

LIBRARY OF CHINESE CLASSICS
CHINESE-ENGLISH

大中华文库

汉英对照

黄帝内经 素问

YELLOW EMPEROR'S CANON
OF MEDICINE
PLAIN CONVERSATION

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总 序

杨牧之

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

—

中华民族有着悠久的历史 and 灿烂的文化，系统、准确地将中华民族的文化经典翻译成外文，编辑出版，介绍给全世界，是几代中国人的愿望。早在几十年前，西方一位学者翻译《红楼梦》，书名译成《一个红楼上的梦》，将林黛玉译为“黑色的玉”。我们一方面对外国学者将中国的名著介绍到世界上去表示由衷的感谢，一方面为祖国的名著还不被完全认识，甚而受到曲解，而感到深深的遗憾。还有西方学者翻译《金瓶梅》，专门摘选其中自然主义描述最为突出的篇章加以译介。一时间，西方学者好像发现了奇迹，掀起了《金瓶梅》热，说中国是“性开放的源头”，公开地在报刊上鼓吹中国要“发扬开放之传统”。还有许多资深、友善的汉学家译介中国古代的哲学著作，在把中华民族文化介绍给全世界的工作方面作出了重大贡献，但或囿于理解有误，或缘于对中国文字认识的局限，质量上乘的并不多，常常是隔靴搔痒，说不到点子上。大哲学家黑格尔曾经说过：中国有最完



备的国史。但他认为中国古代没有真正意义上的哲学，还处在哲学史前状态。这么了不起的哲学家竟然作出这样大失水准的评论，何其不幸。正如任何哲学家都要受时间、地点、条件的制约一样，黑格尔也离不开这一规律。当时他也只能从上述水平的汉学家译过去的文字去分析、理解，所以，黑格尔先生对中国古代社会的认识水平是什么状态，也就不难想象了。

中国离不开世界，世界也缺少不了中国。中国文化摄取外域的新成分，丰富了自己，又以自己的新成就输送给别人，贡献于世界。从公元5世纪开始到公元15世纪，大约有一千年，中国走在世界的前列。在这一千多年的时间里，她的光辉照耀全世界。人类要前进，怎么能不全面认识中国，怎么能不认真研究中国的历史呢？

二

中华民族是伟大的，曾经辉煌过，蓝天、白云、阳光灿烂，和平而兴旺；也有过黑暗的、想起来就让人战栗的日子，但中华民族从来是充满理想，不断追求，不断学习，渴望和平与友谊的。

中国古代伟大的思想家孔子曾经说过：“三人行，必有我师焉。择其善者而从之，其不善者而改之。”孔子的话就是要人们向别人学习。这段话正是概括了整个中华民族与人交往的原则。人与人之间交往如此，在与周边的国家交往中也是如此。

秦始皇第一个统一了中国，可惜在位只有十几年，来不及作更多的事情。汉朝继秦而继续强大，便开始走出去，了



解自己周边的世界。公元前 138 年，汉武帝派张骞出使西域。他带着一万头牛羊，总值一万万钱的金帛货物，作为礼物，开始西行，最远到过“安息”（即波斯）。公元前 36 年，班超又率 36 人出使西域。36 个人按今天的话说，也只有一个排，显然是为了拜访未曾见过面的邻居，是去交朋友。到了西域，班超派遣甘英作为使者继续西行，往更远处的大秦国（即罗马）去访问，“乃抵条支而历安息，临西海以望大秦”（《后汉书·西域传》）。“条支”在“安息”以西，即今天的伊拉克、叙利亚一带，“西海”应是今天的地中海。也就是说甘英已经到达地中海边上，与罗马帝国隔海相望，“临大海欲渡”，却被人劝阻而未成行，这在历史上留下了遗恨。可以想见班超、甘英沟通友谊的无比勇气和强烈愿望。接下来是唐代的玄奘，历经千难万险，到“西天”印度取经，带回了南亚国家的古老文化。归国后，他把带回的佛教经典组织人翻译，到后来很多经典印度失传了，但中国却保存完好，以至于今天，没有玄奘的《大唐西域记》，印度人很难编写印度古代史。明代郑和“七下西洋”，把中华文化传到东南亚一带。鸦片战争以后，一代又一代先进的中国人，为了振兴中华，又前赴后继，向西方国家学习先进的科学思想和文明成果。这中间有我们的领导人朱德、周恩来、邓小平；有许许多多大科学家、文学家、艺术家，如郭沫若、李四光、钱学森、冼星海、徐悲鸿等。他们的追求、奋斗，他们的博大胸怀，兼收并蓄的精神，为人类社会增添了光彩。

中国文化的形成和发展过程，就是一个以众为师，以各国人民为师，不断学习和创造的过程。中华民族曾经向周边国家和民族学习过许多东西，假如没有这些学习，中华民族决不可能创造出昔日的辉煌。回顾历史，我们怎么能够不对



伟大的古埃及文明、古希腊文明、古印度文明满怀深深的感激?怎么能够不对伟大的欧洲文明、非洲文明、美洲文明、澳洲文明,以及中国周围的亚洲文明充满温情与敬意?

中华民族为人类社会曾作出过独特的贡献。在15世纪以前,中国的科学技术一直处于世界遥遥领先的地位。英国科学家李约瑟说:“中国在公元3世纪到13世纪之间,保持着一个西方所望尘莫及的科学知识水平。”美国耶鲁大学教授、《大国的兴衰》的作者保罗·肯尼迪坦言:“在近代以前时期的所有文明中,没有一个国家的文明比中国更发达,更先进。”

世界各国的有识之士千里迢迢来中国观光、学习。在这个过程中,中国唐朝的长安城渐渐发展成为国际大都市。西方的波斯、东罗马,东亚的高丽、新罗、百济、南天竺、北天竺,频繁前来。外国的王侯、留学生,在长安供职的外国官员,商贾、乐工和舞士,总有几十个国家,几万人之多。日本派出“遣唐使”更是一批接一批。传为美谈的日本人阿部仲麻吕(晁衡)在长安留学的故事,很能说明外国人与中国的交往。晁衡学成仕于唐朝,前后历时五十余年。晁衡与中国的知识分子结下了深厚的友情。他归国时,传说在海中遇难身亡。大诗人李白作诗哭悼:“日本晁卿辞帝都,征帆一片远蓬壶。明月不归沉碧海,白云愁色满苍梧。”晁衡遇险是误传,但由此可见中外学者之间在中国长安交往的情谊。

后来,不断有外国人到中国来探寻秘密,所见所闻,常常让他们目瞪口呆。《希腊纪事》(希腊人波桑尼阿著)记载公元2世纪时,希腊人在中国的见闻。书中写道:“赛里斯人用小米和青芦喂一种类似蜘蛛的昆虫,喂到第五年,虫肚子胀裂开,便从里面取出丝来。”从这段对中国古代养蚕技术的



描述，可见当时欧洲人与中国人的差距。公元9世纪中叶，阿拉伯人来到中国。一位阿拉伯作家在他所著的《中国印度闻见录》中记载了曾旅居中国的阿拉伯商人的见闻：

——一天，一个外商去拜见驻守广州的中国官吏。会见时，外商总盯着官吏的胸部，官吏很奇怪，便问：“你好像总盯着我的胸，这是怎么回事？”那位外商回答说：“透过你穿的丝绸衣服，我隐约看到你胸口上长着一个黑痣，这是什么丝绸，我感到十分惊奇。”官吏听后，失声大笑，伸出胳膊，说：“请你数数吧，看我穿了几件衣服？”那商人数过，竟然穿了五件之多，黑痣正是透过这五层丝绸衣服显现出来的。外商惊得目瞪口呆，官吏说：“我穿的丝绸还不算是最好的，总督穿的要更精美。”

——书中关于茶(他们叫干草叶子)的记载，可见阿拉伯国家当时还没有喝茶的习惯。书中记述：“中国国王本人的收入主要靠盐税和泡开水喝的一种干草税。在各个城市里，这种干草叶售价都很高，中国人称这种草叶叫‘茶’，这种干草叶比苜蓿的叶子还多，也略比它香，稍有苦味，用开水冲喝，治百病。”

——他们对中国的医疗条件十分羡慕，书中记载道：“中国人医疗条件很好，穷人可以从国库中得到药费。”还说：“城市里，很多地方立一石碑，高10肘，上面刻有各种疾病和药物，写明某种病用某种药医治。”

——关于当时中国的京城，书中作了生动的描述：中国的京城很大，人口众多，一条宽阔的长街把全城分为两半，大街右边的东区，住着皇帝、宰相、禁军及皇家的总管、奴婢。在这个区域，沿街开凿了小河，流水潺潺；路旁，葱茏的树木整然有序，一幢幢宅邸鳞次栉比。大街左边的西区，



住着庶民和商人。这里有货栈和商店，每当清晨，人们可以看到，皇室的总管、宫廷的仆役，或骑马或步行，到这里来采购。

此后的史籍对西人来华的记载，渐渐多了起来。13世纪意大利旅行家马可·波罗，尽管有人对他是否真的到过中国持怀疑态度，但他留下一部记述元代事件的《马可·波罗游记》却是确凿无疑的。这部游记中的一些关于当时中国的描述使得西方人认为是“天方夜谭”。总之，从中西文化交流史来说，这以前的时期还是一个想象和臆测的时代，相互之间充满了好奇与幻想。

从16世纪末开始，由于航海技术的发展，东西方航路的开通，随着一批批传教士来华，中国与西方开始了直接的交流。沟通中西的使命在意大利传教士利玛窦那里有了充分的体现。利玛窦于1582年来华，1610年病逝于北京，在华20余年。除了传教以外，做了两件具有历史象征意义的事，一是1594年前后在韶州用拉丁文翻译《四书》，并作了注释；二是与明代学者徐光启合作，用中文翻译了《几何原本》。

西方传教士对《四书》等中国经典的粗略翻译，以及杜赫德的《中华帝国志》等书对中国的介绍，在西方读者的眼前展现了一个异域文明，在当时及稍后一段时期引起了一场“中国热”，许多西方大思想家的眼光都曾注目中国文化。有的推崇中华文明，如莱布尼兹、伏尔泰、魁奈等，有的对中华文明持批评态度，如孟德斯鸠、黑格尔等。莱布尼兹认识到中国文化的某些思想与他的观念相近，如周易的卦象与他发明的二进制相契合，对中国文化给予了热情的礼赞；黑格尔则从他整个哲学体系的推演出发，认为中国没有真正意义上的哲学，还处在哲学史前的状态。但是，不论是推崇还



是批评，是吸纳还是排斥，中西文化的交流产生了巨大的影响。随着先进的中国科学技术的西传，特别是中国的造纸、火药、印刷术和指南针四大发明的问世，大大改变了世界的面貌。马克思说：“中国的火药把骑士阶层炸得粉碎，指南针打开了世界市场并建立了殖民地，而印刷术则变成了新教的工具，变成对精神发展创造必要前提的最强大的杠杆。”英国的哲学家培根说：中国的四大发明“改变了全世界的面貌和一切事物的状态”。

三

大千世界，潮起潮落。云散云聚，万象更新。中国古代产生了无数伟大科学家：祖冲之、李时珍、孙思邈、张衡、沈括、毕升……，产生了无数科技成果：《齐民要术》、《九章算术》、《伤寒杂病论》、《本草纲目》……，以及保存至今的世界奇迹：浑天仪、地动仪、都江堰、敦煌石窟、大运河、万里长城……。但从15世纪下半叶起，风水似乎从东方转到了西方，落后的欧洲只经过400年便成为世界瞩目的文明中心。英国的牛顿、波兰的哥白尼、德国的伦琴、法国的居里、德国的爱因斯坦、意大利的伽利略、俄国的门捷列夫、美国的费米和爱迪生……，光芒四射，令人敬仰。

中华民族开始思考了。潮起潮落究竟是什么原因？中国人发明的火药，传到欧洲，转眼之间反成为欧洲列强轰击中国大门的炮弹，又是因为什么？

鸦片战争终于催醒了中国人沉睡的迷梦，最先“睁眼看世界”的一代精英林则徐、魏源迈出了威武雄壮的一步。曾国藩、李鸿章搞起了洋务运动。中国的知识分子喊出“民主



与科学”的口号。中国是落后了，中国的志士仁人在苦苦探索。但落后中饱含着变革的动力，探索中孕育着崛起的希望。“向科学进军”，中华民族终于又迎来了科学的春天。

今天，世界毕竟来到了 21 世纪的门槛。分散隔绝的世界，逐渐变成联系为一体的世界。现在，全球一体化趋势日益明显，人类历史也就在愈来愈大的程度上成为全世界的历史。当今，任何一种文化的发展都离不开对其它优秀文化的汲取，都以其它优秀文化的发展为前提。在近现代，西方文化汲取中国文化，不仅是中国文化的传播，更是西方文化自身的创新和发展；正如中国文化对西方文化的汲取一样，既是西方文化在中国的传播，同时也是中国文化在近代的转型和发展。地球上所有的人类文化，都是我们共同的宝贵遗产。既然我们生活的各个大陆，在地球史上曾经是连成一气的“泛大陆”，或者说是一个完整的“地球村”，那么，我们同样可以在这个以知识和学习为特征的网络时代，走上相互学习、共同发展的大路，建设和开拓我们人类崭新的“地球村”。

西学仍在东渐，中学也将西传。各国人民的优秀文化正日益迅速地为中国文化所汲取，而无论西方和东方，也都需要从中国文化中汲取养分。正是基于这一认识，我们组织出版汉英对照版《大中华文库》，全面系统地翻译介绍中国传统文化典籍。我们试图通过《大中华文库》，向全世界展示，中华民族五千年的追求，五千年的梦想，正在新的历史时期重放光芒。中国人民就像火后的凤凰，万众一心，迎接新世纪文明的太阳。

1999 年 8 月



PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

Yang Muzhi

The publication of the *Library of Chinese Classics* is a matter of great satisfaction to all of us who have been involved in the production of this monumental work. At the same time, we feel a weighty sense of responsibility, and take this opportunity to explain to our readers the motivation for undertaking this cross-century task.

1

The Chinese nation has a long history and a glorious culture, and it has been the aspiration of several generations of Chinese scholars to translate, edit and publish the whole corpus of the Chinese literary classics so that the nation's greatest cultural achievements can be introduced to people all over the world. There have been many translations of the Chinese classics done by foreign scholars. A few dozen years ago, a Western scholar translated the title of *A Dream of Red Mansions* into "A Dream of Red Chambers" and Lin Daiyu, the heroine in the novel, into "Black Jade." But while their endeavours have been laudable, the results of their labours have been less than satisfactory. Lack of knowledge of Chinese culture and an inadequate grasp of the Chinese written language have led the translators into many errors. As a consequence, not only are Chinese classical writings widely misunderstood in the rest of the world, in some cases their content has actually been distorted. At one time, there was a "*Jin Ping Mei* craze" among Western scholars, who thought that they had uncovered a miraculous phenomenon, and published theories claiming that China was the "fountainhead of eroticism," and that a Chinese "tradition of permissiveness" was about to be laid bare. This distorted view came about due to the translators of the *Jin Ping Mei* (*Plum in the Golden Vase*) putting one-sided stress on the



raw elements in that novel, to the neglect of its overall literary value. Meanwhile, there have been many distinguished and well-intentioned Sinologists who have attempted to make the culture of the Chinese nation more widely known by translating works of ancient Chinese philosophy. However, the quality of such work, in many cases, is unsatisfactory, often missing the point entirely. The great philosopher Hegel considered that ancient China had no philosophy in the real sense of the word, being stuck in philosophical "prehistory." For such an eminent authority to make such a colossal error of judgment is truly regrettable. But, of course, Hegel was just as subject to the constraints of time, space and other objective conditions as anyone else, and since he had to rely for his knowledge of Chinese philosophy on inadequate translations it is not difficult to imagine why he went so far off the mark.

China cannot be separated from the rest of the world; and the rest of the world cannot ignore China. Throughout its history, Chinese civilization has enriched itself by absorbing new elements from the outside world, and in turn has contributed to the progress of world civilization as a whole by transmitting to other peoples its own cultural achievements. From the 5th to the 15th centuries, China marched in the front ranks of world civilization. If mankind wishes to advance, how can it afford to ignore China? How can it afford not to make a thoroughgoing study of its history?

2

Despite the ups and downs in their fortunes, the Chinese people have always been idealistic, and have never ceased to forge ahead and learn from others, eager to strengthen ties of peace and friendship.

The great ancient Chinese philosopher Confucius once said, "Whenever three persons come together, one of them will surely be able to teach me something. I will pick out his good points and emulate them; his bad points I will reform." Confucius meant by this that we should always be ready to learn from others. This maxim encapsulates the principle the Chinese people have always followed in their dealings with other peoples, not only on an individual basis but also at the level of state-to-state relations.

After generations of internecine strife, China was unified by Emperor



Qin Shi Huang (the First Emperor of the Qin Dynasty) in 221 B.C. The Han Dynasty, which succeeded that of the short-lived Qin, waxed powerful, and for the first time brought China into contact with the outside world. In 138 B.C., Emperor Wu dispatched Zhang Qian to the western regions, i.e. Central Asia. Zhang, who traveled as far as what is now Iran, took with him as presents for the rulers he visited on the way 10,000 head of sheep and cattle, as well as gold and silks worth a fabulous amount. In 36 B.C., Ban Chao headed a 36-man legation to the western regions. These were missions of friendship to visit neighbours the Chinese people had never met before and to learn from them. Ban Chao sent Gan Ying to explore further toward the west. According to the "Western Regions Section" in the *Book of Later Han*, Gan Ying traveled across the territories of present-day Iraq and Syria, and reached the Mediterranean Sea, an expedition which brought him within the confines of the Roman Empire. Later, during the Tang Dynasty, the monk Xuan Zang made a journey fraught with danger to reach India and seek the knowledge of that land. Upon his return, he organized a team of scholars to translate the Buddhist scriptures, which he had brought back with him. As a result, many of these scriptural classics which were later lost in India have been preserved in China. In fact, it would have been difficult for the people of India to reconstruct their own ancient history if it had not been for Xuan Zang's *A Record of a Journey to the West in the Time of the Great Tang Dynasty*. In the Ming Dynasty, Zheng He transmitted Chinese culture to Southeast Asia during his seven voyages. Following the Opium Wars in the mid-19th century, progressive Chinese, generation after generation, went to study the advanced scientific thought and cultural achievements of the Western countries. Their aim was to revive the fortunes of their own country. Among them were people who were later to become leaders of China, including Zhu De, Zhou Enlai and Deng Xiaoping. In addition, there were people who were to become leading scientists, literary figures and artists, such as Guo Moruo, Li Siguang, Qian Xuesen, Xian Xinghai and Xu Beihong. Their spirit of ambition, their struggles and their breadth of vision were an inspiration not only to the Chinese people but to people all over the world.

Indeed, it is true that if the Chinese people had not learned many

things from the surrounding countries they would never have been able to produce the splendid achievements of former days. When we look back upon history, how can we not feel profoundly grateful for the legacies of the civilizations of ancient Egypt, Greece and India? How can we not feel fondness and respect for the cultures of Europe, Africa, America and Oceania?

The Chinese nation, in turn, has made unique contributions to the community of mankind. Prior to the 15th century, China led the world in science and technology. The British scientist Joseph Needham once said, "From the third century A.D. to the 13th century A.D. China was far ahead of the West in the level of its scientific knowledge." Paul Kennedy, of Yale University in the U.S., author of *The Rise and Fall of the Great Powers*, said, "Of all the civilizations of the pre-modern period, none was as well-developed or as progressive as that of China."

Foreigners who came to China were often astonished at what they saw and heard. The Greek geographer Pausanias in the second century A.D. gave the first account in the West of the technique of silk production in China: "The Chinese feed a spider-like insect with millet and reeds. After five years the insect's stomach splits open, and silk is extracted therefrom." From this extract, we can see that the Europeans at that time did not know the art of silk manufacture. In the middle of the 9th century A.D., an Arabian writer includes the following anecdote in his *Account of China and India*:

"One day, an Arabian merchant called upon the military governor of Guangzhou. Throughout the meeting, the visitor could not keep his eyes off the governor's chest. Noticing this, the latter asked the Arab merchant what he was staring at. The merchant replied, 'Through the silk robe you are wearing, I can faintly see a black mole on your chest. Your robe must be made out of very fine silk indeed!' The governor burst out laughing, and holding out his sleeve invited the merchant to count how many garments he was wearing. The merchant did so, and discovered that the governor was actually wearing five silk robes, one on top of the other, and they were made of such fine material that a tiny mole could be seen through them all! Moreover, the governor explained that the robes he was wearing were not made of the finest silk at all; silk of the highest



grade was reserved for the garments worn by the provincial governor.”

The references to tea in this book (the author calls it “dried grass”) reveal that the custom of drinking tea was unknown in the Arab countries at that time: “The king of China’s revenue comes mainly from taxes on salt and the dry leaves of a kind of grass which is drunk after boiled water is poured on it. This dried grass is sold at a high price in every city in the country. The Chinese call it ‘cha.’ The bush is like alfalfa, except that it bears more leaves, which are also more fragrant than alfalfa. It has a slightly bitter taste, and when it is infused in boiling water it is said to have medicinal properties.”

Foreign visitors showed especial admiration for Chinese medicine. One wrote, “China has very good medical conditions. Poor people are given money to buy medicines by the government.”

In this period, when Chinese culture was in full bloom, scholars flocked from all over the world to China for sightseeing and for study. Chang’an, the capital of the Tang Dynasty was host to visitors from as far away as the Byzantine Empire, not to mention the neighboring countries of Asia. Chang’an, at that time the world’s greatest metropolis, was packed with thousands of foreign dignitaries, students, diplomats, merchants, artisans and entertainers. Japan especially sent contingent after contingent of envoys to the Tang court. Worthy of note are the accounts of life in Chang’an written by Abeno Nakamaro, a Japanese scholar who studied in China and had close friendships with ministers of the Tang court and many Chinese scholars in a period of over 50 years. The description throws light on the exchanges between Chinese and foreigners in this period. When Abeno was supposedly lost at sea on his way back home, the leading poet of the time, Li Bai, wrote a eulogy for him.

The following centuries saw a steady increase in the accounts of China written by Western visitors. The Italian Marco Polo described conditions in China during the Yuan Dynasty in his *Travels*. However, until advances in the science of navigation led to the opening of east-west shipping routes at the beginning of the 16th century Sino-Western cultural exchanges were coloured by fantasy and conjecture. Concrete progress was made when a contingent of religious missionaries, men well versed in Western science and technology, made their way to China, ushering in an era of



direct contacts between China and the West. The experience of this era was embodied in the career of the Italian Jesuit Matteo Ricci. Arriving in China in 1582, Ricci died in Beijing in 1610. Apart from his missionary work, Ricci accomplished two historically symbolic tasks — one was the translation into Latin of the “Four Books,” together with annotations, in 1594; the other was the translation into Chinese of Euclid’s *Elements*.

The rough translations of the “Four Books” and other Chinese classical works by Western missionaries, and the publication of Père du Halde’s *Description Geographique, Historique, Chronologique, Politique, et Physique de l’Empire de la Chine* revealed an exotic culture to Western readers, and sparked a “China fever,” during which the eyes of many Western intellectuals were fixed on China. Some of these intellectuals, including Leibniz, held China in high esteem; others, such as Hegel, nursed a critical attitude toward Chinese culture. Leibniz considered that some aspects of Chinese thought were close to his own views, such as the philosophy of the *Book of Changes* and his own binary system. Hegel, on the other hand, as mentioned above, considered that China had developed no proper philosophy of its own. Nevertheless, no matter whether the reaction was one of admiration, criticism, acceptance or rejection, Sino-Western exchanges were of great significance. The transmission of advanced Chinese science and technology to the West, especially the Chinese inventions of paper-making, gunpowder, printing and the compass, greatly changed the face of the whole world. Karl Marx said, “Chinese gunpowder blew the feudal class of knights to smithereens; the compass opened up world markets and built colonies; and printing became an implement of Protestantism and the most powerful lever and necessary precondition for intellectual development and creation.” The English philosopher Roger Bacon said that China’s four great inventions had “changed the face of the whole world and the state of affairs of everything.”

3

Ancient China gave birth to a large number of eminent scientists, such as Zu Chongzhi, Li Shizhen, Sun Simiao, Zhang Heng, Shen Kuo and Bi



Sheng. They produced numerous treatises on scientific subjects, including *The Manual of Important Arts for the People's Welfare*, *Nine Chapters on the Mathematical Art*, *A Treatise on Febrile Diseases* and *Compendium of Materia Medica*. Their accomplishments included ones whose influence has been felt right down to modern times, such as the armillary sphere, seismograph, Dujiangyan water conservancy project, Dunhuang Grottoes, Grand Canal and Great Wall. But from the latter part of the 15th century, and for the next 400 years, Europe gradually became the cultural centre upon which the world's eyes were fixed. The world's most outstanding scientists then were England's Isaac Newton, Poland's Copernicus, France's Marie Curie, Germany's Rontgen and Einstein, Italy's Galileo, Russia's Mendeleev and America's Edison.

The Chinese people then began to think: What is the cause of the rise and fall of nations? Moreover, how did it happen that gunpowder, invented in China and transmitted to the West, in no time at all made Europe powerful enough to batter down the gates of China herself?

It took the Opium War to wake China from its reverie. The first generation to make the bold step of "turning our eyes once again to the rest of the world" was represented by Lin Zexu and Wei Yuan. Zeng Guofan and Li Hongzhang started the Westernization Movement, and later intellectuals raised the slogan of "Democracy and Science." Noble-minded patriots, realizing that China had fallen behind in the race for modernization, set out on a painful quest. But in backwardness lay the motivation for change, and the quest produced the embryo of a towering hope, and the Chinese people finally gathered under a banner proclaiming a "March Toward Science."

On the threshold of the 21st century, the world is moving in the direction of becoming an integrated entity. This trend is becoming clearer by the day. In fact, the history of the various peoples of the world is also becoming the history of mankind as a whole. Today, it is impossible for any nation's culture to develop without absorbing the excellent aspects of the cultures of other peoples. When Western culture absorbs aspects of Chinese culture, this is not just because it has come into contact with Chinese culture, but also because of the active creativity and development of Western culture itself; and vice versa. The various cultures of



the world's peoples are a precious heritage which we all share. Mankind no longer lives on different continents, but on one big continent, or in a "global village." And so, in this era characterized by an all-encompassing network of knowledge and information we should learn from each other and march in step along the highway of development to construct a brand-new "global village."

Western learning is still being transmitted to the East, and vice versa. China is accelerating its pace of absorption of the best parts of the cultures of other countries, and there is no doubt that both the West and the East need the nourishment of Chinese culture. Based on this recognition, we have edited and published the *Library of Chinese Classics* in a Chinese-English format as an introduction to the corpus of traditional Chinese culture in a comprehensive and systematic translation. Through this collection, our aim is to reveal to the world the aspirations and dreams of the Chinese people over the past 5,000 years and the splendour of the new historical era in China. Like a phoenix rising from the ashes, the Chinese people in unison are welcoming the cultural sunrise of the new century.

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前 言

《黄帝内经》，即《素问》与《灵枢》之合称，是中国现存最早的医学典籍，反映了中国古代的医学成就，奠定了中国医学发展的基础，成为中国医药之祖、医家之宗。所以唐人王冰在《黄帝内经素问注·序》中说：“其文简，其意博，其理奥，其趣深；天地之象分，阴阳之候列，变化之由表，死生之兆彰；不谋而遐迹自同，勿约而幽明斯契；稽其言有征，验之事不忒。”

在中国几千年漫长的历史中，《黄帝内经》一直指导着中国医学的发展，中医学中众多流派的理论观点，莫不源于《黄帝内经》的基本思想。“问渠那得清如许，为有源头活水来。”历代医家十分重视《黄帝内经》的学习、研究、校勘和注解，使得这一医典巨著能千古流传、弘仁济世、泽及黎苦。直到今天，《黄帝内经》对于中医药的理论研究与临床实践仍然具有重要的指导意义。

《黄帝内经》不仅为我国医学的发展奠定了基础，而且对国外医学也发挥了重要影响。例如，南北朝至隋唐时期，中医书籍大量传入日本和朝鲜。在很长的一段历史时期，日本和朝鲜的医学，都是以《黄帝内经》的思想体系为其理论核心的。近世以来，《黄帝内经》引起了西方许多国家的重视，其部分内容相继译成日、英、德、法等国文字。近年来，《黄帝内经》的全译本也开始问世。

《黄帝内经》的成书年代，历来有不同的说法。一般认为《素问》成书于周秦之间或战国至两汉时期。《灵枢》的成书年代，根据现有的史料，尚不能确定。历代学者虽曾为此做过大

量工作，但时至今日，仍未完全定论。由于流传年代的久远及其他原因，《灵枢》的书名曾几度变化，经历代学者的严密考证，历史上的《九卷》、《针经》、《九墟》、《九灵经》等，与现存的《灵枢经》都是同一部书。它与《素问》编写体例一致，学术内容方面互相补充，相互联系，语言文字的特色相近，堪称姊妹篇。

《黄帝内经》之名，始见于西汉末年刘歆所著的《七略》，后载于东汉班固所著的《汉书·艺文志》。其冠以“黄帝”之名，乃是受当时托古学风的影响，意在表明其论之道正源远。

《素问》之名，始见于东汉张仲景撰写的《伤寒论》序言中。关于《素问》一书的命名意义，前人有不同的说法。如梁人全元起说：“素者，本也。问者，黄帝问岐伯也。方陈性情之源，五行之本，故曰‘素问’。”《灵枢》作为《黄帝内经》之分册，其名出现较晚，始见于中唐时期王冰的《黄帝内经素问注·序》。关于其命名之含义，历来说法不一。

从现存《素问》所述来看，其内容大致可以分为3个部分。第1部分为除运气7篇和2个附篇外的全部内容，是《素问》成编时的基本内容。第2部分为运气7篇，即天元纪大论、五运行大论、六微旨大论、气交变大论、五常政大论、六元正纪大论和至真要大论。《素问》至隋唐时期已残缺第7卷，唐人王冰在整理《素问》时，自称得其先师秘藏，补入了这部分内容。所以后世疑其为王冰之作。第3部分为《素问》遗篇，即“刺法论”和“本病论”。这两篇内容在王冰校注《素问》时尚缺，仅保存了两篇篇名，并注明“亡”。宋人林亿等校正《素问》时发现有此2篇之流传本，但认为其为伪作。然就其内容来看，与“运气7篇大论”属同一学术体系，对“运气7篇大论”内容有一定的补充意义，所以现一般将其作为《素问》之附篇。

《灵枢》的内容十分丰富。它以阴阳五行学说为指导，全面



论述了人体的生理、病理、诊断、治疗、摄生等问题，并叙述了脏腑、精、神、气、血、津液的功能和病理变化，强调了人与自然的密切联系及人体内部协调统一的整体观念，而其最突出的特点则是更翔实地阐述了经络理论和针法。与此相关的内容，占了《灵枢》的80%左右。所以《灵枢》是总结汉代以前我国经络学和针刺技术的最重要著述，为针灸学的发展奠定了基础。

此外，《黄帝内经》中还记述了大量古代天文、气象、物候等学科的知识，为各有关学科的研究提供了重要的史料。

中医翻译难，《黄帝内经》的翻译则更难。翻译时，译者遇到的首要问题是难解古文之意。历代虽有注疏、校勘，但由于年代久远和辗转传抄，多有讹误。近世以来，为了便于阅读和理解，白话译本应运而生。动笔翻译之前，我们参阅了七八种流行的白话译本，觉得这些译本对于不谙熟古文的读者来说，的确方便不少，但却参杂有译者个人的理解和发挥，颇有演义《内经》之嫌，易使人以为原文便是如此，故我们在翻译《黄帝内经》时，虽然也参考了一些白话译本以确定某句话或某个概念的确切含义，但基本上是按照原文的语言结构和表述方式翻译的。在翻译运气七篇的时候，我们主要参考和借鉴了人民卫生出版社出版的《黄帝内经素问校译》和《黄帝内经素问语译》以及上海科技出版社出版的《素问语译》的翻译方法。在原文的选用上，参考了国内目前较为流行的几种版本及历代注家注本的研究成果。

在翻译《黄帝内经》时，我们确定的一个基本原则就是“译古如古，文不加饰”。就方法而言，基本概念的翻译以音译为主、释译为辅，篇章的翻译以直译为主、意译为辅。以此法翻译之译文，读起来虽不十分流畅，但却能最大限度地保持原作的写作风格、思维方式和主旨。

