

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

#301 Volume One [su-wen]

By Henry C. Lu, Ph.D.

---

**BOOK EIGHT**

---

**Chapter 74: Great Treatise on the Importance of Ultimate True Energies****The Key Concepts in this Chapter**

In this chapter, diseases caused by change in the six energies are listed with explanations on the victories and defeats of the six energies; it also discusses the therapeutic effects of the five flavours with reference to the six energies and the five elements.

---

The Yellow Emperor asked: I have understood something concerning the meeting and combining of the five energies as well as their alternating fullness and deficiency. Could you explain to me concerning the separate reigns of the six energies and how they are in control of the heaven and beneath the earth?

Chi-Po bowed his head again and replied: That is indeed an enlightening question. It is a matter concerning the great outlines of the heaven and the earth as well as the mutual responses between Man and God.

The Yellow Emperor asked: How do they correspond to (or in tune with) the brightness in the upper region and subtlety in the lower region (namely, the heaven and the earth)?

Chi-Po replied: They are the highlights of Tao about which many questions have been raised by most capable physicians.

The Yellow Emperor said: I wish to hear about the Tao involved.

Chi-Po replied: When the decreasing Yin is in control of the heaven, transformation of wind takes place; when the little Yin is in control of the heaven, transformation of heat takes place; when the great Yin is in control of the heaven, transformation of dampness takes place; when the little Yang is in control of the heaven, transformation of fire takes place; when the bright Yang is in control of the heaven, transformation of dryness takes place; when the great Yang is in control of the heaven, transformation of cold takes place. The diseases are named after the disordered viscera under influence.

The Yellow Emperor asked: How about the transformation of the energies beneath the earth?

Chi-Po replied: They are consistent with the energies in control of the heaven, and the same also applies to the side energies.

The Yellow Emperor asked: What are side energies?

Chi-Po replied: The four energies on the side are called side energies (namely, in addition to the energy in control of the heaven on top and the energy beneath the earth at bottom).

The Yellow Emperor asked: In what way are they different?

Chi-Po replied: The energies in charge of years (including the energy in control of the heaven and the energy beneath the earth) are governors of years, while the side energies are governors of steps.\*

[**Henry Lu's Commentary:** \*One year consists of three hundred sixty five days and six hours; one step consists of sixty days and eighty seven and half Ke. The energies in control of the heaven are in charge of the first half of the year while the energies beneath the earth are in charge of the second half of the year, but both of them are called energies of years as distinguished from side energies.]

The Yellow Emperor asked: Good. But, how about the energies in charge of years?

Chi-Po replied: When the decreasing Yin is in control of the heaven, transformation of wind takes place; when it is beneath the earth, transformation of sour flavour takes place; when it is circulating in the middle, transformation of azure takes place; when it acts as side energy, transformation of motion takes place.\*

[**Henry Lu's Commentary:** \*The decreasing Yin corresponds to Wood and wind and sour and azure in relation to the five elements, the five atmospheric energies, the five colors and the five flavours. The wind transforms in the heaven, the sour flavour transforms on earth, the azure color appears in the middle, and motion of wind becomes visible when the decreasing Yin is acting as a side energy. The decreasing Yin is in control of the heaven during the year of Si-Hai; it is beneath the earth during the year of In-Shen; it is circulating in the middle during the year of Ding-Ren; it acts as side energy on the left side of the energy beneath the earth during the year of Chou-Wei when the great Yin is in control of the heaven.]

When the little Yin is in control of the heaven, transformation of heat takes place when it is beneath the earth, transformation of bitter flavour takes place; it does not circulate in the middle for transformation of energy (due to its being monarch fire); when it acts as residing energy, transformation of flame takes place.\*

[**Henry Lu's Commentary:** \*The monarch fire does not circulate in the middle and it may be explained in the following according to the Chinese theory: The six energies include the monarch fire and the minister fire, but in the five elements, there is only one fire; therefore, in order to combine the five elements and the six energies together, one extra fire is omitted in the theory of five elements circulation.

The monarch fire is called residing energy, instead of side energy, because of its being a monarch fire instead of an ordinary energy.]

When the great Yin is in control of the heaven, transformation of dampness takes place; when it is beneath the earth, transformation of sweet flavour takes place; when it circulates in the middle, transformation of yellow takes place; when it acts as side energy, transformation of softness takes place.

When the little Yang is in control of the heaven, transformation of fire takes place; when it is beneath the earth, transformation of bitter flavour takes place, when it is circulating in the middle, transformation of red takes place; when it acts as side energy, transformation of brightness takes place. When the bright Yang is in control of the heaven, transformation of dryness takes place; when it is beneath the earth, transformation of acrid flavour takes place; when it is circulating in the middle,

transformation of white takes place; when it acts as side energy, transformation of storage takes place (namely, cold energy).

Therefore, to treat disease, it is necessary to understand the separate reigns of the six forms of transformation, the birth of the five flavours and the five colors, the appropriate flavours of the five viscera; and then, one will begin to understand and talk about the sequence in which a disease may become full or deficient.

The Yellow Emperor asked: I have come to understand how transformation of sour flavour takes place when the decreasing Yin is beneath the earth. But, how does the transformation of wind take place?

Chi-Po replied: The wind travels on earth and it is called the primary energy, and the same applies to other energies.\* When the primary energy is in the heaven, it is called the energy of the heaven; when it is on earth, it is called the energy of the earth. And when the heaven and the earth combine their energies, the six kinds of energies will become distinct to transform and generate ten thousand things. Therefore, it is said: to await change in climate with great care in order not to pass up the right opportunity for recovery, which is a very adequate description of the theory under discussion.

**[Henry Lu's Commentary: \*The wind is the primary energy and so are other energies, including the heat which travels on earth when the little Yin is beneath the earth, the dampness which travels on earth when the great Yin is beneath the earth, the fire which travels on earth when the little yang is beneath the earth, the dryness which travels on earth when the bright Yang is beneath the earth, and the cold which travels on earth when the great Yang is beneath the earth.]**

The Yellow Emperor asked: How do we treat disease?

Chi-Po replied: Adequate herbs should be made ready in accordance with the energy of the year, so that one will not be caught short of remedies.

The Yellow Emperor asked: Why should one collect the herbs in accordance with the energy of the year?

Chi-Po replied: It is because the herbs in question will have absorbed the pure essence of the heaven and the earth.

The Yellow Emperor asked: How about the herbs in line with the energy circulating in the middle?

Chi-Po replied: They are the same as the energy of the year, but there is a distinction between excess and deficiency (which will reflect themselves in the effects of herbs).

The Yellow Emperor asked: How about the herbs which are neither in line with the energy of the year nor with the energy circulating in the middle?

Chi-Po replied: The herbs will be dispersing in their energies, so that they become inferior in quality, although they may still have the same shape. For this reason, it is said that there is a distinction between thin energy and thick energy, between thin flavour and thick flavour among herbs; and there is a distinction between quick nature and quiet nature; there is a distinction between great effects and little effects of herbs; there is a distinction between superficial power of transformation and deep power of transformation.

The Yellow Emperor asked: Sometimes, the energy of the year will cause harm to human viscera, why is that?

Chi-Po replied: The essentials may be understood by reference to the respective subduing energies involved.\*

**[Henry Lu's Commentary:** \*The energy circulating in the middle is under the influence of the energy in control of the heaven as well as the energy beneath the earth. The five viscera correspond to the five elements internally, and externally, they correspond to the five energies circulating in the middle. When the five energies circulating in the middle are under the harmful influence of the energy of the year, they will cause harm to the viscera. As an example, when the little Shang which is metal is circulating in the middle while the little Yin which is monarch fire is in control of the heaven, the former will be under the harmful influence of the latter, because fire subdues Metal according to the law of five elements.]

The Yellow Emperor asked: How to treat it?

Chi-Po replied: When the disease is caused by the excess of energy in the upper region attacking downward, it should be overcome by the subduing energy; when the disease is caused by the energy on earth attacking inside, it should be treated by the subduing energy (referring to the excess of energy in the heaven and on earth or beneath the earth).

The Yellow Emperor asked: What if the peaceful energy of the year causes disease?

Chi-Po replied: In that case, it is necessary to observe the residence of Yin and Yang and then strike a balance accordingly until the balance is recovered. The regular symptoms (such as cold symptoms in a cold disease, etc.) should be treated by the counteracting methods, and the reverse symptoms (such as cold symptoms in a hot disease) should be treated by the head-on methods.

The Yellow Emperor asked: You have mentioned about examining the residence of Yin and Yang (namely, pulses of Yin and those of Yang), and it is asserted in some treatise that the pulse at the Jenying point (ST-9, ren ying) and that at the wrist should be in tune with each other like pulling a string and in the same size which is called a normal person. But, why does Yin pulse appear at the wrist?

Chi-Po replied: This may be inferred from the south administration of the year and the north administration of the year.

