《The Five Movements Structure》

# Chapter one section two The Five Movements

*Pro-con of The Five Movements*

The theory of the Yin-Yang Five movements is a Chinese philosophy based on five thousand years of history. It views the movements of wood, fire, earth, metal and water as abstract representation of natural phenomena, setting possible logical relationship between thoughts based on the dynamic changes of time and space. The integrity and rigor of this theoretical system is close to perfection and can undoubtedly reveal the objective facts of the existence and development of events.

Ancient Chinese ideologists and philologists used The Five Movements Theory to explain the creation of everything in the world and their interrelation. Further, Ancient Chinese medical doctors used The Five Movements to explain every phenomenon of physiology and pathology. Astronomers used The Five Movements to guide agricultural production while the military used it to command the army and develop operational steps and decisions. On the other hand, diplomats used it to develop strategies while fortune-tellers used it to infer the fate of a person.

The Five movements consist of metal, wood, water, fire and earth. Confucius would call them kindness, righteousness, propriety, wisdom, and trustworthiness. Promise, morality, and behavior, as the "pro." A military strategist in ancient China use to call them intelligence, faith, benevolence, bravery, and strictness. However, the "con" was the life and death or survive and die out. The Five Movements, in the expression of time, are the four seasons, twenty-four hours, and twenty-four solar terms; In the expression of the space are near and far, front and back, up and down.

The first principle of The Five Movements is the relationship. An appropriate relationship was called luck while an inappropriate one was called a disaster.

People balanced the good and evil with the benefits, whereby that which enriched others at the expense of oneself is the luck while the one that profited oneself at the expense of the others was the disaster. The Five Movements further measured the good and evil with the appropriate relationship. For instance, appropriateness was luck as inappropriateness was a disaster. Therefore, to pursue good fortune and avoid disaster, you had to understand the interpersonal relationship. The relation of the Five Movements is the pro and con. People think that advantage is luck and disadvantage is the disaster, which is a misunderstanding. We need to make it clear that there is no judgment of YIN and YANG. There is no right or wrong to the pro and con. For instance, giving help when people need it, is a good pro while Constrain, when people require something, is a good con.

# What is “Pro”?

The core of Pro is the rendering\giving. The way\Tao of rendering\giving is timing. Giving help when someone is needed to, assisting when someone desired.

It is a disaster when you are forced to give help to someone.

# What is “Con”?

The core of the Con is a constraint. The way/Tao of constraint is Qi-Zheng/tactic. Zheng/Steady first, then conquer by the Qi/surprise. Zheng, strengthening the foundation helps to get the one-up superiority. Qi, wait and seize the opportunity helps to detect other flaws. It is not a wisdom behavior if it decides the outcome by strong and weak only, without viewing the form and observing the trend.

The method of application of the The Five Movements of Chinese philosophy, is to knowing people.

The king, who represents the leader, is the one who knowing people, as he knows which person is suitable for which position; the courtier, who represents the manager, is the one who is in charge of the work. The king takes knowing people and human resource management as the core; Therefore, a leader needs to have leadership skills to manage people and to become a better leader. The courtier is the one who can advice, direct and execute. Therefore, a courtier is able to handle affairs. To be the king (here we can say the leader), learn to know people well first, so that he can use management skills to guide their people to the right destination, in a smooth and efficient way. To learn to know people, the first choice is The Five Movements.

The Five Movements,The Great One and YIN-YANG

The Five Movements are the re-description of the YIN-YANG，which is equivalent to "three". In essence,it contains the “One” of The Great One and the “Two” of YIN-YANG.

For the “One”,it is everywhere and yet it is nowhere, which cannot be described. Most of the enlightening method in this book are related to the “One” of The Great One. For the “two”, it is YIN-YANG, which means the unity and transformation of opposites of contradiction, that is, pro,convert and revert.

The Five Movements theory of the unity of opposites and transformation is as follows,

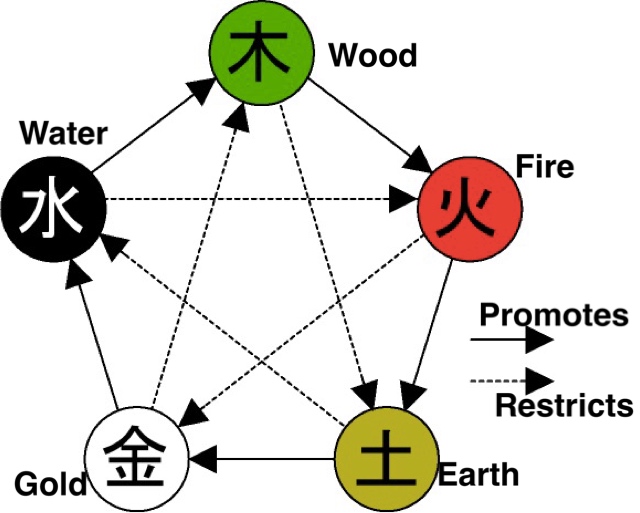
1. The contradiction and unity of metal,wood,water,fire and earth itself. For example,metal divides into YIN and YANG,but unified into a metal. wood divides into YIN and YANG,but unified into a wood.
2. Metal restricts wood, wood restricts earth, earth restricts water, water restricts fire, and fire restricts metal.