语言国情学认为,凡是含有国情的概念均应音译,以利于保持其内涵。中医基本理论中的核心概念均含有国情,如阴阳、五行、脏腑、精、气、神等等。这些概念在英语语言中基本上没有完全对应的说法,翻译时无论直译还是意译都无法完全表达清楚原文的内涵。如“精”现在一般译作 *essence*，“神”一般译作 *spirit* 或 *mind*,这种译法其实只表达了中文概念的部分内涵。对于诸如此类的概念,我们在翻译时均予以音译,另以括号形式将现行译法作为一种文内注解并附于有关音译概念之后,以帮助读者理解。如“精”译作 *Jing (essence)*，“神”译作 *Shen (spirit)*，“五行”译作 *Wuxing (five elements)*。译文自始至终采用这种音译加文内注解的译法,表面上看好像重复累赘,实际上却是不断地向读者传递来自远古的原本信息,使读者明白括号中的注解只是一种辅助解读手段或该概念的表面之意,而非其实际含义。

中医上一些特有的病名,因其所指与现代医学相关的疾病并不一定完全相同,所以我们在翻译时也采用了音译加注的方法予以解决。如中医上的消渴病现多译为 *diabetes*,实际上中医消渴病的概念远泛于 *diabetes*。类似这样的疾病名称,译文均采用音译加注的方式予以翻译。

有一些中医的基本概念目前有较为流行的译法,如“五行”译作 *five elements* 或 *five phases*，“三焦”译作 *three warmers/burners/heaters* 或 *triple energizer*,虽较为流行,实未合原文之意。作为经典著作的翻译,我们一般不采用这种似是而非的译法,仍以音译为主,注解为辅。

还有一些世界卫生组织所颁布的译法,如将经脉译作 *meridian*,任脉译作 *conception vessel*,督脉译作 *governor vessel* 等,因其与中文原概念之意仍有悬隔,翻译时我们根据“译古如古”的原则对其作了适当的调整。如将经脉译为 *channel*,因



为古人视经脉如经隧，且用 channel 翻译“经脉”也很普遍。而任脉和督脉之“脉”实非 vessel，故仍音译为 Renmai 和 Dumai。

在文章的翻译上，我们原则上保留原文的结构形式和表达方式，译文中尽量不增加词语。但由于古汉语的表达特别简洁，翻译时若不增加字词，有时很难使一句话结构完整。在这种情况下我们也适当增加一些词语，以便使一句话结构完整，表达流畅。像这样一些为句法结构的需要或为语义表达的需要而增加的词语，译文均置于 [] 之中。译文中频繁出现 []，的确有碍观瞻，但惟有如此方能保持原文的本意，使读者理解何为原经文之语，何为注解之语，从而防止衍文的出现。

由于年代久远辗转传抄，《黄帝内经》里时有衍文出现。对于这些衍文，我们在翻译时虽也按文而译，但却将其置于 { } 之中，使读者明白何为原文，何为衍文。

对于一些历代医家理解不一、解释相异的概念或文句，译文不妄取其一，而是采用音译，在文后的注解中对其逐字予以解读，然后附上具有代表性的一些不同解释，让读者根据上下文并结合自己的体会去揣摩原文之意。

对于历代存疑或无法断句的个别段落，译文也未加处理，留待专家考订，如第 54 章最后一段文字，偶尔可以见到断句解释，但因其未获公认，故翻译时不予采用。

《黄帝内经》书名的解释，历来不一，翻译上一直也很不统一。本书采用意译的 Yellow Emperor's Canon of Medicine 为名。《素问》的译名为：Plain Conversation；《灵枢》的译名为：Spiritual Pivot。《黄帝内经》各篇章名称的翻译则采用音译加意译的办法予以翻译，例如“上古天真论篇第一”译为“Chapter 1 Shangu Tianzhen Lunpian: Ancient Ideas on How to Preserve Natural Healthy Energy”。在此特作说明。

翻译《黄帝内经》，犹如攀登蜀道巉岩，“使人听此凋朱颜”。历经十载寒暑，译文勉强草就。对比原文，细品译文，未尽之意，惟有心知。望乞同道不吝指正，以期再行修订补正。

李照国

刘希茹

甲申三月于上海





Foreword

Yellow Emperor's Canon of Medicine is a free translation of *Huangdi Neijing* which is composed of two separate books, namely *Suwen* and *Lingshu* which are often translated into *Plain Conversation* and *Spiritual Pivot* in English respectively. *Yellow Emperor's Canon of Medicine* is the earliest extant medical canon in China that records the achievements of medicine made by Chinese people in ancient times. In the Preface to *Explanation of Yellow Emperor's Canon of Medicine · Plain Conversation*, Wang Bing, an important medical scholar in the Tang Dynasty (618 ~ 907 A. D.), said, "It is simple in description, profound in meaning, and mysterious in theory. It describes the difference between the heavens and the earth, the order of Yin and Yang, the causes of changes and the signs of life and death. "

In the past thousands of years, *Yellow Emperor's Canon of Medicine* guided the development of TCM (traditional Chinese medicine). The so-called various schools of theories in TCM developed in history all originated from the basic theory elucidated in *Yellow Emperor's Canon of Medicine*. All the doctors in the previous dynasties paid much attention to the study, collation and explanation of *Yellow Emperor's Canon of Medicine*, making it possible for this great classic to be passed on from generation to generation and to have saved millions of lives. Even today, *Yellow Emperor's Canon of Medicine* still plays an important role in directing the theoretical study and clinical practice of TCM.

Yellow Emperor's Canon of Medicine not only laid the foundation for the formation and development of TCM, but also influ-

enced the progress of medicine in other countries around China. For example, from the periods of North-South Dynasties (420 – 581 A. D.) to the Sui Dynasty (581 – 618 A. D.) and the Tang Dynasty (618 – 907 A. D.) in China, many Chinese books on medicine were brought to Japan and Korea. In quite a long time in Japan and Korea, *Yellow Emperor's Canon of Medicine* served as the theoretical core of medicine. In the 20th century, *Yellow Emperor's Canon of Medicine* drew attention from many countries in the Western world and some of its content was translated into Japanese, English, German and French. In recent years, translation of the whole book into European languages begin to appear.

There are different opinions over the time when *Yellow Emperor's Canon of Medicine* was compiled. It is generally believed that *Plain Conversation* was compiled in the period between the Zhou Dynasty (1064 – 221 B. C.) and the Qin Dynasty (221 – 206 B. C.) or the period between the West Han Dynasty (206 B. C. – 23 A. D.) and the East Han Dynasty (25 – 265 A. D.). The time when *Spiritual Pivot* was compiled was hard to decide according to historical records. Scholars in different dynasties made extensive studies over this issue. But up till now it is still unknown. Textual studies have showed that *Spiritual Pivot* was named differently in history. For example, the so-called *Jiujuan*, *Zhenjing*, *Jiuxu* and *Jiulingjing* all referred to *Spiritual Pivot*. Medical, linguistic and philosophical studies have shown that *Spiritual Pivot* and *Plain Conversation* are similar in style and supplement each other in content.

The title of *Yellow Emperor's Canon of Medicine* appeared first in the book entitled *Qilüe* written by Liu Xin in the West Han Dynasty and was later on included in the book entitled *Han Annals* written by Ban Gu in the East Han Dynasty. The reason that



Yellow Emperor's Canon of Medicine was named after Yellow Emperor is that the compilers in ancient time wanted to show that the theory discussed in it was authentic.

The title of *Plain Conversation* first appeared in the *Preface to Shang Han Lun*, a medical book written by Zhang Zhongjing in the East Han Dynasty. There were different explanations about the meaning of *Plain Conversation* even in ancient times. When explaining the original meaning of the Chinese title of *Plain Conversation*, Quan Yuanqi in the Liang Dynasty (502 – 557A. D.) said, "Su means the original and Wen means that Yellow Emperor asked Qibo questions. This book discusses the nature of human beings and the origin of Wuxing (Five Elements), that is why it is entitled 'Suwen'." *Spiritual Pivot* is a fascicle of *Yellow Emperor's Canon of Medicine* and its name first appeared in the *Preface to Explanation of Yellow Emperor's Canon of Medicine · Plain Conversation* written by Wang Bing in the middle period of the Tang Dynasty. There are different explanations about the meaning of the original Chinese title of *Spiritual Pivot*.

The content of *Plain Conversation* can be divided into three parts. The first part includes seventy two chapters which are the basic contents of *Plain Conversation* when it was first compiled, excluding the seven chapters dealing with Yunqi (Motion of Qi) theory and two appendices. The second part includes the seven chapters dealing with Yunqi (Motion of Qi) theory, namely Tianyuanji Dalun (Discussion on the Law of Motions and Changes in Nature), Wuyunxing Dalun (Major Discussion on the Changes of Five-Motions), Liuweizhi Dalun (Major Discussion on the Abstruseness of the Six Kinds of Qi), Qijiaobian Dalun (Major Discussion on the Changes of Qi-Convergence), Wuchangzheng Dalun (Major Discussion on the Administration of Five-Motions),

Liuyuan Zhengji Dalun (Major Discussion on the Progress of the Six Climatic Changes) and Zhizhenyao Dalun (Major Discussion on the Most Important and Abstruse Theory). The third part is the so-called appendices which refer to the seventy-two and seventy-three chapters that were lost in history even before Wang Bing's time. When Lin Yi in the Song Dynasty (960 – 1279 A. D.) was collating *Plain Conversation*, he found the content of the two chapters but regarded it as fake. However, the content discovered is related to the system of Yunqi (Motion of Qi) theory and supplements what the seven chapters on Yunqi theory lacks. That is why the content of these two chapters is considered as the appendices of Suwen.

Spiritual Pivot, based on the theory of Yin and Yang and Wuxing (Five Elements), describes physiology, pathology, diagnosis and treatment of the human body as well as how to cultivate health. It discusses the physiological functions and pathological changes of Zangfu (viscera), Jing (Essence), Shen (Spirit or mind), Qi, blood and body fluid, emphasizing the importance of harmonic relationship between man and nature, fully and accurately elucidating the theory of Jingluo (Channels and Collaterals) and the techniques of acupuncture. In fact about four-fifths of the content is related to acupuncture. For this reason, *Spiritual Pivot* is regarded as the most important classic that has summarized the theory of Jingluo (Channels and Collaterals) and the techniques of acupuncture before the Han Dynasty.

Apart from medicine, *Yellow Emperor's Canon of Medicine* has also recorded knowledge of many other fields in ancient times, such as astrology, meteorology and phenology, preserving important historical data of these sciences in ancient times.

The translation of TCM is difficult and the translation of



Yellow Emperor's Canon of Medicine is even more difficult. The first problem that the translator has encountered is how to understand classical Chinese. Though *Yellow Emperor's Canon of Medicine* was repeatedly collated and annotated in different dynasties, there are still many errors due to private copying made in history. In recent thirty years, *Yellow Emperor's Canon of Medicine* has been translated into modern Chinese by many scholars for the convenience of reading. We have consulted several such modern Chinese editions of *Yellow Emperor's Canon of Medicine* when making preparation for English translation. We feel that the modern Chinese editions are indeed easy to read and understand but are mingled with personal ideas of the translators. When translating *Yellow Emperor's Canon of Medicine* into English, we have consulted some modern Chinese editions, but our translation is mainly based on the structure of the sentences and expressions in the original text, avoiding making personal explanation and paraphrase in translation. In translating the seven chapters concerning the theory of Yunqi (Motion of Qi), we have adopted the methods used by *Collation and Translation of Yellow Emperor's Canon of Medicine • Plain Conversation* and *Translation of Yellow Emperor's Canon of Medicine • Plain Conversation* published by people's Health Publishing House as well as *Translation of Plain Conversation* Published by Shanghai Science and Technology Publishers. The original text was selected according to some of the popularly used editions in China. In translating *Yellow Emperor's Canon of Medicine*, We have also consulted some other editions collated by scholars in different dynasties.

The principle that we have followed in translating *Yellow Emperor's Canon of Medicine* is to translate the ancient text as what the ancients might read. We have mainly used transliteration

combined with additional explanation to translate the basic concepts and literal translation combined with free translation to render texts in order to preserve the original style, thinking and ideas of this great book.

Ethnic linguistics believes that the majority of words in the vocabulary of any one language can certainly find their equivalences in any other languages in the world. This part of the vocabulary is called the “common core” of all human languages, reflecting the things and phenomena shared by all nations in the world. For example, the physiological phenomena and pathological changes occurring in Chinese people will also be observed in the people of other nations. So the expressions of certain physiological phenomena and pathological changes in the Chinese language will also be found in other nations’ languages. However, ethnic linguistics also holds that, in a certain language, there must be some words reflecting each nation’s unique possessions. These words usually bear implications of a national cultural background, and therefore cannot find equivalences in other nations’ languages. For example, the concepts of Yin and Yang, Wuxing, Jing, Qi and Shen cannot find their equivalences in English language. Currently Jing is generally translated into essence and Shen is often translated into spirit or mind. Actually such a translation is not accurate. In our translation of *Yellow Emperor’s Canon of Medicine*, such concepts are all transliterated and the current translations are put into brackets after transliteration as a kind of explanation. For instance, “Jing” is translated into “Jing (Essence),” “Shen” is translated into “Shen (Spirit)” and “Wuxing” is translated into “Wuxing (Five Elements)”.

Some diseases in TCM appear similar to that of modern medicine, but are different in nature. For example, “Xiaokebing”



in TCM is usually translated into diabetes. In fact diabetes is just part of “Xiaokebing”, so it cannot cover all the diseases that are included in the concept of “Xiaokebing”. The names of such diseases are all transliterated with brief explanation in the brackets.

Some of the concepts in TCM have popular translations. For example, Wuxing is commonly translated into Five Elements or Five Phases, and Sanjiao is often translated into three warmers, or three burners or three heaters or triple energizer. Though such translations are popular, they are not quite accurate. In order to maintain the original meaning and style of these concepts, they are all transliterated in our translation with brief explanation in the brackets.

Some terms related to acupuncture and moxibustion were already internationally standardized by WHO (World Health Organization). According to WHO's standardization, “Jingmai” was translated into meridian, “Renmai” into Conception Vessel and “Dumai” into Governor Vessel, which, in fact, are different from the meaning of these terms in Chinese. In order to preserve the original meaning of these terms, we have transliterated terms like “Renmai” and “Dumai”, and changed meridian into channel because people in ancient times regarded “Jingmai” as the channels inside the human body.

Classical Chinese is quite concise in syntax. In our translation, we have tried to use as fewer words as possible to translate sentences and expressions in order to maintain the structural style of the original text. But sometimes we have to add extra words to make the meaning clear or to make the related sentences sound logical. In this case the added words are put into square brackets [] to make it clear what is the translation of the original text

and what is the explanation made by the translator.

In history, *Yellow Emperor's Canon of Medicine* was repeatedly collated, annotated and compiled by many scholars. For this reason, some of their explanations were mingled with the original text. That is why we frequently find redundancy due to misprinting or miscopying in *Yellow Emperor's Canon of Medicine*. In order to make it clear what is the original text and what is redundancy, we have put redundancy into { }, another kind of brackets.

In the past thousands of years, many scholars and doctors tried to study and collate *Yellow Emperor's Canon of Medicine*. However, they sometimes explained a certain term or a certain sentence quite differently or even oppositely. To deal with such different or opposite explanations about one certain term or sentence, we have adopted transliteration and made detailed explanation in the "Notes" following each chapter. In the "Notes", we have explained the meaning of each character involved in the related terms or sentences, and then provided the readers with some representative explanations.

One part in Chapter 54 in *Plain Conversation* is still unpunctuated because of the disorders of characters and sentences made in history. In the past thousands of years, many scholars and doctors tried to punctuate and collate this part. But their trial was not so successful. Up till now it is still very hard to read and understand this part. In many Chinese books, this part is reserved without any explanation. In our translation, this part is reserved without translation.

How to translate the name of "*Huangdi Neijing*" is always a problem. There is much debate over how to translate "Huangdi" and "Neijing". To solve this problem, we have adopted transliteration and free translation to render. Our translation is *Huangdi*

Neijing (*Yellow Emperor's Canon of Medicine*). The transliterated one is the way to preserve the meaning and style of the original Chinese title and the translated one is a trial to explain the basic meaning of the original Chinese title to the readers. “*Suwen*” and “*Lingshu*” are translated in the same way. The former is *Plain Conversation* and the latter is *Spiritual Pivot*. Accordingly, the title of each chapter is rendered this way, for example, Chapter 1 Shanggu Tianzhen Lunpian: Ancient Ideas on How to Preserve Natural Healthy Energy.

To translate *Yellow Emperor's Canon of Medicine* is a challenge. It is as hard as climbing the sheer precipice and the overhanging rocks. After ten years of arduous work, we have primarily finished the translation of this great works. Undoubtedly there must be some errors and biases in this translation. We will continue our study and try to improve the translation in the future.

Li Zhaoguo

Liu Xiru

March, 2004 Shanghai



译文括号使用说明

1. 圆括号():置于有关音译术语或概念之后,所括内容为该术语或概念的现行译法或解释,如 Jing (Essence), Shen (Spirit or Mind)等。

2. 方括号[]:译文将因行文或表达之需所增加的词语置于其中,以明确何为译文,何为解释,如在 [If it is inserted] too deep, [it will] cause internal damage 一句中,中括号内的词语均为翻译时因行文和表达之需所增加的内容,故置于中括号之中。

3. 大括号{ }:由于年代久远辗转传抄,《黄帝内经》里时有衍文出现。对于这些衍文,翻译时均置于{ }之中,如在 [As to the analogy, the liver is related to] sour [in tastes], grasses and trees in wood, chicken in domestic animals, wheat in crops and Jupiter in stars in the four seasons, {so Chunqi (Spring-Qi) and the diseases caused by it often involve the head} Jiao in scales, eight in numbers {so the liver diseases often involve the tendons} and foul smell in odours 一句中, {so Chunqi (Spring-Qi) and the diseases caused by it often involve the head} 和 {so the liver diseases often involve the tendons}就属于衍文。



Notes on the use of brackets

1. (): Current translation of or brief explanation about the terms and concepts in TCM is put in round brackets () immediately following these terms and concepts.

2. []: In order to make the meaning clear or to make the related sentences sound logical, sometimes extra words are added. The added words are put into square brackets [] to make it clear what is the translation of the original text and what is the explanation made by the translator.

3. { }: In history, *Huangdi Neijing* (*Yellow Emperor's Canon of Medicine*) was repeatedly collated, annotated and compiled. That is why redundancy is frequently found in it. In order to make it clear what is the original text and what is redundancy, the redundancy is put into { }. For example, in “[As to the analogy, the liver is related to] sour [in tastes], grasses and trees in wood, chicken in domestic animals, wheat in crops and Jupiter in stars in the four seasons, {so Chunqi (Spring-Qi) and the diseases caused by it often involve the head} Jiao in scales, eight in numbers {so the liver diseases often involve the tendons} and foul smell in odours”, {so Chunqi (Spring-Qi) and the diseases caused by it often involve the head} and {so the liver diseases often involve the tendons} are redundancies.

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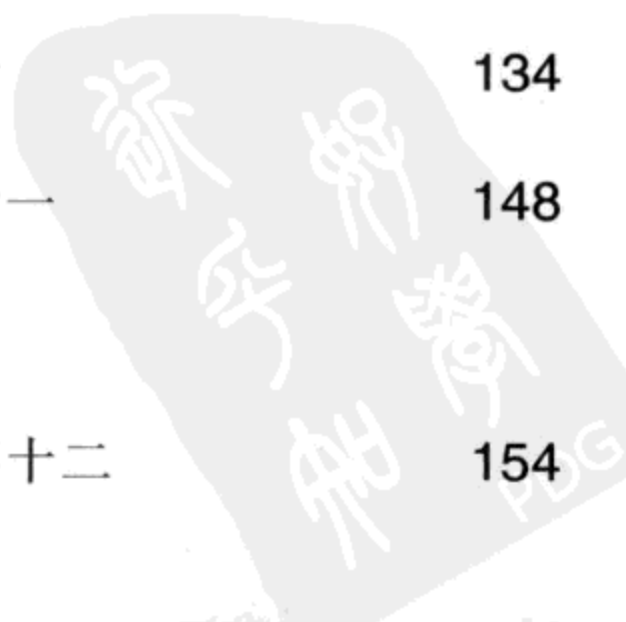
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卷第一

上古天真论篇第一

【原文】

1.1 昔在黄帝，生而神灵，弱而能言，幼而徇齐，长而敦敏，成而登天。

乃问于天师曰：“余闻上古之人，春秋皆度百岁，而动作不衰；今时之人，年半百而动作皆衰者，时世异耶？人将失之耶？”

1.2 岐伯对曰：“上古之人，其知道者，法于阴阳，和于术数，饮食有节，起居有常，不妄作劳，故能形与神俱，而尽终其天年，度百岁乃去。今时之人不然也，以酒为浆，以妄为常，醉以入房，以欲竭其精，以耗散其真，不知持满，不时御神，务快其心，逆于生乐，

【今译】

1.1 远古时代的轩辕黄帝，生来就非常聪明，幼小之时就善于言谈，年少时就思维敏捷，长大后敦厚勤奋，及至成年，便登上了天子之位。

(黄帝)于是问天师(岐伯)：“我听说上古时代的人，都能活到100多岁，而动作却不显衰老；但现在的人，50岁时动作就显衰老，这到底是时代不同造成的呢，还是现在的人不会养生造成的呢？”

1.2 岐伯回答说：“上古时的人，懂得养生之道，他们遵循阴阳变化的规律，掌握养生的方法，饮食有节制，起居有规律，不过分劳累，所以他们能形神俱旺，颐养天年，活到百岁后才离开人世。现在的人就不是这样了。他们以酒当水，滥饮无度，以妄为常，醉酒行房事，竭尽阴精，耗散真气。他们不知保持精气充满，不



Volume 1

Chapter 1

Shanggu Tianzhen Lunpian:

Ancient Ideas on How to Preserve Natural Healthy Energy

1.1 Huangdi, or Yellow Emperor^[1], was born intelligent. He was eloquent from childhood. He behaved righteously when he was young. In his youth, he was honest, sincere and wise. When growing up, he became the Emperor.

He asked Master Qibo, “I am told that people in ancient times all could live for one hundred years without any signs of senility. But people nowadays begin to become old at the age of fifty. Is it due to the changes of environment or the violation of the way [to preserve health]?”

1.2 Qibo answered, “The sages in ancient times who knew the Dao (the tenets for cultivating health) followed [the rules of] Yin and Yang and adjusted Shushu (the ways to cultivate health). [They were] moderate in eating and drinking, regular in working and resting, avoiding any overstrain^[2]. That is why [they could maintain a desirable] harmony between the Shen (mind or spirit) and the body, enjoying good health and a long life. People nowadays, on the contrary, just behave oppositely. [They] drink wine as thin rice gruel, regard wrong as right, and seek sexual pleasure after drinking. [As a result,] their Jingqi (Essence-Qi) is exhausted and Zhenqi (Genuine-Qi) is wasted. [They] seldom [take measures to] keep an exuberance [of Jingqi] and do not know how to regulate the Shen (mind or spirit), often giving

【原文】

起居无节，故半百而衰也。

夫上古圣人之教下也，皆谓之虚邪贼风，避之有时，恬淡虚无，真气从之，精神内守，病安从来。是以志闲而少欲，心安而不惧，形劳而不倦，气从以顺，各从其欲，皆得所愿。故美其食，任其服，乐其俗，高下不相慕，其民故曰朴。是以嗜欲不能劳其目，淫邪不能惑其心，愚、智、贤、不肖，不惧于物，故合于道，所以能年皆度百岁而动作不衰者，以其德全不危也。”

1.3 帝曰：“人年老而无子者，材力尽耶，将天数然也？”

1.4 岐伯曰：“女子七岁，肾气盛，齿更发长；二七而天癸至，

【今译】

懂得调理精神，追求一时之快，悖逆人生乐趣，起居失常，所以到50多岁就衰老了。

上古时圣人教导百姓的时候，总是强调要适时地避开四时不正之气，思想上要清静安闲，消除杂念，保持真气条畅，精神守持于内。这样，疾病怎么能发生呢？他们精神安闲，少有欲望，心境平和，没有焦虑。他们虽然劳作，但不过度疲劳，真气因而调顺，各人的愿望都能得以满足。所以他们吃什么食物都觉得甘美，穿什么衣服都感到舒服。他们满意于自己的风俗习惯，不羡慕彼此之间地位的高低，生活得朴实自然。正因为如此，不当嗜好不能扰乱他们的视听，淫邪之举不能惑乱他们的心境，无论是愚笨的人、聪明的人、有才能的人还是无才能的人，都不会因外物而动其心，所以符合养生之道。他们之所以活到百岁而行动不显老，就是因为他们的养生之道完美无瑕，因而身体不受外邪干扰危害。”

1.3 黄帝问道：“人老了就不能生育子女，是精力衰竭了呢，还是自然规律所限呢？”

1.4 岐伯回答说：“女子7岁，肾气就开始旺盛，牙齿开始更换，毛发生长；到了14岁，天癸产生，任脉通畅，冲脉旺盛，月经按月来潮，



themselves to sensual pleasure. Being irregular in daily life, [they begin to] become old even at the age of fifty.

When the sages in ancient times taught the people, they emphasized [the importance of] avoiding Xuxie (Deficiency-Evil) and Zeifeng (Thief-Wind)^[3] in good time and keep the mind free from avarice.^[4] [In this way] Zhenqi in the body will be in harmony, Jingshen (Essence-Spirit) will remain inside, and diseases will have no way to occur. [Therefore people in ancient times all lived] in peace and contentment, without any fear. They worked, but never overstrained themselves, making it smooth for Qi to flow. [They all felt] satisfied with their life and enjoyed their tasty food, natural clothes and naïve customs. [They] did not desire for high positions and lived simply and naturally. That is why improper addiction and avarice could not distract their eyes and ears, obscenity and fallacy could not tempt their mind. Neither the ignorant nor the intelligent and neither the virtuous nor the unworthy feared anything. [Such a behavior quite] accorded with the Dao (the tenets for cultivating health). This is the reason why they all lived over one hundred years without any signs of senility. Having followed the tenets of preserving health, [they could enjoy a long life free from diseases]. ”

1.3 Huangdi asked, “Old people cannot give birth to any children. Is it due to the exhaustion of Caili (Essence-Qi) or the natural development of the body?”^[5]

1.4 Qibo answered, “For a woman, her Shenqi (Kidney-Qi) becomes prosperous and her teeth begin to change at the age of seven. At the age of fourteen, Tiangui^[6] begins to appear, Renmai (Conception Vessel) and Chongmai (Thoroughfare Ves-

【原文】

任脉通，太冲脉盛，月事以时下，故有子；三七，肾气平均，故真牙生而长极；四七，筋骨坚，发长极，身体盛壮；五七，阳明脉衰，面始焦，发始堕；六七，三阳脉衰于上，面皆焦，发始白；七七，任脉虚，太冲脉衰少，天癸竭，地道不通，故形坏而无子也。

丈夫八岁，肾气实，发长齿更；二八，肾气盛，天癸至，精气溢泻，阴阳和，故能有子；三八，肾气平均，筋骨劲强，故真牙生而长极；四八，筋骨隆盛，肌肉满壮；五八，肾气衰，发堕齿槁；六八，阳气衰竭于上，面焦，发鬓颁白；七八，肝气衰，筋不能动；八八，天癸竭，精少，

【今译】

所以能够生育；到了21岁，肾气充满，长出真牙，牙齿就全部长齐了；到了28岁，筋骨强健，头发最为旺盛，身体最为强壮；到了35岁，阳明经脉衰弱，面部开始憔悴，头发开始脱落；到了42岁，会于头部的三阳经脉衰弱，面部完全憔悴，头发开始变白；到了49岁，任脉虚弱，太冲脉衰微，天癸枯竭，月经断绝，所以身体衰老，不能生育。

男子到了8岁，肾气充实，头发茂盛，牙齿更换；到了16岁，肾气充盛，天癸发育成熟，精气充满，男女交合，就能生育子女；到了24岁，肾气充盛，筋骨坚强，所以真牙长出，这样牙齿就长齐全了；到了32岁时，筋骨健壮，肌肉丰满；到了40岁，肾气开始衰退，头发开始脱落，牙齿开始变得枯槁；到了48岁，上部的阳气开始衰竭，面色憔悴，头发和两鬓开始变白；到了56岁，肝气衰弱，筋骨活动不灵，到了64岁，天癸枯竭，精气少，肾脏衰，



sel)^{17]} are vigorous in function. Then she begins to have menstruation and is able to conceive a baby. At the age of twenty-one, as Shenqi (Kidney-Qi) is in vigor, the wisdom teeth begin to grow and the her body has fully developed^{18]}. At the age of twenty-eight, her musculature and bone become strong, her hair grows long enough. Her body has reached the summit of development. At the age of thirty-five, Yangming Channel starts to decline, her face begins to wither and her hair starts to lose. At the age of forty-two, as the three Yang Channels are deficient [in both blood and Qi], her countenance becomes wane and her hair begins to turn white. At the age of forty-nine, as both the Renmai (Conception Vessel) and Chongmai (Thoroughfare Vessel) become deficient and menstruation stops, she becomes physically feeble and is no longer able to conceive a baby.

For a man, at the age of eight, his Shenqi (Kidney-Qi) becomes prosperous and his teeth begin to change. At the age of sixteen, as Shenqi (Kidney-Qi) is abundant and Tianguai occurs, he begins to experience spermatic emission. If he has copulated with a woman at this period, he can have a baby. At the age of twenty-four, his Shenqi (Kidney-Qi) is full, his musculature and bone become strong, the wisdom teeth appear and the whole body is fully developed^{19]}. At the age of thirty-two, his musculature and bones have well developed and are very strong. At the age of forty, as Shenqi (Kidney-Qi) declines, his hair begins to drop and his teeth start to wither. At the age of forty-eight, Yangqi over the upper part of the body collapses, his face starts to wither and his hair begins to turn white. At the age of fifty-six, as Ganqi (Liver-Qi) declines, his musculature becomes inflexible. With

【原文】

肾脏衰，形体皆极，则齿发去。肾者主水，受五脏六腑之精而藏之，故五脏盛，乃能泻。今五脏皆衰，筋骨解堕，天癸尽矣，故发鬓白，身体重，行步不正，而无子耳。”

1.5 帝曰：“有其年已老而有子者，何也？”

1.6 岐伯曰：“此其天寿过度，气脉常通，而肾气有余也。此虽有子，男不过尽八八，女不过尽七七，而天地之精气皆竭矣。”

1.7 帝曰：“夫道者，年皆百数，能有子乎？”

1.8 岐伯曰：“夫道者，能却老而全形，身年虽寿，能生子也。”

1.9 黄帝曰：“余闻上古有真人者，提挈天地，把握阴阳，呼吸精

【今译】

身体虚弱；到了64岁，牙齿头发全部脱落。肾脏主水，接受五脏六腑之精气并加以贮藏。所以只有五脏功能旺盛，肾脏才能外泻精气。现在五脏功能都已衰退，筋骨懈惰无力，天癸已竭。所以发鬓皆白，身体沉重，步伐不稳，不能生育子女。”

1.5 黄帝问道：“有的人上了年纪却仍然能生育，这是什么道理呢？”

1.6 岐伯回答说：“这是因为这些人先天禀赋超过常人，气血经脉经常保持通畅，肾气有余的缘故。这种人虽然有生育能力，但男子一般不超过64岁，女子不超过49岁，精气便枯竭了。”

1.7 黄帝问道：“那些掌握了养生之道的人，到了100岁还能生育吗？”

1.8 岐伯回答说：“掌握了养生之道的人，能预防衰老，保全形体。虽然年寿已高，仍有生育能力。”

1.9 黄帝说：“我听说上古时代有称为‘真人’的人。他们掌握了自然规律，能把握阴阳变化，呼吸精纯的清气，使精神守持于内，独



the exhaustion of Tiangui and the reduction of Shenqi (Kidney-Qi), his kidney is weakened and his body becomes very weak, his teeth and hair begin to lose. The kidney controls water, it receives and stores Jing (Essence) from Five Zang-Organs and the Six Fu-Organs. Thus only when the Five Zang-Organs and the Six Fu-Organs are vigorous can [the kidney have enough Essence] to discharge. Now the Five Zang-Organs have declined, the bones become weak and the Tiangui is exhausted, his hair turns white and his body becomes clumsy. [As a result,] he walks with difficulty and is unable to have a baby. ”

1.5 Huangdi asked, “Some very old people still can bear children. What is the reason?”

1.6 Qibo answered, “This [is due to the fact that their] Tianshou (Life-Span) exceeds [that of the others], their Qi and blood are always smooth in circulation and their Shenqi (Kidney-Qi) is in excess. [Although] these [old people] still can bear children, [they lose such an ability at the age of] sixty-four in men and forty-nine in women. ”

1.7 Huangdi asked, “Could those who have mastered the Dao (the art of preserving health) have children when they are over one hundred years old?”

