Sun Simiao – Man of Truth
Yaron Seidman DAOM

Sun Simiao is often celebrated as one of Chinese medicine’s great sages. His life’s work written in two books and then summarized into one compendium Bei Ji Qian Jin Yao Fang won him the title “herbal king”. Indeed, in this book he presents numerous herbal prescriptions for many diseases. However, these prescriptions undoubtedly could not have earned him the immortal title “Chinese Medicine Sage”. In this essay I would like to explore the Truth of Sun Simiao.

The Huang Di Nei Jing (thereafter Yellow Emperor) states in its opening chapter that men of antiquity knew the Dao and followed Yin and Yang. They lived to be 100 years old and their body didn’t decline. In contrast, continues the Yellow Emperor, modern men don’t know the Dao and so their lifestyle is chaotic, their desires dry up their essence and thus they scatter and harm their Truth. What is the Truth the Yellow Emperor so reveres? It explains in the same chapter the following.上古有真人者提挈天地，把握陰陽，呼吸精氣，獨立守神，肌肉若一，故能壽敝天地，無有終時，此其道生。

In ancient antiquity there were some immortals (men of truth) who held in their arms heaven and earth (as the only valid principle), mastered Yin and Yang (to understand this principle), breath (heaven’s) essence and Qi, regardless of circumstances always guarded the spirit (who gives them life, and so) their physical body (united with life coming from heaven) as if they are one. Because of these actions they were able to reach as much longevity as heaven and earth. Their (life) time was not reaching to an end. This was the birth of their Dao.

Truth in the eyes of the Yellow Emperor means immortality. Immortality means bringing the body close to heaven, knowing the spirit that brings life from heaven into the body and preserving it. Truth is the knowledge of allowing my life to go for another hundred years and another hundred and another hundred forever. At the same time, our physical and mortal body can’t persist for so many centuries. However life is continuing from one generation into the other. Seven or ten generations down the line is still considered my life. Creating future generations is my life. And so the Yellow Emperor in the same chapter continues its exploration into Truth and say, 天癸至......故有子……

Understanding how my life will exist in my offspring ten generations later is the truth Sun Simiao was after. This knowledge of “immortality of life” was the calling of the great sage. Finding this Truth and sharing it with the world would bring immortality forever. The great physician, as Sun Simiao named it, does not look to merely heal pains and aches but rather to cherish and preserve life.

In his quest for preserving present and future lives the sage did not stop with herbal formulas, but rather considered all aspects of life, physical, emotional and spiritual. The following quote expresses the sage’s willingness to go into great depths when it comes to preserving future generations: 

www.ChineseClassics.org
Chapter 1 “Prohibitions of Nurturing Character”

Part I: Harming oneself while having intercourse at the wrong time.

At time of a full eclipse it is an auspicious time of saving and reviving a thousand lives, removing calamity and reviving ten thousand lives. It contains the same merit of heaven and earth. During partial eclipse, strong wind, heavy rain, secondary rainbow, earthquake, thunder and lightning, thunderclap, great cold, dense fog, or when the four season change abnormally, one must not mix the Yin and Yang (have intercourse). Be cautious!

One must not mix Yin and Yang during the days of Bing and Ding following the summer solstice or during the days of Geng Xin following the winter solstice.

The 17th day of every big lunar month (of 30 days) or 16th day of a small lunar month (of 29 days) is a ruined day. One must not mix (Yin Yang). Violating this will hurt the blood circulation. Intercourse will cause no ill effects on the following days of any lunar month: 2nd, 3rd, 5th, 9th and 20th. These are days of life.

In the following situations one must not exchange Yin and Yang: being exhausted from a long journey and just have washed one’s hair, over fed or drunk, over joyous or over grieved, male or female who have not recovered completely from a febrile disease, during female menses or just past labor. Having just recovered from a hot ailments and having intercourse will result in death.

Part II: Harming future generations while conceiving at the wrong time or with wrong actions.

老 子曰：凡人生多疾病者是风日之子。生而早死者是晦日之子。在胎而伤者是朔日之子。生而母子俱死者是雷霆霹雳日之子。能行步有知而死者是下旬之子。兵(1)血死者是月水尽之子，又是月蚀之子。虽胎不成者是弦望之子。命不长者，是大醉之子。不痴必狂者是大劳之子。生而不成者是平晓之子。意多恐悸者是日出之子。好为盗 贼贪欲者是禺中之子。性痴行不良者是日中之子。命能不全者，是日
Lao Zi said: When a person’s life is frequented with ailments he is the child of a windy day (being conceived on a windy day). When a child is born and dies young it is a child conceived on the last day of the moon (just before the moon disappears). If the injury occurs while it is still in the foetus stage then it was conceived on the first day of the moon. If the mother and baby die at birth it is because conception occurred on a stormy day with thunderbolts. If the child can already walk and has some knowledge and then dies, it is a child conceived in the last ten days of the lunar month. Dies with slain blood (blood comes out violently) is a child conceived while the (mother’s) menses were scanty or conceived during a lunar eclipse. Even if the foetus does not form it can be a child of crescent or full moon. If its life expectancy is not long it is a child of a drunken (parent). (Even if) not silly but sure is crazy, it is a child of an exhausted (parent). If it is born but does not develop it is a child conceived at daybreak. If a child is full of hesitations and fears it was conceived shortly after sunrise. If the child likes thievery and greed it was conceived right before noon. If its character is idiotic and its actions flawed it was conceived around noon. If the child’s life expectancy does not extend to its fullest it is a child conceived in the early afternoon (the first 2 hours after noon). If the child likes cheating and is presumptuous it was conceived in late afternoon. If it is not blind then it must be deaf, it is the child conceived at bed time (early evening). Children conceived whenever the heaven and earth are suffocated or obstructed will die (prematurely).