(Hard metal will break the wood, the trees can break through the solid , soil can block the water, water can extinguish fire, fire melts the metal.). It is contradiction.

Metal promotes water, water promotes wood, wood promotes fire, fire promotes earth, and earth promotes metal.

(Gold is forged as water，water makes the tree grow，wood can make fire, the fire burned to ashes, the earth under cover the gold minerals.) .It is unity.

1. The transformation of the contradiction means that, for example,the contradiction between metal and wood can be transformed conditionally. Such as, metal Geng restricts wood Jia is a contradiction, but metal Geng co-op wood Yi is the transformation of a contradiction.



Of the Five Movements, “earth” is the hardest movement to understand. The concept of “earth” has two aspects. Generally, people think that, “earth”is an element which is parallel to the metal,wood,water and fire. In fact, beside the parallel concept, there is another concept of The Great One. The term "tomb" and "store" mentioned later in this book is in this concept. Earth includes/divides into earth Chen(tomb and store of water),earth Xu(tomb and store of fire),earth Chou(tomb and store of metal) and earth Wei(tomb and store of wood). when taking earth as tomb and store, it is a whole and in the same time individual relationship with metal,wood water and fire.For instance, taking a thumb as earth. When you see it as earth, it has the parallel relationship with the other fingers; When you see it as the tomb and store, it contains two knuckles itself,and a thumb can form The Great One with other fingers, a total of five knuckles. This tomb and store of earth can be made into four different The Great One. There are metal,wood,water and fire with other fingers. Therefore,there are two different ways to draw a The Five Movements diagram. One is the parallel relationship, the other is the subset relationship. As shown in figure:

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| The Five Movements | wood | Fire | Earth | Metal | water |
| Eight tri-grams |  |  |  |  |  |
| Seasons | Spring | Summer | Four seasons | autumn | winter |
| Direction | East | south | middle | West | north |
| Five converts | Pro | grow | converts | collect | store |
| Colours | Green | Red | Yellow | White | Black and blue |
| Tastes | sour | bitter | Sweet | Spicy | salty |
| Wu Yin | Jiao | Wei | Gong | Shang | Yu |
| the five sense organs | Eyes | Tongue | Nose | Mouth | ears |
| Five visceras | liver | hearth | spleen | lung | kidney |
| Six entrails | gallbladder | Small inteatine | stomach | Large intestine | Urinary bladder |
| Five virtues | Kindness | righteousness | propriety | wisdom | trustworthiness |
| Five motions | Angry | Happy | Think | Sad | fear |

“The Five Movements correspondence table” is a summary table, that is widely spread among beginners for memorizing. The author thinks that this table can only serve as a reference for memorise. For example,wood represents green in the “five colors”, while in fact,only the wood is green when it is related to the wood. And when the wood is related to fire, the color will combine with red and green.

The sentiment theory of The Five movements

The sentiment theory of Five movements is the author’s understanding after 《The Yellow Emperor's Canon of Internal Medicine》. And it is the understanding of an expression of the human psychological sentiment.

Wood in the east is the spirit

Metal in the west is the soul

Fire in the south is the heart

The water in the north is the aspiration.

The earth is in the middle is the existence.

The heart is wide enough that can accept everything. Therefore the heart can represent either earth or fire,but eventually there are the same thing. The heart in the wood is the spirit. The heart in metal is the soul. The heart in fire is the feeling. The heart in water is the aspiration. The heart in earth is the existence.

At the beginning ,the thought is a cause of something, then we have wants. When we want too much, it will be turned into greed. the judgement of the greed is called fortune.

Intending the fame and wealth is an aspiration. The direction of the aspiration is an important factors of success and failure. Therefore, in The Five Movements fire restricts earth,earth restricts metal,metal restricts water, water restricts wood, wood restricts fire.

People take “heart” as The Great One. Therefore we regard fire restricts metal as sob, success is joy and failure is sob; Regarding metal restricts wood as gain and loss, success is gain and failure is loss. Regarding wood restricts earth as honor, success is the glory and failure is disgrace. Regarding earth restricts water as weal and woe,success is weal and failure is woe. Regarding water restricts fire as hierarchy standard, success is rich and failure is poor.

