

Exploring the Concept of “Nourishing Yang in Spring and Summer, and Nourishing Yin in Autumn and Winter” from the Perspective of the Circular Movement of Yang Qi Ascending and Descending

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Abstract: This article is based on Peng Ziyi's theory of circular motion, and according to the characteristics of the descending, sinking, and rising of Yang Qi in the 24 solar terms, “Yang is nurtured in spring and summer, and Yin is nurtured in autumn and winter”. It can be summarized as the suitable warm and nourishing qi for wood and fire in spring and summer, as well as the clear and restrained qi for gold and water in autumn and winter. The central qi is like an axis, the four dimensions are like a wheel, and the warm and nourishing qi for the spleen and stomach runs through the entire four seasons. This theory is essentially the basic principle of regulating the body's yang energy during the four seasons proposed within the framework of the academic theory of “the integration of human and heaven and earth”. According to the principle that when Yang Qi enters, it becomes real, and when Yang Qi exits, it becomes virtual. Its purpose is to correct deviations and restore roundness, in order to maintain the balance of yin and yang in the human body, and to guide people's health preservation and patient medication throughout the four seasons.

Keywords: Peng Ziyi, Circular movement, 24 solar terms, Nourishing yang in spring and summer, Health preservation and medication.

1. Historical Evolution

Peng Ziyi (1871-1949 AD), also known as Chengzu and styled Ziyi, was born in Heqing, Dali, Yunnan. He was a member of the Bai ethnic group and a famous scholar of traditional Chinese medicine during the Republic of China period. Mr. Peng Ziyi studied the Book of Changes, the Yellow Emperor's Inner Canon, and the Treatise on Cold Damage and Miscellaneous Diseases in his private school, Huang Yuanyu, who was the imperial physician of the Qing Dynasty. He adhered to Huang's theory of Qi circulation and expounded the medical concept of “circular motion” [1]. The core viewpoint is that “qi is like a shaft, and the four dimensions are like wheels”. The movement of yin and yang is also called circular motion, which is the fundamental existence of life. Peng believed that the 24 solar terms refer to the heat that the sun shines on the ground during summer [2], which then falls into the earth through autumn, hides in the water beneath the earth during winter, rises from the earth through the water beneath the earth during spring, floats in the sky above the ground during summer, and then falls into the earth along with the heat that the sun shines on the ground during summer. Rising and falling for a week generates qi. The atmosphere is in circular motion, and the human body is generated by the atmosphere and is the genetic organism of the universe. The human body is also in circular motion. The 24 solar terms are warm in spring, hot in summer, cool in autumn, and cold in winter. The so-called universe of nature is like a day of Mao, Wu, and You, and a year of spring, summer, autumn, and winter. When discussing the heat syndrome of the stomach and intestines in typhoid fever, it is necessary to add heat when applying for You treatment. Ejaculatory discharge, nocturnal illness, febrile illness, cholera in summer, and people in autumn and winter are particularly healthy. The

entire discovery of atmospheric motion is a fact.

2. Circular Motion of the Atmosphere During the 24 Solar Terms

Yang Re rises in the east and floats in the south, descends in the west and sinks in the north. Spring rises and summer floats, autumn falls and winter sinks. Mao rises at noon and floats, while You descends and sinks. When the temperature rises, when the air is hot, it floats; when the air is cool, it falls; when the air is cold, it sinks.

At the beginning of spring and the arrival of rain, the atmospheric heat rises from sinking, the atmosphere warms up, and the rain turns into water, resulting in “rainwater”. At the time of the “Awakening of Insects and Spring Equinox”, snakes and insects awaken, plants and trees sprout, and yang heat rises; The ‘vernal equinox’ also refers to the equal distribution of sunlight and heat above and below the ground. At the time of Qingming and Guyu, the sun and heat are rising, the atmosphere is diffuse, and the ground is unknown; After the ‘Spring Equinox’, the yang heat rises again and ‘Qingming’ comes; At this time, there is a lot of rain, which is suitable for planting grains, hence it is called “Grain Rain”. At the time of ‘Beginning of Summer, Xiaoman’, the heat of yang ‘rises and floats’, thus becoming ‘Beginning of Summer’; At this time, not only did the solar heat rise and fall last year, but also the newly arrived solar heat this year is among them, so the solar heat on the ground is “small and abundant”. At the time of ‘Mangzhong, Summer Solstice’, the sun is hot and the rain is abundant, and the wheat ears are full of awns, about to mature; The summer solstice refers to the period when the heat of the sun rises to the extreme and then falls. When it comes to the “small heat” and “big heat”, “heat” refers to the

