

**A COMPLETE TRANSLATION OF YELLOW
EMPEROR'S CLASSICS OF INTERNAL MEDICINE
(NEI-JING AND NAN-JING)**

#301 Volume One [su-wen]

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BOOK EIGHT**Chapter 71: On the Formal Outline of Six Original Energies****The Key Concepts in this Chapter**

The discussion on the Chinese theory of energy circulations reaches its climax in this chapter; it points out that the six energies are the fundamental concepts in the theory of five elements circulations and that excess and deficiency of such circulations will give rise to abnormal changes and human disorders. This chapter should be read in combination with previous chapters dealing with the Chinese theory of energy circulations, notably, Chapters 67, 68, 69, 70, and 74 which appears below.

The Yellow Emperor asked: I have come to understand the theory concerning six forms of transformation and six changes, victorious and revengeful energies, vicious and peaceful energies as well as the orders of sweet, bitter, acrid, salt, sour, and mild flavours. The transformation of five elements circulations is such that it may go along with the five energies, or it may run counter to the energy of the heaven, or it may go along with the energy of the heaven but run counter to the energy of the earth, or it may go along with the energy of the earth but run counter to the energy of the heaven, and also, the energies may benefit one another by following one another or they may harm one another by disobeying one another. I have failed to understand such things. Moreover, I wish to know about the outlines of the heaven (namely, patterns of change in six energies) and the rationality of the earth (namely, patterns of change in five elements) in order to grasp the harmony of circulations and the regulations of transformation, so that there will be cooperative virtues between the upper and the lower without mutual deprivation of an ethical nature, and there will be smooth downward and upward movements between the heaven and the earth, and there will be smooth operation of the five elements circulations and normal performance of administrative duty. How to regulate with the right flavours and how one should go along with the energies or run counter to them?

Chi-Po bowed his head again and replied: That is indeed an enlightening question. They are the outlines of the heaven and the earth as well as the sources of change which can only be fully understood by the Sage-Emperor who could comprehend the ultimate principles of things. Although I may not be as clever as one ought to be in this respect, I would try my best to illustrate the theory so that it will never be destroyed and will last forever without change.

The Yellow Emperor asked: I wish you could elaborate step by step, classifying them accordingly with separate divisions (of six energies) and different energies in control of each year and each season, so that their patterns of transformation will become clear. Could I hear from you regarding such things?

Chi-Po replied: The celestial stems and the terrestrial branches of each year should be established first in order to understand the energy in control, and then, the frequency of circulations of Metal, Wood,

Water, Fire, and Earth may be determined, and then, the modes of change regarding cold, summer heat, dryness, dampness, wind, and fire may be identified.

Consequently, the way of the heaven may become visible, and the energy of the people may be regulated, Yin and Yang may become intelligible, with the result that the whole theory will become something close to us and the frequency of energy circulations can be counted. Let me elaborate in detail.

The Yellow Emperor asked: What is the administrative duty of the great Yang?

Chi-Po replied: It is manifest in the patterns of the year of Chen and the year of Shu. When the great Yang is in control of the heaven, the great Ziau will circulate in the middle, and the great Yin will be situated beneath the earth, and this occurs during the year of Ren-Chen and the year of Ren-Shu; and the energy in circulation is wind whose transformation it is to make noise and to make things grow while normal and to shake and pull and destroy while abnormal; the disease caused will be dizziness and inability to open the eyes, and the circulation will begin with the great Ziau to be followed by the little Zeng, the great Kong, the little Shang, and end with the great Yee.*

[Henry Lu's Commentary: *Whenever the great Yang is in control of the heaven, the great Yin will be situated beneath the earth which occurs during the year of Chen and the year of Shu for a total of ten years in a 60-year cycle but the energy circulating in the middle (such as the great Ziau) changes every year, such as the great Cheng, the great Kong, the great Shong, and the great Yee in this case. And also, the five musical notes take turns in circulating during a given year with each of them circulating for seventy-two days.]

When the great Yang is in control of the heaven, the great Cheng will circulate in the middle, and the great Yin will be situated beneath the earth, and this occurs during the year of Wo-Chen and the year of Wo-Shu which are identical with the Cheng proper. The energy in circulation is heat, its transformation is spreading summer heat and depressing sensations while normal, and severe heat with boiling sensations while abnormal; and the disease caused is hot and depressed sensation. The circulation will begin with the great Zeng, to be followed by the little Kong, the great Shang, the little Yee, and end with the little Ziau (which was the beginning in the last paragraph).

When the great Yang is in control of the heaven, the great Kong will circulate in the middle, and the great Yin will be situated beneath the earth, and this occurs during the year of Chia-Chen and the year of Chia-Shu in both of which the element circulating in the middle and the terrestrial branch share identical energy of transformation and they are Yang years during which the element circulating in the middle and the element situated beneath the earth combine their energies of transformation. The element in circulation (wood) has the nature of cloudy and dusty outlooks, and it will have tenderness, softness, lubrication, heaviness, and moisture as its transformation while normal, and it will cause vibrating shock and quick flying motion while abnormal; its disease consists in dampness and heavy sensations in the lower regions. The circulation will take place in the following order: the great Kong, the little Shang, the great Yee (ending), the great Ziau (beginning), and the little Zeng.

When the great Yang is in control of the heaven, the great Shang will circulate in the middle, and the great Yin will be situated beneath the earth and this occurs during the year of Geng-Shen and the year

of Geng-Shu. (As the element circulating in the middle belongs to Metal), the circulation will distribute coolness with its normal transformation being fog and dew and severity; and when the circulation becomes disordered, it will give rise to severe killing and withering, and the disease will be dryness and congestion and discomfort in the back and the chest. The circulation will take place in the following order: the great Shang, the little Yee (ending), the little Ziau (beginning), the great Zeng, and the little Kong.

When the great Yang is in control of the heaven, the great Yee will circulate in the middle, and the great Yin will be situated beneath the earth, and this occurs during the year of Ping-Chen during which harmony exists between the element circulating in the middle and the element in control of the heaven, and also during the year of Ping-Shu during which harmony exists between the element circulating in the middle and the element in control of the heaven. The circulation is cold (due to Yang water of the great Yee) with its normal transformation being freezing and cold shivering; when the circulation becomes disordered (in excess), it will give rise to ice, snow, frost, and hail; the disease will be extremely cold energy that resides in the rivers and valleys; and the circulation will take place in the following order: the great Yee (ending), the great Ziau (beginning), the little Zeng, the great Kong, and the little Shang.

The administrative duty performed by the great Yang in control of the heaven is such that its circulating energy of transformation arrives earlier with a severe and cool energy of the heaven and a quiet energy of the earth. The Extreme Void (the universe) is confronted with cold energy, so that Yang energy is incapable of performing its functions (which is the characteristic of the year when the great Yang is in control of the heaven, because the great Yang corresponds to water). As water and earth combine their virtues, the responding stars in the upper region will be the planet Mercury and the planet Saturn. The grains will be black and yellow (because water is black and earth is yellow), the administrative duty will be severe and cool, the order will be slow. When the cold administration performs its duty on a grand scale, there will be no Yang lights and fire will be awaiting the right opportunity to erupt. As the little Yang comes to reinforce, it will vaporize the moisture of the earth to cause rains, and when the period of reinforcement is over, rains will stop and transformation of dampness will spread to water ten thousand things. As cold energy is spreading in the upper region, and as snow is operating in the lower region, a communication of cold and damp energies will take place in between causing cold-damp diseases with such symptoms as withering of muscles, weakening of the feet with inability to flex, diarrhea and bleeding.

When the initial energy arrives, a transition in the energy of the earth will take place, so that the energy will become extremely warm, grasses will become flourishing earlier, the people will suffer from warm diseases as a result with hot sensations in the body, headache, vomiting, carbuncle in the skin.

When the second energy arrives, climate will become extremely cool with people suffering from the cruel attack of the climate and grasses confronted with cold energy; moreover, the energy of fire is oppressed and inhibited, and people will suffer from congestion of energy with fullness in the middle region, and the cold climate will begin.

When the third energy arrives, the administration of the heaven will be widespread, with cold energy flowing and rains falling; people will suffer from cold diseases with hot sensations in the internal

regions, carbuncle and diarrhea, hot sensations in the heart and blurred vision with mental depression which will cause death if not treated.

When the fourth energy arrives, a struggle between wind and dampness will take place with transformation of wind into rains to bring forth growth and transformation and maturity, and people will suffer from extreme heat and scanty energy with withering of muscles and weakness of feet, and diarrhea containing white and red stools.

When the fifth energy arrives, the Yang will recur, grasses will begin to grow with the activities of transformation and maturity taking place, and people will feel relaxed and healthy.

When the last energy arrives, the energy of the earth will be victorious, and the order of dampness will be widespread. Yin and cold energy will fill up the extreme Void with dust and darkness covering the outskirts, and people will suffer from cold climate, and when cold wind arrives, pregnancy will become very difficult.

During the ten years (namely, the Ren-Chen, the Ren-Shu, the Wo-Chen, the Wo-Shu, the Chia-Chen, the Chia-Shu, the Geng-Chen, the Geng-Shu the Ping-Chen, and the Ping-Shu) bitter flavour should be used to dry up and to warm up in order to counteract the congestion of damp energy and also to build up the source of transformation, inhibiting the victorious energy in circulation and supporting the deficient energy in circulation, so that nothing will become too excessive which will cause disease. And also, grains of the year should be consumed in order to retain the true energy and in the meantime, the deficiency vicious energy should be avoided in order to secure the righteous energy; in addition, an adequate quantity of herbs may be used to regulate the different energies in circulation. When they have the same energy (referring to the element in control of the heaven, the element circulating in the middle, and the element situated beneath the earth, such as when the great Kong which is Earth or the great Yee which is Water is circulating in the middle while the great Yang is in control of the heaven and the great Yin is situated beneath the earth), then, dry and hot herbs should be used to transform cold and dampness; if they have different energies, then, a lesser amount of dry herbs should be used to transform dampness. When cold herbs are used, the cold side energy should be avoided; when the cool herbs are used, the cool side energy should be avoided; when the warm herbs are used, the warm side energy should be avoided; the same applies to dietary therapy; but when irregular change occurs, the disease should be treated accordingly (namely, the change in energy conditions that does not follow the regular patterns) and with flexibility. Otherwise the disease will get worse which is why it is important to treat disease according to the climates.*

[Henry Lu's Commentary: *There are a number of things the reader should remember in order to better understand the Chinese theory of energy circulations.

First of all, there are fixed patterns in relation to a given energy in control of the heaven; as an example, when the great Yang is in control of the heaven, the great Yin will be situated beneath the earth, and this relationship between the great Yang and the great Yin remains unchanged throughout the theory.

In the second place, each category forms a fixed relationship to a given energy, such as the great Yang corresponding to cold water, the great Yin corresponding to damp earth, the decreasing Yin corresponding to wind wood, the little Yin corresponding to monarch fire, the bright Yang corresponding to dry metal, etc. which may be understood by reference to the five elements theory.

In the third place, the six categories are further classified into six energies, namely, the decreasing Yin as the initial energy, the little Yin as the second energy, the little Yang as the third energy, the great Yin as the fourth energy, the bright Yang as the fifth energy, and the great Yang as the sixth or last energy. The six energies in question are circulating constantly in the same order irrespective of what element is in control of the heaven. There are a total of twenty-four seasonal occasions within one year, including Beginning of Spring which falls on Feb. 4 on the solar calendar and the vernal equinox which falls on March 21 on the solar calendar; each one of the six energies mentioned here will circulate through four seasonal occasions, so that the six energies will complete a full circulation within one year. Such energies in circulation are called the guest circulations.