1.8 Qibo answered, “Those who have mastered the Dao can enjoy good health and prevent senility. So they still can have children when they are very old. ”

1.9 Huangdi asked, “I am told that there were so-called Zhenren^[10] (immortal beings) in ancient times [who could] grasp the law of nature. They followed the principles of Yin and

【原文】

气，独立守神，肌肉若一，故能寿敝天地，无有终时，此其道生。中古之时有至人者，淳德全道，和于阴阳，调于四时，去世离俗，积精全神，游行天地之间，视听八达之外，此盖益其寿命而强者也，亦归于真人。其次有圣人者，处天地之和，从八风之理，适嗜欲于世俗之间，无恚嗔之心，行不欲离于世，被服章，举不欲观于俗，外不劳形于事，内无思想之患，以恬愉为务，以自得为功，形体不敝，精神不散，亦可以百数。其次有贤

【今译】

处世外以养其精，使肌肉与身体高度协调，所以其寿命与天地相当，永无终时，这是他们修道养生的结果。中古的时候，有称为‘至人’的人。他们具有淳厚的道德，能和调于阴阳四时的变化，避开世俗的干扰，积蓄精气，集中精神，游行于广阔的天地自然之间，视听于八方之外。这是他们延长寿命和强健身体的方法。这种人也归属于‘真人’。其次有称为‘圣人’的人，他们能够安处于天地平和之气之中，适应于八风的活动规律，使自己的嗜欲同世俗相适应，没有恼怒怨恨之情，其行为不偏离世俗社会的一般准则，穿着装饰普通纹彩的衣服，举止却不比照世俗的习惯，在外不使形体因事物而劳累，在内无思想负担，以安静、愉快为目的，以悠然自得为满足，因此他的形体不衰惫，精神不耗散，可以活到百岁左右。还有称为‘贤人’的人，他们能根据



Yang, inhaling fresh air, cultivating their spirit and keeping their muscles integrated. So their life expectancy was as long as that of the earth and the heavens. This is their Dao (the art of preserving health) of life.

In the middle ancient times, there were so-called Zhiren^[11] (perfect person) who possessed supreme morality and the tenets of cultivating health, abiding by [the changes of] Yin and Yang, adapting [themselves] to the changes of seasons, abandoning secular desires, avoiding distraction and roaming around on the earth and in the heavens. So they could see and hear [things and voices] beyond the eight directions. Such a practice and self-cultivation enabled them to keep fit and prolong their life. [These people were] similar to the Zhenren (immortal beings).

The third kind of people was known as Shengren^[12] (sages) who were capable of living in a harmonic environment between the earth and the heavens and adapting [themselves] to the wind from the eight different directions. [In daily life they] could properly tackle their interest and desire and [their mind] was free from anger and discontentment. [They] did not try to draw themselves away from secular customs, and also worn luxurious clothes^[13]. But they never followed the behavior of ordinary people. Physically, they tried not to exhaust their body; mentally, they freed themselves from any anxiety, regarding peace and happiness as the target of their life, and taking self-contentment as the symbol of achievement. [As a result,] their body was seldom susceptible to decline and their spirit was never subject to exhaustion. That was why they could live over one hundred years.

The fourth kind of people was known as Xianren^[14] (the



【原文】

人者，法则天地，象似日月，辨列星辰，逆从阴阳，分别四时，将从上古，合同于道，亦可使益寿而有极时。”

【今译】

天地的变化规律，日月升降现象，辨明星辰排列的位置，顺从阴阳的消长，适应四时的变化，顺从上古真人的养生之道，也能延年益寿，但有终极之时。”





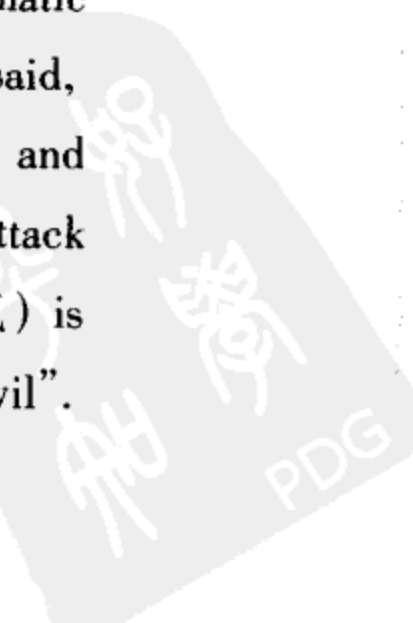
virtuous people) who abode by the laws of the earth and the heavens, imitated the changes of the sun and the moon, followed the varying order of the stars, adhered to [the changes of] Yin and Yang, differentiated the four seasons, and acted in accordance with the practice of the immortal beings in ancient times. [In this way] they prolonged their life.”

Notes:

[1] Huangdi, also known as Yellow Emperor in the West, was one of the legendary kings in ancient China. He was the son of Shaodian(少典). His family name was Gongsun(公孙). He used to live by the Ji River(姬水). That was why people took Ji as another family name of him. Since Huangdi(黄帝) was born in a hill called Xuanyuan(轩辕), He was named after the hill. He founded his kingdom in Youxiong(有熊). So he was also called Youxiong(有熊). Owing to his great merits and virtues, he was supported by the heads of all tribes as the king. Since his kingdom took the color of earth as the auspicious sign, he was called Huangdi(黄帝), literally meaning Yellow Emperor, because the color of earth is yellow in the central region of China. During his reign, Huangdi(黄帝) made magnificent contributions to the civilization of the Chinese nation. That is why Huangdi(黄帝) is worshiped as the father of the Chinese nation.

[2] Overstrain here actually means both sexual and physical exhaustion.

[3] Xuxie(虚邪) and Zeifeng(贼风) refer to all abnormal climatic changes and exogenous pathogenic factors. Gao Shizong(高士宗) said, “All the abnormal Qi in the four seasons can be called Xuxie(虚邪) and Zeifeng(贼风).” Usually Xieqi(邪气, Evil-Qi, or pathogenic factor) attack the human body when it has become weak. What is why Xieqi(邪气) is called Xuxie(虚邪) which literally means “weak-evil” or “deficiency-evil”.



Liuyin (六淫, six abnormal changes of the climate, i. e. wind, cold, summer-heat, dampness or wetness, dryness and fire) usually attacks the human body without being observed. Therefore they are called Zeifeng(贼风) which literally means "thief-wind". Wang Bing (王冰) said, "Xieqi (邪气) attacks the human body when it has become weak, that is why it is called Xuxie(虚邪); when it secretly harms the human body, it is called Zeifeng(贼风)."

[4] This sentence is also understood like this: In ancient times, people all followed the teachings of the sages who mastered the way to cultivate health and possessed supreme morality.

[5] Literally "Cai" (材) means "material", "Li" (力) means "power" or "strength". Some scholars explain Caili (材力) as the strength of sinews. Some scholars explain Caili (材力) as Kidney-Essence.

[6] Tiangui (天癸) refers to the substance for the promotion of genital function.

[7] Conception Vessel and Thoroughfare Vessel are the translations approved by WHO. However Mai in Renmai and Chongmai in fact is not vessel, though literally vessel, but Channel .

[8] This sentence is understood by some scholars as "the wisdom teeth begin to grow and all the teeth have now fully erupted".

[9] This sentence is understood by some scholars as "the wisdom teeth begin to grow and all the teeth have now fully erupted".

[10] Zhenren (真人, immortal beings) referred to the people who grasped the changing rules of Yin and Yang of the earth and the heavens and were able to conform to the supreme standards of cultivating health and life both mentally and physically.

[11] Zhiren (至人, perfect persons) referred to the people with supreme morality and cultivation of life. Zhuangzi (庄子) said, "Those who absolutely follow Zhen (真, genuineness or truth) is called Zhiren (至人)."

[12] Shengren (圣人, sages) referred to the people who could live in



the normal circumstances of the earth and the heavens. They did not draw themselves away from routine life, but they were able to free themselves from secular desires and pursuit.

[13] The sentence “and also worn luxurious clothes” is thought by many scholars as redundancy due to misprinting or miscopying.

[14] Xianren (贤人) referred to those with high morality and great ability.



四气调神大论篇第二

【原文】

2.1 春三月，此谓发陈，天地俱生，万物以荣，夜卧早起，广步于庭，被发缓形，以使志生，生而勿杀，予而勿夺，赏而勿罚，此春气之应，养生之道也。逆之则伤肝，夏为寒变，奉长者少。

2.2 夏三月，此谓蕃秀，天地气交，万物华实，夜卧早起，无厌于日，使志无怒，使华英成秀，使气得泄，若所爱在外，此夏气之应，养长之道也。逆之则伤心，秋为痎疟，奉收者少，冬至重病。

【今译】

2.1 春季3个月，是生命萌发的时令，天地间充满生气，万物欣欣向荣。此时人们应该晚睡早起，散开头发，解开衣带，在庭院散步，使形体舒缓，精神愉快。要保持万物的生机，不要滥行杀伐，要多施与，少敛夺，要多奖励，少惩罚。这是适应春季进行养生的方法。违逆了春生之气则会损伤肝脏，使提供给夏长之气的条件不足，到夏季就会发生寒性病变。

2.2 夏季3个月，是自然界万物繁茂秀美的时令。此时，天地之气相交，植物开花结实。人们应该晚睡，早起，不要厌恶长日，保持愉快心情，切勿发怒，使气机宣畅，对外界事物有浓厚的兴趣，这是适应夏季气候，保护长养之气的方法。违逆了夏长之气则会损伤心脏，提供给秋收之气的条件不足，到秋天容易发生疟疾，冬季到来会再次发生重大疾病。



Chapter 2

Siqi Tiaoshen Dalunpian:

Major Discussion on Regulation of Spirit According to the Changes of the Four Seasons

2.1 [In] the three months of spring, all things on the earth begin to grow. The natural world is resuscitating and all things are flourishing. [People may] sleep late in the night and get up early in the morning, taking a walk in the courtyard with hair running free to relax the body and enliven the mind. [Such a natural resuscitating process should be] activated instead of being inhibited, promoted instead of being deprived and encouraged instead of being destroyed. This is what adaptation to Chunqi (Spring-Qi) means and this is the Dao (the principle) for Yangsheng (cultivation of health). Any violation of this rule may impair the liver and result in cold diseases in summer [due to] insufficient supply for growth [in summer].

2.2 The three months of summer is the period of prosperity. Tianqi (Heaven-Qi) and Diqi (Earth-Qi) have converged and all things are in blossom. [People should] sleep late in the night and get up early in the morning, avoiding any detestation with longer hot daytime and anxiety in life, trying to delight themselves and enabling Qi to flow smoothly. [Such an attitude toward life in summer] is just like the outward manifestation of a cheerful state of mind. This is what adaptation to Xiaqi (Summer-Qi) means and this is the Dao (principle) for Yangsheng (cultivation of health). Violation [of this rule] may impair the heart and result in Jienüe (malaria) in autumn and severe disease in winter^[1] [due to] insufficient supply for astringency [in autumn].

【原文】

2.3 秋三月，此谓容平，天气以急，地气以明，早卧早起，与鸡俱兴，使志安宁，以缓秋刑，收敛神气，使秋气平，无外其志，使肺气清，此秋气之应，养收之道也。逆之则伤肺，冬为飧泄，奉藏者少。

2.4 冬三月，此谓闭藏，水冰地坼，无扰乎阳，早卧晚起，必待日光，使志若伏若匿，若有私意，若已有得，去寒就温，无泄皮肤，使气亟夺，此冬气之应，养藏之道也。逆之则伤肾，春为痿厥，奉生者少。

【今译】

2.3 秋季3个月，是万物成熟而平定收敛的时令。此时，天高风急，地气清肃，人应早睡早起，和鸡的活动时间一样，以保持神志的安宁，减缓秋季肃杀之气对人体的影响，收敛神气，以适应秋季容平的气候，不使神思外驰，保持肺气清肃，这就是适应秋令的特点而保养人体收敛之气的方方法。违逆了秋收之气则会伤及肺脏，使提供给冬藏之气的条件不足，冬天就要发生飧泄。

2.4 冬天3个月，是生机潜伏、万物蛰藏的时令，水寒成冰，大地龟裂，所以人不要扰动阳气，应该早睡晚起，待到日光照耀时再起床，使神志深藏于内，好像要严守个人的隐秘一样，要避免寒取暖，不要使皮肤开泄而损失阳气。这是适应冬季的气候而保养人体闭藏机能的方法。违逆了冬令的闭藏之气则损伤肾脏，使提供给春生之气的条件不足，春天就会发生痿厥。



2.3 The three months of autumn is the season of Rongping (ripening)^[2]. In autumn it is cool, the wind blows fast and the atmosphere is clear. [People should] sleep early in the night and get up early in the morning just like Ji (hens and roosters). [They should] keep their mind in peace to alleviate the souging effect of autumn, moderating mental activity to balance Qiuqi (Autumn-Qi) and preventing outward manifestation of sentiments to harmonize Feiqi (Lung-Qi). This is what adaptation to Qiuqi (Autumn-Qi) means and this is the Dao (principle) for Yangshou (cultivation of health and regulation of daily life). Any violation [of this rule] will impair the lung and leads to Sunxie (diarrhea with undigested food in it) in winter^[3] [due to] insufficient supply for storage [in winter].

2.4 The three months of winter is the season for storage. The water freezes and the earth cracks. [Cares must be taken] not to disturb Yang. [People should] sleep early in the night and get up late in the morning when the sun is shining, physically maintaining quiet just like keeping private affairs or as if having obtained [what one has desired]. They should guard themselves against cold and try to keep warm, avoiding sweating so as to prevent loss of Yangqi. This is what adaptation to Dongqi (Winter-Qi) means and this is the Dao (principle) for Yangcang (cultivating health and promoting the storing functions of the body). Any violation will impair Shenqi (Kidney-Qi) and reduce the energy for the following season, leading to Weijue (dysfunction, weakness and coldness of the limbs) in spring due to insufficient supply for growth [in spring].

【原文】

2.5 天气，清净光明者也，藏德不止，故不下也。天明则日月不明，邪害空窍，阳气者闭塞，地气者冒明，云雾不精，则上应白露不下，交通不表，万物命故不施，不施则名木多死。恶气不发，风雨不节，白露不下，则菀槁不荣。贼风数至，暴雨数起，天地四时不相保，与道相失，则未央绝灭。惟圣人从之，故身无奇病，万物不失，生气不竭。

2.6 逆春气，则少阳不生，肝气内变。逆夏气，则太阳不长，心气内洞。逆秋气，则太阴不收，肺气焦满。逆冬气，则少阴不藏，肾气独沉。

【今译】

2.5 天气是清净光明的，天德隐藏不露且运行不止，所以不会下泄。如果天德暴露，就会出现日月昏暗，阴霾邪气侵害山川，阳气闭塞不通，大地昏蒙不明，云雾弥漫，相应的雨露不能下降。天地之气不能交通，万物的生命就不能绵延，这样即使是高大的树木也会死亡。恶劣的气候发作，风雨无时，雨露不能应时而降，茂盛的禾苗也会枯槁不荣。贼风频频而至，暴雨不时而作，天地四时的变化失序，违背了正常的规律，使万物的生长未及一半便夭折了。只有圣人能适应自然规律，所以身无大病。如果万物不背离自然的发展规律，生机就不会衰绝。

2.6 悖逆了春生之气，身体内的少阳之气就不能焕发生机，以致肝气内郁发生病变。悖逆了夏长之气，身体内的太阳之气就不能旺盛，以致心气内虚。悖逆了秋收之气，身体内的太阴之气就不能发挥收敛作用，以致肺热叶焦而胀满。悖逆了冬藏之气，身体内的少阴之气就不能潜藏，就会使肾气衰弱。



2.5 Tianqi (Heaven-Qi) is clear and pure. It contains De^[4] (power) and never stops moving. That is why it never descends^[5]. [If] the sky is bright^[6], the sun and the moon will become dim. [As a result,] Xie (Evil) harms Kongqiao^[7] (external orifices) if Yangqi [in the heavens] is blocked, Diqi (Earth-Qi) Maoming^[8], clouds and fog continue to permeate through, then dew, that corresponds to the Diqi (Earth-Qi) in the sky, will not fall. [If this happens,] the communication between the upper and the lower (the earth and the heavens) will not take place, making it impossible for all the things in the natural world to continue their development. Even the largest trees will die. If Eqi^[9] (Virulent-Qi) emerges, if wind, rain and dew fail to appear at the right time, grasses and trees will become withered. [In addition,] frequent attack of Zeifeng^[10] (Thief-Wind) and rainstorm, the disorder [of Yin and Yang of] the heavens and the earth in the four seasons and the violation of the Dao (the law of nature) will lead to immature death of everything. Only the sages^[11] can follow [such natural changes] . That is why they do not contract any disease [when such disastrous events take place] . [If] all the things in nature do not violate [the principles of health cultivation], their vitality will never be exhausted.

2.6 Violation of Chunqi (Spring-Qi) will prevents Shaoyang from growing, [leading to diseases due to] stagnation of Ganqi (Liver-Qi). Violation of Xiaqi (Summer-Qi) will prevents Taiyang from developing, [resulting in] deficiency of Xinqi (Heart-Qi). Violation of Qiuqi (Autumn-Qi) will prevents Taiyin from astringing, [leading to] dryness and distension of Feiqi (Lung-Qi). Violation of Dongqi (Winter-Qi) will prevents Shaoyin from hiding, [leading to] sinking of Shenqi (Kidney-Qi)^[12].

【原文】

2.7 夫四时阴阳者，万物之根本也。所以圣人春夏养阳，秋冬养阴，以从其根，故与万物沉浮于生长之门。逆其根，则伐其本，坏其真矣。故阴阳四时者，万物之终始也，死生之本也。逆之则灾害生，从之则苛疾不起，是谓得道。道者，圣人之行之，愚者佩之。

2.8 从阴阳则生，逆之则死，从之则治，逆之则乱。反顺为逆，是谓内格。是故圣人不治已病治未病，不治已乱治未乱，此之谓也。夫病已成而后药之，乱已成而后治之，譬犹渴而穿井，斗而铸锥，不亦晚乎！

【今译】

2.7 四时阴阳的变化，是万物生命的根本。所以圣人在春夏季节保养阳气，在秋冬季节保养阴气，以顺从生命发展的根本规律，因此能与万物一样随着生命的规律而运动。违逆了这个规律就会损害身体，破坏真元之气。因此，阴阳四时是万物的终始，是死生存亡的根本。违逆了这个根本，就会造成灾害；顺从了这个根本，就不会引发重病。这就是养生之道。对于养生之道，圣人身体力行，愚人背离违逆。

2.8 顺应阴阳的消长变化，就能生存，违逆了就会死亡。顺从了四季阴阳的变化，就会正常；违逆了，就会引起紊乱。如变顺应为违逆，就会造成机体与自然环境相格拒。所以圣人不是等到疾病已经发生再去治疗，而是在疾病发生之前就进行预防；不是等到乱子已经发生再去治理，而是在它发生之前就采取防止措施，其道理就在这里。疾病发生后再去治疗，乱子发生后再去治理，那就如同口渴了才去掘井，战乱发生了才去制造兵器，不是太晚了吗？



2.7 [The changes of] Yin and Yang in the four seasons are the roots of all the things [in nature]. So the sages cultivate Yang in spring and summer while nourish Yin in autumn and winter in order to follow such roots (the changes of Yin and Yang in different seasons). Violation of these roots means destruction of the Ben (primordial base) and impairment of the body. Thus the [changes of] Yin and Yang in the four seasons are [responsible for] the growth, decline and death of all things. Violation of it brings about disasters while abidance by it prevents the occurrence of diseases. This is what to follow the Dao (law of nature) means. The Dao (law of nature) is followed by the sages, but violated by the foolish.

2.8 Following [the rules of] Yin and Yang ensures life [while] violating them leads to death. Abidance by them brings about peace while violation of them results in disorders. If the violation is taken as abidance, [disease] known as Neige (inner conflict)^[13] will be caused. Therefore, the sages usually pay less attention to the treatment of a disease, but more to the prevention of it. To resort to treatment when a disease has already occurred and to resort to regulation when a disorder has already been caused is just like to dig a well [when one feels] thirsty and to make weapons when a war has already broken out. It is certainly too late!

Notes:

[1] The expression “severe disease in winter” has different explanations. Wang Bing(王冰)in the Tang Dynasty(唐代)said, “Winter pertains to water in Wuxing(五行, Five-Elements) and water dominates over fire. That is why severe disease occurs in winter.” Ma Shi(马蒔) in the Ming Dynasty(明代)said, “If man’s capacity to adapt to the seasonal changes in autumn is weakened, attack by Winter-Qi will accumulate heat inside the body, consequently leading to severe disease.” Zhang Zhicong(张志聪) in the Qing Dynasty(清代)said, “Since Cold-Water dominates over other factors in winter and there is no Yang-Heat and warmth to control it, so diseases occurring in winter are fatal.”

[2] Rongping(容平) means that all the things in nature become stable in form and stop growing. Wang Bing(王冰) said, “All the things in nature grow in summer and gradually become ripe. In autumn, they become stable in shape and stop growing.” Wang Yuchuan(王玉川) said, “Rong(容) means reception and Ping(平) means harvest.”

[3] Sunxie(飧泄, diarrhea with undigested food in it) usually pertains to cold symptoms.

[4] De(德, power) literally means “morality”. Here it refers to the power responsible for the incessant motion and change of all things in the universe and nature, including the power that guides all the things in nature to grow in accordance with the order of the four seasons. Since the heavens contain such a great power, it moves without stopping.

[5] “That is why it never descends.” This sentence is understood differently. One explanation is that “the heavens keeps its intrinsic power for ever and will never lose it”. The second explanation is that “the power of the heavens responsible for the transformation of everything will never decline”. The third explanation is that “Tianqi(天气, Heaven-Qi) is endless”.

[6] “If the sky is Ming(明, bright)”: Here Ming(明) is explained quite differently. Some scholars believe that Ming(明) means “the exposure of the power of the heavens”. Other scholars feel that Ming(明) means “haze



of the heavens”.

[7] Kongqiao (空窍) is explained differently. Some scholars believe that it refers to the external orifices on the human body. Others believe that it refers to the mountains and valleys in the natural world.

[8] Maoming (冒明) is understood differently. Some scholars think that it means “to shut out the sunshine”. Others feel that it means that “the Diqi (地气, Earth-Qi) fails to ascend”.

[9] Eqi (恶气, Virulent-Qi) here refers to the climate that is harmful to the growth of all the things in nature.

[10] Zeifeng (贼风): See [3] in Chapter 1.

[11] Sages (圣人) here refer to those who have mastered the methods to keep in good health and cultivate life. Usually sages are not only good at keeping fit, but also possess supreme morality.

[12] Zhang Jiebing(张介宾) explained that “sinking of Shenqi(肾气, Kidney-Qi) means that Shenqi (肾气, Kidney-Qi) fails to accumulate and causes diarrhea and other cold diseases”.

[13] Neige (内格) means that the physiological functions of the body fail to adapt to the changes of Yin and Yang in the four seasons. Wang Bing (王冰) explained that “Ge (格) means rejection. Neige(内格) means that the interior functions cannot follow the law of nature”.





生气通天论篇第三

【原文】

3.1 黄帝曰：“夫自古通天者，生之本，本于阴阳。天地之间，六合之内，其气九州，九窍、五脏、十二节，皆通乎天气。其生五，其气三。数犯此者，则邪气伤人，此寿命之本也。

苍天之气，清净则志意治，顺之则阳气固，虽有贼邪，弗能害也，此因时之序。故圣人传精神，服天气而通神明。失之，则内闭九窍，外壅肌肉，卫气散解，此谓自伤，气之削也。

【今译】

3.1 黄帝说：“自古以来，都以通于天气为生命之本，而这个根本就在于阴阳。天地之间，六合之内，地域上的九州，人体上的九窍、五脏、十二节，都与天气相通。天气衍生五行，阴阳之气又各分为三。如果经常违背这个规律，邪气就会伤害人体，这是生命的根本。

苍天之气清净，人的精神意志就相应地条畅和平。顺应天气的变化，阳气就会固密，虽有贼风邪气，也不能加害于人，这是适应四季阴阳变化的结果。所以圣人能够专心致志，顺应天气，而通达阴阳的变化之道。如果违逆了这一原则，就会内使九窍闭塞不通，肌肉壅塞，卫气涣散。这叫作自伤，阳气会因此而被削弱。



Chapter 3

Shengqi Tongtian Lunpian:

Discussion on the Interrelationship Between Life and Nature

3. 1 Huangdi said, "From ancient times [it has been thought that] the root of life is closely bound up with the heavens^[1] and this root is Yin and Yang. [All those] within the heavens and the earth [as well as] the Liuhe (six directions)^[2] are interrelated with Tianqi (Heaven-Qi), [such as things in] the Jiuzhou (nine geographical divisions)^[3], the Jiuqiao (nine orifices in the human body), the Five Zang-Organs and the twelve Jie (joints)^[4]. [The Tianqi] evolves into the Wuxing (Five-Elements), [while the wax and wane of] Yin and Yang [can be divided into] three stages respectively. Frequent violation of these [rules] may give rise to the invasion of Xieqi (Evil-Qi)^[5] into the body. [Abidance by] these rules is prerequisite to the prolongation of life."

"[If] Tianqi is fresh and clear, [it enables people to] maintain a cheerful and peaceful mood. Following [the progress of the Tianqi] fortifies Yangqi. [In this case] even there is Zeixie^[6] (Thief-Evil) around, it cannot attack the body. This is the way to adapt to the changes of the seasons [to cultivate health]. The sages often concentrate their mind [on the adaptation to the changes of the seasons], so they can closely follow Tianqi (changes of Yin and Yang). Violation [of these changes] will internally block the nine orifices, externally stagnate muscles and disperse Weiqi (Defensive-Qi), leading to a disorder known as self-impairment and inevitably damaging Qi."

【原文】

阳气者，若天与日，失其所，则折寿而不彰。故天运当以日光明，是故阳因而上，卫外者也。

因于寒，欲如运枢，起居如惊，神气乃浮。因于暑，汗，烦则喘喝，静则多言，体若燔炭，汗出而散。因于湿，首如裹，湿热不攘，大筋缛短，小筋弛长，缛短为拘，弛长为痿。因于气，为肿，四维相代，阳气乃竭。

阳气者，烦劳则张，精绝，辟积于夏，使人煎厥。目盲不可以

【今译】

人体的阳气就像天空和太阳一样，如果阳气失去了应有的位次，人的寿命就会夭折而不彰著于人世。所以说天体的正常运行是因太阳的光明普照，而人的阳气也应在上在外，起到保护身体作用。

因于寒，阳气就像门轴在门臼中运转一样活动于体内，起居之时烦躁惊恐，就使神气外越。因于暑，则汗多，烦躁，喘喝，安静时多言多语，身体则像炭火烧灼一样发高热，这种情况，一经出汗，就能散去。因于湿，头部像被蒙裹一样沉重，若湿热不得去除，则使大小筋短缩或弛纵，短缩造成拘挛，弛纵造成痿疾。因于风，可致浮肿。以上四种邪气相互交替，使阳气衰竭。

在人体烦劳过度时，阳气就亢盛而外张，使阴精耗竭。反复多次，到夏季暑热之时，易使人发生煎厥之症，发作时眼睛昏暗看不见东西，耳朵闭塞听不到声音，昏乱之势就像水泽溃决，急流迅速，不可遏止。

人体的阳气，在大怒时就会上逆，血随气升而瘀积于上，使人发生



“Yangqi [in the human body] is just like the sun in the sky. Abnormal flow of it shortens people’s life without any obvious signs. Thus the normal movement of the heavens depends on the normal shining of the sun. Similarly, Yangqi [in the body] must flow upwards to protect the exterior [of the body].”

“In cold weather, [Yangqi] flows in the body just like a door-hinge rotating in the door-mortar. Any rash action in daily life will disperse Shenqi (Spirit-Qi) . Attacked by summer-heat [people will suffer from] sweating, dysphoria and asthmatic breath. [When] calming down, [they] talk incessantly. [If they] run a fever, their body may feel as hot as a piece of burning coal. [However] the fever disappears after sweating. Attacked by Dampness (or Wetness), [people will feel that their] heads are [as heavy as] being bound. If Damp-Heat is not removed in time, they will make the large sinew contracted and the small sinew relaxed, causing the contracted spasmodic and the relaxed flaccid. Attacked by Qi^[7], [people will suffer from] edema (or dropsy). Alternative [edema and pain of] the four limbs [indicate that] Yangqi is on the verge of collapse.”

“Overstrain will make Yangqi hyperactive and exhaust Jing (Essence) . Repeated overstrain in summer will make people suffer from Jianjue^[8] marked by blurred vision and loss of hearing. [This disease occurs suddenly] like the overflow of a river that is impossible to be brought under control. ”

“Rage disturbs Yangqi and drives Qi and blood to stagnate in the upper part [of the body], eventually resulting in Bojue^[9] .

【原文】

视，耳闭不可以听，溃溃乎若坏都，汨汨乎不可止。

阳气者，大怒则形气绝，而血菀于上，使人薄厥。有伤于筋，纵，其若不容。汗出偏沮，使人偏枯；汗出见湿，乃生痲痺。高粱之变，足生大丁。受如持虚，劳汗当风，寒薄为皴，郁乃痲。

阳气者，精则养神，柔则养筋。开阖不得，寒气从之，乃生大痲。陷脉为痲，留连肉腠。俞气化薄，传为善畏，及为惊骇。营气不从，逆于肉理，乃生痲肿。魄汗未尽，形弱而气烁，俞穴以闭，发为风痲。

故风者，百病之始也，清静则肉腠闭拒，虽有大风苛毒，弗之能害，此因时之序也。

【今译】

薄厥。筋脉如果受到损伤，则筋脉弛纵不收，肢体就不能随意运动了。经常半身出汗，使人半身不遂。出汗量大，易发生疮疖和痲子。经常吃肥肉、精米、厚味，足以引发疔疮。患病之易，犹如拿着空的容器接受东西一样。在劳动出汗时遇到风，寒邪迫聚于皮肤形成粉刺，郁积则成为疮疖。

人体的阳气，养神则精，养筋则柔。汗孔的开闭失常，寒气就会随之侵入，造成身体俯曲不伸。寒气深陷脉中则为痲疮，留连肉腠之间，从俞穴侵入，寒气内迫，就会出现恐惧和惊骇的征象。营气不能循常道运行，阻逆于肌肉之间，就会发生痲肿。汗出未尽，形体与阳气都受到消弱，若俞穴闭阻，就会发生风痲。

风是导致各种疾病的首要因素。只要保持精神的安定，肌肉腠理就会密闭而有抗拒外邪的能力，虽有大风苛毒的侵袭，也不能伤害人体。这是遵循时序的变化规律来保养身体的结果。



If the sinew is impaired, it will become flaccid and cannot move voluntarily. [Frequent] sweating over half of the body will eventually develop into paralysis. [If] sweating is complicated by invasion of Dampness, it will cause small furuncle and prickly heat. Besides, rich and greasy food tends to cause big furuncles and other diseases. Such a liability to diseases is just like to hold an empty container to receive things^[10]. Sweating complicated by attack of cold and wind during working makes cold accumulate in the skin to cause prickly heat, and the stagnation of which leads to acne.”

“Nourished by Yangqi, Shen (Spirit) becomes refreshed; tonified by Yangqi the sinew appears soft^[11]. [When sweat pores] open and close abnormally, Hanqi (Cold-Qi) [will invade the body] through the sweat pores, making the body unable to straighten up. [If Hanqi] deepens into the Channels, [it will] cause fistulas that linger in the Roucou (muscular interstices). [If Hanqi] gets into the body through Shu (Acupoints) ^[12], [it will make the patient] susceptible to fright and fear. [If] Yingqi (Nutrient-Qi) fails to flow normally and stagnates in the Roucou, it will result in carbuncle and ulcer. When sweating is not over, both the body and Qi will be weakened. [If] Acupoints are closed, Fengnüe (Wind-Malaria Syndrome) will be caused.”

