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SU WEN: BOOK 7

ORIENTAL HERITAGE

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

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BOOK SEVEN

Chapter 68: On the Outline of Subtle Six Energies Circulation

The Key Concepts in this Chapter

The basic contents of this chapter focus on change in the six energies and the five elements, and since such change is considered extremely subtle, the word subtle is here used as part of the title of this chapter.

The Yellow Emperor asked: So much so indeed, the heaven is so far off, and the way of heaven sounds like floating clouds and it looks like a deep abyss; but an abyss can still be measured, however deep it may be, unlike the floating clouds whose extension has virtually no ending as far as man is able to know. You have on more than one occasion talked about obeying the way of heaven with respect and I have a great respect for your remarks, but in the back of my mind, I still do not fully understand what it really means. What do you mean by that? I wish you could elaborate the theory without reservations, so that I will never forget it and so that it will be long-lasting forever. May I hear about the way of heaven now?

Chi-Po bowed his head again and replied: The question put forward by your Majesty is indeed a bright one. The so-called way of heaven refers to the order of heaven regarding the abundance and decline of seasons.

The Yellow Emperor asked: Could I hear about the abundance and decline of three Yins and three Yangs in relation to the six energies?

Chi-Po replied: The upper and the lower positions are predetermined, and the left and the right sides are regulated according to fixed principles. Therefore, on the right side of the little Yang, the bright Yang is in the reign; on the right side of the bright Yang, the great Yang is in the reign; on the right side of the great Yang, the decreasing Yin is in the reign; on the right side of the decreasing Yin, the little Yin is in the reign; on the right side of the little Yin, the great Yin is in the reign; on the right side of the great Yin, the little Yang is in the reign; such are the secondary phenomena of energies, and the sage will wait for the arrival of energies by facing south. Therefore, it is said: In accord with the order of heaven and the abundance and decline of seasons, the light constantly changing (the sun and the moon), and situated in the right position (facing south), standing straight and awaiting (for the arrival of energies).

On the top of the little Yang, fire is in the reign (because the little Yang corresponds to the south which is fire); the decreasing Yin is in the middle (because the little Yang and the decreasing Yin form a superficial-deep relationship with each other).

On the top of the bright Yang, dry energy is in the reign (because the bright Yang corresponds to the west which is metal); the great Yin is in the middle (because the bright Yang and the great Yin form a superficial-deep relationship with each other).

On the top of the great Yang, cold energy is in the reign (because the great Yang corresponds to the north which is water;); the little Yin is in the middle.

On the top of Yin energy (decreasing Yin), the energy of wind is in the reign (because the decreasing Yin corresponds to the east which is wood); the little Yang is in the middle.

On the top of the little Yin, the energy of heat is in the reign (because the little Yin corresponds to the south-east which is monarch fire); the great Yang is in the middle.

On the top of the great Yin, damp energy is in the reign (because the great Yin corresponds to the south-west which is earth); the bright Yang is in the middle.

There is a distinction between the primary and the secondary which is reflected in the diverse phenomena of energy responses.*

[Henry Lu's Commentary: *The six energies represented by three Yins and three Yangs have their respective primary and secondary conditions; thus, the secondary condition of the little Yin, for example, is Yin, and its primary condition is heat; the secondary condition of the great Yang is Yang, and its primary condition is cold; which is part of the Chinese theory of energy circulation in the universe.]

The Yellow Emperor asked: Sometimes, the six energies arrive on schedule, but sometimes, they fail to arrive on schedule; and sometimes, they arrive ahead of schedule. Why is that?

Chi-Po replied: When they arrive on schedule, they are in harmony; when they arrive behind schedule, they are in deficiency; when they arrive ahead of schedule, they are in excess.

The Yellow Emperor asked: What will happen when they arrive behind schedule and what will happen when they arrive ahead of schedule?

Chi-Po replied: When the energies respond to the seasons, it is called smoothness (or obedience); when the energies fail to respond to the seasons, it is called rebellion (or disobedience). Rebellion will lead to irregularities, and irregularities will cause disease.

The Yellow Emperor said: Good. Please tell me how the energies respond to the seasons.

Chi-Po replied: The birth of things may respond to the seasons, and the pulse may respond to the seasons.

The Yellow Emperor said: Good. I wish to hear about the correspondence between geography and the six seasonal energies and positions of energy.

Chi-Po replied: The position of monarch fire is on the right of brightness (sunrise); one step backward on the right of monarch fire is the place where minister fire is in the reign; (one step backward from the right); one step further toward the left is the place where the energy of earth is in the reign; one step further toward the left is the place where the energy of metal is in the reign; one step further toward the left is the place where the energy of water is in the reign; one step further toward the left is the place where the energy of wood is in the reign; one step further toward the left is the place where the monarch fire is in the reign (thus, completing a full circle clockwise).

The energy of water is below the minister fire to check it (which means that the energy of water follows the minister fire in order to make certain that the latter will not become in excess, namely, application of water to exercise control over fire); the energy of earth is below the water to check it; the energy of wind is below the earth to check it; the energy of metal is below the wind to check it, the energy of fire is below the metal to check it; the pure water of Yin is below the monarch fire to check it.

The Yellow Emperor asked: How do this business of following each other and checking each other come about ?

Chi-Po replied: Excess will cause harm, and to follow and check means to exercise control which is a necessary condition of birth and transformation. When a given element is in the reign during the year, it may have a tendency to be in abundance or in decline which will cause disorders and give rise to great disease in birth and transformation.

The Yellow Emperor asked: How about excess and decline?

Chi-Po replied: When a given element fails to be situated in its proper position, the vicious energy will be in abundance; when a given element is situated in its proper position, the vicious energy will be in decline; an abundance of vicious energy means severe change, and a decline of vicious energy means light change.

The Yellow Emperor asked: What is meant by being in the proper position?

Chi-Po replied: Wood should be circulating in the years of Ding-Mao; fire should be circulating in the years of Wo-Wu; earth should be circulating during the four seasons (namely, Chia-Chen years, Chia-Shu years, Ji-Chou years, and Ji-Wei years); metal should be circulating in the years of Yee-You; water should be circulating in the years of Ping-Tzu; which are called the celestial stems and the terrestrial branches in tune with each other that stands for peaceful conditions of energy.

The Yellow Emperor asked: What will happen when they are not in proper positions?

Chi-Po replied: The celestial stems and the terrestrial branches will not be in tune with each other.

The Yellow Emperor said: During the years of earth circulation, the great Yin will appear in the upper region in control of the heaven; during the years of fire circulation, the little Yang and the little Yin will appear in the upper region in control of the heaven; during the years of metal circulation, the bright Yang will appear in the upper region in control of the heaven; during the years of wood circulation, the decreasing Yin will appear in the upper region in control of the heaven; during the years of water circulation, the great Yang will appear in the upper region in control of the heaven. How do you call this ?

Chi-Po replied: It is called a meeting of the energies in control of the heaven and the energies of five elements circulation which is the reason why the Ten-Yuan-Cher called it 'a meeting of heaven'.

The Yellow Emperor asked: What is meant by meeting of heaven and meeting of years?

Chi-Po replied: It is a meeting of the three with identical energy (for example, in the Wo-Wu year which is fire, the element of fire is in circulation and with the little Yin which is monarch fire in control of the heaven, namely, a meeting of three Fires).

The Yellow Emperor asked: How about their nobility and humility?

Chi-Po replied: The energy in control of the heaven may be compared to the minister of justice, the energy in the reign in a given year may be compared to the chief justice, and the energy in circulation may be compared to the monarch.

The Yellow Emperor asked: What will happen when they are under the attack of vicious energies?

Chi-Po replied: When the minister of justice is under attack, the disease will be acute and critical; when the chief justice is under attack, the disease will be chronic and slow; when the monarch is under attack, the patient will die instantly.

The Yellow Emperor asked: What will happen if they change positions with each other (namely, minister fire and monarch fire)?

Chi-Po-replied: If monarch fire takes the position of minister fire, everything will go smoothly; if minister fire takes the position of monarch fire, rebellion will come about. And rebellion will move close to disease and quick harm; smoothness will move away from disease and be subject to light harm only. Such are the relationships between two types of fire.

The Yellow Emperor asked: Good. Could I hear about the meaning of step?

Chi-Po replied: One step means sixty days odd (sixty days and eighty-seven and half Ke where 100 Ke make up one day). Therefore, twenty-four steps make up one hundred Ke which equal one day.

The Yellow Emperor asked: What is the correspondence between six energies and the five elements?

Chi-Po replied: Positions have their beginnings and endings, energies have their initial and intermediate stages, with differences between the upper and the lower regions which should be figured out differently.

The Yellow Emperor asked: How to figure them out?

Chi-Po replied: The energy of heaven begins in Chia, and the energy of earth begins in Tzu. Tzu and Chia are combined to designate a year so that the six energies may be expected to arrive on schedule.

The Yellow Emperor asked: Could I hear something about the six energies regarding their beginnings and endings as well as their being early or late?

Chi-Po replied: What a brilliant question it is. In the year of Chia-Tzu, the first energy begins at the first Ke on the New Year's Day and terminates at the eighty-seventh and half Ke (of the sixtieth day); the second energy begins at the eighty-seventh and six tenths of a Ke (of the sixtieth day) and terminates at the seventy-fifth Ke; the third energy begins at the seventy-sixth Ke and terminates at the sixty-second and half Ke; the fourth energy begins at the sixty-second and six tenths of a Ke and terminates at the fiftieth Ke; the fifth energy begins at the fifty-first Ke and terminates at the thirty-seventh and half Ke; the sixth energy begins at the thirty-seventh and six-tenths of a Ke and terminates at the twenty-fifth Ke. Such are the days of the six energies during the first year (a total of three hundred sixty-five days and twenty-five Ke).

In the year of Yee-Chou, the first energy begins at the twenty-sixth Ke and terminates at the twelfth Ke; the second energy begins at the twelfth and six tenths of a Ke and terminates at the hundredth Ke; the third energy begins at the first Ke and terminates at the eighty-seventh and half Ke; the fourth energy begins at the eighty-seventh and six tenths of a Ke and terminates at the seventy-fifth Ke; the fifth energy begins at the seventy-sixth Ke and terminates at the sixty-second and half Ke; the sixth energy begins at the sixty-second and six tenths of a Ke and terminates at the fiftieth Ke. Such are the

days of the six energies of the second year (namely, three-hundred-sixty-five days and twenty-five Ke).

In the year of Ping-In, the first energy begins at the fifty-first Ke and terminates at the thirty-seventh and half Ke; the second energy begins at the thirty-seventh and six tenths of a Ke and terminates at the twenty-fifth Ke; the third energy begins at the twenty-sixth Ke and terminates at the twelfth and half Ke; the fourth energy begins at the twelfth and six tenths of a Ke and terminates at the hundredth Ke; the fifth energy begins at the first Ke and terminates at the eighty-seventh and half Ke; the six energy begins at the eighty-seventh and six tenths of a Ke and terminates at the seventy-fifth Ke. Such are the days of the six energies of the third year (with a total of three-hundred-sixty-five days and twenty-five Ke).