In the fourth place, during the guest circulation, there is always one category which acts as a reinforcing factor; as an example, when the initial energy called the decreasing Yin is in circulation as guest, the little Yang will act as a reinforcing factor which will play a role in the formation of energy conditions during that period of time.

Therefore, when the great Yang (cold water) is in control of the heaven, the great Yin (damp earth) will be situated beneath the earth, the initial energy will be the decreasing Yin (wind wood), and the little Yang (minister fire) will act as the reinforcing factor. Here we have cold water, damp earth, wind wood, and minister fire to take into consideration in understanding the energy conditions of this period. And also, one must remember that while the element in control of the heaven bears a constant relationship with the element situated beneath the earth and with the elements circulating as guests, the reinforcing factors vary with the elements in control of the heaven.]

The Yellow Emperor asked: Good. What is the administrative duty of the bright Yang?

Chi-Po replied: It is manifest in the patterns of the year of Mao and the year of You. When the bright Yang is in control of the heaven, the little Ziau will circulate in the middle, and the little Yin will be beneath the earth. Coolness and heat will both suffer from the results of victory and revenge*, and the upper Shang will be identical with the Shang proper; and this occurs during the year of Ding-Mao in which the element circulating in the middle and the terrestrial branch share identical energy of transformation (which has been referred to as the celestial stems and the terrestrial branches in tune with each other in Chapter 68, p.435) and also during the year of Ding-You characterized by a circulating energy of wind, a victorious energy of coolness, and a revengeful energy of heat. The circulation will take place in the following order: the little Ziau (beginning), the great Zeng, the little Kong, the great Shang, and the little Yee (ending).

[Henry Lu's Commentary: *During the years in question, the little Ziau which is wind and wood is circulating in the middle which is the reason why the text asserts that the years are characterized by a circulating energy of wind. The little Ziau stands for a deficiency of the energy of wind and for that reason, the bright Yang in control of the heaven which stands for metal and autumn and coolness will win a victory over the energy of wind, simply because Metal subdues Wood according to the laws of five elements. Again, when wood is attacked by metal, fire will take revenge on metal, because Wood generates fire according to the laws of Five elements; and when fire takes revenge on metal, it will give rise to heat; thus, we have a circulating wind, a victorious coolness, and a revengeful heat, with coolness

suffering from the results of revenge and heat (represented by its mother wind) suffering from the results of victory by coolness.

As to the assertion that the upper Shang will be identical with the Shang proper, it has already been discussed earlier but may be repeated as follows: during the years of Ding-Mao and Ding-You, the little Ziau which is wood-wind is circulating in the middle, it signifies a deficiency of wood energy, simply because it is a little Ziau instead of a great Ziau, and when wood is in deficiency, it will be completely dominated by the bright Yang which is metal and in control of the heaven; as a result, the Shang will be widespread both in the heaven and in the middle.]

When the bright Yang is in control of the heaven, the little Zeng will circulate in the middle, and the little Yin will be beneath the earth; cold and rains will both suffer from the results of victory and revenge, and the upper Shang and the Shang proper will be identical; and this occurs during the year of Gui-Mao and the year of Gui-You both of which belong to Yin years during which the element circulating in the middle and the element beneath the earth combine their energies of transformation with a circulating energy of heat, a victorious energy of cold, and a revengeful energy of rains. The circulation will take place in the following order: the little Zeng, the great Kong, the little Shang, the great Yee (ending), and the great Ziau (beginning).

When the bright Yang is in control of the heaven, the little Kong will circulate in the middle, and the little Yin will be beneath the earth; wind and coolness will both suffer from the results of victory and revenge; and this will occur during the year of Ji-Mao and the year of Ji-You; with a circulating energy of rains, a victorious energy of wind, and a revengeful energy of coolness. The circulation will take place in the following order: the little Kong, the great Shang, the little Yee (ending), the little Ziau (beginning), the great Zeng.

When the bright Yang is in control of the heaven, the little Shang will circulate in the middle, and the little Yin will be beneath the earth; cold and heat will both suffer from the results of victory and revenge (as cold and heat get even with each other); and the upper Shang and the Shang proper will be identical; this occurs during the year of Yee-Mao in which harmony exists between the element circulating in the middle and the element in control of the heaven, and the year of Yee-You in which the element circulating in the middle and the terrestrial branch share identical energy of transformation; and so, harmony exists between the terrestrial branch and the element circulating in the middle and the element in control of the heaven; with a circulating energy of coolness, a victorious energy of heat, and a revengeful energy of cold. The circulation will take place in the following order: the little Shang, the great Yee (ending), the great Ziau (beginning), the little Zeng, and the great Kong.

When the bright Yang is in control of the heaven, the little Yee will circulate in the middle, and the little Yin will be beneath the earth; the victorious rains and the revengeful wind will get even with each other; Shin-Mao and the little Kong are identical; and this occurs during the year of Shin-You and the year of Shin-Mao with a circulating energy of cold, a victorious energy of rains, and a revengeful energy of wind. The circulation will take place in the following order: the little Yee (ending), the little Ziau (beginning), the great Zeng, the great Kong, and the great Shang.

The administrative duty performed by the bright Yang is such that its circulating energy of transformation arrives late with an acute energy of the heaven and a bright energy of the earth. The Yang will gain control of the order exclusively, with extreme summer heat becoming widespread, and things becoming dry and hard, and the wind remaining normal and peaceful in the middle. As the wind and dryness become wild and rebellious, gradually flowing throughout energy transactions, producing abundant Yang and scanty Yin, bringing into play the clouds and rains so that transformation of dampness will spread all over the sky and the earth to moisten the dryness in the extreme (due to revenge of Yin energy after predominance of extreme Yang). The grains are white and red, and there will be grains generated by the side energy*. And the animals with white shell or feathers of various kinds will be wasted.

[Henry Lu's Commentary: *During the years under discussion, the energy is always in deficiency as far as the middle region is concerned, and this may be seen from the fact that all the elements circulating in the middle are characterized by the word little, such as the little Ziau, the little Zeng, etc. As the energy circulating in the middle is in deficiency, the grains will also be generated with the support of side energies.]

As metal and fire combine their virtues, the responding stars in the upper region will be the planet Venus and the planet Mars. Its administrative duty is clear and cool (because of the metal energy of the bright Yang in control of the heaven), its order is cruel (because of the monarch fire of the little Yin beneath the earth), the insects in the hiding will become visible, and the running water will fail to freeze. The diseases of people will include cough, dry throat, acute cold and hot sensations, shiverings and suppression of urination. The year will start with cool and sharp atmospheres that cause death to hairy animals (because the element in control of the heaven is in charge of the first half of the year); the second half of the year will be characterized by acute heat that will cause disaster to animals with shell (because the element beneath the earth is in charge of the second half of the year). The reason to account for this is that an abrupt interchange between victory and revenge will cause disturbances on a grand scale that will bring about a meeting of cool and hot energies to cause disorders.

When the initial energy arrives, a transition in the energy of the earth will take place, so that Yin will be frozen, energy will become severe, water will freeze, and cold rains will fall. The disease includes hot sensations in the middle with swelling, edema of face and eyes, love of sleep, nasal discharge, nosebleed, sneezing, yawning, vomiting, yellowish-red stream of urination, and muddy discharge from penis in severe cases.

When the second energy arrives, Yang will spread, and people will feel relaxed, and things will flourish. But when Yang becomes too excessive, people will suffer from sudden death.

When the third energy arrives, the administrative duty of the heaven will spread, coolness will flow, a meeting between dryness and heat will take place, and when dryness becomes extremely excessive, it will give way to moisture, and people will suffer from cold-hot diseases.

When the fourth energy arrives, cold rains will fall, and the diseases include sudden fainting, shiverings, talking in dreams, scanty energy with dry throat, drinking a lot, heart pain, carbuncle and itch, malaria, weakened bones, discharge of blood from anus (all of which are hot diseases).

When the fifth energy arrives, the order of spring will become widespread, grasses will flourish, and the energy of people will be in harmony.

When the last energy arrives, Yang energy will spread with warm climates and the visible presence of animals in the hiding, and water will fail to freeze. People will enjoy peace and health, but in such climates, they are also susceptible to the attack of warm diseases.

Therefore, the grains of the year (namely, white and red grains) should be consumed in order to secure one's energy, and the grains grown by the side energies should be consumed to get rid of vicious energies; the adequate flavours of the year are salt and bitter and acrid in order to induce perspiration, to clear up the heat, and to disperse dryness respectively. It is wise to take such steps in order to feel in harmony with the energy in circulation so that one will be immune from the attack of vicious energies, counteracting the energy that will cause congestion, and capitalizing on the source of transformation. The dosages of prescriptions should be determined by the lightness and heaviness of cold and hot energies; a hot disease identical with the energy of the earth should be treated more or less by transformation of the heaven (namely, by cool herbs), and a cool disease identical with the energy of the heaven should be treated more or less by transformation of the earth (namely, by hot herbs). When cool herbs are used, the cool side energy should be avoided; when the hot herbs are used, the hot side energy should be avoided; when the cold herbs are used, the cold side energy should be avoided; when the warm herbs are used, the warm side energy should be avoided; the same applies to dietary therapy; but when irregular change occurs, the disease should be treated accordingly and with flexibility. Otherwise, the principles of the heaven and the earth will be violated, and the outlines of Yin and Yang disturbed.

The Yellow Emperor asked: Good. What is the administrative duty of the little Yang ?

Chi-Po replied: It is manifest in the patterns of the year of In and the year of Shen. When the little Yang is in control of the heaven, the great Ziau will circulate in the middle, and the decreasing Yin will be beneath the earth which occurs during the year of Ren-In which is Yang year in which the element circulating in the middle and the element beneath the earth combine their energies of transformation and also during the year of Ren-Shou which is Yang year in which the element circulating in the middle and the element beneath the earth combine their energies of transformation . Its circulation is wind vibrating, its transformation is screaming and developing, its abnormal change is shaking and pulling and destroying, its diseases are twitching of eyes and dizziness, discomfort in the branching ribs, and shock. The circulation will take place in the following order: the great Ziau (beginning), the little Zeng, the great Kong, the little Shang, the great Yee (ending).

When the little Yang is in control of the heaven, the great Zeng will be circulating in the middle, and the decreasing Yin will be beneath the earth, which occurs during the year of Wo-In and the year of Wo-Shen, both of which are the years in which harmony exists between the element circulating in the middle and the element in control of the heaven. Its circulation is summer heat; its transformation is noise, congestion, and depression; its disorder is flaming and boiling; and the diseases are mostly located in the upper region with heat congestion, blood overflowing into seven openings (orifices), discharge of blood from the anus, and heart pain. The circulation will take place in the following order: the great Zeng, the little Kong, the great Shang, the little Yee (ending), and the little Ziau (beginning).

When the little Yang is in control of the heaven, the great Kong will circulate in the middle, and the decreasing Yin will be beneath the earth, which occurs during the year of Chia-In and the year of Chia-Shen. Its circulation is clouds and rains; its transformation is softness, moisture, heaviness, and marshes; its disorders are shaking, shock, flying, and acute movements; and the diseases are heaviness of the body, swelling of bowels, and congested chest, and sputum. The circulation will take place in the following order the great Kong, the little Shang, the great Yee (ending), the great Ziau (beginning), and the little Zeng.