“heat” when the sun shines directly on the ground; The term ‘Great Heat’ refers to the maximum amount of solar heat on the ground during a year. And when it falls into the water, gold falls into the water, and the water vapor enters the fire with the spring wood; Wood rises and gold falls, water rises and fire falls, the four dimensions are round, and the qi is naturally strong.

Peng believed [3] that “the beginning of autumn and the end of summer” are the starting points of atmospheric “circular motion”; The so-called “spring blossoms and autumn fruits” may seem bleak on the surface of autumn, but it is actually a secret savings of vitality, and thick accumulation is the key to thin hair. At the beginning of autumn, atmospheric pressure begins to decrease; At the end of summer, the heat of yang decreases, and all things take root. At the “White Dew and Autumn Equinox”, the yang heat decreases, the yin fluid begins to emerge, and there is dew gas on the ground in the morning and evening. The “Autumn Equinox” is the equal distribution of yang heat between the ground and underground. As the cold dew and frost fall, the heat of the sun gradually descends from the ground. The dew of “white dew” is perceived as cool, and the dew of “cold dew” is perceived as cold; After half a month, the cold air on the ground increases, and dew turns into frost with a “frost drop”. At the beginning of winter and light snow, the heat of the sun sinks into the underground water, and the ground turns from cool to cold and begins winter; Cold makes rain turn into snow and there is ‘light snow’. At the time of ‘heavy snow, winter solstice’, when the snow on the ground is heavy, the underground heat sinks deeply. However, ‘winter solstice’ is the place where the heat ‘drops to the extreme and rises’. When it comes to the “small cold” and “big cold”, the yang heat drops to the extreme and rises, but after being sealed by the “cold”, it cannot rise recklessly; Therefore, if “Xiaohan” is followed by “Dahan” and then “Fengcang” and “Fengcang”, then the yang roots of all things are deep.

According to the principle that when yang qi enters, it becomes solid, and when yang qi exits, it becomes weak, Shi Jianming [4] also believes that from a year’s perspective, the best time to use warm yang and cold removing medicine to nourish yang and supplement yang is in spring as summer, and the best time to use nourishing yin and clearing heat medicine to nourish yin and supplement yin is in autumn as winter. From a daily perspective, the best time to use warm yang and cold removing medicine to nourish yang and supplement yang is in the middle of the day, and the best time to use nourishing yin and clearing heat medicine to nourish yin and supplement yin is at midnight. When the yang qi drops to the extreme, it rises. On the winter solstice, yang is born, and at the beginning of spring, around the time of the Great Cold and the Beginning of Spring, yang heat is unearthed, corresponding to the human body. The lower part of the human body also begins to rise, shake, and release yang heat. People with weak physical strength and insufficient qi, especially the elderly, feel mentally weak. Peng believes that if measles occurs before or after the Minor Cold, it often dies. Due to the dispersal of yang roots, taking cold dispelling and qi breaking drugs combined with heavy yang qi rising and dispersing can lead to a critical period of survival. According to the “Compendium of Materia Medica, Sequence 1, Four Time Medication Examples” [5], the specific methods include:

adding warm and refreshing herbs such as peppermint and catnip in spring to promote the rising energy of spring; Xia Jia Xin Re medicine, such as Elsholtzia, ginger, etc., is used to regulate the qi of summer floating; Add sweet, bitter, and warm herbs such as ginseng, Atractylodes macrocephala, Atractylodes macrocephala, and Phellodendron amurense during the long summer season to soften the qi; It is advisable to add acidic and warm herbs such as peonies and black plums during autumn months to promote the flow of autumn qi; In winter, it is advisable to add bitter and cold medicines such as Huangqin and Zhihu to regulate the sinking qi of winter.