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

Chi-Po replied: During the year of north administration, when the little Yin is beneath the earth, the pulse at the wrist all fails to respond; when the decreasing Yin is beneath the earth, the right distal pulse at the wrist fails to respond; when the great Yin is beneath the earth, the left distal pulse at the wrist fails to respond. During the year of south administration, when the little Yin is in control of the heaven, the pulse at the wrist all fails to respond; when the decreasing Yin is in control of the heaven, the right distal pulse at the wrist fails to respond; when the great Yin is in control of the heaven, the left distal pulse at the wrist fails to respond. When a given pulse fails to respond, the pulse may be taken in the reverse position.\*

**[Henry Lu's Commentary:** \*Among the five elements, the earth is most respectable; among the six energies, the monarch fire is most respectable, so that during the year of Chia-Ji, when earth is circulating in the middle, it is called north administration, whereas when other elements are circulating

in the middle, it is called south administration. North administration is the administration performed by a monarch in traditional Chinese theory, because the emperor always addresses his subjects by facing south while the subjects take order from the emperor by facing north. The position of the little Yin changes from place to place according to what element or energy is in control of the heaven or what energy is beneath the earth, and this is true no matter whether it is north administration or south administration. As the little Yin itself does not circulate in the middle, the position it occupies will cause the inability of the pulse to respond, which means that if the position of the little Yin is on the upper-right side, then the right distal pulse will fail to respond, because it is the location of the pulse. If the right distal pulse fails to respond, the proximal pulse may be taken instead with the exception of the position occupied by the little Yin.]

The Yellow Emperor asked: How about the proximal pulse at the wrist?

Chi-Po replied: During the year of north administration, when the three Yins are in the lower position, the distal pulse will fail to respond, but when the three Yins are in the upper position, the proximal pulse will fail to respond. During the year of south administration, when the three Yins are in control of the heaven, the distal pulse will fail to respond; when the three Yins are beneath the earth, the proximal pulse will fail to respond; and this applies to both the right and the left sides. Therefore, it is said: when one has a thorough knowledge of the essentials, one can put everything into one sentence; but when one does not have such knowledge, his thoughts will be chaotic and unlimited.

The Yellow Emperor asked: What diseases are caused by the energy of the heaven and that of the earth attacking inward?

Chi-Po replied: During the year in which the decreasing Yin is beneath the earth, the vicious energy of wind will be victorious, the energy of the earth will not be clear, the plains will be dark, grasses will flourish early. People will suffer from shivering cold, love of yawning, heart pain, swelling of ribs, internal tightness on both sides of chest, inability to eat, blockage of throat and diaphragm, vomiting after eating, abdominal swelling, belching, feeling relaxed after bowel movements or escape of wind as if in decline, heavy sensations in the body.

During the year in which the little Yin is beneath the earth, the vicious energy of heat is victorious, so that flaming heat will be floating in the rivers and the marshes, and the shady spots will be full of light. People will suffer from constant abdominal rumbling, upsurging energy hitting the chest, asthma, inability of standing for long, cold-hot sensations and pain in the skin, blurred vision, toothache, swelling in the infraorbital region, dislike of cold, fever as if in malaria, internal pain in the lower abdomen, enlargement of abdomen, and the animals will not hide.

During the year in which the great Yin is beneath the earth, grasses will flourish early, the vicious energy of dampness is victorious, so that the valleys will be dusty and dark, yellowish earth will turn into black due to excess of dampness, which are due to the meeting of extreme Yin (meeting between third and fourth energies). People will suffer from sputum, indigestion, heart pain, deafness, ringing in ears, swollen and sore throat, visible blood of Yin disease, pain and swelling in the lower abdomen, inability to pass urine, headache, pain in the eyes as if eyeballs about to fall out, neck pain as if the neck about to be pulled up, lumbago as if the waist about to break up, pain in the greater trochanter

causing an inability to turn around, feeling as if popliteal fossa had been tied up, feeling as if the calf had been separated.

During the year in which the little Yang is beneath the earth, the vicious energy of fire is victorious, so that flaming brightness sheds lights all over the plains, cold and heat take turns to arrive. People will suffer from diarrhea containing red and white stools, pain in the lower abdomen, red stream of urine, discharge of stools containing blood, with other symptoms identical with the little Yin.

During the year in which the bright Yang is beneath the earth, the vicious energy of dryness is victorious, so that the space is covered with darkness and fog. People will suffer from vomiting, vomiting of bitter fluids, love of sighing, pain in the heart and ribs, unable to turn around, dry throat in severe cases, crusty complexion, dry and withered skin, hot sensations on the lateral side of foot.

During the year in which the great Yang is beneath the earth, the vicious energy of cold is victorious, so that freezing and cruelty will come about. People will suffer from pain in the lower abdomen, affecting the testicles and lumbar spines, energy moving upward to cause heart pain, bleeding symptoms, sore throat, swelling of submaxillary region.

The Yellow Emperor asked: Good. How to treat it?

Chi-Po replied: In regard to various energies beneath the earth, the treatment may be administered as follows: to treat the internal invasion of vicious wind, use the acrid and cool herbs to be assisted by bitter herbs, and use the sweet herbs to slow it down, use acrid herbs to disperse it; to treat the internal invasion of vicious heat, use salt and cold herbs to be assisted by sweet and bitter herbs, use sour herbs to constrict it and bitter herbs to remove it; to treat the internal invasion of vicious dampness, use bitter and hot herbs to be assisted by sour and mild herbs, use bitter herbs to dry it, mild herbs to sedate it; to treat the internal invasion of vicious fire, use salt and cold herbs to be assisted by bitter and acrid herbs, use sour herbs to constrict it, and use bitter herbs to remove it; to treat the internal invasion of vicious dryness, use bitter and warm herbs to be assisted by sweet and acrid herbs, use bitter herbs to lower it down; to treat the internal invasion of vicious cold, use sweet and hot herbs to be assisted by bitter and acrid herbs, use salt herbs to sedate it, use acrid herbs to moisten it, and use bitter herbs to harden it.

The Yellow Emperor asked: Good. How about the change in the energy of the heaven?

Chi-Po replied. When the decreasing Yin is in control of the heaven, vicious wind is victorious, so that the Extreme Void will be dusty and dark, clouds and things will be in turmoil, cold will generate the energy of spring, running water will not freeze. People will suffer from stomachache in the region of the heart, affecting the upper extremities and ribs on both sides, blockage of diaphragm and throat, unable to eat, stiffness in the root of tongue, vomiting right after eating, cold diarrhea, abdominal swelling, discharge of sticky and muddy stools, abdominal obstructions, suppression of urination, with no departure of animals in the hiding, and the diseases are originated from the spleen. When the pulse at the Chungyang point (1ST-42, chong yang) is exhausted, the patient will die.

When the little Yin is in control of the heaven, vicious heat is victorious, and when distressing heat arrives, fire will perform its administrative duty. People will suffer from depressed heat in the chest, dry throat, full sensations in the right ribs (because the energy of lungs travels on the right side), pain in the skin, cold and hot sensations, cough and asthma; and when heavy rains fall (because extreme

heat will produce rains), people will suffer from spitting of blood, diarrhea containing blood, nasal discharge and nosebleed, sneeze and vomiting, change in color of urine, and in severe cases, there will be boils, carbuncle and swelling of skin, pain along the shoulder, the back, arms, medial side of upper arm, and supraclavicular fossa, heart pain, swelling of lungs, enlargement of abdomen, noisy cough and asthma; and the diseases are originated from the lungs. When the pulse at Chihse point (LU-5, chi ze) is exhausted, the disease becomes incurable and the patient will die.

When the great Yin is in control of the heaven, vicious dampness is victorious, so that cloudy climate will spread, abnormal rains will cause grasses and trees to wither away, and people will suffer from swelling of skin, and pain in bones and also Yin rheumatism. Yin rheumatism cannot be reached by pressure of hand (because the Yin which is deep is diseased). In addition, people will also suffer from pain across the loins and along the spinal column and the head and back of neck (due to the fact that the kidneys meridian is in communication with the governing meridian on the back), occasional dizziness, difficulty in bowel movements, uselessness of Yin energy (namely, Yin organs which refer to sex organs or impotence), hunger with no desire to eat, cough and spitting with blood, sensations of the heart described as suspending or hanging. The diseases are originated from the kidneys, and when the pulse at the Taihsi point (KID-3, tai xi) is exhausted, the disease becomes incurable and the patient will die.

When the little Yang is in control of the heaven, vicious fire is victorious, so that warm energy becomes widespread and metal fails to perform its smooth administrative duty. People will suffer from headache, fever, dislike of cold with malaria, hot sensations in the upper region (lungs) and pain in the skin, with yellowish and reddish color of skin (due to heat) which may turn into water disease, so that swelling occurs in the body and face and skin, abdominal fullness, breathing by facing upward, diarrhea containing red and white stools, boils and carbuncle, coughing out and spitting of blood, mental depression, hot sensations inside the chest, and nasal discharge and nosebleed in severe cases. The diseases are originated from the lungs, and when the pulse at the Tienfu point (LU-3, tian fu) is exhausted, the disease becomes incurable and the patient will die.