“Wind is the factor responsible for various diseases. [However, if people maintain] a peaceful mood, Roucou will close up to prevent [pathogenic factors from invading the body]. In this case even violent-wind and virulent-toxin cannot impair the body. This is [the result of] following the changes of the seasons.”

【原文】

故病久则传化，上下不并，良医弗为。故阳畜积病死，而阳气当隔，隔者当泻，不亟正治，粗乃败之。

故阳气者，一日而主外，平旦人气生，日中而阳气隆，日西而阳气已虚，气门乃闭。是故暮而收拒，无扰筋骨，无见雾露。反此三时，形乃困薄。”

3.2 岐伯曰：“阴者，藏精而起亟也；阳者，卫外而为固也。阴不胜其阳，则脉流薄疾，并乃狂。阳不胜其阴，则五脏气争，九窍不通。是以圣人陈阴阳，筋脉和同，骨髓坚固，气血皆从。如是则内外调和，邪

【今译】

所以病久不愈，病邪则内传，到了上下不通的时候，即使有良医，也无能为力了。所以阳气蓄积不通时，也会致死。对于这种阳气蓄积不通者，应采用通泻的方法治疗。如不及时施治，而被粗疏的医生所误，就会导致死亡。

人体的阳气，白天主司体表。清晨的时候，阳气开始活动；中午时，阳气达到最旺盛的阶段；太阳偏西时，体表的阳气逐渐减少，汗孔也随之闭合。所以到了晚上，阳气收敛，这时不要扰动筋骨，也不要接触雾露。如违反了这3个时间的阳气活动规律，身体就会日趋困顿虚弱。”

3.2 岐伯说：“阴藏精于内而不断扶持阳气；阳卫护于外使体表固密。如果阴不胜阳，就使血脉流动急速，若再受热，就会发为狂症。如果阳不胜阴，就会使五脏之气滞乱交争，致九窍不通。所以圣人使阴阳平衡，筋脉调和，骨髓坚固，血气畅顺。这样，则会内外调和，邪气



“Prolonged disease is liable to transmission and change^[13] . [If] the upper [part of the body] cannot communicate with the lower [part of the body], even excellent doctors are helpless. Therefore [excessive] accumulation of Yangqi leads to severe disease or even death. [Excessive accumulation of] Yangqi stagnates [Qi] and should be dispersed by Xie (purgation therapy). Delayed treatment or incorrect treatment may make the condition fatal. ”

“Yangqi [in the human body] protects the external [of the body] in the daytime. In the morning, it becomes active; in the noon, it reaches its peak; in the afternoon, it begins to decline and the sweat pores close up accordingly. When it becomes dark, [Yangqi] stops moving and stays inside the body. Thus the bones and sinews should not be disturbed and [care should be taken] to avoid being exposed to dew. Violation of [the movement of Yangqi] at these three stages [i. e. morning, noon and afternoon] will eventually weaken the body. ”

3. 2 Qibo said, “Yin keeps the Jing (Essence) inside and supplements [Yangqi] ^[14], while Yang protects the exterior to keep it firm. [If] Yin fails to dominate over Yang, [blood in] the Channels will flow rapidly, leading to mania [if the condition is severe] . If Yang fails to dominate over Yin, Qi from the Five Zang-Organs will be in disorder, blocking the nine orifices. So the sages [are always trying to] balance Yin and Yang to ensure normal coordination between musculatures and Channels, strengthen bones and marrow as well as smooth the flow of Qi and blood. In such a way, the internal and the external will be har-

【原文】

不能害，耳目聪明，气立如故。

风客淫气，精乃亡，邪伤肝也。因而饱食，筋脉横解，肠澼为痔。因而大饮，则气逆。因而强力，肾气乃伤，高骨乃坏。

凡阴阳之要，阳密乃固。两者不和，若春无秋，若冬无夏。因而和之，是谓圣度。故阳强不能密，阴气乃绝；阴平阳秘，精神乃治；阴阳离决，精气乃绝。

因于露风，乃生寒热。是以春伤于风，邪气留连，乃为洞泄。夏伤于暑，秋为痲疟。秋伤于湿，上逆而咳，发为痿厥。冬伤于寒，春必温病。四时之气，更伤五脏。

【今译】

不能侵害，耳聪目明，元气旺盛，气机正常运行。

风邪侵犯人体，阴精就日渐消亡。这是由于邪气伤肝所致。若饮食过饱，就会发生筋脉弛纵、大便下血及痔疮等病症。若饮酒过量，会造成气机上逆。若过度用力，会损伤肾气，腰部脊骨会受到损伤。

阴阳的关键在于阳气的致密。阴阳二者不协调，就像一年之中只有春天而没有秋天，只有冬天而没有夏天一样。因此，阴阳的协调，是维持正常生理状态的最高标准。所以阳气亢盛就不能固密，阴气就会竭绝。阴气和平，阳气致密，人的精神才会正常。如果阴阳离绝，精气就会随之而竭尽。

由于雾露风寒的侵犯，就会发生寒热之症。春天伤于风，邪气留而不去，会发生洞泄。夏天伤于暑邪，到秋天会发生痲疾。秋天伤于湿邪，邪气上逆，会发生咳嗽，进一步发展为痿厥。冬天伤于寒气，来年春天就要发生温病。四时的邪气，交替伤害人的五脏。



monized, the Xie (Evil) cannot impair [the body], the ears and the eyes will hear and see well, and Qi will flow normally as usual.

“When wind attacks the body, [it gradually] damages Qi^[15] and exhausts Jing (Essence). [This is because of] the impairment of the liver by Xie (Evil) . [Under these circumstances,] overeating will make sinews and Channels flaccid, [consequently leading to] Changpi (dysentery) and haemorrhoids; overdrinking will drive Qi flow adversely; over-exertion will damage Shenqi (Kidney-Qi) and Gaogu (spine on the lumbar region).”

“The key factor of Yin and Yang is that only when Yang is compact can it strengthen [Yin-Essence]^[16]. The imbalance between Yin and Yang is just like [a year that] only has spring but no autumn or only has winter but no summer. Thus balancing [Yin and Yang] is the Shengdu^[17] (the supreme standard) [for cultivating health]. If Yang is too powerful to be compact, Yinqi will be exhausted. Only when Yin is at peace and Yang is compact can Jingshen (Essence-Spirit) be normal. If Yin and Yang separate from each other, Jingqi (Essence-Qi) will be completely exhausted.”

“Attack by dew and wind will cause cold and fever. Attack by wind in spring will lead to Dongxie (acute diarrhea) if Xieqi (Evil-Qi) lingers [in the body]. Attack by summer-heat in summer will cause Jienüe (malaria) in autumn. Attack by Shi (Dampness) in autumn will cause cough [if it] moves upwards, [eventually] changing into Weijue^[18] (weakness of the limbs) . Attack by cold in winter will cause Wenbing (warm disease or seasonal febrile disease) in spring. Qi (Evil-Qi) in the four seasons alternatively impairs the Five Zang-Organs.”

【原文】

阴之所生，本在五味；阴之五官，伤在五味。是故味过于酸，肝气以津，脾气乃绝。味过于咸，大骨气劳，短肌，心气抑。味过于甘，心气喘满，色黑，肾气不衡。味过于苦，脾气不濡，胃气乃厚。味过于辛，筋脉沮弛，精神乃央。是故谨和五味，骨正筋柔，气血以流，腠理以密，如是则骨气以精，谨道如法，长有天命。”

【今译】

阴精的化生，来源于饮食五味。储藏阴精的五脏，也会被五味所伤。所以过食酸味，会使肝气过盛，导致脾气的衰竭；过食咸味，会使骨骼损伤，肌肉短缩，心气抑郁；过食甜味，会使心气逆胸口满闷而作喘，颜面发黑，肾气失于平衡；过食苦味，会使脾气燥而不润，胃气壅滞；过食辛味，会使筋脉败坏弛纵，精神受损。因此必须谨慎地调和五味，使骨骼强健，筋脉柔和，气血通畅，腠理固密。这样，骨气就精壮有力。所以只要遵循养生之道，并且按照正确的方法去做，就能健康长寿，尽享天年。”





“Yin^[19] is transformed from the Wuwei^[20] (Five-Flavors) . The Wugong^[21] (Five Zang-Organs) [that store] Yin but also can be damaged by the Wuwei(Five-Flavors) . Excessive taking of sour [flavor] makes Ganqi (Liver-Qi) hyperactive and Piqi (Spleen-Qi) exhausted; excessive taking of salty [flavor] impairs the skeleton, makes muscles atrophic and inhibits Xinqi (Heart-Qi); excessive taking of sweet^[22] [flavor] makes Xinqi (Heart-Qi) stuffy, the complexion blackish and Shenqi (Kidney-Qi) imbalanced; excessive taking of bitter^[23] [flavor] makes Piqi(Spleen-Qi) stagnant and Weiqi (Stomach-Qi) thick; excessive taking of pungent [flavor] makes the sinews and Channels flaccid and Jingshen (Essence-Spirit) weary. So only when the Five-Flavors are well balanced can the bones be straightened, the sinews be softened, Qi and blood flow smoothly, Couli (muscular interstices) be intensified and Guqi (Bone-Qi) be strengthened. Close abidance by such a way [of cultivating health] [will enable one to enjoy] a full natural span of life.”

Notes:

[1] The idea that “the root of life is closely bound up with the heavens” means that man is closely interrelated with the heavens and the earth, and man maintains a harmonic relationship with nature.

[2] Liuhe (六合) refers to the east, south, west, north, upper and lower directions. However, Guo Aichun (郭藹春) said that Liuhe (六合) refers to the four seasons.

[3] Jiuzhou(九州) literally refers to nine administrative regions in ancient China. There are different names for these nine administrative regions in different books. According to *Shangshu* (《尚书》, *Book of History*), an ancient classics in China, Jiuzhou (九州) refers to Yi(冀), Yu(豫), Yong (雍), Yang(扬), Yan(兗), Xu(徐), Jing(荆), Liang

(梁) and Qing(青). Some scholars believe that Jiuzhou (九州) in this chapter is redundancy due to miscopying. Some other scholars regard Jiuzhou(九州) here as Jiuqiao (九窍, the nine orifices in the human body).

[4] Some scholars understands twelve Jie (节) as the twelve Channels.

[5] Xieqi(邪气) literally means Evil-Qi. Actually it refers to the factors that can bring harm to the human body and cause diseases. That is why sometimes people translate it into pathogenic factor which sounds more reasonable.

[6] Literally Zei(贼) means thief and Xie(邪) means evil. Zeixie(贼邪) is a collective term for various pathogenic factors. Usually pathogenic wind is called Zeifeng (贼风, Thief-Wind) because wind usually blows swiftly.

[7] Qi (气) here refers to Fengxie (风邪) which means pathogenic wind. Gao Shizong (高士宗) said, "Qi (气) means wind. "Yinyang Yingxiang Dalun" (阴阳应象大论) says, 'The Qi (气) of Yang(阳) is named after the swift wind in nature.' That is why it mentions Qi (气) instead of Feng (风) in this sentence."

[8] Jianjue(煎厥) means syncope caused by hyperactive Yang that scorches Yin fluid.

[9] Bojue (薄厥) means syncope caused by disorder of Qi and blood due to rage.

[10] The original Chinese of this sentence is "Shou Ru Chi Xu" (受如持虚) which is understood differently. One explanation is that it emphasizes the easiness to cause diseases. The other explanation is that it emphasizes the cause of diseases.

[11] This sentence has different understanding. Some scholars believe that this sentence means that the essential part of Yangqi (阳气) nourishes Shen (神, Spirit) and the soft property of Yangqi (阳气) nourishes sinews and Channels.

[12] Shu(俞, Acupoint) means acupuncture point which can be shortened into Acupoint.

[13] Zhang Zhicong (张志聪) said, "If a disease lingers, the Xie (邪, Evil) will be retained in the body. Chuan (传, transmit) means that the pathogenic factors attack the skin and hair first. If they are retained in the skin, they will deepen into the Jingmai (经脉, Channels) and invade the Shu (俞, Acupoints). If they are retained in the Jingmai (经脉,

Channels) and Shu (俞, Acupoints), they will get into Zangfu (脏腑, Zangfu-organs). Hua (化, transform) means to transform into cold or heat or retention of dry feces or diarrhea due to dampness. Since there exists Liuyin (六淫, six pathogenic factors) in the heavens, there are different transformations of the six kinds of Qi (气). ”

[14] Some scholars understand this sentence differently. According to their explanation, this sentence means that the function of Yinqi (阴气) is to store Jingqi (精气, Essence-Qi) inside the body and promotes the production of Yangqi (阳气).

[15] Qi(气) here refers to Yuanqi (元气) which means the primordial Qi (气).

[16] Zhang Zhicong (张志聪) said, “When Yang (阳) is compact, Xie (邪, Evil) cannot attack the body in the exterior and Jing(精, Essence) will not exhaust in the interior. If cares are taken to avoid anxiety and overstrain, Yang(阳) will not disperse in the exterior and Jing (精, Essence) will not exhaust in the interior.”

[17] Shengdu(圣度) refers to the highest standard for maintaining normal physiological activities of the body.

[18] Weijue (痿厥) is a disease marked by weakness and flaccidity of the limbs due to unsmooth flow of Qi (气). Wei (痿) means weakness or flaccidity while Jue (厥) means adverseness or reverseness. Wang Bing (王冰) said, “Jue (厥) means the adverse flow of Qi (气).”

[19] Yin (阴) here refers to Yinjing (阴精) which means Yin-Essence.

[20] Five flavors refer to sour, bitter, sweet, pungent and salty tastes. Here it is a collective term for foods.

[21] Wugong (五宫) refers to the Wuzang (五脏, Five Zang-Organs). Gong (宫) means “house” or “palace”. Since the Wuzang (五脏, Five Zang-Organs) store Yinjing (阴精, Yin-Essence), it seems that they are the “houses” or “palaces” of the Yinjing (阴精, Yin-Essence). That is why the Wuzang (五脏, the Five Zang-Organs) is called Wugong (五宫).

[22] Here Gan (甘, sweet) should be Ku (苦, bitter) according to the correspondence between the Wuwei (五味, Fiver Flavors) and the Wuxing (五行, Five-Elements).

[23] Here Ku (苦, bitter) should be Gan (甘, sweet) according to the correspondence between the Wuwei (五味, Fiver Flavors) and the Wuxing (五行, Five-Elements).





金匱真言論篇第四

【原文】

4.1 黄帝问曰：“天有八风，经有五风，何谓？”

4.2 岐伯对曰：“八风发邪，以为经风，触五脏，邪气发病。所谓得四时之胜者，春胜长夏，长夏胜冬，冬胜夏，夏胜秋，秋胜春，所谓四时之胜也。”

东风生于春，病在肝，俞在颈项；南风生于夏，病在心，俞在胸胁；西风生于秋，病在肺，俞在肩背；北风生于冬，病在肾，俞在腰股；中央为土，病在脾，俞在脊。故春气者，病在头；夏气者，

【今译】

4.1 黄帝问道：“自然界有八风，经脉病变有五风，这是怎么回事呢？”

4.2 岐伯回答说：“自然界的八风为外部致病邪气，产生经脉的风病，侵害五脏，使五脏发生病变。一年四季中的相胜关系指的是春胜长夏、长夏胜冬、冬胜夏、夏胜秋、秋胜春，这就是所谓的四时相胜。”

东风生于春季，病多发生在肝，肝的经气输注于颈项；南风生于夏季，病多发生于心，心的经气输注于胸胁；西风生于秋季，病多发生在肺，肺的经气输注于肩背；北风生于冬季，病多发生在肾，肾的经气输注于腰股；中央属于土，病多发生在脾，脾的经气输注于脊。所以春季邪气致病多在头部；夏季邪气致病



Chapter 4

Jingui Zhenyan Lunpian:

Discussion on the Important Ideas in the Golden Chamber

4. 1 Huangdi asked, “In the heavens there are eight kinds of wind^[1] [from different directions]. [In the pathological changes of] the Jingmai (Channels) there are five kinds of wind^[2]. What do they refer to?”

4. 2 Qibo answered, “The eight kinds of wind may change into Xie (Evil) which causes Jingfeng (Channel-Wind)^[3]. [After] invading the Five Zang-Organs, Xieqi (Evil-Qi) begins to cause diseases^[4]. As to the so-called Sheng (Domination) among the four seasons, spring dominates over late summer^[5], late summer over winter, winter over summer, summer over autumn and autumn over spring. This is what the four seasons dominate over each other means.”

“The east wind appears in spring. The diseases [occurring in spring tend to] involve the liver and the Acupoints are on the neck and nape^[6]. The south wind appears in summer. The diseases [occurring in summer tend to] involve the heart and the Acupoints are on the chest and rib-side^[7]. The west wind appears in autumn. The diseases [occurring in autumn tend to] involve the lung and the Acupoints are on the shoulders and back^[8]. The north wind appears in winter. The diseases [occurring in winter tend to] involve the kidney and the Acupoints is on the waist and thigh^[9]. The center pertains to Earth [in the Wuxing (Five-Elements)] and the disorders usually involve the spleen and the Shu (Acupoint)

【原文】

病在脏；秋气者，病在肩背；冬气者，病在四支。故春善病鼽衄，仲夏善病胸胁，长夏善病洞泄寒中，秋善病风疟，冬善病痹厥。故冬不按蹠，春不鼽衄，春不病颈项，仲夏不病胸胁，长夏不病洞泄寒中，秋不病风疟，冬不病痹厥、飧泄而汗出也。夫精者，身之本也。故藏于精者，春不病温。夏暑汗不出者，秋成风疟。此平人脉法也。

故曰：阴中有阴，阳中有阳。平旦至日中，天之阳，阳中之阳也；

【今译】

多在心；秋季邪气致病多在肩背；冬季邪气致病多在四肢。春天多发生鼻塞流涕和鼻出血，夏天多发生胸胁疾患，长夏多发生洞泄等里寒证，秋天多发生风疟，冬天多发生痹厥（手足麻木逆冷）。若冬天不做按蹠而挠动阳气，来年春天就不会患鼻塞、流涕、鼻出血和颈项部位的疾病，夏天就不会患胸胁的疾患，长夏季节就不会患洞泄等里寒证，秋天就不会患风疟，冬天也不会患痹厥、飧泄、汗出过多等病症。精，是人体的根本，如果阴精内藏，春天就不会得温病。如果夏天不能出汗，秋天就会患风疟。这就是普通人四时发病的一般规律。

所以说：阴阳之中，还各有阴阳。白天属阳，平旦到中午，为阳中之阳；中午到黄昏，则属阳中之阴；黑夜属阴，日落到鸡

are on the spine^[10]. ”

“[The above analyses explain why] diseases caused by Chunqi (Spring-Qi) often involve the head, diseases caused by summer-Qi usually involve the Zang-Organs^[11], diseases caused by Qiuqi (Autumn-Qi) frequently involve the shoulders and back, and diseases caused by Dongqi (Winter-Qi) always involve the four limbs. That is why Qiunü^[12] (nasal stuffiness and bleeding) is usually seen in spring, chest and rib-side disorders are often seen in summer, Hanzhong (internal cold syndromes) like Dongxie (acute diarrhea) are frequently seen in late summer, Fengnüe (Wind-Malaria) is often seen in autumn and Bijue (numbness and coldness of the four limbs) is always seen in winter. ”

“So avoidance of Anqiao (massage)^[13] in winter will prevent Qiunü (nasal stuffiness and bleeding) and diseases of the neck and nape in spring, disorders of the chest and rib-side in summer, Hanzhong (internal cold syndromes) like Dongxie (acute diarrhea) in late summer, Fengnüe (wind-malaria) in autumn and Bijue (numbness and coldness of the four limbs), Sunxie (diarrhea with undigested food in it) and polyhidrosis in winter. ”

“Jing^[14] (Essence) is the foundation of the body. Proper storage of Jing will prevent the occurrence of warm disease in spring, anhidrosis in summer, Fengnüe (Wind-Malaria) in autumn. This is [the routine method used to examine] the pulse conditions of general people. ”

“That is why it is said that there is Yin within Yin and Yang within Yang. From the dawn to the noon, [it is a period of] Yang in the heavens, [known as] Yang within Yang. From the noon to

【原文】

日中至黄昏，天之阳，阳中之阴也；合夜至鸡鸣，天之阴，阴中之阴也；鸡鸣至平旦，天之阴，阴中之阳也。故人亦应之。

夫言人之阴阳，则外为阳，内为阴。言人身之阴阳，则背为阳，腹为阴。言人身之脏腑中阴阳，则脏者为阴，腑者为阳。肝、心、脾、肺、肾五脏皆为阴，胆、胃、大肠、小肠、膀胱、三焦六腑皆为阳。所以欲知阴中之阴、阳中之阳者，何也？为冬病在阴，夏病在阳，春病在阴，秋病在阳，皆视其所在，为施针石也。故背为阳，阳中之阳，心也；背为阳，阳中之阴，肺也；腹为阴，阴中之阴，肾也；腹为阴，阴中之阳，肝也；腹为阴，阴中之至阴，脾也。此皆阴阳、表里、

【今译】

鸣，为阴中之阴；鸡鸣到平旦，则属阴中之阳。人也与此相应。

就人体而分阴阳，外部属阳，内部属阴。从身体的部位来分阴阳，则背为阳，腹为阴。就脏腑的阴阳而言，则脏属阴，腑属阳，肝、心、脾、肺、肾五脏都属阴，胆、胃、大肠、小肠、膀胱、三焦六腑都属阳。为什么要了解阴阳之中复有阴阳的道理呢？这是要分析四时疾病的在阴在阳，以此作为治疗的依据，如冬病在阴，夏病在阳，春病在阴，秋病在阳，都要根据疾病的部位来施用针砭疗法。背为阳，阳中之阳为心；背为阳，阳中之阴为肺；腹为阴，阴中之阴为肾；腹为阴，阴中之阳为肝；腹为阴，阴中之至阴为脾。这些都是人体阴阳、表里、



the dusk, [it is also a period of] Yang in the heavens, [but known as] Yin within Yang. From the night to rooster's crow ^[15], [it is a period of] Yin in the heavens, [known as] Yin within Yin. From the rooster's crow (midnight) to the dawn, [it is a period of] Yin in the heavens, [known as] Yang within Yin. [The movement of Yin and Yang] in the human body also follows such an order."

"In terms of Yin and Yang in the human body, the external is Yang and the internal Yin. In terms of Yin and Yang [concerning the parts] of the human body, the back is Yang and the abdomen is Yin. In terms of Yin and Yang concerning the Zangfu-Organs, the Zang-Organs pertain to Yin and the Fu-Organs to Yang. So the liver, the heart, the spleen, the lung and the kidney are all Yin, while the gallbladder, the stomach, the large intestine, the small intestine, the bladder and the Sanjiao^[16] (Triple-Energizer) are all Yang. What is the use to divide Yin from Yin and Yang from Yang? Because diseases in winter are of Yin^[17] [nature] while diseases in summer are of Yang^[18] [nature], and diseases in spring are of Yin^[19] [nature] while diseases in autumn are of Yang^[20] [nature]. Diseases occurring in different seasons should be treated by Zhenshi^[21] (acupuncture and stone-needle) according to their specific locations. Thus the back belongs to Yang and the Yang within Yang is the heart; the back belongs to Yang and the Yin within Yang is the lung; the abdomen belongs to Yin and the Yin within Yin is the kidney; the abdomen belongs to Yin and the Yang within Yin is the liver; the abdomen belongs to Yin and the extreme Yin within Yin is the spleen. All [the examples mentioned above] are the interrelation and interaction between Yin

【原文】

内外、雌雄相输应也，故以应天之阴阳也。”

4.3 帝曰：“五脏应四时，各有收受乎？”

4.4 岐伯曰：“有。东方青色，入通于肝，开窍于目，藏精于肝，其病发惊骇，其味酸，其类草木，其畜鸡，其谷麦，其应四时，上为岁星，是以春气在头也，其音角，其数八，是以知病之在筋也，其臭臊。

南方赤色，入通于心，开窍于耳，藏精于心，故病在五脏，其味苦，其类火，其畜羊，其谷黍，其应四时，上为荧惑星，是以知病之在脉也，其音徵，其数七，其臭焦。

中央黄色，入通于脾，开窍于口，藏精于脾，故病在舌本，其味甘，

【今译】

内外、雌雄相互联系、对应的例证，所以人与自然界的阴阳是相应的。”

4.3 黄帝问道：“五脏与四时相应，它们有可以归纳起来的相类事物吗？”

4.4 岐伯回答说：“有。东方青色，与肝相通，肝开窍于目，精气内藏于肝，发病表现为惊骇；在五味为酸，与草木同类；在五畜为鸡，在五谷为麦，与四时中的春季相应；在天体为岁星，春天阳气上升，所以其气在头；在五音为角，其成数为八，肝主筋，所以它的疾病多发生在筋，在气味为臊。

南方赤色，与心相通，心开窍于耳，精气内藏于心，所以病在五脏；在五味为苦，与火同类；在五畜为羊，在五谷为黍，与四时中的夏季相应；在天体为荧惑星，所以它的疾病多发生在脉；在五音为徵，其成数为七，在气味为焦。

中央黄色，与脾相通，脾开窍于口，精气内藏于脾，所以病在舌根；在五味为甘，与土同类；在五畜为牛，在五谷为稷，与四



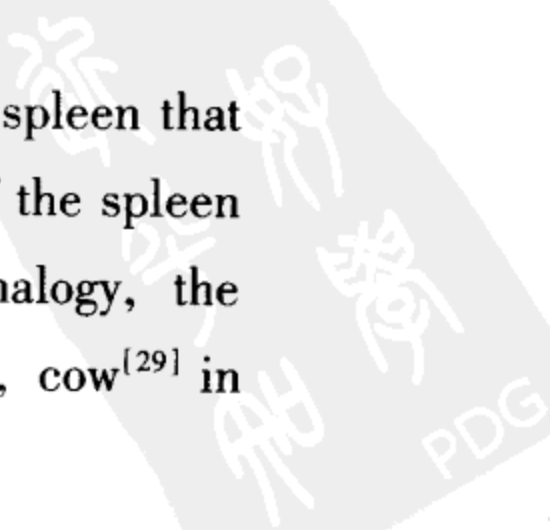
and Yang, the inside and the outside, the external and the internal as well as the male and the female. Clearly they all correspond to Yin and Yang in nature.”

4.3 Huangdi asked, “Apart from the correspondence to the four seasons, do the Five Zang-Organs have [the functions of] reception and storage respectively?”

4.4 Qibo answered, “Yes. [For example,] the east corresponds to blue in color and is related to the liver that opens into^[22] the eyes and stores Jing (Essence) . [The manifestation of] the liver disease is fright. [As to the analogy, the liver is related to] sour [in tastes], grasses and trees in Wood, chicken in domestic animals, wheat in crops and Jupiter in stars in the four seasons, {so Chunqi (Spring-Qi) and the diseases caused by it often involve the head^[23]} Jiao^[24] in scales, eight in numbers^[25] {so the liver diseases often involve the sinews^[26]} and foul smell in odors.

“The south is related to red in colors and the heart [in the Five Zang-Organs]. [The heart] opens into the ears and stores Jing^[27] . The disease [of the heart often] involves the Five Zang-Organs. [As to the analogy, the heart is related to] bitter in tastes, Fire in the Wuxing (Five-Elements), sheep^[28] in domestic animals, broom-corn millet in crops, Mars in stars in the four seasons {so heart diseases often involve the blood vessels}, Zheng in scales, seven in numbers and charring smell in odors. ”

“The center is related to yellow in colors and the spleen that opens into the mouth and stores Jing . The disease [of the spleen often] involves the root of the tongue. [As to the analogy, the spleen is related to] sweet in tastes, Earth in the Wuxing , cow^[29] in



【原文】

其类土，其畜牛，其谷稷，其应四时，上为镇星，是以知病之在肉也，其音宫，其数五，其臭香。

西方白色，人通于肺，开窍于鼻，藏精于肺，故病在背，其味辛，其类金，其畜马，其谷稻，其应四时，上为太白星，是以知病之在皮毛也，其音商，其数九，其臭腥。

北方黑色，人通于肾，开窍于二阴，藏精于肾，故病在谿，其味咸，其类水，其畜彘，其谷豆，其应四时，上为辰星，是以知病之在骨也，其音羽，其数六，其臭腐。

故善为脉者，谨察五脏六腑，一逆一从，阴阳、表里、雌雄之纪，藏之心意，合心于精。非其人勿教，非其真勿授，是谓得道。”

【今译】

时中的长夏相应；在天体为镇星，因此它的疾病多发生在肌肉；在五音为宫，其成数为五，在气味为香。

西方白色，与肺相通，肺开窍于鼻，精气内藏于肺，所以病在背；在五味为辛，与金同类；在五畜为马，在五谷为稻，与四时中的秋季相应；在天体为太白星，它的疾病多发生在皮毛；在五音为商，其成数为九，在气味为腥。

北方黑色，与肾相通，肾开窍于前后二阴，精气内藏于肾，所以病在溪；在五味为咸，与水同类；在五畜为猪，在五谷为豆，与四时中的冬季相应；在天体为辰星，它的疾病多发生在骨，在五音为羽，其成数为六，其气味为腐。

所以善于诊脉的医生，能够谨慎仔细地审察五脏六腑的变化，了解五脏六腑气血顺逆的情况，把阴阳、表里、雌雄条理分明地加以归纳，并把这些精深的道理，牢记在心中，据此来治疗疾病。对于那些不是有志于医学或不具备一定条件的人，切勿轻意传授。这才是爱护和珍视这门学问的正确态度。”



domestic animals, millet in crops, the Saturn in stars in the four seasons, {so the disease of the spleen often involves the muscles}, Gong in scales, five in numbers and fragrance in odors.”

“The west is related to white in colors and the lung [in the Five Zang-Organs] which opens into the nose and stores Jing (Essence) . The disease [of the lung often] involves the back. [As to the analogy, the lung is related to] pungent in colors, Metal in the Wuxing, horse in domestic animals, rice in crops, Venus in stars in the four seasons, {so the disorder of the lung often involves the skin and hair}, Shang in scales, nine in numbers and stinking smell in odors.”

“The north is related to black in colors and the kidney [in the Five Zang-Organs] which opens into the genitals and anus and stores Jing (Essence). The disease [of the kidney often] involves the large joints^[30]. [As to the analogy, the kidney is related to] salty in tastes, Water in the Wuxing, pig in domestic animals, bean in crops, the Mercury in stars in the four seasons, {so the disorder of the kidney often involves the bones}, Yu in scales, six in numbers and rotten smell in odors.”

“So those sophisticated in feeling the pulse should very carefully examine the Five Zang-Organs and the Six Fu-Organs as well as the conditions of Yin and Yang, the external and the internal, the female and the male, carefully categorizing and studying these abstruse ideas with heart and soul. But do not teach these abstruse theories to anyone not eligible or unqualified to study them. This is the right way [to pass on such valuable theories].”

Notes:

[1] The eight kinds of wind refer to wind from the east, the south, the west, the north, the southeast, the southwest, the northwest and the northeast.

[2] The five kinds of wind (五风) refer to the diseases caused by invasion of Fengxie (风邪, Wind-Evil) into the Wuzang (五脏, Five Zang-Organs) through Jingmai (经脉, Channels), i. e. Ganfeng (肝风, Liver-Wind), Pifeng (脾风, Spleen-Wind), Xinfeng (心风, Heart-Wind), Feifeng (肺风, Lung-Wind) and Shenfeng (肾风, Kidney-Wind). Mashi (马蒔) said, "There are eight kinds of wind in the heavens and the damages of man exclusively result from these eight kinds of wind. Now people talk about the five kinds of wind. It seems that beyond the eight kinds of wind there exist another five kinds of wind. In fact, the so-called five kinds of wind refer to the damages caused by the eight kinds of wind. These damages are caused by attack of the eight kinds of wind on the Wuzang (五脏, Five Zang-Organs), that is why they are called five kinds of wind."

[3] Jingfeng (经风, Channel-Wind) refers diseases of the Jingmai (经脉, Channels) caused by attack of pathogenic wind on the Channels.