In spring and summer, the yang energy stored in groundwater rises above the ground, while the yang energy below the ground decreases. Both the individual of creation and the individual of the human body are based on the middle and lower levels. The middle and lower yang energy is out now, so it is called deficiency. In autumn and winter, the heat from the sun above the ground falls into the water below. Yang Qi enters the water, and the middle and lower Yang feet, so it is called Shi Ye. The sage knows that in spring and summer, the yang deficiency is in the lower part, so all daily life and diet should pay attention to maintaining the yang energy in the lower part. At this time, if one does not know how to maintain the lower yang qi, it will inevitably lead to external heat and internal cold, as well as various dangerous diseases such as upper heat and lower cold. The sage knows that in autumn and winter, the yang is solid at the bottom, and the yang energy floats upwards. Although it is solid at the bottom, it is still easy to float upwards. It is necessary to have sufficient yin energy in order to lower yang and hide it in the water vapor. Therefore, all daily life and diet should pay attention to maintaining the Yin energy in the middle and upper levels [6]. At this time, if you don’t pay attention to the maintenance of the upper yin qi, insufficient yin qi, and the inability to store the lower yang qi, it will be severely damaged in the spring and summer of the following year, and you will inevitably suffer from extremely dangerous warm diseases. Therefore, in spring and summer, using cold medicine to treat diseases can damage the lower body’s yang qi, while in autumn and winter, using hot medicine to treat diseases can disturb the lower body’s yang qi and cause more damage.

3. Nourishing Yang in Spring and Summer

3.1 Spring is Suitable for Sour, Warm and Nourishing the Liver

As the saying goes [7], in the third month of spring, it is called “fa chen”. The energy of heaven and earth is based on “life”, and all things thrive. The phrase ‘sleeping at night and waking up early’ should conform to the law of the rise of heaven and earth; The saying ‘Walk wide in the courtyard, wear your hair and walk slowly’ should be used to clear the meridians; Being born without killing, giving without taking, rewarding without punishing “indicates that it is advisable to follow the orderly rise of yang qi. The liver responds to spring at the right time and to trees at the right time, with “life” as its nature. Therefore, the mechanism of retrograde growth can easily damage the liver. At the same time, if the nature of “spring birth” is reversed, then “summer is long” has no source, so “summer is cold change”. In spring and summer, when the yang is deficient in the lower part, combined with the

characteristics of liver yin using yang, it is preferred to use warm and sour products to nourish the liver wood, and to promote a balanced and balanced release of qi. It is not advisable to use spicy and dry products to stimulate and consume yang.

3.2 Summer is Suitable for Sweet and Warm Weather to Protect the Yang

In the third month of summer, it is called “Fan Xiu”. The energy of heaven and earth is based on “long”, and all things are beautiful and magnificent. The exchange of heaven, earth, and air refers to the rise of atmospheric “circular motion” from rising to floating in summer; The summer moon’s yang floats on the surface but is weak inside. Indulging in hunger and coldness undoubtedly adds insult to injury, damaging the yang of the heart and spleen. After the Xiaoman Festival, there are many diseases of coldness. Therefore, in the third month of summer, it is advisable to use sweet, warm, and light seeping products to protect the yang of the heart and spleen, cultivate and supplement the qi, and accumulate strength for the yang drop in autumn. Peng’s treatment for summer and autumn dysentery involves stir frying Huanglian in water with Wu Zhuyu in spring and summer, but not after the beginning of autumn. After autumn, the yang energy returns and the water vapor takes root, resulting in sufficient water and heat. In spring and summer, dysentery occurs due to insufficient heat caused by weak and cold water vapor. Peng believes that during the period of Xiaoman and Dashu, when the yang energy is at its peak and the fire is at its peak, the fire should be replenished, and after autumn, it should be lowered into the water, resulting in a significant effect during the transition to spring. In the “Treatise on Cold Damage: Pingmai Method II”, it is mentioned: “In May, the yang qi is on the surface, and the stomach is weak and cold, so the yang qi is weak inside and cannot overcome cold, so one wants to wear clothing again; in November, the yang qi is inside and the stomach is hot, and the yin qi is weak inside and cannot overcome heat, so one wants to be naked.” [8] This means that in May, which is the height of summer, the yang qi in the human body evaporates and radiates upwards and outwards. The yang qi in the spleen and stomach is weakened, and cannot overcome yin cold, so one may feel cold and add clothing. November is the winter season, with yang energy moving inward and in a hidden state. Yin energy is weak inside and cannot overcome internal heat, resulting in a feeling of restlessness in the stomach and a desire to remove clothing. Eat more ginger in summer to warm the spleen and stomach, help promote yang energy, and eat more radish in winter to clear accumulated heat [9]. In general, in spring and summer, yang deficiency in the lower part can easily damage the lower yang qi and lead to upper heat and lower cold diseases by indulging in raw cold or high-dose heat clearing and fire clearing drugs.