When the little Yang is in control of the heaven, the great Shang will circulate in the middle, and the decreasing Yin will be beneath the earth, which occurs during the year of Geng-In and the year of Geng-Shen that is identical with the year of the Shang proper (because the excess of metal is brought under control of the fire in control of the heaven so that metal becomes peaceful which is Shang). Its circulation is coolness; its transformation is fog, dew, and clearness and sharpness; its disorders are severe killing and withering; and the diseases are located in the shoulders, the back, and inside the chest. The circulation will take place in the following order: the great Shang, the little Yee (ending), the little Ziau (beginning), the great Zeng, and the little Kong.

When the little Yang is in control of the heaven, the great Yee will circulate in the middle, and the decreasing Yin will be beneath the earth, which occurs during the year of Ping-In and the year of Ping-Shen. Its circulation is cold and severity; its transformation is cruel freezing and cold shivering; its disorders are ice, snow, frost, and hail; and the diseases are cold and edema. The circulation will take place in the following order: the great Yee (ending), the great Ziau (beginning), the little Zeng, the great Kong, and the little Shang.

The administrative duty of the little Yang in control of the heaven is such that the circulation of its energy of transformation arrives earlier. The energy of the heaven is upright, the energy of the earth is disturbing (due to wind below); when the wind blows acutely, trees will fall and sand will fill the sky, sparks of fire will be flowing, and Yin will travel and Yang will undergo transformation, with the result that rains will respond in time, and fire and wood will combine their virtues, and the responding stars in the upper region will be the planet Mars and the planet Jupiter. The grains are red and gray, the administrative duty is severe, and the order is disturbing. Therefore, wind and heat will penetrate and spread, clouds and things will boil. By the time the great Yin runs wild (to take revenge), cold will arrive in due course, cool rains will fall at the same time. The people will suffer from cold sensations in the middle region, and carbuncle and itch in the external region, and also, diarrhea and fullness in the internal region; thus, the sages, when confronted with such atmospheres, will adjust to them without struggle. If struggles take place, people will suffer from cold and hot sensations, malaria and diarrhea, deafness, blurred vision, vomiting, energy congestion in the upper region, and swelling with change in color.

When the initial energy arrives, a transition in the energy of the earth will take place, so that wind will become victorious that causes shaking, and cold will be gone; the climate becomes warm to the extreme, and grasses and trees will flourish earlier. Even the arrival of cold will fail to produce the effects of killing, and warm disease will attack which includes energy congestion in the upper region,

overflowing of blood to cause red eyes, cough and upsurging energy, headache, excessive bleeding, full sensations in the ribs region, itch in the skin.

When the second energy arrives, fire will be suppressed (by dampness), white dust will rise, clouds will gather to become rains; when wind fails to win a victory over dampness, rains will fall and people will enjoy peace and good health. The diseases may include heat congestion in the upper region, cough and upsurging energy, vomiting, boils in the internal region, discomfort in the chest and the throat, headache and hot sensations in the body, dizziness and boils with pus.

When the third energy arrives, the administrative duty of the heaven will spread, flaming summer heat will arrive, the little Yang will be in the upper region, and rains will fall. People will suffer from hot sensations in the middle region, deafness and blurred vision, blood overflowing into seven orifices, boils with pus, cough, vomiting, nasal discharge, nosebleed, thirst, sneezing, yawning, sore throat, pink eyes, and they may even suffer acute death.

When the fourth energy arrives, coolness will come along, flaming summer heat will undergo intermittent transformation (coming and going), and white dew will fall. The energy of people will be peaceful, and the diseases may include fullness and heaviness of the body.

When the fifth energy arrives, Yang will be gone, cold will come along, rains will fall, the door of energy will be closed (pores), and tough trees will wither earlier. People will avoid cold vicious energy and a superior man will certainly reside in a tightly closed room.

When the last energy arrives, the energy of the earth will be upright, wind will come along, ten thousand things will grow, dark fog will spread,* and the diseases will include incontinence of urination and excessive bowel movements, heart pain, and cough due to inability of Yang energy to hide itself.

[Henry Lu's Commentary: *When the energy of the heaven falls, but the energy of the earth fails to respond, it will cause darkness; when the energy of the earth initiates upward, but the energy of the heaven fails to respond, it will cause fog.]

An excessive energy in circulation should be checked, and a deficient energy should be supported. It is necessary to counteract the energy that causes congestion and to capitalize on the source of transformation, so that acute excess will not occur and cruel diseases will not attack; therefore, during the years under discussion, salt and acrid and sour flavours should be preferred in order to lubricate, to sedate, to clear up, and to disperse (the congested energy); and excessive energies should be checked by reference to the energies being cold or warm. A disease identical with the wind (of the earth) and the heat (of the heaven) should be treated by a greater degree of cold transformation (cold herbs), but a disease not identical with the wind and the heat should be treated by a lesser degree of cold transformation. When hot herbs are used, hot side energy should be avoided; when warm herbs are used, warm side energy should be avoided; when cold herbs are used, cold side energy should be avoided; when cool herbs are used, cool side energy should be avoided; and the same applies to dietary therapy which is the proper method of treatment. However, when irregular change occurs, the disease should be treated accordingly and with flexibility; otherwise, disease may get worse.

The Yellow Emperor asked: Good. What is the administrative duty of the great Yin?

Chi-Po replied: It is manifest in the patterns of the year of Chou and the year of Wei. When the great Yin is in control of the heaven, the little Ziau will circulate in the middle, and the great Yang will be beneath the earth; the victorious coolness and the revengeful heat will get even with each other. The upper Kong and the Kong proper will be identical, and they occur during the year of Ding-Chou and the year of Ding-Wei. Its circulation is wind, its victorious energy is coolness, and its revengeful energy is heat. The circulation will take place in the following order: the little Ziau (beginning), the great Zeng, the little Kong, the great Shang, the little Yee (ending).

When the great Yin is in control of the heaven, the little Zeng will circulate in the middle, and the great Yang will be beneath the earth; cold and rains will get even with each other, which occurs during the year of Gui-Chou and the year of Gui-Wei. Its circulation is heat, its victorious energy is heat, its revengeful energy is rains. The circulation will take place in the following order: the little Zeng, the great Kong, the little Shang, the great Yee (ending), the great Ziau.

When the great Yin is in control of the heaven, the little Kong will circulate in the middle, the great Yang will be beneath the earth. Wind and coolness will get even with each other, and the upper Kong will be identical with the Kong proper, which occur during the year of Ji-Chou and the year of Ji-Wei both of which are the years in which harmony exists among the terrestrial branch and the element circulating in the middle and the element in control of the heaven. Its circulation is rains, its victorious energy is wind, and its revengeful energy is coolness. The circulation will take place in the following order: the little Kong, the great Shang, the little Yee (ending), the little Ziau (beginning), and the great Zeng.

When the great Yin is in control of the heaven, the little Shang will circulate in the middle, the great Yang will be beneath the earth, heat and cold will get even with each other, which occur in the year of Yee-Chou and the year of Yee-Wei. Its circulation is coolness, its victorious energy is heat, and its revengeful energy is cold. The circulation will take place in the following order: the little Shang, the great Yee (ending), the great Ziau (beginning), the little Zeng, the great Kong.

When the great Yin is in control of the heaven, the little Yee will circulate in the middle the great Yang will be beneath the earth, rains and wind will get even with each other, and the upper Kong will be identical with the Kong proper, which occur during the year of Shin-Chou and the year of Shin-Wei both of which are Yin years in which the element circulating in the middle and the element beneath the earth combine their energies of transformation.

The administrative duty performed by the great Yin is such that its circulating energy of transformation arrives late (namely, the growth of everything is behind schedule). Yin is in absolute control of administration, Yang energy retreats, great wind blows occasionally, the energy of the heaven falls, the energy of the earth moves upward, there are periods of darkness on the outskirts, with white dust arising from four directions, clouds rushing to the south pole, cold rains frequently falling, maturity of things taking place as late as the prolonged summer. People will suffer from the diseases of cold, dampness, abdominal swelling, swelling of the body, edema of the skin, congestion and upsurging, cold upsurging with twitching. Dampness and cold combine virtues, so that the energies of yellow and black and darkness meet one another, and the responding stars in the upper region will be the planet Saturn and the planet Mercury. Its administrative duty is severe, its order is loneliness, its grains are

yellow and black. Therefore, Yin is freezing in the upper region, cold is accumulated in the lower region, and when cold water wins a victory over fire, there will be ice and hail. Sunlights are incapable of conducting the affairs, so that killing energy becomes widespread. Therefore the grains with excessive energy should be planted on the higher ground while the grains with insufficient energy should be planted on the lower ground; the grains with excessive energy should be planted late, while the grains with insufficient energy should be planted early. They depend both on the benefit of the earth and on the transformation of energy (namely, earth and climate), which are equally applicable to the energy of people who should use the grains of strong side energy to compensate for deficiency. When the initial energy arrives, the energy of the earth will undergo transition, cold will be gone, the energy of spring will be upright, wind will come along, life will spread with ten thousand things flourishing, and the energy of people will be smooth and relaxed a struggle between wind and dampness will then take place, and rains will fall belatedly. People will suffer from blood overflowing into the seven orifices, twitching and spasms of tendons and reticular meridians, immobility of the joints, heaviness of the body and withering of tendons.

When the second energy arrives, big fire will be upright, things will undergo transformation, and people will enjoy harmony. The diseases will include widespread pestilence, affecting both the near and the distant regions alike, with dampness and steam struggling with each other, and so, rains will fall on time.

When the third energy arrives, the administrative duty of the heaven will spread damp energy will fall, the energy of the earth will move upward, rains will occasionally fall to be followed by cold; as people are under the impact of cold and dampness, they will suffer from heaviness of the body, edema of the skin, and fullness of the chest and the abdomen.

When the fourth energy arrives, minister fire will be around, damp summer heat will vaporize, the energy of the earth will boil, the energy of the heaven will be blocked up, cold wind will start to blow in between sunrise and sunset, steams and heat will struggle with each other, so that grasses and trees will look as if covered with smokes transformation of dampness will stop flowing, with the result that white dew and Yin will spread to cause the order of the autumn. The people will suffer from hot sensations in the pores, acute overflowing of blood into the seven orifices, malaria, fullness and hot sensations in the heart and abdomen, and swelling of the lower abdomen, and edema of skin in severe cases.

When the fifth energy arrives, the cruel order will have been put into effect, cold dew will fall, hail will be seen earlier, grasses and trees will become yellowish and withering, cold energy will affect the body, and so, a superior man will reside in a tightly closed room, and people will be under the attack through the pores.

When the last energy arrives, cold will come along on a grand scale, transformation of dampness will take place on a grand scale, hail will be accumulated, Yin will be frozen, water will turn into hard ice, sunlights will fail to rule. When confronted with cold, people will suffer from immobility of joints, lumbago with swelling, which are caused by cold and dampness pushing each other into a meeting of energies.