[4] Mashi (马蒔) said, "The eight kinds of wind drive their Xieqi (邪气, Evil-Qi) into the Wuzang (五脏, Five Zang-Organs). When the Wuzang are attacked by pathogenic wind, diseases will be caused."

[5] The so-called "late summer" refers to June in traditional Chinese lunar calendar known as Changxia (长夏) which literally means long summer.

[6] According to Wang Bing's (王冰) explanation, Shu (俞) here means Shuxue (腧穴, Acupoints) and "the Shu (俞) is on the neck and nape" means that liver diseases can be treated by needling the Acupoints located on the neck and nape. According to Zhang Jiebin's (张介宾) explanation, "the Shu (俞) is on the neck and nape" means that the Ganqi



(肝气, Liver-Qi) infuses into the neck and nape. Guo Aichun (郭霭春) explained that “the Shu (俞) is on the neck and nape” means that the pathological changes of Ganjing (肝经, Liver-Channel) diseases are reflected over the neck and nape.

[7] According to Wang Bing's (王冰) explanation, the “Shu (俞) is on the chest and rib-side” means that heart diseases can be treated by needling the Acupoints located on the chest and rib-side. According to Zhang Jiebin's (张介宾) explanation, “the Shu (俞) is on the chest and rib-side” means that the Xinqi (心气, Heart-Qi) infuses into the chest and rib-side. Guo Aichun (郭霭春) explained that “the Shu (俞) is on the chest and rib-side” means that the Xinjing (心经, Heart-Channel) diseases are reflected over the chest and rib-side.

[8] According to Wang Bing's (王冰) explanation, “the Shu (俞) is on the shoulders and back” means that lung diseases can be treated by needling the Acupoints located on the shoulders and back. According to Zhang Jiebin's (张介宾) explanation, “the Shu (俞) is on the shoulders and back” means that the Feiqi (肺气, Lung-Qi) infuses into the shoulders and back. Guo Aichun (郭霭春) explained that “the Shu (俞) is on the shoulders and back” means that Feijing (肺经, Lung-Channel) diseases are reflected over the shoulders and back.

[9] According to Wang Bing's (王冰) explanation, “the Shu (俞) is on waist and thigh” means that kidney diseases can be treated by needling the Acupoints located on the waist and the thigh. According to Zhang Jiebin's (张介宾) explanation, “the Shu (俞) is on the waist and thigh” means that the Shenqi (肾气, Kidney-Qi) infuses into the waist and the thigh. Guo Aichun (郭霭春) explained that “the Shu (俞) is on the waist and thigh” means that Shenjing (肾经, Kidney-Channel) diseases are reflected on the waist and thigh.

[10] According to Wang Bing's (王冰) explanation, “the Shu (俞) is on the spine” means that the spleen diseases can be treated by needling the

Acupoints located on the spine. According to Zhang Jiebin's(张介宾) explanation, "the Shu (俞) is on the spine" means that the Piqi (脾气, Spleen-Qi) infuses into the spine. Guo Aichun (郭霭春) explained that "the Shu (俞) is on the spine" means that Pijing (脾经, Spleen-Channel) diseases are reflected on the spine.

[11] According to Zhang Jiebing's(张介宾) explanation, the Zang (脏 Zang-Organ) here actually refers to the heart.

[12] Qiunü (鼽衄) refers two different morbid conditions. Qiu (鼽) means nasal stuffiness and Nüe (衄) means nasal bleeding. Li Jinyong (李今庸) said, "Qiu (鼽) means nasal stuffiness. But in *Neijing* (《内经》) it is often used together with Nü (衄) which means nasal bleeding. However, there is no direct connection between nasal stuffiness and nasal bleeding. So it is hard to understand why Qiu (鼽) Nüe (衄) are used together as one term. Yang Shangshan (杨上善) explained that Qiu (鼽) means the shape of the nose. According to Yang's explanation, Qiunü (鼽衄) means nasal bleeding."

[13] Here Anqiao (按跷, massage) in fact refers to disturbance of the sinews and bones which means that activities overstraining the sinews and bones should be avoided. Zhang Zhicong (张志聪) said, "Anqiao (按跷) means massage and Daoyin (导引) which are used to direct Yangqi (阳气) to flow to the four limbs."

[14] Jing(精, Essence) here refers to the reproductive substance that comes from the parents. Zhang Zhicong (张志聪) said, "Shen (神, Spirit), Qi (气), Xue (血 Blood) and Mai (脉, Channel) all originate from Jing (精, Essence)." So Jing (精, Essence) here can be understood as Yinjing (阴精, Yin-Essence).

[15] "From the night to the rooster's crow" refers to 1-3 hours in the morning.

[16] Sanjiao (三焦) is translated in many different ways, such as three burners, three heaters, three warmers and tri-jiao, etc. Triple ener-



gizer is the translation approved by WHO.

[17] Yin(阴) here refers to the Shenjing (肾经, Kidney-Channel). Gao Shizong (高士宗) said, "The idea that winter disease is of Yin (阴) nature means that the disease involves the kidney." The kidney pertains to Yin (阴) in the Wuzang (五脏, Five Zang-Organs) and corresponds to winter in the four seasons. That is why it is said that "Winter disease is of Yin (阴) nature."

[18] Yang (阳) here refers to Xinjing (心经, Heart-Channel). Gao Shizong (高士宗) said, "The idea that summer disease is of Yang (阳) nature means that the disease involves the heart." The heart pertains to Yang (阳) in the Wuzang (五脏, Five Zang-Organs) and corresponds to summer in the four seasons. That is why it is said that "Summer disease is of Yang (阳) nature."

[19] Yin(阴) here refers to the Ganjing (肝经, Liver-Channel). Gao Shizong (高士宗) said, "The idea that spring disease is of Yin (阴) nature means that the disease involves the liver." The liver pertains to Yin (阴) in the Wuzang (五脏, Five Zang-Organs) and corresponds to spring in the four seasons. That is why it is said that "Spring disease is of Yin (阴) nature."

[20] Yang (阳) here refers to Feijing (肺经, Lung-Channel). Gao Shizong (高士宗) said, "The idea that autumn disease is of Yang (阳) nature means that the disease involves the lung." The lung pertains to Yang (阳) in the Wuzang (五脏, Five Zang-Organs) and corresponds to autumn in the four seasons. That is why it is said that "Autumn disease is of Yang (阳) nature."

[21] Zhenshi(针石) refers two different therapeutic methods in ancient times. Zhen (针) means acupuncture performed with metal needle while Shi (石) means acupuncture performed with stone-needle. Today Zhenshi is used as a collective term for acupuncture or needling therapy because stone-needle is no longer used in clinical treatment now.

[22] The original Chinese characters for "open into" are Kai Qiao (开

窍) which literally mean to open orifices. Traditional Chinese medicine uses this term to describe the close relationship between two organs. It does not necessarily mean that there is a canal that links the two interrelated organs. For example, when we say that the liver opens into the eyes, we just emphasize the close relationship between the liver and the eyes and we certainly do not think that there is a canal links the liver and the eyes. However, the concept of “open into” can well be explained according to the theory of Jingluo (经络, Channels and Collaterals).

[23] Some scholars regard this sentence as redundancy due to mis-copying because it appears not quite reasonable and logical in the context.

[24] Jiao (角) is one of the five scales (tones in music) in ancient times in China. The other four are Zhi (徵), Gong(宫), Shang (商) and Yu(羽). It was believed in ancient times that the five scales influence the functional activities of Qi(气), blood and the Wuzang (五脏, Five Zang-Organs). That is why it was thought that the five scales correspond to the Wuzang (五脏, Five Zang-Organs). According to the explanations made in *Shiji*(《史记》, Records of the Historian), the great history book written by Sima Qian(司马迁), that “Gong(宫) influences the spleen”, “Shang(商) influences the lung”, “Jiao(角) influences the liver”, “Zhi(徵) influences the heart” and “Yu (羽) influences the kidney”.

[25] In the Wuxing (五行, Five-Elements), 1, 2, 3, 4, and 5 stand for the Shengshu (生数, generating number) of water, fire, wood, metal and earth respectively; 6, 7, 8, 9 and 10 represent the Chengshu (成数, corresponding number) of water, fire, wood, metal and earth respectively. Among these numbers, the even numbers are called Tianshu (天数, the heavenly numbers) and pertain to Yang (阳) and the odd numbers are called Dishu (地数, the earthly numbers) and pertain to Yin (阴). Among the numbers of 1, 2, 3, 4 and 5, the heavenly numbers are known as Guyang (孤阳, Isolated-Yang) and the earthly numbers are called Guyin (孤阴, Isolated-Yin). Both of them do not possess the functions of



Shenghua (生化, generation and transformation). To achieve the functions of generation and transformation, they must be supplemented respectively by the Tianshu (天数, the heavenly numbers) that pertain to Yang (阳) and Dishu (地数, the earthly numbers) that pertain to Yin (阴) from the numbers of 6, 7, 8, 9 and 10.

[26] This sentence may be another redundancy due to miscopying because it does not agree with the structure of the whole passage.

[27] Jing (精, Essence) in this chapter all refers to the Jingqi (精气, Essence-Qi) of the Wuzang (五脏, Five Zang-Organs).

[28] The Chinese character Yang(羊) refers to both goat and sheep. Here it may refer to either goat or sheep.

[29] The Chinese character Niu(牛) refers to both cow and ox. Here it includes both.

[30] Large joints here refer to the elbows, knees, wrists and ankles.



卷第二

阴阳应象大论篇第五

【原文】

5.1 黄帝曰：“阴阳者，天地之道也，万物之纲纪，变化之父母，生杀之本始，神明之府也，治病必求于本。

故积阳为天，积阴为地。阴静阳躁，阳生阴长，阳杀阴藏。阳化气，阴成形。寒极生热，热极生寒。寒气生浊，热气生清。清气在下，则生飧泄；浊气在上，则生腹胀。此阴阳反作，病之逆从也。

故清阳为天，浊阴为地。地气上为云，天气下为雨；雨出地气，

【今译】

5.1 黄帝说：“阴阳是自然界的规律，是一切事物的纲纪，是万物变化的根源，是生长毁灭的根本，是事物各种运动现象的原动力。凡医治疾病，必须求得病情阴阳变化的根本。

清阳之气聚于上，而成为天；浊阴之气积于下，而成为地。阴主安静，阳主躁动；阳主生，阴主长；阳主肃杀，阴主收藏。阳能化生能量，阴能构成有形的物质。寒到极点会生热，热到极点会生寒；寒气能产生浊阴，热气能产生清阳；清阳之气居下不升，就会发生飧泄，浊阴之气居上不降，就会发生胀满。这是由于阴阳升降运动反常，消化机能逆乱所致。

清阳之气上升为天，浊阴之气下降为地。地气蒸发上升为云，



Volume 2

Chapter 5

Yinyang Yingxiang Dalunpian:

Major Discussion on the Theory of Yin and Yang and the Corresponding Relationships Among All the Things in Nature

5.1 Huangdi said, “Yin and Yang serve as the Dao^[1] (law) of the heavens and the earth^[2], the fundamental principle of all things, the parents^[3] of change, the beginning of birth and death and the storehouse of Shenming^[4]. The treatment of disease must follow this law.”

“The [lucid] Yang [rises and] accumulates to form the heavens and the [turbid] Yin [descends and] accumulates to constitute the earth. Yin is static while Yang is dynamic. Yang ensures growth while Yin promotes development. Yang is responsible for killing and Yin for storage. Yang transforms Qi while Yin constitutes form. Extreme cold generates heat and extreme heat produces cold. Hanqi (Cold-Qi) generates turbid [Yin] and Reqi (Heat-Qi) produces lucid [Yang]. [If] Qingqi^[5] (Lucid-Qi) descends, it will cause Sunxie (diarrhea with undigested food in it). [If] Zhuoqi^[6] (Turbid-Qi) ascends, it will cause abdominal flatulence [or distension]. These are the disorders of Yin and Yang [in motion]. Violation of the rules of Yin and Yang leads to diseases^[7].”

“Qingyang (Lucid-Yang) [rises] to form the heavens while Zhuoyin (Turbid-Yin) [descends] to constitute the earth. Diqi (Earth-Qi) rises to become clouds and Tianqi (Heaven-Qi)

【原文】

云出天气。故清阳出上窍，浊阴出下窍；清阳发腠理，浊阴走五脏；清阳实四支，浊阴归六府。

水为阴，火为阳。阳为气，阴为味。味归形，形归气，气归精，精归化。精食气，形食味，化生精，气生形。味伤形，气伤精，精化为气，气伤于味。阴味出下窍，阳气出上窍。味厚者为阴，薄为阴之阳；气厚者为阳，薄为阳之阴。味厚则泄，薄则通。气薄则发泄，厚则发热。壮火之气衰，

【今译】

天气凝聚下降为雨；雨来源于地气，云产生于天气。人体的清阳之气出于上窍，浊阴之气出于下窍；清阳之气发布于腠理，浊阴之气内注于五脏；清阳之气充实于四肢，浊阴之气内走于六腑。

水为阴，火为阳。气属阳，味属阴。五味可以滋养形体，形体得到滋养而产生元气，气可温煦阴精，阴精可通过气化转变为元气。阴精吸收着饮食中的气，形体取养于饮食中的味，饮食经过消化作用而产生精，再经过气化作用滋养形体。如果饮食不节，味可以伤形，气可以伤精，阴精可以转化为元气，元气也可因饮食不节而受损。味属于阴，饮食的糟粕由下窍排出，气属于阳，清阳之气走上窍。味厚的属阴中之阴，味薄的属阴中之阳；气厚的属阳中之阳，气薄的属阳中之阴。味厚的有泻下作用，味薄的则能通利；气薄的能发散，气厚的能助阳生热。阳火太过，能使元气衰弱，阳火平和，能使元气旺盛，因为过度亢奋的阳气，会损害元气，而元气却依赖正常的阳气的温煦，过度亢盛的阳气，



descends to produce rain. Rain results from Diqi while clouds originate from Tianqi. Thus the Lucid-Yang moves upwards into upper orifices of the body while the Turbid-Yin moves downwards into the lower orifices of the body. The Lucid-Yang permeates through Couli (muscular interstices) while the Turbid-Yin enters the Five Zang-Organs. The Lucid-Yang fortifies the four limbs while the Turbid-Yin enters the Six Fu-Organs.”

“Water pertains to Yin and fire to Yang. Yang pertains to Qi^[8] while Yin to flavor^[9]. The flavor nourishes the body, the Qi nourishes Jing (Essence) and Jing (Essence) transforms [into Yuanqi (Primordial-Qi)]. [That is to say,] the Jing (Essence) absorbs Qi [in the foods] and the body takes the flavor [of the foods]. Transformation [of the Primordial-Qi] promotes the production of the Essence and the Qi^[10] nourishes the body. [Excessive] flavor impairs the body and [excessive] Qi damages the Essence. The Essence can transform into the Qi and the Qi can be damaged by [excessive] flavor.”

“Yinwei (Yin-flavor) is discharged from the lower orifices and Yangqi disperses from the upper orifices. The thick flavor pertains to Yin and the thin flavor is Yang within Yin. The thick Qi pertains to Yang and the thin Qi is Yin within Yang. The thick flavor is helpful for purgation while the thin flavor is effective for dredging. The thin Qi functions to disperse while the thick Qi generates heat. Strong Fire^[11] reduces Qi while mild Fire^[12] strengthens Qi. [Because] strong Fire consumes Qi while mild Fire warms Qi. Strong Fire disperses Qi while mild Fire

【原文】

少火之气壮；壮火食气，气食少火；壮火散气，少火生气。气味辛甘发散为阳，酸苦涌泄为阴。

阴胜则阳病，阳胜则阴病。阳胜则热，阴胜则寒。重寒则热，重热则寒。寒伤形，热伤气；气伤痛，形伤肿。故先痛而后肿者，气伤形也；先肿而后痛者，形伤气也。

风胜则动，热胜则肿，燥胜则干，寒胜则浮，湿胜则濡泻。天有四时五行，以生长收藏，以生寒暑燥湿风。人有五脏化五气，以生喜怒悲忧恐。故喜怒伤气，寒暑伤形。暴怒伤阴，暴喜伤阳。

【今译】

能耗散元气，正常的阳气，能增强元气。气味辛甘而有发散功用的，属于阳，气味酸苦而有涌泄功用的，属于阴。

如果阴气偏胜，则阳气受损而为病；阳气偏胜，则阴气耗损而为病。阳偏胜则表现为热性病证，阴偏胜则表现为寒性病证。寒到极点，就会表现热象。热到极点，就会表现寒象。寒能伤形体，热能伤气分。气分受伤，可以产生疼痛，形体受伤，可以发生肿胀。所以先痛而后肿的，是气分先伤而后及于形体；先肿而后痛的，是形体先病而后及于气分。

风气太过，则发生痉挛动摇；热气太过，则发生痲肿；燥气太过，则发生干枯；寒气太过，则发生浮肿；湿气太过，则发生濡泻。自然界有四时五行的变化，使万物形成了生、长、化、收、藏的规律，并产生了寒、暑、燥、湿、风的气候。人有五脏，化生五气，五脏之气化生五志，产生了喜、怒、悲、忧、恐五种不同的情志活动。喜怒等情志变化可以伤



supplements Qi. In terms of flavors, pungent and sweet flavors pertain to Yang [because they] disperse, [while] sour and bitter flavors belong to Yin [because they] induce vomiting and purgation. ”

“Predominance^[13] of Yin results in the disease of Yang while predominance of Yang leads to the disease of Yin. Predominance of Yang generates heat while predominance of Yin produces cold. Extreme cold brings about heat while extreme heat results in cold. Cold damages the body, heat impairs Qi^[14]. The impairment of Qi causes pain and the damage of the body causes swelling. Swelling following pain [indicates that] Qi has damaged the body^[15]. Pain following swelling [shows that] the body has impaired Qi^[16]. ”

“Predominance of wind causes tremor [of the limbs], predominance of heat produces swelling^[17], predominance of dryness leads to desiccation^[18], predominance of cold results in dropsy^[19] and predominance of dampness brings about watery diarrhea. ”

“In nature, [variations of] the four seasons and [the motion of] the Wuxing (Five-Elements) are responsible for the [the activities of] Sheng (germination), Zhang (growth), Shou^[20] (ripening or reaping) and Cang (storage)^[21] as well as [the climatic changes of] cold, summer-heat, dryness, dampness and wind. In the human body there are the Five Zang-Organs that produce five kinds of Qi respectively which are responsible for [the five emotional activities of] Xi (joy or happiness), Nu (anger or rage), Bei (grief or sadness), You (anxiety) and Kong (fear or fright). [Excessive] joy and anger impair Qi^[22], [excessive]



【原文】

厥气上行，满脉去形。喜怒不节，寒暑过度，生乃不固。故重阴必阳，重阳必阴。故曰：冬伤于寒，春必温病；春伤于风，夏生飧泄；夏伤于暑，秋必痲症；秋伤于湿，冬生咳嗽。”

5.2 帝曰：“余闻上古圣人，论理人形，列别脏腑，端络经脉；会通六合，各从其经；气穴所发，各有处名；谿谷属骨，皆有所起；分部逆从，各有条理；四时阴阳，尽有经纪；外内之应，皆有表里，其信然乎？”

5.3 岐伯对曰：“东方生风，风生木，木生酸，酸生肝，肝生筋，筋生心，肝主目。其在天为玄，在人为道，在地为化。化生五味，道生智，玄生神。

【今译】

气，寒暑外侵，则可伤形。突然大怒，会损伤阴气，突然大喜，会损伤阳气。气逆上行，充满经脉，则神气浮越，离形体而去。所以喜怒不节，寒暑过度，生命就不能牢固。阴极可以转化为阳，阳极可以转化为阴。所以冬季受了寒气的伤害，春天就容易发生温病；春天受了风气的伤害，夏季就容易发生飧泄；夏季受了暑气的伤害，秋天就容易发生痲疾；秋季受了湿气的伤害，冬天就容易发生咳嗽。”

5.2 黄帝问道：“我听说上古时代的圣人，注重研究人体的形态，分辨内在的脏腑并加以归类，综合经脉的内容，结合经脉表里关系的六合理论，使各条经脉按一定的次序联系起来；气穴之处，各有名称，肌肉的聚集及其与骨骼的连属，都有一定的起止点，皮部分属部位的逆顺，各有条理。自然界的四时阴阳，都有一定的纲纪，人体内外的联系，都有表有里。这些说法都正确吗？”

5.3 岐伯回答说：“东方生风，由风生木，木产生酸味，酸味能滋养肝气，肝气又能滋养于筋，筋能生心，肝又主目。这些都是自然界微妙而无



cold and summer-heat damage the body. Sudden rage damages Yin and sudden joy impairs Yang. Adverse flow of Qi inflates Channels, physically deforming the body. Intemperance of joy and anger and excess of cold and summer-heat weaken health. Thus extreme Yin turns into Yang and extreme Yang changes into Yin. That is why it is said that attack by cold in winter leads to Wenbing (warm disease or seasonal febrile disease) in spring, attack by wind in spring results in Sunxie (diarrhea with undigested food in it) in summer, attack by summer-heat in summer brings about Jienüe (malaria) in autumn and attack by dampness in autumn causes cough in winter.”

5.2 Huangdi asked, “I have heard that the sages in ancient times studied the structure of the human body, differentiated [the functions of] the Zangfu-Organs, examined [the interrelationships among] the Jingmai (Channels), clarified [the relationships among] the six combinations^[23] and defined the [running route] of each Channel. Each Acupoint [located on the Channels] had a certain location and a definite name. The Xigu^[24] (regions where muscles converge) were all connected with the bones with a starting point and an ending point. The assignation of [the Collaterals over] the skin divisions and the flowing directions [of Qi and blood] were all made clear. [The changes of] Yin and Yang in the four seasons all followed certain rules. The external [environment] and the internal [environment] were related to each other. Is that true?”

5.3 Qibo answered, “The east produces^[25] wind, the wind promotes [the growth] of trees, the trees produces sour [taste], the sour [taste] nourishes the liver, [the blood



【原文】

神在天为风，在地为木，在体为筋，在脏为肝，在色为苍，在音为角，在声为呼，在变动为握，在窍为目，在味为酸，在志为怒。怒伤肝，悲胜怒；风伤筋，燥胜风；酸伤筋，辛胜酸。

南方生热，热生火，火生苦，苦生心，心生血，血生脾，心主舌。其在天为热，在地为火，在体为脉，在脏为心，在色为赤，在音为徵，在声为笑，在变动为忧，在窍为舌，在味为苦，在志为喜。喜伤心，恐胜喜；热伤气，寒胜热；苦伤气，咸胜苦。

中央生湿，湿生土，土生甘，甘生脾，脾生肉，肉生肺，脾主口。其在

【今译】

穷的变化，在人为能够知道自然界变化的道理，在地为生化万物。大地有生化，生化产生了五味，通晓了自然界变化的道理，就能产生智慧；宇宙间的深远微妙，产生了莫测的变化。变化在天为风，在地为木，在人体为筋，在五脏为肝，在五色为苍，在五音为角，在五声为呼，在变动为握，在七窍为目，在五味为酸，在情志为怒。怒伤肝，悲能够抑制怒；风伤筋，燥能够抑制风；酸味伤筋，辛味又能抑制酸味。

南方生热，热甚则生火，火能产生苦味，苦味养心，心生血，血生脾，心主舌。它的变化在天为热，在地为火，在人体为血脉，在五脏为心，在五色为赤，在五音为徵，在五声为笑，在变动为忧，在窍为舌，在五味为苦，在情志为喜。喜能伤心，恐惧可抑制喜；热伤气，寒可抑制热；苦味伤气，咸味又可抑制苦味。

中央生湿，湿能生土，土产生甘味，甘味养脾，脾生肉，肉生肺，脾又主口。它的变化在天为湿，在地为土，在人体为肌肉，在五脏为脾，



stored in] the liver nourishes the sinews^[26], the sinews nourishes the heart and the liver controls the eyes^[27]. {Such [mysterious variation] appears as Xuan^[28] (abstruseness) in the heavens, Dao^[29] (rules or principles) in human beings and Hua^[30] (transformation) in the earth. The transforming [process] produces the five flavors, the Dao(rules or principles) enables [human beings] to become intelligent and the Xuan (abstruseness) [in the heavens] brings about Shen^[31] (changes of things in natural world). }^[32] The Shen (changes of things in the natural world) demonstrates as wind in the heavens, trees on the earth, the sinews in the human body, the liver in the Zang-Organs, blue in colors, Jiao in scales, calling in voices, grasping in actions, the eyes in the orifices, sourness in tastes and anger in emotions. [Excessive] anger impairs the liver, while sorrow dominates over anger; wind impairs sinews, while dryness dominates over wind; sourness impairs the sinews while pungency dominates over sourness^[33]. ”

“The south produces heat, the heat produces fire, the fire produces bitterness, the bitterness nourishes the heart, the heart produces blood, the blood nourishes the spleen and the heart governs the tongue. [The mysterious changes of Yin and Yang] demonstrate as heat in the heavens, fire on the earth, the Channels in the human body, the heart in the Zang-Organs, red in colors, Zhi in scales, laughter in voices, grief in changes^[34], the tongue in orifices, bitterness in tastes and joy in emotions. [Excessive] joy impairs the heart while fear dominates over joy; heat impairs Qi while cold dominates over heat; bitterness impairs Qi while saltiness dominates over bitterness. ”

“The center (the central region) produces dampness^[35], the

【原文】

天为湿，在地为土，在体为肉，在脏为脾，在色为黄，在音为宫，在声为歌，在变动为哧，在窍为口，在味为甘，在志为思。思伤脾，怒胜思；湿伤肉，风胜湿；甘伤肉，酸胜甘。

西方生燥，燥生金，金生辛，辛生肺，肺生皮毛，皮毛生肾，肺主鼻。其在天为燥，在地为金，在体为皮毛，在脏为肺，在色为白，在音为商，在声为哭，在变动为咳，在窍为鼻，在味为辛，在志为忧。忧伤肺，喜胜忧，热伤皮毛，寒胜热，辛伤皮毛，苦胜辛。

北方生寒，寒生水，水生咸，咸生肾，肾生骨髓，髓生肝，肾主耳。

【今译】

在五色为黄，在五音为宫，在五声为歌。在变动为哧，在窍为口，在五味为甘，在情志为思。思虑伤脾，怒可抑制思；湿伤肌肉，风可抑制湿；甘味伤肌肉，酸味能抑制甘味。

西方生燥，燥生金，金能产生辛味，辛味能滋养肺气，肺气生皮毛，皮毛又能生肾，肺主鼻。它的变化在天为燥，在地为金，在人体为皮毛，在五脏为肺，在五色为白，在五音为商，在声为哭，在变动为咳，在窍为鼻，在五味为辛，在情志为忧。忧能伤肺，喜能抑制忧；热伤皮毛，寒能抑制热；辛味能伤皮毛，苦味能抑制辛味。

北方生寒，寒生水。水能产生咸味，咸味能滋养肾气，肾生骨髓，骨髓能生肝，肾主耳。它的变化在天为寒，在地为水，在人体为骨髓，



dampness produces soil, the earth produces sweet^[36] [flavor], the sweet [flavor] nourishes the spleen, the spleen nourishes muscles, the muscles strengthen the lung and the spleen governs the mouth. [The mysterious changes of Yin and Yang] demonstrate as dampness in the heavens, soil in the earth, muscles in the human body, the spleen in the Zang-Organs, yellow in colors, Gong in scales, singing in voices, spitting in actions, the mouth in orifices, sweet in tastes and thinking in emotions. [Excessive] contemplation impairs the spleen while anger dominates over contemplation; [excessive] dampness impairs muscles while wind dominates over dampness; [excessive] sweetness impairs muscles while sourness dominates over sweetness. ”

“The west produces dryness^[37], the dryness produces metal, the metal produces pungency, the pungency nourishes the lung, the lung governs the skin and hair^[38], the skin and hair nourish the kidney and the lung governs the nose. [The mysterious changes of Yin and Yang] demonstrate as dryness in the heavens, metal on the earth, skin and hair on the body, the lung in the Zang-Organs, white in colors, Shang in scales, crying in voices, cough in actions, nose in orifices, pungency in tastes and grief in emotions. [Excessive] grief impairs the lung while joy dominates over grief; [excessive] heat impairs the skin and hair while cold dominates over heat; [excessive] pungency impairs the skin and hair while bitterness dominates over pungency. ”

“The north produces cold^[39], the cold produces water, the water produces saltiness^[40], the saltiness nourishes the kidney, the kidney produces bone marrow, the marrow nourishes the liver and the kidney governs the ears. [The mysterious changes of Yin

【原文】

其在天为寒，在地为水，在体为骨，在脏为肾，在色为黑，在音为羽，在声为呻，在变动为栗，在窍为耳，在味为咸，在志为恐，恐伤肾，思胜恐；寒伤血，燥伤寒；咸伤血，甘胜咸。

故曰：天地者，万物之上下也；阴阳者，血气之男女也；左右者，阴阳之道路也；水火者，阴阳之征兆也；阴阳者，万物之能始也。故曰：阴在内，阳之守也；阳在外，阴之使也。”

5.4 帝曰：“法阴阳奈何？”

5.5 岐伯曰：“阳胜则身热，腠理闭，喘粗为之俯仰，汗不出而热，齿干以烦冤，腹满，死，能冬不能夏。阴胜则身寒，汗出，身常清，数栗而寒，寒则厥，厥则腹满死，能夏不能冬。此阴阳更胜之变，病之形能也。”

【今译】

在五脏为肾，在五色为黑，在五音为羽，在五声为呻，在变动为战栗，在窍为耳，在五味为咸，在情志为恐。恐伤肾，思能够抑制恐；寒能伤血，燥可抑制寒；咸能伤血，甘味能抑制咸味。

所以说：天地是在万物的上下；阴阳就如同男女一样是人体血气的相对属性；左右为阴阳升降的道路；水和火，是阴阳的象征；阴阳的运动，是万物产生的根本开始。所以说：阴气在内，为阳气之守持；阳气在外，为阴气之役使。”

5.4 黄帝问道：“怎样运用阴阳的法则来分析疾病呢？”

5.5 岐伯回答说：“阳气过胜，则身体发热，腠理闭，气粗喘促而前俯后仰，无汗发热，牙齿干涩，心情烦闷，腹部胀满，为死症，这种病冬天尚能支持，夏天就不能耐受了。阴气胜则身寒，汗出，身体常觉冷，不时战栗，甚至手足厥逆，手足厥逆则腹部胀满，为死症，这种病夏天尚能支持，冬天就不能耐受了。这就是阴阳偏胜所表现的病理状态。”



and Yang] demonstrate as cold in the heavens, water on the earth, bones in the human body, the kidney in the Zang-Organs, black in colors, Yu in scales, sigh in voices, shaking in actions, the ears in orifices, saltiness in tastes and fear in emotions. [Excessive] fear impairs the kidney while contemplation dominates over fear; [excessive] cold impairs blood while dryness dominates over cold; [excessive] saltiness impairs blood while sweetness dominates over saltiness. ”

“That is why it is said that the heavens and the earth exist in the upper and lower^[41] of all the things [in the natural world], Yin and Yang symbolize [the opposite properties] of blood and Qi^[42], the left and the right stand for the routes of Yin and Yang [along which they are ascending and descending], water and fire are the symbols of Yin and Yang. Yin and Yang are the source of everything. That is why it is said that Yin maintains inside to preserve Yang while Yang stays outside to protect Yin^[43]. ”

5.4 Huangdi asked, “How to make use of [the principles of] Yin and Yang [to differentiate symptoms and diseases]?”

5.5 Qibo answered, “The predominance of Yang leads to fever, closure of Couli (muscular interstices), asthmatic breath with the movement of the body^[44], fever without sweating, dryness of teeth, dysphoria and abdominal distension. [This syndrome is fatal and the patients] survive winter but not summer. The predominance of Yin leads to chills, sweating, frequent tremble with cold, cold limbs [caused by extreme cold] and abdominal distension and fullness [following the cold sensation of the limbs]. [This syndrome may] survive summer, but not winter. These are [the diseases] caused by alternative predominance of Yin and Yang. ”

【原文】

5.6 帝曰：“调此二者奈何？”

5.7 岐伯曰：“能知七损八益，则二者可调，不知用此，则早衰之节也。年四十，而阴气自半也，起居衰矣；年五十，体重，耳目不聪明矣；年六十，阴痿，气大衰，九窍不利，下虚上实，涕泣俱出矣。故曰：知之则强，不知则老，故同出而名异耳。智者察同，愚者察异，愚者不足，智者有余，有余则耳目聪明，身体轻强，老者复壮，壮者益治。是以圣人为无为之事，乐恬憺之能，从欲快志于虚无之守，故寿命无穷，与天地终，此圣人之治身也。”

【今译】

5.6 黄帝问道：“怎样才能保持阴阳的协调呢？”

5.7 岐伯回答说：“懂得了七损八益的养生之道，则人身的阴阳就可以协调，若不懂得这个道理，就会发生早衰。一般人到了40岁，阴气已经减半，起居动作也衰退了；到了50岁，身体显得笨重，耳目也不够聪明了；到了60岁，出现了阴痿，肾气大衰，九窍不利，出现下虚上实的现象，常常会流出眼泪鼻涕。所以说：知道养生的人，身体就强健；不知道养生的人，身体就容易衰老。本来同样的身体，结果却出现了强壮与衰老的差异。所以智者能觉察其共性，而愚者仅能觉察其不同之处罢了。愚者真气不足，而智者真气有余，真气有余，则耳聪目明，身轻体健，老者仍强健如故，壮者身体则更加强健。圣人为无为之事，乐于保持恬淡虚无的境界，居守于快乐自如的生活，所以能够寿命无穷，尽享天年。这是圣人的养生之道。”



5.6 Huangdi asked, "How to maintain a balance between the two^[45]?"

5.7 Qibo answered, "If seven [ways of] losses and eight [ways of] profits^[46] are understood, the two can be balanced. Ignorance of this rule leads to premature senility. [For ordinary people] at the age of forty, half of the Yinqi^[47] in their body has already been consumed, early aging begins to appear in their daily activities; at the age of fifty, their body becomes heavy and their eyes and ears cannot see and hear well; and at the age of sixty, impotence appears, Qi declines greatly, the nine orifices are blocked, the lower [part of the body] is Xu (deficiency or asthenia) and the upper [part of the body] is Shi (excess or sthenia)^[48], snivel and tears often run [involuntarily]. That is why [it is believed that those who] understand [how to cultivate health] enjoy good health [while those who] do not know [how to preserve health cannot escape from premature] aging. Though living in the same world, people are quite different in health. The wise people are able to find common ground while fools can only find difference^[49]. The fools are deficient [in vitality] while the wise are abundant [in vitality]. With sufficient [vitality], the eyes and the ears can see and hear well and the body is strong and agile. [With sufficient vitality] old people still can enjoy a health as good as before. [With sufficient vitality those who] are already strong will become stronger than ever. Thus the sages never do anything against nature. They live peacefully and calmly, freeing themselves from any avarice and secular pleasure. That is why they can prolong their life and enjoy a happy and natural life span. This is the way that the sages cultivate their health."

