year 130 BC. In one commentary regarding the "Shang Shu" – "Book of Documents" – he wrote that the legendary Fu Xi (born in the year 3322 BC according to the calculations of James Legge) once saw how a dragon-horse with a piece of jade on its back emerged out of the Yellow River. The piece of jade contained a pattern of light and dark points (see figure 12.1). The piece of jade with its pattern inspired him to create the circular arrangement of the eight trigrams – ba gua – which are the basis for the Yi Jing form.

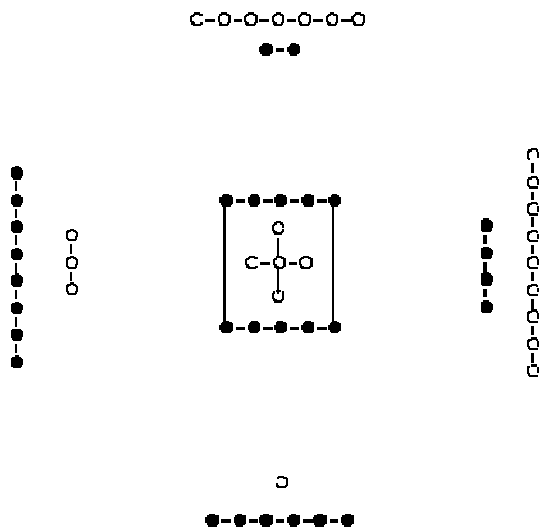


Figure 12.1: The Yellow River Chart – He Tu

The chart consists of black and white points arranged in ten different patterns. Each pattern has a different number of points, ranging from one to ten. Patterns with uneven numbers of points are white while those with an even number of points are black. The patterns are assigned in four rings with two on the inside and two on the outside. The five black points above and below the central pattern symbolize the number ten.

The patterns with the numbers one, two, three, four, and five are in the inner rings. The patterns with the numbers six, seven, eight, nine and ten are placed in the outer rings.

Nobody understood the meaning of this chart for a very long time.

In time the chart became a source of inspiration for explaining diverse natural phenomena. In this way a correlation established itself between the paired numbers and the five transformational phases, and the four points of the compass along with its center. The correlations (one and six – water, two and seven – fire, three and eight – wood, four and nine – metal, five (and ten) – earth) are identical in both the He Tu and Luo Shu with the exception of the fact that there is no number ten in the Luo Shu.

12.2.1.1.1 Assigning Numbers to Transformational Phases (Elements) and Directions

- Water is the first transformational phase. In the physical world water is combined with earth.
 $1 + 5 = 6$
 One and six produce water in the north (first transformational phase).
 One is the generating number and six the comprehensive number of the transformational phase water.
- Fire is the second transformational phase. In the physical world fire is combined with earth.
 $2 + 5 = 7$
 Two and seven produce fire in the south (second transformational phase).
 Two is the generating number and seven the comprehensive number of the transformational phase fire.
- Wood is the third transformational phase. In the physical world wood is combined with earth.
 $3 + 5 = 8$
 Three and eight produce wood in the east (third transformational phase).
 Three is the generating number and eight the comprehensive number of the transformational phase wood.
- Metal is the fourth transformational phase. In the physical world metal is combined with earth.
 $4 + 5 = 9$
 Four and nine produce metal in the west (fourth transformational phase).
 Four is the generating number and nine the comprehensive number of the transformational phase metal.
- Earth is the fifth transformational phase. In the physical world earth is combined with earth.
 $5 + 5 = 10$
 Five and ten produce earth in the center (fifth transformational phase).
 Five is the generating number and ten the comprehensive number of the transformational phase earth.

12.2.1.1.2 The Connections between Indian and Daoistic Teachings

We also find a similar description of the transformational phases (elements) in the Vedas, a collection of songs and magical formulas in mantras. Although the dates involved here are not exact they go back at least two thousand years before Christ.

The Bhagavad Gita, a song of the lord, is a part of the Vedanta which is the last part of the Vedas. The most important teachings are summarized here in the Bhagavad Gita.

12.2.1.1.3 An Explanation of Death in the Bhagavad Gita

*“As a person an old garment casts away,
A new one to acquire,
So will one living in an exhausted body,
Leave this one, a new and virgin one to occupy.”*

With reference to one who lives in an exhausted body, but is not part of this body; the “Jiva” in Indian philosophy, the “self” in the West, the “Hun” in the Chinese philosophy respectively, the God Krishna follows with an explanation for death in:

*“It is he who no sword can wound
No fire can burn
No water moistens, no wind dries.
... unthinkable, unimaginable, not evident.
It is the self and you, the you, that you recognize in him
That has no reason to suffer.”*

When we take the above text out of the Vedas and examine it in light of the transformational phases (elements) taken from Chinese philosophy, certain connections automatically manifest themselves (see figure 12.2).

Body	→ Earth
It is he who no sword can wound	→ Metal
No fire can burn	→ Fire
No water moistens	→ Water
No wind dries	→ Wood

Figure 12.2: Indian philosophy (Vedas) – Daoism (five transformational phases)

Life is a manifestation of outer worldly (heavenly or divine) designs in the physical or material body (earth symbolized by the number “5”). In death the material aspect falls away (minus earth, “- 5”). The plan, or the concept of the transformational phases (elements) survives.

12.2.1.1.4 The Generating-Sheng Cycle

When we follow the movement of the numbers, in a clockwise direction (yang direction) we witness the generating-sheng cycle.

Observe: The central position of the earth can be altered depending upon ones purpose and placed between the transformational phases of fire and metal.

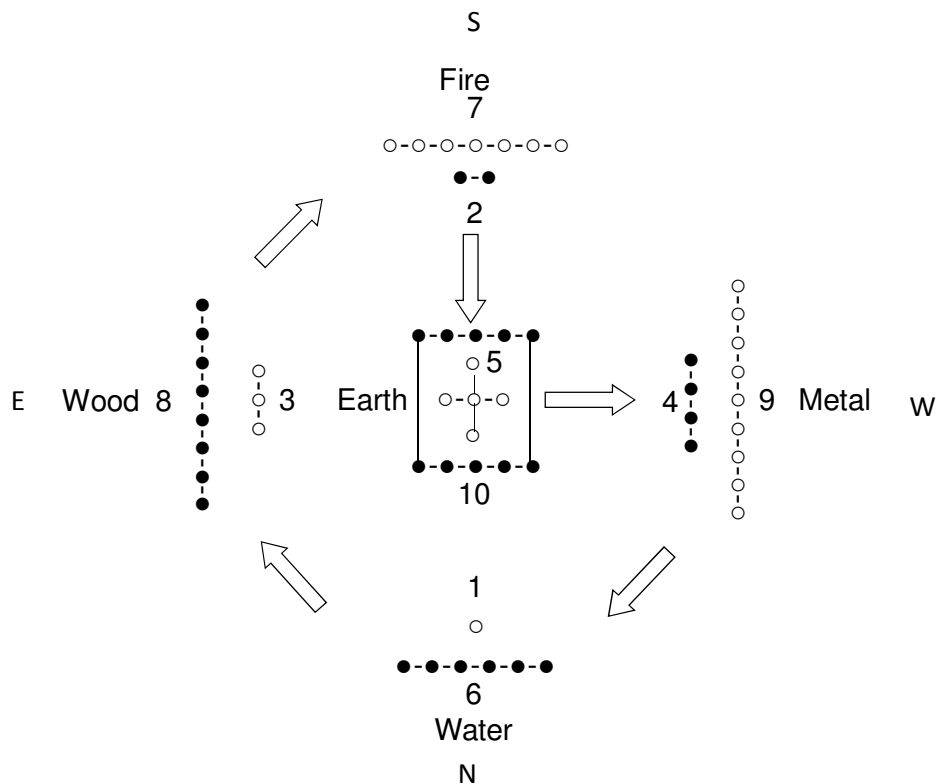


Figure 12.3: He Tu with the generating-sheng cycle of the transformational phases and directions

Water in the north generates wood in the east. Wood in the east generates fire in the south. Fire in the south generates earth in the center. Earth in the center generates metal in the west. Metal in the west generates water in the north.

12.2.1.1.5A Possible Interpretation with Regards to the Name, “Dragon-horse”

- A horse in general is a yang animal. In addition to this the horse – Wu – is also the animal sign of the seventh earthly branch which corresponds to the yang direction south. From this we may deduce that He Tu in comparison to Luo Shu has more of a yang character. Luo Shu appeared on the shell of a turtle; a yin animal allied with water in the direction of north.
- From a psychological perspective we can see the dragon-horse as symbolizing the creative energy of the libido that arises out of the unconscious which is symbolized as a river. The dynamic involved in the movements of the horse combines with the dragon fire of inspiration.

→ A mixed essence, half heavenly, half earthly, surfaces out of the unconscious to deliver a directed inspiration.
- Literally, one could imagine a primitive spirit describing a type of spacecraft spewing fire as a dragon-horse. This, indeed, opens the spectrum of speculation to the point that a vastly superior culture could have brought its knowledge to the ancient Chinese (see reference [1]).

12.2.1.1.6 The Universal Meaning of the Yellow River Chart – He Tu

The He Tu is seen as the original document from which, along with the Luo Shu, the entire treasure of Chinese philosophy flows. It was out of this fertile ground that the Daoistic book of wisdom, known as the “Yi Jing” (I Ging, I Ching), emerged. This was actually a system of mathematics that was supposed to explain the phenomena of the universe, the heavens, and earth along with its influences upon man and his environment. Once again the legendary ruler of prehistoric China, Fu Xi, is taken to be the author.

12.2.1.1.7 The Amazing Similarities between He Tu and DNA

There are exciting similarities between He Tu and DNA (desoxyribo nucleic acid), the genetic material responsible for the structural development of all life which is inherited and thus passed on from one generation to the next.

He Tu consists of 55 points. The basic structure of the DNA consists of four molecules of thymine, cytosine, guanine, and adenine. They are bound together by hydrogen atoms. Together the four molecules plus the five connecting hydrogen atoms amount to fifty-five atoms.

There are thirty aromatic ring atoms and thirty black yin points (even numbers) in He Tu. There are twenty-five branching off atoms and twenty-five white yang points (uneven numbers) in the HeTu.

These similarities between the He Tu respectively the Yi Jing and modern biochemical discoveries can be found in reference [1], [2], and [3].

Such amazing and apparently coincidental connections or associations as mentioned above is cause for a Western schooled, educated scientist’s mind to sit up and take notice. In addition, the comment concerning the strange speculation about contact between the ancient Chinese and an unknown superior culture no longer appears to be so obtuse. Modern discoveries with their undreamed of technical possibilities and the idea of these discoveries being far superior to anything in the Old World will now have to be reconsidered in a new light. The arrogance of many scientists in our Western culture will have to admit to at least a small amount of unaccustomed doubt.

12.2.1.2 The Luo River Diagram – Luo Shu

Lo or Luo is the name of a river. Shu means book, handwriting, document, or diagram.

In about 130 BC Kong Anguo tells a similar tale in his commentary on the Shang Shu about the origins of the Luo Shu as well as the He Tu. Heaven was responsible for the appearance of a symbol on the back of an enormous mystical turtle (see figure 12.4). This turtle then appeared before the wise ruler Yu, the legendary founder of the Xia dynasty (2100 - 1600 BC). Luo Shu appeared about 1000 years after He Tu. In early texts, it is suggested the He Tu conceived of the plan and Luo Shu composed the text.

Yu was able to decipher the pattern of the nine palaces from the Luo River Diagram. Because the turtle is a symbol for water and is oriented on the north, Luo Shu has a yin quality comparable to the yang quality of He Tu. (See also chapter 11.2.1.1 “The Yellow River Chart – He Tu”.)

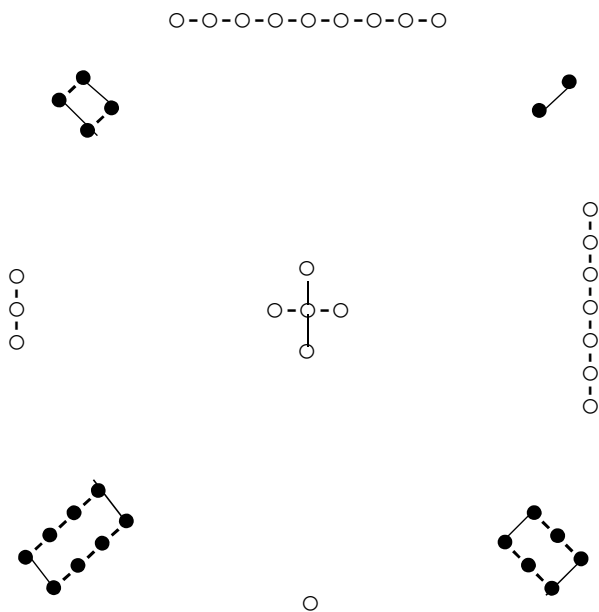


Figure 12.4: The Luo River Diagram – Luo Shu

Once again, there is a correlation between the paired numbers and the transformational phases. But in this arrangement the pattern follows the transformational phases in a counter clockwise fashion (yin direction) along the controlling-ke cycle (see figure 12.5). In chapter 12.2.1.1 “The Yellow River Chart – He Tu” we saw that the transformational phases (elements) of the generating-sheng cycle follow a clockwise fashion or a yang direction). This is once again an example of the yang forward yin backward rule (see chapter 11.4.1).

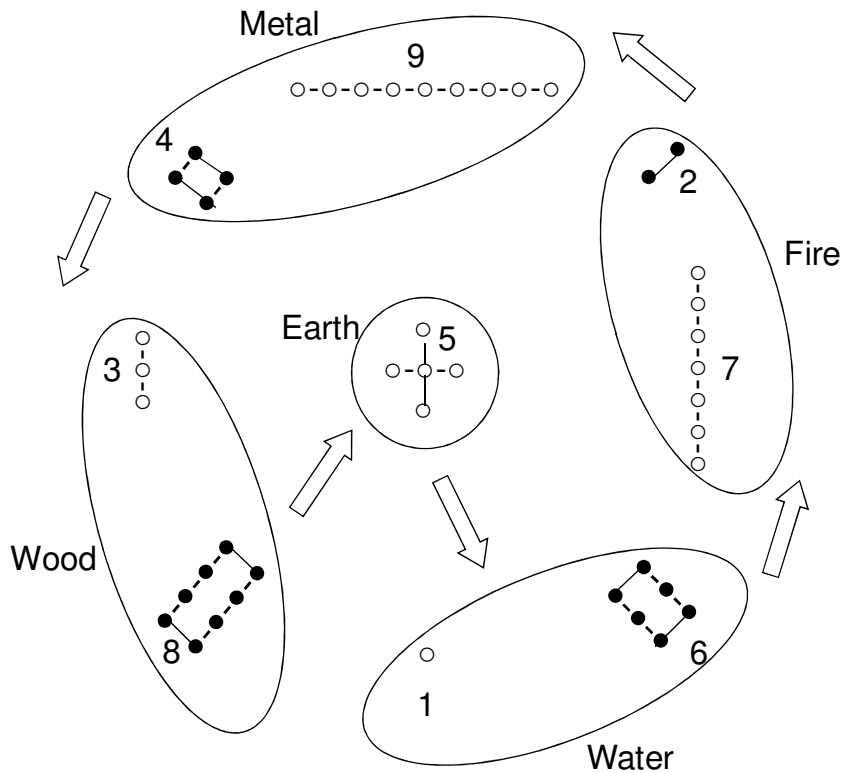


Figure 12.5: Luo Shu with the controlling-ke cycle of the transformational phases

Controlling-Ke Cycle

Water controls fire. Fire controls metal. Metal controls wood. Wood controls earth. Earth controls water.

12.2.2 Former Heaven – Latter Heaven

The difference between Former Heaven and Latter Heaven serves the arrangement of different patterns and concepts. Figure 12.6 offers many examples of different areas where the idea of different arrangements are clearly illustrated.

Former Heaven	Latter Heaven
Preworldly, primary	Postworldly, innerworldly, secondary
Prenatal	Postnatal
World of thoughts	World of senses
World of ideas	World of occurrences
The cause of seasonal changes	The occurrence of seasonal changes
Analogies Between the Concept of the Elements and Bhagavad Gita (see chapter 12.2.1.1.2)	
The elements are inactive.	The elements manifest themselves in life.
The idea or the concept exists before birth.	The elements interact according to the generating-sheng and controlling-ke cycle. They are adjusted in a self-regulating cybernetic system.
The communication of the elements ceases with death. However, the concept of the elements continues to exist.	
The First Documents (chapter 12.2.1)	
He Tu, the Yellow River Chart (dragon-horse)	Luo-Shu, the Luo River Diagram (turtle)
Some Analogies from the Yi Jing	
Time	Location
Yang, heaven, thought, spiritual	Yin, earth, matter
The unseen	The manifestation of life
The single lines in a trigram	The whole hexagram
Shao Yong's order of the hexagrams	Numerical order in the Yi Jing
The Assignment of the Trigrams (chapter 12.2.3)	
According to Fu Xi (chapter 12.2.3.4)	According to Wen Wang (chapter 12.2.3.5)
The passing of time. The balance between the opposing trigrams.	Manifestations according to the rhythms of time (seasons; the time of day; birth, development, and death). The cycle begins in the east with the trigram thunder and ends with the trigram mountain.
There is tension but no current.	The current flows.
There is no qi-flow in the channels.	The qi flows through the channels.

