

Revealing the Truth
of the
Generating & Controlling Cycles
in Five Elements Theory



Harry Chong
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1. Abstract

The Chinese character 五行 *Wu Xing* originally and simply indicated *Five Movements* or *Five Processes* instead of *Five Elements* as commonly used today. Practically, it has been used as two concepts simultaneously in the East: Five Elements or Five Elements Qi and Five Elements Phasing. They recognize each of the Five Elements having its own Qi: Wood Qi, Fire Qi, Earth Qi, Metal Qi and Water Qi. Five Elements Phase are five Qi movements, interaction or transformations that occur in the universe and the human body. Five Elements Phase represented by *sheng* 生, known as Generating or Engendering cycle and *ke* 克, known as Controlling or Restraining cycle, as determined depending on their mutual positions within the cycle or phasing.

To fully comprehend the cycles of Five Elements Theory, one must fully understand the *three states of being* of each element that exist before the cycles perpetuate:

Essentiality(本性-본성), **Extremity**(克性-극성), and **Anti-Extremity**(反克性-반극성)

These states of being are universal laws affecting creation, our existence, our health and disease, our interrelationships with each other, as well as modern biotechnology. A cursory or incomplete understanding of these states of being inhibit traditional Oriental medicine practitioners from understanding the true nature of a patient's disease and from devising an appropriate treatment strategy. Thus, the ultimate purpose of Five Elements Theory is to protect us from physical and mental disease, and consequently, this theory justifies and validates the practice of Oriental medicine.

This paper details the three *states of being* and how they operate before and within the two existing cycles of Five Elements Theory. Just as significant, this paper explains the effects of the interrelationship of one person to another, which is very important in our daily lives and essential to those practicing Oriental medicine:

My Essentiality induces others' Essentiality in the Generating Cycle.

My Anti-extremity induces others' Extremity in the Controlling Cycle.

2. Introduction

Five Elements Theory is the fundamental concept of Oriental philosophy, studies, and medicine as well as in the formation of the universe. The two doctrines of Five Elements Theory are the Generating and Controlling cycles, but they have been misunderstood over the centuries and as a result the interaction between each cycle has been incorrectly taught. This paper is not to create a new theory, but to reveal how the already existing five different qualities of natural phenomena became a basic principle of the Five Elements Theory.

Five Elements Theory can be divided into three categories:

- Correspondence of the Five Elements
- Explanation of the Generating cycle
- Explanation of the Controlling cycle

Among these, there has been no recognizable or correct explanation about the Generating cycle and Controlling cycle and what nature produces these two cycles. Till now, incomplete explanations of cycle theory proliferated from creditable textbooks to more common sources such as Wikipedia. For example, Wikipedia describes that in the Generating cycle of Metal and Water, “*Metal carries Water (as in a bucket or tap, or water condenses on metal).*” Generally, most text books or common explanations describe the theory similar to the following:

GENERATING CYCLE	CONTROLLING CYCLE
Wood feeds Fire	Wood parts Earth
Fire creates Earth(ash)	Earth dams Water
Earth bears Metal	Water quenches Fire
Metal condenses Water	Fire melts Metal
Water nourishes Wood	Metal chops Wood

No one has explained these profound truths until recently. In 2009, a humble Korean philosopher Lee, Kyung-Sook, a Buddhist, a Zen meditator and a great author, but not an Oriental medicine practitioner, explained these profound truths in one of her many books, *Journey for Qi*.

The mechanisms of the Five Elements Theory of the Oriental culture are equivalent to modern biotechnology, and it clearly explains the interrelationship between our body and the principles of life. Consequently, this theory warrants, or justifies and authorizes in other words, healing the body in the practice of Oriental medicine. Therefore, one of the ultimate purposes of Five Elements Theory is to protect humans from disease.

Five Elements Theory was the first genealogy created by mankind. All known living creatures were classified into one of the Five Elements well over 2,000 years ago and well before the modern genealogy system was developed. Thus, Five Elements Correspondence can be applied to all creatures on earth, but the most basic foundation of correspondence is the five substances: Wood, Fire, Earth, Metal and Water. They act accordingly like the actual five basic materials that compose the world. There are no elements in nature which are not linked in these Five Elements.

Correspondence of the Five Elements emerged since the Han Dynasty, and the related records in the Huang Di Neijing and other medical books have been passed down through generations. Particular, the prescriptions of herbal formula and material medica study would be impossible if there were no correspondences of plants and herbs to the Five Elements. From multiple historic sources, the essential facts of the Five Elements are that, **"The world consists of the five basic elements, and these five materials have their own unique properties to interact within each other."**(Lee, 2009, p 213) This interaction creates beneficial or harmful actions between each material, and we call these interactions the Generating and Controlling cycles.

The logic of Five Elements Theory has never been fully described, it has never been challenged, nor have critics' questions been answered. It has been a consuetudinary rule that has existed for centuries. It is time to correctly explain and teach the principles of the Generating cycle and Controlling cycle. This will be the definitive explanation after centuries of lacking this fundamental concept.

3. Generating and Controlling Cycles

Five Elements--Earth, Metal, Water, Fire, and Wood--have unique properties and evolve from nature. If we thoroughly think about these five substances, then it is easy to find the natural character of each of the Five Elements. Earth and Metal are the two basic substances that form Mother Nature in this world, and there are no other materials besides these two that are composed of our nature.

Water and Fire are two other kinds of energy that create life by acting on the basic natural substances of Earth and Metal. Wood is the only life which is created and is the result of Earth and Metal being affected by Fire and Water energy. Thus, we can say that the four elements of Earth, Metal, Water and Fire, are the basic materials to create Wood, a life. Furthermore, we can logically conclude that each of the Five Element's Qi has the integral energy that is able to create life – the ultimate purpose of the universe. This brings us our next subject.

What is the individual Qi of the Five Elements?

Each of the Five Elements has self-Generating and self-Controlling vigor. More precisely, this can be positive energy that arises within an element itself when outside Generating energies trigger an element. Negative energy may also arise within an element when outside Controlling energies trigger an element. The first case we call **Essentiality**, and the latter case we call **Extremity**. We are most healthy when each element's Essentiality is at its highest level and weakest when each element's Extremity is most active.

a) The Generating Cycle

(1) Wood-木, 나무

Wood's characteristic life is Flexibility. Tree twigs can straighten after being bent and grass can grow again after being stepped while in the ground. The more flexible and soft Wood is, the stronger and healthier it is. The flexibility of life comes from Water. Constituents of all living organisms are composed of 70% or more water. In Five Elements Theory, Water Generates Wood and Water's Qi creates Wood's Flexibility. Wood's Flexibility fades when the tree dries out as we can see in dried Wood which breaks easily when even slightly bent.

Likewise, the character that appears in the most fragile state of Essentiality is Extremity. While Essentiality of Wood is the swaying in the breeze, the Extremity of Wood is being broken by excess force. A dry tree is the only property in nature that can be broken. On the other hand, Metal can be bent but not broken. Metal cannot be straightened by itself after once being bent because it does not have the character of Flexibility.

Essentiality occurs when one element's vigor is generated by another element's vigor, and Extremity occurs when one element's vigor is controlled by another element's vigor. Wood cannot withstand Flexibility and could be broken when we chop the Wood with Metal. The Extremity character of Wood is being broken and this happens when Metal controls Wood. This explains the principle of Generating and Controlling cycles, **“Generating is inducing of the other element's Essentiality and Controlling is inducing of the other element's Extremity.”**(Lee, p 236) This is the most accurate definition of the cycles of Generating and Controlling.