【原文】

天不足西北，故西北方阴也，而人右耳目不如左明也。地不满东南，故东南方阳也，而人左手足不如右强也。”

5.8 帝曰：“何以然？”

5.9 岐伯曰：“东方阳也，阳者其精并于上，并于上则上明而下虚，故使耳目聪明而手足不便也。西方阴也，阴者其精并于下，并于下则下盛而上虚，故其耳目不聪明而手足便也。故俱感于邪，其在上则右甚，在下则左甚，此天地阴阳所不能全也，故邪居之。”

【今译】

天不足于西北，所以西北方属阴，而人的右耳目不及左边的聪明。地不足于东南，所以东南方属阳，而人的左手足也不及右边的强壮。”

5.8 黄帝问道：“这是什么道理呢？”

5.9 岐伯回答说：“东方属阳，阳性向上，人体的精气集合于上部，致使上盛下虚，所以左边的耳目聪明，而手足不利；西方属阴，阴性向下，人体的精气集合于下部，致使下盛而上虚，所以耳目不聪明而手足便利。因此，同样感受了外邪，但在上部则身体的右侧较重，在下部则身体的左侧较重，这是因为天地之阴阳有所不能全，人身之阴阳亦如此，所以邪气就乘虚而居了。”



“The heavens appear deficient in the northwest. So the northwest pertains to Yin. That is why the ears and eyes on the right side are not so keen and sharp as that on the left side. The earth appears deficient in the southeast. So the southeast pertains to Yang. That is why the hand and foot on the left side are not so strong as that on the right side.”

5.8 Huangdi asked, “Why?”

5.9 Qibo answered, “The east pertains to Yang. Yang [tends to rise] and the Jing (Essence) [in the human body] accumulates over the upper [part of the body], leading to Ming^[50] (strong or powerful) in the upper (part of the body) and Xu (deficiency or weakness) in the lower (part of the body). That is why the ears and eyes are sharp and keen, but the hands and feet are not dexterous^[51]. The west pertains to Yin. Yin [tends to descend] and the Jing (Essence) accumulates in the lower [part of the body], resulting in Sheng (predominance) in the lower (part of the body) and Xu (deficiency or weakness) in the upper (part of the body). That is why the ears and the eyes are not sharp and keen, but the hands and feet are dexterous^[52]. So when invaded by Xie (Evil), the right side is more serious on the upper [part of the body] while the left side is more serious on the lower [part of the body]. This is because that Yin and Yang of the heavens and the earth are not quite balanced [in movement], and therefore [giving rise to the invasion and] lingering of Xie (Evil) [in the body].”

【原文】

故天有精，地有形；天有八纪，地有五里，故能为万物之父母。清阳上天，浊阴归地，是故天地之动静，神明为之纲纪，故能以生长收藏，终而复始。惟贤人上配天以养头，下象地以养足，中傍人事以养五脏。天气通于肺，地气通于嗑，风气通于肝，雷气通于心，谷气通于脾，雨气通于肾。六经为川，肠胃为海，九窍为水注之气。以天地为之阴阳，阳之汗，以天地之雨名之；阳之气，以天地之疾风名之。暴气象雷，逆气象阳。故治不法天之纪，不用地之理，则灾害至矣。

【今译】

所以天有精气，地有形体，天有八风之纲纪，地有五行之道理，因此天地是万物生长的根本。清阳上升于天，浊阴下归于地，所以天地的运动与静止，是以阴阳的神妙变化为纲纪，故有生长收藏的变化，终而复始。古代贤人取象于自然，在上部，把头比做天，以天气养头；在下部，把足比做地，取地气以养足；在中部，把五脏比做人事，傍合人事来调养五脏。天气通于肺，地气通于咽，风气通于肝，雷火之气通于心，谷气通于脾，雨之气通于肾。六经犹如河流，肠胃犹如大海，九窍是水气贯注的地方。以天地来类比人体的阴阳，人体的汗就像天上下的雨，阳气的运行，就像天地间的疾风。人的暴怒之气，就像天上的雷霆；上逆之气，像升腾的阳火。因此，养生如果不取法天之八风，地之五行，那么疾病灾害就要发生了。



“So the heavens has Jing^[53] (Essence-Qi) and the earth has forms. The heavens demonstrates the eight solar terms^[54] and the earth displays the rules of Wuxing (Five-Elements). That is why [the heavens and the earth are regarded as] the parents (source) of all things. The Lucid-Yang rises to the heavens and the Turbid-Yin descends to the earth. So the heavens and the earth follow the principles of Shenming (mysterious changes) to move or to maintain static, giving rise to [the variations of] Sheng (germination), Zhang (growth), Shou (ripening) and Cang (storage) that move in endless cycles. Only wise people follow [the principles of] the heavens in the upper to nourish their head, to abide by [the principles of] the earth in the lower to nourish their feet and properly deal with human affairs to nourish the Five Zang-Organs. Tianqi (Heaven-Qi) communicates with the lung, Diqi (Earth-Qi) communicates with the pharynx, Fengqi (Wind-Qi) communicates with the liver, Leiqi (Thunder-Qi) communicates with the heart, Guqi (Grain-Qi) communicates with the spleen and Yuqi (Rain-Qi) communicates with the kidney. The Six-Channels act as mountains and valleys, the intestines and the stomach act as the seas, the nine orifices are the regions where Shuiqi (Water-Qi) infuses. To compare the heavens and the earth to Yin and Yang [in the human body], sweating [induced by the movement of] Yang is just like rain in nature^[55], the movement of Yangqi is just like strong wind in nature, a flare of temper [of human beings] is just like the rumble of thunder, and the adverse flow of Qi [in the human body] is just like Yang^[56]. So if the practice [of cultivating health] does not follow the principles of the heavens and the rules of the earth, disasters will be caused.”



【原文】

故邪风之至，疾如风雨，故善治者治皮毛，其次治肌肤，其次治筋脉，其次治六腑，其次治五脏。治五脏者，半死半生也。故天之邪气，感则害人五脏；水谷之寒热，感则害于六腑；地之湿气，感则害皮肉筋脉。

故善用针者，从阴引阳，从阳引阴，以右治左，以左治右，以我知彼，以表知里，以观过与不及之理，见微得过，用之不殆。

【今译】

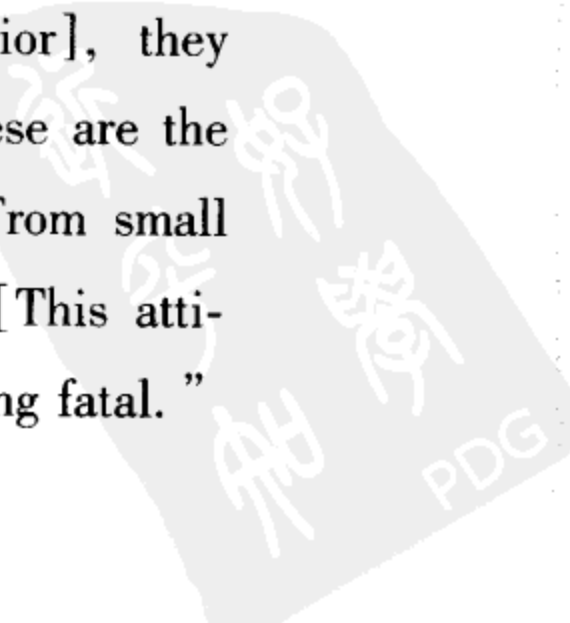
所以外邪伤害人体，快如疾风和暴雨。善于治病的医生，当邪在皮毛的时候，就给予治疗；差点的，等邪在肌肤才治疗；再差的，等邪在筋脉才治疗；更差的，等邪在六腑才治疗；最差的，等邪入五脏才治疗，病邪传入五脏，病情就非常严重，生命垂危了。所以感受了天的邪气，人的五脏就要受到伤害；感受了饮食寒热的邪气，六腑就要受到伤害；感受了地之湿气，皮肉筋脉就要受到伤害。

所以善于运用针的人，病在阳，从阴以诱导之，病在阴，从阳以诱导之；针刺右边以治疗左边的病，针刺左边以治疗右边的病；通过自己的正常状态来了解病人的异常状态，从外在的症状，诊知内在病变；并且可以判断疾病的虚实，这样就能在疾病初起的时候，通过细微的征象，掌握疾病的关键所在，也就不会使病情发展到危险的地步了。



“The attack of Xiefeng¹⁵⁷¹ (Evil-Wind) is as fast as gale and storm. Excellent doctors treat [diseases] [when pathogenic factors have just invaded] the skin and hair; ordinary doctors treat [diseases when pathogenic factors have deepened into] the muscles; unskilled doctors treat [diseases when pathogenic factors have deepened into] the sinews and Channels; poor doctors treat [diseases when pathogenic factors have deepened into] the Six Fu-Organs; and the poorest doctors treat [diseases when pathogenic factors have deepened into] the Five Zang-Organs. Once the Five Zang-Organs are involved, the disease is fatal¹⁵⁸. So attacked by Xieqi (Evil-Qi) from the heavens, the Five Zang-Organs will be damaged; attacked by cold and heat [factors] from water and grain¹⁵⁹ (foods), the Six Fu-Organs will be damaged.”

“Those [who are] excellent in acupuncture [are often trying to] draw Yang from Yin, draw Yin from Yang, [needle the Acupoints located on] the right [side] to treat [diseases on] the left [side] and [needle the Acupoints located on] the left [side] to treat [diseases on] the right [side]. [By comparing the normal conditions of themselves with the abnormal conditions of the patients], they understand [the pathological changes of] the patients; by [examining the manifestations in the exterior], they know [the pathological changes in] the interior. [These are the methods they use to] judge excess and deficiency. From small signs [they can] decide [the location of] diseases. [This attitude toward treatment will] prevent diseases from turning fatal.”



【原文】

善诊者，察色按脉，先别阴阳；审清浊，而知部分；视喘息，听音声而知所苦；观权衡规矩，而知病所主；按尺寸，观浮沉滑涩，而知病所生。以治无过，以诊则不失矣。

故曰：病之始起也，可刺而已；其盛，可待衰而已。故因其轻而扬之，因其重而减之，因其衰而彰之。形不足者，温之以气；精不足者，补之以味。其高者，因而越之；其下者，引而竭之；中满者，泻之于内；其有邪者，

【今译】

所以善于诊病的医生，通过诊察病人的色泽，切按脉搏，先辨别病症的属阴属阳；审察五色的清浊，可知病变的部位；观察呼吸，听病人发出的声音，可知所患的疾病；诊察四时脉象是否正常，来推知为何脏何经的病；切按寸口的脉搏，从它的浮、沉、滑、涩来推知疾病由何而生。像这样诊断疾病，就不会有差错，治疗也就不会有过失了。

所以说：病初起时，可用针刺而愈；及其病势正盛，必须待其稍为衰退，然后针刺而愈。所以病轻浅的，宜宣散，病重深的，宜使之逐步减轻。气血衰弱的，应用补益之法使其强壮。形体虚弱的，当温补其气。阴精不足的，当补之以厚味。病在上的，可用吐法；病在下的，可用通泄之法；



“The skilled diagnosticians examine the countenance and feel the pulse. They differentiate Yin and Yang first. [By] inspecting [whether the countenance of the patient is] clean or dirty, [one is able to] know the location [of the disease]; [by] examining the breath and listening to the voice [of the patient], [one is able to] know the suffering [of the patient]; [by] examining [whether] the pulse conditions [in the four seasons are normal or not], [one can] know the location of the disease; [by] pressing Chi and Cun^[60] and studying the floating, sinking, slippery and unsmooth [states of the pulse], [one is able to] know [where] the disease is located. [Using such a method to diagnose diseases], [one will] make no errors in diagnosis and treatment.”

“That is why [it is believed] that diseases at the early stage can be cured by acupuncture and that [if diseases are very serious due to the predomination of pathogenic factors, the use of acupuncture] should be delayed till [the pathogenic factors are] reduced. [As to the treatment of diseases], mild diseases should be treated by Yang (dispersion therapy), serious diseases should be treated by Jian (alleviation therapy) [in order to reduce its severity], and [diseases marked by] weakness should be treated by Zhang (supplementation or nourishing therapy). Physical weakness [should be treated by] warming [therapy with the herbs for nourishing] Qi and insufficiency of Jing (Essence) [should be treated by] nourishing [therapy with tonic] herbs. [If the pathogenic factors have accumulated] in the upper, vomiting [therapy] should be used; [if the pathogenic factors have accumulated] in the lower, dredging [therapy] should be used; [if the pathogenic factors have accumulated in the middle and



【原文】

渍形以为汗；其在皮者，汗而发之；其慄悍者，按而收之；其实者，散而泻之。审其阴阳，以别柔刚，阳病治阴，阴病治阳，定其血气，各守其乡。血实宜决之，气虚宜掣引之。”

【今译】

病在中为胀满的，可用消导之法；邪在表，可用汤药熏蒸皮肤，使之出汗；邪在皮肤，可用发汗法驱邪外泄；病势急重的，应察清病情，迅速加以控制。实证，用散法或泻法。观察病的在阴在阳，以辨别其刚柔，阳病宜治阴，阴病宜治阳；确定病邪在气在血，正确施治，瘀血宜活血化瘀，气虚宜用提升法加以掣引。”





caused] abdominal fullness, purgation [therapy] should be used. If there is Xie (Evil) [in the exterior], [decoction can be used to] wash and fumigate the body [to induce sweating]; if [the pathogenic factors are] in the skin, sweating therapy can be used; if [the pathological conditions are] acute, [measures should be taken to] control it; for Shi (excess or sthenia) [syndrome], dispersing [therapy] and purging [therapy] can be used. [In diagnosing diseases, it is very important] to differentiate Yin and Yang^[61] as well as softness and firmness^[62]. Yang diseases can be cured by treating Yin and Yin diseases can be cured by treating Yang. [In treating diseases, one must try to] decide [whether the disease is at] blood [phase or] Qi [phase] and make sure the location [of the disease]. Blood [syndrome of] Shi (excess or sthenia) [nature] should be treated by reducing [therapy] while Qi [syndrome of] Xu (deficiency or asthenia) [nature] should be treated by lifting [therapy]. ”

Notes:

[1] Dao (道) means the principle or the law of nature.

[2] The heavens and earth refer to the natural world.

[3] Parents here mean the originators or the causes responsible for the changes of things.

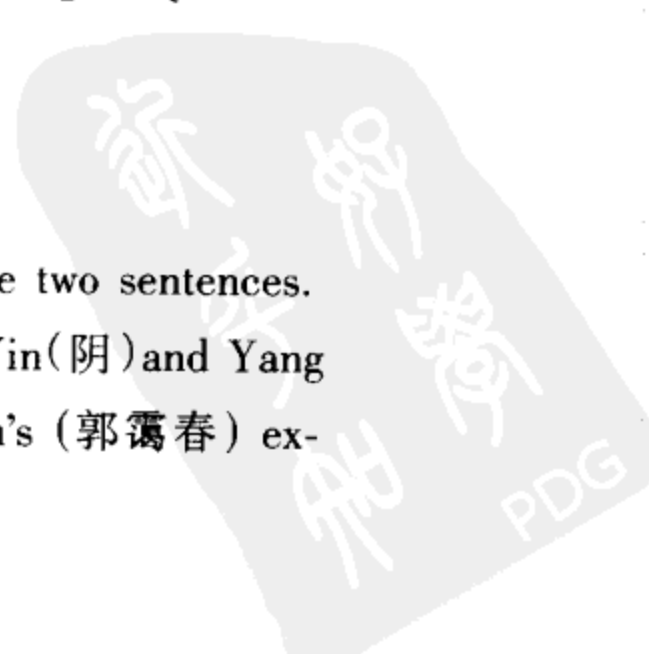
[4] Shenming(神明) refers to the intrinsic power of things responsible for the movement and transformation of things.

[5] Qingyang (清阳, Lucid-Qi) is just Yang.

[6] Zhuoyin (浊阴, Turbid-Qi) just means Yin.

[7] There is a subtle different understanding to these two sentences.

“These are the examples of violating the moving rules of Yin(阴) and Yang (阳), inevitably leading to diseases.” This is Guo Aichun’s (郭霭春) ex-





planation. "These problems are caused by abnormal movement of Yin(阴) and Yang(阳) and dysfunction of the digestive system." This is the explanation made by some other scholars.

[8] Here Qi(气) means function or activity.

[9] Here "flavor" means food.

[10] Qi(气) here refers to Yuanqi(元气) which means the Primordial-Qi.

[11] Strong fire means powerful Yang(阳).

[12] Mild fire means mild Yang(阳).

[13] In this paragraph, "Qi" actually refers to Qifen(气分, Qi phase).

[14] In this paragraph, "predominance" means excess or that that is more than all the others in quantity. The originally Chinese character is Sheng(胜) which literally means victory.

[15] "... Qi(气) damaged the body" means that Qi(气分, Qi-Fen) has been damaged first and then the body is involved.

[16] "... the body has impaired Qi(气)" means that the body has been impaired first and then Qi(气) is affected.

[17] Swelling here refers to carbuncle, ulcer and furuncle caused by predomination of Yangqi(阳气).

[18] Zhang Jiebin(张介宾) said, "The predominance of dryness is caused by exhaustion of Jinye(津液, the body fluid) and is a disease marked by dryness in both the exterior and interior."

[19] The original Chinese character "Fu"(浮) can be understood literally as "dropsy". But there are still other explanations. Some scholars understand "Fu"(浮) as "floating" and some others explain it "abdominal angina".

[20] The Chinese character Shou(收) literally means "reap" and "gather in". According to the theory of traditional Chinese medicine, "Shou"(收) is an activity that the natural things involved also take part in



voluntarily. That is why here we translate “Shou”(收) into “ripen”. Only when things, say crops, become ripe can they be reaped or gathered in.

[21] According to classical Chinese philosophy and the theory of traditional Chinese medicine, Sheng(生), Zhang(长), Hua(化), Shou(收) and Cang(藏) are the five stages (or the five activities) of the development of things in the natural world.

[22] “Joy” and “anger” here stand for all the five emotional changes, i. e. Xi(喜, joy), Nu(怒, anger), Bei(悲, sorrow), You(忧, anxiety) and Kong(恐, fear). They are actually normal changes of human emotions. If they are controlled at a certain level or degree, they will not be harmful, but quite helpful. However, if they are not well controlled and exceed a certain level or degree, they will become pathogenic factors and bring harm to human health.

[23] Six combinations here refer to six groups of Channels. The twelve Channels are divided into six groups according to the internal and external relationships between them. These six groups are arranged in the following order: Taiyin(太阴) Channel of Hand and Yangming(阳明) Channel of Hand constitute the first group because they are internally and externally related to each other; Shaoyin(少阴) Channel of Hand and Taiyang(太阳) Channel of Hand constitute the second group because they are internally and externally related to each other; Jueyin(厥阴) Channel of Hand and Shaoyang(少阳) Channel of Hand constitute the third group because they are internally and externally related to each other; Taiyin(太阴) Channel of Foot and Yangming(阳明) Channel of Foot constitute the fourth group because they are internally and externally related to each other; Shaoyin(少阴) Channel of Foot and Taiyang(太阳) Channel of Foot constitute the fifth group because they are internally and externally related to each other; Jueyin(厥阴) Channel of Foot and Shaoyang(少阳) Channel of Foot constitute the sixth group because

they are internally and externally related to each other.

[24] Xigu (溪谷) means two different things. Xi (溪) refers to major convergence of muscles and Gu (谷) refers to small convergence of muscles.

[25] In this compound sentence, the original Chinese predicate verbs are the same, i. e. Sheng (生, produce or generate). The word-for-word translation of this compound sentence is like this: "The east produces wind, the wind produces wood, the wood produces sourness, the sourness produces the liver, the liver produces the sinew, the sinew produces the heart and the liver controls the eyes." From this word-for-word translation we can know that Sheng (生, produce or generate) sometimes obviously means "promote", "nourish", "strengthen" or "reinforce". This is also true in the following paragraphs about "the south", "the center", "the west" and "the north".

[26] The original Chinese character "Jin" (筋) literally means "sinew" or "tendon", actually it refers to "musculature".

[27] "The liver controls the eyes" means that the Ganqi (肝气, Liver-Qi) reaches the eyes and the expressions of the eyes reveal the functional states of the liver.

[28] Zhang Jiebin (张介宾) said, "Xuan (玄) means abstruseness and profoundness. The heavens is endless, the east is the region where Yang(阳) is produced and spring is the season of growth. That is why the concept Xuan (玄, abstruseness) is used to describe such mysterious changes."

[29] Dao (道) here refers to rules or principles. The fifth note in the third volume of *Leijing* (《类经》) says, "Dao (道) refers to the law of the heavens and the earth. If a man follows the Dao (道), he will be conscious of the foundation of his life. Such a person is eligible for talking about Dao (道)."

[30] Hua (化) here means transformation. The fifth note in the third



volume of *Leijing* (《类经》) says, “Transformation produces everything in nature and the existence of all the things in nature maintains a endless cycle. Generally speaking, Hua (化) means the development from Wu (无, the existence of nothing) into You (有, the existence of everything).”

[31] “Shen” (神) literally means “spirit” or “mystery” or “god”. In this paragraph “Shen” (神) refers to the changes of Yin(阴) and Yang(阳) and the variations of all the things in the natural world. Xunzi(荀子), a great philosopher in the Warring States Period in China, defined “Shen” (神) in a vivid way. He said “Shen(神) means that you can only see the changes of things in the natural world but cannot see the mechanism or the process behind.”

[32] This part in the bracket seems a redundancy due to miscopying. This part also appears in Chapter 66 “Tianyuanji Dalun”.

[33] “Dominate over” in this sentence means “win”. The original Chinese character is “Sheng”(胜) which means “win” or “inhibit”. This is also true in the following paragraphs about “the south”, “the center”, “the west” and “the north.”

[34] “Changes” here refer to the changes of Shen (神, spirit). In *Leijing* (《类经》) it says that “the heart stores Shen (神, spirit). If Shen (神, spirit) is in excess, it will lead to incessant laughing; if it is in deficiency, it will cause grief.”

[35] Zhang Jiebin (张介宾) said, “The earth governs the central region and its Qi (气) transforms into Shi (湿, dampness) which makes Tuqi (土气, Earth-Qi) vigorous and promotes the growth of everything in nature.”

[36] Kong Yingda(孔颖达) said, “The sweet flavor comes from the grains and the grains are produced in the earth. That is why it is said that sweetness is the flavor of the earth.”

[37] Zhang Jiebin (张介宾) said, “The metal is related to the west and its Qi(气) transforms into dryness which is firm and hard and is pro-

duced by Jinqi (金气, Metal-Qi). ”

[38] The original Chinese sentence reads like this, “That is why it is said that the heavens and the earth are the upper and lower of all things.” In terms of the location, the heavens is in the upper and the earth is in the lower. In the natural world, all the things are protected by the heavens and supported by the earth.

[39] Zhang Jiebin (张介宾) said, “Water is related to the north and its Qi (气) transforms into cold. Hanqi (寒气, Cold-Qi) is cold. It moistens and transforms into water.”

[40] Kong Yingda (孔颖达) said, “Water is sweet in nature. But if it maintains in the earth for a long time, it turns salty.”

[41] The original Chinese expression reads like this, “Yin(阴) and Yang(阳) are the male (standing for Yang) and female (representing Yin) of blood and Qi(气). ”

[42] There is subtle difference in understanding this sentence. Anyway it means that Yin and Yang constantly promote, supplement and interact with each other.

[43] “Asthmatic breath with the movement of the body” means that the patient has to straighten and bend his or her chest in order to take breath. Usually, the patients suffering from asthmatic breath have to make efforts to take breath by straightening and bending their chest.

[44] “Seven [ways of] losses and eight [ways of] profits” is a complicated expression in traditional Chinese medicine. The original Chinese expression is “Qi (七, seven) Sun (损, damage or loss or decrease) Ba (八, eight) Yi (益, profit or supplementation or nourishment)”. People have quite different ideas about this expression. One explanation is that “Qi Sun(seven damages)” refers to seven Xu (虚, deficiency or asthenia) syndromes caused by predominance of Yin(阴) and “Ba Yi(八益, eight profits)” refers to eight Shi (实, excess or sthenia) syndromes caused by predominance of Yang(阳). Another explanation is that “Qi Sun(七损,



seven damages)” refers to regular discharge of menses in women and “Ba Yi (八益, eight profits)” refers to enrichment of Jing (精, Essence) in men. The third explanation is that “Qi Sun(七损, seven damages)” refers to seven kinds of harmful sexual activities and “Ba Yi (八益, eight profits)” refers to eight kinds of healthy sexual activities.

[45] “Two” here refers to Yin(阴) and Yang (阳).

[46] Xu(虚) and Shi(实) are two concepts in Bagang (八纲, eight principles) including Yin(阴), Yang(阳), External, Internal, Cold, Heat, Xu(虚) and Shi(实) in the theory of traditional Chinese medicine. These two concepts describe the body’s resistance against diseases and the conditions of pathogenic factors. Xu (虚) refers to deficiency or loss of Zhengqi (正气, Healthy-Qi or Right-Qi) and Shi(实) refers to excess of pathogenic factors.

[47] Yinqi (阴气) here means Shenqi (肾气, Kidney-Qi).

[48] This sentence is understood differently in traditional Chinese medicine. One explanation is that “wise people take measures to cultivate their health when they are still strong while fools pay attention to their health only when they have already fallen ill”. Another explanation is that “wise people usually pay close attention to their health and often compare their health with others’ in order to find difference and take measures to regulate it. But fools never do that. Only when they have become old and appear quite different from others do they realize the condition of their health”.

[49] In this sentence, the “ears and eyes” and the “hands and feet” actually refer to the ears and eyes and hands and feet on the left side.

[50] Ming (明) here actually means Shi(实, excess or sthenia).

[51] In this sentence, the “ears and eyes” and the “hands and feet” actually refer to the ears and eyes and hands and feet on the right side.



[52] Jing (精, Essence) here refers to Jingqi (精气, Essence-Qi) that guarantees the activities of life and the development of all the things in nature.

[53] The eight terms include Lichun (立春, the Beginning of Spring), Lixia (立夏, the Beginning of Summer), Liqiu (立秋, the Beginning of Autumn), Lidong (立冬, the Beginning of Winter), Chunfen (春分, the Spring Equinox), Qiufen (秋分, the Autumnal Equinox), Dongzhi (冬至, the Winter Solstice) and Xiazhi (夏至, the Summer Solstice).

[54] "Nature" in this paragraph reads as Tian (天, the heavens) and Di (地, the earth) in the original Chinese text.

[55] The original Chinese of this sentence reads like this: Ni (逆, adverse or reverse) Qi (气) Xiang (象, like) Yang (阳). There are different understandings about "Yang (阳)" in this sentence. One explanation is "dryness due to long-term lack of rain". Another explanation is "flaming of fire in the natural world". The third explanation is "the ascending and descending of Qi (气)". According to the context and logical analysis, it seems that the second explanation is reasonable.

[56] Xiefeng (邪风, Evil-Wind) is understood differently. Some scholars believe it refers to various pathogenic factors in general. Others feel that it refers to six kinds of abnormal Qi (气). Still others think that it simply refers to wind that is harmful to the human body.

[57] The original Chinese expression for "the disease is fatal" is "Ban (半, half) Si (死, death) Ban (半, half) Sheng (生, life)" (half death and half life). This expression is understood differently. Some believe that it means that "half of the patients are cured and half of the patients died". Others feel that it means that "the disease is very serious".

[58] In the original Chinese text, Shui (水, water) and Gu (谷, grain) are frequently used together as a term for foods.

[60] Chi (尺) means Chifu (尺肤), the skin from the elbow at the in-



ner side of the forearm to the wrist. Cun(寸) means Cunkou(寸口), the part of the radial artery at the inner side of the radial head.

[61] “Yin(阴)and Yang(阳)” here refer to the nature of diseases.

[62] “Softness and firmness” here refer to the nature of diseases. Softness refers to Yin(阴) because Yin(阴) is soft in property and firmness refers Yang(阳)because Yang(阳)is firm in nature.



阴阳离合论篇第六

【原文】

6.1 黄帝问曰：“余闻天为阳，地为阴，日为阳，月为阴，大小月三百六十日成一岁，人亦应之。今三阴三阳，不应阴阳，其故何也？”

6.2 岐伯对曰：“阴阳者，数之可十，推之可百，数之可千，推之可万，万之大不可胜数，然其要一也。

天覆地载，万物方生。未出地者，命曰阴处，名曰阴中之阴；则出地者，命曰阴中之阳。阳予之正，阴为之主。故生因春，长因夏，收因秋，藏因冬，失常则天地四塞。阴阳之变，其在人者，亦数之可数。”

6.3 帝曰：“愿闻三阴三阳之离合也。”

【今译】

6.1 黄帝问道：“我听说天属阳，地属阴，日属阳，月属阴，大月和小月合起来360天而成为一年，人体也与此相应。听说人体的三阴三阳和天地阴阳之数不相符合，这是什么原因？”

6.2 岐伯回答说：“天地阴阳经过进一步推演，则可由十到百，由百到千，由千到万，再演绎下去，数也数不尽，然而其总的原则仍不外乎阴阳的对立统一。

天地之间，万物初生，未长出地面的时候，叫做阴处，称之为阴中之阴；若已长出地面，就叫做阴中之阳。阴阳各司其职，阳主发生，阴主成形，所以万物的发生，因于春气的温暖；万物的盛长，因于夏气的炎热；万物的收成，因于秋气的清凉；万物的闭藏，因于冬气的寒冷。如果四时阴阳失常，天地间的生长收藏的变化就会停止。这种阴阳变化的道理，在人来说，也有一定的规律，并可推知。”

6.3 黄帝说：“我想听你讲讲三阴三阳的离合情况。”



Chapter 6

Yinyang Lihe Lunpian: Separation and Combination of Yin and Yang

6.1 Huangdi asked, "I have heard that the heavens pertain to Yang while the earth to Yin and the sun belongs to Yang while the moon to Yin. Altogether the long and short months amount to three hundred and sixty days that make up one year. The human body also corresponds to all these [conditions]. But the [so-called] three Yin and three Yang now do not conform to Yin and Yang [of the heavens and earth]. What is the reason?"