When the bright Yang is in control of the heaven, vicious dryness is victorious, so that trees will flourish late, and grasses will grow late, with internal disorders affecting the tendons and the bones. People will suffer from pain in the left ribs, cold and cool sensations in the middle region, with possible attack of malaria; when extreme coolness takes over summer heat, people will suffer from cough and abdominal rumbling, diarrhea with internal coolness; famous trees will be restricted in growth with the lower parts flourishing, and grasses will become withered at top (due to the killing effects of autumn that affect the upper region of things), and people will suffer from acute pain in the heart and ribs with an inability to turn around, dry throat, dusty comlumbago, and also, painful and swollen testicles in men and pain in the lower abdomen in women, blurred vision and boils at angles of eyes, boils and carbuncle in the body, and the hidden animals will surface. The diseases are originated from the liver, and when the pulse at the Taichung point (LIV-3, tai chong) is exhausted, the disease becomes incurable and the patient will die.

When the great Yang is in control of the heaven, vicious cold is victorious, so that cold energy will arrive and water will freeze, with change of blood occurring inside that develops into carbuncle. People

will suffer from cold heart pain, vomiting of blood, diarrhea with discharge of blood, nasal discharge and nosebleed, love of sadness, frequent dizziness and fainting. When fire is in circulation with flaming heat around, a sudden rainfall may turn into a hailstorm. People will suffer from congested chest and abdominal fullness, hot sensations of hand, spasms of elbows, swelling of armpit, dull feeling with quick palpitation, uneasy sensations in chest and ribs regions and stomach, red complexion with yellowish eyes, love of belching with dry throat, and in severe cases, the patient may look withered, thirst with a desire for drink. The diseases are originated from the heart, and when the pulse at the Shenmen point (HT-7, shen men) is exhausted, the disease becomes incurable and the patient will die. Therefore, the energy in motion (pulse) will enable us to detect the conditions of the viscera.

The Yellow Emperor asked: Good. How to treat it?

Chi-Po replied: In regard to various energies in control of the heaven, the treatment may be administered as follows: to treat victorious vicious wind, acrid and cool herbs should be used to overcome it to be assisted by bitter and sweet herbs, and sweet herbs should be used to slow it down, sour herbs should be used to sedate it; to treat victorious vicious heat, salt and cold herbs should be used to be assisted by bitter and sweet herbs, and sour herbs should be used to constrict it; to treat victorious vicious dampness, bitter and hot herbs should be used to overcome it to be assisted by sour and acrid herbs, and bitter herbs should be used to dry it up, and mild herbs (neutral flavour) should be used to sedate it; if dampness becomes severe in the upper region with hot sensations, it should be treated by bitter and warm herbs to be assisted by sweet and acrid herbs until perspiration occurs for removal of vicious energies (dampness and heat); to treat victorious vicious fire, sour and cold herbs should be used to overcome it to be assisted by bitter and sweet herbs, and sour herbs should be used to constrict it, bitter herbs should be used to remove it from within, and sour herbs should be used to recover the original energy; the same applies to vicious heat; to treat victorious vicious dryness, bitter and damp herbs should be used to dry it up (the Chinese ideogram 'damp' should be 'warm' instead) to be assisted by sour and acrid herbs, and bitter herbs should be used to promote downward movements; to treat victorious vicious cold, acrid and hot herbs should be used to overcome it to be assisted by sweet and bitter herbs, and salt herbs should be used to sedate it.

The Yellow Emperor asked: Good. How to treat diseases caused by victorious vicious energies?

Chi-Po replied: If coolness is victorious while wind is governing beneath the earth it should be treated by sour and warm herbs to be assisted by bitter and sweet herbs, and acrid herbs should be used to overcome it; if cold is victorious while heat is governing beneath the earth, it should be treated by sweet and hot herbs to be assisted by bitter and acrid herbs, and salt herbs should be used to overcome it; if heat is victorious while dampness is governing beneath the earth, it should be treated by bitter and cold herbs to be assisted by salt and sweet herbs, and bitter herbs should be used to overcome it; if cold is victorious while fire is governing beneath the earth, it should be treated by sweet and hot herbs to be assisted by bitter and acrid herbs, and salt herbs should be used to overcome it; if heat is victorious while dryness is governing beneath the earth, it should be treated by cold herbs to be assisted by bitter and sweet herbs, and sour herbs should be used to overcome it, and it is beneficial to strike a harmony in the process; if heat is victorious while cold is governing beneath the earth, it should be treated by

salt and cold herbs to be assisted by sweet and acrid herbs, and bitter herbs should be used to overcome it.

The Yellow Emperor asked: How to treat diseases caused by victorious vicious energies while the energies in control of the heaven are in deficiency?

Chi-Po replied: If coolness is victorious while wind is transforming in the heaven, it should be treated by sour and warm herbs to be assisted by sweet and bitter herbs; if cold is victorious while heat is transforming in the heaven, it should be treated by sweet and warm herbs to be assisted by bitter and sour herbs; if heat is victorious while dampness is transforming in the heaven, it should be treated by bitter and cold herbs to be assisted by bitter and sour herbs; if cold is victorious while fire is transforming in the heaven, it should be treated by sweet and hot herbs to be assisted by bitter and acrid herbs; if heat is victorious while dryness is transforming in the heaven, it should be treated by acrid and cold herbs to be assisted by bitter and sweet herbs; if heat is victorious while cold is transforming in the heaven, it should be treated by salt and cold herbs to be assisted by bitter and acrid herbs.

The Yellow Emperor asked: What if the six energies are mutually victorious?

Chi-Po replied: When the decreasing Yin is victorious, people will suffer from ringing in ears and dizziness, dull feeling with a desire to vomit, cold sensations in the stomach and diaphragm. Wind will constantly blow, and animals with bodies will fail to give birth. The energies of ribs will combine to transform into heat, so that urine will be yellowish and reddish, stomachache will occur around the heart region, affecting ribs on both sides, with intestinal rumbling and diarrhea, pain in the lower abdomen, diarrhea containing red and white stools, vomiting in severe cases, blockage of throat and diaphragm.

When the little Yin is victorious, people will suffer from hot sensations below the heart, morbid hunger, pain below the umbilicus, energy travelling throughout the triple burning space to cause hot sensations. When flaming summer heat arrives, trees will discharge fluids and grasses will wither away. People will suffer from vomiting, hiccups, jumpiness and mental depression, abdominal fullness and pain, diarrhea, turning into discharge of urine containing blood.

When the great Yin is victorious, the energy of fire will be inhibited within and boils and carbuncle will occur in the middle region, flowing and spreading toward outside, and people will be diseased in the ribs, suffering from heart pain in severe cases; and when heat gets stuck in the upper region, people will have headache, sore throat, stiff neck. If the energy of dampness wins a decisive victory, then, the energy of dampness will be inhibited within, and cold will apply pressure to the lower burning space, and people will suffer from headache at vertex, affecting the region in between the eyebrows, with fullness of stomach. Rains will fall constantly, so that transformation of dryness becomes visible. People will suffer from fullness in the lower abdomen, heavy and stiff sensations in the lumbar spine, causing inconvenience in sexual intercourse, with diarrhea, warm sensations in the sole of foot, heavy sensations in the head, swelling along the tibia (edema), eruption of sputum in the middle region with swelling of skin in the upper region.

When the little Yang is victorious, heat will reside in the stomach as guest, with mental depression, heart pain, red eyes, a desire to vomit, vomiting of acid, morbid hunger, pain in ears, red stream of

urination, love of shock, delirium. And when acute heat burns up things, grasses will wither away and water will dry up, animals with shell will surrender and stay put. People will suffer from pain in the lower abdomen and also diarrhea containing red and white stools.

When the bright Yang is victorious, coolness will erupt within, and people will suffer from pain in the left ribs, diarrhea, blockage of throat internally and swollen and painful testicles externally. When extreme coolness produces killing effects, glorious and flourishing planets will change their outlooks, and animals with hair will suffer from disaster. People will suffer from discomfort inside the chest, blocked throat with cough.

When the great Yang is victorious, frozen cold will arrive and ice will appear ahead of time with late transformation of animals with feathers. People will suffer from piles and malaria, attack of stomach by cold energy generating internal heart pain, carbuncle in sex organs causing inconvenience during sexual intercourse, affecting medial side of thigh, twitching of tendons and muscles, freezing of the blood vessels, full appearance of reticular meridians with change in color, or diarrhea containing blood, swelling of skin, abdominal fullness with decrease in appetite; and when heat travels upward, it will cause pain in vertex and fontanel and the brain residence (DU-17, nao hu), sensations of eyes as if the eyeball about to fall out; when cold enters the lower burning space, it will cause damp diarrhea.