Figure 12.6: Former Heaven – Latter Heaven

12.2.3 The Eight Trigrams – Ba Gua – 八卦

12.2.3.1 Derivation

The Chinese call the condition at the time of the “Big Bang” Wu Ji – 无极 – meaning “without frontier”. This is symbolized through the form of the circle. Out of that yang and yin, the four manifestations or forms, and the eight trigrams are created (see chapter 3.2 “The Origin of the World with Regards to Time and Space” and figure 12.7 “The derivation of the trigrams”).

The Two Symbols – Liang Yi

Liang means two, yi means symbols.

In chapter 3.3 “Yang – 阳 – and Yin – 阴” the concepts of yang and yin are discussed. Yang is symbolized as a solid bar and yin as a broken bar.

Four Images, Manifestations, or Forms – Si Xiang

Si means four; xiang means images, manifestations, or forms.

The yin and yang symbols distinguish themselves from one another. By definition we begin with the composition of the trigram from the bottom upwards. We expand upon the yin and yang by adding a broken yin bar respectively a solid yang bar.

The four images are constructed in this way.

Taiyang means great yang or old yang, shaoyin small yin or young yin, shaoyang small yang or young yang, and taiyin great yin or old yin.

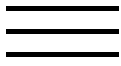
The fact that out of yang emerges taiyang and shaoyin and not taiyang and shaoyang may be a source of confusion. The philosophical explanation for this is that at the high point of the yang (taiyang!) there is a change in polarity to yin (shaoyin!). The same principle applies for the yin level.

The Eight Trigrams – Ba Gua

Ba means eight; gua means (divinatory) trigram.

The terms “ba gua”, and “eight trigrams” are used synonymously. A trigram consists of three bars. According to our definition we began at the bottom, continued to build on the four images – si xiang, and then we added a yang bar respectively a yin bar to compose the eight trigrams – ba gua.

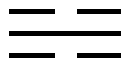
Four Yang Gua



Heaven - Qian
1



Thunder - Zhen
4



Water - Kan
6



Mountain - Gen
7

Four Yin Gua



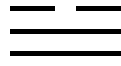
Earth - Kun
8



Wind - Xun
5



Fire - Li
3



Lake - Dui
2

Figure 12.8: The energetic pattern of the gua

There is a total of eighteen lines contained in the yang-gua.
There is also a total of eighteen lines contained in the yin-gua.
(See figure 12.8 “The energetic pattern of the gua”.)

The total number that the gua represent, inclusive of both the yang-gua as well as the yin-gua, is eighteen.

Yang-gua: $1 + 4 + 6 + 7 = 18$

Yin-gua: $8 + 5 + 3 + 2 = 18$

The number contained in the gua corresponds to the number that is obtained through the derivation of the ba gua (see figure 12.7). **Caution:** These numbers are not to be confused with the numbers from the He Tu or the Luo Shu.

The Position within the Family

Within the family the yang-gua are male and the yin-gua female.

Qian has three yang bars and stands for the father.

Zhen has one yang bar in the first position and stands for the first (oldest) son.

Kan has one yang bar in the second or middle position and stands for the middle son.

Gen has one yang bar in the third position and stands for the third (youngest) son.

Kun has three yin bars and stands for the mother.

Xun has one yin bar in the first position and stands for the first (oldest) daughter.

Li has one yin bar in the second or middle position and stands for the middle daughter.

Dui has one yin bar in the third position and stands for the third (youngest) daughter.

12.2.3.3 The Symbolism of the Eight Trigrams

Figure 12.9 illustrates the image, name, characteristics, and its status within the family of the eight trigrams. The numbering is derived from the results according to figure 12.7 and should not be confused with the numbers in the He Tu and Luo Shu.

The eight trigrams represent the universe. The Chinese think in terms of pictures. Every gua is a symbol that in addition to its name, which has a specific meaning, also contains certain characteristics and a particular status assigned to it within the family.

These gua are the keystones to many diverse Daoistic concepts. They are used in TCM and especially in the Yi Jing. Any interpretation of the oracle comes about as a result of an explanation of the trigrams, respectively the hexagrams.

The first gua is named Qian or heaven. It is made up of three yang bars. Everything is active, unspoiled, high.

In opposition to this we have the last gua, Kun or earth. It is comprised of yin bars. Everything is dark, heavy, stable, immovable.

In the second gua, Dui or lake, a single yin bar sits above two yang bars. Above peace rules; below everything is full of activity (fish in the lake). It is also a picture of small waves that radiate happiness.

In the third gua, Li, there is a yin bar in the middle with a yang above and below. There is something substantial in the middle that radiates energy outward. This is fire.

The fourth gua, Zhen, is comprised of two yin bars over a single yang bar. Above it is dark; cloudy below; energy is discharged. We could call this lightening or thunder. The impulse is directed upwards. Zhen is also the sign for wood or life in general. It expresses the great vitality of nature, the vital strength of every single individual life.

The fifth gua, Xun, consists of two yang bars above a single yin. Above the ground the yang is active. We call this wind. The impulse travels in the direction of movement.

In the sixth gua, Kan, there is a yang bar in the middle with a yin bar above and below. On the outside it is cold; on the inside it is warm. This means tamed strength, the image is water, danger. Natural energy presses forward, just as the water in a river flows.

In the seventh gua, Gen, a yang bar sits on two yin bars. In comparison with the eighth gua, where the earth is so heavy, a lightness prevails here. It signals a closing upward. This corresponds to the mountain. The natural tendency upwards has come to a halt.

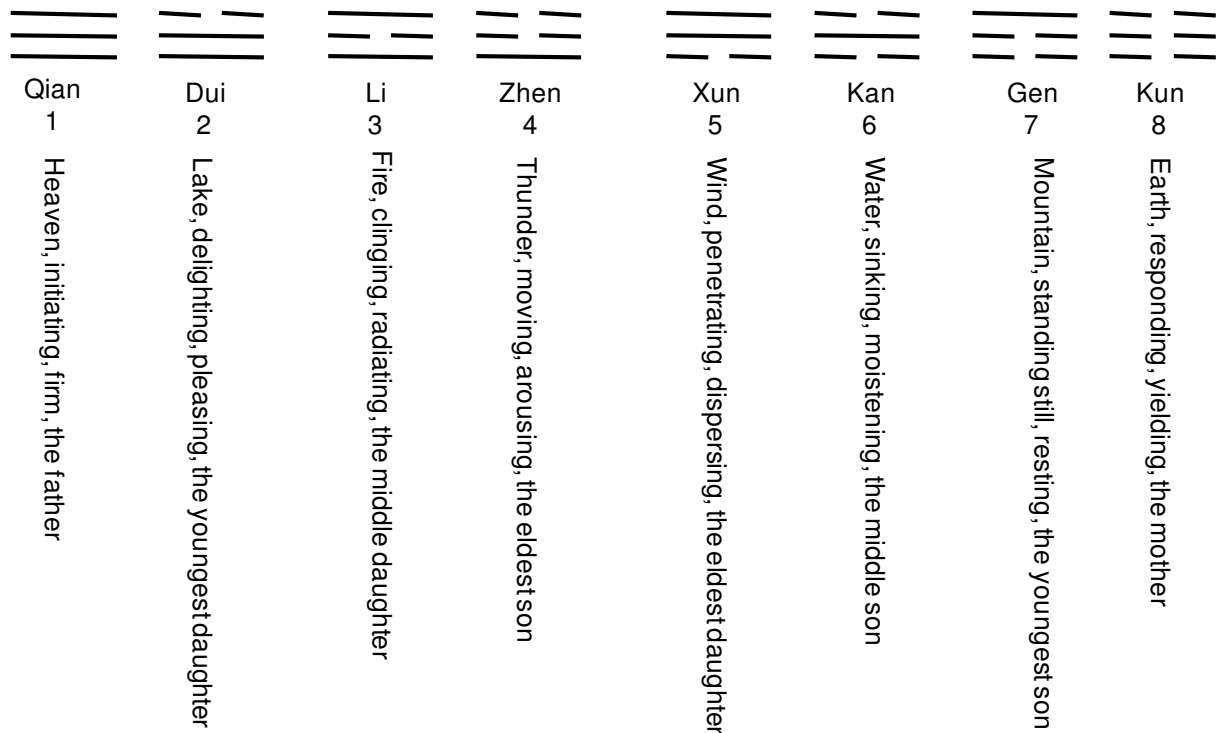


Figure 12.9: The attributes and symbols of the eight gua

12.2.3.4 Fu Xi's Arrangement of the Eight Gua (Former Heaven)

Fu Xi was one of the legendary rulers in prehistoric China. It is said that the Yellow River Chart – He Tu – inspired Fu Xi to arrange the eight trigrams – ba gua – into the form of a circle. This is the arrangement of the Former Heaven (see figure 12.10).

The opposing trigrams are polar opposites and have a balancing effect on the whole. Every yin-gua is positioned in opposition to a yang-gua and vice versa. Every yang-gua or yang trigram consists of an odd number of lines, while every yin-gua, respectively yin trigram contains an even number of lines. A yang bar consists of one line. The broken yin bar of two (short) lines (see also chapter 12.2.3.2 “The Energetic Pattern of the Gua – Yang-Gua and Yin-Gua”). The trigrams on the opposite side always have collectively nine lines.

The corresponding bars of the trigrams on the opposite side also always have an opposing polarity. This means that if the lowest (the innermost!) bar of a trigram is for example a yang bar then the lowest bar of the trigram opposite is (has to be) a yin bar. The same principle applies for the second, respectively the third bar as well.

The wisdom that informs the use of Fu Xi's arrangement could be the idea that “The solution to a problem often lies in its opposite.”

In this arrangement of the trigrams the heaven gua lies in the south, the gua earth in the north, fire is in the east, and water in the west. The wind lies in the southwest, thunder in the northeast, the lake in the southeast and the mountain in the northwest.

Keep in mind that the heavenly directions in ancient China were not arranged in the same manner that our maps depict them to be, where north is always at the top of the map.

12.2.3.5 The Portrayal of the Cardinal Points of the Compass in Ancient Chinese Maps

In ancient China all palaces were built in such a manner that the king, while sitting on his throne, always sat with his back facing north and himself facing south. There were hardly any windows on the north side of the palace. These were reserved for the south side. This was the manner in which the king gazed out upon his kingdom. And this was also the direction in which maps were oriented. South is at the top of the map, north at the bottom, east on the left and west on the right. Servants approached the ruler from the south and held the map before him. The four directions corresponded to the orientation in the landscape just as the king saw things in front of him.

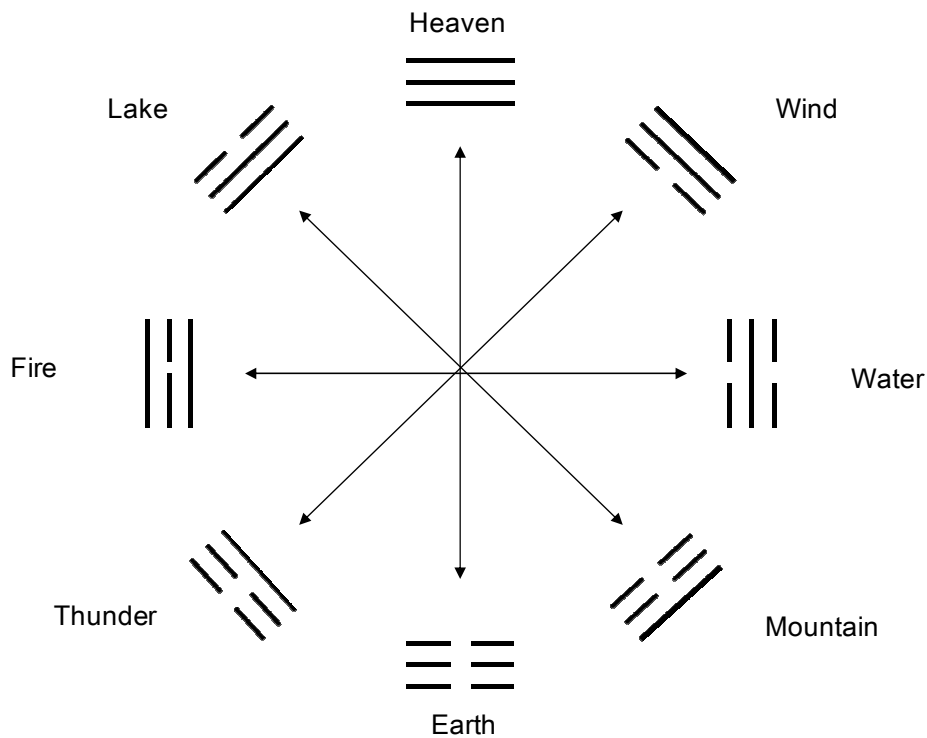


Figure 12.10: Fu Xi's arrangement of the eight gua (Former Heaven)

12.2.3.6 Wen Wang's Arrangement of the Eight Gua (Latter Heaven)

Wen Wang translates as king Wen. Wen is in contrast to the legendary figure Fu Xi a historical figure. He lived in a time of transition from the end of the Shang dynasty to the beginning of the Zhou dynasty. He was in fact the last ruler of the Shang dynasty. The downfall of the Shang dynasty took place between 1050-1025 BC. According to tradition, Wen Wang wrote the Yi Jing text during his three-year imprisonment under the Zhou ruler. This was in spite of the fact that the eight trigrams that the Yi Jing is based on were of a much older origin.

Wen Wang is also supposed to have established the arrangement of the ba gua in the order of the Latter Heaven (see figure 12.11).

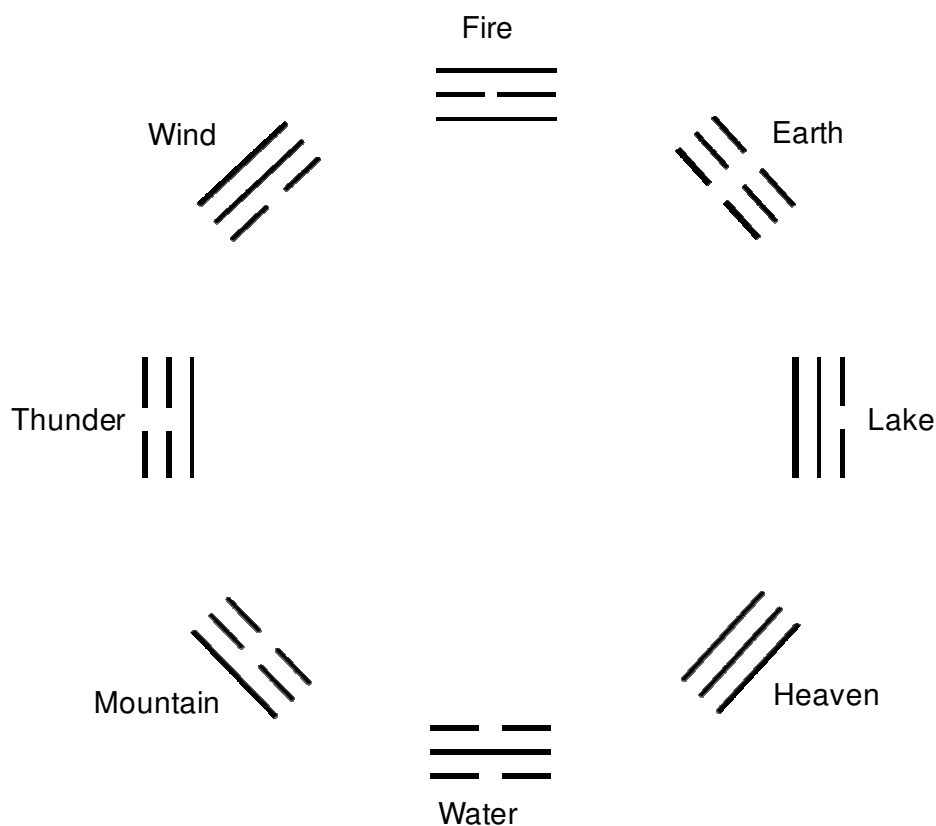


Figure 12.11: Wen Wang's arrangement of the eight gua (Latter Heaven)

As is customary with most other people in this field, I too hold with the convention of the circular description of the gua by Fu Xi as well as its idea that the innermost bar of the trigram is to be taken as the lowest and therefore the first bar.