Sorrow impairs the liver while in The Five Movements it is an injury of wood and spirit. We call it out of one’s mind.

Joy impairs the lung while in The Five Movements it is an injury of metal and soul.we call it driven one’s distraction.

If a person get injury of both liver and lung then he may batter out of senses. If they both exist then it has mixed feelings of sorrow and joy.

Thinking too much without answer,this is called a fight of metal and wood with an injury of earth. When the earth hurts, people are distracted and alert. An alert is caused by fear which effects the kidney. Fear also effects the aspiration, therefore water is hurt as earth restricts water. The injury of metal,wood,water and earth are all about the psychological illness.

Metal: large amount of metal melted in fire can forge vessels.

Metal be promoted by water, but it also sinks into water. Strong metal is blunt when it meets water. 强金得水,方挫其锋.

Metal can break the wood, but the supply of metal does not match a high amount of wood.

Metal is proed by earth, but it is buried by an excess of earth. And a mass amount of metal can also change the earth.

Fire: when bonfire with water, then it can be a regulation.

Fire pros earth. Flame goes out when there are too much earth.

Fire cons metal, boomy metal can put out the fire but weak metal will be forged by fire.

Fire is proed by wood. Wood can make fire and also can burn the forest.

Water: pond is consist of water and soil.

Water is the nutriment of the wood. Too much wood will sip up the water. But when the wood will too much water, it causes flooding.

Water cons fire which that fire can dry out water. However, water can also extinguish weak fire.

Water is proed by metal,but too much metal makes muddy water. Metal sinks into water.

Earth: plants can loose the soil.

Earth pros metal. Too much metal will change the quality of the soil. Strong soil needs metal to block out.

Earth cons water. The soil flows away with too much water. Water steam will be blocked with soil.

Earth is proed by fire, strong fire will burn the soil. But fire can burn the soil into cinder and earth.

Wood: An appreciated wood carving can be engraved by metal.

Wood pros fire. Strong fire burns the forest. 强木得火,方化其顽.

Wood cons earth,too much soil can break the wood. A weak wood sinks into soil easily.

Wood is proed by water. The wood floats when there are too much water. Water nourish wood but it will dry out when there are too much wood.

《五行结构论》 第一章第二节 五行

1. **五 行**
2. **五行生克**

阴阳五行学说是中国有着五千年历史的一门哲学,认为木、火、土、金、水,是对现象世界的抽象表达,是一种逻辑关系上可能性的设定,是建立在时间、空间动态变化基础上的思维艺术。其理论系统的完整性和严密性接近完美无瑕能出人意料地揭示事件存在和发展的客观事实。

中国古代思想家、哲学家用五行理论来说明世界万物的形成及其相互关系;中医医师用五行来解释生理及病理上的种种现象;天文学家用五行编制历法来指导农业生产;军事家用五行统领军队和制定作战步骤及决策;外交家用五行来制定外交策略;占卜师则用五行的相生相克来推断人的命运。

五行相生:金生水,水生木,木生火,火生土,土生金。

五行相克:金克木,木克土,土克水,水克火,火克金。

1. **五行生克论**

五行者,金木水火土。儒家日:仁义礼智信。以此为生,立言,立德,立行。兵家曰:智信仁勇严。以此为克,明死生之事,存亡之道。

五行,在天时于曰:四季寒暑,日用时刻,节令强弱;在地利日:内外远近,前后表里,上下虚实。

五行之质,首在关系。关系妥当曰:吉; 关系不妥曰:凶。世人以利平衡善恶,损己利人为善,利己损人为恶。五行独以关系相宜与否平衡善恶,相宜为善,不宜为恶。故欲趋吉避凶,先明相互关系。五行关系者,生克而已。常人以生为吉,以克为凶,误人之论。需知阴阳并无好坏,生克本无吉凶,当生则生吉,当克则克吉。

何者为生?

生之核心在于给予。给予之道,在时机。待其所急而予之,顺其所需而付之。若人之不欲而强予之,则凶。

何者为克?

克之核心在于制服。制服之道,在奇正。以正合,以奇胜。正合者,自养固本,立于不败之地;奇胜者,待时寻机,不失敌之所败。若仅以强弱定胜负,不观形,不察势,非智者所为。

五行之用,在知人。知人者王,知事者臣。王者,以知人御人用人为要;故人主,以御人为其能。臣者,以能言理事执行为要;故人臣,以自能为其能。欲学王道,必先知人;若要知人,首选五行.