In the year of Ding-Mao, the first energy begins at the seventy-sixth Ke and terminates at the sixty-second and half Ke; the second energy begins at the sixty-second and six tenths of a Ke and terminates at the fiftieth Ke; the third energy begins at the fifty-first Ke and terminates at the thirty-seventh and half Ke; the fourth energy begins at the thirty-seventh and six tenths of a Ke and terminates at the twenty-fifth Ke; the fifth energy begins at the twenty-sixth Ke and terminates at the twelfth and half Ke; the sixth energy begins at the twelfth and six tenths of a Ke and terminates at the hundredth Ke. Such are the days of the six energy of the fourth year (with a total of three-hundred-sixty-five days and twenty-five Ke).

The same applies to the year of Wo-Chen whose first energy also begins at the first Ke, etc. and ad infinitum.

The Yellow Emperor asked: How to infer the seasons from the year?

Chi-Po replied: That is indeed a complete question. When the sun completes a revolution about Earth, the energy of heaven begins at the first Ke; when the sun completes the second revolution about Earth, the energy of heaven begins at the twenty-sixth Ke; when the sun completes the third revolution about Earth, the energy of heaven begins at the fifty-first Ke; when the sun completes the fourth revolution about Earth, the energy of heaven begins at the seventy-sixth Ke; when the sun completes the fifth revolution about Earth, the energy of heaven begins at the first Ke again, which is called a unit of circulation (in four years).

Therefore, the years of In, Wu, and Shu are all in charge of the third revolution of the sun about Earth, so that their energies of heaven begin at the fifty-first Ke; the years of Mao, Wei, and Hai are all in charge of the fourth revolution and thus, their energies of heaven begin at the seventy-sixth Ke; the years of Chen, Shen, and Tzu are all in charge of the first revolution, and thus, their energies of heaven begin at the first Ke; the years of Si, You, and Chou are all in charge of the second revolution, and thus, their energies of heaven begin at the twenty-sixth Ke. And then, the process starts all over again without a stop.

The Yellow Emperor asked: How to make use of them?

Chi-Po replied: In discussing about the heaven, one should seek the fundamentals (namely, the wind, cold, summer heat, dampness, dryness, fire); in discussing about the earth, one should seek the positions (of three Yins and three Yangs); in discussing Man, one should seek communication of energies.

The Yellow Emperor asked: What is meant by communication of energies?

Chi-Po replied: The energy of the heaven moves downward and the energy of the earth moves upward, so that communication of energies takes place in the middle where Man resides. Therefore, it is said that the energy of the heaven takes charge of the region above the center of the universe and that the energy of the earth takes charge of the region below the center of the universe; the energy of Man is guided by the region in which communication of energies takes place and from which the origin of everything is derived.

The Yellow Emperor asked: What is meant by initial energy and intermediate energy?

Chi-Po replied: The initial energy contains thirty days odd (namely, thirty days and forty-three and three quarters of a Ke), so does the intermediate energy.

The Yellow Emperor asked: What do you really mean by initial and intermediate?

Chi-Po replied: They are designed to separate the heaven from the earth.

The Yellow Emperor asked: Could you explain in great detail?

Chi-Po replied: The initial is the energy of the earth, while the intermediate is the energy of the heaven.

The Yellow Emperor asked: How do they move upward and downward ?

Chi-Po replied: The upward and downward movements of energies stand for a mutual exchange between the heaven and the earth.

The Yellow Emperor asked: How do they function?

Chi-Po replied: When the energy moves upward and then downward, it is a function of the heaven; when the energy moves downward and then upward, it is a function of the earth. The energy of the heaven that moves downward will flow on earth; the energy of the earth that moves upward will float in the heaven. Thus, the higher and the lower regions respond to each other, and the upward and downward movements become a cause-effect affair to produce change.

The Yellow Emperor asked: Good. Cold and dampness meet with each other, dryness and heat confront each other, wind and fire reinforce each other; do they undergo change too?

Chi-Po replied: Energy may win a victory or take revenge; winning a victory and taking revenge may be virtuous or nourishing, or they may be useful or harmful; and when they are harmful, they will be taken advantage of by the vicious energy.

The Yellow Emperor asked: What is vicious energy?

Chi-Po replied: The birth of everything is derived from transformation of energy, and the maturity of things is due to change; success and failure are determined by the process of change.

Therefore, the energy (of the heaven) may come and go, the utility (referring to the movements of Yin and Yang) may be slow or quick and the four types of movements may undergo transformation and change caused by the wind.

The Yellow Emperor asked: Slow, quick, coming, and going are caused by the wind, undergoing transformation and change which accounts for changing abundance and decline. However, success and failure are caused by hidden ongoing change, how do you account for that?

Chi-Po replied: Success and failure are caused by a mixture of hidden factors derived from movements, and when the movements become excessive, irregular change will come about (leading to disease).

The Yellow Emperor asked: When do movements come to a stop?

Chi-Po replied: As soon as birth and transformation cease to exist, a state of quietude will come about.

The Yellow Emperor asked: Will birth and transformation ever cease to exist?

Chi-Po replied: As soon as expiration and inspiration come to a stop, all divine mechanisms (animals) will be destroyed; and as soon as upward and downward movements (movements of Yin and Yang) come to a stop, all standing energies (plants) will become withered and endangered. Therefore, birth, growth, maturity, aging, and dying are possible only with the presence of expiration and inspiration; and birth, growth, transformation, harvesting, and storage are possible only with the presence of upward and downward movements. Therefore, shapely objects are the residence of birth and transformation; when such objects are dispersed and split, birth and transformation will go out of existence. Hence, all such objects are dependent upon the presence of expiration, inspiration, upward and downward movements.

There is transformation on a small scale and there is transformation on a large scale; and transformation may be closer or further to quietude. The four movements in question may be completed and guarded with great care; when they become disordered, disaster will come about as a result. Therefore, it is said that only the shapeless objects are immune from disaster.

The Yellow Emperor asked: Good. Is there anything that does not undergo birth and transformation?

Chi-Po replied: What a complete question it is. It is only the true men who could remain in harmony with the Tao (which is not subject to change).

The Yellow Emperor said: Good.

Chapter 69: On the Outline of Changes in Meetings of Energies

The Key Concepts in this Chapter

This chapter focusses on the theory that meetings of energies are related to the excess and deficiency of the five elements circulation and that abnormal change will cause disease only when the human body itself fails to maintain a normal balance between Yin and Yang.

The Yellow Emperor asked: The five elements take turns at reign by circulation, in response to the terms of the heaven, with Yin and Yang coming and going, with cold and summer heat arriving and departing, with a mutual struggle between the true energy and the vicious energy, with internal and external separation (of Yin and Yang in the human body), with a disturbance of the six meridians, with mutual subversions of the five energies (five viscera), with excess alternating with deficiency, with victories and defeats absorbing each other. Could I hear about the beginnings of such phenomena as well as their regular patterns ?

Chi-Po bowed his head again and replied: What an enlightening question it is. Your Majesty does know about the bright Tao indeed. The theory involved is valued by the divine and passed on to us by our former teachers. Although I am not a bright person, I have heard about its basic contents.

The Yellow Emperor said: I have heard that when you have the right person with you but fail to transmit the theory to him, you will miss the rare opportunity of transmitting such theory; when you transmit the theory to the wrong person, the theory will be lost. Although I am not as talented and as

virtuous as may be expected of the right person, I am deeply concerned about the fact that my people have failed to live out their lives due to their lack of knowledge in this matter. I wish you would be willing to transmit the theory to me so that the welfare of my people may be protected forever. What do you think ?

Chi-Po replied: Please let me explain in detail. The Upper Classic said: 'A person with knowledge of the Tao should know about the theory of astronomy in relation to the upper region, about the theory of geography in relation to the lower region, and about the affairs of men in relation to the middle region, in order that one may live a long life.'

The Yellow Emperor asked: Why is that?

Chi-Po replied: It is based upon the established positions of energies. Astronomy is the study of the positions of heaven; geography is the study of the positions of earth; affairs of men is the study of change in the energy conditions of men. Excess means ahead of the established patterns of the heaven and deficiency means behind the established patterns of the heaven, and Man should respond to the established patterns of transformation.

The Yellow Emperor asked: What will happen when the transformation of the five elements circulation is in excess?

Chi-Po replied: When the year of Wood is in excess, the energy of wind will flow and the spleen of Earth will suffer. People will suffer from diarrhea with undigested foods, decreased appetite, weight loss, depression, abdominal rumbling, abdominal swelling and swelling of limbs. And Jupiter in the sky will be bright (due to excess of Wood year).

In severe cases, people may become dizzy and jumpy, blurred vision and the disease of the head (due to upsurging energy of the liver). The energy of earth fails to perform its administrative duty (due to inhibition exercised by the energy of wind), the energy of life (namely, the energy of wind) becomes a lone ruler, clouds and things flow all over, grasses and trees remain insecure or begin to shake and fall, and people suffer from pain in ribs and vomiting, and when the connective meridian is exhausted, the person will die. And Venus in the sky will be bright (due to excess of liver).

When the year of Fire is in excess, flames and summer heat will be widespread, and the lungs of metal will suffer. People will be under the attack of malaria, scanty energy, cough and asthma, vomiting of blood, discharge of blood from anus, diarrhea, dry throat, deafness, hot sensations in the middle region, hot sensations around the shoulders and the back. And stars will be bright (due to excess of fire).

In severe cases, people will be under the attack of chest pain, swelling in the ribs region, pain in the ribs, pain on the sides of chest, back, scapular regions, pain inside the two arms, hot sensations in the body with pain in bones and moist itch. The harvest energy fails to perform its functions and the long energy alone is in the reign, so that rains, water, frost, cold will become dominant (in order to control fire). And Mercury will be bright (due to excess of water) in the sky.

If the little Yin and the little Yang are present in the upper region (because hot energy rules on top of the little Yin and fire energy rules on top of the little Yang), fire will be widespread, water will be exhausted and dried up, things will become withered, and people will suffer from hot symptoms such

as talking in dreams and insanity, cough and asthma with noisy respiration, diarrhea with blood; and when the lung meridian is exhausted, the patient will die. And Mars will be bright in the sky.

When the year of earth is in excess, rains and dampness will be widespread, and the kidneys of water will suffer. People will be under the attack of abdominal pain, cold hands and feet, misery, heavy sensations of the body with mental depression. And the planet Saturn will be bright in the sky.