(2) Fire—火, 불

Fire spreads in every direction without specific course, so Fire's Essentiality is Spreading and pushing out to all surrounding areas. What is the empowerment of the spreading of fire's flame? There are two elements involved to ignite fire. Air (oxygen) is required, and so are the materials to burn. These two materials are made by Wood. The oxygen on Earth is made by all the trees, and all combustible materials are from the trees. Any material we find, such as coal and oil, comes from Wood (Life).

The Flexibility of Wood has the same characteristics of organic compounds, and Flexibility is the characteristic nature of wind, a property of Wood. Wobbly and staggering tree movements and recurring high and low blowing winds are the two manifestations of the same characteristics of Wood. Consequently, Wood is also known as “wind” in Five Elements Theory.

The strength of Spreading or pushing out of Fire, which is called the Essentiality of Fire, comes from the Flexibility of Wood. Essentiality of Wood generates Essentiality of Fire. This is the cycle of Generating. The strongest state of Fire is accomplished when flames spread out in all direction without any obstructions. But what happens when Fire is blocked? The flames rise when blocked on all sides and are unable to spread.

If the flame is ascending, it is at the deprived state of Fire. Fire must spread into its surroundings; it should not flare solely upwards. So Fire's Extremity, its most vulnerable state and weakest state, is when flames rise upwards. In Oriental Medicine, we are very concerned about Fire rising to the upper body, including the brain, because this is the Extremity of Fire. This Extremity Qi of Fire occurs from the Anti-Extremity Qi of Water that is Gushing and surrounds Fire like a barrier.

(3)Earth–土, 土

Earth's representative property is the power of stopping and is referred to as Blocking. In this world, there is no other material besides Earth that can block water seamlessly. Earth can also surround and block Fire as can be seen in the walls of a burning furnace which are made of Earth. Eventually, something called a ceramic bowl became an instrument used in the character of Earth's Blocking power. If a ceramic bowl made of clay is wet like dough or too dry like dust, it cannot perform the essential function of Blocking. The ceramic bowl becomes tougher after broiled or baked by raging Fire. This Essentiality of Earth, that is Blocking, comes from the Qi of Fire, Spreading, and is called "Fire Generating Earth."

Generating occurs when one Essentiality prompts another's Essentiality and sparks or ignites to become strengthened. So, too, the Blocking power of Earth (Earth's Essentiality) is induced by the Spreading power of Fire (Fire's Essentiality). Fire's Spreading power of flames induces the Blocking power of Earth, e.g. solid ceramic bowl relatively in the next phase. This is a law of universal gravitation or the principle of action and re-action. Stronger Spreading power of Fire builds tighter Blocking power of Earth, correspondingly. Clay, after being baked or broiled by Fire, becomes harder. Hotter flames cause Earth to be sturdy and strong.

(4)Metal–金, 金

Of the many substances in nature, what is the intrinsic characteristic of Metal? We may first think of the melting properties of Metal when it is heated. This is an important and unique property of Metal, and it is also the most weakened state of Metal when melted. When iron is melted by Fire, it loses all strength. The strongest and healthiest state of Metal is when cool which allows it to maintain rigidity.

What is the most prominent characteristic of Metal in its strongest state? It is Resonance. Metal is the only material that can resonate sound in this universe when it is **struck**. A bell made of

good quality metal always rings well. This is the Essentiality of Metal. Metal's Essentiality Qi of Resonance comes from Earth. Also, Essentiality of Earth is Blocking and the Blocking power of Earth becomes stronger when soil particles become heavily condensed and constricted by Fire. In the early creation of the universe, Metal was a material created with a super strength and stiffness by the extreme heat of nature.

The speed of Resonance grows when a substance is more dense (that is, the delivery speed of sound is proportional to the density of matter), and it becomes louder when the space is contained (Blocked). The sound of metal instruments, like a gong, is amplified in a closed room. The smaller the room, the louder the sound becomes and causes an ear splitting sound.

Blocking significantly boosts up the resonating sound. This logic is leading to the theory of "Earth Generating Metal." That means, Blocking power which is the Essentiality of Earth generates the louder Resonance energy of Metal.

(5) Water—水, 물

Water is the only liquid found in nature. Water characteristically flows. Water must flow for its own state to be healthy and vigorous. Thus, Water's Essentiality is Flowing. What nature creates Water's Flowing Essentiality? It is the Resonance of Metal.

Materials are changed from solid to liquid and gas according to the molecular movement among them. A liquid is made up of tiny vibrating particles of matter, such as atoms and molecules. In order for Water to flow, it requires proper molecular vibration to be in a liquid state. If it has excessive molecular movement, Water changes to gas and vaporizes. If it has deficient molecular movement, it freezes and changes into ice which is a solid material. Water cannot flow freely when it evaporates or freezes because it loses its natural character of liquidity.

Water needs to maintain its liquidity not only for Flowing but also for the next phase—to be absorbed by Wood without obstruction. To sustain Water's Flow, Water requires a proper frequency of molecular vibration (resonating frequencies) and this comes from Metal's Qi of Resonance. Therefore, Water receives Qi to maintain its own Essentiality from the Essentiality of Metal. This is the true natural phenomena of "Metal Generating Water."

Water's Flowing nature produces Flexibility of trees (Wood). Water Flows fast in narrow regions and flows slowly in wider regions. Water can also quickly split and merge while flowing. This is Water's character and is expressed in nature as Flexibility. Flexibility, softness and elasticity cannot exist in nature if there is no Water.

b) Anti-Extremity–反克性, 반극성

Before we analyze the Controlling cycle, we need to know the Anti-extremity characters of the Five Elements. This Anti-extremity is the opposite of Extremity. For example, the Essentiality of Wood is Flexibility, and its Extremity is Breaking. Anti-extremity is the opposite of Extremity, so Wood's Anti-extremity is Elasticity which is the opposite of Breaking.

Fire's Essentiality is Spreading, and its Extremity is Ascending. Fire's Anti-extremity is Descending which is opposite of Ascending. Earth's Essentiality is Blocking and its Extremity is Drying. The power of Earth's Blocking comes from Moistening. Dried Earth is weak, vulnerable, crumbles to dust and is useless. The weakest state of Earth is when it is dry, however, Dry and weak soil can be hardened after baked in a fire furnace. Thus, Earth's Extremity is Drying, and its Anti-extremity is Moistening.

Metal's Essentiality is Resonance, and its Extremity is Melting. Metal's Anti-extremity is Hardening which is the opposite of Melting. A very hard and coagulated property is the Anti-extremity of Metal. Lastly, Water's Essentiality is Flowing, and its Extremity is Draining. Water is drained if it is not flowing or stagnates in puddles. So, Draining Water is its weakest state and it's Extremity. Its Anti-extremity is Gushing which is the opposite of Draining.

c) The Controlling Cycle

(1) Metal-金, 쇠

In the Controlling cycle, Anti-extremity of a certain element prompts antagonist Extremity. For example, in the cycle of Metal Controlling Wood, Metal's Anti-extremity is Hardening and Metal's hardened strength can be used to cut Wood which is Breaking and the Extremity of Wood. Metal's Essentiality is Resonance, but Resonance cannot cut Wood. Metal's Hardening, the Anti-Extremity of Metal, is able to cut Wood. This explains why the cycle of the Five

Elements does not harm the other with one's Essentiality, but instead must use Anti-Extremity to subdue others followed by stirring up the other's Extremity. This is an important phenomenon and a lesson for our life as well.