It is necessary to check the energy that causes congestion and to capitalize on the source of transformation, in order to reinforce the energy of the year and to make certain that the vicious energy

will not win a victory. The grains of the year should be consumed to complete one's true energy; the grains of side energy should be consumed in order to retain one's pure energy. Therefore, during the years, bitter flavour should be consumed to dry up and to warm up (due to a victory of dampness and cold). When dampness and cold reach their extreme conditions, it is necessary to disperse and sedate them; if they are not dispersed nor sedated, the damp energy will overflow to cause eruption in muscles and skin resulting in a meeting of water and blood. One should support the fire of Yang to defend oneself against extreme cold; when the attacking energy is identical with the energy in circulation, it should be counteracted to a greater degree, but when the attacking energy is not identical with the energy in circulation, it should be counteracted to a lesser degree. Cold-diseases should be treated by transformation of heat (hot herbs), damp diseases should be treated by transformation of dryness; when the energy is not identical with the energy in circulation, it should be treated to a lesser degree, and when the energy is identical with the energy in circulation, it should be treated to a greater degree. When cool herbs are used, cool side energy should be avoided; when cold herbs are used, cold side energy should be avoided; when warm herbs are used, warm side energy should be avoided; when hot herbs are used, hot side energy should be avoided; which applies to dietary therapy also. But, when irregular changes occur the disease should be treated accordingly and with flexibility which is the proper way of treatment; to disobey this principle is to cause disease.

The Yellow Emperor asked: Good. What is the administrative duty of the little Yin?

Chi-Po replied: It is manifest in the patterns of the year of Tzu and the year of Wu. When the little Yin is in control of the heaven, the great Ziau will circulate in the middle, the bright Yang will be beneath the earth, which occurs during the year of Ren-Tzu and the year of Ren-Wu. Its circulation is wind and turbulence; its transformation is sounding and tangly grasses and trees and developing; its disorders are shaking and pulling and destroying; its disease is full sensations in the ribs regions. The circulation will take place in the following order: the little Ziau (beginning), the little Zeng, the great Kong, the little Shang, and the great Yee (ending).

When the little Yin is in control of the heaven, the great Kong will circulate in the middle the bright Yang will be beneath the earth, which occurs during the year of Chia-Tzu and the year of Chia-Wu. Its circulation is cloudy rains; its transformation is softness and moisture and occasional rains; its disorders are shaking and shock and flying and sudden motion; its diseases are full sensations in the middle and heaviness of the body. The circulation will take place according to the following order: the great Kong, the little Shang, the great Yee (ending), the great Ziau (beginning), and the little Zeng.

When the little Yin is in control of the heaven, the great Shang will circulate in the middle, the bright Yang will be beneath the earth, which occurs during the year of Geng-Tzu and the year of Geng-Wu both of which are Yang years in which the element circulating in the middle and the element beneath the earth combine energies of transformation. The upper Zeng is identical with the Shang proper. Its circulation is cool and sharp; its transformation is fog and dew and chill; its disorders are severe withering and falling; its disease is diarrhea with undigested foods. The circulation will take place in the following order: the great Shang, the little Yee (ending), the little Ziau (beginning), the great Zeng, the little Kong.

When the little Yin is in control of the heaven, the great Yee will circulate in the middle, the bright Yang will be beneath the earth, which will occur during the year of Ping-Tzu in which the element circulating in the middle and the terrestrial branch share identical energy of transformation and also during the year of Ping-Wu. Its circulation is cold; its transformation is freezing and cruelty and shivering; its disorders are ice and snow and frost and hail; its disease is cold sensations with diarrhea. The circulation will take place in the following order: the great Yee (ending), the great Ziau (beginning), the little Zeng, the great Kong, the little Shang.

The administrative duty performed by the little Yin in control of the heaven is such that its circulating energy of transformation arrives earlier; the energy of the earth is chilly, the energy of the heaven is bright, cold meets with summer heat, heat reinforces dryness, clouds speeding and rains gathering, transformation of dampness begins to flow with occasional falling of rains. Metal and fire combine their virtues and the responding stars in the upper region are the planet Mars and the planet Venus. Its administrative duty is bright, its order is sharp, its grains are red and white. Water, fire, cold, and heat form the meeting of energies which is the beginning of disease. Hot disease will attack the upper region, cool disease will attack the lower region, cold and heat will struggle with each other in the middle region, and people will suffer from cough, asthma, overflowing of blood into the seven orifices, diarrhea containing blood, nasal discharge, sneezing, red eyes, carbuncle around the angles of eyes, upsurging cold energy to enter the stomach, heart pain, lumbago, enlargement of abdomen, dry throat, and swelling in the upper region.

When the initial energy arrives, the transition in the energy of the earth will take place, dryness will be gone, cold will begin, animals in the hiding will remain hidden and water will freeze, frost will fall again, wind will blow, Yang energy will be inhibited, and people should stay in closed rooms, otherwise, they will suffer from immobility of joints and pain in lumbar vertebrae; when flaming summer heat arrives, people will be under the attack of boils and carbuncle both internally and externally.

When the second energy arrives, Yang energy will spread, wind will blow, the energy of spring will be upright, ten thousand things will flourish; when cold energy arrives in due course, people will enjoy harmony. The disease will be discharge from penis, blurred vision and pink eyes, energy congestion in the upper region causing hot sensations.

When the third energy arrives, the administrative duty of the heaven will spread, big fire will be widespread, everything will be flourishing and fresh, and cold energy will arise in due course. People will suffer from upsurging energy, heart pain, cold alternating with hot sensations, cough and asthma, pink eyes.

When the fourth energy arrives, damp summer heat will be around, heavy rains will fall frequently, cold and heat will set in jointly, and people will suffer from cold and hot sensations, dry throat, jaundice, nasal discharge, nosebleed, and sputum.

When the fifth energy arrives, minister fire will be around, summer heat will set in, Yang will transform, ten thousand things will give birth and grow and flourish, and people will enjoy happiness. The disease that attacks will be warm disease.

When the last energy arrives, the order of dryness will spread, the excess fire (of the little Yang) will get stuck within, and swelling will occur in the upper region, with cough and asthma, and even overflowing of blood into the seven orifices in severe cases. Cold energy will rise frequently, and darkness and fog will cover the space. The disease may develop in the skin and pores affecting the ribs internally, and affecting the lower abdomen in the lower region to cause cold diarrhea; the earth will then undergo change in energy.

The excessive energy of the year should be checked, and the subdued energy should be assisted, the victorious energy should be inhibited, and the source of transformation should be employed first, so that excess of an acute nature and disease will not occur. The grains of the year should be consumed to complete the true energy, the grains of the side energy should be consumed to avoid vicious energy, and during the year, salt flavour should be preferred in order to soften hardness and regulate the upper region (namely, to regulate the energy in control of the heaven), and bitter flavour should be employed to disperse the heat in severe cases; sour flavour may be employed to constrict and to secure the lower region, and bitter flavour may be employed to sedate in severe cases. The quantity to be applied should be determined by whether the energy is or is not identical with the energy of the heaven and the energy of the earth; if the attacking energy is identical with the energy of the heaven, then cold herbs should be used to clear up and to transform; if the attacking energy is identical with the energy of the earth, warm herbs and hot herbs should be used for transformation. When hot herbs are used, hot side energy should be avoided; when cool herbs are used, cool side energy should be avoided; when warm herbs are used, warm side energy should be avoided; when cold herbs are used, cold side energy should be avoided; this applies to dietary therapy also. If, however, irregular changes occur they should be treated accordingly and with flexibility which is the proper way of treatment; otherwise, disease will get worse.

The Yellow Emperor asked: Good. What is the administrative duty of the decreasing Yin?

Chi-Po replied: It is manifest in the patterns of the year Si and the year Hai. When the decreasing Yin is in control of the heaven, the little Ziau will circulate in the middle, the little Yang will be beneath earth: the victorious coolness and the revengeful heat will get even with each other, the upper Ziau and the Ziau proper will be identical with each other; such occur during the year of Ding-Si and the year of Ding-Hai both of which are the years in which harmony exists between the element circulating in the middle and the element in control of the heaven. Its circulation is wind, its victorious energy is coolness, and its revengeful energy is heat. The circulation will take place in the following order: the little Ziau (beginning), the great Zeng, the little Kong, the great Shang, and the little Yee (ending). When the decreasing Yin is in control of the heaven, the little Zeng will circulate in the middle, the little Yang will be beneath the earth; the victorious cold and the revengeful rains will get even with each other; they occur during the year of Gui-Si and the year of Gui-Hai both of which are Yin years during which the element circulating in the middle and the element beneath the earth combine their energies of transformation. Its circulation is heat, its victorious energy is cold, its revengeful energy is rains. The circulation will take place in the following order: the little Zeng, the great Kong, the little Shang, the great Yee (ending), the great Ziau (beginning).

When the decreasing Yin is in control of the heaven, the little Kong will circulate in the middle, the little Yang will be beneath the earth; the victorious wind and the revengeful coolness will get even with each other, and the upper Ziau will be identical with the Ziau proper; such occur during the year of Ji-Si and the year of Ji-Hai. Its circulation is rains, its victorious energy is wind, its revengeful energy is coolness. The circulation will take place in the following order: the little Kong, the great Shang, the little Yee (ending), the little Ziau (beginning), the great Zeng.

When the decreasing Yin is in control of the heaven, the little Shang will circulate in the middle, the little Yang will be beneath the earth; the victorious heat and the revengeful cold will get even with each other, the upper Ziau and the Ziau proper will be identical with each other; and they occur in the year of Yee-Si and the year of Yee-Hai. Its circulating energy is coolness, its victorious energy is heat, its revengeful energy is cold. The circulation will take place in the following order: the little Shang, the great Yee (ending), the great Ziau (beginning), the little Zeng, the great Kong.

When the decreasing Yin is in control of the heaven, the little Yee will circulate in the middle, the little Yang will be beneath the earth; the victorious wind and the revengeful rains will get even with each other; they occur during the year of Shin-Si and the year of Shin-Hai. Its circulating energy is cold, its victorious energy is rains, its revengeful energy is wind. The circulation will take place in the following order: the little Yee (ending), the little Ziau (beginning), the great Zeng, the little Kong, the great Shang. The administrative duty performed by the decreasing Yin is such that its circulating energy of transformation arrives late; the energy transformation takes place like a normal year (neither late nor early). The energy of the heaven is disturbing, the energy of the earth is proper (upright), wind generates high and far and flaming heat follows suit, with clouds moving toward the palace of rains and transformation of dampness taking place; wind and fire combine virtues, and the responding stars in the upper region are the planet Jupiter and the planet Mars. Its administrative duty is disturbing, its order is quick, its grains are grey and red, and the grains generated by side energies possess thick flavours. The animals with horns and feathers will be wasted (incapable of pregnancy). As wind is in control of the heaven and fire is beneath the earth, the victorious dryness and the revengeful heat will get even with each other in the struggle, so that the hidden animals will become visible and running water will fail to freeze, hot diseases become widespread in the lower regions of the body and wind diseases become widespread in the upper region (due to wind of the heaven and fire of the earth), and the struggle between the victorious wind and the revengeful dryness will result in formation of shapes in the middle region.

When the first energy arrives, cold will become severe, killing energy will be around, and people will suffer from cold sensations from the right towards the lower regions.*

[Henry Lu's Commentary: *Why do cold sensations start from the right side and move toward the lower regions? The answer is that when the first energy arrives, the bright Yang is the side energy which is located on the right side of the little Yang beneath the earth.]

When the second energy arrives, cold stays without leaving, glorious snow and frozen ice are on the ground, killing energy undertakes transformation, frost falls, famous grasses become withered on the

surface of ground, cold rains frequently fall. And Yang begins to recur (below the ground) so that people will suffer from hot sensations in the middle region.

When the third energy arrives, the administrative duty of the heaven will spread, wind will frequently blow; people will suffer from watering of eyes, ringing of ears, and blurred vision with dizziness.

When the fourth energy arrives, damp summer heat and dampness and heat will engage in a struggle that takes place in the upper region on the left side.* People will suffer from jaundice and swelling of the skin.