Other writers say that traditionally one draws the ba gua according to Wen Wang's arrangement from outside to inside and that the outermost bar is to be seen as the lowest and therefore the first bar. This arrangement of the gua can often be found on amulets that serve to hold negative influences at bay. What is also emphasized, in this case, is that the observer stands outside the circle of the ba gua, while with regards to Fu Xi's arrangement of the gua the observer remains within the circle. One interpretation that could be attached to this is the idea that this makes clear that Fu Xi's arrangement of the gua the Former Heaven represents

the situation before birth and Wen Wang's arrangement of the Latter Heaven represents the postnatal situation.

Whatever choice is made regarding how you draw Wen Wang's ba gua plays no role at all. Both have their justifications. The one important thing is, that, regardless of what you choose, you should make a clear declaration of your choice and employ it consistently.

The Wen Wang arrangement does not offer the balance of the Fu Xi's arrangement in which the opposing gua balance each other. They do, however, contain an overall balance. At the top you have all the yin-gua while at the bottom you have all the yang-gua. Here too we have the hint of a wisdom that is evident. The greatest amount of tension is reached when yin is above and yang below. In this way a continuous movement is induced through the tendency of yin to move below and yang to move above. The Yi Jing expert is immediately aware of a similar dynamic found in the eleventh hexagram – "Peace". This hexagram contains heaven with its tendency to move above and earth with its tendency to gravitate below because of its weight. We can understand this dynamic even better when we take into consideration the overall character of the contrasting complimentary twelfth hexagram – "Standstill (Stagnation)". The earth is below and heaven is above. All movement ceases and comes to a standstill. Yin and yang are now separate.

Wen Wang's arrangement for the ba gua represents the Latter Heaven. The transformational phases (elements) and the seasons of the year make their presence felt.

The cardinal points of the compass are also of central importance. But one must keep in mind that the maps in China are not up to Western standards. In China, south is at the top of the map, while north is at the bottom (see chapter 12.2.3.5 "The Portrayal of the Cardinal Points of the Compass in Ancient Chinese Maps").

The assignment of the five transformational phases (elements) to the geographical directions derives from the Yellow River Chart – He Tu (see chapter 12.2.1.1.1 "Assigning Numbers to Transformational Phases (Elements) and Directions").

Fire is in the south, water in the north. The transformational phases are assigned to the gua that also have the same names.

East corresponds to spring, wood, thunder, and wind. The larger forests are also in the east of China, its wood-supply. It rains considerably there and as a result is very green. There is a similar situation to be found in America.

West corresponds to fall or autumn, metal. The great copper and silver mines are in desert landscapes. It is dry, grey and cold there. This is true for the U.S.A (Rocky Mountains) as well as for China. The gua "lake" and "heaven" correspond to the element metal.

The gua "earth" and "mountain" are assigned to the element earth.

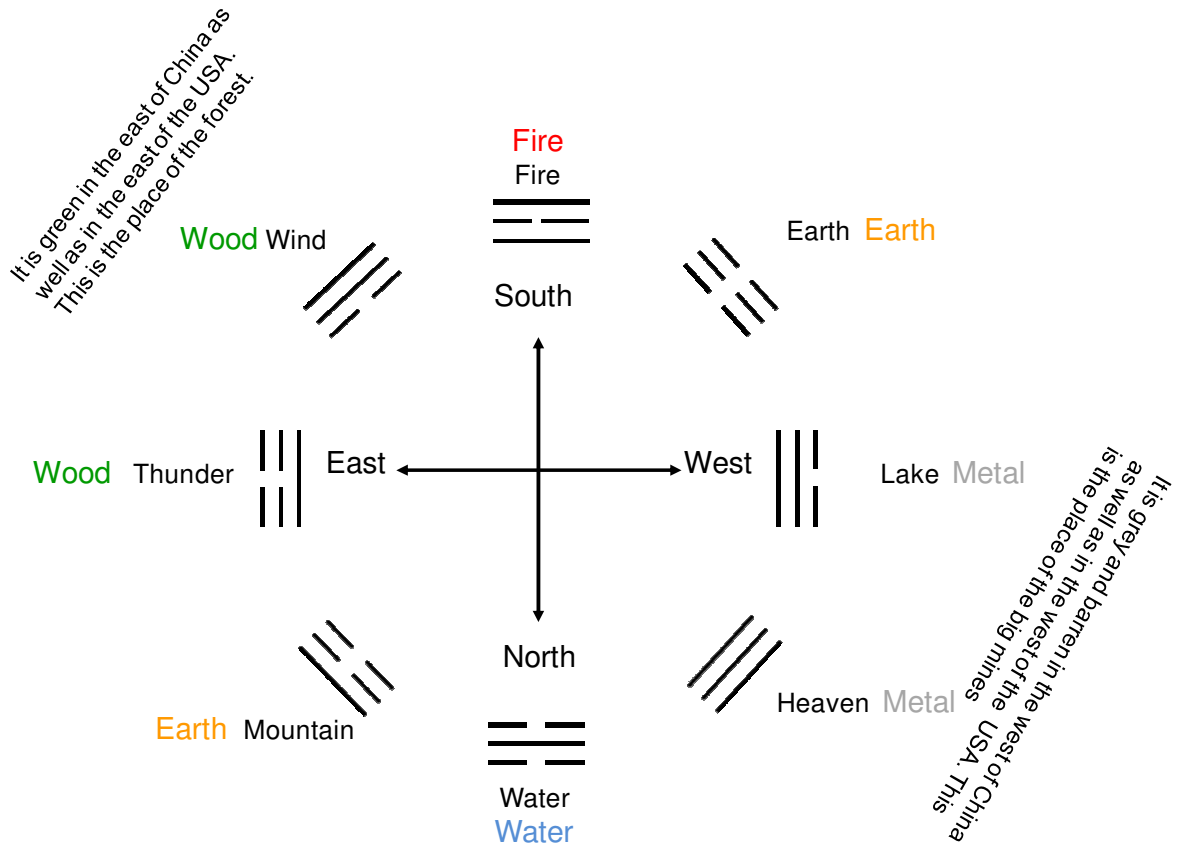


Figure 12.12: The assignment of the transformational phases to the gua corresponding to the Later Heaven

The transformational phases (elements) manifest themselves in the generating-sheng cycle (see figure 12.13). One element nourishes and begets the next. Every element is nourisher (mother) and at the same time the nourished (child).

Wood feeds fire.

Fire begets earth.

Earth goes to the middle then below to the opposite side and then back again. In this way the balancing axis of the yin and yang-gua intersect.

Earth begets metal.

Metal begets water.

Water feeds wood.

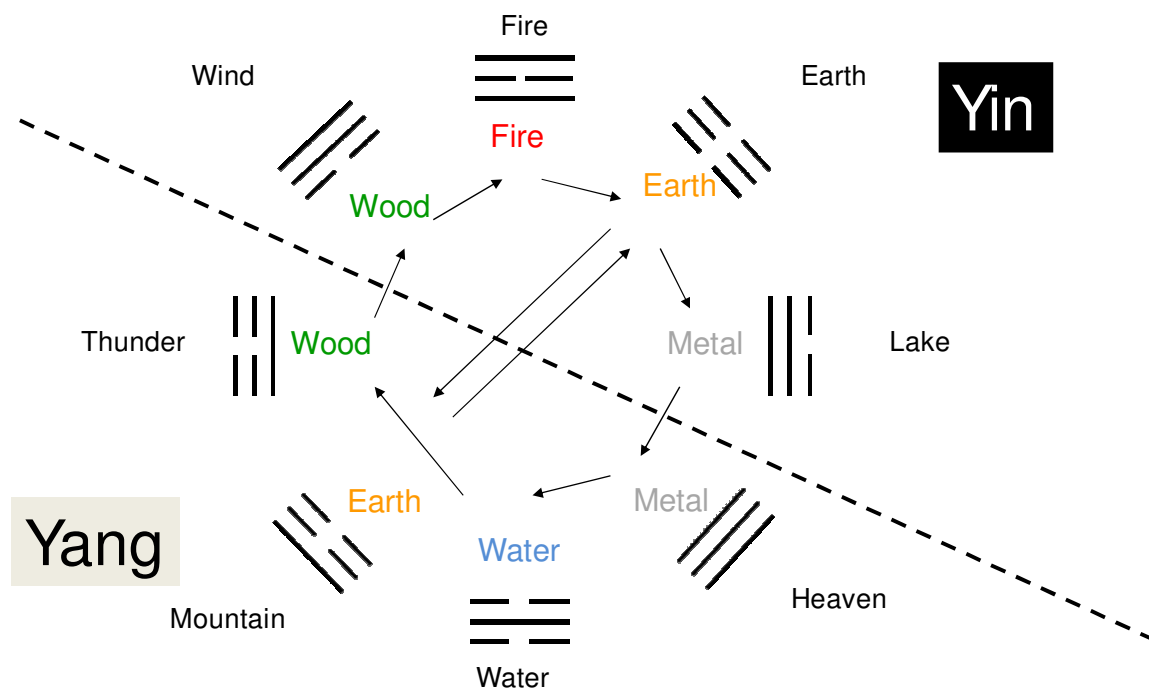


Figure 12.13: The generating-sheng cycle in the Latter Heaven, yin-gua and yang-gua

12.2.4 The Combination of the Trigrams of the Former Heaven and the Latter Heaven with the Yellow River Chart – He Tu – and the Luo River Diagram – Luo Shu

The roots (ben), according to the two ancient documents, the He Tu and the Luo Shu, allow for a combination with the branches (biao) in accordance with the two trigram arrangements of Fu Xi and Wen Wang (see chapter 4.2.2 “The Classification of the Six Cosmic Energies with Respect to the Transformational Phases (Elements)” for an explanation of the paired term biao ben). For each of these four possible combinations we have suitable explanations regarding certain phenomena.

In general the following can be said:

- Fu Xi’s Former Heaven trigram arrangement as well as the Yellow River Chart (He Tu) are better suited in illustrating the static aspect or potential of whether or not a function or movement is possible.
- Wen Wang’s (Latter Heaven) trigram arrangement and the Luo River Diagram (Luo Shu) are better suited in illustrating the dynamic processes. The aspects of function and movement are of priority.

12.2.4.1 The Trigram Arrangement of the Former Heaven and the Yellow River Chart – He Tu

This combination allows for the generating-sheng cycle and its inherent He Tu along with the ever increasing and emerging yang facing south (summer – fire) as well as the ever increasing and advancing yin facing north (winter – water) according to the trigram arrangement of Fu Xi to become beautifully illustrated.

This makes clearly visible the sequence of the eight trigrams in their clockwise arrangement seen in figure 12.14. We will begin with the thunder gua. At the bottom (defined as inner, or towards the center) we find a single yang bar under two yin bars. The next gua, fire, already has two yang bars. What follows next is the lake gua, again with two yang bars. The yin bar is now at the top. In the above positioned southern heaven gua the yin has disappeared. It now consists of only yang. We continue with the wind gua. Once again at the bottom there appears a yin bar. The water gua already has two yin bars. In the mountain gua the yang is completely at the top and about to disappear. The earth gua is a pure yin-gua; the yang has completely disappeared.

Seen from an analogical point of view, on the ascending yang axis the uneven yang points from the He Tu move from the inside outwards and the on the descending yin axis the even yin points from the He Tu move outwards.

This picture matches the seasons and symbolizes the advance of the yang from spring to its maximum in summer along with the advance of the yin from autumn to its maximum in winter.

Indeed this combination belongs to the Former Heaven. This is where the original evolution of the yearly seasons was illustrated. It is the image of potential, the gradual change of time. The manifestation of the transformational phases belongs to the Latter Heaven and corresponds to the picture in chapter 12.2.4.4.

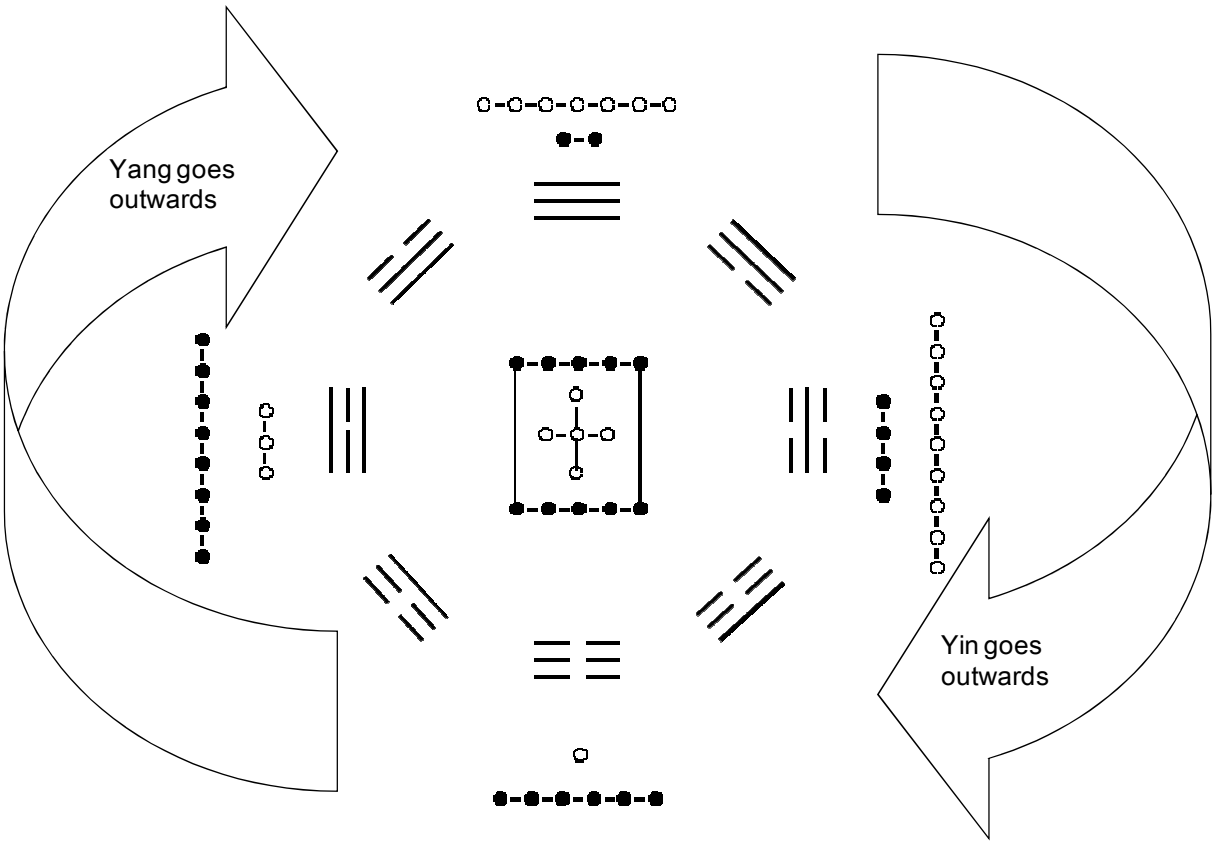


Figure 12.14: The trigram arrangement of the Former Heaven and the Yellow River Chart – He Tu

12.2.4.2 The Trigram Arrangement of the Latter Heaven and the Yellow River Chart – He Tu

This picture emphasizes the relationship between the five transformational phases (elements) and the trigrams. The paired numbers one and six are positioned in the north and connected with the water gua of the Latter Heaven. The element water is also assigned to this position. The paired numbers two and seven are positioned in the south and connected with the fire gua of the Latter Heavens. It symbolizes the element fire.

The remaining trigrams are divided into groups of two and are connected to an element. The lake gua and the heaven gua represent metal, the thunder gua and the wind represent wood. The earth gua and the mountain gua represent earth.