(2) Water-水, 물

Let's look at the cycle of "Water controlling Fire." Water's Essentiality is Flowing, its Extremity is Draining, its Anti-extremity is Gushing which is the opposite of Draining. As Fire's Extremity is Ascending, Water's Gushing phenomenon surrounds Fire, prohibits its escape and then force Fire upwards. When Water is Gushing, Fire loses its power to spread but also extinguishes after lighting up one last final fling into the air. Very much like a cat climbing onto a fence after being chased by a dog, Fire's flame rushes upwards under the power of Gushing water. This is the logic of "Water Controlling Fire" and that Water's Anti-extremity, Gushing, is causing Fire's Extremity, Ascending.

(3) Wood-木, 나무

The principle of Wood Controlling Earth is the same. Wood's Essentiality is Flexibility, its Extremity is Breaking. Elasticity is the opposite of Breaking, and it is the Anti-extremity of Wood. Crumbled and dried soil is Earth's Extremity. When Earth becomes extreme, it changes into dried soil after being drained of Water. Because Water lead to Wood's Elasticity, Wood must absorb Water from tree roots in the soil in order to maintain Elasticity, which is Wood's Anti-extremity. So Wood absorbs moisture from Earth. Then Earth, surrounding Wood's roots, deprived of Water becomes loose, weak and crumbled soil. This is Earth deprived of its Qi by Wood and explains Wood's Anti-extremity, Elasticity, induces Earth's Extremity, Drying, or the cycle of "Wood Controlling Earth."

(4) Fire-火, 불

Fire's Essentiality is Spreading, its Extremity is Ascending. Its Anti-extremity is Descending which is the opposite of Ascending. Descending flames induce a Melting phenomenon that is the Extremity of Metal.

We might think that flames must rise to melt iron or to boil something, but the reverse is true. Ascending Fire does not do anything; it is a useless flame doing nothing except only soaring. In order for Fire to be purposeful, the top of the flame must be covered to block the Ascending

flame the same way we would place a pot on top of a fire's flame to boil something. In fact, only Descending flames are able to be used for Fire's purpose after the Ascending flame is covered or contained. A soaring and blasting flame in a furnace that doesn't have a ceiling to block the flame is unable to meltdown iron. So the furnace must have a cover or a block in order for Fire to descend downward and evenly spread its Fire power. Thus, Descending is the Anti-extremity of Fire which induces Metal's Melting phenomenon, its Extremity.

(5)Earth

Earth's Essentiality is Blocking, its Extremity is Drying so its Anti-extremity is the opposite of Drying. Earth's Anti-extremity, Moistening, leads to Draining that is Water's Extremity. Earth will be moist in the proportion of the Water Draining.

d) The Philosophical Message

The two major principles illustrated above are that

- 1) In the Generating cycle, Essentiality Qi is inducing the other's Essentiality Qi,
- 2) In the Controlling cycle, Anti-extremity Qi is inducing the other's Extremity Qi.

These two principles provide us an important philosophical message:

There is no energy or power in this world that is able to directly harm or govern us!

Until now, there has been a misunderstanding about the Controlling Cycle as **directly** subduing or dominating others' Qi by a certain stimulus power. This, in fact, is not true. Controlling does not subdue or dominate others with **direct** impact; it only induces or causes the development of weakened states within other's internal Qi. Eventual subduction or domination is due to one's weakness and not a direct impact of mightier energy from others.

One's own internal Extremity arises from conceding of self-defeat and not from others' compulsory energy. In fact, being harmed or governed by others' power is nothing more than one's own self-weakness. Extremity that is one's vulnerability rests upon one's mind. Likewise, Essentiality, which is one's strength and ability to overcome Extremity, rests upon one's mind, also. Similarly, we have Anti-extremity to subdue others. (Lee, 2009, p 243)

It is only myself who is able to have control over me.

This lesson of Five Elements Theory is a fundamental law of nature and an important concept applicable in daily life. The following chart depicts the three states of being including the two principle cycles of the Five Elements Theory. Just as significant, this chart explains the effects of the interrelationship of one person to other:

One's Essentiality induces other's Essentiality, as seen in the Generating Cycle.

One's Anti-extremity induces other's Extremity, as seen in the Controlling Cycle.

THREE STATES OF BEING THAT PRECEDE THE TWO CYCLES OF FIVE PHASE THEORY

	STATES OF BEING			CYCLES	
O HANG <i>(Korean)</i> WU XING <i>(Chinese)</i> FIVE ELEMENTS <i>(English)</i>	ESSENTIALITY (本性, 본성) (Natural Character) Healthiest state	EXTREMITY (克性, 극성) (Harshness) Weakest state	ANTI-EXTREMITY (反克性, 반극성) (Not harsh)	GENERATING (相生, 상생) (My Essentiality induces others' Essentiality)	CONTROLLING (相克, 상극) (My Anti-extremity induces others' Extremity)
WOOD	Flexibility	Breaking	Elasticity	Flexibility → Spreading (Fire)	Elasticity ↓ Drying(Earth)
	Eye lens & muscle movement	Permanent Liver damage			
FIRE	Spreading (Push out)	Ascending	Descending	Spreading → Blocking (Earth)	Descending ↓ Melting(Metal)
	Sends blood throughout the body	Heat rising to brain			
EARTH	Blocking (Reaction of push out)	Drying	Moistening	Blocking → Resonance (Metal)	Moistening ↓ Draining(Water)
	Poisonous food stopped by Stomach Qi	Dyspepsia Vomiting			
METAL	Resonance (Vibration)	Melting	Hardening	Resonance → Flowing (Water)	Hardening ↓ Breaking(Wood)
	Skin beaten & body hardens	Body collapse			
WATER	Flowing	Draining	Gushing	Flowing → Flexibility (Wood)	Gushing ↓ Ascending(Fire)
	Spine is the waterline for organs	Brain damage			

4. Five Element Qi in Our Body

We are living all-the-while experiencing the senses of Five Elements at all times. However, we are unable to feel the senses without significant stimulus. Similarly, we may not understand the phenomena of the Five Elements Theory that we experience every day of our life. So let us explore the relationship between the body senses and Essentiality.

(a) Wood Qi - 木氣, 목기

Essentiality of Wood is Flexibility, and its Extremity is Breaking. Blue is the color of Wood, and the eyes are its exterior organ. If one sees a horrifying scene, the terror causes a pale “bluish” complexion, and the body may be overwhelmed by fear, causing one to lose balance, shake and then faint when the body has exceeded its limit. "Knocked out" means the Qi is broken. One may pass out due to an intensely horrible sight, because the visually stunning shock makes Qi break down. The fainted complexion is bluish, which represents the color of Wood. We learn of these characteristics of Wood when we analyze the body's reaction to fainting.

(b) Fire Qi - 火氣, 화기

Fire's Essentiality is Spreading; its Extremity is Ascending. Its color is red, and its typical organs are the tongue and heart. Fire's Qi has an Ascending nature. When a person gets angry, his energy may easily spread out in all directions. He may explode angrily towards things around him. When it is excessive, his energy may reach and affect his brain. When we call a person “crazy,” we mean he has a mental disorder of a dull spirit due to Fire's impact to the brain.

The characteristic of a crazy man is his repressed anger, that is, his unexpressed anger. In those with mental disorders due to the Fire Ascending to the brain, their defense mechanism is activated to prevent Fire's invasion and damage to the brain, and so they must smile or laugh to dissolve angry signs in reverse.