Part III: The correct way to preserve the generations.

Children conceived when Yin Yang mix at around midnight would enjoy supreme longevity. Children conceived from mixing (Yin Yang) shortly after midnight will enjoy average longevity, intelligence, wisdom and kindness. Children conceived from mixing (Yin Yang) when the cock crows (before sunrise) will enjoy inferior longevity depending on the parents’ (constitution). This is the correct principle of heaven and earth.

Part IV: Knowing heaven.

Tian Lao (2) said: not acquiring the countenance of the five Confucian virtues, seniors and juniors, superiors and inferiors, is the result of the father and mother mixing their acquired (heaven’s) Qi of longevity (or the lack thereof). If (the parents’ action) is
combined with the eight constellations of astrology, each in its appropriate time, then it is superior, that is an extreme wealth (for the offspring). If their action conforms to the eight constellations but not in the right time, it is average (benefit for the offspring). If their action conforms to the polar region (3) and not to the eight constellations, however the timing does conform (to the eight constellations), then it is inferior (benefit to the offspring). If (the parents’) action conforms to the lower palace, but does not harmonize with these (eight) constellations or their correct times, then this gives birth to the ordinary people (who have short lives and many ailments). Mixing (Yin Yang or having intercourse) while conforming with the constellations, not only gives prosperity to the offspring but also benefits one’s body and brings about prosperity in one’s life. The eight constellations (4) are Shi, Can, Jing, Gui, Liu, Zhang, Fang and Xin. One would say that all the constellations located within the lunar mansion are the constellations that allow the mixing of Yin and Yang.

Part V: Preserving one’s precious life and preparing for conceiving the next generation.

Lao Zi Said: The human life is greatly limited to one hundred years, however with guarding harmony one can reach to a thousand years. Like (candle) oil that uses a small versus a large wick, when everyone speaks loudly I speak with a low voice, when everyone is luxuriant I am meager, when everyone is violently perverse I am not angry. I do not allow any trivial affair to tire my mind, nor does my etiquette rely on the (modern) prevailing custom. I am indifferent and non-interfering, and thus my spirit and Qi are self-rejuvenating. This is the medicine of immortality, which none under heaven knows but me. Do not call it obscured, because the spirit (above who gives me life) sees my physical body. Do not call it low voice, because the ghost (below who gives me body) hears my voice (and thus life and body unite). Violations of these prohibitions are numerous, (and thus) the earth takes back the human physical body. When a person is openly good other people can tell. When a person is secretly good the ghost below and the spirit above can tell. When a person is openly evil his own body punishes him. When a person is secretly evil the ghost and spirit punish him. Thus heaven does not bully people (for no reason), to express (if they are good or bad) it gives them their shadow. Earth does not bully people (for no reason), to express (if they are good or bad) it gives them their voice (which is the sound/energy coming out of the physical body). The human is born within the energy of heaven and earth, his movements and breath are all in response to heaven. Heavens mirrors it all if he becomes good or evil. Some people
cultivate goodness and virtue and yet they still meet disaster and misfortune, this is the calamity brought upon by the ancestors (wrong doings). When an evil person violates the prohibitions and still meets a good fortune it is because the left over blessings of the previous generations. Thus when the good person acts he does not select a particular day (to do so). When he comes upon a terrible situation he gains the auspicious part of this (terrible) situation. When he comes upon evil, he gains the goodness out of this evil. The evil person chooses (carefully) the time for his actions. When he comes upon auspicious situation, on the contrary he gains evil out of this auspicious situation. When he comes upon goodness on the contrary he gains the evil out of it. This all conforms to nature’s (principle).

Part VI: Conclusion.

论曰∶神仙之道难致,养性之术易崇。故善摄生者常须慎于忌讳,勤于服食,则百年之内不惧于夭伤也。所以具录服饵方法以遗后嗣云。

The treatise said: The Dao of the immortals is hard to grasp, (however) the art of nurturing the character (5) is easy to worship. Thus the one who keeps to goodness must be cautious with the prohibitions and diligent with his dietetics. This will prevent premature death and disease from taking place (in his body) within the hundred years (of his lifetime). This is why the ancient records contain daoist immortal methods as to leave (this treasure) behind for future generations.