In severe cases, people will suffer from withered muscles, weakened feet with an inability to bend, morbid hunger, pain in the underside of foot, abdominal swelling, sputum, decreased appetite, inability to lift up four limbs (the expression morbid hunger is sometimes translated as muscular twitching).

If the energy of earth develops into deficiency from excess, the hidden energy of water will become dominant; with the result that fountains will be present and rivers will be full of water, and even the ponds which had previously been dried up will produce fish again, wind and rains will come to attack on a grand scale to cause a collapse of earth and presence of fish on the ground; people will be under the attack of abdominal swelling and diarrhea, abdominal rumbling, severe diarrhea; and when the kidneys meridian is exhausted, the patient will die. And the planet Jupiter will be bright in the sky.

When the year of metal is in excess, dry energy will be widespread, and the liver of wood will suffer. People will be under the attack of pain in the ribs of both sides, pain in the lower abdomen, red eyes with pain, carbuncle in the angles of eyes, absence of hearing.

When killing is drastic, people will suffer from heavy sensations in the body with depression, chest pain affecting the back, swelling on both sides of ribs regions and pain affecting the lower abdomen. And the planet Venus will be bright in the sky.

In severe cases, people will be under the attack of asthma, cough, upsurging energy, pain in shoulders and back affecting the hip, the medial side of thigh, the knees, the greater trochanter, calf, tibia, and feet. And the planet Mars will be bright in the sky.

When the energy of harvest becomes acute, the energy of life (energy of wood) will be oppressed, so that grasses and trees will be restricted, withering and falling; the people will then suffer from acute pain and pain in ribs preventing them from turning over, cough and upsurging energy sufficiently severe to cause bleeding (due to the fact that the liver is in store of the blood). When the liver meridian is exhausted, the patient will die. And the planet Venus will be bright in the sky.

When the year of water is in excess, cold energy will be widespread, and the heart of fire will suffer. People will be under the attack of hot sensations in the body with mental depression, jumpiness and palpitation, upsurging Yin, cold sensations in the upper and middle and lower regions, talking in dreams, heart pain, and early arrival of cold energy. And the planet Mercury will be bright in the sky.

In severe cases, people will suffer from abdominal swelling and swelling in tibia, asthma, cough, night-sweat, dislike of wind, and arrival of heavy rain with dust and fog and dew covering the space. And the planet Saturn will be bright in the sky.

If, on top of that, the great Yang is also present, then, rain and ice and snow and frost will constantly fall, damp energy will cause change in things, and people will suffer from abdominal swelling, intestinal rumbling, diarrhea, indigestion, thirst with dizziness. When the heart meridian is exhausted, the patient will die. And the planet Mars will be bright in the sky.

The Yellow Emperor said: Good. What will happen if they are in deficiency?

Chi-Po replied: What a complete question it is. When the year of wood is in deficiency, dryness will be widespread, life energy will fail to respond (such as trees failing to grow, etc.), grasses and trees will grow too late and too slow.

When the killing becomes severe, hard wood will be damaged, soft wood will become withering and grey and dry. And the planet Venus will be bright in the sky.

People will be under the attack of coolness in the middle region, pain in ribs and lower abdomen, intestinal rumbling, diarrhea with sticky and muddy stool. There will be constant cool rain and the planet Venus will be bright in the sky and the five grains will not be ripe and they will remain gray.

If, on top of that, the bright Yang is also present in the upper region, life energy (energy of Wood) will fail to perform administrative duty, grasses and trees will once again flourish (due to rise of earth), and energy of transformation becomes acute. And the planet Venus and the planet Saturn will both be bright in the sky (due to excess of both dryness and earth energy) with early falling of grey things (due to scanty wood attacked by metal).

When the energy of wood is subdued, its child energy (namely, the energy of fire) will recur to cause presence of flames, summer heat, and flowing fire, and the nature of dampness will become dry, with a withering of soft and tender grasses and trees. As fire is in charge of growth and metal is in charge of maturity, everything will begin to grow from the very beginning, gradually leading to blossom and fruitfulness. People will suffer from cold and heat, carbuncle, prickly heat, and acne. And the planet Mars and the planet Venus will both be bright in the sky (due to a struggle between metal and fire) with grains being white and hard with no chance to become ripe.

Early falling of white dew and widespread energy of killing and harvesting along with cold and rain will cause harm to things, and the yellow and sweet objects will be eaten by worms, and the spleen of earth will suffer; red energy (fire) can only transform belatedly and the heart energy can only come to rule belatedly, and by the time the lungs of metal in the upper region are overcome by fire, it will be too late for grains to become ripe, although the white energy (lungs) will surrender; people then will suffer from cough, nosebleed, and the planet Mars and the planet Venus will both be bright in the sky.

When the year of fire is in deficiency, cold will be widespread, and the energy of growth (earth) will fail to perform its function (due to earth insulted by water) so that everything will turn into the state of decline from the state of glory. If cold water is freezing severely, Yang energy will fail to transform with the result that glorious and beautiful things will be destroyed by cold water. And the planet Mercury will be bright in the sky.

People will be under the attack of chest pain, swelling in ribs regions, pain in ribs on both sides, pain along the side of chest, back, shoulder and scapula region and also pain in the arms, slow awareness (due to a blockage of heart energy by cold and dampness), heart pain and acute hoarseness (because the heart is in charge of speech), swelling in chest and abdomen, pain below ribs and in loins and back affecting each other; and in severe cases, the patient cannot bend or extend from the waist, feeling as if the side of loins and the hip had been separated from each other. And the planet Mars and the planet Mercury will both be bright in the sky, with red grains incapable of becoming ripe.

When energy of water subdues fire of heart, the child energy (earth) will revenge so that the space will be filled with dust and the heavy rain will fall with the result that the black energy (water) will be

subdued; the people will suffer from sticky and muddy stool not unlike dung of a duck, abdominal swelling, inability to eat, cold sensations in the middle region, intestinal rumbling, diarrhea, abdominal pain, acute spasms and weakened limbs and rheumatism, with feet unable to support the body. And the planet Saturn and the planet Mercury will both be bright in the sky, with black grains incapable of becoming ripe.

When the year of earth is in deficiency, wind will be widespread, the energy of transformation will fail to function (due to wind of wood overcoming dampness of earth), and grasses and trees will flourish. But they will become beautiful but fruitless when the wind blows strongly. And the planet Jupiter will be bright in the sky.

People will be under the attack of diarrhea with sticky and muddy stool, cholera, heavy sensations in the body, abdominal pain, shaky tendons and bones, muscular twitching and pain, jumpiness, with water energy in turmoil that drives worms and insects in the hiding, and the diseases will display the common symptom of cold sensations in the middle region (due to upward movements of water and cold as well as a decline in fire energy). And the planet Jupiter and the planet Saturn will be bright in the sky with grains remaining yellow and fruitless.

As the energy of earth is being subdued by the energy of wood, the child energy (metal) will revenge with the result that the severe effects of harvest will take place to make even the big trees wither away, and people will suffer from acute pain in chest and ribs, affecting lower abdomen in the lower region, love of sighing, with sweet and yellow foods being eaten by worms, making the spleen suffer and production of yellow grains decrease. And thus, people will lack appetite and enjoy little taste of foods, and grey grains will also be damaged. And the planet Venus and the planet Jupiter will be bright in the sky.

If, on top of that, the decreasing Yin is present in the upper region, running water will fail to freeze and the worms and insects in the hiding will come out, the energy of water will have no opportunity to act up, with the result that the white energy (metal) will have no opportunity to revenge (due to the fact that when the decreasing Yin is present in the upper region or the heaven, the little Yang will be present on earth which means that fire will be present on earth to warm things up). And the planet Jupiter will be bright in the sky so that people will be happy, wealthy, and healthy.

When the year of metal is in deficiency, flames of fire will be widespread, life energy will perform its administrative duty, energy of growth will win a decisive victory, everything will flourish, dryness and heat will be widespread, and the planet Mars will be bright in the sky. People will be under the attack of heavy sensations in the back and shoulders to make them bend forward and look downward, nasal discharge and sneezing, discharge of blood from anus, with diarrhea; as metal energy is subdued, the energy of harvest will generate belatedly and the planet Venus will be bright in the sky with grains remaining hard and sharp-edged and fruitless.

When the child energy revenges (the water energy), severe cold and rain will set in severely with ice and hail and frost attacking and killing everything in man, excess of Yin will cause cold sensations and obstruct Yang to cause the latter to move upward and cause pain in the brain extending toward top of head with hot sensations. And the planet Mercury will be bright in the sky with fruitless red grains, and people will suffer from mouth canker and even heart pain in severe cases.

When the year of water is in deficiency, dampness will be widespread, growth energy will reverse the trend to exercise its administrative duty, speeding up the effects of transformation, so that summer heat and rain frequently arrive. And the planet Saturn will be bright in the sky.

People will be under the attack of abdominal swelling, heavy sensations in the body with diarrhea, cold carbuncle with flowing water, occurrence of pain in the loins and the thigh, handicapped movements in the region along the popliteal fossa, calf, thigh, and knee, mental depression, weakened feet with cold sensations in four limbs, pain on the underside of foot, and in severe cases, swelling will occur on the back of foot. (As the energy of dampness is in excess) the energy of earth will fail to perform its functions and the energy of kidneys will lose its balance. And the planet Mercury will lose its brightness leaving black grains fruitless.

If, on top of that, the great Yin is present in the upper region, then, severe cold will come about frequently, and the insects and worms will be driven to early hibernation, with hard ice piling up on earth and sunlight failing to rule. People will suffer from cold diseases in the lower region, and in severe cases, they will suffer from abdominal fullness and edema. And the planet Saturn will be bright in the sky with fruitful yellow grains.

When the child energy (wood) revenges, gale will attack to blow grasses and trees into withering with color of growth lost in the process (because of the wood of wind revenging). People will be under the attack of withered complexion, harmed tendons and bones, twitching of muscles, blurred vision, rubella, penetration of energy into the diaphragm causing heart pain; yellow energy will be harmed (earth energy) as a result with fruitless grains. And the planet Jupiter will be bright in the sky.

The Yellow Emperor said: Good. I wish to hear about the excess and deficiency of the five elements circulation in regard to the four seasons.

Chi-Po replied: That is indeed a complete question. When the energy of wood (spring) is in deficiency, the spring may still exhibit the normal phenomena of singing insects and plants in bloom in which case, the autumn will exhibit the normal phenomena of fog and dew as well as clear and cool atmosphere. On the other hand, however, the spring may exhibit a victory of cruelty and destruction in which case, the summer will take revenge with an extremely hot climate as if widespread fire. And the disaster will be originated from the East, the liver will be affected, disease will attack ribs regions internally, and it will attack the joints externally.*

[Henry Lu's Commentary: *This passage may be summarized as follows: If the energy of spring is in deficiency, there are two distinct possibilities. In the first place, the spring may still exhibit its normal state, because the autumn which is metal has not taken the opportunity to attack the spring which is wood; in the second place, if the autumn does take the opportunity to attack the spring, then the latter will exhibit abnormal phenomena which will lead to a hot summer.]