6.2 Qibo answered, "Yin and Yang can be extended from one to ten, from ten to a hundred, from a hundred to a thousand, from a thousand to ten thousand, and from ten thousand to infinity. However, the general principle is the same."

"The protection of the heavens and the support of the earth give rise to the origination of everything. Before emerging out of the earth, it is called Yinchu (Yin maintenance)^[1], indicating that it is Yin within Yin. After emerging out of the earth, it is called Yang within Yin. Yang enables [all the things in the natural world] to grow and Yin enables them to have forms. That is why [all the things] germinate in spring, grow in summer, ripen in autumn and store [themselves] in winter. [If these activities are] in disorder, the four blockages^[2] in the heavens and earth [will be caused]. Such changes of Yin and Yang in the human body also can be inferred."

6.3 Huangdi said, "I'd like to know the separation and combination of three Yin and three Yang."

中华书局
影印
PDG

【原文】

6.4 岐伯曰：“圣人南面而立，前曰广明，后曰太冲。太冲之地，名曰少阴。少阴之上，名曰太阳。太阳根起于至阴，结于命门，名曰阴中之阳。中身而上，名曰广明。广明之下，名曰太阴。太阴之前，名曰阳明。阳明根起于厉兑，名曰阴中之阳。厥阴之表，名曰少阳。少阳根起于窍阴，名曰阴中之少阳。是故三阳之离合也，太阳为开，阳明为阖，少阳为枢。三经者，不得相失也，搏而勿浮，命曰一阳。”

6.5 帝曰：“愿闻三阴。”

6.6 岐伯曰：“外者为阳，内者为阴。然则中为阴，其冲在下，名曰太阴。太阴根起于隐白，名曰阴中之阴。太阴之后，名曰少阴。少阴根起于涌泉，名曰阴中之少阴。少阴之前，名曰厥阴。厥阴根起于大敦，阴之绝阳，

【今译】

6.4 岐伯说：“圣人面向南方站立，前方叫广明，后方叫太冲，行于太冲部位的经脉，叫做少阴，在少阴经上面的经脉，名叫太阳，太阳经的下端起于至阴穴，上端结于目，称为阴中之阳。上半身属阳，称为广明，广明之下的经脉称为太阴，太阴前面的经脉，名叫阳明，阳明经的下端起于厉兑穴，称为阴中之阳。厥阴经之表为少阳经，少阳经下端起于窍阴穴，称为阴中之少阳。因此，三阳经的离合，分开来说，太阳主表为开，阳明主里为阖，少阳位于表里之间为枢。但三者之间，相互为用，不得背离，脉象有力而不浮，合起来称为‘一阳’。”

6.5 黄帝说：“我想再听你讲讲三阴的离合情况。”

6.6 岐伯说：“在外的为阳，在内的为阴，所以在里的经脉称为阴经。冲脉在下，循行其上的经脉称为太阴，太阴经起于隐白穴，称为阴中之阴。太阴的后面，称为少阴，少阴经起于涌泉穴，称为阴中之少阴。少阴的前面，称为厥阴，厥阴经起于大敦穴，由于此经有阴无阳，



6.4 Qibo answered, “When the sages stand facing the south, the front is called Guangming^[3], the back is called Taichong^[4]. The place where Taichong starts is called Shaoyin and the place above Shaoyin is called Taiyang. Taiyang starts from Zhiyin (BL 67) and terminates at Mingmen^[5], and therefore called Yang within Yin. The upper part of the body is called Guangming. The part below Guangming is called Taiyin. The part before Taiyin is called Yangming and Yangming starts from Lidui (ST 45), thus known as Yang within Yin. The exterior of Jueyin is called Shaoyang which starts from Zuqiaoyin (GB 44), known as Shaoyin within Yin. As to the separation and combination of Yin and Yang, Taiyang is responsible for opening, Yangming for closing and Shaoyang for pivoting. These three Channels should not repel each other. [If the pulse] beats without floating, [it] is called one Yang^[6].”

6.5 Huangdi said, “I’d like to know [the separation and combination of] three Yin.”

6.6 Qibo answered, “The external pertains to Yang while the internal to Yin. Therefore, [the Channels in] the middle (interior) are Yin [Channels]. Below Chongmai (Thoroughfare Vessel) runs Taiyin [Channel] which starts from Yinbai (SP 1), known as Yin within Yin. Behind the Taiyin [Channel] is Shaoyin which starts from Yongquan (KI 1), known as Shaoyin within Yin. Before Shaoyin is Jueyin which starts from Dadun (LR 1), known as Jueyin within Yin because it is purely Yin and has no Yang at all. As to the separation and combination of the three Yin [Channels], Taiyin is responsible for opening, Jueyin for closing and Shaoyin for pivoting. These three



【原文】

名曰阴之绝阴。是故三阴之离合也，太阴为开，厥阴为阖，少阴为枢。三经者，不得相失也，搏而勿沉，名曰一阴。阴阳氤氲，积传为一周，气里形表而为相成也。”

【今译】

所以称之为阴之绝阴。因此，三阴经之离合，分开来说，太阴主表为开，厥阴主里为阖，少阴位于表里之间为枢。但三者之间，相互为用，不得背离，脉象有力而不过沉，合起来称为‘一阴’。阴阳之气，运行不息，传注于全身，气运于里，形立于表，这就是阴阳形气相成的缘故。”





Channels should not repel each other. [If the pulse] beats without sinking, [it] is called one Yin^[7]. Yin and Yang flow incessantly around the body. Qi circulates inside and maintains the form outside, keeping an interrelationship between Qi and form^[8]. ”

Notes:

[1] “Yin-maintenance” (阴处) means that the things in nature have not grown out of the earth and they still stay in the soils.

[2] The expression of “four blockages” (四塞) is understood differently. Some scholars explained that it means the stoppage of germination, growth, ripening and storage of the things in nature. Others explained that it means the obstruction of Yin(阴) and Yang(阳) in the four seasons.

[3] Guangming (光明) means exuberance of Yangqi (阳气) because the south pertains to Yang.

[4] Taichong (太冲) is the place that pertains to Yin (阴).

[5] Mingmen (命门) here is explained differently. One is that it refers to Mingmen Acupoint (GV 4). The other is that it refers to the eyes.

[6] “One Yang” means that the three Yang Jing (阳经, Yang Channels) coordinate with each other and functionally combine into one.

[7] “One Yin” means that the Three Yin Jing (阴经, Yin Channels) coordinate with each other and functionally combine into one.

[8] According to *Leijing* (《类经》), the form (or shape) is constituted by Qi(气) and Qi(气) accumulates on the basis of the form (or shape). Therefore, Qi(气) flows inside the body and the form maintains in the exterior, mutually supplementing each other. This is the principle of the interior-exterior relationship between Yin and Yang as well as the separation and combination of Yin(阴) and Yang (阳).



阴阳别论篇第七

【原文】

7.1 黄帝问曰：“人有四经，十二从，何谓？”

7.2 岐伯对曰：“四经应四时，十二从应十二月，十二月应十二脉。

脉有阴阳，知阳者知阴，知阴者知阳。凡阳有五，五五二十五阳。所谓阴者，真脏也，见则为败，败必死也。所谓阳者，胃脘之阳也。别于阳者，知病处也；别于阴者，知死生之期。三阳在头，三阴

【今译】

7.1 黄帝问道：“人有四经、十二从，这是什么意思？”

7.2 岐伯回答说：“四经与四时相互对应，十二从又与十二月相应，十二月又与十二经脉相应。

脉有阴阳，了解什么是阳脉，就知道什么是阴脉；了解什么是阴脉，也就能知道什么是阳脉。阳脉有5种，五时又与五脏相应，所以五时配合五脏，则有25种阳脉。所谓阴脉，就是没有胃气的真脏脉。出现真脏脉，是胃气已经败坏的征象，五脏败坏，必致死亡。所谓阳脉，就是指有胃气之脉。辨别阳脉的情况，就可以知道病变之所在；辨别真脏脉的情况，就可以推算死亡的日期。三阳经脉的诊察部位，



Chapter 7

Yinyang Bie lun pian: Separate Discussion on Yin and Yang

7.1 Huangdi asked, "The human body has four Jing (Channels)^[1] and twelve Cong^[2] (branches or collaterals). What does that mean?"

7.2 Qibo answered, "The four Jing (Channels) correspond to the four seasons, the twelve Cong (branches or collaterals) correspond to the twelve months and the twelve months correspond to the twelve Channels."

"The pulse is either of Yin or of Yang [in nature]. If one knows what is Yin pulse, he surely knows what is Yang pulse, and vice versa. There are five kinds of Yang pulse. Altogether, there are twenty-five kinds of Yang pulse. The so-called Yin pulse refers to Zhenzang^[3] (Genuine-Zang) [pulse] [marked by loss of Weiqi (Stomach-Qi)]. The appearance of such pulse is [the sign of] the deterioration [of the Five Zang-Organs] and the deterioration [of the Five Zang-Organs] inevitably leads to death. The so-called Yang pulse [means that the pulse shows] Yang of the stomach^[4] (Stomach-Qi). Differentiation of Yang^[5] (Stomach-Qi) helps decide the location of diseases. Differentiation of Yin helps predict the time of death. The three Yang [Channels can be detected by examining] the head^[6] and the three Yin [Channels can be detected by examining] the hands^[7]. [These two ways of examination should be] used together [and cannot be separated]. Differentiation of Yang [pulse] reveals

【原文】

在手，所谓一也。别于阳者，知病忌时；别于阴者，知死生之期。谨熟阴阳，无与众谋。所谓阴阳者，去者为阴，至者为阳；静者为阴，动者为阳；迟者为阴，数者为阳。

凡持真脉之脏脉者，肝至悬绝，十八日死；心至悬绝，九日死；肺至悬绝，十二日死；肾至悬绝，七日死；脾至悬绝，四日死。

曰：二阳之病发心脾，有不得隐曲，女子不月；其传为风消，其传为息贲者，死不治。曰：三阳为病发寒热，下为痈肿，及为痿厥腠痛；

【今译】

在头颈部的人迎穴，三阴经脉的诊察部位，在寸口部，人迎与寸口的脉象是一致的。辨别阳脉，能知道疾病的旺衰之时；辨别阴脉，能知道病人的死生日期。诊脉时应谨慎而熟练地辨别阴脉与阳脉，就不致疑惑不决，也不必与别人商量了。所谓阴阳脉，脉去的为阴，脉来的为阳；脉静的为阴，脉动的为阳；脉迟的为阴，脉数的为阳。

凡诊得真脏脉，如肝脉孤悬似绝，18日当死；心脉孤悬似绝，9日当死；肺脉孤悬似绝，12日当死；肾脉孤悬似绝，7日当死；脾脉孤悬似绝，4日当死。

一般说：阳明有病，可影响心脾，病人往往有难言的病痛，女子会闭经。若病久传变，就会成为风消病，或呼吸短促，气息上逆，成为“息贲”，就不可治疗了，预后多死。一般地说：太阳发病，多有寒热的症状，下部发生痈肿，两足痿弱无力，腿肚酸痛。病久则传化为皮肤干燥而不润



the decline and progress of diseases; differentiation of Yin pulse helps decide the prognosis of diseases. Being experienced [in differentiating] Yin and Yang [pulses] [enables one to treat diseases] independently. The Yin and Yang [pulses can be defined in this way], the receding [pulse] is Yin and the coming [pulse] is Yang; the quiet [pulse] is Yin while the throbbing [pulse] is Yang; the slow [pulse] is Yin while the rapid [pulse] is Yang .”

“Appearance^[8] of Zhenzang (Genuine-Zang) pulses [indicates critical conditions]. [For example,] [the appearance of] the liver (Genuine-Liver pulse) [indicates] death after eighteen days; [the appearance of] the heart (Genuine-Heart pulse) [indicates] death after nine days; [the appearance of] the lung (Genuine-Lung pulse) [indicates] death after twelve days; [the appearance of] the kidney (Genuine-Kidney pulse) [indicates] death after seven days; and [the appearance of] the spleen (Genuine-Spleen pulse) [indicates] death after four days^[9]. ”

[Qibo] said, “Diseases of double Yang^[10] (the stomach) involve the heart and the spleen, leading to unmentionable problems^[11] (difficulty in urination and defecation or sexual disorder) and no menstruation in women. If changing into Fengxiao (emaciation) and Xiben (rapid and asthmatic breath), it is incurable. ”

[Qibo] said, “Three Yang^[12] diseases are characterized by chills and fever, Yongzhong^[13] (carbuncle and swelling or dropsy) in the lower (part of the body) and Wei (weakness), Jue (cold sensation) and Chuaiyuan (ache of the calf of the leg). [Prolongation may] changes into Suoze (exhaustion of blood and



【原文】

其传为索泽，其传为癰疽。曰：一阳发病，少气、善咳、善泄，其传为心掣，其传为隔。二阳一阴发病，主惊骇、背痛、善噫、善欠，名曰风厥。二阴一阳发病，善胀、心满、善气。三阳三阴发病，为偏枯痿易，四支不举。

鼓一阳曰钩，鼓一阴曰毛，鼓阳胜急曰弦，鼓阳至而绝曰石，阴阳相过曰溜。

阴争于内，阳扰于外，魄汗未藏，四逆而起，起则熏肺，使人喘鸣。阴之所生，和本曰和。是故刚与刚，阳气破散，阴气乃消亡。淖则刚柔不和，经气乃绝。

【今译】

泽的索泽病，或传为阴囊肿痛的癰疽病。一般地说：少阳发病，可出现气息不足，常咳嗽及泄泻。若病久传变，可为心虚掣痛，饮食不下，隔塞不通。阳明与厥阴发病，可出现惊骇，背痛，常噎气、呵欠，名为风厥。少阴和少阳发病，腹部常发胀，心下满闷，时欲叹息。太阳和太阴发病，则为半身不遂，肌肉痿弱无力，四肢不能抬举。

脉搏鼓动于指下，稍有力的，叫做钩脉；稍无力的，叫做毛脉；有力而紧张的，叫做弦脉；有力而轻取不得的，叫做石脉；力量和缓来去自如的，叫做溜脉。

阴阳失去平衡，以致阴气争盛于内，阳气扰乱于外，汗出不止，阳气外泄，四肢厥冷，厥逆之气扰动肺气，而发生喘鸣。阴气的化生，要依靠阴阳的平衡，才能达到正常。阳气过亢而致阳气破散，阴气亦必随之消亡；阴气过盛，亦致刚柔不和，经气也会败绝。



dryness of skin) and Tuixian (swollen scrotum). ”

[Qibo] said, “One Yang disease is marked by frequent cough and diarrhea. [Prolongation may] leads to Xinche (dragging pain of the heart and chest) and Ge^[14] (inability to swallow food). ”

“Two Yang and one Yin diseases are marked by fright, backache, frequent belching and yawning, known as Fengjue (Wind-Jue Syndrome). ”

“Two Yin and one Yang diseases are marked by frequent distension (or flatulency), heart fullness (fullness of the chest) and frequent sighing. ”

“Three Yang^[15] and three Yin^[16] diseases are marked by Pianku (hemiplegia), Weiyi (weakness and flaccidity of sinews and muscles) and inability of the four limbs to lift. ”

“Powerful beating [of the pulse] is called Gou (strong) and weak beating [of the pulse] is called Mao (weak). Rapid and powerful beating [of the pulse] is called Xian (taut or wiry). [The pulse that beats] powerfully but is difficult to be felt [under light pressure] is called Shi (sinking). Quiet beating [pulse] is called Liu (peaceful). ”

“The struggle of Yin inside and the disturbance of Yang outside leads to profuse sweating and coldness of the four limbs which affect the lung and cause Chuanming (bronchial wheezing). The production of Yin depends on balance [between Yin and Yang]. Therefore, hyperactivity of [Yangqi] leads to decline of Yangqi and exhaustion of Yinqi. [Similarly], hyperactivity [of Yinqi] results in imbalance between Firmness and Softness and decline of Jingqi (Channel-Qi). ”

【原文】

死阴之属，不过三日而死；生阳之属，不过四日而已。所谓生阳、死阴者，肝之心，谓之生阳；心之肺，谓之死阴；肺之肾，谓之重阴；肾之脾，谓之辟阴，死不治。

结阳者，肿四肢；结阴者，便血一升，再结二升，三结三升；阴阳结斜，多阴少阳曰石水，少腹肿；二阳结谓之消；三阳结谓之隔；三阴结谓之水；一阴一阳结谓之喉痹。

【今译】

属于死阴的病，不过3日就要死亡；属于生阳的病，不过4天就会痊愈。所谓生阳、死阴，如肝病传心，叫做生阳；心病传肺，叫做死阴；肺病传肾，叫做重阴；肾病传脾，叫做辟阴，是不治的死症。

阳气外结，则四肢肿，阴气内结，就会出现便血。郁结轻的，便血1升，略重的，便血2升，再重的，便血3升；邪气郁结阴经阳经，偏重于阴经的，就会发生石水病，少腹肿胀；邪气郁结于二阳，则肠胃俱热，多为消渴病；邪气郁结于三阳，膀胱、小肠受病，则为隔病；邪气郁结于三阴，脾肺受病，可为水肿病；邪气郁结于一阴一阳，厥阴和少阳受病，可为喉痹。



“Diseases of Siyin^[17] (Dead-Yin) will lead to death in three days and diseases of Shengyang^[18] (Live-Yang) can be cured in four days. The so-called Shengyang and Siyin [refer to the progressing order of diseases]. [The progress of] liver [disease] into [the heart] is called Shengyang; [the progress of] heart [disease] into [the lung] is called Siyin; [the progress of] lung [disease] into the kidney is called Chongyin (Double-Yin); [the progress of] kidney [disease] into the spleen is called Pi Yin (Dispersing-Yin), which is incurable.”

“Stagnation of Yang [leads to] swelling of the four limbs; stagnation of Yin leads to hematochezia of one Sheng^[19] (a measure unit), or two Sheng in serious cases and three Sheng in the severest cases. [When pathogenic factors are] stagnated in both Yin and Yang [Channels], Shishui (edema marked by sinking pulse, abdominal fullness and no asthma) [with the symptoms of] edema of the lower abdomen will be caused if the stagnation [of the pathogenic factors in the] Yin [Channels] is more serious. When [pathogenic factors are] stagnated in two Yang (the intestines and stomach), Xiao (thirst disease or diabetes) will be caused. When [the pathogenic factors are] stagnated in three Yang (the bladder and the small intestines), Ge (difficulty in defecation and urination) will be caused. When [the pathogenic factors are] stagnated in three Yin (the spleen and lung), edema will be caused. Stagnation of [the pathogenic factors] in one Yin and one Yang causes Houbi (swelling and obstruction of the throat).”

【原文】

阴搏阳别，谓之有子；阴阳虚，肠澼死；阳加于阴谓之汗；阴虚阳搏谓之崩。三阴俱搏，二十日夜半死；二阴俱搏，十三日夕时死；一阴俱搏，十日平旦死；三阳俱搏且鼓，三日死；三阴三阳俱搏，心腹满，发尽，不得隐曲，五日死；二阳俱搏，其病温，死不治，不过十日死。”

【今译】

尺脉搏动有力，阳气勃发，与寸脉有明显的区别，这是怀孕的征兆；阴阳脉（尺脉、寸脉）俱虚而患痢疾的，为死征；阳脉出现于阴位，当有汗出，阴脉虚而阳脉盛，为血崩之症。三阴（指手太阴肺、足太阴脾）之脉，俱搏击于指下，大约到第20天半夜时死亡；二阴（指手少阴心、足少阴肾）之脉俱搏击于指下，大约到第13天傍晚时死亡；手厥阴心胞络、足厥阴肝之脉俱搏击于指下，大约到第10天清晨就要死亡；足太阳膀胱、手太阳小肠之脉俱搏击于指下，而鼓动明显的，3天就要死亡；三阴三阳之脉俱搏击于指下，心腹极为胀满，大小便不通的，则5天就要死亡；足阳明胃、手阳明大肠之脉俱搏击于指下，患有温病的，为不治的死症，不过10天就要死亡。”



“Yin [pulse] beats vigorously and [appears different from] Yang [pulse]. This is a sign of pregnancy. [If both] Yin and Yang [are] Xu (deficiency or asthenia), Changpi (dysentery or bloody stool) will be caused. It is incurable. [If] the Yang pulse dominates over the Yin pulse, sweating will be induced. [If] the Yin [pulse] is Xu (deficiency or asthenia) and Yang [pulse] is vigorous, it will cause Beng (sudden and profuse uterine bleeding) in women. [If the pulses related to] three Yin (the spleen and the lung Channels) all beat vigorously [under the pressure of the fingers], [the patient] will die in the midnight after twenty days. [If the pulses related to] two Yin (the kidney and the heart Channels) beat vigorously [under the pressure of the fingers], [the patient] will die in the dusk after thirteen days. [If the pulse related to] one Yin (the pericardium and the liver Channels) beats vigorously [under the pressure of the fingers], [the patient] will die in the morning after ten days. [If the pulses related to] three Yang (the bladder and the small intestine Channels) all beat vigorously and rapidly [under the pressure of the fingers], [the patient] will die in three days. [If the pulses related to] three Yin and three Yang all beat vigorously [under the pressure of the fingers with the symptoms of] serious heart and abdominal fullness as well as difficulty in Yin-qu (urination and defecation or sexual disorder), [the patient] will die in five days. [If the pulses related to] two Yang (the stomach and the large intestine Channels) beat vigorously [under the pressure of the fingers] and [if the patient] suffers from Wen (warm disease or seasonal febrile disease), it is incurable and [the patient] will die in ten days.”

Notes:

[1] "Four Jing" (四经) has different explanations. One explanation is that it refers to the liver, heart, lung and kidney that correspond to spring, summer, autumn and winter respectively. The other explanation is that it refers to the normal states of pulse in the four seasons, i. e. Xian (弦, taut) pulse in spring, Hong (洪, full) pulse in summer, Fu (浮, floating) pulse in autumn and Chen (沉, sinking) pulse in winter.

[2] The term of "Twelve Cong" (十二从) is understood differently. One explanation is that it refers to the twelve two-hour periods into which the day was traditionally divided, each being given the name of one of the twelve Dizhi (地支, Earthly Branches), i. e., Zi(子), Chou(丑), Yin(寅), Mao(卯), Chen(辰), Si(巳), Wu(午), Wei(未), Shen(申), You(酉), Xu(戌) and Hai(亥). The other explanation is that it refers to twelve Jing (经, Channels).

[3] Zhenzang (真脏, Genuine-Zang) (pulse): The Wuzang (五脏, Five Zang-Organs) pertain to Yin (阴). If the pulses related to the Wuzang (五脏, Five Zang-Organs) have no Weiqi (胃气, Stomach-Qi), they are called Zhenzang (真脏, Genuine-Zang) pulses which indicate that the Wuzang (五脏, Five Zang-Organs) have deteriorated and that Zhenqi (真气, Genuine-Qi) is on the verge of exhaustion.

[4] Stomach-Yang here refers to Stomach-Qi.

[5] Yang (阳) here refers to Stomach-Qi.

[6] Head here refers to Renying(人迎) region.

[7] Hand here refers to Cunkou(寸口) region.

[8] In the original Chinese text, the characters are Xuanjue (悬绝). Xuan (悬) means suspending, indicating that the Stomach-Qi has deteriorated. Jue (绝) here means exhaustion. This is a sign that Weiqi (胃气, Stomach-Qi) is on the verge of exhaustion.

[9] The prognosis about the death of patients according to the examination of pulses may be the experience of doctors in ancient times and do



not quite agree with what is found today in clinical treatment.

[10] "Double Yang" (阳) refers to Yangming Jing (阳明经, Yangming Channels), including the Large Intestine Channel of Hand-Yangming and the Stomach Channel of Foot-Yangming. But here it mainly refers to the stomach.

[11] Unmentionable problems: There are different explanations. One is that it refers to difficulty in urination and defecation. The other is that it refers to sexual disorder due to diseases of the heart and spleen or due to disorder of the stomach. The third is that it refers to genital carbuncle or ulcer.

[13] Yongzhong(痈肿): In Chinese, "Yong"(痈) means carbuncle or furuncle, "Zhong"(肿) means swelling. "Yongzhong"(痈肿) here is used as one term which is understood differently. Some people explain that it refers to carbuncle and swelling. Others explain that it means dropsy of the lower part of the body.

[14] Ge(隔): Literally it means separation or partition. The use of it here is explained differently. Some scholars explain that it means difficulty in swallowing food. Others feel that it also includes difficulty in urination and defecation.

[15] Three Yang (阳) refers to Taiyang(太阳), including the Bladder Channel of Foot-Taiyang and the Small Intestine Channel of Hand-Taiyang.

[16] Three Yin (阴) refers to Taiyin(太阴), including the Spleen Channel of Foot-Taiyin and the Lung Channel of Hand-Taiyin.

[17] Siyin(死阴) literally means Dead-Yin, referring to diseases progressing in the order of inter-restriction among Wuxing(五行, Five-Elements).

[18] Shengyang(生阳) literally means Live-Yang, referring to diseases progressing in the order of inter-promotion among Wuxing(五行, Five-Elements).

[19] Sheng(升) is a measurement unit used in ancient times and also now in the countryside in China. It is different from Sheng (升, liter) used in modern science.

卷第三

灵兰秘典论篇第八

【原文】

8.1 黄帝问曰：“愿闻十二脏之相使，贵贱何如？”

8.2 岐伯对曰：“悉乎哉问也！请遂言之。心者，君主之官，神明出焉。肺者，相傅之官，治节出焉。肝者，将军之官，谋虑出焉。胆者，中正之官，决断出焉。膻中者，臣使之官，喜乐出焉。脾胃者，仓廩之官，五味出焉。大肠者，传道之官，变化出焉。小肠者，受盛之官，化物出焉。肾者，作强之官，伎巧出焉。三焦者，决渎之官，水道出焉。膀胱者，州都之官，

【今译】

8.1 黄帝问道：“人体六脏六腑这 12 个器官的职责分工、高低贵贱是怎样的呢？”

8.2 岐伯回答说：“您问得真详细呀！现在我谈谈这个问题。心，是君主之官，人的精神意识思维活动都由此而出。肺，是相傅之官，辅佐着君主，主一身之气而调节全身的活动。肝，为将军之官，谋略由此而出。胆，是中正之官，刚正决策由此而出。膻中，是臣使之官，心志的喜悦，由它而出。脾胃，是仓廩之官，主管饮食的受纳和布化，五味的营养靠它们而得以消化、吸收和运输。大肠，是传导之官，传送食物的糟粕，使其变化为粪便排出体外。小肠，是受盛之官，它承受胃中下行的食物而进一步吸收水谷精微。肾，是作强之官，能产生各种技巧。三焦，是决渎之





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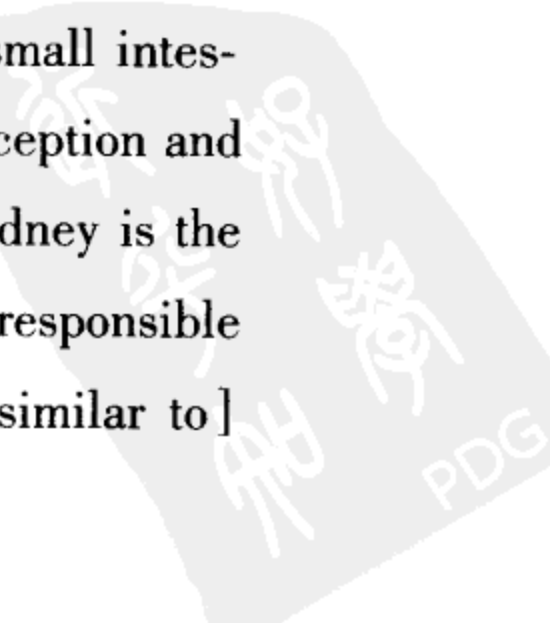
Chapter 8

Linglan Midian Lunpian:

Discussion on the Secret Cannons Stored in Royal Library

8. 1 Huangdi asked, "I'd like to know the functions of the twelve Zang-Organs and their positions. Could you explain it for me?"

8. 2 Qibo answered, "This question needs careful analysis and I will explain it in detail. The heart is the organ [similar to] a monarch and is responsible for Shenming (mental activity or thinking). The lung is the organ [similar to] a prime minister and is responsible for Zhijie (management). The liver is the organ [similar to] a general and is responsible for strategy. The gall-bladder is the organ [similar to] an official of justice and is responsible for making decision. The pericardium is the organ [similar to] an envoy and is responsible for happiness and joy. The spleen and stomach are the organs [similar to] a granary official and are responsible for [digestion, absorption and transportation of] the five flavors. The large intestine is the organ [similar to] an official in charge of transportation and is responsible for Bianhua (change and transformation). The small intestine is the organ [similar to] an official in charge of reception and is responsible for [further] digestion of foods. The kidney is the organ [similar to] an official with great power and is responsible for skills. Sanjiao (triple energizer) is the organ [similar to]



【原文】

津液藏焉，气化则能出矣。凡此十二官者，不得相失也。故主明则下安，以此养生则寿，殁世不殆，以为天下则大昌。主不明则十二官危，使道闭塞而不通，形乃大伤，以此养生则殃，以为天下者，其宗大危，戒之戒之！

至道在微，变化无穷，孰知其原？窘乎哉！消者瞿瞿，孰知其要？闵闵之当，孰者为良？恍惚之数，生于毫厘，毫厘之数，起于度量，千之万之，可以益大，推之大之，其形乃制。”

【今译】

官，它能够通行水道。膀胱，是州都之官，蓄藏水液，通过气化而排出尿液。以上这12个器官，彼此是不能失去协调作用的。所以君主明智，则下属也会安定，以此来养生，则可长寿，终生不会有危险；以此来治理天下，就会使国家昌盛繁荣。君主不明智，12个器官就都要发生危险，各器官发挥正常作用的途径闭塞不通，形体就要受到严重伤害；以此来养生，就会招致灾祸，缩短寿命；以此来治理天下，政权就危险难保了，千万要警惕再警惕呀！

至深的道理是微渺难测、变化无穷尽的，谁能知道它的本源？实在是困难呀！有学问的人勤谨地探讨研究，可是谁能知道它的要妙之处！那些道理暗昧难懂，如何了解到它的精华！那似有若无的数量，由极微小的数目而来，而这微小的数目又是来源于更小的度量，只不过把它们千万倍地积累扩大，推演增益，才演变成了万事万物。”



official in charge of dredging and is responsible for regulating the water-passage. The bladder is the organ [similar to] an official in charge of reservoir and is responsible for accumulation and discharge [of liquids] through Qihua (Qi-transformation). These twelve organs should not lose balance. If the monarch (the heart) is wise (normal in functions), the subordinates (the other organs) will be peaceful (normal in function). Abidance by this [rule] to practice Yangsheng (cultivating health) will [enable one to] avoid any suffering all through [his or her] life. To use this [rule to govern a country], the country will be prosperous. [If] the monarch (the heart) is not wise (abnormal in function), all the twelve organs will be in danger and cannot function well, inevitably resulting in severe damage of the body. To use such a way to practice Yangsheng (cultivating health), disasters [will be caused]. To use such a way to govern a country, the country will be in great danger. Be on guard and heighten vigilance!”

“The abstruse Dao (theory or idea) is subtle and changing. Who knows its origin? It is really difficult [to know]. This abstruse theory is not easy to understand. The erudite [scholars] study it diligently. But who is aware of its miracle? It is very abstruse and unclear. How to grasp its essence? Indistinct numbers originate from very small [changes] which can be measured [with certain units]. Extending from one thousand to ten thousand, they evolve incessantly and extend to infinity, [eventually constituting] the form of the body [and various things in nature].”