There are many symptoms of mental illness, but the main characteristic of “crazy” is laughing throughout the day without reason. As soon as Fire Qi Ascends, the heart beats faster, and the facial complexion turns red. Pounding palpitations of the heart, red complexion and sweating is the activation of Fire's Qi. Then the angry person may start to yell and scream loudly because his energy gathers in his tongue. This is a physiological response in order to discharge heat and madness.

In the Correspondence of emotions, Anger belongs to Wood and Joy to Fire. People who are easily angered are Wood types of people and not Fire. There are common misunderstandings between “flare-ups or outbursts” and “anger” because of the confusion between the characters of Wood Qi and Fire Qi. “Anger” is an activation of Wood Qi and “flare-ups or outbursts” are an activation of Fire Qi. These descriptions of two words seem similar, but are very different.

When one gets angry, the Liver and Gallbladder Qi get stronger and for that reason one becomes unstable. This is a characteristic of Wood. Meanwhile, when one flares-up or bursts-out, his heart vitality gets stronger and scatters his body Qi. The negative character of Fire Qi is scattering. When “angry,” he has no fear but has courage instead. If he must fight, it is best to do so when angry. If he fights when flared up, he is not strong enough to fight because his body energy has scattered in all directions, and so he loses the fight.

There is a proverb that if one fights when flared up, he will be defeated. Sometimes one may laugh while fighting when flared up, and this is due to Fire Qi rising. When one is “angry” or ready to burst with anger, it is time to fight with the activation of Wood Qi along with strong Liver Qi and Gallbladder’s courage. But in this case, according to the cycle of “Wood Generating Fire,” the Fire Qi strengthens and an angrier attitude changes into a flared-up state.

If the state of blaze persists, one’s head gets hot, and as it worsens it clumps heat that descends down to the middle of the chest to trigger a sort of mentally-repressed illness called heartache. When anger is outraged, it is best to calm down or release one’s anger in order to maintain good mental health. Unsettled anger or uncalmed anger may turn into a flare-up known as rage. Anger results from excess Wood Qi and manifests as aggression toward others, but flare-ups result from excess Fire Qi and hurts one’s own body with its blaze. Extreme anger makes people black out, while extreme flare ups make people manic.

(c) Earth Qi – 土氣, 토기

Earth’s Essentiality is Blocking, and its color is yellow. The mouth and stomach are its organs. We experience strong, brittle Earth Qi if we consume bad food. If we eat rotten food or consume toxins, Earth Qi blocks it as soon as our body detects it. The whole body’s Qi stops as soon as Earth Qi’s Blocking is activated. Qi Blocking usually appears after dyspepsia. The Blocking of the body’s Qi movement prevents bad food or toxins from entering the gastrointestinal tract to

prevent overflowing inside the body. This is one example when life is protected by the Five Elements as double or triple shields of self-defense.

When we have a severe stomachache due to dyspepsia, usually our sight or complexion turns yellowish. As soon as Earth Qi activates the whole body Qi along with free flow movement of the stomach Qi stops. Even water that one drinks will not go down, but rather spews up. The body's flesh will ache and reflect soreness upon pressing the skin with a finger. If Qi Blocking conditions persist, one's body becomes dehydrated like dried soil without any moisture.

(d) Metal Qi - 金氣, 금기

Metal's Essentiality is Resonance, its Extremity is Melting. Metal's color is white, while the nose, bronchial tubes, lungs and large intestine are its typical organs. Our skin also belongs to Metal, and when our skin is beaten the impact of the shock spreads all over the body. Our body triggers Metal's Qi as soon as one is stuck. At that moment, our complexion turns white or pale, which represents the color of Metal.

When a baby is having convulsions, the baby's skin turns pale with shortness of breath. This is because lung is the organ of Metal. As a baby, the best environment is in its mother's womb. If a baby experiences a sudden change after birth, such as with temperature, humidity or sensation with outside constituents through the skin, most likely the baby will have a convulsion. This is the result of the baby's Metal Qi being shocked from exterior influence.

When animals or people are beaten by an object such as a baseball bat, they experience an involuntary bowel movement because the rectum becomes loose like Melting Metal as the large intestine belongs to Metal and also reveals its Extremity. If we know the Five Elements and manifestations of their Qi, then we can easily recognize these phenomena.

(e) Water Qi - 水氣, 수기

Water's Essentiality is Flowing, its Extremity is Draining. Its color is black, and its organs are the ear, kidney, bladder and bone. When one is stunned from a fearful scene, he experiences severe fear and could even have an involuntary bowel movement. But when the ears hear terrifying sounds, one may urinate and vision may turn black for that moment or miscarriage

may occur. This is called “Qi falls” or “Qi Descends.” The body is in a state of exhaustion without any strength.

The worker in a noisy factory or the soldier who hears loud explosions while serving in the artillery is usually experiencing the state of “Qi falls,” and their fertile capacity is significantly reduced. Also, their complexion usually darkens.

5. Life and Qi

Modern Westerners who are accustomed to thinking of scientific experiments and tangible evidence could easily see the Five Elements as simply five kinds of materials handled by ancient people with little or no scientific knowledge about the world or as a shamanistic concept without tangible proof or logical explanation. Few believe that Yin-Yang and Five Elements Theory are the true nature of the world's fundamental law. Further, few will admit that it is comparable to, or is a higher principle than Newton's Law of Physics, Einstein's Theory of Relativity, or Quantum Mechanics.

Five Elements Theory is not figurative rhetoric. The ultimate components of the world are Five Elements and the world directly reveals the Five Elements which are the five materials of Wood, Fire, Earth, Metal and Water. Most Westerners do not believe that life evolved from these materials and life is also a part of the Five Elements of Wood, Fire, Earth, Metal and Water.

Most can't explain the value of the Five Elements because they do not know in what way life is composed of Five Elements, how Five Elements Theory works in our life, or the association between life and Five Elements Theory. Quite frankly, without mentioning Five Elements Theory, life cannot be explained, and we cannot understand why the body has been created with such structure and manifestation.

Western medicine does not recognize the Yin-Yang and Five Elements Theory, and thus, does not understand or is not able to clearly explain the true connection between life and the human body. Western medicine deals only with the observation of anatomical life which, in itself, cannot sufficiently and logically explain the organic system in life. Western medicine is very useful in diagnostics and for surgical procedures in medical emergencies and excellent in stifling

symptoms of illness. Western medicine attempts to eliminate or mitigate symptoms, but generally doesn't bring a person back to complete health.

From the perspective of Eastern medicine, curing illness is equivalent to the process of being healthy again. In contrast, Western medicine strives for the disappearance of a disease's symptoms regardless of whether the person becomes healthy again or not. Furthermore, there is a prevailing attitude that illness is cured when the symptoms cannot be seen, hence, they treat the illness and not the man. To the contrary, Eastern medicine strives to make the man healthy so illness abates. Both approaches are significantly different.

Naturally, the purpose of Eastern medicine is superior in value of treatment. Eastern medicine strives for a long and a healthy life, while Western medicine focuses on extending life even if patient is sick. The Western approach has lost its focus and skill in saving patients, but become skilled in killing people painfully through a long process of treating symptoms.