4. Nourishing Yin in Autumn and Winter

4.1 Autumn is Suitable for Cooling and Reducing Heat

In the third month of autumn, it is called “Rongping”. The energy of heaven and earth is based on “collection”, and all things wither. At this time, if the yang heat of the atmosphere cannot be converged in time, it is easy to turn dryness and hurt people. Therefore, it is advisable to “make one’s mind

peaceful and slow down the autumn punishment” and “have no other intentions” to remind against excessive desire and dissipation of yang energy, in order to adapt to the opportunity of atmospheric convergence. The lungs respond to autumn at the right time, to the west at the right position, and to gold at the right position, with “convergence” as their nature. Therefore, the reverse “circular motion” that converges can easily damage the lungs; At the same time, if the nature of “autumn harvest” is reversed, then “winter storage” has no source. Therefore, “winter is for the release of food”. Peng believes that the Yang Qi nature, although rising, is valuable in its ability to descend, and descending leads to root causes. Warm diseases, damp heat, and heatstroke are all important responsibilities of the lung family. The ability of lung qi to rise and fall, and the ability of wood qi to rise and then fall again, means that warm diseases do not occur. The ability of lung qi to rise and fall, sweat and urine flow smoothly, dampness does not linger, and heat does not attach, means that damp heat diseases do not occur. The lung qi can be contracted, lowered, and descending, without causing retrograde expansion due to phase fire, which means there is no occurrence of heatstroke. The energy of heat reduction is the power of gold. When heat reduction occurs, the yang feet become strong, and the yang feet become healthy. When yang reduction occurs more frequently, the root qi becomes deep, and the release of yang will be orderly in the coming year without excessive movement [10]. Therefore, the author believes that in autumn and March, it is advisable to use sweet, cold, cool, and moisturizing products to assist in the convergence and reduction of autumn gold, so that yang can benefit from yin and become infinitely biochemical. When yang decreases, the fire will be strong.

4.2 Winter is Suitable for Nourishing Water and Keeping Fire Hidden

In the third month of winter, it is called “closed storage”. The qi of heaven and earth is stored as energy, and all things are dormant. The phrase ‘water ice ground cracking’ indicates that the power of heaven and earth to ‘store’ is extremely strong. When water turns into ice, the ground also cracks. At this time, it is advisable to ‘not disturb the sun, lie down early and wake up late, and wait for the sunlight’ to correspond to the nature of heaven and earth’s ‘winter storage’. The kidneys respond to winter at the right time, to the north at the right position, to water at the right position, and to “hide” as their nature. Therefore, if the reverse “circular movement” closes the mechanism of hiding, it is easy to damage the kidneys; At the same time, if the nature of “winter storage” is reversed, then “spring growth” has no roots, so “spring is impotence”. Peng believed that the heat of yang in water is the root of qi. If it is not cold in winter, thunder and fog come out, and yang storage is lost, or if people do not know how to cherish and indulge in excessive consumption of essence, then yang deficiency will move recklessly, leading to deficiency diseases. Therefore, in the third month of winter, it is advisable to nourish the kidneys with water to contain wood, and when the water is sufficient, the fire will store wood quietly. Yin will rise and the source of qi will not be exhausted. Zhu Danxi [11] believed that the action of fire is based on the yin of the liver and kidneys. Research on its medication has found that it is often used in combination with Siwu Tang to nourish yin and reduce fire, or in combination with kidney

nourishing yin medicines such as Rehmannia glutinosa, turtle shell, and pig spinal cord. The liver stores blood, and blood belongs to yin. Therefore, the yin of the liver and kidney in this area is actually liver blood and kidney yin, which may seem different, but still do not reflect the Peng family's view of fire, emphasizing the importance of consolidating water to store fire.