When fire is in deficiency, the summer may still exhibit its normal phenomena of bright sunshine and the winter may perform its administrative duty of maintaining serious and frost-cold effects; if, however, the summer exhibits a victory of cruelty and coldness, taking revenge with clouds and rain, then, the disaster will be originated from the south, the heart will be affected, and the disease will attack the chest and ribs internally, and it will attack the meridians externally.

When earth is in deficiency, there may still be moist dust and clouds in four directions (which are the normal state of earth), and the spring will perform its normal administrative duty of maintaining a state of singing insects and flourishing plants. If the wind blows in four directions, breaking and uprooting trees, the autumn will take revenge with severity, killing, long rain. The disaster will be originated from four directions, the spleen will be affected, and the disease will attack the heart of abdomen internally, and it will attack muscles and the four limbs externally.

When metal is in deficiency, the summer may still exhibit the normal order of brightness and humidity with a responding winter of severity and coldness. If the summer exhibits a disordered state of heat and flames, then, the autumn will take revenge with ice, hail, frost, and snow. The disaster will be originated from the West, the lungs will be affected, and the disease will attack chest and shoulders and back internally, and it will attack the skin and hair externally.

When water is in deficiency, there may still be transformation of humidity, dust, and clouds with a frequent response of harmonious wind from four directions. If there exhibits a disordered state of dust and darkness and sudden heavy rain in four directions with frequent blowing of wind to uproot trees, then the disaster will be originated from the North, the kidneys will be affected, the disease will attack the loins, the spine, and the marrow internally, and it will attack the rivers and valleys, calf and knee externally.

The administration of the five elements circulation is such that it functions like a scale to maintain the existence of balance; that which has moved upward too excessively should be brought down; that which has moved downward too excessively should be brought upward; that which has undergone a normal transformation will give rise to a normal state; that which has undergone abnormal change will result in a recurrent abnormal state. Such are the principles of birth, growth, transformation, fruitfulness, harvest, and storage and they represent the regular patterns of energy. When the regular patterns are lost, the heaven and the earth will be blocked in four directions. Therefore, it is said that the movements and quietude of the heaven and the earth are such that they are visible indirectly through the movements of stars and that the coming-and-going phenomena of Yin and Yang are visible through alternating cold and summer heat.

The Yellow Emperor asked: Your explanations of the change in five energies as well as responding four seasons are complete indeed. However, the energies may become chaotic almost anytime with no obvious established patterns, and the disaster may occur all of a sudden. How do we make predictions?

Chi-Po replied: It is true that there are no regular established patterns governing change in energies, but one can still observe the effects produced by the normal state of energy as well as its abnormal change.

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

Chi-Po replied: The East generates wind, wind generates wood, its virtue is to spread harmonious energy, its transformation is to nourish everything, its administrative duty is to develop things, its order is wind, its change is blowing, its disaster is falling and withering.

The South generates heat, heat generates fire, its virtue is to expand, its transformation is to flourish everything, its administrative duty is to brighten things, its order is heat, its change is burning, and its disaster is bursting into flames.

The Center generates dampness, dampness generates earth, its virtue is to moisten and steam, its transformation is to make things full and complete, its administrative duty is to remain peaceful and quiet, its order is dampness, its change is to flow, and its disaster is prolonged rain causing damage.

The West generates dryness, dryness generates metal, its virtue is cleanness, its transformation is to tighten and constrict, its administrative duty is to make things hard and tight, its order is dryness, its change is killing, its disaster is things becoming grey and withered.

The North generates cold, cold generates water, its virtue is lonely coldness, its transformation is quietude, its administrative duty is to freeze, its order is cold, its change is freezing, its disaster is ice, snow, frost, and hail.

Thus, the movement may be seen from its virtue, transformation, administrative duty, order, change, and disaster; from which everything is derived and to which man must respond.

The Yellow Emperor asked: You have been talking about the excess and deficiency of years and seasons; when they are in excess, they are responding to the five stars in the heaven; but now, the virtue, the transformation, the administrative duty, the order, and the disaster, all of which are irregular changes which may occur all of a sudden. Do the five stars also undergo change as a result?

Chi-Po replied: Change in the five stars takes place: strictly according to the movements of the heaven, and thus, the five stars do not undergo change as a result. Sudden change occurs as a result of change in the meeting of energies, and it does not correspond to the five stars. Therefore, it is said that the five stars correspond to the five elements circulation, but they do not correspond to sudden change.

The Yellow Emperor asked: How do the five stars correspond to the five elements circulation?

Chi-Po replied: They correspond to the energies.*

[Henry Lu's Commentary: *For example, the planet Saturn corresponds to dampness; the planet Jupiter corresponds to wind; the planet Venus corresponds to dryness, the planet Mars corresponds to heat, and the planet Mercury corresponds to cold.]

The Yellow Emperor asked: How about their slow, quick, down stream, and upstream movements?

Chi-Po replied: The five stars may prolong their stay in one place, they may remain static and small as if reversing their course of movements, which means that they are watching the people below in regard to their good or bad deeds.

When they prolong their stay in one place and circle around, sometimes departing from each other, and sometimes moving toward each other, it means that they are commenting on the disaster to be imposed upon those who are bad and the prize to be awarded to those who are good.

When the reward and punishment are near, the five stars will remain small; when the reward and punishment are still far off, the five stars will become large. When the stars are twice as large and shiny as their normal state, their transformation power will be great and they will be three times as powerful as their normal state, in which case, disaster is to be imposed immediately. On the other hand, when the stars are twice as small and shiny as their normal state, their transforming power is

decreased and they will be three times less powerful than their normal state in which case, they are just keeping a surveillance as if to reward the virtuous and to punish the vicious. Therefore, when the five stars appear high and far-off, their power will be small; when they appear low and close to us, their power will be great; thus, when they have great power, the reward and punishment will be imposed soon, and when they have little power, the reward and punishment will be remote. When the circulation in a given year is in excess, its corresponding star will depart from its normal route to move toward the North (such as the planet Jupiter departing from its normal route to move toward the North when the year of wood is in excess); when the five elements circulation remains in harmony, all stars will follow their own routes. Thus, when the circulation of a given year is in excess, the subdued star will lose its color and partake of the color of its mother star; when in deficiency, the star proper will lose its color and at the same time, it will partake of the color of its subduing star.*

[Henry Lu's Commentary: *As an example, if the year of wood is in excess, then, the planet Saturn which is an earth star will lose its color, and at the same time, it will partake of the color of the planet Mars which is red; by the same token, if the year of wood is in deficiency then, the planet Jupiter will lose its color, and at the same time, it will partake of the color of the planet Venus which is a metal star.]

Those who pursue the knowledge of the stars are very often puzzled by their subtlety, and they are worried about how to pursue such knowledge in the best manner; those who lack the proper means of approaching the stars may try to use their false knowledge to fool and threaten the noble and the king. The Yellow Emperor asked: How do the five stars correspond to disaster?

Chi-Po replied: It also follows the patterns of energy transformation in regard to yearly circulation. They arrive in response to the four seasons, sometimes in excess and sometimes in decline; they win a victory over each other or offend each other, downstream or upstream; the duration of their stay may be long or short, their shape may appear good or vicious; their places in the constellations may indicate a victory or a defeat; and so, man may enjoy happiness or suffer misery accordingly.

The Yellow Emperor asked: What do you mean by the stars being good or vicious?

Chi-Po replied: The five stars may be joyful or angry, they may be worried or sad, they may be moist or dry, which are normal phenomena of the stars and should be observed with great care.

The Yellow Emperor asked: Are the six phenomena of the stars affected by their being in the lower positions or in the higher positions?

Chi-Po replied: Their influences on man are not affected by their being in the higher positions or in the lower positions with the result that man will be affected in the same manner.

The Yellow Emperor asked: Good. How about the movements and quietude of their virtue, transformation, administrative duty, and the advantages and disadvantages to man?

Chi-Po replied: Their virtue, transformation, and administrative duty and disaster are not to be altered at random (because they are determined by the goodness and viciousness of man himself); grand victories will be countered with grand revenges which cannot be altered; grand excess will be countered with grand deficiency which cannot be altered; and the use of Yin and Yang is such that both upward and downward movements are indispensable to each other.

The Yellow Emperor asked: What diseases are caused?

Chi-Po replied: Their virtue and transformation signify harmony of the energy of the year; their administrative duty and order signify expansion of the energy of the year; their change signifies the outline of recurring victory and defeat; disaster is the beginning of damaging effects; when the energy of man remains in harmony with that of the year, peace (absence of disease) will come about; when the energy of man remains in disharmony with that of the year, disease will occur; and if, on top of that, man is also under the attack of vicious energies, the disease will become even worse.*

[Henry Lu's Commentary: *The passage from 'when the energy of man' toward the end may also be interpreted rather differently according to one celebrated interpreter as follows: when the change in energy conditions follows the patterns of victory according to the five elements theory, then, peace will come about; but when the change in energy conditions fails to follow the patterns of victory according to the five elements theory, then, disease will occur; if, on top of that, the persons are also under the attack of the vicious energy during a particular season, the disease will become worse.

Therefore, according to this interpretation, the energy of spring should change into the energy of prolonged summer; the energy of prolonged summer should change into the energy of winter; the energy of winter should change into the energy of summer; the energy of summer should change into the energy of autumn; the energy of autumn should change into the energy of spring.]

The Yellow Emperor said: Good. Such a pure and shining theory can only be the task of great Sages; such a great Tao can only be spread endlessly and without limits. I have heard that those who are good at talking about the heaven can apply the theory on man; that those who are good at talking about the past can apply the theory to the present; those who are good at talking about the energy can expand the theory for applications to things; those who are good at talking about the response to change in energy and transformation (such as responses of things to change in four seasons, etc.) are in line with the transformation of the heaven and the earth; those who are good at talking about transformation and change are capable of understanding the theory of divine brightness. No one else but you can discuss about the ultimate Tao. Thus, the Yellow Emperor selected a lucky day to place the records of such a theory in the royal room and read it every morning; the Yellow Emperor then named it Change in the Meetings of Energies, and the theory had subsequently been transmitted only to the sincere persons.

Chapter 70: On the Outline of Constant Order of Five Elements

The Key Concepts in this Chapter

This chapter discusses the theory of five elements circulation, covering such aspects as excess and deficiency of energy circulation, differences among the four directions and the upper and the lower regions regarding Yin-Yang energy, as well as the theory of six energies and their mutual dominance. In the meantime this chapter also covers some fundamental principles in Chinese medicine, such as cold administration of hot herbs and hot administration of cold herbs, etc.