Western medicine's misguided approach of only trying to find or rid the symptoms of the disease, instead of treating the whole person, comes from its misunderstanding of the human body. It is true that Western medicine practices very precise anatomical knowledge. It is true doctors are highly trained and able to perform extremely difficult brain surgeries, heart surgeries and so on. However, Western medicine ignores the underlying physiology of the human body. To the contrary, Eastern medicine cannot dare to say it knows about the human body without understanding Yin-Yang and Five Elements Theory which are the most biological and physiological fundamental law of our body.

6. Biotechnology of the East

It is time to explain about biotechnology of the Eastern. Yin-Yang and Five Elements Theory which in turn pervades every aspects of Eastern life and though also influence the human body and organ system as a medical theory. They manifest internally; hence, we must understand these principles and correlation with life.

(a) Wood organ

Wood's Essentiality is Flexibility; its Anti-extremity is Elasticity. Flexibility is softly bending, while Elasticity restores the original property after deformation. Therefore, the organ in our body that requires flexibility and elasticity is only the Wood organ. Typically, it is our eye. The lens of the eye automatically adjusts its thickness depending on the distance it is focusing on. It focuses tens of thousands of times each day, thinning and thickening throughout every day.

This contraction and relaxation task would be impossible if Wood's Flexibility and Elasticity did not exist. Myopia and presbyopia are caused by difficulty of the lenses' elasticity. The lens naturally denotes Wood's Extremity (here, myopia and presbyopia) because it is a condensed section of Wood Qi. Wood's Extremity is "Breaking." Something either made by Earth or made by Metal can be wrecked. However, broken Earth or Metal objects can be reattached, such as spot welding of broken Metal pieces. In some cases, objects can be reattached even stronger than in original form.

However, in the case of Wood, once it has broken, it cannot be reattached as it was to its original form. It is impossible to reinstate tree's broken branch as it was before. This is why the restoration of Wood's organs is almost impossible once damaged. Myopia is a disease of the eye that gradually progresses with thickening of eye lens which keeps eyes from seeing objects up close. This is like bending tree's branch to one side and if this condition persists, bent branches are fixed in this bent shape.

It is easy to make tree branches bend, but it is hard to restore the crooked branch back to its original straight again. Even if we lay the crooked branch in the opposite direction with force to its original position, it will not return to its original shape. It becomes double-bent and could become a more winding branch. Likewise, organs of Wood easily lose resiliency once they are

abused or oppressed over the limit. They never again recover their original state. So myopic eyes cannot recover their original clear vision and presbyopia eyes cannot be brightened again. This is because the eyes are the organs of Wood.

Muscle tissue is the other important organ of Wood. Muscle is composed of long cells that look like tiny noodles called muscle fibers. Muscles cells form into numerous muscle bundles, and muscle bundles form into multiple muscle fibers. Myofibrillar are formed with thin string-like muscle fibers that consist of two micro-fibers, actin and myosin. The primary ingredients of both micro-fibers is protein, which overlap each other so when they contract via actin, they slip through the cracks of the myosin which contracts or relaxes the muscle as needed.

Muscles repeated contraction and relaxation is the same principle as trees reeling in the wind. A tree reeling in the wind does not break because the fibers of the wood cross over each other like muscle fibers. The inside of the fiber is compressed, and the outside fiber is stretched along with repetition of contraction and relaxation as the tree continues swaying. Torn tree fibers do not adhere again which is the same as human muscle fiber. This is because actin and myosin consists of a tremendous number of micro-fibers, and it is impossible to reconnect fragmented fibers precisely to their original state.

Bare dermis, non-muscle, looks no different before or after a wound heals even after stitching the slashed skin together; it only leaves scars on the skin surface. Since flesh belongs to Earth, it can easily be reattached like a chunk of soil that is easily combined in a clay pit. But muscle does not easily or properly adhere like flesh. Muscle is very difficult to reattach because of the quality of muscle contractions and relaxations. Muscle is hard to refrain or stop it from moving for it to re-connection, and it is hard to accurately match actin to actin or myosin to myosin.

Athletes who suffer injuries find that broken bones heal easily, but torn muscle recovery is harder. This is because muscle belongs to Wood. Liver and gallbladder are the same case. Liver rarely crashes, even if it is mistreated by drinking, smoking, overwork and stress. Wood's greater flexibility and resilience makes it easy to recover.

However, once the liver is diseased, it is usually an incurable disease. A sick liver is like a broken tree branch—hard to recover its original state. The liver is the largest and most complex

of our organs. It metabolizes proteins, carbohydrates, and fats as well as stores glycogen, fat-soluble or synthesized vitamins, and prevents clotting. It also detoxifies the body through sophisticated chemical processing that removes wastes and toxic substances from blood.

Liver regulates blood volume through hemoglobin degradation and is responsible for destroying old red blood cells with help from the spleen and bone marrow. One of liver's most important functions is secreting bile, a digestive enzyme. Bile's essential chemical composition digests fat and fiber.

For an animal grazing all day, such as a cow, its liver sends bile into its blood stream directly from the liver without needing to store it in the gallbladder. Herbivores do not have a gallbladder. Meanwhile, predators do not eat all day long, but take meals periodically through the day, so they do not require continuous digestion all day long.

In humans, however, a small pouch called a cholecystectomy (gallbladder) stores bile secreted from the liver and distributes high concentrations of it to the duodenum immediately whenever we swallow our meals. The concentration of bile that is stored in the gallbladder is at least five times more intense than the bile that is secreted directly into blood stream by the liver. Liver and gallbladder never know when we are going to consume food but they are ready for secretion of bile any times. Wood is not swinging all the times, but only when there is a wind. When Wind is calm, the Wood does not move. Wood's flexibility and resilience have qualities of irregularity. Wind represents Wood Qi. It is unpredictable like blowing wind.

Our eye lens contracts and expands depending on the distance we are focused. Eyes cannot distinguish when we are going to look at mountains far away, just outside the window, or at a clock nearby while we are reading a book. But whenever sighting objects change, the eye lens immediately adjust accordingly at the moment of viewing distance changes. Once we look back at the book, our eye lenses immediately readjust thickness for proper reading distance. Likewise, Wood's organ reacts immediately in this fashion in the response to unpredictable changes.

Liver's activity is always irregular and abnormal. Bile is secreted when we eat food. Liver never knows when we eat the food. Regardless, if we eat one or ten meals per day, whether we eat in the morning or in the middle of the night, whenever food enters the body, liver spews bile

unconditionally and immediately into the digestive system. This demonstrates liver's flexibility, agility and resilience.

Liver's detoxification of harmful substances as soon as they enter the body is also demonstrative of liver's flexibility, agility and resilience. If there are no harmful substances entering the body, the detoxification function rests. When liver destroys hemoglobin, it is because there is too much blood in the body. Whenever blood increases, it will also decompose. The wind sways the Wood. If there is no wind, there is no swaying. This is a representative of Wood. Liver and gallbladder belong to Wood, and its Qi is Wind.

There are various manifestations among the other organs by the liver and gallbladder's Qi through the Generating and Controlling cycles of the Five Element Theory. Wood creates Fire. Wood influences the heart and small intestine directly, which are organs of Fire. Efficient Qi of liver and gallbladder make the heart and small intestine sturdier, and an imbalanced liver and gallbladder make the heart and small intestine more fragile.

Wind creates problems, because it is energy of liver and gallbladder as Wood Qi. Like the wind, energy of the liver and gallbladder rises or falls, is swift, here and there, or is irregular. Correspondingly, the heart starts beating abnormally, whether rapidly or slowly, heavily or too lightly.