The Yellow Emperor asked: How to treat it?

Chi-Po replied: When the decreasing Yin is victorious, it should be treated by sweet and cool herbs to be assisted by bitter and acrid herbs, and sour herbs should be used to sedate it. When the little Yin is victorious, it should be treated by acrid and cold herbs to be assisted by bitter and salt herbs, and sweet herbs should be used to sedate it. When the great Yin is victorious, it should be treated by salt and hot herbs to be assisted by acrid and sweet herbs, and bitter herbs should be used to sedate it. When the little Yang is victorious, it should be treated by acrid and cold herbs to be assisted by sweet and salt herbs, and sweet herbs should be used to sedate it. When the bright Yang is victorious, it should be treated by sour and warm herbs to be assisted by acrid and sweet herbs, and bitter herbs should be used to sedate it. When the great Yang is victorious, it should be treated by sweet and hot herbs to be assisted by acrid and sour herbs, and salt herbs should be used to sedate it.

The Yellow Emperor asked: What if the six energies take revenge?

Chi-Po replied: That is indeed a complete question. When the decreasing Yin takes revenge, people will suffer from hard and full sensations in the lower abdomen with internal acuteness and acute pain. Trees will be broken up and sand will be flying all over, and animals with bodies will fail to grow. People will suffer from upsurging energy, heart pain, perspiration, vomiting, unable to eat, vomiting right after eating, shaking of tendons and bones, dizziness, cold sensations in the limbs; and when the vicious energy enters into the spleen in severe cases, vomiting right after eating called food rheumatism will occur. When the pulse at the Chungyang point (ST-42, chong yang) is exhausted, the disease will become incurable and the patient will die.

When the little Yin takes revenge, people will suffer from depressive heat in the internal region, mental depression, jumpiness, nasal discharge, sneeze, griping pain in the lower abdomen; and when fire becomes visible and burning, the body will be hot, the throat will be dry, and urination and bowel movements will sometimes be normal and sometimes disordered with diarrhea. When the energy

makes disturbances on the left side (because the energy of the heart travels on the left side), and the energy travels upward on the right side (because the energy of the lungs travels on the right side), people will suffer from cough, pain in the skin, acute loss of voice, heart pain, decreased awareness with an inability to recognize others, shiverings with cold, dislike of cold, delirium; and when cold is exhausted, heat will set in and people will suffer from thirst with a desire for drink, scanty energy, weak bones, constipation and suppression of urination due to accumulation of heat in the intestines, edema in the external region, and belching. Moreover, when red energy transforms later, running water will not freeze, the energy of heat will become widespread, and animals with shell will not survive. The diseases will include ulcers, skin eruptions, boils, and carbuncle acne, and piles; the vicious energy may enter into the lungs in severe cases to cause muddy nasal discharge with offensive smell and cough. When the pulse at the Tienfu point (LU-3, tian fu) is exhausted, the disease will become incurable, and the patient will die.

When the great Yin takes revenge, the energy of dampness will rise up, and people will suffer from heavy sensations in the body, full sensations in the middle, indigestion, and when Yin energy upsurges, it will cause discomfort in the chest, sputum in the middle region, with noisy cough and asthma. Heavy rains will frequently fall, and animals with scales will be seen walking on the ground; people will suffer from pain and heavy sensations in the vertex, with severe spasms and twitching, vomiting and too lazy to move around, spitting and vomiting of clear fluids; when the vicious energy enters into the orifices of kidneys in severe cases, it will cause unlimited diarrhea. When the pulse at the Taihsi point (KID-3, tai xi) is exhausted, the disease will become incurable, and the patient will die.

When the little Yang takes revenge, extreme heat will be near, and the atmosphere will be withering, dry, and hot, so that animals with shell will be wasted. People will suffer from shock, tics, cough, nosebleed, hot sensations felt in the heart, mental depression, frequent bowel movements, dislike of wind, upsurging energy travelling upward, floating and dusty complexion, twitching of eyes; and when the energy of fire erupts from inside, people will suffer from mouth canker, vomiting and hiccup, overflowing of blood into seven orifices, diarrhea containing blood, attack of malaria, dislike of cold with shivering; as extreme cold will turn into heat, people will suffer from dry throat, thirst with a desire for drink, complexion turning yellowish and reddish, scanty energy with withered vessels; when heat reaches a certain level, it will cause an accumulation of water that changes into swelling of skin; in severe cases the vicious energy may enter the lungs to cause cough and diarrhea containing blood (or cough and coughing out blood instead). When the pulse at the Chihse point (LU-5, chi ze) is exhausted, the disease will become incurable, and the patient will die.

When the bright Yang takes revenge, the energy of coolness will rise up on a grand scale, and the woods will turn into azure and become dry; and animals with hair will be diseased. People will suffer from diseases of ribs with energy returning to the left, love of sighing, heart pain in severe cases, fullness of abdomen with swelling and diarrhea, vomiting of bitter fluids, cough, belching and depression; when the energy of dryness attacks the diaphragm, it will cause headache, and in severe cases, the vicious energy may enter the liver to cause shock and spasms of tendons. When the pulse at the Taichung point (LIV-3, tai chong) is exhausted, the disease will become incurable, and the patient will die.

When the great Yang takes revenge, upsurging energy will travel upward, water will freeze and rains will turn into ice, and animals with feathers will die. People will suffer from cold sensations in the heart and the stomach (or the heart of stomach), with discomfort in the chest and diaphragm, heart pain with full sensations, headache, love of sadness, frequent dizziness and fainting with a decrease in appetite, pain in the lumbar spine, difficulty in flexion and extending, earth breaking up and ice hardening; and sunlight failing to rule. People will suffer from pain in the lower abdomen affecting the testicles and the lumbar spine; if cold energy upsurges to hit the heart it will cause spitting of clear water and belching; in severe cases, the vicious energy may enter the heart to cause forgetfulness and sadness. When the pulse at the Shenmen point (HT-7, shen men) is exhausted, the disease will become incurable, and the patient will die.

The Yellow Emperor asked: How to treat it?

Chi-Po replied: When the decreasing Yin takes revenge, it should be treated by sour and cold herbs to be assisted by sweet and acrid herbs, and sour herbs should be used to sedate it, and sweet herbs should be used to slow it down.

When the little Yin takes revenge, it should be treated by salt and cold herbs to be assisted by bitter and acrid herbs, and sweet herbs should be used to sedate it, sour herbs should be used to constrict it, bitter herbs should be used to remove it, and salt herbs should be used to soften it.

When the great Yin takes revenge, it should be treated by bitter and hot herbs, to be assisted by sour and acrid herbs, and bitter herbs should be used to sedate it, to dry it up, and to remove accumulations.

When the little Yang takes revenge, it should be treated by salt and cold herbs to be assisted by bitter and acrid herbs, and salt herbs should be used to soften it, sour herbs should be used to constrict it, acrid and bitter herbs should be used to disperse it (or remove it); to induce perspiration (to disperse it), hot herbs should be used in most cases, but they should not be applied to warm or cool conditions of the body. The same applies to the little Yin taking revenge.

When the bright Yang takes revenge, it should be treated by acrid and warm herbs to be assisted by bitter and sweet herbs, and bitter herbs should be used to remove accumulations, bitter herbs should also be used to attack downward, and sour herbs should be used to tone it up.

When the great Yang takes revenge, it should be treated by salt and hot herbs to be assisted by sweet and acrid herbs, and bitter herbs should be used to harden it.

In treating various kinds of victorious and revengeful energies, a cold disease should be heated up, a hot disease should be made cold, a warm disease should be cooled down, a cool disease should be warmed up, a dispersing disease should be constricted, an inhibiting disease should be dispersed, a dry disease should be lubricated, an acute disease should be slowed down, a hard disease should be softened, a crisp disease should be hardened, a weakening disease should be toned up, a strong disease should be sedated; each energy should be made secure and the patient should remain clear and quiet, so that the energy of disease will be in decline, and the six energies will return to their respective residence; such are the outlines of treatment.

The Yellow Emperor asked: Good. What are upper energies and lower energies?

Chi-Po replied: The-upper half of the human body has three energies which belong to the heaven and controlled by the energy of the heaven; the lower half of the human body has three energies which

belong to the earth and controlled by the energy of the earth. Thus, the six energies may be named either after the heaven or after the earth, and the locations may be identified by reference to upper or lower energies. The borderline between the upper half and the lower half of the human body is called the Tienshu point (ST-25, tian shu).

Therefore, when the energy in control of the heaven in the upper region is victorious which causes disease to the lower region (because of the decline in the energy of the earth) the disease is named after the energy beneath the earth; when the energy beneath the earth in the lower region is victorious which causes disease to the upper region, the disease is named after the energy in control of the heaven. This means that when the victorious energy arrives, the revengeful energy will be retreating and hiding and remain inactive; but when the revengeful energy arrives (to cause disease) the disease will not be named after the heaven or the earth, and it will be treated in accord with the changing disorders of each revengeful energy.