The Yellow Emperor asked: The Extreme Void is so large and so empty, with Five Elements in circulation, with excess and deficiency taking turns. Could you tell me the name of the harmonious energy and the principles underlying their operation?

Chi-Po replied: That is indeed a complete question. A normal circulation of Wood will result in something called spreading peaceful energy (or harmonious energy); a normal circulation of Fire will result in something called rising brightness; a normal circulation of Earth will result in something called complete transformation (namely, everything begins to grow); a normal circulation of Metal will result in something called careful peace (namely, refraining from killing); a normal circulation of Water will result in quiet obedience.

The Yellow Emperor asked: What will happen when they are in deficiency?

Chi-Po replied: When the circulation of Wood is in deficiency, it will result in something called withering peace (due to shortage of bright Yang); when the circulation of Fire is in deficiency, it will result in something called hidden brightness; when the circulation of Earth is in deficiency, it will result in something called scanty supervision (so that things will not grow smoothly); when the circulation of Metal is in deficiency, it will result in something called drum-like object susceptible to the burning of fire; when the circulation of Water is in deficiency, it will result in something called dried stream.

The Yellow Emperor asked: What will happen when they are in excess?

Chi-Po replied: When the circulation of Wood is in excess, it will result in something called spreading of life energy; when the circulation of Fire is in excess, it will result in something called excessive brightness; when the circulation of Earth is in excess, it will result in something called thick and high (due to piling up of earth); when the circulation of Metal is in excess, it will result in something called hard completion; when the circulation of Water is in excess, it will result in something called disaster of floods.

The Yellow Emperor said: I wish to hear about the principles underlying the three energies (namely, harmonious energy, excess, deficiency).

Chi-Po replied: That is indeed a complete question. The principles underlying spreading peaceful energy are as follows: the virtue of Wood in circulation is to expand the Yang and spread the Yin, with five energies doing their own jobs and minding their own businesses so that everything remains peaceful; its energy is straight and correct, its nature is soft and following, its utility is bent or straight, its transformation is birth and glory, its kind is grasses and trees, its administrative duty is developing and dispersing, its climate is warm and peaceful, its order is wind, its viscus is liver which is in fear of cool (metal), it is in charge of the eyes, it corresponds to hemp among the five grains, it corresponds to plum among the fruits, it corresponds to kernel among the melons, it corresponds to spring, it corresponds to hair among the insects (animals), it corresponds to dog among the animals, it corresponds to grey in color, it nourishes the tendons, its disease is displayed by abdominal swelling and pain, it corresponds to sour among flavours, it corresponds to Ziau among the five sounds (musical notes), it corresponds to hard objects, and its completion number is 8.

The principles underlying the rising brightness are as follows: its ruling energy is straight and Yang, with virtue widespread in all directions and five energies transforming evenly and in balance; its

energy is high, its nature is quick, its utility is burning, its transformation is flourishing, its kind is fire, its administrative duty is bright and shining, its climate is flames and summer heat, its order is heat, its viscus is the heart which is in fear of cold; it is in charge of the tongue, it corresponds to wheat and barley among the five grains, it corresponds to apricot among the fruits, it corresponds to gourd among the melons, it corresponds to summer, it corresponds to feathers among the insects, it corresponds to horse among the animals, its color is red, it nourishes the blood, its disease is jerking and spasm of muscles, its flavour is bitter, its sound is Zeng, its object is meridian-like things, and its number is 7.

The principles underlying complete transformation are as follows: its cooperative energy under the peaceful heaven endeavours to spread virtue in four directions with five energies complete and neat; its energy is peaceful, its nature is obedient, its utility may be either high or low, its transformation is full, its kind is earth, its administrative duty is peaceful and quiet, its climate is damp and steaming, its order is dampness, its viscus is spleen which is in fear of wind; it is in charge of the mouth, it corresponds to millet among the grains, it corresponds to date among the fruits, it corresponds to flesh among the melons, it corresponds to prolonged summer, it corresponds to the body among the insects, it corresponds to cow among the animals, its color is yellow, it nourishes the flesh, its disease is congested chest, its flavour is sweet, its sound is Kong, its object is skin, and its number is 5.

The principles underlying careful peace are as follows: its harvest will not result in fighting, its killing will not result in offending, with five energies being in the spreading and bright state; its energy is clean, its nature is hard, its utility is dispersing and falling, its transformation is hard and constrictive, its kind is metal, its administrative duty is tough and severe, its climate is cool, its order is dryness, its viscus is lungs which are in fear of heat; it is in charge of the nose, it corresponds to rice among the grains, it corresponds to peace among the fruits, it corresponds to the shell among melons, it corresponds to autumn, it corresponds to the shell among the insects, it corresponds to chicken among the animals, its color is white, it nourishes the skin and hair, its disease is cough, its flavour is acrid, its sound is Shang, its object is thing with a hard exterior, and its number is 9.

The principles underlying quiet obedience are as follows: its storage will not cause any harm, it rules with a love of moving downward, with five energies mature and complete; its energy is bright, its nature is downward, its utility is nourishing and moistening, its transformation is freezing and hard, its kind is water, its administrative duty is long flowing, its climate is freezing and severe, its order is cold, its viscus is kidneys which are in fear of dampness; it is in charge of two Yins (front and back Yins), it corresponds to beans among the grains, it corresponds to chestnut among the fruits, it corresponds to juice among melons, it corresponds to winter, it corresponds to scales among the insects, it corresponds to pigs among the animals, its color is black, it nourishes the bones and marrow, its disease is upsurging, its flavour is salt, its sound is Yee, its object is soft thing, its number is 6.

Therefore, peaceful energy means to generate without killing, to grow without punishing, to transform without controlling, to harvest without damaging, to store without inhibiting.

The principles underlying withering peace are as follows: it is called victory subduing birth with life energy failing to perform administrative duty (wood energy in decline) and energy of transformation expanding (metal energy in excess) as a result, energy of growth calming down, with early harvest

taking place, frequent falling of cool rains along with simultaneous blowing of wind and clouds, late flourishing of grasses and trees, grey and dry and withering and falling, only the fruits appearing beautiful and ripe and the skin and flesh appearing full and solid. Its energy is constrictive, its utility is gathering, its movement is shrinking and twisting and spasms and relaxation of tendons (referring to disease), its attack (of disease) is shock, its viscus is liver, its fruits are date and plum, its melons are kernel and shell, its grains are millet and rice, its flavours are acrid and sour, its colors are white and gray, its animals are dog and chicken, its insects are hair and shell, it is in charge of fog and dew and cool energy, its sounds are Ziau and Shang, its diseases are shaking and fear (disease of liver) originated from transformation of metal.

In the year of little Ziau (Wood year), little Ziau will be halfway transformed by Shang, and the region above Ziau will be the same as normal Ziau, and also the region above Shang will be the same as normal Shang.*

[Henry Lu's Commentary: *This is the metaphysical theory of energy circulations in Chinese medicine. There are five musical notes called Kong, Shang, Ziau, Zeng, and Yee corresponding to five elements respectively, namely, Ziau corresponds to Wood, Zeng corresponds to fire, Kong corresponds to Earth, Shang corresponds to Metal, and Yee corresponds to Water.

What is meant by saying that little Ziau will be halfway transformed by Shang? It means the following: Each musical note is further divided into little and great, such as little Ziau and great Ziau or little Shang and great Shang, etc.. And little Ziau or little Shang denotes a state of deficiency while great Ziau or great Shang denotes a state of excess with regard to their energy. In the year of little Ziau which is a wood year, wood energy will be in deficiency; and when wood energy is in deficiency, it will be partially transformed by the energy of Shang which is metal, because Metal subdues Wood according to the second Law of Five Elements.

What is meant by saying that the region above Ziau will be the same as normal Ziau? The answer may be given as follows: During the year of little Ziau, the region above Ziau which refers to the heaven is governed by the decreasing Yin which falls on the year of Ding-Si and the year of Ding-Hai both of which are years of wood, namely, years of Ziau.

Again, what is meant by saying the region above Shang will be the same as normal Shang? The answer is as follows: The region above Shang refers to the heaven, and during the years of Ding-Mao and the years of Ding-You, the Bright Yang is in control of the heaven, and on top of that, they are also the years during which energy of Wood is in deficiency; and so, when the energy of Wood is in deficiency and the energy of Metal is in control of the heaven, it amounts to the total control of Metal, and this is why the text asserts that the region above Shang will be the same as normal Shang which may be summarized as meaning that normal circulation of the energy of Metal which is Shang will take place during the years of Ding-Mao and the years of Ding-You.

The reader should remember that in the 60-day cycles, there are six days characterized by the Stem called Ding, namely, Ding-Mao, Ding-Chou, Ding-Hai, Ding-You, Ding-Wei, and Ding-Si during which the energy of Wood is in deficiency.]

Under the circumstances, the disease will involve paralysis of limbs, carbuncle, swelling and itch, and the insects or worms generated are all sweet (due to the inability of wood to overcome earth), all of which are due to the liver being under attack.

During the years of Ding-Chou and the years of Ding-Wei, the upper region of Kong and normal Kong are identical (because the great Yin is in control of the heaven). There will be shaking of trees and killing of things, with widespread flames and steaming heat, originated from the East, which are manifestations of the Fire taking revenge on Metal for being in excess, leading to presence of insects with feathers, worms within the body, maggots, and pheasants all of which are creatures generated by energy transformation of fire taking revenge upon metal. When fire reaches its peak, there will be thunder in the air.

The principles underlying hidden brightness are as follows: This is the period during which fire is in deficiency and water winning a victory over the life energy of fire; and thus, life energy will not spread and storage energy will expand as a result; harvest energy will earn control of administrative duty, and transformation and order will remain in balance, cold and cool energies will arrive earlier and summer heat will be gone earlier, things grow as a result of transformation but remain low and with small fruits, they will become withered prematurely as a result of transformation of prolonged summer, Yang energy will surrender and insects will hibernate earlier. Its energy is inhibition, its utility is rough, its movement is irregular change, its abruption is vain. its viscus is heart, its fruits are chestnut and peach, its melons are juice and gourd, its grains are beans and rice, its flavours are bitter and salt, its colors are black and red, its animals are horse and pig, its insects are feathers and scales; it is in charge of ice, snow, frost, and cold; it corresponds to Zeng and Yee among the five musical notes, its disease is dizziness or sadness and forgetfulness. Fire will be transformed along with water. Little Zeng and little Yee will be identical; the region above Shang will be identical with normal Shang; the heart will be attacked by the vicious energy. There will be freezing, cruelty, shattering, with heavy and prolonged rains originated from the South, it is in charge of sudden rains, thunder, and shock, or clouds and heavy rains.