Then the flame of the furnace, heart fire, starts dancing furiously due to the influence of abnormal wind. The main danger is the swift tornado-like impact spawned suddenly in a calm body. The raging energy of the liver causes heart fire to dance like crazy and flare up. The most fragile blood vessels in the brain burst, mostly in the cerebro-vascular area. The disease of wind in the vascular is a "Wind Stroke" in Oriental medicine and called CVA in Western medicine.

What happens if there is wind in the vascular? Two things can happen. A vessel becomes blocked or bleeding occurs as a result of the swelling of fragile blood vessels in the brain. Blocked vessels are equivalent to a cerebral infarction; vessel bleeding to a hemorrhage. Whichever, it is described as a stroke.

In Western medicine, the cause of stroke is reported as an abnormality of the heart or blood vessel, and, therefore, hypertension is considered a primary cause. There are no other hypertensive treatments besides keeping blood pressure levels low with administration of anti-hypertensive drugs in Western medicine.

Western medical treatment is not a cure, but is a suppression of the symptoms of high blood pressure. This is why patients with high blood pressure never recover. Once being diagnosed as a hypertensive patient, there is no other solution besides being a life-long patient dependent on medication. The reality is that patients eventually die from a stroke at the end of their struggle.

In the view of Eastern medicine, a stroke is the cause of the Qi dysfunction in the liver and gallbladder, and not a heart or blood vessel problem. Abnormal flames rising in the oven is not responsible for the malfunction of the oven itself, but of a malfunction of the fan blowing wind to regulate proper flame under the oven. This is the accurate Eastern Medicine diagnosis of hypertension.

If we are able to control Wood's Qi to calm the wind, then the heart can beat regularly because there is no stimulus of wind. Western medicine does not recognize treating the liver and gallbladder as a cure for hypertension since they are not aware of Five Elements Theory. Hence, Western medicine cannot develop complete curative treatment protocols for hypertension. Western thought is confused as to the true root of the disease and ignorant of Five Elements Theory.

(b) Fire organ

Organs of Fire are tongue, blood vessels, heart and small intestine. The heart is the furnace that produces heat for the body, and the small intestine is a storage tank to store heat created from heart fire. The tongue is the appendage of the heart, and the blood vessels are the appendages of the small intestine. The tongue is the cooling system to dissipate the heat of the heart, and blood vessels are a transportation system carrying nutrients from the small intestine to the entire body.

Fire's Essentiality is Spreading; its Extremity is Ascending, and its Anti-extremity is Descending. Essentiality of Spreading manifests as a heart pumping to supply blood to the whole body.

The power of spreading has no distinction of up and down or left and right as blood spreads out head-to-toe in every part of our body from the heart.

Because the brain is located in the skull, heat needed to be sent to the skull should be at a minimum, otherwise excess heat is dangerous. That is why the tongue is located beneath the skull, to protect the brain by discharging through exterior the excess heat rising from the heart. There are double or triple safety devices in our bodies to protect the brain from rising heat damage, and unless one understands Five Elements Theory, there is no way to notice those natural biological structures.

If we just simply consider the tongue as an organ to taste food, it is difficult to understand the reason why the tongue is located directly below the brain. Likely we never fully comprehend Five Elements Theory, we never clearly learn the surprisingly amazing life protection systems in our body.

(c) Earth organ

Organs of the Earth are mouth, flesh, stomach and spleen. One function of the mouth is to chop food into small pieces using our teeth and passing it down to the stomach. The stomach mixes the food and sends it down to the intestines. The spleen's duty is to purify the blood. It filters out impurities and foreign substances in the blood and builds antibodies, destroys old red blood cells among other functions. In short, it is an organization that cleans the body's blood.

Another function of the mouth and stomach is to protect the body from toxic substances entering the body. Earth's Essentiality is Blocking, its Extremity is Drying and its Anti-extremity is Moistening. In order to be healthy, the body's Qi energy must flow well to be able to communicate with the energy of the universe. Earth Qi has the Blocking power to prevent the free flowing of body's life energy in emergency situation.

Why is this phenomenon necessary for life? And why do the mouth and stomach have the nature to make stop flowing of Qi? Life is maintained by Five Elements' order, and imbalance of this order may jeopardy life. Disturbing the order of the Five Elements may cause disharmony and dis-equilibrium and result in an intrusion of external evil Qi.

All creatures have a number of defense systems to shield them from the dangers of the external environment. Protecting the human body from external evils depends on two kinds of shields: Metal Qi and Earth Qi. Metal Qi is composed of our body skin which has the strength of iron. In other words, we are protected and wrapped by skin like a castle wall built with iron. There are two entry ways in this impregnable fortress. One entry way is via air, and the other is via incoming food. The former is the respiratory tract which is maintained by Metal Qi, the latter is the mouth which is maintained by Earth Qi.

Whenever we eat spoiled or poisonous food, our body rings an alarm which activates Earth Qi. Once Earth Qi has escalated, then the whole body metabolism stops tightly by the Essentiality of the Earth, which is Blocking. This process stagnates free flow of Qi in a constructive way. Blocking the whole body Qi stops the spreading of poisonous material inside the body, and prevents toxic substances from entering into the intestines through the stomach.

The operation of the body's defense system via Earth Qi first takes emergency action to stop the whole body Qi flowing or block toxins from spreading in the body. To best resolve the situation next, the body helps export food stagnation or toxins out of the body via vomit. Then, the whole body Qi able to flow back to normal after receiving the signal which indicates that the body has emptied itself of hazardous materials.

If the situation is not serious, the contents of the stomach pass down to the intestines without being digested and are swept away via discarded bowels because it was not digested. This is typically diarrhea to empty hazardous materials quickly out of the body. Anatomy and physiology studies do not catch this life reaction, but Five Elements Theory explains it easily.

(d) Metal organ

The organs of Metal are the nose, bronchial, lungs, large intestine and skin. Metal Qi is as strong as iron. Its Essentiality is Resonance; its Extremity is Melting and Anti-extremity is Hardening. As mentioned earlier, our body is tightly protected by Metal Qi's armor, except the mouth that is the organ of Earth. There are no other means of harming humans aside from these two methods, toxins through the mouth or invading Metal Qi's skin. For example, without passing through the nose which is Metal's organ, toxic gas is not able to enter inside the body and heat of Fire (Fire Qi) must first melt the body skin, which is Metal's organ, in order to invade the human body.

Without damaging the skin, the armor of Metal Qi, an attack such as a knife poke or a stick beating does not impact the body. So too, Metal is a perfect device to protect life from exterior evils.

The reason that skin surrounding our body belongs to Metal is because Metal's Essentiality is Resonance. If our body is beat with a bat, it is like striking a bell with a stick. As soon as it is beaten, it rings. In conjunction with the ringing (Resonating) which is a Metal's Essentiality, Anti-extremity arises. Metal's Anti-extremity is Hardening, so iron gets hardened.

If Anti-extremity of Metal manifests in the body, the whole body hardens. Hardened skin, muscle, flesh and bone are ready for the next strike. The reason that Martial Artists are able to endure harsh beatings while fighting is that their entire body hardens and strengthens by the influence of Metal Qi. The strength of iron shields the entire body.

The Martial Artist's body changes into the most solid state, like iron, and is able to withstand more intense attacks by an opponent. When this limit is exceeded, Metal's Extremity, Melting, appears. Immediately, the hardened body becomes a mush-like melting iron and when it deteriorates more, it finally collapses as if it is melting. This sequence shows a progression of energy changes when Metal's Qi is influenced.