[Henry Lu's Commentary: *The struggle takes place in the upper region on the left side, because the fourth energy in this case is the great Yin which is damp earth and the side energy is the little Yin which is monarch fire both of which turn toward the left and upward.]

When the fifth energy arrives, dryness and dampness will take turns winning, deep Yin will spread, cold energy will affect the body, and wind and rains will begin to take action.

When the last energy arrives, minister fire (which is little Yang) will take charge, Yang will transform on a grand scale, hidden animals will appear, running water will not freeze, the energy of the earth will develop on a grand scale, grasses will grow, and people will feel relaxed. The disease that may attack is called warm pestilence.

It is necessary to check the energy that causes congestion and to capitalize on the source of transformation; the energy in circulation should be supported in order to prevent the vicious energy from winning a victory. In this year, the acrid flavour should be preferred in order to regulate the upper region, and the salt flavour to regulate the lower region; the energy of minister fire should not be offended lightly. When warm herbs are used, warm side energy should be avoided; when hot herbs are used, hot side energy should be avoided; when cool herbs are used, cool side energy should be avoided; when cold herbs are used, cold side energy should be avoided and this applies to dietary therapy also. However, if irregular change occurs, the diseases should be treated accordingly and with flexibility which is the proper way of treatment; otherwise, the diseases will get worse.

The Yellow Emperor asked: Your explanations are very comprehensive indeed but how do we know about their effects?

Chi-Po replied: That is indeed an enlightening question. The circulation of six energies follows a fixed order and terminates in a fixed position; therefore, the standard time to make observations is at dawn on the first day of January according to the lunar calendar, and by detecting the position of the energies, the energy of the year can be identified. When the energy in circulation is in excess, it will arrive earlier; and when the energy in circulation is in deficiency, it will arrive late; they are the way of the heaven and the constant nature of energy. When the energy in circulation is neither in excess nor in deficiency, it is called the normal year and the energy will arrive just on time.

The Yellow Emperor asked: Victorious energies and revengeful energies are always in existence, but sometimes, disaster occurs. How do we make predictions about disasters?

Chi-Po replied: Disaster is outside the scope of energy transformation.

The Yellow Emperor asked: What are the beginning and the ending in regard to the numbers of the heaven and the earth?

Chi-Po replied: That is indeed a complete question. It has something to do with a deep understanding of the way in which they operate. The number begins with 1 which is the upper region (namely, the heaven) and ends with 6 which is the lower region (namely, the earth); the energy of the heaven takes charge of the first half of the year, while the energy of the earth takes charge of the second half of the year; and the meeting of energies takes charge of the interactions between the upper and the lower; and thus, we have a complete pattern of a normal year. Therefore, it is said that when the positions are understood, the energy of the month may be comprehended, and this is what is called the theory of energy circulations.*

[Henry Lu's Commentary: *The first half of the year covers the period between the Occasion of Severe Cold which falls on January 20 (or December 21 according to the lunar calendar) and the Occasion of Slight Heat which falls on July 7 (or June 8 according to the lunar calendar); the second half of the year covers the period between the Occasion of Great Heat which falls on July 23 (or June 21 according to the lunar calendar) and the Occasion of little Cold which falls on January 6 (or December 7 according to the lunar calendar). Each of the six energies takes charge of sixty days and eighty-seven-and-one-half Ke.]

The Yellow Emperor asked: When I examine the matter, I have found some discrepancies in regard to the numbers; how do you account for that?

Chi-Po replied: The use of energy may be plenty or scanty, the transformation of the circulation of five elements may be in excess or in decline; they are determined by the transformation of the heaven and the earth.

The Yellow Emperor asked: How are they determined by the transformation of the heaven and the earth?

Chi-Po replied: Wind and warmth are determined by the transformation of spring; heat and fire are determined by the transformation of summer; victory and revenge getting even with each other are due to the presence of dryness, coolness, smokes, and dew, which are determined by the transformation of autumn; clouds, rains, darkness, and dust are determined by the transformation of prolonged summer; cold energy, frost, snow, and ice are determined by the transformation of winter; such are the forms of transformation of the five elements circulation and the six energies of the heaven and the earth, which are the regular patterns of alternating excess and decline.

The Yellow Emperor asked: The five elements circulation determined by the transformation of the heaven is called the harmony of the heaven, which I have understood. Could you tell me how they are determined by the transformation of the earth?*

[Henry Lu's Commentary: *The expression 'determined by' may also be translated as 'in line with'; thus, the clause 'wind and warmth are determined by the transformation of spring' may also be translated as wind and warmth are in line with the transformation of spring, and the clause 'the five elements circulation determined by the transformation of the heaven' may also be translated as 'the five elements circulation in line with the transformation of the heaven'.]

Chi-Po replied: There are three years in which excess is caused by the transformation of the heaven, there are three years in which deficiency is caused by the transformation of the heaven, there are three years in which excess is caused by the transformation of the earth, and there are three years in which deficiency is caused by the transformation of the earth; thus, there are a total of twenty-four years.

The Yellow Emperor asked: What do you mean by that?

Chi-Po replied: In the year of Chia-Chen and the year of Chia-Shu, the great Kong circulates in the middle reinforcing the great Yin beneath the earth to cause excess of earth; in the year of Ren-In and the year of Ren-Shen, the great Ziau circulates in the middle reinforcing the decreasing Yin to cause excess of wood; in the year of Geng-Tzu and the year of Geng-Wu, the great Shang circulates in the middle reinforcing the bright Yang beneath the earth to cause excess of metal. Thus, there are a total of three years (namely, years of three celestial stems, Chia, Ren, and Geng).

In the year of Gui-Si and in the year of Gui-Hai, the little Zeng circulates in the middle reinforcing the little Yang beneath the earth to cause deficiency of fire; in the year of Shin-Chou and the year of Shin-Wei, the little Yee circulates in the middle reinforcing the great Yang beneath the earth to cause deficiency of water; in the year of Gui-Mao and the year of Gui-You, the little Zeng circulates in the middle reinforcing the little Yin beneath the earth to cause deficiency of fire. Thus, there are a total of three years.

In the year of Wo-Tzu and the year of Wo-Wu, the great Zeng circulates in the middle assisting the little Yin in control of the heaven to cause excess of fire; in the year of Wo-In and the year of Wo-Shen, the great Zeng circulates in the middle assisting the little Yang in control of the heaven to cause excess of fire also; in the year of Ping-Chen and the year of Ping-Shu, the great Yee circulates in the middle assisting the great Yang in control of the heaven to cause excess of water. Thus, there are a total of three years.

In the year of Ding-Si and the year of Ding-Hai, the little Ziau circulates in the middle assisting the decreasing Yin in control of the heaven to cause deficiency of wood; in the year of Yee-Mao and the year of Yee-You, the little Shang circulates in the middle assisting the bright Yang in control of the heaven to cause deficiency of metal; in the year of Ji-Chou and the year of Ji-Wei, the little Kong circulates in the middle assisting the great Yin to cause deficiency of earth. Thus, there are a total of three years. There are neither actions of reinforcing nor actions of assisting, except during the twenty-four years in question.

The Yellow Emperor asked: What is meant by reinforcing?

Chi-Po replied: When the middle circulation is in line with the transformation of the earth, it is called reinforcing; reinforcing in the year of excess is called Yang harmony of the heaven (namely, the Yang year during which the element circulating in the middle and the element beneath the earth combine their energies of transformation); reinforcing in the year of deficiency is called Yin harmony of the year (namely, the Yin year during which the element circulating in the middle and the element beneath the earth combine their energies of transformation).

The Yellow Emperor asked: What is meant by assisting?

Chi-Po replied: (When the middle circulation is in line with the transformation of the heaven, it is called assisting); both assisting in the year of excess and assisting in the year of deficiency are called

the harmony of the heaven (namely, harmony exists between the element circulating in the middle and the element in control of the heaven). However, change may take place to a greater degree or to a lesser degree, so that disease may be light or severe, and death may be earlier or later.

The Yellow Emperor asked: You have mentioned that when cold herbs are used, cold side energy should be avoided and that when hot herbs are used, hot side energy should be avoided, which I did not understand. Could you explain what you mean by 'avoided'?

Chi-Po replied: When hot herbs are used, hot energy should not be offended; when cold herbs are used, cold energy should not be offended; to obey this principle is to stay in harmony, and to disobey this principle is to become sick; therefore, the respective energies should be respected with fear and avoided. Therefore, the six energies in six positions become active during their respective periods of time in the four seasons (with each energy remaining active for sixty days and eighty-seven and half Ke).

The Yellow Emperor asked: how about warmness and coolness?

Chi-Po replied: When the energy in control is hot, it should not be offended while hot herbs are being used; when the energy in control is cold, it should not be offended while cold herbs are being used; when the energy in control is cool, it should not be offended while cool herbs are being used; when the energy in control is warm, it should not be offended while warm herbs are being used. When the side energy is in line with the energy in control, it should not be offended; but when the side energy is not in line with the energy in control, it may be offended slightly. Such are called four fearful energies which should be examined with great care.*

[Henry Lu's Commentary: *The energy in control refers to the energy in control of the heaven and the energy beneath the earth in a given year. As an example, when the little Yin is in control of the heaven, it should be avoided and not to be offended while hot herbs are being used, because the little Yin is monarch fire. By the same token, when the bright Yang is beneath the earth, it should not be offended while cool herbs are being used, because the bright Yang is coolness.]

The Yellow Emperor asked: Good. What if they are offended?

Chi-Po replied: When the energy of the heaven (guest energy) and the energy in control of the season (host energy in this case) are opposing each other, the latter should be obeyed. When the guest energy wins a victory over the host energy, the former may be offended. But, in each case, moderation, not excess, should be the rule, because it is sufficient to overcome the vicious energy that is winning a victory over the host energy. Therefore, it is said: one should not lose the confidence of the heaven, nor disobey the appropriate energy, nor assist the victorious energy, nor support the revengeful energy; this is called the ultimate peace.

The Yellow Emperor asked: Good. Do the patterns of energy circulations of five elements in control of the years have constant numbers?

Chi-Po replied: Let me explain to Your Majesty in proper order. During the year of Chia-Tzu and the year of Chia-Wu, the upper is the little Yin of fire, the middle is the great Kong of earth in circulation, the lower is the bright Yang of metal; transformation of heat is 2 (because the birth number of fire is 2), transformation of rains is 5 (because the birth number of earth is 5), transformation of dryness is 4

(because the birth number of metal is 4), which are the days of normal transformation.* As to the appropriate herbs and diets in line with transformation, the upper should be salt and cold, the middle should be bitter and hot, the lower should be sour and hot.

[Henry Lu's Commentary: *There are a total of 10 numbers, with 1 to 5 being the birth numbers and 6 to 10 the maturity numbers; number 1 of the heaven gives birth to water and number 6 of the earth brings it to maturity; number 2 of the earth gives birth to fire and number 7 of the heaven brings it to maturity; number 3 of the heaven gives birth to wood and number 8 of the earth brings it to maturity; number 4 of the earth gives birth to metal and number 9 of the heaven brings to maturity; number 5 of the heaven gives birth to earth and number 10 of the earth brings it to maturity.]

During the year of Yee-Chou and the year of Yee-Wei, the upper is the great Yin of earth, the middle is the little Shang of metal in circulation, the lower is the great Yang of water. The victorious transformation of heat and the revengeful transformation of cold get even with each other, which is called the days of the transformation of vicious energies, and the seventh palace will suffer from a disaster.* Transformation of dampness is 5, transformation of coolness is 4, transformation of cold is 6, which are the days of normal transformation. As to the appropriate herbs and diets, the upper is bitter and hot, the middle is sour and harmonious (mild), the lower is sweet and hot.