The principles underlying scanty supervision are as follows: It is marked by decreased energy of transformation; the energy of transformation fails to take order, and the life energy takes advantage of the situation to expand its influences, so that the energy of growth will be complete and rains will be delayed, energy of harvest will remain peaceful, wind and cold will arrive simultaneously, grasses and trees will be flourishing and beautiful, and fruits will fail to become solid and as hollow as grains not fully grown. Its energy is dispersing, its utility is quiet and calm, its movement is vomiting and carbuncle with swelling, its abruption is stoppage, its viscus is spleen, its fruits are plum and chestnut, its melons are juice and kernel, its grains are bean and hemp, its flavours are sour and sweet, its colors are azure and yellow, its animals are cow and dog, its insects are body and hair; it is in charge of sudden abruption of anger, it corresponds to Kong and Ziau among the five musical notes, its diseases are flowing, full, and blocking; it is transformed along with wood.

Little Kong and little Ziau are identical, the region above Kong and normal Kong are identical, the region above Ziau and normal Ziau are identical; the disease is diarrhea caused by damaged spleen by the vicious energy. The movements of shaking and pulling and flying will result in occurrence of

azure, dryness, dispersing, and falling, originated from four directions (south-east, south-west, north-west, and north-east); it is in charge of decadence and destruction, with tigers and wolves (which belong to Metal) coming forward together with application of cool energies, and consequently, the growth energy will be deprived of its administrative duty.

The principles underlying drum-like object are as follows: It is a period of fire in decline and metal in harvest. The energy of harvest will be delayed and the energy of life will be expanded, growth and transformation will combine their virtues, administrative duty of fire will be expanded, and everything will be flourishing. Its energy is rising, its utility is acute and dry, its movement is coughing, absence of urination and bowel movements, depression, and upsurging energies, with cough and asthma as its symptoms. Its viscus is lungs, its fruits are plum and apricot, its melons are shell and gourd, its grains are hemp and wheat and barley, its flavours are bitter and acrid, its colors are white and red, its animals are chicken and goat, its insects are shell and feathers; it is in charge of bright and shiny flames; it corresponds to Shang and Zeng in the five musical notes, its diseases are sneezing, cough, nasal discharge, and nosebleed; it is transformed along with fire (due to metal in deficiency) which accounts for the above diseases.

Little Shang and little Zeng are identical, the region above Shang and normal Shang are identical, the region above Ziau and normal Ziau are identical, and the lungs will be attacked by the vicious energy. When light of flames and extreme heat have reached their peaks, ice and snow and frost and hail will take over (the water taking revenge on fire) originated from the number 7 (the west); it is in control of fish, insects, pigs, and rats which will then appear with an early departure of the energy of the year and generation of severe cold.

The principles underlying dried stream are as follows: it is the period in which the energy of Yang is taking over, and the energy of storage is inhibited, the energy of transformation becomes flourishing, the energy of growth becomes spreading and expanding, the insects refuse to hide on time, moisture on earth and fountains of water become decreased, grasses and trees become fully grown, flourishing, and full. Its energy is stoppage, its utility is penetration and excretion, its movement is hard and blocking, its abruption is dry and withering, its viscus is kidneys, its fruits are dates and apricots, its melons are fluids and flesh, its grains are corn and millet, its flavours are sweet and salt, its colors are yellow and black, its animals are pigs and cows, its insects are scales and bodies; it is in control of dust and darkness, it corresponds to Yee and Kong, its diseases are weakened and cold limbs with dry stools and constipation, due to its being transformed along with earth.

Little Yee and little Kong are identical, the region above Kong and normal Kong are identical; the diseases will be suppression of urination with the kidneys under the attack of the vicious energy. When dust, darkness, and sudden rains have reached their peaks, then, shaking, pulling, pushing will be originated from the number 1 (which is the north) with the presence of foxes (which belong to wood) and rats, causing a disturbance of the earth.

Therefore, when the five elements are in deficiency, they will be attacked by their subduing element, and when the attack takes place, the element under attack will be rescued by its child element; when the attack is light, the revenge will be light; when the attack is severe, the revenge will be severe. Such are the normal patterns of energy circulations.

The principles underlying spreading of life energy are as follows: It is the period of developing old things. When the earth begins to expand and excrete, azure energy will be developed, Yang will be in harmony ready to spread and transform to be followed by Yin energy, life energy will become abundant for transformation, so that ten thousand things will flourish. Its transformation is generating, its energy is beautiful, its administrative duty is dispersing, its order is to grow fully, its movement is shaking, visual whirling sensations, and disease of the head, its virtue is noise of wind, dispersing, and developing old things, its change is shaking, pulling, destroying things, its grains are hemp and rice, its animals are chickens and dogs, its fruits are plum and peach, its colors are azure and yellow and white, its flavours are sour, and sweet, and acrid, its symbol is spring, its meridians are decreasing Yin and little Yang (liver and gall bladder meridians), its viscera are liver and spleen, its insects are hard and shell, its things are objects with hard interior and exterior, its disease is anger.

Great Ziau and the region above Shang are identical. When fire is in the upper region, it will cause upsurging energy to cause vomiting and diarrhea.* If Wood is not virtuous, it will subdue Earth, so that the harvest energy (Metal which is child of earth) will take revenge on Wood to create acute autumn energy or killing in severe cases, with cool energy arriving on a large scale, and withering of grasses and trees, leading to the attack of the liver by the vicious energy.

[Henry Lu's Commentary: *The sentence, 'When fire is in the upper region, it will cause upsurging energy to cause vomiting and diarrhea' needs some explanations. The little Yin which is monarch fire will control the heaven during the years of Ren-Tzu and the years of Ren-Wu, and the little Yang will control the heaven during the years of Ren-In and the years of Ren-Shen. It so happens that all the years mentioned are the years in which the energy of Wood is in excess. When fire appears in the upper region to control the heaven (namely, the little Yin which is monarch fire and the little Yang which is subject fire), the energy of Wood, being in excess, will move upward to cause vomiting, and move downward to cause diarrhea.]

The principles underlying excessive brightness are as follows: It is the period of glory and flourishing. Yin energy is transformed internally, and Yang energy is becoming glorious externally. Flames and summer heat are giving out their transforming effects, so that things will become bright. Its transformation is growth, its energy is high, its administrative duty is movement, its order is bright and clear, its movement is flames, burning, and disturbances (referring to such symptoms as talking in dreams, jumpiness, and depression), its virtue is heat and steam and dampness, its change is flames, extreme heat, boiling, and steam, its grains are wheat and barley and beans, its animals are goat and dogs, its fruits are apricot and chestnut, its colors are red and white and black, its flavours are bitter, acrid, and salt, its symbol is summer, its meridians are little Yin of hand and great Yang (small intestine meridian), its viscera are heart and lungs, its insects are feathers and scales, its things are category of fire and category of water (namely, juicy objects and meridian-like objects), and the diseases are laughing, malaria, carbuncle, bleeding, insanity, pink eyes.

The region above Yee and normal Zeng are identical.* The harvest energy and various energies are in balance, and the disease is headache and mutism and opisthotonos (as related to the diseases of great Yang); when fire is in the upper region (to control the heaven), harvest energy will be late.** Severe

heat will administer its duty and storage energy will begin to take revenge (water energy) to cause coolness and cruelty, and even rains and water, frost and hail, severe cold, in severe cases, which are due to the attack of the heart by the vicious energy

[Henry Lu's Commentary: *What is meant by saying that the region above Yee and normal Zeng are identical? Six Wo years are the years in which fire is in excess, and among those six years, two years called the year of Wo-Chen and the year of Wo-Shu respectively are the years during which cold water is in control of the heaven, and cold water corresponds to Yee. Thus, cold water in the heaven and excessive fire on earth cancel each other out to become a normal circulation of fire which is normal Zeng.

** What is meant by saying that when fire is in the upper region, harvest energy will be late? When monarch fire as denoted by little Yin and minister fire denoted by little Yang are in the heaven, the energy of Metal circulating on earth cannot move upward to attack, and this is because fire can subdue or attack metal, but not vice versa; in fact, metal below will be under the supervision of the fire in the upper region which accounts for the assertion that harvest energy which is metal energy will be late.]

The principles underlying thick and high are as follows: It is a period of broad transformation. King virtues are combined with clear quietude, with smooth growth to the full, extreme Yin becoming solid internally, things transformed into fullness are mixed with frequent heavy rains, so that damp energy begins to exercise its utility, with dry energy being in decline. Its transformation is full, its energy is abundant, its administrative duty is quietude, its order is round and complete, its movement is blockage and accumulations, its virtue is softness coupled with glossing, its change is shattering and shock, thunder and floods, its grains are millet and hemp, its animals are cow and dog, its fruits are dates and plum, its colors are yellow, black, and azure, its flavours are sweet, salt, and sour, its symbol is prolonged summer, its meridians are the great Yin of foot and the bright Yang (stomach meridian), its viscera are spleen and kidneys, its insects are bodies and hair, its things are muscles and kernels, its diseases are abdominal fullness and inability to lift up the four limbs; strong wind will blow soon and the spleen will be harmed by the vicious energy.

The principles underlying hard completion are as follows: It is a period of harvest and constriction. There are clean weather, bright energy of the earth, and Yang energy that follows Yin in ruling and transforming; dryness performs its administrative duty, things begin to take shape, harvest energy begins to flourish and spread, but transformation of the earth may not last to the end if harvest energy takes charge prematurely. Its transformation is completion, its energy is deprivation, its administrative duty is seriousness, its order is sharp, its movement is acute fracture and skin itch, its virtue is dew, fog, and cool wind, its change is serious killing, withering, and falling, its grains are rice and corn, its animals are chicken and horse, its fruits are peach and apricot its colors are white and azure and red, its flavours are acrid, sour, and bitter, its symbol is autumn, its meridians are the great Yin of hand and the bright Yang (large intestine meridian), its viscera are lungs and liver, its insects are shell and feathers, its things are shell and meridian-like objects, its diseases are asthma and thirst, breathing while facing upward (due to excess of lungs energy).

When fire is in the upper region, it will bring the energy of the year in line with normal Shang.* Its birth is completion, its disease is cough, and its administrative duty is sudden change which will cause inability of famous trees to flourish but to remain soft and crisp and withered, so that the energy of growth will come to rescue with the result that big fire becomes widespread with flying flames, making grasses wither, and the lungs will be harmed by the vicious energy.

[**Henry Lu's Commentary:** *Normal Shang means normal circulation of Metal; hard completion refers to the excess of Metal, and when the excess of Metal is coupled with fire in the upper region, the energy of the year will become normal which is normal Shang.]

The principles underlying disaster of floods are as follows: It is a period of sealing and storage; cold energy takes charge of things undergoing transformation, the heaven and the earth are frozen severely, the administrative duty of storage is spread accordingly, and the order of growth is then restrained. Its transformation is shivering cold, its energy is hard, its administrative duty is quiet, its order is water flowing into some spot, its movement is diarrhea and vomiting, its virtue is freezing cruelty and cold fog, its change is ice, snow, frost, and hail, its grains are bean and millet, its animals are pig and cow, its fruits are chestnut and date, its colors are black and red and yellow, its flavours are salt, bitter, and sweet, its symbol is winter, its meridians are the little Yin and great Yang of foot (kidneys and gall bladder meridians), its viscera are kidneys and heart, its insects are scales and bodies exposed, its things are juicy and full, its disease is swelling.