(e) Water organ

Organs of Water are the ear, bone, kidney and bladder. Essentiality of Water is Flowing; its Extremity is Draining and its Anti-Extremity is Gushing. In the Generating cycle, Water is generated by Metal. The first place in our body that generates water is the large intestine which is one of Metal's organs. Because the body absorbs water from the large intestine, it is the primary well of the human body.

The kidney is the organ that filters out water brought up by the large intestine. The kidney is a filtration plant of the body, and the bladder is the reservoir of filtered water, and, consequently, the reservoir of the human body. In Western medicine, human urine is considered bodily waste to be excreted. However, in Eastern medicine, urine is seen as the source of life. This source of water is the foundation of life. Thus, the role of the kidney is not of filtering waste from the

blood, but producer of Water Qi from the water in the body. If the kidneys do not produce Water Qi, the human body dries up instantly.

A completely different concept of dehydration is mentioned in Western medicine. Western medicine has no concept of diseases caused by the lack of Fire Qi or lack of Water Qi. Western medicine does not know that cancer is a disease caused by lack of Fire Qi and diabetes is a disease caused by lack of Water Qi. Thus, there is no treatment to cure or heal these patients in Western medicine.

Surgery is common place to remove tumors and prescriptions of hypoglycemic agents treat diabetes. Unfortunately, tumors re-grow and patients using hypoglycemic agents develop difficult complications. These same patients can be cured if hypertension is treated by regulating Wood Qi and diabetes by replenishing Water Qi. Cancer cells should be destroyed by heat of Fire Qi and will not grow if there is enough body heat instead of cold.

Eastern medicine views the well (large intestine), filtration plant (kidney) and reservoir (bladder) as the most important structures in the body. If these three sources are pure and clean, there is no worry of disease. Eastern medicine does not believe the most important structures of life are the heart, lung, or stomach, as other cultures do. The kidney is the most important barometer of health.

The water drawn up from the large intestine is filtered in the kidney and purified water is collected in the reservoir of the bladder. The bladder is the storage tank of water in the body. Bulk consumption of water in the body is in the brain. If the brain does not receive enough water, it heats up followed by a degradation of functional balance. If Fire Qi invades the brain, mental illness arises while lack of water in brain results in whole body failure.

Water always forms a waterway in order to flow. Bones are the pipes through which water flows. This is why bones belong to the Water element in the Five Elements Theory. The most important bone among them is the spine. The spine is the main water line supplying water to the brain- the largest consumer of water, from the bladder- the reservoir of water. Both are protected in much the same way: Pelvis bone surrounds the bladder and palate bone surrounds the brain.

Western medicine recognizes that spinal nerve bundles pass through the spine and when damaged the body becomes paralyzed. But they probably never suspect that Water Qi rises to the brain through the spine acting as the main waterline, and if this function is blocked or interfered with, a much more dangerous condition than paralysis can occur.

Damaged nerves of the spine develop paralysis with loss of senses at the relevant portion of the limb, but Water Qi shortages in the spine leads to the dysfunction of all body organs. When all cells experience water shortages, diabetes sets in. Western medicine only sees the water contents in the body with a technique that simply removes body cells to analyze water content in the lab. It cannot see or is blind to the Qi of Water in the body because of ignorance of the Five Elements.

All of the organs in the body connect to the spine which acts as the main waterline through which Water Qi passes. The five viceras and six bowels are like leaves or fruits hanging onto the branches of the spine. Both leaves and fruits of the spine maintain freshness via Water Qi through the spinal pipe.

Insufficient supply of Water Qi results in the brain over-heating in the upper body and the five visceras and six bowels drying up in the lower body. The liver, organ of Wood, particularly suffers serious impact because it is related in the cycle of “Water Generates Wood.” Lack of Water Qi in the liver induces liver heat and this develops into hepatitis.

Hypertension occurs when Water Qi is too strong. Water Qi has a salty taste. More salt strengthens Water Qi, but excess strong Qi is not always beneficial. It should be of a moderate strength, and if it is too strong, it becomes rather poisonous. Excess salt brings up excessive Water Qi, so naturally it is not good for one’s health. When salt intake is excessive, fierce Water Qi insults Wood Qi to create violent wind in the body.

The violent wind of Wood Qi makes Heart Qi’s flame dance with fury, while irritable Wood Qi results from unstable Water Qi. This is the etiology of hypertension. Excessive Water Qi prompts hypertension, and deficient Water Qi causes hypotension and other heart diseases. Excessive Water Qi builds chills and prompts cancer, while deficient Water Qi tempts diabetes.

7. The Pericardium and the San Jiao

Observing the human body in an anatomical view, we see the body organs consisting of ten parts called the five viscera and five bowels. They are also called five viscera and six bowels or six viscera and six bowels in Eastern medicine because Eastern medicine has two more organs which Western medicine does not recognize: the Pericardium and the San Jiao. The significance of the protective role of these two vital organs can easily be understood after first examining the nature of threats to body.

Among the Five Elements Qi, two pose potentially devastating threats to our life: Fire Qi and Earth Qi. Fire Qi is the basis of the vitality of life along with Water Qi, but its heat can potentially damage life. Earth's Blocking nature can impede free flowing of Life Qi, so Life itself might be endangered when Earth Qi is broken up the order and becomes intensify.

For example, in acute indigestion when Earth Qi kicks in and it's prolonged blocking of body Qi can lead to death. Thus, Earth and Fire's Essentiality, which of Blocking and Spreading, are similar to two sides of the same coin, which are in an Action and Reaction relationship. Likewise, if Fire's Spreading nature is too strong, it becomes dangerous, as does Earth's Blocking nature.

The Pericardium and San Jiao are two organs generating necessary energy to defend life from the hazardous Essentiality of Fire Qi and Earth Qi. The Pericardium encircles the Heart like a fire-resisting wall or a barrier surrounding a fire pit. Flame in the fire pit cannot predict when it will soar up out of control because its flame is fanned by Liver and gall bladder's wind. If the flame suddenly soars up, then other organs could be damaged by extreme heat. This flame must be shielded for the safety of nearby organs, and thus is the role of Pericardium protecting the Heart.

The San Jiao resides in three locations: the upper Jiao above the diaphragm, the middle Jiao between the diaphragm and umbilicus, and the lower Jiao below the umbilicus and contains the Dantian (Cinnabar field). The San Jiao is the protective Qi that activates at the same time should Earth Qi rise unrestricted. Its Essentiality is to enforce flow, much like Water's Essentiality of Flowing; however, they are different. Water Qi attempts to flow itself, but the San Jiao Qi facilitates the flow of all other Qi, as demonstrated as an excretion in our body.

Constipation could result from Large Intestine issues, but it can also result from a deficiency of the San Jiao. The San Jiao could cause diarrhea in case of acute indigestion when Earth Qi intensified too strongly and Qi throughout the body becomes immovable or blocked.

Without Qi free-flowing, Qi obstruction may follow and Life cannot be sustained; thus, death can result. At this very moment, the San Jiao opens its door a little to flow the minimum body energy needed for survival. If the San Jiao opens too wide all at once, it could violate the function of Earth Qi; thus, the San Jiao opens only a tiny proportion at a time in each of its three Jiaos. Without the San Jiao, acute indigestion could be a fatal disease. There is an obvious contrast compared to other Qi. Water Qi, Wood Qi and Metal Qi, no matter how strongly they stir up intensity, cannot fatally harm the other organs. Thus, they do not have organs for neutralizing energy like the Pericardium of Fire Qi and the San Jiao of Earth Qi.