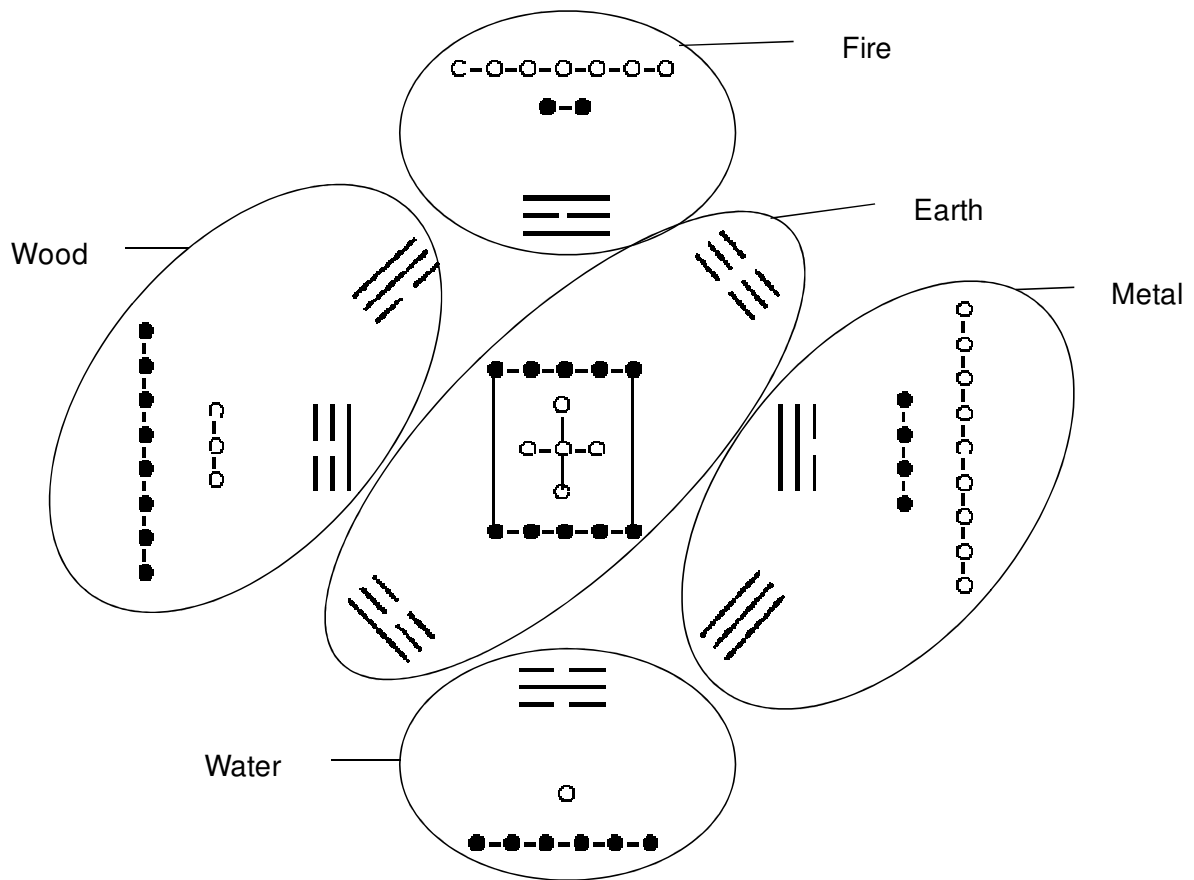


Figure 12.15: The trigram arrangement of the Latter Heaven and the Yellow River Chart – He Tu

12.2.4.1 The Trigram Arrangement of the Former Heaven and the Luo River Diagram – Luo Shu

This combination illustrates the positioning of the trigrams within the family.

The numbers nine – eight – seven – six, emerging out of the Luo Shu, correspond to the male (yang) trigrams. These follow in the order of: father (heaven) – first son (thunder) – second son (water) – third son (mountain).

The numbers one – two – three – four, emerging out of the Luo Shu, correspond to the female (yin) trigrams. These follow in the order of: mother (earth) – first daughter (wind) – second daughter (fire) – third daughter (lake).

The yin-yang differentiation of the gua is discussed in chapter 12.2.3.2 “The Energetic Pattern of the Gua – Yang-Gua and Yin-Gua”.

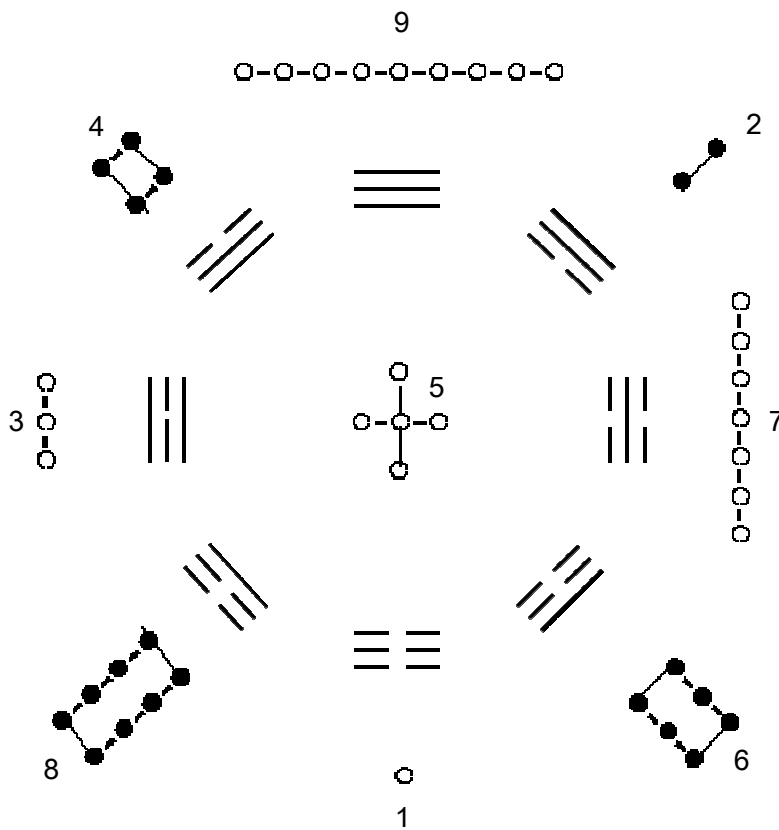


Figure 12.16: The trigram arrangement of the Former Heaven and the Luo River diagram – Luo Shu

12.2.4.2 The Trigram Arrangement of the Latter Heaven and the Luo River Diagram –Luo Shu

We will see a change in this combination. The mountain gua is qualified as dry earth and assigned to number eight while the earth gua is qualified as wet earth and assigned to number two.

The numerical order of nine – eight – seven – six, emerging out of the Luo Shu, corresponds to the order of the elements fire – dry earth – metal (a part of the generating-sheng cycle, yang-character). The dry earth corresponds to the yang aspect of this arrangement.

The numerical order one – two – three – four, emerging out of the Luo Shu, corresponds to the order of the elements water – wet earth – wood (part of the controlling-ke cycle, yin-character). The wet earth corresponds to the yin aspect of this arrangement.

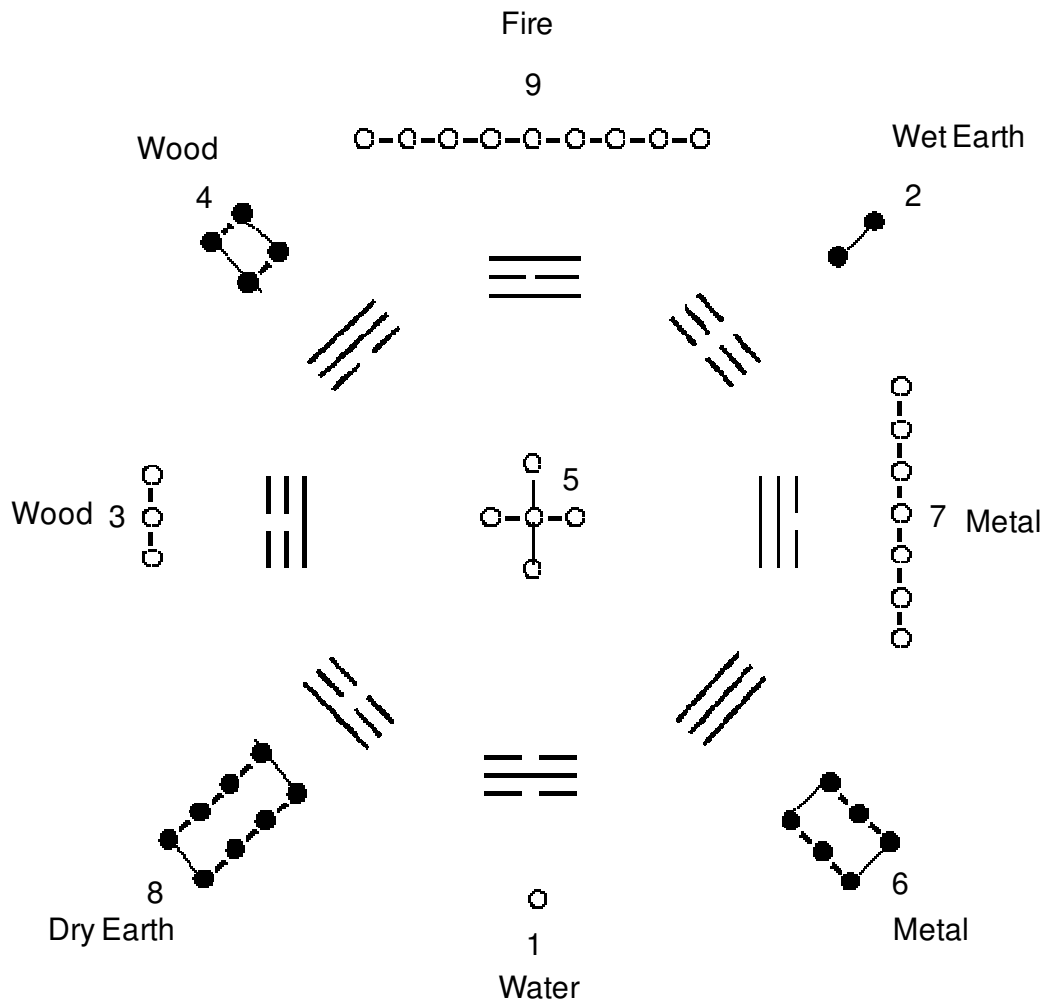


Figure 12.17: The trigram arrangement of the Latter Heaven and the Luo River Diagram – Luo Shu

12.2.5 The Nine Palaces

The nine palaces are guided by the trigram arrangement of the Latter Heaven and the Luo River Diagram – Luo Shu (see chapter 12.2.4.4). They provide an ideal foundation for an illustration of the dynamic processes in an area of the Latter Heaven.

Palace number	Palace 4 Si Gong 四宫	Palace 9 Jiu Gong 九宫	Palace 2 Er Gong 二宫
Extraordinary channel	Dai Mai	Ren Mai	Yin Qiao Mai
Opening point	GB41	LU7	KI6
Trigram	Wind Xun 巽 	Fire Li 离 	Earth Kun 坤 
Element	Wood 木	Fire 火	Earth 地
Direction	Southeast SE	South S	Southwest SW
Palace number	Palace 3 San Gong 三宫	Palace 5 Wu Gong 五宫	Palace 7 Qi Gong 七宫
Extraordinary channel	Yang Wei Mai		Du Mai
Opening point	TE5		SI3
Trigram	Thunder Zhen 震 	Center Zhong 中	Lake Dui 兑 
Element	Wood 木	Rides Palace 2	Metal 金
Direction	East E	Earth	West W
Palace number	Palace 8 Ba Gong 八宫	Palace 1 Yi Gong 一宫	Palace 6 Liu Gong 六宫
Extraordinary channel	Yin Wei Mai	Yang Qiao Mai	Chong Mai
Opening point	PC6	BL62	SP4
Trigram	Mountain Gen 艮 	Water Kan 坎 	Heaven Qian 乾 
Element	Earth 地	Water 水	Metal 金
Direction	Northeast NE	North N	Northwest NW

Figure 12.18: The nine palaces and their assignments

Magical Square

A magical square reveals itself in the nine palaces. The sums of all the numbers in any direction always add up to fifteen.

1st line:	$4 + 9 + 2 = 15$
2nd line:	$3 + 5 + 7 = 15$
3rd line:	$8 + 1 + 6 = 15$
1st column:	$4 + 3 + 8 = 15$
2nd column:	$9 + 5 + 1 = 15$
3rd column:	$2 + 7 + 6 = 15$
Diagonally:	$8 + 5 + 2 = 15$
Diagonally:	$4 + 5 + 6 = 15$

The binding together of the nine palaces with the eight extraordinary channels, the heavenly stems, and the earthly branches according to the principles of Ling Gui Ba Fa and Fei Teng Ba Fa will be described in the following paragraphs.

12.2.6 The Calculation of the Open Palaces Following the Original Method of the Ling Gui Ba Fa

Ling Gui Ba Fa is a classical technique which connects the heavenly stems and earthly branches, the ba gua, as well as the eight extraordinary channels.

The nine palaces provide the scaffolding for the construction of the Ling Gui Ba Fa. On the one hand, the current open palace is determined by the heavenly stems and the earthly branches of the day, as well as the double hour (Td). On the other hand, each palace is allotted an extraordinary channel along with its opening and coupled point.

The qi concentrates itself in every double hour (Td) in one of the nine palaces and is then optimally accessible over the corresponding extraordinary channel. Therefore we can say that there is a palace open during every double hour.

The basis for these calculations is complex and difficult to comprehend or, for that matter, to accept when seen from our Western cause and effect analytical tradition. It may be of some help to you if you can imagine the Ling Gui Ba Fa as somewhat of a complicated exotically prepared meal. You will find the ingredients in chapter 12.2 titled “The Theory”. They are the He Tu, the Luo Shu, the heavenly stems and the earthly branches of the day, the heavenly stems and the earthly branches of the time division (Td), the ba gua in the arrangements of Fu Xi and Wen Wang, the nine palaces, and the eight extraordinary channels. You will find the instructions on how to prepare the Ling Gui Ba Fa “meal” in the following paragraphs. Much of what you will read will seem somewhat confusing and arbitrary. But keep in mind that the master chefs came up with this recipe several hundred years ago and that this Ling Gui Ba Fa “meal” has been prepared in this exact same way and successfully served since then.

You have at hand in the “Wheel of Time Acupuncture©” an aid that will relieve you of any preparation and serve this complete “meal” for you. If this shortcut to your “meal” satisfies you, then you may want to skip over the following complicated chapter. But it is also possible that you may want to know more about this successful Ling Gui Ba Fa recipe. So, take your time now and get to know this exotic recipe.

12.2.6.1 The Heavenly Stems and Earthly Branches of the Day and of the Time Division

12.2.6.1.1 The Substitution Number of the Day

The heavenly stem and the earthly branch of the day are determined by the day number on the backside of the “Wheel of Time Acupuncture©” where you will find the corresponding chart “Matching Stems with Branches to Form a Cycle of Sixty”. The same information is depicted in figure 5.1 “The numbers of the cycle of sixty. Stem branch combination with characteristics of the elements and the yin-yang-qualification.”.

The assignment of the earthly branch to an element is made immediately available through the color classification illustration (see figure 1.2 “Graphic illustrations of the five elements, yang and yin”). The substitution number relates to the comprehensive number of the corres-

ponding element of the Yellow River Chart – He Tu (see chapter 12.2.1.1.1 “Assigning Numbers to Transformational Phases (Elements) and Directions”). These, by the way, can be found in figure 12.20.

The assignment of a heavenly stem to an element deviates from the customary assignment of the stems to the elements. The applied assignment system in this context is based on the Huang Di Nei Jing in chapter 67. This is explained further in chapter 4.1.2 “The Relationship between the Heavenly Stems and the Five Movements – Wu Yun – 五运” and illustrated once again in figure 12.19. The substitution number, once again, corresponds to the comprehensive number of the related elements in the Yellow River Chart – He Tu, which you will also find in figure 12.20.

Five Elements' Motion (Yun)	Heavenly Stems	
Earth	I	VI
Metal	II	VII
Water	III	VIII
Wood	IV	IX
Fire	V	X

Figure 12.19: Assigning the heavenly stems and the transformational phases (elements) according to Huang Di Nei Jing, chapter 67

Substitution number	10				9		8		7			
Transformational phase/element	Earth				Metal		Wood		Fire		Water	
Heavenly stems (S.)	I		VI		II	VII	IV	IX	V	X	III	VIII
Earthly branches (B)	2	5	8	11	9	10	3	4	6	7	12	1

Figure 12.20: The substitution numbers for the heavenly stems and the earthly branches of the days

The alert reader will find an inconsistency with regards to the substitution number seven for the element water. According to the above definition the number should be six. The “Peking College of TCM” explains this discrepancy in the following manner. Water and fire are seen as equivalent. When you activate water you also activate the fire in the water (see the trigram for water which is also represented in the Ming Men). This is why the element water is assigned the same substitution number as fire.

12.2.6.1.2 The Substitution Number for the Time Division (Td)

Once again the Td number determines the heavenly stem and the earthly branch of the time division (Td). On the backside of the “Wheel of Time Acupuncture[®]” you will find the corresponding chart “Matching Stems with Branches to Form a Cycle of Sixty”. The same information can be found in figure 5.1 “The numbers of the cycle of sixty. Stem branch combination with characteristics of the elements and the yin-yang-qualification.”

And now things will become even more complicated. The terms counter stem respectively counter branch will be introduced. What is meant by these terms is the distance of the actual stem to the ninth heavenly stem (S.IX) or the distance of the current branch to the ninth earthly branch (B9) since the number nine is distinguished as the maximum numerical number. In this way the beginning and the end point are counted.