As water is in the upper region above Yee to control the heaven, energy of growth fails to undergo transformation (during the year of Ping-Chen and the year of Ping-Shu in which water is in excess). When the water circulation expands its administrative duty too excessively, energy of transformation (earth) will take revenge drastically, with the result that a meeting of dust and darkness will take place and heavy rains will fall frequently, and the kidneys will be harmed by the vicious energy.

Therefore, it is said that when a given element fails to maintain its virtue constantly, its subduing element will take revenge; when a given element performs its administrative duty rationally, its subduing element will go along with it undergoing similar transformation.

The Yellow Emperor asked: The heaven is short of energy in the North-West so that it is cold on the left (north) and cool on the right (west); and on the other hand, the earth is short of full energy in the South-East, so that it is hot on the right (south) and warm on the left (east). How do you account for that?

Chi-Po replied: The difference in quantities of energy may be explained in terms of the difference in altitudes of geography and the energies of Yin and Yang. The south and the east belong to Yang, and the nature of Yang is such that its pure energy is spread downward so that the right side is hot while the left side is warm; on the other hand, the north and the west belong to Yin, and the nature of Yin is such that its pure energy is spread upward so that the left side is cold while the right side is cool. Therefore, in geography, there are high lands and low lands, and in climate, there is a difference between warm and cool. The climate is cold on high lands and hot on low lands; and thus, when a person is under the attack of cold and cool energies, the symptom is swelling, and when he is under the attack of warm and hot energies, the symptom is carbuncle. The symptom of swelling may be

treated by attacking downward while the symptom of carbuncle may be treated by causing perspiration. Such are the normal states of pores in regard to their opening and closing in different climates, and although the methods of treatment may not be applied universally, nevertheless, the difference is nothing but a matter of degrees.

The Yellow Emperor asked: What are the effects on the life span of man?

Chi-Po replied: A person will live longer if he resides in the regions where Yin energy is spreading (because Yin energy will close up the pores to prevent Yang energy from excreting); and a person will die earlier if he resides in regions where Yang energy is spreading downward (because the pores will be constantly in the open which speeds up excretion of Yang energy).

The Yellow Emperor said: Good. How to treat such diseases?

Chi-Po replied: People residing in the north and in the west should be treated by dispersing external cold and clearing internal heat by cold herbs (due to the fact that people in those regions have a tendency to eat warm or hot foods which produce too much heat in their internal regions); on the other hand, people residing in the south and in the east should be treated by constricting the pores and warming up the internal region by warm herbs (due to the fact that people in those regions have a tendency to eat cold or cool foods which generate too much internal cold energy). This is what is meant by saying that the same disease may be treated by different methods. Therefore, it is said that people residing in cold and cool climates should be treated by cold or cool herbs to clear their internal heat and by warm baths to disperse external cold; on the other hand, people residing in warm and hot climates should be treated by warm or hot herbs to warm up the internal regions; but all of them should guard their internal regions with care and make their pores strong and solid, and any method of treatment should be in line with the climates, so that all energies may be brought into the state of harmony. Conversely, a reverse method may be used to treat cold disease in the north and in the west as well as to treat hot disease in the south and in the east (namely, to treat cold disease by warm and hot herbs and to treat hot disease by cold and cool herbs which are called the indirect or counteracting methods as opposed to the direct or head-on methods).

The Yellow Emperor said: How do you account for the fact that there are different climates in the same region and that people residing in the same region may live longer or shorter?

Chi-Po replied: High and low lands are facts of geography. Yin energy is predominant in high lands while Yang energy is predominant in low lands; and where Yang energy is victorious, seasonal climates will arrive earlier; where Yin energy is victorious, seasonal climates will arrive later; such are the constant states of geography and the ways of birth and transformation.

The Yellow Emperor asked: How do you account for the fact that people in the same region may live longer or shorter?

Chi-Po replied: People residing in high lands may live longer and people residing in low lands may live shorter, and this also varies with the size of lands. The difference in life span may be bigger in big lands and smaller in small lands, and so, in treating disease, one must have knowledge about the way of heaven and geography, about alternating victory won by Yin and Yang, about early and late arrivals of energies, about longevity and premature death of man, about the periods of birth and transformation, in order that the physical shape and energy of man may be fully understood.

The Yellow Emperor said: Good. Sometimes, people do not get sick in an abnormal year, and sometimes, the energies of viscera are not responding to energy circulations of the year. How do you account for that?

Chi-Po replied: In such cases, people are under the control of the energy of the Heaven (namely, the energy that controls the heaven) instead of the energy in circulation.

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

Chi-Po replied: When the little Yang is in control of the heaven, energy of fire will fall to the earth, and the energy of lungs will be affected first and the color of white (metal) reacts and metal (lungs) is exploited (by fire enoted by the little Yang). Consequently, grasses and trees will be harmed, fire will become visibly widespread, metal will be checked and wasted, and severe summer heat will move forward, causing cough, sneezing, nasal discharge, nosebleed, blocked nose, canker in mouth, cold and hot sensations and swelling and fullness.

The wind blows on earth, with dust blown about by the wind, causing heart pain, stomachache, upsurging energy, congested chest, which attack very suddenly.*

[Henry Lu's Commentary: *According to the Chinese theory of energy circulations, when the little Yang is in control of the heaven, the decreasing Yin will be hidden beneath the earth, and the decreasing Yin refers to the liver of wood that causes wind.]

When the bright Yang is in control of the heaven, energy of dryness will fall to the earth, and the energy of liver will be affected first; and the color of azure (liver) will react and wood is exploited. Consequently, earth will be harmed, trees will be cut down and grasses will be withered, causing ribs pain and pink eyes, dizziness, shivering, weakened tendons and inability to stand up for long. Severe heat will arrive with earth as hot as summer heat (because the little Yin which is monarch fire is beneath the earth while the bright Yang is in control of the heaven); Yang energy will eject from its hidden place, causing change in color of urine, cold and hot sensations like malaria, heart pain in severe cases; grasses and trees are all withered along the path of fire, running water fails to freeze, and insects fail to hibernate. When the great Yang is in control of the heaven, cold energy will fall to the earth, and the energy of heart will be affected first, with simultaneous occurrence of fire and brightness.* When redness rises, metal will be harmed (fire subduing metal), light cold will move upward occasionally, and when cold becomes severe, it will fall downward as ice; the energy of fire will be high and bright (because fire is forced to move upward by ice), and people will suffer from heat of the heart, mental depression, dry throat, frequent thirst nasal discharge, sneezing sadness, frequent yawning; hot energy will go wild, and cold energy will take revenge, with the result that frost will fall frequently, causing forgetfulness or heart pain in severe cases.

[Henry Lu's Commentary: *The expression, 'with simultaneous occurrence of fire and brightness' could be an error; instead, it should mean, 'fire is exploited', because cold water denoted by the great Yang is in control of the heaven, the energy of fire denoted by the heart will be forced to go upward along with the energy of cold water, and thus, fire is exploited by cold water. This interpretation seems more consistent with the entire text in this chapter.]

The earth is moist, the water is full, the guest of cold arrives, deep Yin is transformed, dampness energy makes things change, causing internal accumulation of sputum, full sensations in the middle region, inability to eat, numb skin and wandering pain in muscles, handicapped movements of tendons, and in severe cases, the patient will suffer from swelling of the body and carbuncle in the back.

When the decreasing Yin is in control of the heaven, the energy of wind will fall to the earth, and the energy of spleen will be affected first (namely, the energy of spleen will be forced to move upward in response as if greeting a superior), with plenty of earth left below; yellowness (earth) rises upward to be transformed by wood, and the earth that is being transformed by wood begins to subdue water with the result that people will suffer from heavy sensations in the body, weakened muscles and flesh, decreased appetite with inability to differentiate tastes; the wind will travel through the Extreme Void, and the clouds and things will be shaking and moving and people will suffer from turning of eyes and ringing in the ears.

As the minister fire of the little Yang is beneath the earth, fire will be widespread and cruel, and the earth will experience summer heat, great heat will burn things up, and the red leaves of trees will fall in rich lands, and the insects that would normally hibernate still remain visible frequently, running water fails to freeze in winter, with quick eruption of fire when the time comes. When the little Yin is in control of the heaven, energy of heat will fall to the earth, and the energy of lungs will follow upward, and whiteness (lungs) rises upward to be transformed by fire, but metal that is being transformed by fire begins to subdue wood with the result that grasses and trees are harmed and people will suffer from asthma, vomiting, cold-hot sensations, sneezing and nasal discharge, nosebleed, stuffed nose, with great summer heat widespread, and people will suffer from itch and carbuncle and high fever which are due to the fact that energy of metal has been hurned up resulting in flowing of fire energy.

As the bright Yang is beneath the earth, the earth will be dry and cool, and cool and cold energy will flow frequently, and people will suffer from pain in the ribs regions, love of sighing, which will attack when severe killing of nature is on the rampage with falling of leaves of trees and grasses.

When the great Yin is in control of the heaven, damp energy will fall to the earth, and the energy of kidneys will follow upward, black will rise to be transformed by earth, and the water (black) that is being transformed by earth begins to subdue fire with the result that there will be dust mixed up with clouds and rains, and people will suffer from dull sensations in the chest, impotence with energy in great decline; and as kidneys water fails to serve its useful functions, the people will suffer from lumbago with difficulty in turning around the body, and with upsurging energy.

The great Yang will be beneath the earth so that the earth will be in store of Yin with arrival of severe cold and early hibernation of insects; the people will suffer from pain below the heart while the earth is being covered with hard ice, and some people will suffer from pain in the lower abdomen with frequent poor appetite. When water attacks metal, accumulation of water in the body will be increased and the water in the body will taste salty; but the symptoms will be decreased as soon as water begins to flow again.

The Yellow Emperor asked: Sometimes, animals become pregnant but fail to give birth and energy of the year fails to complete their pregnancy. What energy causes it?

Chi-Po replied: Six energies (energies in control of the heaven and situated beneath the earth) and five kinds (of animals, including animals with hair, animals with feathers, animals with bodies, animals with shell, animals with scales) exercise mutual victory and mutual control; identical energies will give rise to abundance, diverse energies will give rise to decline, which are the way of the heaven and the earth and the constant states of birth and transformation. Therefore, when the decreasing Yin is in control of the heaven, insects with hair will remain quiet, insects with feathers will give birth, and insects with shell will fail to complete pregnancy (with insects referring to animals or creatures). On the other hand, when the decreasing Yin is beneath the earth, animals with hair will give birth, animals with body will be wasted, and animals with feathers will fail to give birth.*

[Henry Lu's Commentary: *There are five kinds of animals and each kind corresponds to an element and with a particular animal as its head: animals with feathers correspond to Fire and with phoenix as its head; animals with shell correspond to Metal and with tortoise as its head; animals with body correspond to Earth with man as its head; animals with hair correspond to Wood and with unicorn as its head; animals with scales correspond to Water and with dragon as its head.]