The Yellow Emperor asked: Is there any timetable at which the victorious energy and the revengeful energy take action? Are there any patterns in regard to the arrival of such energies?

Chi-Po replied: There is a timetable at which the energies take action, but there are no patterns of their arrival.

The Yellow Emperor said: I wish to hear about the reason behind it.

Chi-Po replied: The energy in control of the heaven takes charge of the initial energy through the third energy which is the constant pattern of victorious energies; the energy beneath the earth takes charge of the fourth energy through the last energy which is the constant pattern of revengeful energies.

Where there is victory, there is revenge; and where there is no victory, there is no revenge.

The Yellow Emperor asked: Good. What if the victorious energy wins another round of victory after revenge?

Chi-Po replied: There are no fixed numbers of victories and revenges, and the struggle will end when the energies involved become in decline. If the victorious energy wins another round of victory and if the revengeful energy fails to take another revenge, it is harmful to life.

The Yellow Emperor asked: How do you account for the fact that the revengeful energy itself becomes diseased after taking revenge?

Chi-Po replied: This is because the energy in question is not situated in its proper position, so that the energy and the position are not mutually beneficial. When the revengeful energy takes great revenge on the victorious energy, the revengeful energy itself will become in deficiency which leads to the victory of the major energy involved, and this accounts for the disease. This applies to fire, dryness, and heat.\*

**[Henry Lu's Commentary:** \*It is suggested that the reader exercise a great deal of thought on the question as to what the major energy means in this context, as there are a number of interpretations which do not fully satisfy this translator. The following are such interpretations given by different Chinese interpreters in the course of history:

(1). As an example, when fire takes great revenge and occupies the position of the bright Yang, then, the fifth energy will be the major energy winning a victory; when metal takes great revenge and occupies the little Yin, then the second energy will be the major energy winning a victory; therefore, the

revengeful energy will be diseased. The assertion that this applies to fire, dryness, and heat means that the same also applies to other energies as well. This amounts to saying that when a victorious energy arrives, revenge will take place, and when the victorious energy is in decline, there will be no revenge. In short, it implies that both the victorious energy and the revengeful energy should gradually be in decline, so that great revenge will not take place.

(2). The little Yin is monarch fire, the bright Yang is dryness-metal, the little Yang is summer heat; when the little Yin and the little Yang are beneath the earth, then fire will be occupying the position of water; when the bright Yang is in control of the heaven, then metal will be occupying the position of fire; therefore, when fire takes revenge on the victorious energy, water will be the major energy to win a victory, and when metal takes revenge on the victorious energy, then fire will be the major energy to win a victory. Such are the examples of energies not situated in their proper positions, so that they are not mutually beneficial leading to great revenge on the victorious energy that makes the major energy win a victory. This applies only to fire and dryness and heat.

(3). The little Yang is fire, the bright Yang is dryness, the little Yin is heat. When the little Yin and the little Yang are beneath the earth, fire is occupying the position of water; when the bright Yang is in control of the heaven, metal is occupying the position of fire. When metal takes revenge on its victorious energy, fire will be the major energy to win a victory. When fire takes revenge on its victorious energy, water will be the major energy to win a victory. There are no other victorious and revengeful energies with major energies to win a victory and to cause disease.

(4). This interpretation is being presented by the present translator: Fire takes revenge only when its mother (wood) is being attacked, and it can only take revenge on metal; but when fire takes great revenge on metal, the child of metal which is water will be the major energy to win a victory, which is why when fire takes revenge on its victorious energy, water will be the major energy to win a victory. However, it is incorrect to say that this applies only to fire, dryness, and heat, because it equally applies to other energies as well.]

The Yellow Emperor asked: How to treat it?

Chi-Po replied: When the disease caused by a victorious energy is slight, the energy should be calmed down; when the disease is severe, it should be controlled. When the disease caused by a revengeful energy is mild, it should be overcome; when the disease is acute, it should be deprived of its energy. In short, the diseases should be treated according to the conditions of energy and by the methods of calming it down or controlling it; the numbers need not be taken into consideration, and the standard should be the harmony of the energies involved, which is the way of treatment.

The Yellow Emperor asked: Good. How about the victory and revenge of the guest and host energies?

Chi-Po replied: There is only victory and no revenge between the guest energy and the host energy.

The Yellow Emperor asked: What is meant by disobedience and obedience?

Chi-Po replied: When the host energy is victorious, it is called disobedience; and when the guest energy is victorious, it is called obedience. This is the way of heaven.\*

**[Henry Lu's Commentary:** \*Host energies always remain the same each year, namely, from the decreasing Yin which is wood through the great Yang which is water in the order of Wood, Fire,

Minister Fire, Earth, Metal, and Water. On the other hand, guest energies are always changing from year to year; as an example, during the year of Tzu-Wu, the great Yang is the first guest energy and the bright Yang is the last or sixth guest energy, etc. It seems that the host is compared to the Yin element and the guest is the Yang element, so that Yin is obedient and Yang domineering.]

The Yellow Emperor asked: How do they cause diseases?

Chi-Po replied: When the guest energy is victorious while the decreasing Yin is in control of the heaven, it will cause ringing in ears and dizziness, and cough in severe cases; when the host energy is victorious, it will cause pain in chest and ribs, and also stiffness of tongue causing speech difficulty. When the guest energy is victorious while the little Yin is in control of the heaven it will cause: nasal discharge, sneeze, stiff neck, hot sensations in the shoulders and the back, headache, scanty energy, fever, deafness, and dizziness, and swelling of skin in severe cases, and also overflowing of blood into seven orifices, boils and carbuncle, cough and asthma; when the host energy is victorious, it will cause hot sensations in the heart, depression and jumpiness, and ribs pain and swelling in the ribs region in severe cases.

When the guest energy is victorious while the great Yin is in control of the heaven it will cause swelling on head, in the face, and in the skin, and also panting in asthma; when the host energy is victorious, it will cause fullness of chest and abdomen, and discomfort after eating.

When the guest energy is victorious while the little Yang is in control of the heaven, it will cause skin eruptions, erysipelas, boils and carbuncle, vomiting and hiccups, sore throat, headache, swelling of the throat, deafness, overflowing of blood into the seven orifices, and tics; when the host energy is victorious, it will cause fullness of chest, cough, breathing while facing upward, bleeding in severe cases, and hot sensations of hand.

When the bright Yang is in control of the heaven, cool energy will become in excess within, and it will cause cough, nasal discharge, blocked throat, hot sensations in the heart and diaphragm region, incessant cough; and when automatic bleeding occurs, the patient will die.

When the guest energy is victorious, while the great Yang is in control of the heaven, it will cause discomfort in the chest, clear nasal discharge, cough while cold; when the host energy is victorious, it will cause noise from the throat (due to a struggle between cold and fire).

When the guest energy is victorious, while the decreasing Yin is beneath the earth it will cause immobility of big joints, and spasms and twitching and tics in the internal region with difficulty in movements externally; when the host energy is victorious, it will cause shaking and twitching of tendons and bones with frequent pain across the loins and in the abdomen.

When the guest energy is victorious while the little Yin is beneath the earth, it will cause lumbago, and pain along hip, thigh, knee, greater trochanter, calf, tibia, and foot, with hot and sore sensations, swelling of skin preventing the patient from prolonged standing, change in the color of urine; when the host energy is victorious, upsurging energy will travel upward, and it will cause heart pain with fever, rheumatic pain in the diaphragm, affecting the ribs, with profuse perspiration and cold limbs.

When the guest energy is victorious while the great Yin is beneath the earth, it will cause weakening of legs with heavy sensations in the lower region, and abnormal urination; and when the energy of

dampness resides in the lower burning space as guest, it will cause diarrhea and swelling and difficulty in bending forward and backward; when the host energy is victorious, it will cause upsurging cold energy, unable to eat and swallow, and hernia in severe cases.

When the guest energy is victorious while the little Yang is beneath the earth, it will cause lumbago and abdominal pain with dislike of cold, and discharge of white urine and stools; when the host energy is victorious, it will cause heat to upsurge and reside in the heart as guest, causing heart pain and hot sensations, which, when stuck in the middle, will cause vomiting; other symptoms are similar to those developed while the little Yin is beneath the earth.

When the guest energy is victorious while the bright Yang is beneath the earth, it will cause cool energy to disturb in the lower region, so that the patient will suffer from hard and full sensations in the lower abdomen, and frequent diarrhea; when the host energy is victorious, it will cause heavy sensations across the loins and abdominal pain, cold in the lower abdomen, watery diarrhea causing cold energy to get stuck in the intestines and move upward to hit the chest, and asthma in severe cases, inability to stand for long.