The distance from S.I to S.IX is nine. Therefore the substitution number for S.I is “9”.
 The distance from S.II to S.IX is eight. Therefore the substitution number for S.II is “8”.
 The distance from S.III to S.IX is seven. Therefore the substitution number for S.III is “7”.
 The distance from S.IV to S.IX is six. Therefore the substitution number for S.IV is “6”.
 The distance from S.V to S.IX is five. Therefore the substitution number for S.V is “5”.
 S.VI is linked with S.I. Therefore the substitution number for S.VI is also “9”.
 S.VII is linked with S.II. Therefore the substitution number for S.VII is also “8”.
 S.VIII is linked with S.III. Therefore the substitution number for S.VIII is also “7”.
 S.IX is linked with S.IV. Therefore the substitution number for S.IX is also “6”.
 S.X is linked with S.V. Therefore the substitution number for S.X is also “5”.

The distance from B1 to B9 is nine. Therefore the substitution number for B1 is “9”.
 The distance from B2 to B9 is eight. Therefore the substitution number for B2 is “8”.
 The distance from B3 to B9 is seven. Therefore the substitution number for B3 is “7”.
 The distance from B4 to B9 is six. Therefore the substitution number for B4 is “6”.
 The distance from B5 to B9 is five. Therefore the substitution number for B5 is “5”.
 The distance from B6 to B9 is four. Therefore the substitution number for B6 is “4”.
 B7 is linked with B1. Therefore the substitution number for B7 is also “9”.
 B8 is linked with B2. Therefore the substitution number for B8 is also “8”.
 B9 is linked with B3. Therefore the substitution number for B9 is also “7”.
 B10 is linked with B4. Therefore the substitution number for B10 is also “6”.
 B11 is linked with B5. Therefore the substitution number for B11 is also “5”.
 B12 is linked with B6. Therefore the substitution number for B12 is also “4”.

The substitution numbers for the time divisions (Td) are illustrated in figure 12.21.

Substitution number	9		8		7		6		5		4	
Heavely stems (S.)	I	VI	II	VII	III	VIII	IV	IX	V	X		
Earthly branches (B9)	1	7	2	8	3	9	4	10	5	11	6	12

Figure 12.21: The substitution numbers for the heavenly stems and the earthly branches of the time divisions (Td)

12.2.6.2 The Summation of the Substitution Numbers

The above established procedure for the substitution numbers of the stems and branches of the day and time division (Td) are added up.

12.2.6.3 Division: On Yang Days Divided by Nine; on Yin Days Divided by Six

On yang days (days with an uneven day number) the sum of the four substitution numbers is divided by nine. Nine is the maximum number of the yang. This can be explained through the Yi Jing in which the number nine represents a changing yang bar. This ability to change means that the yang has arrived at its maximum and is, therefore, ready to move in the direction of its opposite pole.

On yin days (days with an even day number) this sum is divided by six. Six is the maximum number of the yin. This again can be explained through the Yi Jing in which the number six represents a changing yin bar. This ability to change means that the yin has achieved its maximum and is therefore ready to proceed in the direction of its opposite pole.

The quotient indicates the number of times the qi will flow through and is of no importance in the determination of the currently open palaces. The remainder of this division results in the number of the open palace, respectively the open extraordinary channel which can be reached over the opening point.

12.2.6.4 An Example

We calculate the open palace for the time division B2, 01:00 – 03:00 (sundial time) for September 16, 2012. The same example will be used as an illustration for the determination with the help of the “Wheel of Time Acupuncture[®]” in figure 12.26 “Fei Teng Ba Fa or Ling Gui Ba Fa on September 16, 2012; 01:00 – 03:00 (sundial time), B2 Td”.

1. The substitution numbers for the heavenly stem (S.) and earthly branch (B) of the day: day number (September 16, 2012): “17” (S.VII / B5)
 - The substitution number of the heavenly stem S.VII: “9”
 - The substitution number of the earthly branch B5: “10”
2. The substitution numbers for the heavenly stems (S.) und earthly branches (B) of the time division (Td):
Td number (B2, 01:00 – 03:00 Uhr): “14” (S.IV / B2)
 - The substitution number for the heavenly stem S.IV: “6”
 - The substitution number for the earthly branch B2: “8”
3. The sum of the substitution numbers: $9 + 10 + 6 + 8 = 33$

4. Divided by nine on yang days, divided by six on yin days:
 September 16, 2012 is a yang day (day number “17” → an uneven number).
 → $33 : 9 = 3$ with a remainder of 6
 → Palace 6 is open.

12.2.7 The Calculation of the Open Palaces Following the Fei Teng Ba Fa Method

Fei Teng Ba Fa is an extremely simplified form of the Ling Gui Ba Fa. It only takes into consideration the heavenly stems of the time division (Td).

The theoretical background as in the above chapters which dealt with the Ling Gui Ba Fa can, for the most part, be taken over for use in the Fei Teng Ba Fa. According to classical literature, with regards to the Fei Teng Ba Fa, the assignment system between the palaces and the extraordinary channels and their opening points have been partially changed. This can be confusing. In order to clarify or simplify this situation, I use the same assignment system for both the Fei Teng Ba Fa and the Ling Gui Ba Fa in the “Wheel of Time Acupuncture[®]”, with the result that there are no changes with regards to the concrete treatment and the classical model.

For those who are in possession of the classical literature concerning this matter the classical assignment system for the Fei Teng Ba Fa can be found in figure 12.22.

Heavenly stem (S.) of the time division (Td)	S.I & S.IX Jia - 甲 Ren - 壬	S.III Bing - 丙	S.V Wu - 戊	S.VII Geng - 庚	S.VIII Xin - 辛	S.II & S.X Yi - 乙 Gui - 癸	S.VI Ji - 己	S.IV Ding - 丁
Opening point	SP4	PC6	GB41	TE5	SI3	BL62	LU7	KI6
Gua	Qian	Gen	Kan	Zhen	Xun	Kun	Li	Dui
Palace number	6	8	1	3	4	2	9	7

Figure 12.22: The Fei Teng Ba Fa: The classical assignment for the heavenly stems of the time division (Td) to the opening points of the eight extraordinary channels as well as to the ba gua.

With the help of a little trick I have altered the classical assignments so that the same table for the Ling Gui Ba Fa and the Fei Teng Ba Fa can be used (see figure 12.18 “The nine palaces with their classification” or the table of the Ling Gui Ba Fa window on the “Wheel of Time Acupuncture[®]”). The changes are marked in yellow in figure 12.23.

The assignment of the heavenly stems (S.) of the time divisions (Td) to the opening points of the eight extraordinary channels is what is most essential to the Fei Teng Ba Fa. One realizes that the assignment does not change at all when one finds the opening point while reading from the adapted table according to Ling Gui Ba Fa.

Heavenly stem (S.) of the time division (Td)	S.I & S.IX Jia - 甲 Ren - 壬	S.III Bing - 丙	S.V Wu - 戊	S.VII Geng - 庚	S.VIII Xin - 辛	S.II & S.X Yi - 乙 Gui - 癸	S.VI Ji - 己	S.IV Ding - 丁
Opening point	SP4	PC6	GB41	TE5	SI3	BL62	LU7	KI6
Gua	Qian	Gen	Xun	Zhen	Dui	Kan	Li	Kun
Palace number	6	8	4	3	7	1	9	2

Figure 12.23: The Fei Teng Ba Fa: The assignment of the heavenly stems of the time divisions (Td) to the opening points of the eight extraordinary channels and to the ba gua adapted to the Ling Gui Ba Fa.

As a result of this small change it will be much easier to read the open extraordinary channels on the “Wheel of Time Acupuncture[®]” and still yield the correct points. In the event that you are working with additional sources it is important to keep this change in mind.

If you want to treat patients in accordance with the Fei Teng Ba Fa method, you should first determine the heavenly stem of the current time division (Td). You can then look up the opening point that is part of this treatment in figure 12.22 or in figure 12.23.

If, however, you are working from classical literature in which the heavenly stems of the Td are assigned to the open palaces according to the Fei Teng Ba Fa, you will have to seek out figure 12.22 in order to find the opening point needed in this treatment.

When you work with the “Wheel of Time Acupuncture[®]” you will find that the open palaces are classified according to figure 12.23. This simple yet concrete procedure is explained in chapter 12.3.3.1.

12.2.8 The Eight Extraordinary Channels – Qi Jing Ba Mai

The eight extraordinary channels do not have any direct reference to an organ and with the exception of the Ren Mai and Du Mai have no acupuncture points of their own.

The eight extraordinary channels serve as a balancing factor between our constitutional and acquired energy and can be compared with lakes and backwaters, while the main channels correspond to rivers.

The eight extraordinary channels do not take part in the energy circulation. They can, however, absorb extra energy, store it, and release it when necessary. If these vessels are needed too often, this can result in tiredness and exhaustion because the reserve supply (jing-qi and yuan-qi) will have been tapped and become depleted.

The eight extraordinary channels fulfill an important function with regards to maturity, development, and involution. They have an influence on the deepest levels of an organism.

The classical texts explain this in the following way:

“The 360 acupuncture points on the twelve main channels are controlled through the sixty-six points on the extremities (twelve times five transporting-shu points plus the six yuan-source points on the yang-channels).

The sixty-six points on the extremities are controlled through the eight opening points of the eight extraordinary channels”

Therefore, it can be said that the eight opening points of the extraordinary channels are the key to the deepest and most profound aspects of Chinese medicine.

You will find a summary of the eight extraordinary channels with their opening points in the following paragraphs. You will also find a more extensive treatment of this topic, especially with regards to the Daoistic aspects in my manuscript “Die Systeme der Nebenmeridiane” by contacting the author at (www.koch-tcm.ch).

12.2.8.1 Du Mai – The Governing Vessel – GV

- Lake of the yang
- Strengthens the spine
- Diverts external wind
- Nourishes marrow
- Strengthens the wei-qi

SI3 opening point
BL62 coupled point

12.2.8.2 Ren Mai – The Conception Vessel – CV

- Lake of the yin
- Seven-year cycle in women respectively eight-year cycle in men
- Regulates the uterus
- Nourishes the embryo / fetus
- Regulates the counterflow of the stomach qi
- Lowers the lung qi in the direction of the kidneys

KI6 opening point
LU7 coupled point

12.2.8.3 Chong Mai – The Penetrating Vessel

- Lake of the blood
- Moves the heart’s blood
- Unites pre- and post-natal essence – jing
- Corrects counterflow of the qi, eliminates qi stagnation and blood stagnation

SP4 opening point
PC6 coupled point

12.2.8.4 Dai Mai – The Girdling Vessel

- Connects upper and lower body halves
- Eliminates fullness in the liver and fullness in the gallbladder
- Eliminates damp heat in the lower San Jiao
- Supervision of the energy flow in the leg channels

GB41 opening point
TE5 coupled point

12.2.8.5 Yin Qiao Mai – Yin Motility Vessel

- Supplies the eyes with jing, qi and yin
- Supervises the tone of the leg muscles
- Eliminates stagnation (qi, xue, dampness) in the lower San Jiao

KI6 opening point
LU7 coupled point

12.2.8.6 Yang Qiao Mai – Yang Motility Vessel

- Supplies the eyes with jing, qi und yang
- Eliminates the internal wind and external wind from the head
- Frees the spine and legs from blockage

BL62 opening point
SI3 coupled point

12.2.8.7 Yin Wei Mei – Yin Linking Vessel

- Supervises the heart and blood
- Treats psycho-emotional symptoms

PC6 opening point
SP4 coupled point

12.2.8.8 Yang Wei Mei – Yang Linking Vessel

- Treats the lateral aspect of the body
- Treats the shaoyang symptoms

TE5 opening point
GB41 coupled point

12.2.9 The Eight Extraordinary Channels and their Palaces (Gua-Numbers)

Figure 12.24 illustrates the traditional linking of the extraordinary channels with the palaces in the Ling Gui Ba Fa. The same type of linkage is used in the “Wheel of Time Acupuncture[®]” for the Fei Teng Ba Fa (see chapter 12.2.7 “The Calculation of the Open Palaces Following the Fei Teng Ba Fa Method”)

Palace, Gua no.	Eight extraordinary channels	Opening point	Coupled point
1	Yang Qiao Mai	BL62	SI3
2, 5	Yin Qiao Mai	KI6	LU7
3	Yang Wei Mai	TE5	GB41
4	Dai Mai	GB41	TE5
6	Chong Mai	SP4	PC6
7	Du Mai	SI3	BL62
8	Yin Wei Mai	PC6	SP4
9	Ren Mai	LU7	KI6

Figure 12.24: The linking of the gua numbers (palaces) with the eight extraordinary channels with their opening points and coupled points

An example according to figure 12.26 “Fei Teng Ba Fa or Ling Gui Ba Fa on September 16, 2012; 01:00 – 03:00 (sundial time), B2 Td” according to the Ling Gui Ba Fa the sixth palace is open. The sixth palace is assigned to the Chong Mai which is now to be treated. You will find a concrete strategy of treatment in the following paragraph.

12.2.10 The Treatment of the Extraordinary Channels

Traditionally, the eight extraordinary channels are brought together into four pairs. One pair at a time is responsible for providing the necessary energetics of a body area (see figure 12.25).

	Opening Point	Coupled Point	Body Area
Chong Mai	SP4	PC6	heart, chest, stomach
Yin Wei Mai	PC6	SP4	
Du Mai	SI3	BL62	neck, shoulders, back
Yang Qiao Mai	BL62	SI3	
Dai Mai	GB41	TE5	temples, ears, lateral area
Yang Wei Mai	TE5	GB41	
Ren Mai	LU7	KI6	face, throat, breast, lungs, belly
Yin Qiao Mai	KI6	LU7	

Figure 12.25: Four pairs of the eight extraordinary channels with their opening points, coupled points and their assigned body areas.

The most often used treatment strategy with regards to this paired assignment of two extraordinary channels to a particular body area will be explained in the example. You will also find many additional possibilities described in the author's manuscript "Die Systeme der Nebenmeridiane".

Example

The Chong Mai is to be opened.

1. The opening point SP4 is needed on the left for men and on the right for women.
2. The coupled point PC6 is needed on the opposite side.
3. The partner channel Yin Wei Mai is opened. First the opening point PC6 is needed, on the left for men and on the right for women.
4. The coupled point of the partner channel SP4 is needed on the opposite side.

This treatment is concentrated on the region of the body that is provided with energy through the pair. Taken from the point of view of analogy any other extraordinary channel can be opened.

12.3 General Practice

Ling Gui Ba Fa and Fei Teng Ba Fa combine the eight extraordinary channels with insights taken from the "He Tu" ("The Yellow River Chart") and the "Luo Shu" ("The Luo River Diagram") with the eight trigrams in the Former Heavens order according to Fu Xi, and the Latter Heavens order according to Wen Wang, as well as with the theories of the heavenly stems and the earthly branches.

This treatment takes place over the eight extraordinary channels whose special energetic powers must be known in order to effectively use this method of treatment.

You will find a summary of this channel category in chapter 12.2.8. A more complete discussion of this topic, especially with regards to the Daoistic aspects, can be found in the manuscript by the author under the title of "Die Systeme der Nebenmeridiane". It is available in German at www.koch-tcm.ch.

12.3.1 General Clinical Features

12.3.1.1 Constitutional Conditions

What is most important to remember here is that in going over these channels you reach the yuan or constitutional level. From this point of view you treat primarily conditions over the eight extraordinary channels which deal with the essential value of the jing – 精. The very nature of these maladies tends to be chronic, serious, or may even be inherited. Seen from this perspective it would be a waste of the jing – 精 – to treat normal headaches, stomach aches, or any common day problems, over the extraordinary channels when they could be treated over the more superficial main channels or the wei-, qi- or blood-level.

12.3.1.2 Channel Conditions

A further indication for the use of an extraordinary channel becomes apparent through the path of this channel which can include several of the twelve main channels. The extraordinary channel “Yang Wei Mai”, for example, contains the area of the BL-, GB-, SI-, and TE-channel.

In other words, treatment through an extraordinary channel allows for coverage of a much wider area than treatment through a main channel.

12.3.1.3 Polarity Conditions

By polarity conditions I mean conditions of imbalance between both sides of the body and its channels. Consider using the extraordinary channels to balance these polarities. The commonly used left-right and top-bottom confluent point combinations are most suitable for these problems (see chapter 12.2.10 “The Treatment of the Extraordinary Channels”).

12.3.2 Specific Clinical Features

The specific indications are governed by the general characteristics and the particular pathology of the specific extraordinary channel. See the corresponding chapters 12.2.8.1 to 12.2.8.8 in which the most important elements of each of the eight extraordinary channels are explained.

When the problems of the patient fit the pathology of the open extraordinary channel, then the Ling Gui Ba Fa will offer a treatment option.

When the problems of the patient fit the pathology of an extraordinary channel that is not currently open, then there is the option of treating the patient later, at the optimal time.