When the decreasing Yin is in control of the heaven, the little Yang will be beneath the earth, and as the little Yang corresponds to minister fire, the animals with hair will remain quiet due to the fact that Wood which corresponds to the animals with hair is not affected by Fire which corresponds to the little Yang; and the animals with feathers will give birth due to the fact that both the animals with feathers and the little Yang correspond to Fire which means that they have the same element; and the animals with shell will fail to complete pregnancy due to the fact that they correspond to metal which may be subdued by Fire.

When the little Yin is in control of the heaven, the animals with feathers will remain quiet, the animals with shell will give birth, and the animals with hair will fail to complete pregnancy; when the little Yin is beneath the earth, the animals with feathers will give birth, and the animals with shell will be wasted and fail to give birth.

When the great Yin is in control of the heaven, the animals with body will remain quiet, the animals with scales will give birth, and the animals with feathers will fail to complete pregnancy; when the great Yin is beneath the earth, the animals with body will give birth, and the animals with scales will fail to complete pregnancy.

When the little Yang is in control of the heaven, the animals with feathers will remain quiet, the animals with hair will give birth; when the little Yang is beneath the earth, the animals with feathers will give birth, the animals with shell will be wasted, and the animals with hair will fail to give birth.

When the bright Yang is in control of the heaven, the animals with shell will remain quiet, the animals with feathers will give birth, the animals with shell will fail to complete pregnancy; when the bright Yang is beneath the earth, the animals with shell will give birth, the animals with hair will be wasted, and the animals with feathers will fail to complete pregnancy (or fail to grow after giving birth or the animals themselves fail to grow further during this period).

When the great Yang is in control of the heaven, animals with scales will remain quiet, animals with body will give birth; when the great Yang is beneath the earth, animals with scales will be wasted, and animals with body will not give birth.

The situation will become worse for a particular kind of animals during the year when its subduing element is in the reign. Therefore, energies are in control of different years, and each year has its own generating animals. The energy of the earth (referring to the energy beneath the earth) will win a victory over the subdued energy (such as Wood winning a victory over Earth so that when the decreasing Yin is beneath the earth, the animals with body will be wasted). The energy of the heaven (referring to the energy in control of the heaven) will win a victory over its subduing element (such as Wood winning a victory over Metal so that when the decreasing Yin is in control of the heaven, the animals with shell will fail to grow). The heaven is in control of colors while the earth is in control of shapes; the five kinds of animals will be in abundance or in decline according to their respective energies. Therefore, incomplete pregnancy, inability to give birth, and incomplete reign, are the normal states of energies.

The internal roots of life are manifest in five external forms, so that there are differentiations in birth and transformation, namely, five energies, five flavours, five colors, five kinds of animals, and five modes of adjustment among the five kinds of animals (namely, wind, dampness, cold, dryness, and fire).

The Yellow Emperor asked: Why is that?

Chi-Po replied: The internal roots of life may be called the spiritual machinery, and when the spirit is gone, the machine will stop; and the external manifestations of the roots of life may be called the establishment of energy, and when the energy stops, transformation will be exhausted. Therefore, each energy has its exercise of control, its victory, its birth, and its completion. For this reason, it is said that no one is qualified to discuss about birth and transformation unless he has knowledge about the arrivals of energies in circulation and about similarities and differences among energies.

The Yellow Emperor said: When the energy starts working, there will be birth and transformation; when the energy starts dispersing, there will be shapes, when the energy starts spreading, there will be abundant growth, when the energy is exhausted, all phenomena will be altered. This applies to everything. However, the usefulness of five flavours are such that they may give rise to thinness and thickness in birth and transformation (different degrees of birth and transformation), and different degrees of maturity, and also different beginnings and ends. How do you account for that?

Chi-Po replied: This is due to the control exercised by the energy of the earth (namely, the energy beneath the earth), not due to inability of the heaven to give birth nor to the inability of the earth to grow.

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

Chi-Po replied: Cold, heat, dryness, and dampness have their respective forms of transformation.

Therefore, when the little Yang is beneath the earth, there will be no generation of cold poisoning and the flavour will be acrid, and bitter and sour will be in charge, and the grains will be azure and red.*

[Henry Lu's Commentary: *When the little Yang is beneath the earth, it will counteract cold so that cold poisoning will disappear; when fire subdues metal the flavour of metal which is acrid may be left

over so that the text says that the flavour will be acrid. As the little Yang which corresponds to bitter is in control of the heaven and the decreasing Yin which corresponds to sour is beneath the earth, it follows that bitter and sour will be in charge; the same applies to azure and red grains.]

When the bright Yang is beneath the earth, there will be no generation of damp poisoning and the flavour will be sour, and the energy will be damp; acrid and bitter and sweet will be in charge, and the grains will be red and white.

When the great Yang is beneath the earth, hot poisoning will not be generated, and the flavour will be bitter; light and salted flavours will be in charge, and the grains will be yellow and black.

When the decreasing Yin is beneath the earth, cool poisoning will not be generated and the flavour will be sweet; sour and bitter will be in charge, and the grains will be azure and red; the energy will be concentrated and with pure flavour.

When the little Yin is beneath the earth, cold poisoning will not be generated, and the flavour will be acrid; acrid and bitter and sweet will be in charge, and the grains will be white and red.

When the great Yin is beneath the earth, dry poisoning will not be generated, the flavour will be salted, and the energy will be hot; sweet and salt will be in charge, and the grains will be yellow and black.

Harmony in transformation will give rise to persistence of salted flavour; concentration of energy will give rise to transformation of acrid flavour; and so that herbs with acrid flavour are most well-known.

Therefore, it is said that when the energy in control of the heaven and the energy beneath the earth are in deficiency, they should be toned up by the flavours corresponding to them; when the energy in control of the heaven and the energy beneath the earth are in excess, they should be sedated by the opposite flavours.* It is necessary to regulate according to the states of cold or hot and abundance or decline.

[Henry Lu's Commentary: *For example, when the little Yang is beneath the earth while the decreasing Yin is in control of the heaven, bitter and sour flavours should be used for tonification in case of deficiency; on the other hand, when heat is in control of the heaven and in excess, it should be sedated by salted flavour.]

Therefore, it is said that the physician should examine the upper region of the patient (including the face, eyes, mouth, and tongue) as well as the lower region (including bowel movements and urination); he should also examine the internal region (pulse diagnosis) as well as external region (cold and hot sensations); and the patient who is sufficiently tough to tolerate the toxic effects should be treated by herbs with strong effects while the patient who is relatively weak and unable to tolerate the toxic effects should be treated by herbs with light effects.

In case of reverse energy, the lower region should be treated if the disease occurs in the upper region, the upper region should be treated if the disease occurs in the lower region, and the side region should be treated if the disease occurs in the middle region.*

[Henry Lu's Commentary: *This sounds like acupuncture treatment in which the disease on the right side should be treated by the points on the left side, and the disease in the upper region should be treated by the points in the lower region. However, the text here is not referring to acupuncture

treatment, but rather to herbal therapy. Reverse energy means the symptoms occur in the opposite region; as an example, the symptom may occur in the upper region when the lower region is in excess or in deficiency, and the symptoms may occur in the internal region while the external region is in excess or in deficiency. Cold energy attacking the lower region from the upper region may be treated by hot herbs applied to the upper region.]

Use cold herbs to treat hot diseases, and the herbs should be taken while hot; use hot herbs to treat cold diseases, and the herbs should be taken while cold; use cool herbs to treat warm diseases, and the herbs should be taken while cool, use warm herbs to treat cool diseases, and the herbs should be taken while hot.

Therefore, there are dispersing method of treatment, scraping method of treatment (external application), treatment by inducing vomiting or bowel movements tonification method and sedation method, which may be applied to new and old diseases alike.

The Yellow Emperor said: Sometimes, disease occurs in the internal region but neither solid nor hard, gathering alternating with dispersing. What method of treatment should be used?

Chi-Po replied: That is indeed a complete question. Treatment should be directed at the viscera in the absence of gatherings (coagulations); deficiency should be toned up, vicious energy should be removed by herbs, to be followed by diet and by hot bath to warm up the muscles, which should strike a balance between the external and internal regions, and the patient should recover very shortly.

The Yellow Emperor asked: Are there guidelines for taking herbs, toxic or non-toxic?

Chi-Po replied: There are standard guidelines regarding chronic or new disease, major or minor prescriptions, toxic or non-toxic herbs. When the extremely toxic herbs are to be applied to treat disease, administration of such herbs should be stopped as soon as the disease is 60% cured; when the medium toxic herbs are to be applied to treat disease, administration of such herbs should be stopped as soon as the disease is 70% cured; when the minor toxic herbs are to be applied to treat disease, administration of such herbs should be stopped as soon as the disease is 80% cured; when the non-toxic herbs are to be applied to treat disease, administration of such herbs should be stopped as soon as the disease is 90% cured. And when grains, meat, fruits, and vegetables are to be applied to treat disease, administration of such foods should be stopped as soon as the disease is cured, and any excessive application will cause harm to the righteous energy. If the disease is not cured, the same method of treatment may be repeated; and it is necessary to grasp the energy of the year first, so that one will refrain from causing harm to the harmonious energy of the heaven or toning up the excess disease or sedating the deficiency disease, which will bring about a disaster to the patient. Therefore, the vicious energy should not be reinforced, the righteous energy should not be lost, otherwise, the patient will suffer from chronic disease which could be fatal.

The Yellow Emperor asked: When a patient suffers from chronic disease, his righteous energy may have been harmed which makes him unhealthy. But after he has recovered from illness, he may still look skinny. Why is that?

Chi-Po replied: That is indeed an enlightening question which can only be raised by the Sages. The way of natural transformation cannot be replaced by man, nor the orders of the four seasons be

disobeyed by man. The meridians must be open so that the blood and the energy can flow which should recover the state of deficiency and make the patient on a level with the people in the street. And then, he should continue to nourish himself and strike a harmony in himself, awaiting the arrival of right seasons and guarding the energy of the body with great care to prevent it from slanting and shifting, so that his physical shape will expand and his life energy will grow, which is called the king of the sages. Therefore, the Great Essentials (a Chinese classic) says: No replacement of transformation, nor disobedience of the seasons, endeavouring to nourish oneself and to strike a harmony in oneself, awaiting the right reasons for recovery.

The Yellow Emperor said: Good.