三、五行与太极、阴阳

五行是对于阴阳的再描述,相当于“三”,但是它本质上讲含有太极的“一”和阴阳的“二”。对于“一”而言,它无处不在,又一无所在,无法描述。本书中提到的心法大多数和这个太极的“一”有关。对于“二”来说,就是阴阳,即矛盾的对立统一和转化,也就是生、化、返。

太极“一”没有大小、没有内外、没有动静没有一切的相对概念.人类为了分别这个“一”,就产生阴阳的概念。在阴阳的基础上再一次细分,就是金木水火土。

五行的对立统一和转化的理论,如下

1.金木水火土本身的矛盾和统一。比如:金分阴阳,但统一为金;木分阴阳,但统一为木。

2.金克木,木克土,土克水,水克火,火克金是矛盾;金生水,水生木,木生火,火生土,土生金是统一.

3.矛盾的转化指,金克木是矛盾,但可以有条件地转化。比如庚金克甲木为矛盾,但庚金合乙木就是矛盾的转化。

在五行中,最难理解的是“土”。这个“土”有两方面的概念,一般人认为土是和金木水火平行的一个元素。事实上,土除了和金木水火有一个平行的概念外,另外还有一个概念,就是太极“一”的概念。本书后面会提到的墓和库的术语就是这个概念。土分为辰土(水墓、库)、戌土(火墓、库)、丑土(金墓、库)、未库(木墓、库)。当土作为墓和库来看的时候,它和金木水火是整体和个别的关系。比如说:一个大拇指,它就是土。当你把它当土看的时候,它和其他手指的关系是平行关系,当你把它当成墓库来看的时候,它本身含有两个指节,可以和任何一个手指构成一个太极,共有五个指节。这个墓库的土可以和其他的手指构成四个不同的金木水火太极圆。因此,在五行图的画法中,有两种不同的画法。一种是平行关系,一种是土在当中的关系。如图:

“五行对应表”是坊间广泛流传的便于初学者记忆的汇总表。笔者

认为,此表仅可作为记忆的参考。如:“五色”中木代表青绿,而实际只

有木与木发生关系时才是青绿色,木与火发生关系时,则是红、绿相作

用后的颜色。

五、五行情志论

五行情志论是笔者在参考《黄帝内经》后,就五行在人类心理情志上表现的一种理解,供读者参考,

木在东,为魂

金在西,为魄

火在南,为心

水在北,为志

土在中,为在。

心本无物故可任万物。万物所寄处其名为在。故五行火土同宫,心物一元而异名。

心在木为心魂,心在金为心魄,心在火为心神,心在水为心志,心在土为存在。

心在金木水火土中为自在。

心有所动,其名为意,意有所动,其名为思,思之存变,其名为志,志而慕远,其名为虑。

因虑而处物谓文明。故五行火生土,土生金,金生水,水生木,木生火。

心好喜乐,其名为贪,贪之所指,其名为婪,婪之吉凶,其名为祸福,意好名利,其名为志,志之所指,其名为向。向之得失,其名为成败。故五行火克金,金克木,木克土,土克水,水克火。

人以心为太极,故火克金其名为泣,得为喜,失为泣;金克木其名为损益,失为损,得为益;木克土其名为荣辱,得为荣,失为辱;土克水其名甘苦,得为甘,得为苦;水克火其名为贵贱,得为贵,失为贱。

肝悲而哀动,此为木伤,木伤则魂伤,此为失魂。肺喜而乐无极,此为金伤,金伤则魄伤,此为落魄。两者相伤则失魂落魄,两者相存则悲喜交加。思而有虑,不解为愁,此为金木相战土伤,土伤则意乱,意乱则心忧,心忧则怵惕。怵惕为肾虚而恐,因恐而伤志,此为土克水伤。金木水土之伤皆为神伤,神伤则伤心,心伤为病。

六、“五行亢悔理论"(古代先贤的口诀)

金:金旺得火,方成器皿。

金能生水,水多金沉;强金得水,方挫其锋.

金能克木,木多金缺;木弱逢金,必为砍折。

金赖土生,土多金埋;土能生金,金多土变.

火:火旺得水,方成相济。

火能生土,土多火晦;强火得土,方止其焰火.

火能克金,金多火熄;金弱遇火,必见销熔。

火赖木生,木多火炽;木能生火,火多木焚。

水:水旺得土,方成池沼。

水能生木,木多水缩;强水得木,方泄其势。

水能克火,火多水干;火弱遇水,必为熄灭。

水赖金生,金多水浊;金能生水,水多金沉。

土:土旺得木,方能疏通

土能生金,金多土变;强土得金,方制其壅。

土能克水,水多土流;水弱逢土,必为淤塞。

土赖火生,火多土焦;火能生土,土多火晦。

木:木旺得金,方成栋梁

木能生火,火多木焚;强木得火,方化其顽。

木能克土,土多木折;土弱逢木,必为倾陷。

木赖水生,水多木漂;水能生木,木多水缩。