12.3.3 Seeking Out the Open Palaces and Their Corresponding Extraordinary Channels with the Help of the “Wheel of Time Acupuncture[®]”

12.3.3.1 Fei Teng Ba Fa

The very simple form of the Ling Gui Ba Fa offers no difficulties. In setting the actual day number and time division (Td), the number of the open palace presents itself in the “Fei Teng Ba Fa Wheel” within the “Wheel of Strategies”.

In the table to the right of the Ling Gui Ba Fa window you will find the open palace with its corresponding extraordinary channel along with the acupuncture points to be treated.

For example, the treatment in accordance with Fei Teng Ba Fa for September 16, 2012 in the B2 Td over the Yin Qiao Mai is illustrated in figure 12.26:

1st step: Gua or palace 2 is open.

2nd step: Gua or palace 2 corresponds to the Yin Qiao Mai. The opening point is KI6. The coupled point is LU7.

12.3.3.2 Ling Gui Ba Fa

The search for the open points according to the Ling Gui Ba Fa system is at first a bit confusing. In every time division there are six options offered. The correct option will be arrived at as a result of the day number which appears through the red bar in the fourth ring “Cycle of Sixty”. The day numbers are arranged in groups of ten in the Ling Gui Ba Fa ring. In the ring of the groups of ten where the day number is included you will also find the number of the open palace.

For every palace there is an extraordinary channel. In the table on the right next to the Ling Gui Ba Fa window you will find the appropriate acupuncture point treatment.

For example, the treatment in accordance with Ling Gui Ba Fa for September 16, 2012 in the B2 Td over the Chong Mai is illustrated in figure 12.26:

1st step: The day number in the fourth wheel, the “Cycle of Sixty Wheel”, is 17.

2nd step: Day number 17 is included in the ring of day numbers “11 - 20”.

3rd step: Day numbers “11 - 20” indicate that gua or palace 6 is open.

4th step: Gua or palace 6 corresponds to the Chong Mai. The opening point is SP4. The coupled point is PC6.

13 Tables

13.1 Analogies to the Month Numbers

Earthly branch of the month	Chinese pictogram - Pinyin	Number of the solar month
B1-month	子 - Zi	Eleventh solar month
B2-month	丑 - Chou	Twelfth solar month
B3-month	寅 - Yin	First solar month
B4-month	卯 - Mao	Second solar month
B5-month	辰 - Chen	Third solar month
B6-month	巳 - Si	Fourth solar month
B7-month	午 - Wu	Fifth solar month
B8-month	未 - Wei	Sixth solar month
B9-month	申 - Shen	Seventh solar month
B10-month	酉 - You	Eighth solar month
B11-month	戌 - Xu	Ninth solar month
B12-month	亥 - Hai	Tenth solar month

13.2 The Data for the Years 1919 to 2020

13.2.1 The Year Numbers and the Dates of the Chinese New Year Day

13.2.2 The Month Numbers and the Beginning of the Solar Month

Chinese New Year Day	Year		Year No.		Year		Year No.		Year		Year No.					
	1910	47	1911	48	1912	49	1913	50								
	Feb 10, 1910				Jan 30, 1911				Feb 18, 1912				Feb 6, 1913			
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.						
B1-month			Dec 8, 1910	25	Dec 8, 1911	37	Dec 7, 1912	49								
B2-month			Jan 7, 1911	26	Jan 7, 1912	38	Jan 6, 1913	50								
B3-month		Feb 5, 1910	15	Feb 5, 1911	27	Feb 5, 1912	39	Feb 4, 1913	51							
B4-month		Mar 6, 1910	16	Mar 6, 1911	28	Mar 6, 1912	40	Mar 6, 1913	52							
B5-month		Apr 6, 1910	17	Apr 6, 1911	29	Apr 5, 1912	41	Apr 6, 1913	53							
B6-month		May 6, 1910	18	May 6, 1911	30	May 6, 1912	42	May 6, 1913	54							
B7-month		Jun 7, 1910	19	Jun 7, 1911	31	Jun 6, 1912	43	Jun 6, 1913	55							
B8-month		Jul 8, 1910	20	Jul 8, 1911	32	Jul 7, 1912	44	Jul 8, 1913	56							
B9-month		Aug 8, 1910	21	Aug 9, 1911	33	Aug 8, 1912	45	Aug 8, 1913	57							
B10-month		Sep 8, 1910	22	Sep 9, 1911	34	Sep 8, 1912	46	Sep 8, 1913	58							
B11-month		Oct 9, 1910	23	Oct 9, 1911	35	Oct 9, 1912	47	Oct 9, 1913	59							
B12-month		Nov 8, 1910	24	Nov 8, 1911	36	Nov 8, 1912	48	Nov 8, 1913	60							

Chinese New Year Day	Year		Year No.		Year		Year No.		Year		Year No.									
	1914	51	1915	52	1916	53	1917	54	1918	55										
	Jan 26, 1914				Feb 14, 1915				Feb 4, 1916				Jan 23, 1917				Feb 11, 1918			
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.										
B1-month	Dec 8, 1913	1	Dec 7, 1914	13	Dec 8, 1915	25	Dec 6, 1916	37	Dec 8, 1917	49										
B2-month	Jan 6, 1914	2	Jan 6, 1915	14	Jan 6, 1916	26	Jan 6, 1917	38	Jan 6, 1918	50										
B3-month	Feb 4, 1914	3	Feb 5, 1915	15	Feb 4, 1916	27	Feb 4, 1917	39	Feb 4, 1918	51										
B4-month	Mar 6, 1914	4	Mar 6, 1915	16	Mar 6, 1916	28	Mar 6, 1917	40	Mar 6, 1918	52										
B5-month	Apr 5, 1914	5	Apr 6, 1915	17	Apr 5, 1916	29	Apr 5, 1917	41	Apr 5, 1918	53										
B6-month	May 6, 1914	6	May 6, 1915	18	May 6, 1916	30	May 6, 1917	42	May 6, 1918	54										
B7-month	Jun 6, 1914	7	Jun 7, 1915	19	Jun 6, 1916	31	Jun 6, 1917	43	Jun 6, 1918	55										
B8-month	Jul 8, 1914	8	Jul 8, 1915	20	Jul 7, 1916	32	Jul 8, 1917	44	Jul 8, 1918	56										
B9-month	Aug 8, 1914	9	Aug 8, 1915	21	Aug 8, 1916	33	Aug 8, 1917	45	Aug 8, 1918	57										
B10-month	Sep 8, 1914	10	Sep 9, 1915	22	Sep 8, 1916	34	Sep 8, 1917	46	Sep 8, 1918	58										
B11-month	Oct 9, 1914	11	Oct 9, 1915	23	Oct 8, 1916	35	Oct 9, 1917	47	Oct 9, 1918	59										
B12-month	Nov 8, 1914	12	Nov 8, 1915	24	Nov 8, 1916	36	Nov 8, 1917	48	Nov 8, 1918	60										