[Henry Lu's Commentary: *There are nine palaces, and the Dui palace belongs to Metal and it is called the 7th palace; as the energy of metal is in deficiency, the seventh palace will suffer from a disaster.]

During the year of Ping-In and the year of Ping-Shen, the upper is the little Yang of minister fire, the middle is the great Yee of water in circulation, the lower is the decreasing Yin of wood, transformation of fire is 2, transformation of cold is 6, transformation of wind is 3, which are called the days of normal transformation. As to the herbs and diets appropriate for consumption, the upper is salt and cold, the middle is salt and warm, the lower is acrid and warm.

During the Ding-Mao and the Ding-You years, the upper is the bright Yang of metal, the middle is the little Ziau of wood in circulation, the lower is the little Yin of fire. Transformation of victorious coolness and transformation of revengeful heat get even with each other, which are called the days of the transformation of vicious energies, and the third palace will suffer from a disaster (the Zhen palace which is wood). Transformation of dryness is 9, transformation of wind is 3, transformation of heat is 7, which are called the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is bitter and slightly warm, the middle is acrid and harmonious, the lower is salt and cold.

During the year of the Wo-Chen and the year of Wo-Shu, the upper is the great Yang of water, the middle is the great Zeng of fire in circulation, the lower is the great Yin of earth. Transformation of cold is 6, transformation of heat is 7, transformation of dampness is 5, which are called the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is bitter and warm, the middle is sweet and harmonious, the lower is sweet and warm.

During the year of Ji-Si and the year of Ji-Hai, the upper is the decreasing Yin of wood, the middle is the little Kong of earth in circulation, the lower is the little Yang of minister fire. The transformation of victorious wind and the transformation of revengful coolness act even with each other, which are called the days of transformation of vicious energies, and the fifth palace will suffer a disaster (namely, the earth palace or Tu palace which is in the center). Transformation of wind is 3, transformation of dampness is 5, transformation of fire is 7, which are called the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is acrid and cool, the middle is sweet and harmonious, the lower is salt and cold.

During the year of Geng-Wu and the year of Geng-Tzu, the upper is the little Yin of fire, the middle is the great Shang of metal in circulation, the lower is the bright Yang of metal. Transformation of heat is 7, transformation of coolness is 9, transformation of dryness is 9, which are called the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is salt and cold, the middle is acrid and warm, the lower is sour and warm.

During the year of Shin-Wei and the year of Shin-Chou, the upper is the great Yin of earth, the middle is the little Yee of water in circulation, the lower is the great Yang of water. The transformation of victorious wind and that of revengful rains get even with each other, which is called the days of transformation of vicious energies, and the first palace will suffer a disaster (namely, the Kan palace which is north and water). Transformation of rains is 5, transformation of cold is 1, which are called the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is bitter and hot, the middle is bitter and harmonious, the lower is bitter and hot.

During the year of Ren-Shen and the year of Ren-In, the upper is the little Yang of minister fire, the middle is the great Ziau of wood in circulation, the lower is the decreasing Yin of wood.

Transformation of fire is 2, transformation of wind is 8, which are called the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is salt and cold, the middle is sour and harmonious, the lower is acrid and cool.

During the year of Gui-You and the year of Gui-Mao, the upper is the bright Yang of metal, the middle is the little Zeng of fire in circulation, the lower is the little Yin of fire. The transformation of victorious cold and that of revengful rains get even with each other which is called the days of transformation of vicious energies and the ninth palace will suffer a disaster (namely, the Li palace which is south & fire). Transformation of dryness is 9, transformation of heat is 2, which are called the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is bitter and slightly warm, the middle is salt and warm, the lower is salt and cold.

During the year of Chia-Shu and the year of Chia-Chen, the upper is the great Yang of water, the middle is the great Kong of earth in circulation, the lower is the great Yin of earth. Transformation of cold is 6, transformation of dampness is 5 which are called the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is bitter and hot, the middle is bitter and warm, the lower is bitter and warm.

During the year of Yee-Hai and the year of Yee-Si, the upper is the decreasing Yin of wood, the middle is the little Shang of metal in circulation, the lower is the little Yang of minister fire. The transformation of victorious heat and that of revengful cold get even with each other, which is called the days of

transformation of vicious energies, and the seventh palace will suffer a disaster. Transformation of wind is 8, transformation of coolness is 4, transformation of fire is 2, which are called the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is acrid and cool, the middle is sour and harmonious, the lower is salt and cold.

During the year of Ding-Chou and the year of Ding-Wei, the upper is the great Yin of earth, the middle is the little Ziau of wood in circulation, the lower is the great Yang of water. The transformation of victorious coolness and that of revengeful heat get even with each other which is called the days of transformation of vicious energies, and the third palace will suffer a disaster. Transformation of rains is 5, transformation of wind is 3, transformation of cold is 1, which are called the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is bitter and warm, the middle is acrid and warm, the lower is sweet and hot.

During the year of Wo-In and the year of Wo-Shen, the upper is the little Yang of minister fire, the middle is the great Zeng of fire in circulation, the lower is the decreasing Yin of wood. Transformation of fire is 7, transformation of wind is 3, which are called the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is salt and cold, the middle is sweet and harmonious, the lower is acrid and cool.

During the year of Ji-Mao and the year of Ji-You, the upper is the bright Yang of metal, the middle is the little Kong of earth in circulation, the lower is the little Yin of fire. The transformation of victorious wind and that of revengeful coolness get even with each other which is called the days of transformation of vicious energies, and the fifth palace will suffer a disaster. Transformation of coolness is 9, transformation of rains is 5, transformation of heat is 7, which are called the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is bitter and slightly warm, the middle is sweet and harmonious, the lower is salt and cold.

During the year of Geng-Chen and the year of Geng-Shu, the upper is the great Yang of water, the middle is the great Shang of metal in circulation, the lower is the great Yin of earth. Transformation of cold is 1, transformation of coolness is 9, transformation of rains is 5, which are called the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is bitter and hot, the middle is acrid and warm, the lower is sweet and hot.

During the year of Shin-Si and the year of Shin-Hai, the upper is the decreasing Yin of wood, the middle is the little Yee of water in circulation, the lower is the little Yang of minister fire. The transformation of victorious rains and that of revengeful wind get even with each other, which is called the days of transformation of vicious energies, and the first palace will suffer a disaster.

Transformation of wind is 3, transformation of cold is 1, transformation of fire is 7, which are the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is acrid and cool, the middle is bitter and harmonious, the lower is salt and cold.

During the year of Ren-Wu and the year of Ren-Tzu, the upper is the little Yin of fire, the middle is the great Ziau of wood in circulation, the lower is the bright Yang of metal. Transformation of heat is 2, transformation of wind is 8, transformation of coolness is 4, which are the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is salt and cold, the middle is sour and cool, the lower is sour and warm.

During the year of Gui-Wei and the year of Gui-Chou, the upper is the great Yin of earth, the middle is the little Zeng of fire in circulation, the lower is the great Yang of water. The transformation of victorious cold and that of revengeful rains get even with each other, which is the days of transformation of vicious energies, and the ninth palace will suffer a disaster. Transformation of rains is 5, transformation of fire is 2, transformation of cold is 1, which are the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is bitter and warm, the middle is salt and warm, the lower is sweet and hot.

During the year of Chia-Shen and the year of Chia-In, the upper is the little Yang of minister fire, the middle is the great Kong of earth in circulation, the lower is the decreasing Yin of wood.

Transformation of fire is 2, transformation of rains is 5, transformation of wind is 8, which are the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is salt and cold, the middle is salt and harmonious, the lower is acrid and cool.

During the year of Yee-You and the year of Yee-Mao, the upper is the bright Yang of metal, the middle is the little Shang of metal in circulation, the lower is the little Yin of fire. The transformation of victorious heat and that of revengeful cold get even with each other, and it is called the days of transformation of vicious energies, and the seventh palace will suffer a disaster. Transformation of dryness is 4, transformation of coolness is 4, transformation of heat is 2, which are the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is bitter and slightly warm, the middle is bitter and harmonious, the lower is salt and cold.

During the year of Ping-Shu and the year of Ping-Chen, the upper is the great Yang of water, the middle is the great Yee of water in circulation, the lower is the great Yin of earth. Transformation of cold is 6, transformation of rains is 5, which are the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is bitter and hot, the middle is salt and warm, the lower is sweet and hot.

During the year of Ding-Hai and the year of Ding-Si, the upper is the decreasing Yin of wood, the middle is the little Ziau of wood in circulation, the lower is the little Yang of minister fire. The transformation of victorious coolness and that of revengeful heat get even with each other which is the days of transformation of vicious energies, and the third palace will suffer a disaster. Transformation of wind is 3, transformation of fire is 7, which are the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is acrid and cool, the middle is acrid and harmonious, the lower is salt and cold.

During the year of Wo-Tzu and the year of Wo-Wu, the upper is the little Yin of fire, the middle is the great Zeng of fire in circulation, the lower is the bright Yang of metal. Transformation of heat is 7, transformation of coolness is 9, which are the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is salt and cold, the middle is sweet and cold, the lower is sour and warm.

During the year of Ji-Chou and the year of Ji-Wei, the upper is the great Yin of earth, the middle is the little Kong of earth in circulation, the lower is the great Yang of water. The transformation of victorious wind and that of revengeful coolness get even with each other, which is the days of transformation of vicious energies, and the fifth palace will suffer a disaster. Transformation of rains is 5, transformation

of cold is 1, which are the days of normal-transformation. As to the appropriate herbs and diets in line with transformation, the upper is bitter and hot, the middle is sweet and harmonious, the lower is sweet and hot.

During the year of Geng-In and the year of Geng-Shen, the upper is the little Yang of minister fire, the middle is the great Shang of metal in circulation, the lower is the decreasing Yin of wood.

Transformation of fire is 7, transformation of coolness is 9, transformation of wind is 3, which are the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is salt and cold, the middle is acrid and warm, the lower is acrid and cool.

During the year of Shin-Mao and the year of Shin-You, the upper is the bright Yang of metal, the middle is the little Yee of water in circulation, the lower is the little Yin of fire. The transformation of victorious rains and that of revengeful wind get even with each other, which is the days of transformation of vicious energies, and the first palace will suffer a disaster. Transformation of coolness is 9, transformation of heat is 7, which are the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is bitter and slightly warm, the middle is bitter and harmonious, the lower is salt and cold.

During the year of Ren-Chen and the year of Ren-Shu, the upper is the great Yang of water, the middle is the great Ziau of wood in circulation, the lower is the great Yin of earth. Transformation of cold is 6, transformation of wind is 8, transformation of rains is 5, which are the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is bitter and warm, the middle is sour and harmonious, the lower is sweet and warm.

During the year of Gui-Si and the year of Gui-Hai, the upper is the decreasing Yin of wood, the middle is the little Zeng of fire in circulation, the lower is the little Yang of minister fire, the transformation of victorious cold and that of revengeful rains get even with each other, which is the days of transformation of vicious energies, and the ninth palace will suffer a disaster. Transformation of wind is 8, transformation of fire is 2, which are the days of normal transformation. As to the appropriate herbs and diets in line with transformation, the upper is acrid and cool, the middle is salt and harmonious, the lower is salt and cold.