When the great Yang is beneath the earth, extra cold energy resulting from victory or revenge will get stuck in the internal region, and the patient will suffer from pain across the loins and in the region between 17th vertebra and 21st vertebra and bones on both sides, difficulty in flexing and extending, pain along the thigh, the tibia, the legs and the knees.

The Yellow Emperor asked: Good. How to treat it?

Chi-Po replied: When the vicious energy attacks the upper region, it should be inhibited and brought under control; when the righteous energy is trapped in the lower region, it should be lifted up; when the vicious energy is in excess, it should be broken up; when the righteous energy is in deficiency, it should be toned up; the patient should be assisted by beneficial herbs and given an appropriate prescription; the host energy and the guest energy should be secured; cold and warm should be adjusted properly; when the host energy and the guest energy are identical, it should be treated by the counteracting method; when the host energy and the guest energy are not identical (namely, they are different), it should be treated by the head-on method.\*

**[Henry Lu's Commentary:** \*For example, when both the host energy and the guest energy are hot, it should be treated by cold herbs, and if both of them are cold, it should be treated by hot herbs. On the other hand, when the great Yang which is cold water is in control of the heaven, and the host energy is fire, then it should be treated by either cold herbs or hot herbs, depending upon which is victorious.]

The Yellow Emperor asked: I have understood the theory that a cold disease should be treated by hot herbs, that a hot disease should be treated by cold herbs, that when the energies are mutually beneficial (namely, identical), it should be treated by the counteracting method, that when the energies are not mutually beneficial, it should be treated by the head-on method. How to treat it by appropriate flavours?

Chi-Po replied: The host energy of wood position should be treated by sour flavours and toned up by acrid flavours; the host energy of fire position should be sedated by sweet flavour and toned up by salted flavour; the host energy of earth position should be sedated by bitter flavour and toned up by

sweet flavour; the host energy of metal position should be sedated by acrid flavour and toned up by sour flavour; the host energy of water position should be sedated by salted flavour and toned up by bitter flavour.

The guest energy of the decreasing Yin should be toned up by acrid flavour and sedated by sour flavour, and slowed down by sweet flavour; the guest energy of the little Yin should be toned up by salted flavour, sedated by sweet flavour, and constricted by salted flavour; the guest energy of the great Yin should be toned up by sweet flavour, sedated by bitter flavour, and slowed down by sweet flavour; the guest energy of the little Yang should be toned up by salted flavour, sedated by sweet flavour, and softened by salted flavour; the guest energy of the bright Yang should be toned up by sour flavour, sedated by acrid flavour and excreted by bitter flavour; the guest energy of the great Yang should be toned up by bitter flavour, sedated by salted flavour, hardened by bitter flavour, and lubricated by acrid flavour; such are the principles underlying the uses of flavours in order to initiate and open up the pores or generate fluids or promote flow of energy streams.

The Yellow Emperor asked: Good. I have heard that there are three Yangs and there are three Yins; what does it mean?

Chi-Po replied: Because there are different uses according to the quantity of energy.

The Yellow Emperor asked: What is the bright Yang?

Chi-Po replied: It is the combining brightness of two Yangs (see Chapter 41 of Ling Shu for detail).

The Yellow Emperor asked: What is the decreasing Yin?

Chi-Po replied: It is an exhaustion of two Yins (and thus, the decreasing Yin means the exhausted Yin).

The Yellow Emperor asked: Energy may be plenty or scanty, disease may be in excess or in decline, treatment may be slow or quick, prescriptions may be large or small; what are the principles underlying them?

Chi-Po replied: The vicious energy may be located in the upper region or in the lower region, disease may occur in the distant region or in the near region, symptoms may occur in the internal region or in the external region, treatment may be light or heavy; but the principle involved is that the effects of herbs should reach the diseased region.

The Great Essentials contains this statement: A combination of one king ingredient and two subject ingredients is called an odd prescription; a combination of two king ingredients and four subject ingredients is called an even prescription; a combination of two king ingredients and three subject ingredients is called an odd prescription; a combination of two king ingredients and six subject ingredients is called an even prescription. Therefore, it is said: a local (near) disease should be treated by an odd prescription, and a distant disease should be treated by an even prescription; an odd prescription is not to be used for inducing perspiration, and an even prescription is not to be used for inducing bowel movements; when the disease occurs in the upper region, tonification or treatment should make use of slow herbs; when the disease occurs in the lower region, tonification or treatment should make use of quick herbs; a quick herb has a thick energy and flavour; a slow herb has a thin energy and flavour; and in any case, the effects of herbs should reach the diseased region.

When the disease is a distant one (namely a disease distant from the stomach either in the upper region or lower region or in the internal region), it should be treated in such a way that the herbs should be taken before meals so that the effects will reach the distant region without being absorbed by the body in the process; and thus, administration of herbal treatment should obey the basic principles. Therefore, the way of regulating the energy is such that when a near disease is treated by an odd or an even prescription, the dosage should be small (so that the effects will be small that are unable to reach the distant region,) and when a distant disease is treated by an odd or an even prescription, the dosage should be large (so that the effects will be strong enough to reach the distant region). When the dosage is large, less herbs should be used; when the dosage is small, more herbs should be used. In a prescription, as many as nine herbs may be used and as few as two herbs may be used.

When an odd prescription fails to remove disease, it may be replaced by an even prescription, which is called a double prescription; if the even prescription fails to remove the disease, then, the head-on method may be applied, which means that cold herbs are used to treat a cold disease, and hot herbs are used to treat a hot disease, warm herbs are used to treat a warm disease, and cool herbs are used to treat a cool disease (or warm herbs are used to treat disease in spring, hot herbs are used to treat disease in summer, cool herbs are used to treat disease in autumn, and cold herbs are used to treat disease in winter).

The Yellow Emperor said: Good. I have understood the disease originated from the roots; but how to treat diseases originated from the secondary sources (with the roots referring to the six energies, including wind, cold, heat, dampness, dryness, and fire, and the secondary sources referring to the energies of three Yins and the energies of three Yangs)?

Chi-Po replied: The diseases or secondary sources are the symptoms contradicting the roots of disease (such as hot symptoms in a cold disease, etc.) and they should be treated by the prescriptions for the diseases of secondary sources (such as treatment of hot symptoms in a cold disease by cold herbs, etc.).

The Yellow Emperor said: Good. How to make predictions about the victories of six energies?

Chi-Po replied: This can be done by observing the arrival of victorious energies. When cool energy arrives on a large scale, it signifies the victory of dryness which means that the wind and wood will be under attack and the disease of the liver is about to occur; when hot energy arrives on a large scale, it signifies the victory of fire which means that metal and dryness will be under attack and the disease of the lungs is about to occur; when cold energy arrives on a large scale, it signifies the victory of water which means that fire and heat will be under attack and the disease of the heart is about to occur; when damp energy arrives on a large scale, it signifies the victory of earth which means that cold and water will be under attack and the disease of the kidneys is about to occur; when wind energy arrives on a large scale, it signifies the victory of wood which means that earth and dampness will be under attack and the disease of the spleen is about to occur. Such are the diseases caused by victorious energies. When the victorious energy attacks in a deficiency year, it will cause severe diseases, and the disease will also be severe when a loss of harmony in the four seasons occurs (between the host energy and the guest energy), and the vicious energy may cause a severe disease while the moon is on the wane

(because a waning moon signifies a deficiency of energy and blood). And the patient will be in critical conditions if the vicious energy renews its attack. The presence of victorious energies will necessarily lead to revenge.

Chi-Po replied: The arrival of the decreasing Yin will be manifest in the wiry pulse; the arrival of the little Yin will be manifest in the hooky pulse; the arrival of the great Yin will be manifest in the deep pulse; the arrival of the little Yang will be manifest in the big and superficial pulse; the arrival of the bright Yang will be manifest in the short and retarded pulse; the arrival of the great Yang will be manifest in the big and long pulse. When the arrival of pulse appears harmonious, it is the pulse of a normal person; when the arrival of pulse appears excessive, it is the pulse of a sick person; when the arrival of pulse appears contrary to the four seasons, it is the pulse of a sick person; when the energy arrives without pulse, it is symptomatic of disease; when the arrival of pulse is not accompanied by energy, it is symptomatic of disease, the arrival of Yang pulse during the Yin periods and the arrival of Yin pulse during the Yang periods are symptomatic of critical diseases.

The Yellow Emperor asked: How do you account for the difference between secondary and primary conditions of six energies?

Chi-Po replied: The six energies may go along with the primary conditions or they may go along with the secondary conditions, or they may not go along with either the primary or the secondary conditions.