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1919	56	1920	57	1921	58	1922	59	1923	60
	Feb 1, 1919		Feb 20, 1920		Feb 8, 1921		Jan 28, 1922		Feb 16, 1923	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 8, 1918	1	Dec 8, 1919	13	Dec 7, 1920	25	Dec 7, 1921	37	Dec 8, 1922	49
B2-month	Jan 6, 1919	2	Jan 6, 1920	14	Jan 6, 1921	26	Jan 6, 1922	38	Jan 6, 1923	50
B3-month	Feb 5, 1919	3	Feb 5, 1920	15	Feb 4, 1921	27	Feb 4, 1922	39	Feb 5, 1923	51
B4-month	Mar 6, 1919	4	Mar 6, 1920	16	Mar 7, 1921	28	Mar 6, 1922	40	Mar 6, 1923	52
B5-month	Apr 6, 1919	5	Apr 5, 1920	17	Apr 5, 1921	29	Apr 5, 1922	41	Apr 6, 1923	53
B6-month	May 6, 1919	6	May 6, 1920	18	May 6, 1921	30	May 6, 1922	42	May 6, 1923	54
B7-month	Jun 7, 1919	7	Jun 6, 1920	19	Jun 6, 1921	31	Jun 6, 1922	43	Jun 7, 1923	55
B8-month	Jul 8, 1919	8	Jul 7, 1920	20	Jul 8, 1921	32	Jul 8, 1922	44	Jul 8, 1923	56
B9-month	Aug 9, 1919	9	Aug 7, 1920	21	Aug 8, 1921	33	Aug 8, 1922	45	Aug 8, 1923	57
B10-month	Sep 9, 1919	10	Sep 8, 1920	22	Sep 8, 1921	34	Sep 8, 1922	46	Sep 9, 1923	58
B11-month	Oct 9, 1919	11	Oct 8, 1920	23	Oct 9, 1921	35	Oct 9, 1922	47	Oct 9, 1923	59
B12-month	Nov 8, 1919	12	Nov 8, 1920	24	Nov 8, 1921	36	Nov 8, 1922	48	Nov 8, 1923	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1924	1	1925	2	1926	3	1927	4	1928	5
	Feb 5, 1924		Jan 24, 1925		Feb 13, 1926		Feb 2, 1927		Jan 23, 1928	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 8, 1923	1	Dec 7, 1924	13	Dec 7, 1925	25	Dec 8, 1926	37	Dec 8, 1927	49
B2-month	Jan 6, 1924	2	Jan 6, 1925	14	Jan 6, 1926	26	Jan 6, 1927	38	Jan 6, 1928	50
B3-month	Feb 5, 1924	3	Feb 4, 1925	15	Feb 4, 1926	27	Feb 5, 1927	39	Feb 5, 1928	51
B4-month	Mar 6, 1924	4	Mar 6, 1925	16	Mar 6, 1926	28	Mar 6, 1927	40	Mar 6, 1928	52
B5-month	Apr 5, 1924	5	Apr 5, 1925	17	Apr 5, 1926	29	Apr 6, 1927	41	Apr 5, 1928	53
B6-month	May 6, 1924	6	May 6, 1925	18	May 6, 1926	30	May 6, 1927	42	May 6, 1928	54
B7-month	Jun 6, 1924	7	Jun 6, 1925	19	Jun 6, 1926	31	Jun 7, 1927	43	Jun 6, 1928	55
B8-month	Jul 7, 1924	8	Jul 8, 1925	20	Jul 8, 1926	32	Jul 8, 1927	44	Jul 7, 1928	56
B9-month	Aug 8, 1924	9	Aug 8, 1925	21	Aug 8, 1926	33	Aug 8, 1927	45	Aug 8, 1928	57
B10-month	Sep 8, 1924	10	Sep 8, 1925	22	Sep 8, 1926	34	Sep 9, 1927	46	Sep 8, 1928	58
B11-month	Oct 8, 1924	11	Oct 9, 1925	23	Oct 9, 1926	35	Oct 9, 1927	47	Oct 8, 1928	59
B12-month	Nov 8, 1924	12	Nov 8, 1925	24	Nov 8, 1926	36	Nov 8, 1927	48	Nov 7, 1928	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1929	6	1930	7	1931	8	1932	9	1933	10
	Feb 10, 1929		Jan 30, 1930		Feb 17, 1931		Feb 6, 1932		Jan 26, 1933	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 7, 1928	1	Dec 7, 1929	13	Dec 8, 1930	25	Dec 8, 1931	37	Dec 7, 1932	49
B2-month	Jan 6, 1929	2	Jan 6, 1930	14	Jan 6, 1931	26	Jan 6, 1932	38	Jan 6, 1933	50
B3-month	Feb 4, 1929	3	Feb 4, 1930	15	Feb 5, 1931	27	Feb 5, 1932	39	Feb 4, 1933	51
B4-month	Mar 6, 1929	4	Mar 6, 1930	16	Mar 6, 1931	28	Mar 6, 1932	40	Mar 6, 1933	52
B5-month	Apr 5, 1929	5	Apr 5, 1930	17	Apr 6, 1931	29	Apr 5, 1932	41	Apr 5, 1933	53
B6-month	May 6, 1929	6	May 6, 1930	18	May 6, 1931	30	May 6, 1932	42	May 6, 1933	54
B7-month	Jun 6, 1929	7	Jun 6, 1930	19	Jun 7, 1931	31	Jun 6, 1932	43	Jun 6, 1933	55
B8-month	Jul 7, 1929	8	Jul 8, 1930	20	Jul 8, 1931	32	Jul 7, 1932	44	Jul 7, 1933	56
B9-month	Aug 8, 1929	9	Aug 8, 1930	21	Aug 8, 1931	33	Aug 8, 1932	45	Aug 7, 1933	57
B10-month	Sep 8, 1929	10	Sep 8, 1930	22	Sep 8, 1931	34	Sep 8, 1932	46	Sep 8, 1933	58
B11-month	Oct 9, 1929	11	Oct 8, 1930	23	Oct 9, 1931	35	Oct 8, 1932	47	Oct 9, 1933	59
B12-month	Nov 8, 1929	12	Nov 8, 1930	24	Nov 8, 1931	36	Nov 7, 1932	48	Nov 8, 1933	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1934	11	1935	12	1936	13	1937	14	1938	15
	Feb 14, 1934		Feb 4, 1935		Jan 24, 1936		Feb 11, 1937		Jan 31, 1938	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 7, 1933	1	Dec 8, 1934	13	Dec 8, 1935	25	Dec 7, 1936	37	Dec 7, 1937	49
B2-month	Jan 6, 1934	2	Jan 6, 1935	14	Jan 6, 1936	26	Jan 6, 1937	38	Jan 6, 1938	50
B3-month	Feb 4, 1934	3	Feb 5, 1935	15	Feb 5, 1936	27	Feb 4, 1937	39	Feb 4, 1938	51
B4-month	Mar 6, 1934	4	Mar 6, 1935	16	Mar 6, 1936	28	Mar 6, 1937	40	Mar 6, 1938	52
B5-month	Apr 5, 1934	5	Apr 6, 1935	17	Apr 5, 1936	29	Apr 5, 1937	41	Apr 5, 1938	53
B6-month	May 6, 1934	6	May 6, 1935	18	May 6, 1936	30	May 6, 1937	42	May 6, 1938	54
B7-month	Jun 6, 1934	7	Jun 6, 1935	19	Jun 6, 1936	31	Jun 6, 1937	43	Jun 6, 1938	55
B8-month	Jul 8, 1934	8	Jul 8, 1935	20	Jul 7, 1936	32	Jul 7, 1937	44	Jul 8, 1938	56
B9-month	Aug 8, 1934	9	Aug 8, 1935	21	Aug 8, 1936	33	Aug 8, 1937	45	Aug 8, 1938	57
B10-month	Sep 8, 1934	10	Sep 8, 1935	22	Sep 8, 1936	34	Sep 8, 1937	46	Sep 8, 1938	58
B11-month	Oct 9, 1934	11	Oct 9, 1935	23	Oct 8, 1936	35	Oct 9, 1937	47	Oct 9, 1938	59
B12-month	Nov 8, 1934	12	Nov 8, 1935	24	Nov 7, 1936	36	Nov 8, 1937	48	Nov 8, 1938	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1939	16	1940	17	1941	18	1942	19	1943	20
	Feb 19, 1939		Feb 8, 1940		Jan 27, 1941		Feb 15, 1942		Feb 5, 1943	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 8, 1938	1	Dec 8, 1939	13	Dec 7, 1940	25	Dec 7, 1941	37	Dec 8, 1942	49
B2-month	Jan 6, 1939	2	Jan 6, 1940	14	Jan 6, 1941	26	Jan 6, 1942	38	Jan 6, 1943	50
B3-month	Feb 5, 1939	3	Feb 5, 1940	15	Feb 4, 1941	27	Feb 4, 1942	39	Feb 5, 1943	51
B4-month	Mar 6, 1939	4	Mar 6, 1940	16	Mar 6, 1941	28	Mar 6, 1942	40	Mar 6, 1943	52
B5-month	Apr 6, 1939	5	Apr 5, 1940	17	Apr 5, 1941	29	Apr 5, 1942	41	Apr 6, 1943	53
B6-month	May 6, 1939	6	May 6, 1940	18	May 6, 1941	30	May 6, 1942	42	May 6, 1943	54
B7-month	Jun 6, 1939	7	Jun 6, 1940	19	Jun 6, 1941	31	Jun 6, 1942	43	Jun 6, 1943	55
B8-month	Jul 8, 1939	8	Jul 7, 1940	20	Jul 7, 1941	32	Jul 8, 1942	44	Jul 8, 1943	56
B9-month	Aug 8, 1939	9	Aug 8, 1940	21	Aug 8, 1941	33	Aug 8, 1942	45	Aug 8, 1943	57
B10-month	Sep 8, 1939	10	Sep 8, 1940	22	Sep 8, 1941	34	Sep 8, 1942	46	Sep 8, 1943	58
B11-month	Oct 9, 1939	11	Oct 8, 1940	23	Oct 9, 1941	35	Oct 9, 1942	47	Oct 9, 1943	59
B12-month	Nov 8, 1939	12	Nov 7, 1940	24	Nov 8, 1941	36	Nov 8, 1942	48	Nov 8, 1943	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1944	21	1945	22	1946	23	1947	24	1948	25
	Jan 25, 1944		Feb 13, 1945		Feb 2, 1946		Jan 22, 1947		Feb 10, 1948	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 8, 1943	1	Dec 7, 1944	13	Dec 7, 1945	25	Dec 8, 1946	37	Dec 8, 1947	49
B2-month	Jan 6, 1944	2	Jan 6, 1945	14	Jan 6, 1946	26	Jan 6, 1947	38	Jan 6, 1948	50
B3-month	Feb 5, 1944	3	Feb 4, 1945	15	Feb 4, 1946	27	Feb 4, 1947	39	Feb 5, 1948	51
B4-month	Mar 6, 1944	4	Mar 6, 1945	16	Mar 6, 1946	28	Mar 6, 1947	40	Mar 5, 1948	52
B5-month	Apr 5, 1944	5	Apr 5, 1945	17	Apr 5, 1946	29	Apr 5, 1947	41	Apr 5, 1948	53
B6-month	May 6, 1944	6	May 6, 1945	18	May 6, 1946	30	May 6, 1947	42	May 5, 1948	54
B7-month	Jun 6, 1944	7	Jun 6, 1945	19	Jun 6, 1946	31	Jun 6, 1947	43	Jun 6, 1948	55
B8-month	Jul 7, 1944	8	Jul 7, 1945	20	Jul 8, 1946	32	Jul 8, 1947	44	Jul 7, 1948	56
B9-month	Aug 8, 1944	9	Aug 8, 1945	21	Aug 8, 1946	33	Aug 8, 1947	45	Aug 7, 1948	57
B10-month	Sep 8, 1944	10	Sep 8, 1945	22	Sep 8, 1946	34	Sep 8, 1947	46	Sep 8, 1948	58
B11-month	Oct 8, 1944	11	Oct 8, 1945	23	Oct 9, 1946	35	Oct 9, 1947	47	Oct 8, 1948	59
B12-month	Nov 7, 1944	12	Nov 8, 1945	24	Nov 8, 1946	36	Nov 8, 1947	48	Nov 7, 1948	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1949	26	1950	27	1951	28	1952	29	1953	30
	Jan 29, 1949		Feb 17, 1950		Feb 6, 1951		Jan 27, 1952		Feb 14, 1953	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 7, 1948	1	Dec 7, 1949	13	Dec 8, 1950	25	Dec 8, 1951	37	Dec 7, 1952	49
B2-month	Jan 5, 1949	2	Jan 6, 1950	14	Jan 6, 1951	26	Jan 6, 1952	38	Jan 5, 1953	50
B3-month	Feb 4, 1949	3	Feb 4, 1950	15	Feb 4, 1951	27	Feb 5, 1952	39	Feb 4, 1953	51
B4-month	Mar 6, 1949	4	Mar 6, 1950	16	Mar 6, 1951	28	Mar 5, 1952	40	Mar 6, 1953	52
B5-month	Apr 5, 1949	5	Apr 5, 1950	17	Apr 5, 1951	29	Apr 5, 1952	41	Apr 5, 1953	53
B6-month	May 6, 1949	6	May 6, 1950	18	May 6, 1951	30	May 5, 1952	42	May 5, 1953	54
B7-month	Jun 6, 1949	7	Jun 6, 1950	19	Jun 6, 1951	31	Jun 6, 1952	43	Jun 6, 1953	55
B8-month	Jul 7, 1949	8	Jul 8, 1950	20	Jul 8, 1951	32	Jul 7, 1952	44	Jul 7, 1953	56
B9-month	Aug 8, 1949	9	Aug 8, 1950	21	Aug 8, 1951	33	Aug 7, 1952	45	Aug 8, 1953	57
B10-month	Sep 8, 1949	10	Sep 8, 1950	22	Sep 8, 1951	34	Sep 8, 1952	46	Sep 8, 1953	58
B11-month	Oct 8, 1949	11	Oct 9, 1950	23	Oct 9, 1951	35	Oct 8, 1952	47	Oct 8, 1953	59
B12-month	Nov 8, 1949	12	Nov 8, 1950	24	Nov 8, 1951	36	Nov 7, 1952	48	Nov 8, 1953	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1954	31	1955	32	1956	33	1957	34	1958	35
	Feb 3, 1954		Jan 24, 1955		Feb 12, 1956		Jan 31, 1957		Feb 18, 1958	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 7, 1953	1	Dec 7, 1954	13	Dec 8, 1955	25	Dec 7, 1956	37	Dec 7, 1957	49
B2-month	Jan 6, 1954	2	Jan 6, 1955	14	Jan 6, 1956	26	Jan 5, 1957	38	Jan 6, 1958	50
B3-month	Feb 4, 1954	3	Feb 4, 1955	15	Feb 5, 1956	27	Feb 4, 1957	39	Feb 4, 1958	51
B4-month	Mar 6, 1954	4	Mar 6, 1955	16	Mar 5, 1956	28	Mar 6, 1957	40	Mar 6, 1958	52
B5-month	Apr 5, 1954	5	Apr 5, 1955	17	Apr 5, 1956	29	Apr 5, 1957	41	Apr 5, 1958	53
B6-month	May 6, 1954	6	May 6, 1955	18	May 5, 1956	30	May 6, 1957	42	May 6, 1958	54
B7-month	Jun 6, 1954	7	Jun 6, 1955	19	Jun 6, 1956	31	Jun 6, 1957	43	Jun 6, 1958	55
B8-month	Jul 8, 1954	8	Jul 8, 1955	20	Jul 7, 1956	32	Jul 7, 1957	44	Jul 7, 1958	56
B9-month	Aug 8, 1954	9	Aug 8, 1955	21	Aug 7, 1956	33	Aug 8, 1957	45	Aug 8, 1958	57
B10-month	Sep 8, 1954	10	Sep 8, 1955	22	Sep 8, 1956	34	Sep 8, 1957	46	Sep 8, 1958	58
B11-month	Oct 9, 1954	11	Oct 9, 1955	23	Oct 8, 1956	35	Oct 8, 1957	47	Oct 9, 1958	59
B12-month	Nov 8, 1954	12	Nov 8, 1955	24	Nov 7, 1956	36	Nov 8, 1957	48	Nov 8, 1958	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1959	36	1960	37	1961	38	1962	39	1963	40
	Feb 8, 1959		Jan 28, 1960		Feb 15, 1961		Feb 5, 1962		Jan 25, 1963	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 7, 1958	1	Dec 8, 1959	13	Dec 7, 1960	25	Dec 7, 1961	37	Dec 7, 1962	49
B2-month	Jan 6, 1959	2	Jan 6, 1960	14	Jan 5, 1961	26	Jan 6, 1962	38	Jan 6, 1963	50
B3-month	Feb 4, 1959	3	Feb 5, 1960	15	Feb 4, 1961	27	Feb 4, 1962	39	Feb 4, 1963	51
B4-month	Mar 6, 1959	4	Mar 5, 1960	16	Mar 6, 1961	28	Mar 6, 1962	40	Mar 6, 1963	52
B5-month	Apr 5, 1959	5	Apr 5, 1960	17	Apr 5, 1961	29	Apr 5, 1962	41	Apr 5, 1963	53
B6-month	May 6, 1959	6	May 5, 1960	18	May 6, 1961	30	May 6, 1962	42	May 6, 1963	54
B7-month	Jun 6, 1959	7	Jun 6, 1960	19	Jun 6, 1961	31	Jun 6, 1962	43	Jun 6, 1963	55
B8-month	Jul 8, 1959	8	Jul 7, 1960	20	Jul 7, 1961	32	Jul 7, 1962	44	Jul 8, 1963	56
B9-month	Aug 8, 1959	9	Aug 7, 1960	21	Aug 8, 1961	33	Aug 8, 1962	45	Aug 8, 1963	57
B10-month	Sep 8, 1959	10	Sep 7, 1960	22	Sep 8, 1961	34	Sep 8, 1962	46	Sep 8, 1963	58
B11-month	Oct 9, 1959	11	Oct 8, 1960	23	Oct 8, 1961	35	Oct 9, 1962	47	Oct 9, 1963	59
B12-month	Nov 8, 1959	12	Nov 7, 1960	24	Nov 7, 1961	36	Nov 8, 1962	48	Nov 8, 1963	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1964	41	1965	42	1966	43	1967	44	1968	45
	Feb 13, 1964		Feb 2, 1965		Jan 21, 1966		Feb 9, 1967		Jan 30, 1968	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 8, 1963	1	Dec 7, 1964	13	Dec 7, 1965	25	Dec 7, 1966	37	Dec 8, 1967	49
B2-month	Jan 6, 1964	2	Jan 5, 1965	14	Jan 6, 1966	26	Jan 6, 1967	38	Jan 6, 1968	50
B3-month	Feb 5, 1964	3	Feb 4, 1965	15	Feb 4, 1966	27	Feb 4, 1967	39	Feb 5, 1968	51
B4-month	Mar 5, 1964	4	Mar 6, 1965	16	Mar 6, 1966	28	Mar 6, 1967	40	Mar 5, 1968	52
B5-month	Apr 5, 1964	5	Apr 5, 1965	17	Apr 5, 1966	29	Apr 5, 1967	41	Apr 5, 1968	53
B6-month	May 5, 1964	6	May 6, 1965	18	May 6, 1966	30	May 6, 1967	42	May 5, 1968	54
B7-month	Jun 6, 1964	7	Jun 6, 1965	19	Jun 6, 1966	31	Jun 6, 1967	43	Jun 5, 1968	55
B8-month	Jul 7, 1964	8	Jul 7, 1965	20	Jul 7, 1966	32	Jul 8, 1967	44	Jul 7, 1968	56
B9-month	Aug 7, 1964	9	Aug 8, 1965	21	Aug 8, 1966	33	Aug 8, 1967	45	Aug 7, 1968	57
B10-month	Sep 7, 1964	10	Sep 8, 1965	22	Sep 8, 1966	34	Sep 8, 1967	46	Sep 7, 1968	58
B11-month	Oct 8, 1964	11	Oct 8, 1965	23	Oct 9, 1966	35	Oct 9, 1967	47	Oct 8, 1968	59
B12-month	Nov 7, 1964	12	Nov 7, 1965	24	Nov 8, 1966	36	Nov 8, 1967	48	Nov 7, 1968	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1969	46	1970	47	1971	48	1972	49	1973	50
	Feb 17, 1969		Feb 6, 1970		Jan 27, 1971		Feb 15, 1972		Feb 3, 1973	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 7, 1968	1	Dec 7, 1969	13	Dec 7, 1970	25	Dec 8, 1971	37	Dec 7, 1972	49
B2-month	Jan 5, 1969	2	Jan 6, 1970	14	Jan 6, 1971	26	Jan 6, 1972	38	Jan 5, 1973	50
B3-month	Feb 4, 1969	3	Feb 4, 1970	15	Feb 4, 1971	27	Feb 5, 1972	39	Feb 4, 1973	51
B4-month	Mar 6, 1969	4	Mar 6, 1970	16	Mar 6, 1971	28	Mar 5, 1972	40	Mar 6, 1973	52
B5-month	Apr 5, 1969	5	Apr 5, 1970	17	Apr 5, 1971	29	Apr 5, 1972	41	Apr 5, 1973	53
B6-month	May 6, 1969	6	May 6, 1970	18	May 6, 1971	30	May 5, 1972	42	May 5, 1973	54
B7-month	Jun 6, 1969	7	Jun 6, 1970	19	Jun 6, 1971	31	Jun 5, 1972	43	Jun 6, 1973	55
B8-month	Jul 7, 1969	8	Jul 7, 1970	20	Jul 8, 1971	32	Jul 7, 1972	44	Jul 7, 1973	56
B9-month	Aug 8, 1969	9	Aug 8, 1970	21	Aug 8, 1971	33	Aug 7, 1972	45	Aug 8, 1973	57
B10-month	Sep 8, 1969	10	Sep 8, 1970	22	Sep 8, 1971	34	Sep 7, 1972	46	Sep 8, 1973	58
B11-month	Oct 8, 1969	11	Oct 9, 1970	23	Oct 9, 1971	35	Oct 8, 1972	47	Oct 8, 1973	59
B12-month	Nov 7, 1969	12	Nov 8, 1970	24	Nov 8, 1971	36	Nov 7, 1972	48	Nov 7, 1973	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1974	51	1975	52	1976	53	1977	54	1978	55
	Jan 23, 1974		Feb 11, 1975		Jan 31, 1976		Feb 18, 1977		Feb 7, 1978	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 7, 1973	1	Dec 7, 1974	13	Dec 8, 1975	25	Dec 7, 1976	37	Dec 7, 1977	49
B2-month	Jan 6, 1974	2	Jan 6, 1975	14	Jan 6, 1976	26	Jan 5, 1977	38	Jan 6, 1978	50
B3-month	Feb 4, 1974	3	Feb 4, 1975	15	Feb 5, 1976	27	Feb 4, 1977	39	Feb 4, 1978	51
B4-month	Mar 6, 1974	4	Mar 6, 1975	16	Mar 5, 1976	28	Mar 6, 1977	40	Mar 6, 1978	52
B5-month	Apr 5, 1974	5	Apr 5, 1975	17	Apr 4, 1976	29	Apr 5, 1977	41	Apr 5, 1978	53
B6-month	May 6, 1974	6	May 6, 1975	18	May 5, 1976	30	May 5, 1977	42	May 6, 1978	54
B7-month	Jun 6, 1974	7	Jun 6, 1975	19	Jun 5, 1976	31	Jun 6, 1977	43	Jun 6, 1978	55
B8-month	Jul 7, 1974	8	Jul 8, 1975	20	Jul 7, 1976	32	Jul 7, 1977	44	Jul 7, 1978	56
B9-month	Aug 8, 1974	9	Aug 8, 1975	21	Aug 7, 1976	33	Aug 7, 1977	45	Aug 8, 1978	57
B10-month	Sep 8, 1974	10	Sep 8, 1975	22	Sep 7, 1976	34	Sep 8, 1977	46	Sep 8, 1978	58
B11-month	Oct 9, 1974	11	Oct 9, 1975	23	Oct 8, 1976	35	Oct 8, 1977	47	Oct 8, 1978	59
B12-month	Nov 8, 1974	12	Nov 8, 1975	24	Nov 7, 1976	36	Nov 7, 1977	48	Nov 8, 1978	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1979	56	1980	57	1981	58	1982	59	1983	60
	Jan 28, 1979		Feb 16, 1980		Feb 5, 1981		Jan 25, 1982		Feb 13, 1983	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 7, 1978	1	Dec 8, 1979	13	Dec 7, 1980	25	Dec 7, 1981	37	Dec 7, 1982	49
B2-month	Jan 6, 1979	2	Jan 6, 1980	14	Jan 5, 1981	26	Jan 6, 1982	38	Jan 6, 1983	50
B3-month	Feb 4, 1979	3	Feb 5, 1980	15	Feb 4, 1981	27	Feb 4, 1982	39	Feb 4, 1983	51
B4-month	Mar 6, 1979	4	Mar 5, 1980	16	Mar 6, 1981	28	Mar 6, 1982	40	Mar 6, 1983	52
B5-month	Apr 5, 1979	5	Apr 4, 1980	17	Apr 5, 1981	29	Apr 5, 1982	41	Apr 5, 1983	53
B6-month	May 6, 1979	6	May 5, 1980	18	May 5, 1981	30	May 6, 1982	42	May 6, 1983	54
B7-month	Jun 6, 1979	7	Jun 5, 1980	19	Jun 6, 1981	31	Jun 6, 1982	43	Jun 6, 1983	55
B8-month	Jul 7, 1979	8	Jul 7, 1980	20	Jul 7, 1981	32	Jul 7, 1982	44	Jul 8, 1983	56
B9-month	Aug 8, 1979	9	Aug 7, 1980	21	Aug 7, 1981	33	Aug 8, 1982	45	Aug 8, 1983	57
B10-month	Sep 8, 1979	10	Sep 7, 1980	22	Sep 8, 1981	34	Sep 8, 1982	46	Sep 8, 1983	58
B11-month	Oct 9, 1979	11	Oct 8, 1980	23	Oct 8, 1981	35	Oct 8, 1982	47	Oct 9, 1983	59
B12-month	Nov 8, 1979	12	Nov 7, 1980	24	Nov 7, 1981	36	Nov 8, 1982	48	Nov 8, 1983	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1984	1	1985	2	1986	3	1987	4	1988	5
	Feb 2, 1984		Feb 20, 1985		Feb 9, 1986		Jan 29, 1987		Feb 17, 1988	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 8, 1983	1	Dec 7, 1984	13	Dec 7, 1985	25	Dec 7, 1986	37	Dec 7, 1987	49
B2-month	Jan 6, 1984	2	Jan 5, 1985	14	Jan 5, 1986	26	Jan 6, 1987	38	Jan 6, 1988	50
B3-month	Feb 4, 1984	3	Feb 4, 1985	15	Feb 4, 1986	27	Feb 4, 1987	39	Feb 4, 1988	51
B4-month	Mar 5, 1984	4	Mar 5, 1985	16	Mar 6, 1986	28	Mar 6, 1987	40	Mar 5, 1988	52
B5-month	Apr 4, 1984	5	Apr 5, 1985	17	Apr 5, 1986	29	Apr 5, 1987	41	Apr 4, 1988	53
B6-month	May 5, 1984	6	May 5, 1985	18	May 6, 1986	30	May 6, 1987	42	May 5, 1988	54
B7-month	Jun 5, 1984	7	Jun 6, 1985	19	Jun 6, 1986	31	Jun 6, 1987	43	Jun 5, 1988	55
B8-month	Jul 7, 1984	8	Jul 7, 1985	20	Jul 7, 1986	32	Jul 8, 1987	44	Jul 7, 1988	56
B9-month	Aug 7, 1984	9	Aug 7, 1985	21	Aug 8, 1986	33	Aug 8, 1987	45	Aug 7, 1988	57
B10-month	Sep 7, 1984	10	Sep 8, 1985	22	Sep 8, 1986	34	Sep 8, 1987	46	Sep 7, 1988	58
B11-month	Oct 8, 1984	11	Oct 8, 1985	23	Oct 8, 1986	35	Oct 9, 1987	47	Oct 8, 1988	59
B12-month	Nov 7, 1984	12	Nov 7, 1985	24	Nov 8, 1986	36	Nov 8, 1987	48	Nov 7, 1988	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1989	6	1990	7	1991	8	1992	9	1993	10
	Feb 6, 1989		Jan 27, 1990		Feb 15, 1991		Feb 4, 1992		Jan 23, 1993	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 7, 1988	1	Dec 7, 1989	13	Dec 7, 1990	25	Dec 7, 1991	37	Dec 7, 1992	49
B2-month	Jan 5, 1989	2	Jan 5, 1990	14	Jan 6, 1991	26	Jan 6, 1992	38	Jan 5, 1993	50
B3-month	Feb 4, 1989	3	Feb 4, 1990	15	Feb 4, 1991	27	Feb 4, 1992	39	Feb 4, 1993	51
B4-month	Mar 5, 1989	4	Mar 6, 1990	16	Mar 6, 1991	28	Mar 5, 1992	40	Mar 5, 1993	52
B5-month	Apr 5, 1989	5	Apr 5, 1990	17	Apr 5, 1991	29	Apr 4, 1992	41	Apr 5, 1993	53
B6-month	May 5, 1989	6	May 6, 1990	18	May 6, 1991	30	May 5, 1992	42	May 5, 1993	54
B7-month	Jun 6, 1989	7	Jun 6, 1990	19	Jun 6, 1991	31	Jun 5, 1992	43	Jun 6, 1993	55
B8-month	Jul 7, 1989	8	Jul 7, 1990	20	Jul 7, 1991	32	Jul 7, 1992	44	Jul 7, 1993	56
B9-month	Aug 7, 1989	9	Aug 8, 1990	21	Aug 8, 1991	33	Aug 7, 1992	45	Aug 7, 1993	57
B10-month	Sep 8, 1989	10	Sep 8, 1990	22	Sep 8, 1991	34	Sep 7, 1992	46	Sep 7, 1993	58
B11-month	Oct 8, 1989	11	Oct 8, 1990	23	Oct 9, 1991	35	Oct 8, 1992	47	Oct 8, 1993	59
B12-month	Nov 7, 1989	12	Nov 8, 1990	24	Nov 8, 1991	36	Nov 7, 1992	48	Nov 7, 1993	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1994	11	1995	12	1996	13	1997	14	1998	15
	Feb 10, 1994		Jan 31, 1995		Feb 19, 1996		Feb 7, 1997		Jan 28, 1998	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 7, 1993	1	Dec 7, 1994	13	Dec 7, 1995	25	Dec 7, 1996	37	Dec 7, 1997	49
B2-month	Jan 5, 1994	2	Jan 6, 1995	14	Jan 6, 1996	26	Jan 5, 1997	38	Jan 5, 1998	50
B3-month	Feb 4, 1994	3	Feb 4, 1995	15	Feb 4, 1996	27	Feb 4, 1997	39	Feb 4, 1998	51
B4-month	Mar 6, 1994	4	Mar 6, 1995	16	Mar 5, 1996	28	Mar 5, 1997	40	Mar 6, 1998	52
B5-month	Apr 5, 1994	5	Apr 5, 1995	17	Apr 4, 1996	29	Apr 5, 1997	41	Apr 5, 1998	53
B6-month	May 6, 1994	6	May 6, 1995	18	May 5, 1996	30	May 5, 1997	42	May 6, 1998	54
B7-month	Jun 6, 1994	7	Jun 6, 1995	19	Jun 5, 1996	31	Jun 6, 1997	43	Jun 6, 1998	55
B8-month	Jul 7, 1994	8	Jul 7, 1995	20	Jul 7, 1996	32	Jul 7, 1997	44	Jul 7, 1998	56
B9-month	Aug 8, 1994	9	Aug 8, 1995	21	Aug 7, 1996	33	Aug 7, 1997	45	Aug 8, 1998	57
B10-month	Sep 8, 1994	10	Sep 8, 1995	22	Sep 7, 1996	34	Sep 7, 1997	46	Sep 8, 1998	58
B11-month	Oct 8, 1994	11	Oct 9, 1995	23	Oct 8, 1996	35	Oct 8, 1997	47	Oct 8, 1998	59
B12-month	Nov 7, 1994	12	Nov 8, 1995	24	Nov 7, 1996	36	Nov 7, 1997	48	Nov 7, 1998	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	1999	16	2000	17	2001	18	2002	19	2003	20
	Feb 16, 1999		Feb 5, 2000		Jan 24, 2001		Feb 12, 2002		Feb 1, 2003	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 7, 1998	1	Dec 7, 1999	13	Dec 7, 2000	25	Dec 7, 2001	37	Dec 7, 2002	49
B2-month	Jan 6, 1999	2	Jan 6, 2000	14	Jan 5, 2001	26	Jan 5, 2002	38	Jan 6, 2003	50
B3-month	Feb 4, 1999	3	Feb 4, 2000	15	Feb 4, 2001	27	Feb 4, 2002	39	Feb 4, 2003	51
B4-month	Mar 6, 1999	4	Mar 5, 2000	16	Mar 5, 2001	28	Mar 6, 2002	40	Mar 6, 2003	52
B5-month	Apr 5, 1999	5	Apr 4, 2000	17	Apr 5, 2001	29	Apr 5, 2002	41	Apr 5, 2003	53
B6-month	May 6, 1999	6	May 5, 2000	18	May 5, 2001	30	May 6, 2002	42	May 6, 2003	54
B7-month	Jun 6, 1999	7	Jun 5, 2000	19	Jun 5, 2001	31	Jun 6, 2002	43	Jun 6, 2003	55
B8-month	Jul 7, 1999	8	Jul 7, 2000	20	Jul 7, 2001	32	Jul 7, 2002	44	Jul 7, 2003	56
B9-month	Aug 8, 1999	9	Aug 7, 2000	21	Aug 7, 2001	33	Aug 8, 2002	45	Aug 8, 2003	57
B10-month	Sep 8, 1999	10	Sep 7, 2000	22	Sep 7, 2001	34	Sep 8, 2002	46	Sep 8, 2003	58
B11-month	Oct 9, 1999	11	Oct 8, 2000	23	Oct 8, 2001	35	Oct 8, 2002	47	Oct 9, 2003	59
B12-month	Nov 8, 1999	12	Nov 7, 2000	24	Nov 7, 2001	36	Nov 7, 2002	48	Nov 8, 2003	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	2004	21	2005	22	2006	23	2007	24	2008	25
	Jan 22, 2004		Feb 9, 2005		Jan 29, 2006		Feb 18, 2007		Feb 7, 2008	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 7, 2003	1	Dec 7, 2004	13	Dec 7, 2005	25	Dec 7, 2006	37	Dec 7, 2007	49
B2-month	Jan 6, 2004	2	Jan 5, 2005	14	Jan 5, 2006	26	Jan 6, 2007	38	Jan 6, 2008	50
B3-month	Feb 4, 2004	3	Feb 4, 2005	15	Feb 4, 2006	27	Feb 4, 2007	39	Feb 4, 2008	51
B4-month	Mar 5, 2004	4	Mar 5, 2005	16	Mar 6, 2006	28	Mar 6, 2007	40	Mar 5, 2008	52
B5-month	Apr 4, 2004	5	Apr 5, 2005	17	Apr 5, 2006	29	Apr 5, 2007	41	Apr 4, 2008	53
B6-month	May 5, 2004	6	May 5, 2005	18	May 6, 2006	30	May 6, 2007	42	May 5, 2008	54
B7-month	Jun 5, 2004	7	Jun 5, 2005	19	Jun 6, 2006	31	Jun 6, 2007	43	Jun 5, 2008	55
B8-month	Jul 7, 2004	8	Jul 7, 2005	20	Jul 7, 2006	32	Jul 7, 2007	44	Jul 7, 2008	56
B9-month	Aug 7, 2004	9	Aug 7, 2005	21	Aug 8, 2006	33	Aug 8, 2007	45	Aug 7, 2008	57
B10-month	Sep 7, 2004	10	Sep 7, 2005	22	Sep 8, 2006	34	Sep 8, 2007	46	Sep 7, 2008	58
B11-month	Oct 8, 2004	11	Oct 8, 2005	23	Oct 8, 2006	35	Oct 9, 2007	47	Oct 8, 2008	59
B12-month	Nov 7, 2004	12	Nov 7, 2005	24	Nov 7, 2006	36	Nov 8, 2007	48	Nov 7, 2008	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	2009	26	2010	27	2011	28	2012	29	2013	30
	Jan 26, 2009		Feb 14, 2010		Feb 3, 2011		Jan 23, 2012		Feb 10, 2013	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 7, 2008	1	Dec 7, 2009	13	Dec 7, 2010	25	Dec 7, 2011	37	Dec 7, 2012	49
B2-month	Jan 5, 2009	2	Jan 5, 2010	14	Jan 6, 2011	26	Jan 6, 2012	38	Jan 5, 2013	50
B3-month	Feb 4, 2009	3	Feb 4, 2010	15	Feb 4, 2011	27	Feb 4, 2012	39	Feb 4, 2013	51
B4-month	Mar 5, 2009	4	Mar 6, 2010	16	Mar 6, 2011	28	Mar 5, 2012	40	Mar 5, 2013	52
B5-month	Apr 5, 2009	5	Apr 5, 2010	17	Apr 5, 2011	29	Apr 4, 2012	41	Apr 4, 2013	53
B6-month	May 5, 2009	6	May 6, 2010	18	May 6, 2011	30	May 5, 2012	42	May 5, 2013	54
B7-month	Jun 5, 2009	7	Jun 6, 2010	19	Jun 6, 2011	31	Jun 5, 2012	43	Jun 5, 2013	55
B8-month	Jul 7, 2009	8	Jul 7, 2010	20	Jul 7, 2011	32	Jul 7, 2012	44	Jul 7, 2013	56
B9-month	Aug 7, 2009	9	Aug 7, 2010	21	Aug 8, 2011	33	Aug 7, 2012	45	Aug 7, 2013	57
B10-month	Sep 7, 2009	10	Sep 8, 2010	22	Sep 8, 2011	34	Sep 7, 2012	46	Sep 7, 2013	58
B11-month	Oct 8, 2009	11	Oct 8, 2010	23	Oct 8, 2011	35	Oct 8, 2012	47	Oct 8, 2013	59
B12-month	Nov 7, 2009	12	Nov 7, 2010	24	Nov 8, 2011	36	Nov 7, 2012	48	Nov 7, 2013	60