The length of this paper is limited, and so this concludes the narration of Sun Simiao’s immortality; a man who deep inside cherished the Truth and the immortality of future generations. In today’s world of modern drugs, surgeries, IVF and high tech conceptions the Truth of future generations is at stake. Within Chinese medicine depths, Chinese medicine practitioners should strain their entire capacity in researching and exploring the methods preserving Sun Simiao’s Truth. If they do so then Sun Simiao comes alive again.

Notes: 1. 死寇曰兵。Death from an enemy in fight is called bing (is slain by the sword).《禮記 -曲禮下 Liji - Qu Li II》

2. Tradition suggests that Tian Lao was one of the Yellow Emperor’s ministers. In the bibliographical treatise of the Han History 《汉书 -艺文志》 there is a mention of a book called “Rhymed Phrases of the Subordinate Way by Tian Lao 天老杂子阴道”

3. 中宫 middle palace refers to heaven’s location around the north star.《史记 · 天官书》: “中宫天极星，其一明者，太一常居也。In the Records of a Grand Historian by Si Maqian in chapter ‘Official Documents of Heaven” we can find the following quote: The North star in the center palace is the brightest, it’s the residence of Tai Yi the ultimate One.”

4. The eight constellations have the following description:

In the north
Shi 室宿: 有星二, 即飞马座 α，β。礼月令:『孟春之余，日在营室。』
诗 风: 『定之方中，作于楚宫。』朱传:『定，北方之宿，营室星也。』广雅:『营室谓之豕韦。』观象玩占:『室二星曰营室，一曰定星。』

In the west
Can 参宿: 有星七均属猎户座，参宿五即γ，二等星，礼月令:『孟春之月，昏，参中。』尚书旋玑钤:『参为大辰，主斩刈。』史书天官书:『参为白虎』广雅:『紫宫参伐谓之大辰，参谓之实沈。』观象玩占:『参七星伐叁星曰参伐。』

In the south
Jing 井宿: 有星八属双子座，史记天官书:『南宫朱鸟权衡，东井为水事。』博雅:『东井谓之鹑首。』晋书天文志:『南方东井八星，天之南门。』
Gui 鬼宿: 有星四，属巨蟹座，星光昏暗，中有一星团，晦夜可见，称曰积尸气，史记天官书:『舆鬼 鬼祠事』博雅:『舆鬼谓之天庙。』晋书天文志:『舆鬼五星，天之目也。』观象玩占:『鬼四星曰舆鬼，为朱雀头眼，鬼中央白色如粉絮者，谓之积尸，一曰天尸，如云非云，如星非星，见气而已。』
Liu 柳宿: 有星八，均属长蛇座，礼月令:『季秋之月，旦，柳中。』尔雅释天:『谓之柳，柳啄火也。』汉书天文志:『柳为鸟啄，主草木。』晋书天文志:『柳八星天之厨宰也。』
Zhang 张宿: 有星六，均属长蛇座。史记天官书:『张素为厨，主觞客。』汉书天文志:『张嗉为厨，主觞客』广雅:『张谓之鹑尾。』观象玩占:『张六星为天府，一曰御府，一曰天昌，实为朱鸟之嗉，火星也。』

In the east:
Fang 房宿: 有星四，即天蝎座之π，ρ，α，β，房宿叁西名为 Iclarkrau，晋书天文志:『房四星为明堂，天子布政之宫也。』
Xin 心宿: 有星叁，即天蝎座σ，α，τ。又名叁星，诗唐风绸缪:『叁星在天』朱传:『叁星，心也，在天昏始见於东方，建辰之月也。』刘瑾曰:『心宿之象，叁星鼎立，故因谓之叁星，然凡叁星者，非止心之一宿，而知此诗为指心宿者，盖春秋之初，辰月末，日中而，
昏时，日沦地之西位，而心宿始见于地之东方，此诗，男女既过仲春之月而得成婚，故适见心宿也。』心宿二亦名天王，西名 Antar es，一等星色赤，诗豳风七月:『七月流火』即指此星。礼月令:『季夏之月，昏，火中』左传襄公九年『心为大火』星经:『心叁星』
，中天王，前为太子，后为庶子，火星也，一名大火，二名大辰，叁名鹑火。』心宿又名商星，左传昭公元年『迁阏伯于商丘，主辰商人是因，故辰为商星。』注:『辰大火也。Translation of the star constellations is found on www.ChineseClassics.org (member's area)

Pay attention that Sun Simiao arranges the eight constellations in a counter clockwise direction: north, west, south and east. This is the embryonic revolution versus the revolution after birth, which is clockwise. See Curing Infertility: The Incredible Hunyuan Breakthrough/ Yaron Seidman for additional discussion in this subject.
5. 性命 Xing Ming is the concept of character and life. Xing /character - describes the nature a person receives from heaven. Ming/life - describes the allocated time a person
receives from nature or his lifetime. Xing should not be understood in a modern limited sense of “character”, but rather the nature of one’s spiritual existence.

Copyright © 2010 Yaron Seidman

To order the book Curing Infertility: The Incredible Hunyuan Breakthrough go to http://www.curinginfertility.org/prod.html

Register to Hunyuan Certification Course- Classical Approach to Infertility go to http://chineseclassics.org