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

Chi-Po replied: The little Yang and the great Yin go along with their primary conditions; the little Yin and the great Yang go along either with the primary conditions or with the secondary conditions; the bright Yang and the decreasing Yin will not go along either with the primary conditions or with the secondary conditions, they go along with the middle energy. Therefore, a given energy may go along with its primary conditions, because energy transforms in the primary conditions (roots); a given energy may go along either with the primary conditions or with the secondary conditions, because energy transforms either in the primary conditions or in the secondary conditions; a given energy may go along with the middle energy, because the middle energy takes charge of transformation.\*

**[Henry Lu's Commentary:** \*The primary condition of the little Yang is fire and its secondary condition is Yang, and the primary condition of the great Yin is dampness and its secondary condition is Yin, in both cases, the primary condition and the secondary condition are in harmony, namely, fire is Yang while dampness is Yin, which is why they go along with the primary conditions.

Again, the primary condition of the little Yin is fire and its secondary condition is Yin, the primary condition of the great Yang is cold and its secondary condition is Yang, in both cases, the primary condition and the secondary condition are different from each other, namely, fire is not Yin and cold is not Yang, which is why they go along either with the primary condition or with the secondary condition.

As to the bright Yang and the decreasing Yin, the primary condition of the bright Yang is dryness and its secondary condition is Yang, and the primary condition of the decreasing Yin is wind and its secondary condition is Yin, with the great Yin which is dampness and earth situated in the middle; as

dryness will go along with dampness and as wind will go along with fire, it follows that they go along with the middle energy.]

The Yellow Emperor asked: How to make diagnosis of pulse that points to two opposing diseases?

Chi-Po replied: Take the following case as an example. When a Yang disease displays a big and floating (superficial) pulse, it means that the disease and the pulse are consistent with each other; but if the same pulse also appears not drumming (weak), it means that the disease is not a real Yang disease; and this applies to all Yang diseases.

The Yellow Emperor asked: How about the inconsistent pulse in a Yin disease?

Chi-Po replied: Take the following case as an example. When a Yin disease displays a small and fine pulse, it means that the disease and the pulse are consistent with each other; but if the same pulse also appears deep and strong, it means that the disease is not a real Yin disease.

Therefore, among the one hundred diseases, some are originated from the primary conditions (roots), others are originated from the secondary conditions, still others are originated from middle energy; and thus, some diseases are effectively treated by the energy of the primary conditions, others are effectively treated by the secondary conditions, and still others are treated effectively by the middle energy, still others are effectively treated by both the secondary and primary conditions, still others are effectively treated by the counteracting method; still others are effectively treated by the head-on method. By the counteracting method, the disease is treated by the opposite energy; by the head-on method, the disease is treated by the same energy.

Therefore, it is said: If one knows about the secondary and the primary conditions one will be able to apply them in a wide variety of ways; if one knows about the counteracting method and the head-on method, one will be able to treat diseases without hesitation. No one is qualified to talk about diagnosis without such knowledge, because without it, he can do nothing other than disturbing the energy of meridians. For this reason, the Great Essentials said: An ignorant physician will be led to thinking that he is very knowledgeable, but in clinical practice, his patient will suffer from a cold disease before he recovers from a hot one, because he fails to make accurate diagnosis of a disease caused by the same energy but displaying different symptoms, so that only the energy of meridians is disturbed.

The principles underlying the primary conditions and the secondary conditions are essential and comprehensive, they may appear limited in number but with a wide variety of applications, so that when the principles are understood, the harmful effects of one hundred diseases will be known; and it will be much easier to treat diseases with the adequate knowledge of the principles involved; and when the primary conditions and the secondary conditions are examined with care, the six energies may be regulated accordingly; when victories and revenges of energies are fully understood and used as the guiding principles of treating ten thousand people, the way of the heaven is thoroughly grasped without doubt.

The Yellow Emperor asked: How do you account for the fact that change in victories and revenges may appear early or late?

Chi-Po replied: Upon the arrival of the victorious energy, disease will occur; and before the disease fully recovers, the revengeful energy has already begun to grow. The revengeful energy will rise up

before the victorious energy is exhausted, and it will become in full force when it replaces the victorious energy; just as a victorious energy may be light or severe, and so a revengeful energy may be scanty or plenty; if the victorious energy is harmonious, the revengeful energy will also be harmonious; if the victorious energy is in deficiency, the revengeful energy will also be in deficiency; such are the constant patterns of the heaven.

The Yellow Emperor asked: How do you account for the fact that the actions of the victorious and revengeful energies may take place inconsistent with their respective positions or behind schedule?

Chi-Po replied: The birth of energies and their transformation may be in decline or in abundance; cold, summer heat, warm, coolness may be in abundance or in decline in regard to their uses; and such changes will take place during the last portion of each season. Thus, Yang becomes active during the warm period and becomes in abundance during the period of summer heat; Yin becomes active during the cool period and becomes in abundance during the cold period; the spring, the summer, the autumn, and the winter have their respective differences. Therefore, the Great Essentials said: Warmness of spring paves the way for the heat of summer, severe coolness of autumn paves the way for the cruel cold of winter. Hence, the end will be visible and the beginning can be known by making observations on the four seasons with great care.

The Yellow Emperor asked: Can the differences be measured in numbers?

Chi-Po replied: It is about thirty days.

The Yellow Emperor asked: What are the corresponding pulses?

Chi-Po replied: The differences are consistent with the positions of the four seasons and a given pulse will depart when the time comes. The Essentials of Pulse Diagnosis said: The pulse of spring may fail to appear deep, the pulse of summer may fail to appear wiry, the pulse of winter may fail to appear retarded, the pulse of autumn may fail to appear rapid, which are called the four interruptions in communication among the four seasons. When the pulse appears too deep, it points to a disease; when the pulse appears too wiry, it points to a disease; when the pulse appears too retarded, it points to a disease; when a pulse appears too rapid, it points to a disease; when a pulse appears mixed, it points to a disease; when a pulse is gone while the energy of the season is still remaining, it points to a disease; when a pulse is still remaining while the energy of the season is gone, it points to a disease; the appearance of the opposite pulse means death (such as deep pulse in summer or rapid pulse in autumn, etc.). Therefore, it is said: The mutual support among energies bears a resemblance to a scale which should never lose its balance; when the energies of Yin and Yang remain clear and clean, birth and transformation will be in proper order; when they become disturbed, cruel diseases will attack.

The Yellow Emperor asked: How about darkness and brightness?

Chi-Po replied: When the energies of two Yins run out, it is called darkness; when the two Yangs combine their lights, it is called brightness. A combination of darkness and brightness accounts for the differences that exist between cold and summer heat.

The Yellow Emperor asked: How about arrival and division of energies?

Chi-Po replied: Arrival refers to the arrival of energies, and division refers to the division of energies also. When energies arrive, they join together; when they divide, they become different from each other; such are the regular patterns of the heaven and the earth.

The Yellow Emperor said: You have mentioned that the energy of spring and that of autumn begin fifteen days before Beginning of Spring and Beginning of Autumn respectively, and that the energy of winter and that of summer begin fifteen days after Beginning of Winter and Beginning of Summer respectively, which I have understood. However, the six energies may come and go, and the energies of the year may undergo irregular changes. How to apply tonification and sedation?

Chi-Po replied: The essential thing is to make use of regular flavours in accordance with the energies in control of the heaven which take charge of the first half of the year and the energies beneath the earth which take charge of the second half of the year; the same applies to side energies as well. The Great Essentials said: When the little Yang acts as the energy of the year, sweet flavour should precede salted flavour; when the bright Yang acts as the energy of the year, acrid flavour should precede sour flavour; when the great Yang acts as the energy of the year, salted flavour should precede bitter flavour; when the decreasing Yin acts as the energy of the year, sour flavour should precede acrid flavour; when the little Yin acts as the energy of the year, sweet flavour should precede salted flavour; when the great Yin acts as the energy of the year, bitter flavour should precede sweet flavour (with the first flavour for sedation and the second flavour for tonification). And, they should be supported by desired flavours (such as the liver desiring sweet flavour when in acute conditions, etc.) and assisted by generating flavours which are called attainment of energy.

The Yellow Emperor said: Good. The attack of one hundred diseases is due to wind, cold, summer heat, dampness, dryness, and fire, which undergo transformation and changes. According to the Classics, an excess disease should be sedated, a deficiency disease should be toned up; I have taught such theories to physicians, but they have failed to apply them with perfect results. Now, I wish to put the important theories into practice in such a way that they can be applied as effectively as the sounding of a drum by beating and as easily as pulling out a needle or wiping the sweats away, so that all of them will become most capable physicians. Could you teach me how to achieve this goal?

Chi-Po replied: It is necessary to examine with great care the mechanism of the disease and administer treatment in accordance with the conditions of six energies.

The Yellow Emperor asked: Could you tell me something concerning the mechanism of disease?