Chinese New Year Day	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.	Year	Year No.
	2014	31	2015	32	2016	33	2017	34	2018	35
	Jan 31, 2014		Feb 19, 2015		Feb 8, 2016		Jan 28, 2017		Feb 16, 2018	
	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 7, 2013	1	Dec 7, 2014	13	Dec 7, 2015	25	Dec 7, 2016	37	Dec 7, 2017	49
B2-month	Jan 5, 2014	2	Jan 6, 2015	14	Jan 6, 2016	26	Jan 5, 2017	38	Jan 5, 2018	50
B3-month	Feb 4, 2014	3	Feb 4, 2015	15	Feb 4, 2016	27	Feb 3, 2017	39	Feb 4, 2018	51
B4-month	Mar 6, 2014	4	Mar 6, 2015	16	Mar 5, 2016	28	Mar 5, 2017	40	Mar 5, 2018	52
B5-month	Apr 5, 2014	5	Apr 5, 2015	17	Apr 4, 2016	29	Apr 4, 2017	41	Apr 5, 2018	53
B6-month	May 5, 2014	6	May 6, 2015	18	May 5, 2016	30	May 5, 2017	42	May 5, 2018	54
B7-month	Jun 6, 2014	7	Jun 6, 2015	19	Jun 6, 2016	31	Jun 5, 2017	43	Jun 6, 2018	55
B8-month	Jul 7, 2014	8	Jul 7, 2015	20	Jul 7, 2016	32	Jul 7, 2017	44	Jul 7, 2018	56
B9-month	Aug 7, 2014	9	Aug 8, 2015	21	Aug 7, 2016	33	Aug 7, 2017	45	Aug 7, 2018	57
B10-month	Sep 8, 2014	10	Sep 8, 2015	22	Sep 7, 2016	34	Sep 7, 2017	46	Sep 8, 2018	58
B11-month	Oct 8, 2014	11	Oct 9, 2015	23	Oct 8, 2016	35	Oct 8, 2017	47	Oct 8, 2018	59
B12-month	Nov 7, 2014	12	Nov 8, 2015	24	Nov 7, 2016	36	Nov 7, 2017	48	Nov 7, 2018	60

Chinese New Year Day	Year	Year No.	Year	Year No.
	2019	36	2020	37
	Feb 5, 2019		Jan 25, 2020	
	Start solar month	Month No.	Start solar month	Month No.
B1-month	Dec 7, 2018	1	Dec 7, 2019	13
B2-month	Jan 6, 2019	2	Jan 6, 2020	14
B3-month	Feb 4, 2019	3	Feb 4, 2020	15
B4-month	Mar 6, 2019	4	Mar 5, 2020	16
B5-month	Apr 5, 2019	5	Apr 4, 2020	17
B6-month	May 6, 2019	6	May 5, 2020	18
B7-month	Jun 6, 2019	7	Jun 5, 2020	19
B8-month	Jul 7, 2019	8	Jul 6, 2020	20
B9-month	Aug 8, 2019	9	Aug 7, 2020	21
B10-month	Sep 8, 2019	10	Sep 7, 2020	22
B11-month	Oct 8, 2019	11	Oct 8, 2020	23
B12-month	Nov 8, 2019	12	Nov 7, 2020	24

Final Thoughts

The introductory chapters to this manuscript attempt to demonstrate that the Western scientific tradition and the Daoistic approach to healing are thoroughly compatible. The Western scientific tradition with its cause and effect approach gathers together an enormous amount of details. This detailed approach is a perfect match for the inductive synthetic Daoistic system of thought which forms the basic foundation of Chinese medicine.

For the most part, many of the concepts described here in this manuscript form the basis for a timely optimized acupuncture treatment according to the Zi Wu Liu Zhu Zhen Fa – 子午流注针法 – and Ling Gui Ba Fa – 灵龟八法 – methods. Seen from a purely technical perspective a complete understanding of all these theoretical concepts is not absolutely necessary for the use of the “Wheel of Time Acupuncture©”. But at the same time these concepts reveal a great deal about the patterns of thought and philosophy of the ancient Chinese world. An insight into this ancient oriental thought process is fascinating. However, an understanding of these concepts cannot be taken from a purely academic point of view or interest. Spirit guides energy. The application of these strategies, with a clear mental focus, using the elements of earthly, lunar, solar and cosmic energetic rhythms will help to bring an organism that has been thrown out of balance back into a natural and healthy resonance. Considered in this light, the purely mechanical application of the “Wheel of Time Acupuncture©” can be seen as a means of expanding upon an energetic-spiritual dimension.

But what is even more convincing than any intellectual exercise in understanding that this text can attempt to convey to the reader, is the practical, positive experience of practicing acupuncture on a daily basis. Through the application of the dimension of time, treatment is optimized to a larger degree. The newly developed “Wheel of Time Acupuncture©” can be a major help in this respect.

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