There are regular patterns and numbers governing the periodic cycles (of the celestial stems and the terrestrial branches) as well as victories and revenges and normal transformation which should be examined with great care; this is why it is said that if you understand the essentials, you can summarize the whole affairs in one sentence, but if you do not understand the essentials, you will have a countless number of loose ideas not unlike water running dispersedly in many directions.

The Yellow Emperor asked: Good. Do the energies of five elements in circulation also take revenge on the energies of the year (namely, the energy in control of the heaven and the energy beneath the earth)? Chi-Po replied: When the energy is inhibited in the extreme, it will explode, but it will wait until the opportunity presents itself.

The Yellow Emperor asked: Why is that?

Chi-Po replied: The five constant energies may be in excess or in deficiency, and for that reason, they explode differently.

The Yellow Emperor said: I wish to hear all about it.

Chi-Po replied: When they are in excess, they will explode acutely; when they are in deficiency, they will explode slowly. Acute explosion will cause severe disease while slow explosion will cause mild and chronic disease.

The Yellow Emperor asked: What are the numbers of excess and deficiency?

Chi-Po replied: Excess has maturity numbers, deficiency has birth numbers, and the earth always follows its birth number (namely, the number 5).

The Yellow Emperor asked: What will happen when they explode?

Chi-Po replied: When the inhibited earth explodes, stony valleys will shake up, thunder will occur (in between the fire and dampness), dust and darkness will cover the space, white energy will come into existence, strong wind will blow and heavy rains will fall over deep valleys, stones will fly in the empty sky, to be followed by floods causing the rivers to overflow, and the fields will be covered with exposed lumps of hard clay as if horses grazing here and there. Transformation of energy (dampness) will cover the region, and rains will fall in time, so that birth and growth will take place, transformation and maturity will come into existence. Therefore, people will suffer from swelling in the heart of the abdomen, swelling and rumbling with diarrhea, heart pain and swelling in the ribs region in severe cases, vomiting and cholera, sputum and diarrhea, swelling of the skin and heavy sensations in the body. Clouds rush to the palace of wind, red sky appears in the early morning, mountains and marshes look like covered with dust and darkness and on explosion, the fourth energy is around, and clouds will travel across the mountains of heaven, floating, swimming, generating, and destroying, which are the omens of explosion.

When the inhibited metal explodes, the heaven is clean and the earth is bright, the wind is cool and the energy is sharp, extreme coolness will then rise up, grasses and trees will look as if covered with floating smokes, dry energy will flow, darkness and fog will rise up frequently; and with the arrival of killing energy, grasses and trees will become grey and dry, so that metal will make noise. Therefore, people will suffer from cough and upsurging energy, fullness in the heart and the ribs affecting the lower abdomen, frequent attack of acute pain with an inability to turn around, dry throat and dusty complexion, with an awful look. The mountains and marshes will be withered and dry, the earth will freeze with frost-like salt land; and on explosion, the fifth energy will be around, and falling of white dew at night, trees and grasses making lonely noise are the omens of explosion.

When the inhibited water explodes, the Yang energy will stay away, and the Yin energy will rise up suddenly, extreme cold will arrive, rivers and marshes will be frozen severely, cold dew will turn into frost and snow, the space will be covered with yellowish-dark sunset in severe cases, and meeting of energies will flow, which gives rise to the killing of frost, and the water becomes disordered. Therefore, people will suffer from heart pain due to the guest energy of cold, lumbago, immobility of big joints, difficulty in flexion, cold sensations, abdominal swelling and fullness. As Yang energy fails to rule, deep Yin will fill up the space, with white dust and dark outlook, in preparation for the explosion. The energy in question will normally explode either preceding or following the rule of two fires (monarch fire and minister fire). The Extreme Void appears deep and dark, the energy remains chaotic and dispersed, half visible and half hidden, which are the omens of explosion.

When the inhibited wood explodes, the Extreme Void will be covered with dust and darkness, with disturbing clouds and things as well as the arrival of strong wind, causing a destruction of houses and breaking up of trees, and the wood becomes disordered. Therefore, people will suffer from stomachache in the area of the heart, fullness on both sides of ribs, blockage of diaphragm and throat, inability to swallow, ringing in ears and dizziness in severe cases, or inability of the eyes to recognize people, or sudden fainting. The Extreme Void becomes grey and dusty with the heaven and mountains in the same color, or muddy energy with a deep-yellow-black color, clouds lying across the sky fail to turn into rains, in preparation for the explosion. The energy in question is subject to irregular change, but falling of grasses along long rivers, soft leaves with an Yin outlook, pine trees making noise on high mountains, tigers screaming in the valleys, which are the omens of explosion.

When the inhibited fire explodes, the Extreme Void will be filled with steaming darkness, with inability of great brightness to expand, flaming fire will flow, and great summer heat will arrive; mountains and marshes will be very hot, fluids will be squeezed out of woods by fire, steaming smokes may be seen in between high buildings, water on the ground begins to vaporize by heat to become frost and turns into salt land, with a decrease in water in the ponds, wild grasses become withered, wind begins to blow that causes chaos, and transformation of dampness is behind schedule. Therefore, people will suffer from scanty energy, itch and carbuncle, and swelling; and when heat becomes extreme, swelling and dull sensations will occur along the ribs, the abdomen, the chest, the back, the face and the head, and also the four extremities, swelling of the skin, prickly heat, vomiting, tics, pain in bones, movements of joints, diarrhea due to heat, warm malaria, acute pain inside the abdomen, overflowing of blood into seven orifices, scanty semen, pink eyes, heat of the heart; and in severe cases, there will be dizziness, depression, and sudden death. At midnight, extreme warmth occurs, with people perspiring profusely through the pores at which moment, the inhibited fire will explode and the fourth energy will be around. However, when movements have reached their peak, they will turn into quietude; and when Yang has reached its extreme, it will turn into Yin, so that the order of dampness will transform and become mature, with grasses beginning to grow, water still frozen, ice and snow still filling up the mountains and rivers, but Yang begins to heat up, which are the omens of explosion. Explosion will be met with revenge which occurs according to the principle that one extreme will of necessity be followed by another extreme, so that one may predict the explosion on observing the occurrence of extreme. Wood may explode without a fixed schedule (due to its nature of easy change like wind), but explosion of water will be followed by fire. With careful observations of such changes, disease may be predicted; if the four seasons are lost and the energy of the year is disobeyed, the five energies will fail to move in the normal manner, with the result that birth, transformation, harvest, and storage will fail to measure up to the regular standard.

The Yellow Emperor asked: When the inhibited water explodes, it will cause hail and snow; when the inhibited earth explodes, it will cause flying and sudden movements; when the inhibited wood explodes, it will cause destruction and breaking up; when the inhibited metal explodes, it will cause coolness and brightness; when the inhibited fire explodes, it will cause steaming darkness. What energy causes it?

Chi-Po replied: The quantity of inhibited energy may be plenty or scanty, and for that reason, the explosion may be light or severe. When the explosion is light, it will affect only the energy directly involved, but when the explosion is severe, it will affect the energy below also (such as the energy of earth below the water, etc. see Chapter 68 for detail); therefore, one can predict the scope of explosion by observing the energy below.

The Yellow Emperor asked: Good. Sometimes, the explosion of five energies is inconsistent with their respective positions (namely, their respective seasons), how do you account for that?

Chi-Po replied: That is called 'discrepancy'.

The Yellow Emperor asked: Can the discrepancy be counted by the number of days?

Chi-Po replied: The discrepancy is thirty days odd (namely, thirty days and forty-three Ke).

The Yellow Emperor asked: The energy may arrive earlier or later; how do you account for that?

Chi-Po replied: When the energy in circulation is in excess, it will arrive earlier; when the energy in circulation is in deficiency, it will arrive later; such are the regular patterns of climate.

The Yellow Emperor asked: Sometimes, a given energy may arrive on schedule, how do you account for that ?

Chi-Po replied: The energy in question is neither in excess nor in deficiency, so that it arrives on schedule; otherwise, it may cause disaster.

The Yellow Emperor asked: Good. Sometimes, a given energy may undertake the task of transformation while it is not in charge of the season; why is that?

Chi-Po replied: When the energy in question is in excess, it will undertake the task of transformation while it is in charge (in circulation); but when the same energy is in deficiency, it will give way to the victorious energy (such as rains in winter, coolness in spring, heat in autumn, and cold in summer).

The Yellow Emperor asked: There are differences among the energies of the four seasons with regard to their earlier or later arrivals, high and low positions, as well as the right and the left sides. How to make predictions?

Chi-Po replied: Flow of energy may be upstream or downstream, their arrival may be slow or quick; thus, the energy will arrive earlier when it is in excess, and it will arrive late when it is in deficiency.

The Yellow Emperor asked: How do they travel (flow)?

Chi-Po replied: The energy of spring travels west, the energy of summer travels north, the energy of autumn travels east, the energy of winter travels south. Thus the energy of spring is generated in the lower region; the energy of autumn is generated in the upper region; the energy of summer is generated in the middle, and the energy of winter is generated from outside; the energy of spring is generated from the left; the energy of autumn is generated from the right; the energy of winter is generated from the back; the energy of summer is generated from the front. Such are the regular patterns of normal transformation during the four seasons. Therefore, on the highest ground, the energy of winter is always in existence; on the lowest ground, the energy of spring is always in existence. They should be examined with great care.

The Yellow Emperor said: Good.

The Yellow Emperor asked: The five elements circulation and the six energies are visible; but how about the normal phenomena of the six energies transformation and the patterns of their disorders?

Chi-Po replied: The normal patterns of the six energies may take the forms of transformation and disorders, victory and defeat, uses and abuses, with different manifestations. What does your Majesty wish to inquire about?

The Yellow Emperor said: I wish to hear about all aspects.

Chi-Po replied: Let me explain in detail. The arrival of energies is such that when the decreasing Yin arrives, it will be harmonious and peaceful; when the little Yin arrives, it will be warm; when the great Yin arrives, it will be dusty and damp; when the little Yang arrives, it will be characterized by flaming summer heat; when the bright Yang arrives, it will be cool and quick; when the great Yang arrives, it will be cold and foggy; which are normal phenomena of transformation during the four seasons. The arrival of the decreasing Yin signifies the palace of wind and the beginning of growth; the arrival of the little Yin signifies the palace of fire and the stage of expansion and flourishing; the arrival of the great Yin signifies the palace of rains and the solid and full state; the arrival of the little Yang signifies the palace of heat and the energy flowing outward; the arrival of the bright Yang signifies the palace of killing and the changing state of withering; the arrival of the great Yang signifies the palace of cold and the state of storage. Such are the normal patterns of transformation.

The arrival of the decreasing Yin will give rise to birth and disturbances of wind, the arrival of the little Yin will give rise to flourishing and visible shapes; the arrival of the great Yin will give rise to transformation and clouds and rains; the arrival of the little Yang will give rise to growth and beautiful freshness; the arrival of the bright Yang will give rise to constriction and fog and dew; the arrival of the great Yang will give rise to storage and tight closure; such are the normal patterns of energy transformation. The arrival of the decreasing Yin will generate wind and end up with quietude (because the decreasing Yin corresponds to wind and wood and also because the energy of metal is below the wind to check it, see chapter 68); the arrival of the little Yin will generate heat with cold sensations in the middle; the arrival of the great Yin will generate dampness and end up with swift wind and heavy rains; the arrival of the little Yang will generate fire and end up with steaming dampness; the arrival of the bright Yang will generate dryness and end up with coolness; the arrival of the great Yang will generate cold with warmth in the middle; such are the normal patterns of transformation of virtues.