Chi-Po replied: Various kinds of wind diseases with twitching and dizziness belong to the liver; various kinds of cold diseases with constricting and pulling belong to the kidneys; various kinds of energy congestion diseases belong to the lungs; various kinds of dampness diseases with swelling and fullness belong to the spleen; various kinds of hot diseases with unclear awareness and tics belong to fire; various kinds of pain with itch and boils belong to the heart; various kinds of upsurging diseases (cold or hot) with constipation and diarrhea belong to the lower region (liver and kidneys); weakened limbs, asthma, and vomiting belong to the upper region (lungs, heart, and stomach); various kinds of shivering and clinching the teeth with a loss of normal spirits belong to fire; various kinds of spasms and stiffness of neck belong to dampness; various kinds of upsurging heat to hit the upper region belong to fire; various kinds of swelling and enlarged abdomen belong to heat; various kinds of dryness and insanity with climbing over the walls belong to fire; various kinds of acute stiffness belong to wind; various kinds of diseases with noisy symptoms like drumming (abdominal rumbling) belong to heat; various kinds of diseases with swelling of skin, sore pain, and shock, belong to fire;

various kinds of muscular twitching with muddy fluids belong to heat; various kinds of cool fluids and cool sensations belong to cold; various kinds of vomiting of acid and acute diarrhea belong to heat. Therefore, the Great Essentials said. One should examine the mechanism of diseases with great care in order to know what it belongs to; presence of symptoms should be traced back to their causes, and absence of symptoms when they should be traced back to their causes also; excess diseases should be traced back to their original sources, and deficiency diseases should also be traced back to their original sources. It is necessary to promote the flow of energy and blood according to the laws of mutual victories among the five elements in order to strike a balance among them and bring about peace.

The Yellow Emperor asked: Good. How to make use of five flavours in combination with the uses of Yin and Yang?

Chi-Po replied: Acrid and sweet flavours which can initiate and disperse belong to Yang; sour and bitter flavours which can excrete belong to Yin, and salted flavour which can excrete also belongs to Yin; mild flavour which can penetrate and excrete belongs to Yang. The six flavours can either constrict or disperse or slow down, or quicken or dry up or lubricate or soften or harden, and they may be made use of under the appropriate conditions in order to regulate the energies and bring about peace.

The Yellow Emperor asked: How to treat diseases caused by a loss of balance among the six energies? How to apply toxic or non-toxic herbs and what herbs should be used first and what herbs should be used subsequently is something I wish to know about.

Chi-Po replied: The herbs to be used, whether toxic or non-toxic, and the dosages to be applied should be determined by the conditions of disease.

The Yellow Emperor asked: Could you tell me about the dosages of prescriptions?

Chi-Po replied: A small dosage may contain one king ingredient and two subject ingredients; a large dosage may contain one king ingredient and three subject ingredients and nine assistant ingredients. In treatment, hot herbs should be used to treat cold diseases; counteracting methods should be applied to treat light diseases; head-on methods should be applied to treat severe diseases; solid diseases should be weakened; diseases caused by vicious energies residing in the body as guests should be treated by removing such vicious energies; diseases caused by deficiency fatigue should be treated by warming up; diseases caused by energy coagulations should be dispersed; diseases caused by vicious energies that insist on residing should be treated by attacking; dry diseases should be treated by lubricating; acute diseases should be slowed down; dispersing diseases should be constricted; diseases caused by a loss of energy and blood should be warmed up; diseases caused by slow flow of energy and blood should be quickened; diseases of shock should be calmed down; diseases with energy caving in should be treated by lifting up the energy diseases with upsurging energy should be inhibited and brought downward; in addition, the grinding method, the bathing method, the wasting method, the depriving method, the opening-up method, and the initiating method may be applied according to the conditions of disease.

The Yellow Emperor asked: What are counteracting method and head-on method?

Chi-Po replied: A counteracting method is to treat the disease with opposite herbs, and a head-on method is to treat the disease with the same energy (such as treating a cold disease with a cold herb); as to the quantities of herbs to be used, it should be determined by the conditions of disease.

The Yellow Emperor asked: How to apply the head-on method?

Chi-Po replied: A cold disease may be treated by hot herbs to be supplemented by cold herbs; a hot disease may be treated by cold herbs to be supplemented by hot herbs; a blocked disease may be treated by tonification; an excreting disease (diarrhea) may be treated by inducing bowel movements; the objective should be that of bringing the disease under control by finding out the exact cause. By this method, it may appear that the herbs with the same energy as the disease are being used (such as herbs with cold energy for the treatment of cold diseases), but in fact, the herbs with opposite energy still play the essential role to produce final effects, so that the objective of breaking up accumulations, weakening the hard spots, bringing about harmony of energy, and curing the disease may be achieved.

The Yellow Emperor asked: Good. How to treat the disease either caused by internal factors or by external factors?

Chi-Po replied: If a disease begins inside and extends toward outside, the internal region should be regulated first; if a disease begins from outside and extends toward inside, the external region should be treated first; if the disease begins inside and extends toward outside and becomes severe at the outside, the internal region should be treated first and then the external region should be treated; if a disease begins from outside and extends toward inside and becomes severe on the inside, the external region should be treated first and then the internal region should be regulated; if a disease attacks both inside and outside with no connection with each other, the more severe disease should be treated.

The Yellow Emperor asked: Good. What if the disease occurs while the energy is in balance?

Chi-Po replied: The counteracting method and the head-on method may be applied; and the counteracting method may be followed by the head-on method or the head-on method may be followed by the counteracting method; the energy should be relaxed and regulated which is the primary way of treatment.

The Yellow Emperor said: Good. When the energy of fire and heat takes revenge, it will cause dislike of cold, fever, not unlike the symptoms of malaria that attacks once a day or at intervals of several days; how do you account for it?

Chi-Po replied: This is due to the difference in frequency of encounters between the victorious energy and the revengeful energy. When Yin energy is plenty while Yang energy is scanty, the attack will be less frequent; when Yang energy is plenty while Yin energy is scanty, the attack will be more frequent. Such are the patterns of struggle between the victorious energy and the revengeful energy as well as the patterns of abundance and decline which equally applies to malaria.

The Yellow Emperor said: According to the theory, a cold disease should be treated by hot herbs, a hot disease should be treated by cold herbs, which have been strictly obeyed by physicians as the standard methods of treatment. However, some hot diseases remain hot after having been treated with cold herbs, and some cold diseases remain cold after having been treated with hot herbs; the two diseases in question remain while new diseases begin to attack. How to treat them?

Chi-Po replied: The hot disease that remains hot after having been treated with cold herbs should be treated by toning up the Yin (and when Yin is restored, heat will be gone); the cold disease that remains cold after having been treated with hot herbs should be treated by toning up the Yang (and when Yang is restored, cold will be gone). This is called treatment by similar classes (such as Yang deficiency meaning cold sensations, etc.).

The Yellow Emperor said: Good. Sometimes, a patient may feel hot after taking cold herbs or feel cold after taking hot herbs. How do you account for that?

Chi-Po replied: This is due to an excessive treatment of the king energy of the season which produces the opposite effects (such as excessive use of hot energy in winter producing cold sensations, etc.).

The Yellow Emperor asked: Why does the same thing occur when the king energy of the season is not treated?

Chi-Po replied: That is indeed a complete question. It is due to the failure to make use of appropriate five flavours for treatment. After the five flavours enter the stomach, they travel along separate routes according to their likings; thus, sour enters the liver first, bitter enters the heart first, sweet enters the spleen first, acrid enters the lungs first, salt enters the kidneys first; as time goes on, the energy of viscera will increase which is the normal pattern of transformation of things. As energy of viscera increases day by day, it will cause disease (due to the victorious energy of the organs involved).

The Yellow Emperor asked: Good. What do you mean by king ingredient and subject ingredient in a prescription?

Chi-Po replied: The primary ingredient for treating disease is called the king ingredient; the ingredient that assists the king ingredient is called the subject ingredient; the ingredient that is responsible to the subject ingredient is called the servant ingredient. This is not the same as the three classes of herbs presented by Shennong (namely, upper class, middle class, and lower class).

The Yellow Emperor asked: What are the three classes?

Chi-Po replied: The three classes are intended to draw a distinction between the herbs with good nature and the herbs with bad nature (namely, tonics as upper class, tonics with some effects of therapeutic nature as middle class, and toxic herbs used for treatment as lower class).

The Yellow Emperor asked: How about the diseases caused either by internal factors or by external factors?

Chi-Po replied: The method of regulating energy conditions should be based upon distinguishing Yin from Yang, determining the regions affected either internal or external, and examining the local symptoms. Internal diseases should be treated internally, external diseases should be treated externally, light diseases should be regulated, more severe diseases should be overcome, and most severe diseases should be deprived of. The method of inducing perspiration and the method of causing bowel movements may be applied to treat different diseases; a distinction should be made between cold disease and hot disease, between warm disease and cool disease, to be treated by appropriate herbs with advantageous effects. When all aspects have been taken into consideration, treatment will take effect safely and the energy and the blood will become normal and peaceful, so that good health will be maintained for a long time.

The Yellow Emperor said: Good.