5. The Spleen is Strong in the Four Seasons and Cannot Control the Timing

In the book "Su Wen: Treatise on Taiyin Yangming", it is said that "the spleen is the soil, and it governs the central government. It is often governed by four periods of time and four collections, each lasting eighteen days, and cannot dominate the time alone". Soil does not have a specific position, but thrives in the months of the four seasons. The atmosphere of a year is full of spring, summer, autumn harvest, and winter storage. The nature of "long summer soil" is "transformation", and it is located in the "life", "long", "harvest", and "collection". The four seasons of "spring, summer, autumn, winter" are dominated by the "liver, heart, lungs, and kidneys", with the "long summer soil" located in the center. This is the central axis of the circular movement of the "five seasons" and "five organs", irrigating the four organs and regulating the four dimensions. Huang Yuanyu's "Four Saints Heart Source: Heaven and Man Explanation" [1]: "When the spleen and earth are turned left, the order for growth is smooth, so it is warm and produces Yi wood. When the stomach and earth are turned right, the political action of convergence is restrained, so it is cool and turns into Xin gold. When the yin is half born at noon, it decreases, and when the three yin are turned right, it is lung gold. Lung gold is the clear descent of heart fire, so the lung qi is cool and the nature is restrained. When the yang is half born, it rises. When the three yang are turned left, it is liver wood. Liver wood is the warm rise of kidney water, so liver blood is warm and the nature is developed. When the kidney water temperature rises and turns into wood, the left turn of qi is based on the spleen as the basis for generating blood. For those whose heart fire is clear and turns into gold, the right turn of the Wu earth is also due to the stomach as the source of transforming qi. Therefore, the earth qi of Changxia does not solely control the time, that is, it is" prosperous in the four times ". All things are born in the earth, hidden in the earth, and extinguished in the earth. Without earth, the world cannot be formed. Therefore, the summary of Su Wen · Taiyin Yangming Lun [7]. As the saying goes, 'The earth gives birth to all things and follows the laws of heaven and earth. Therefore, from top to bottom, it cannot control the timing.' The spleen and stomach are the key points for the rise and fall of the qi mechanism. When the spleen rises, the yang rises, and when the yang rises, it transforms the qi. When the stomach falls, the yang falls, and when the yang falls, the fluid is generated. When there is enough water, the fire becomes mysterious.

In summary, the natural environment is the material prerequisite for human survival, and the physiological and pathological changes of the human body are all affected by it. Therefore, heaven and earth are the big universe, and the human body is the small universe. From the vast universe to the "birth, growth, transformation, collection, and storage" of human vitality, all things in different "times" and "spaces"

follow the path of "circular motion". The heat of the sun is the source of life for all things [12]; This yang heat descends from the ground into the ground during autumn, and sinks and hides in the water underground during winter; In the following spring, it rises from the ground after hydration; During the transition from summer to summer, it floats on the ground, and after autumn, it brings with it the newly arrived yang heat of the following year and falls into the underground water. This is the circular movement of the twenty-four solar terms in the atmosphere. The "Su Wen · Six Wei Zhi Da Lun" states: "If one goes in and out, the divine mechanism will be transformed and destroyed; if one rises and falls, the qi will be isolated and dangerous. Therefore, without going in and out, there is no way to live, grow, strengthen, old, or already; without going up and down, there is no way to live, grow, transform, gather, or hide." The "Su Wen · Four Qi Tiao Shen Lun" states: "Therefore, the yin and yang of the four seasons are the ultimate and fundamental principles of all things, death and life. If they go against it, disasters will arise, and if they will not rise or fall It is called 'attaining the Tao', so the changes in heaven, earth, all things, and the human body follow the path of 'circular motion'. A flat person is a flow of qi and qi, like an endless ring. 'Circular motion' leads to physical health, while 'non circular motion' leads to the birth of various diseases. When administering medication at four times and treating dialectically, the author believes that grasping the law of yang qi descending, sinking, rising, and floating, with qi as the axis and four dimensions like a wheel, can make the wood calm, fire mysterious, soil healthy, gold collecting, water storing, and all seasons healthy.

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