The arrival of the decreasing Yin will cause transformation of hairy animals; the arrival of the little Yin will cause transformation of animals with feathers; the arrival of the great Yin will cause transformation of animals with body; the arrival of the little Yang will cause transformation of animals with light feathers (such as cicadas and bees as distinguished from other animals with heavy feathers); the arrival of the bright Yang will cause transformation of animals with shell; the arrival of the great Yang will cause transformation of animals with scales; such are the normal patterns of transformation of virtues. The arrival of the decreasing Yin will cause transformation of birth; the arrival of the little Yin will cause transformation of flourishing; the arrival of the great Yin will cause transformation of moistening; the arrival of the little Yang will cause transformation of dense plants; the arrival of the bright Yang will cause transformation of hardness (cool transformation); the arrival of the great Yang will cause transformation of storage (cold transformation); such are the normal patterns of administrative performance.

When the decreasing Yin arrives, there will be gale, anger, and extreme coolness (due to the excess of the decreasing Yin which corresponds to wind and wood); when the little Yin arrives, there will be great warmth and sudden cold; when the great Yin arrives, there will be thunder, sudden rains and strong wind; when the bright Yang arrives, there will be dispersion, falling, and warmth; when the great Yang arrives, there will be cold, snow, ice, hail, and white dust; such are the normal patterns of change in energy.

When the decreasing Yin arrives, there will be turmoil and coming and going (back and forth movements due to the wind in excess); when the little Yin arrives, there will be high brightness and heat; when the great Yin arrives, there will be deep shallow and white dust, as well as obscure darkness; when the little Yang arrives, there will be brightness, red clouds, and hot climate; when the bright Yang arrives, there will be smokes and dust as well as frost and sharpness and cruel screaming; when the great Yang arrives, there will be hardness, sharp edges, and uprightness; such are the normal patterns of the order in action.

When the decreasing Yin arrives, it will cause internal acuteness (such as an acute desire to empty the bowels); when the little Yin arrives, it will cause carbuncle, and skin rash, and hot sensations in the body (due to the energy of fire); when the great Yin arrives, it will cause indigestion, sputum, and blockage; when the little Yang arrives, it will cause sneezing, vomiting, and itch and carbuncle; when the bright Yang arrives, it will cause skin edema; when the great Yang arrives, it will cause immobility of joints with difficulty in flexing and extending; such are the normal patterns of diseases caused by the six energies.

When the decreasing Yin arrives, it will cause pain in ribs on both sides (because the decreasing Yin corresponds to the liver); when the little Yin arrives, it will cause shock, dislike of cold, shivering, and talking in dreams; when the great Yin arrives, it will cause accumulations and fullness; when the little Yang arrives, it will cause jumpiness associated with shock, dizziness, and acute diseases; when the bright Yang arrives, it will cause nasal discharge, disease occurring along the hip, the thigh, the knee, the calf, the tibia, and the foot; when the great Yang arrives, it will cause lumbago; such are the normal patterns of diseases caused by the six energies.

When the decreasing Yin arrives, it will cause muscular weakness and twitching; when the little Yin arrives, it will cause sadness, nosebleed, and dirty blood; when the great Yin arrives, it will cause fullness of the middle region, cholera, vomiting and diarrhea; when the little Yang arrives, it will cause sore throat, ringing in ears, vomiting; when the bright Yang arrives, it will cause dry and withered skin; when the great Yang arrives, it will cause perspiration at night in chest, throat, neck, and armpit (as distinguished from night-sweat) and convulsions; such are the normal patterns of diseases caused by the six energies.

When the decreasing Yin arrives, it will cause pain in ribs and vomiting; when the little Yin arrives, it will cause talking and laughing; when the great Yin arrives, it will cause heaviness of the body and swelling of the skin; when the little Yang arrives, it will cause acute diarrhea and shaking and tics and sudden death; when the bright Yang arrives, it will cause nasal discharge and sneeze; when the great Yang arrives, it will cause cool diarrhea, suppression of urination and constipation; such are the normal patterns of diseases caused by the six energies.

The above-mentioned twelve categories of disorders are typical illustrations of the fundamental principles to the effect that virtues will be rewarded with virtues, that transformation will be rewarded with transformation, that administrative duty will be rewarded with administrative duty, that order will be rewarded with order, that high energy will stay high, that low energy will stay low, that hind energy will stay behind, that front energy will stay in the front, that middle energy will stay in the middle, that outside energy will stay outside; such are the normal positions of energy. Therefore, when the wind is victorious, there will be movements; when the heat is victorious, there will be swelling; when the dryness is victorious, there will be dryness; when the cold is victorious, there will be edema of skin; when the dampness is victorious, there will be diarrhea, and even edema of the skin with suppression of urination in severe cases such may be traced back to the residence of respective energies (such as hot energy residing in summer, and cold energy residing in winter, etc.) in order to observe their change.

The Yellow Emperor said: I wish to hear about their functions.

Chi-Po replied: The functions of the six energies are such that each of them will pass on to their respective subdued element for transformation: thus, the transformation of rains of the great Yin will be passed on to the great Yang (because the great Yin which is earth subdues the great Yang which is water); the great Yang transformation of cold will be passed on to the little Yin; the little Yin transformation of heat will be passed on to the bright Yang, the bright Yang transformation of dryness will be passed on to the decreasing Yin; the decreasing Yin transformation of wind will be passed on to the great Yin. Therefore, their functions may be inferred by reference to their respective subdued elements.

The Yellow Emperor asked: What if they are situated in their respective positions?

Chi-Po replied: When they are situated in their respective positions, they are undertaking normal transformation.

The Yellow Emperor said: I wish to hear about their residence.

Chi-Po replied: When the positions are determined, the months of directions may be known (like January and February are the months of the decreasing Yin, and March and April are the months of the little Yin, etc.).

The Yellow Emperor asked: How about the fullness and deficiency of the energy of six positions?

Chi-Po replied: There is a difference between too much and too little. When there is too much energy, the energy will arrive slowly and constantly; when there is too little energy, the energy will arrive quickly only to run out shortly.

The Yellow Emperor asked: How about the fullness and deficiency of the energy of the heaven and that of the earth (namely, the energy in control of the heaven and the energy beneath the earth)?

Chi-Po replied: When the energy of the heaven is insufficient, the energy of the earth will follow upward; when the energy of the earth is insufficient, the energy of the heaven will follow downward; and the energy circulating in the middle is always in the lead (namely, it will flow downward before the energy of the heaven flows downward). The energy circulating in the middle dislikes the energy that subdues it and returns to the energy that is in harmony with it, so that disease will come about as a result of its directions of movements*. Therefore, when the energy in the upper region is victorious,

the energy of the heaven will move downward; when the energy in the lower region is victorious, the energy of the earth will move upward. The discrepancy is a matter of degrees, and when the discrepancy is small, there will be little significance in effects; when the discrepancy is great, there will be great significance in effects. And when the significance is great, it could cause a change in positions at the meeting of energies that causes diseases; and when the change in positions occurs, it will bring about great disorders that cause diseases. The Great Essentials said: The discrepancy may be as much as fifty per cent in severe cases, and as little as thirty per cent in light cases. This illustrates what we have been talking about.

[Henry Lu's Commentary: *Take the element of wood as an example. When the element of wood is circulating in the middle, it dislikes the element of metal either in control of the heaven or beneath the earth, simply because Metal subdues Wood. The same element would move toward wood or fire either in control of the heaven or beneath the earth, because they are in harmony with it.]

The Yellow Emperor asked: Good. According to the theory, when hot herbs are used, hot energy should not be offended; when cold herbs are used, cold energy should not be offended. Under what circumstances can one do without keeping away from cold energy or hot energy?

Chi-Po replied: That is indeed a complete question. One may use hot herbs to induce perspiration without staying away from hot energy; and one may use cold herbs to cause bowel movements by attacking downward without staying away from cold energy.

The Yellow Emperor asked: What will happen if cold and hot energies are offended while neither inducing perspiration nor causing bowel movements is involved?

Chi-Po replied: In that case, cold and hot energies will cause harm to the internal region and the disease will deteriorate.

The Yellow Emperor asked: What will happen to the healthy person?

Chi-Po replied: When the principles are violated, a healthy person will be ill, and the diseased person will become worse.

The Yellow Emperor asked: How do you describe the conditions of the disease?

Chi-Po replied: If one fails to stay away from hot energy, hot disease will attack; when one fails to stay away from cold energy, cold disease will attack; if cold disease attacks, it will cause hard blockage, abdominal fullness, acute pain, and diarrhea; if hot disease attacks, it will cause hot sensations in the body, vomiting and diarrhea in cholera, carbuncle and itch, dizziness and depression, diarrhea, twitching of eyes and tics, swelling, vomiting, nasal discharge and nosebleed, headache, disorders of joints, pain in flesh, overflowing of blood into seven orifices, discharge of stool containing blood, muddy discharge in urination, suppression of urination.

The Yellow Emperor asked: How to treat them?

Chi-Po replied: Treatment should be administered according to the seasons (such as cool herbs used in spring, cold herbs used in summer, warm herbs used in autumn, and hot herbs used in winter); if the disease is caused by offending, then, the victorious energy should be used in treatment (such as salt and cold herbs used to treat hot disease, and sweet and warm herbs used to treat cold disease, bitter and warm herbs used to treat cool disease, and acrid and warm herbs used to treat warm disease).

The Yellow Emperor asked: When a pregnant woman becomes ill, how to treat it by toxic herbs?

Chi-Po replied: A pregnant woman may be treated by toxic herbs without causing harm to the foetus.

The Yellow Emperor asked: Why is that?

Chi-Po replied: Severe cases of abdominal obstructions may be treated without staying away from cold or hot energies, but treatment should stop as soon as it is about fifty per cent cured; the patient will die if the treatment exceeds this limit.

The Yellow Emperor asked: Good. How to treat severe cases of energy congestion (or energy inhibition)?

Chi-Po replied: If wood is inhibited, it should be developed and smoothed out; if fire is inhibited, it should be initiated; if earth is inhibited, it should be deprived of; if metal is inhibited, it should be sedated; if water is inhibited, it should be broken up; and then, steps should be taken to regulate the energy conditions. An excess disease should be treated by sedation with the herbs it fears (such as sedating the kidneys by salt herbs, sedating the lungs by acrid herbs, sedating the spleen by sweet herbs, sedating the heart by bitter herbs, and sedating the liver by sour herbs).

The Yellow Emperor asked: How to treat a pseudo disease?

Chi-Po replied: One need not obey the principles mentioned above in treating a pseudo disease; it is called deficiency of the host energy with a victorious guest energy.*

[Henry Lu's Commentary: *This means that when a disease is caused by victorious guest energy, it may be treated by suitable herbs without obeying the principle that when herbs with hot energy are used, hot energy should be avoided, etc. As an example, when the great Yang which is cold, water is in control of the heaven, and when the little Yin which is minister fire is acting as guest energy, cold herbs may be used to treat a pseudo hot disease which is caused by deficiency of the great Yang and the victorious energy of minister fire.]

The Yellow Emperor said: Very good. The Way of the sages, the great transformation of the heaven and the earth, the sequence of circulation, the patterns of six side energies, the administrative duty of Yin and Yang, the order of cold and summer heat, are governed by the principles which can only be thoroughly understood by no one else but you. Please allow me to store it in the Emperor's Treasure-House of Books with the title, Formal Outlines of Six Original Energies. I will show it to others only on special occasions of religious nature (when one abstains from meat and certain other things and takes sacred bath, etc.) and pass it on to posterity with great respect.