8. Brain

It would seem like the brain is the most important organ in the body, but it does not even belong to the order of Five Elements Theory. The brain acts independently without belonging to the Generating or Controlling cycle. Eastern Medicine treatments and prescriptions of disease are based on the Generating and Controlling cycle of the Five Elements—it has no curative function for the brain.

Eastern medicine does not treat brain disorders. There are no needle insertions into the brain in any acupuncture practice and no herbal medicine effective to cure symptoms of the brain. Acupressure or massage of the brain is also impossible accordingly Eastern medicine does not even touch the brain.

Western medicine's psychiatry departments are typically separated from its medical departments. Mental illness is an object of treatment with only the suppression of outward symptoms. For example, in treating mania, a psychiatrist will calm the patient by administering a brain excretion chemical that mitigates the symptoms for the duration of the drug's effect. Mental illness treatment in the West is usually a temporary resolution while drugs are administered, but illness manifests again if medication ceases.

Eastern medicine does not consider mental illness a dysfunction or malfunction of the brain. Mental illness is the result of the failure of Qi in the five viscera and five bowels. Mental illness disappears if Qi of the viscera and bowels are right for health and their order is straightened. Psychotic disorders are not a disease of the brain, but are a disease of the organs. The brain represents overall energy of the viscera and bowels through interaction of the Five Elements Cycle. Thus, treating the brain first requires treating malfunction organs.

The root of personality disorders is the organs, also. An individual's character can change with changes of the organ energy. For example, imagine a husband who was originally broad-minded but is now shy and timid, all of sudden, he became doubtful because of dysfunction of his Liver. It is no use blaming his behavior, since his change of disposition was really due to a disordered liver.

His personality cannot be changed, but we can return him to his original nature by simply healing his liver. Likewise, parents scold children for weakened and diffused concentration, but scolding cannot fix their behavior. The child's nature will spontaneously change by governing and calming his internal body heat.

9. The Five Elements and Life

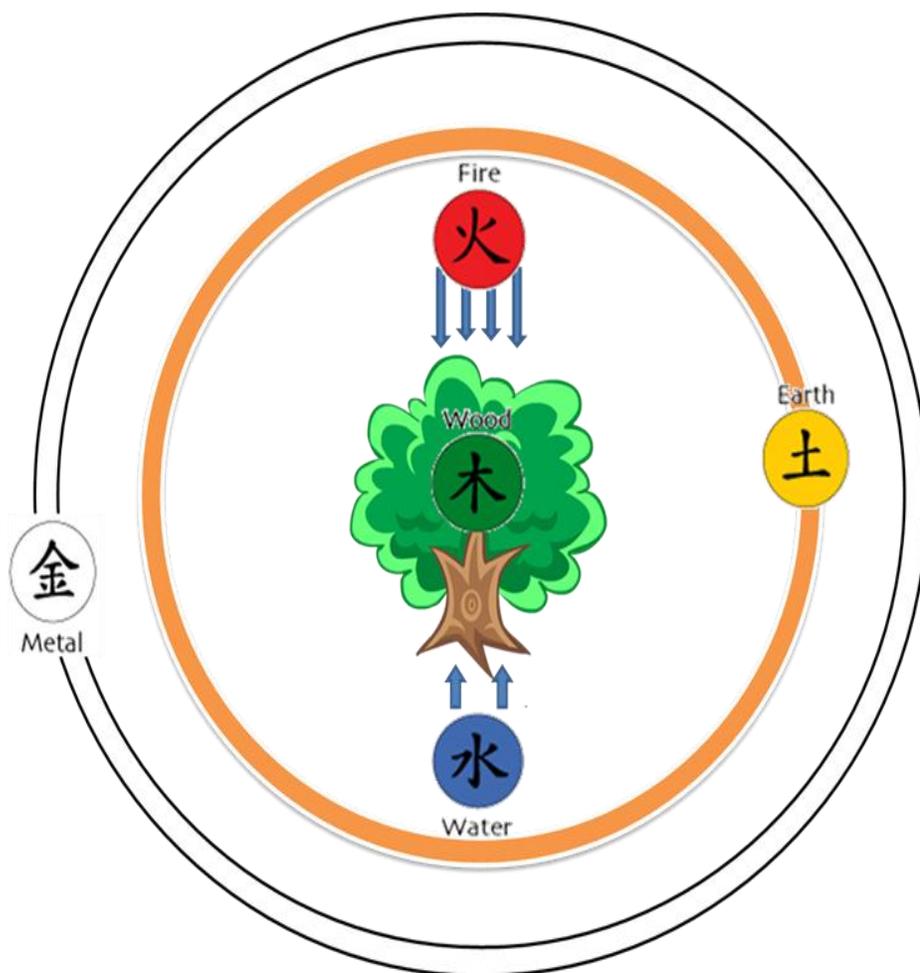
As seen thus far, our life is not a simple assembly of anatomical structure, but most clearly reveals the Generating and Controlling Cycles of Five Elements Theory. The viscera and bowels are just the manifestation of the Five Elements, and the phenomenon of Life is the result of the workings of the Five Elements. All disease begins with disruptions to Five Elements order. Thus, the secret of health lies in straightening disorder between the Five Elements.

Life is the result of the interaction of Water Qi and Fire Qi. The presence of water means a sufficient and suitable condition for Fire Qi's temperature. So if water exists, Life will form. The flexibility of Life comes when Water Qi meets Fire Qi.

Maintaining Flexibility or softness is why we are able to live; a rigid and hard nature means death. Lao-Tzu believed tenderness is a symbol of life. The nature of life is soft and flexible, but its other aspect presents as weakness and fragility of Life. In this world, many tough and strong

forces intimidate our life. Thus, weak and fragile Life requires a strong defense. Metal Qi provides this defense which manifests in our skin. It is more precise to recognize that Wood Qi, Life, is surrounded by an iron shield which is not just skin as a simple material substance.

Life is safe not only from tangible types of threat, but also from all the intangible threats that exists in the world thanks to Metal Qi. However, protection of life does not rely solely with Metal Qi and our skin; there is still one more shield of protection. It is Earth Qi! While Metal Qi is forming the outer shell to defend Life against exterior invasion, Earth Qi blocks loss of inner Qi in the interior. Earth Qi prevents the leaking of life energy by using properties of clay. Earth Qi prevents the in-flow of intrusive evil energy from the exterior, as well as prevents the out-flow of Life energy from the body.



10. Conclusion

Five Elements Theory is a scientific explanation that is smart and precise. Eastern science from twenty-five hundred years ago is not in the least utterly opposed with Western science of the 21st century. It has a deep affinity with our health and life. Ancient Easterners incorporated Five Elements Theory into all aspects of their lives; hence, it was inconceivable for Eastern life to exist apart from Five Elements Theory. Five Elements Theory comes from and operates within Universal Laws—it is a law of nature and the law of fundamentals.

But what of these days? Unfortunately, today many Easterners cling to lives disinterested in or unaware of Five Elements Theory. Consequently, they lack harmony and their order in nature has collapsed. This is the life of a modern 21st-century culture! We must obey these basic laws of nature. Consequently, in learning to master Five Elements Theory can help solve problems of health, but can also help change our entire destiny!

*With the conversion of **my** Five Elements, **my** health changes!*

*When **I** change **my** health, **I** can change **my** personality!*

*When **I** change **my** personality, **I** can change **my** destiny!*

There is no energy or power in this world that is able to directly harm or govern me!

It is only myself who is able to have control over me.

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