【原文】

8.3 黄帝曰：“善哉！余闻精光之道，大圣之业，而宣明大道，非斋戒择吉日，不敢受也。”

黄帝乃择吉日良兆，而藏灵兰之室，以传保焉。

【今译】

8.3 黄帝说：“好！我听到了精纯透彻的道理，这是伟大圣人的事业，对于这圣明的宏大理论，如果不专心修省而选择吉祥的日子，是不敢接受的。”

于是，黄帝就选择了良辰吉日，把这些著作珍藏在灵兰之室，以便于保存，流传后世。





8.3 Huangdi said, "Great! I have heard pure and clear Dao (theory or idea). This is the foundation [based on which] the great sages [have accomplished] their cause. Such a great and enlightening Dao (theory or idea) cannot be accepted without [the ceremony of] Zhaijie (fast) and selecting an auspicious day."

Then Huangdi selected an auspicious day and stored these cannons in the royal fragrant room for passing on to the later generations.





六节脏象论篇第九

【原文】

9.1 黄帝问曰：“余闻天以六六之节，以成一岁，人以九九制会，计人亦有三百六十五节，以为天地，久矣，不知其所谓也？”

9.2 岐伯对曰：“昭乎哉问也！请遂言之。夫六六之节，九九制会者，所以正天之度，气之数也。天度者，所以制日月之行也；气数者，所以纪化生之用也。天为阳，地为阴，日为阳，月为阴，行有分纪，周有道理。日行一度，月行十三度而有奇焉。故大小月三百六十五日而成岁，

【今译】

9.1 黄帝问道：“我听说天体的运行是以6个甲子周日构成1年，人则以九九极数的变化来配合天度，而人也有365节，与天地相应，这些说法流传很久了，但不知是什么道理？”

9.2 岐伯回答说：“您提的问题很高明，请让我逐一解释其中的道理。六六之节和九九制会，是用来确定天度和气数的。天度，是计算日月行程与快慢的；气数，是标志万物生长变化的。天属阳，地属阴，日属阳，月属阴。它们的运行有一定的区域和秩序，其环周也有一定的轨迹。每一昼夜，日行1度，月行13度有余，所以大小月合起来365天成为1年，由于月份



Chapter 9

Liujie Zangxiang Lunpian: Discussion on Six-Plus-Six System and the Manifestations of the Viscera

9.1 Huangdi asked, "I have heard that one year is composed of Liuliu Zhijie (six-six system)^[1] and human beings [invented a] Jiujiu Zhihui (nine-nine system)^[2] [to correspond to it]. That is why there are three hundred and sixty-five Jie^[3] in the human body. I have heard about this system many years ago. But I do not know what it means."

9.2 Qibo answered, "[Your Majesty's] question is a genus one. Please let me say something about it. Liuliu Zhijie (six-six system) and Jiujiu Zhihui (nine-nine system) are used to decide Tiandu^[4] (the degrees of the heavens) and the number of Qi^[5] (the twenty-four solar terms). The Tiandu (the degrees of the heavens) is used to measure the movement of the sun and the moon. The Qishu (the solar terms) is used to label the growth and changes [of all the things in nature]. The heavens pertain to Yang while the earth to Yin. The sun belongs to Yang while the moon to Yin. They move in certain regions according to certain order and along certain orbits. [In terms of the three hundred and sixty-five degrees of the heavens], the sun moves just one degree and the moon moves thirteen degrees in a day. So the long months and the short months altogether work out at three hundred and sixty-five days, [just the length of] a year. [Due to insufficiency of the months and] surplus of the solar terms, there is leap month. [The

【原文】

积气余而盈闰矣。立端于始，表正于中，推余于终，而天度毕矣。”

9.3 帝曰：“余已闻天度矣，愿闻气数何以合之？”

9.4 岐伯曰：“天以六六为节，地以九九制会。天有十日，日六竟而周甲，甲六复而终岁，三百六十日法也。夫自古通天者，生之本，本于阴阳。其气九州九窍，皆通乎天气，故其生五，其气三。三而成天，三而成地，三而成人。三而三之，合则为九，九分为九野，九野为九脏。

【今译】

的不足，节气有盈余，于是产生了闰月。确定了岁首冬至节，并以此为开始，用圭表的日影以推断中气的时间，推算节气的盈余，直到岁尾，整个天度就计算出来了。”

9.3 黄帝说：“我已经明白了天度，还想知道气数是怎样与天度相应的？”

9.4 岐伯回答说：“天以六六为节制，地以九九为准度。天有10干，代表10日，10天干循环6次而成1个周甲，周甲重复6次而成1年，这是360日的计算方法。自古以来，以通于天气为生命之本，而这个根本又基于阴阳。地的九州，人的九窍，都与天气相通，天衍生五行，而阴阳又各分为三。三气合而成天，三气合而成地，三气合而成人，三三而合成9气，在地分为9野，在人体分为9脏，



first thing is to] decide the beginning [of the winter solstice] . Then Guibiao^[6] (an ancient Chinese sundial) [consisting of an elongated dial known as Gui and one or two gnomons known as Biao] (used for measuring the length of the year of the 24 solar terms) is used to adjust [the solar terms] and calculate [the surplus of the solar terms] till the end [of a year]. [In such a way] the Tiandu (the degrees of the heavens) [in motion] can be worked out. ”

9.3 Huangdi asked, “I have understood the Tiandu (degrees of the heavens). Now I want to know how the Qishu (solar terms) matches the Tiandu (degrees of the heavens). ”

9.4 Qibo answered, “The heavens follows the six-six system and the earth follows the nine-nine system. The heavens has Shiri (ten days)^[7]. [After six times of the ten Tiangan (the Heavenly Stems) and the twelve Dizhi (the Earthly Branches) matching each other respectively,] one Jiazhi (sixty days) is accomplished^[8] and six Jiazhi (sixty days) make up one year. [That is the way to measure the length of] three hundred and sixty days. Since ancient times, [those who were/are expert in] understanding Tiandao (the law of celestial movement) knew/know that the root of life is Yin and Yang. The Jiuzhou (nine administrative regions in ancient China) and the Jiuqiao (nine orifices) are all connected with Tianqi (Heaven-Qi). The Tianqi (Heaven-Qi) evolves into the Wuxing (Five-Elements), [while the wax and wane of] Yin and Yang [can be divided into] three stages respectively^[9]. The three^[10] make up the heavens, the three make up the earth and the three make up man. Three times three is nine. [On the earth] there are Jiuye (nine administrative

【原文】

故形脏四，神脏五，合为九脏以应之也。”

9.5 帝曰：“余已闻六六之节九九之会也，夫子言积气盈闰，愿闻何谓气？请夫子发蒙解惑焉。”

9.6 岐伯曰：“此上帝所秘，先师传之也。”

9.7 帝曰：“请遂闻之。”

9.8 岐伯曰：“五日谓之候，三候谓之气，六气谓之时，四时谓之岁，而各从其主治焉。五运相袭，而皆治之，终朞之日，周而复始，时立气布，如环无端，候亦同法。故曰：不知年之所加，气之盛衰，虚实之所起，不可以为工矣。”

9.9 帝曰：“五运之始，如环无端，其太过不及何如？”

【今译】

4 脏藏形，5 脏藏神，合为 9 脏，以应天气。”

9.5 黄帝说：“我已经明白了六六之节、九九制会的道理。先生说气的盈余积而为闰月，我想听你讲一下什么是气。解答我的疑惑。”

9.6 岐伯说：“这是上古君王秘而不宣的理论，是先师传授给我的。”

9.7 黄帝说：“请讲给我听听。”

9.8 岐伯说：“五日为候，三候为气，六气为时，四时为岁，一年四时，各随其所主而分别当旺。五行随时间的变化而循序相承，各有旺时，到了一年终结，再重新开始循环。一年分立四时，四时之中分布节气，逐步推移，如环无端，节气中再分候，亦如此推移。所以说，不知当年客气加临，气的盛衰，虚实的起因，就不能做个好医生。”

9.9 黄帝问道：“五运的推移，如环无端，它的太过与不及是怎样的呢？”



regions); [in the human body,] there are Jiuzang (nine internal organs), including four Xingzang^[11] (the Zang-Organs that store things) and five Shenzang^[12] (the Zang-Organs that store spirit) which together match [the nine kinds of Tianqi]. ”

9. 5 Huangdi said, “I have understood the six-six system and the nine-nine system. You have mentioned that the surplus of Qi makes up the leap month. I’d like to know what is Qi^[13]. Please explain it for me. ”

9. 6 Qibo answered, “This theory was kept secret by the Shangdi (the emperors or monarchs in ancient times) and I studied it from Xianshi (late master)^[14]. ”

9. 7 Huangdi asked, “Please explain it for me. ”

9. 8 Qibo answered, “[The period of] five days is called one Hou, [the period of] three Hou is called one Qi (one solar term), [the period of] six Qi is called one Shi (season), and [the period of] four Shi (season) is called one year. [In the seasons of a year, the phases of the Wuxing (Five-Elements)] may dominate alternatively and respectively. The Wuyun (movement of Five-Elements) moves in order and dominates over respectively till the end of a year. And then a new cycle begins. This is also true of the division of the seasons and the solar terms in a year that continue endlessly. That is why it is said that one cannot be a good doctor [if he or she] does not know the addition [of Keqi (Subordinate-Qi)], the Sheng (exuberance) and Shuai (decline) of Qi as well as the causes of Xu (Deficiency) and Shi (Excess) [in a year]. ”

9. 9 Huangdi said, “Wuyun (movement of Five-Elements) moves incessantly without an end. What is its Taiguo (excess) and what is its Buji (insufficiency)?”

【原文】

9.10 岐伯曰：“五气更立，各有所胜，盛虚之变，此其常也。”

9.11 帝曰：“平气何如？”

9.12 岐伯曰：“无过者也。”

9.13 帝曰：“太过不及奈何？”

9.14 岐伯曰：“在经有也。”

9.15 帝曰：“何谓所胜？”

9.16 岐伯曰：“春胜长夏，长夏胜冬，冬胜夏，夏胜秋，秋胜春，所谓得五行时之胜，各以气命其脏。”

9.17 帝曰：“何以知其胜？”

9.18 岐伯曰：“求其至也，皆归始春，未至而至，此谓太过，则薄所不胜，

【今译】

9.10 岐伯回答说：“五行之气更迭，各有所胜，因而有盛衰的变化，这是正常的现象。”

9.11 黄帝问道：“平气是怎样的呢？”

9.12 岐伯回答说：“就是没有太过和不及。”

9.13 黄帝问道：“太过和不及的情况怎样呢？”

9.14 岐伯回答说：“经书中已有记载。”

9.15 黄帝问道：“什么叫做所胜？”

9.16 岐伯回答说：“春胜长夏，长夏胜冬，冬胜夏，夏胜秋，秋胜春，这就是时令根据五行而相胜的情况。同时，又依其五行之气的属性来分别影响各脏。”

9.17 黄帝问道：“怎样知道它们之间的相胜情况呢？”

9.18 岐伯回答说：“首先要推算气候到来的时间，一般从立春开始向下推算。如果时令未到而气候先来，称为太过，某气太过就会侵



9.10 Qibo answered, “The alternation of Wuqi^[15] (Five-Elements) [is characterized by alternative domination and restriction, giving rise to the alternative] changes of Sheng (exuberance or predominance) and Xu (deficiency or insufficiency). This is a normal phenomenon.”

9.11 Huangdi asked, “How about Pingqi (Qi without excess and deficiency)?”

9.12 Qibo answered, “Pingqi means no excess and deficiency.”

9.13 Huangdi asked, “What is Taiguo (excess) and what is Buji (insufficiency)?”

9.14 Qibo answered, “There is [description] in the canons.”

9.15 Huangdi asked, “What is Suosheng^[16] (domination)?”

9.16 Qibo answered, “Spring dominates over late summer, late summer dominates over winter, winter dominates over summer, summer dominates over autumn and autumn dominates over spring. These are the Sheng (dominations) of the Wuxing (Five-Elements) in different seasons and after which the five internal organs are named.”

9.17 Huangdi asked, “How to know the Sheng (dominations)?”

9.18 Qibo answered, “[It’s important to] work out the time [of the solar terms], usually starting from spring. If [a solar term] precedes a season, it is called Taiguo (excess). Taiguo (excess) usually damages [the Qi that it normally is] inferior to and over-restricts [the Qi that it usually] dominates over. [Such a phenomenon] is called Qiyin (excess of Qi). [If a season] has come but [the concerned solar term] has not appeared, this phenomenon is called Buji (insufficiency) which will leave [the Qi

【原文】

而乘所胜也，命曰气淫。至而不至，此谓不及，则所胜妄行，而所生受病，所不胜薄之也，命曰气迫。所谓求其至者，气至之时也。谨候其时，气可与期，失时反候，五治不分，邪僻内生，工不能禁也。”

9.19 帝曰：“有不袭乎？”

9.20 岐伯曰：“苍天之气，不得无常也。气之不袭，是谓非常，非常则变矣。”

9.21 帝曰：“非常而变奈何？”

9.22 岐伯曰：“变至则病，所胜则微，所不胜则甚，因而重感于邪，则死矣。故非其时则微，当其时则甚也。”

【今译】

侮其所不胜之气，欺凌其所胜之气，这就叫做气淫；时令已到而气候未至，称为不及，某气不及，则其所胜之气妄行，其所生之气因而困弱，其所不胜之气则更会加以侵迫，这就叫气迫。所谓求其至，就是要根据时令推算气候到来的时候，要谨慎地等候时令的变化，气候的到来是可以预期的。如果搞错了时令或违反了时令气候，弄不清五行之气当旺的时间，就会邪气内扰而致病。此时，好的医生也不能控制了。”

9.19 黄帝问道：“五行之气有不相承袭的吗？”

9.20 岐伯回答说：“天的五行之气，不能没有常规。如果五行之气不按规律相承，就是反常的现象，反常就会使人发生病变。”

9.21 黄帝问道：“反常而使人发病是怎么回事呢？”

9.22 岐伯回答说：“如在某一时令出现的反常气候令人发病，为当旺之气之所胜者，则其病轻微，若为当旺之气之所不胜者，则其病深重，如同时感受其他邪气，就会死亡。所以反常气候的出现，不在其所克制的某气当旺之时令，病就轻微，若恰在其所克制的某气当旺之时令，病就深重。”



that it normally] dominates over at large, making the Qi it generates weakened and [the Qi that it is usually] inferior to more aggressive. [Such a phenomenon] is called Qipo (Qi-threatening). The so-called Qiuqizhi (obtaining its arrival) is to decide the time of Qi (solar terms), carefully waiting for [its changes] and predicting the arriving time [of the solar terms]. Wrong calculation of seasons and violation of [the relationship between the seasons and] Hou (solar terms) will make it impossible for doctors to treat [diseases caused by] endogenous [pathogenic factors].”

9.19 Huangdi asked, “Is there any possibility [that the Qi of the Five-Elements] does not move in order?”

9.20 Qibo answered, “[The movement of] the Qi [of the Five-Elements] in nature cannot violate this rule. [If the Qi of the Five-Elements] does not move in order, it is an abnormal phenomenon which will be harmful.”

9.21 Huangdi asked, “What harm will it bring to [the human body]?”

9.22 Qibo answered, “Abnormal [movement of the Five-Elements] will bring about diseases. [If the climate appearing in a season in which it] is dominated over [by the Qi of the phase or element due to be exuberant in the season, the diseases caused] are mild; [if the climate appearing in a season in which it] cannot be dominated over [by the Qi of the phase or element that is in the season, the diseases caused] are serious^[17]. If complicated by other Xie (Evil) [at the same time], the condition is fatal. Diseases [caused by the climate that does] not appear in the season [in which the Qi of the phase or element that it normally restricts is not due to be exuberant] are mild while diseases [caused by the climate that] appears in the season [in which the Qi of the phase or element that it normally restricts is due to be exuberant] are serious.”



【原文】

9.23 帝曰：“善。余闻气合而有形，因变以正名。天地之运，阴阳之化，其于万物，孰少孰多，可得闻乎？”

9.24 岐伯曰：“悉乎哉问也！天至广不可度，地至大不可量，大神灵问，请陈其方。草生五色，五色之变，不可胜视，草生五味，五味之美，不可胜极，嗜欲不同，各有所通。天食人以五气，地食人以五味。五气入鼻，藏于心肺，上使五色修明，音声能彰。五味入口，藏于肠胃，味有所藏，以养五气，气和而生，津液相成，神乃自生。”

9.25 帝曰：“脏象何如？”

9.26 岐伯曰：“心者，生之本，神之处也，其华在面，其充在血脉，

【今译】

9.23 黄帝说：“好。我听说由于天地之气相合而产生了万物，又由于其变化而又定有不同的名称。天地的气运，阴阳的变化，对于万物的生成而起的作用，哪个多，哪个少，可以听你讲一讲吗？”

9.24 岐伯回答说：“您问得实在详细呀！天广阔无垠，不可测度，地博大无边，很难丈量，像您这样伟大的神灵发问，就请让我陈述一下其中的道理吧。草生五色，而五色的变化，是看不尽的；草生五味，而五味的醇美，是尝不完的。人们的嗜欲不同，各色味又是分别与五脏相通的。天供给人们以五气，地供给人们以五味，五气由鼻吸入，贮藏于心肺，使面部五色明润，声音洪亮。五味入口，贮藏于肠胃，五味之精微内注，以养五脏之气，脏气和化而具有生机，津液随之而成，神气也就自然产生了。”

9.25 黄帝问道：“脏象是怎样的呢？”

9.26 岐伯回答说：“心，是生命的根本，为神之居处，其荣华表现于面部，其充养在血脉，为阳中之太阳，与夏气相通。肺，是气的根本，



9. 23 Huangdi said, “Good! I have heard that the integration of Qi configures [things] and the [things] are named according to their difference [in configuration] . Concerning the influence on all the things [in nature], which one is more important, the movement of the heavens and the earth, or the changes of Yin and Yang? Could you explain it for me?”

9. 24 Qibo answered, “[Your Majesty’s] question is great. The heavens is so vast that it cannot be measured. The earth is so boundless that it cannot be surveyed. Since Your Majesty have asked such a question, please let me try to explain it. The grasses have five kinds of colors and the change of these five colors cannot be fully observed. The grasses have five kinds of flavors and the deliciousness of these flavors cannot be completely tasted. [People have] different partiality [for different things], and [they also have] different tastes [for colors and flavors] . The heavens provide man with five kinds of Qi and the earth provides man with five kinds of flavors. When the five kinds of Qi are inhaled [into the body] through the nose and stored in the heart and the lung, [they tend to rise and] make the countenance ruddy and the voice sonorous. When the five kinds of flavors are taken in through the mouth and stored in the intestines and the stomach, their nutrients [infuse into the the Five Zang-Organs] to nourish the five kinds of Qi^[18]. The harmony of Qi (Visceral-Qi) ensures the production of the Jinye (body fluid) and Shen (spirit).”

9. 25 Huangdi asked, “How about Zangxiang^[19](viscera and their manifestations)?”

9. 26 Qibo answered, “The heart is the root of life and the house of Shen (spirit). The heart demonstrates its Hua (splendor)



【原文】

为阳中之太阳，通于夏气。肺者，气之本，魄之处也，其华在毛，其充在皮，为阳中之太阴，通于秋气。肾者，主蛰，封藏之本，精之处也，其华在发，其充在骨，为阴中之少阴，通于冬气。肝者，罢极之本，魂之居也，其华在爪，其充在筋，以生血气，其味酸，其色苍，此为阳中之少阳，通于春气。脾、胃、大肠、小肠、三焦、膀胱者，仓廩之本，营之居也，名曰器，能化糟粕，转味而入出者也，其华在唇四白，其充在肌，其味甘，其色黄，此至阴之类，通于土气。凡十一脏取决于胆也。

故人迎一盛，病在少阳；二盛病在太阳；三盛病在阳明；四盛已上为

【今译】

为魄之居处，其荣华表现在毫毛，其充养在皮肤，是阳中之太阴，与秋气相通。肾主蛰伏，是封藏精气的根本，为精之居处，其荣华表现在头发，其充养在骨，为阴中之少阴，与冬气相通。肝，是四肢之本，为魂之居处，其荣华表现在爪甲，其充养在筋，可以生养血气，其味酸，其色苍，为阳中之少阳，与春气相通。脾、胃、大肠、小肠、三焦、膀胱，是水谷所藏之本，为营气之居处，称为器。它们能运化水谷，吸收其精微，排泄其糟粕，其荣华在口唇四周，其充养在肌肉，其味甘，其色黄，属至阴之类，与土气相通。以上 11 脏功能的发挥，都取决于胆的功能正常。

人迎脉大于平时 1 倍，病在少阳；大 2 倍，病在太阳；大 3 倍，



on the face, nourishing the blood vessels, pertaining to Taiyang within Yang and related to Xiaqi (Summer-Qi). The lung is the root of Qi and the location of Po^[20]. The lung demonstrates its Hua (splendor) on the body hair, nourishing the skin, pertaining to Taiyin within Yang and related to Qiuqi (Autumn-Qi). The kidney manages closure and is the root of storage^[20] and the house of Jing (Essence). The kidney demonstrates its Hua (splendor) on the Fa (hair), nourishing the bones, pertaining to Shaoyin within Yin and related to Dongqi (Winter-Qi). The liver is the root of Baji (exhaustion) and the house of Hun^[21] (a kind of soul). The liver demonstrates its Hua (splendor) on the nails, nourishing the Jin (sinews), producing blood, associating with Suan (sour taste) and Cang (dark green), pertaining to Shaoyang within Yang and related to Chunqi (Spring-Qi). The spleen, the stomach, the large intestine, the small intestine, the Sanjiao (triple energizer) and the bladder^[22] are the roots of granary and the location of Ying (Nutrient-Qi). These organs are called containers because they can store foods, transform waste materials and manage the transformation, absorption and discharge of the flavors^[23]. [The spleen] demonstrates its Hua (splendor) on the lips, nourishing the muscles, associating with Gan (sweet taste) and Huang (yellow color), pertaining to Zhiyin (supreme Yin) and related to Tuqi (Earth-Qi). All the eleven Zang (internal organs) mentioned above depend on the gallbladder [to bring their functions into full play].”

“If [the pulse of] Renying^[24] is one time greater [than usual], [it indicates that] the disease is in Shaoyang; [if it is] twice greater [than usual], [it indicates that] the disease is in Taiyang;



【原文】

格阳。寸口一盛，病在厥阴；二盛病在少阴；三盛病在太阴；四盛已上为关阴。人迎与寸口俱盛四倍已上为关格，关格之脉赢，不能极于天地之精气，则死矣。”

【今译】

病在阳明；大4倍以上，为阳气太过，是为格阳。寸口脉大于平时1倍，病在厥阴；大2倍，病在少阴；大3倍，病在太阴；大4倍以上，为阴气太过，是为关阴。若人迎脉与寸口脉俱大于平时4倍以上，为阴阳气俱盛，是为关格。关格之脉盛极，不再能与天地阴阳之精气保持平衡，病人会很快死去。”





[if it is] three times greater [than usual], [it indicates that] the disease is in Yangming; [if it is] more than four times greater [than usual], [it] causes Geyang (blockage of Yang). [If the pulse of] Cunkou^[25] is one time greater [than usual], [it indicates that] the disease is in Jueyin; [if it is] twice greater [than usual], [it indicates that] the disease is in Shaoyin; [if it is] three times greater [than usual], [it indicates that] the disease is in Taiyin; [if it is] more than four times greater [than usual], [it] causes Guanyin (closure of Yin). [If both the pulses of] Renying and Cunkou are more than four times greater [than usual], [it will] cause Guange^[26] [marked by extremely vigorous pulse], making it impossible to communicate with the Jingqi (Essence-Qi) of the heavens and the earth, [eventually] leading to death.”

Notes:

[1] Liuliu Zhijie(六六之节): The ancients used Tiangan (天干, the heavenly stems) and Dizhi (地支, the earthly branches) to measure the length of a year. There are ten Tiangan(天干, the heavenly stems) which match with the twelve Dizhi(地支, the earthly branches). It takes sixty days for all the Tiangan (天干, the heavenly stems) and all Dizhi (地支, the earthly branches) to match with each other. The period of such sixty days is known as one Jiazi(甲子). Jia(甲) is the first one of the ten Tiangan (天干, the heavenly stems) and Zi(子) is the first one of the twelve Dizhi (地支, the earthly branches). Six Jiazi means six sixty days (six times sixty). That is what Liuliu Zhijie (六六之节) means.

[2] Jiujiu Zhihui(九九制会): Jiujiu(九九) means nine and nine. Nine and nine are used together to generalize various changes of the things in nature. Zhihui(制会) means the criteria matching with the celestial

movement. The ancients took nine as the biggest one in number.

[3] Jie(节) is understood differently. Some scholars understand it as Xuewei (穴位 acupuncture point). Others believe that it refers to joints in the human body.

[4] Tiandu(天度): Tian(天) means the heavens and Du(度) means degree. The ancients divided the heavens into three hundred and sixty-five degrees. The sun moves one degree in a day and a night. That means that the sun moves three hundred and sixty-five degrees in a whole year.

[5] Qi(气) here is the short form for Jieqi(节气) which means solar terms. Altogether, there are twenty-four solar terms in a year. They are Lichun (立春, the Beginning of Spring), Yushui (雨水, Rain Water), Jingzhe (惊蛰, the Waking of insects), Chunfen (春分, the Spring Equinox), Qingming (清明, Pure Brightness), Guyu (谷雨, Grain Rain), Lixia (立夏, the Beginning of Summer), Xiaoman (小满, Grain Full), Mangzhong (芒种, Grain in Ear), Xiazhi (夏至, the Summer Solstice), Xiaoshu (小暑, Slight Heat), Dashu (大暑, Great Heat), Liqiu (立秋, the Beginning of Autumn), Chushu (处暑, the Limit of Heat), Bailu (白露, White Dew), Qiufen (秋分, the Autumnal Equinox), Hanlu (寒露, Cold Dew), Shuangjiang (霜降, Frost's Descent), Lidong (立冬, the Beginning of Winter), Xiaoxue (小雪, Slight Snow), Daxue (大雪, Great Snow), Dongzhi (冬至, the Winter Solstice), Xiaohan (小寒, Slight Cold) and Dahan (大寒, Great Cold).

[6] Guibiao (圭表) is an ancient Chinese sundial consisting of an elongated dial known as Gui and one or two gnomons known as Biao which was used for measuring the length of the year of the 24 solar terms.

[7] Shiri(十日): Literally it means ten days. Actually it refers to the ten Tiangan(天干), i. e. Jia(甲), Yi(乙), Bing(丙), Ding(丁), Wu(戊), Ji(己), Geng(庚), Xin(辛), Ren(壬) and Gui(癸) which are used to name days.

[8] See [1].



[9] This sentence, also seen in Chapter 3 “Shengqi Tongtian Lunpian” (生气通天论篇), seems irrelevant here in the light of the context. Maybe the editor in ancient times made a mistake to put this sentence in this chapter.

[10] “The three” refer to three kinds of Qi(气).

[11] Xingzang(形脏): Xing(形) means “physical” and Zang(脏) means “internal organs”. Xingzang(形脏) here includes the stomach, the large intestine, the small intestine and the bladder that store things.

[12] Shenzang(神脏): Shen(神) means “spirit” and Zang(脏) means “internal organs”. Shenzang(神脏) here includes the heart that stores Shen(神, spirit), the liver that stores Hun(魂, a kind of soul), the spleen that stores Yi(意, conscience), the lung that stores Po(魄, another kind of soul) and the kidney that stores Zhi(志, will).

[13] Qi(气) in this paragraph refers to solar terms.

[14] Wang Bing(王冰) said, “Shangdi(上帝) refers to the emperors in ancient times and Xianshi(先师) refers to Jiu Daiji(僦贷季) who was Qibo’s master.”

[15] Wuqi(五气) refers to Qi(气) of wood, fire, earth, metal and water in Wuxing(五行, Five-Elements).

[16] Suosheng(所胜): In Wuxing(五行, Five Elements), the phase or the element that restricts another one is called Suosheng(所胜) which means to dominate over or to control.

[17] Zhang Zhicong(张志聪) made some comments on the idea explained in this sentence. He said, “The abnormal change of climate will cause diseases. Take spring for example. In spring the Bian(变, change) is Zhouzhi(骤至, sudden blow), the Zhuqi(主气, the Main Qi) is Fengmu(风木, Wind-Wood) and the Bianqi(变气, the Changing Qi) is Shitu(湿土, dampness earth). If the Bianqi(变气, the Changing Qi) is dominated over by the Zhuqi(主气, the Main Qi), the diseases caused will be mild. If the Bian(变, change) is Xiaosha(肃杀, autumnal climate), the Bianqi(变气, the Changing Qi) is Zaojin(燥金, dryness metal), and the Bianqi

(变气, the Changing Qi) cannot be dominated over by the Zhuqi (主气, the Main Qi), the diseases caused will be serious.”

[18] “The five kinds of Qi(气)” here refers to the Qi(气) from the Wuzang (五脏 Five Zang-Organs).

[19] Zangxiang(脏象): Zang(脏) means “the internal organs” while Xiang(象) means “the external manifestations of the functions of the internal organs”. Wang Bing(王冰) said, “Xiang(象) refers to the external manifestations that can be observed.”

[20] Po(魄) is part of mental activity. *Lingshu*(《灵枢》) says, “The part that moves together with Jing (精, Essence) is Po.” *Leijing*(《类经》) says, “Po(魄) enables people to take actions and to work. The sense of pain and itching come from Po(魄)”. It is obvious that Po(魄) pertains to instinctive sense and actions, such as listening and seeing, the senses of cold, heat, pain and itching as well as the movement of the limbs and body trunk, etc. The ability to suck milk and crying in the newborn is a manifestation of Po(魄).

[21] The root of storage: The kidney-essence should be well stored and should be prevented from improper discharge. Sufficiency of Shenqi (肾气, the Kidney-Qi) ensures close storage of kidney-essence while deficiency of Shenqi (肾气, the Kidney-Qi) will loosen the storage of kidney-essence. That is why the kidney is regarded as the root of closure and storage.

[21] Hun(魂) is a part of mental activity. *Lingshu*(《灵枢》) says, “The part that moves together with Shen (神, spirit) is Hun(魂)” and “the liver stores blood and keeps Hun(魂)”, indicating close relationship between the liver and Hun(魂). Failure of the liver to store blood or insufficiency of liver-blood will prevent Hun from moving together with Shen (神, spirit), leading to somnambulism and talking in sleep.

[22] “The spleen, the stomach, the large intestine, the small intestine, the Sanjiao (三焦, triple energizer) and the bladder”: According to the context, this part just describes the functions and manifestations of the spleen. It is strange to put “the stomach, the large intestine, the small intestine, the Sanjiao(三焦, triple energizer) and the bladder” into this sentence. Maybe this is another error in the re-compilation of *Huangdi Neijing*



(《黄帝内经》)in ancient times.

[23] “These organs are called containers because they can store foods, transform waste materials and manage the transformation, absorption and discharge of the flavors”. According to the explanation in [22], this part sounds unreasonable to be here. Perhaps it is another redundancy due to reprinting or re-compilation.

[24] Renying(人迎)refers to the pulsating region of the artery located beside the Adam’s apple. The Channel of Foot-Yangming runs across Renying(人迎). Renying(人迎) is the region traditionally selected for pulse examination.

[25] Cunkou(寸口) refers to the pulsating region of the artery on the wrist. The Channel of Hand-Taiyin runs over the Cunkou(寸口). Cunkou(寸口)is the region traditionally selected for pulse examination.

[26] Guange(关格): *Leijing*(《类经》) says, “If Yinqi(阴气) is extremely vigorous, Yangqi(阳气) will be difficult to flourish. This is called Guan(关). If Yangqi(阳气) is extremely vigorous, Yinqi(阴气) will be difficult to flourish. This is called Ge(格). If Yinqi(阴气)and Yangqi(阳气) are vigorous at the same time, both of them cannot flourish. This is called Guange(关格).” Wang Bing(王冰) said, “Extreme predomination of Yang(阳) prevents food from being taking into [the body] . . . extreme predomination of Yin(阴) prevents urine from being discharged. . . extreme predomination of both Yin(阴) and Yang(阳) makes it difficult for them to coordinate with each other. This condition is therefore called Guange(关格).”



五脏生成篇第十

【原文】

10.1 心之合脉也，其荣色也，其主肾也。肺之合皮也，其荣毛也，其主心也。肝之合筋也，其荣爪也，其主肺也。脾之合肉也，其荣唇也，其主肝也。肾之合骨也，其荣发也，其主脾也。

10.2 是故多食咸，则脉凝泣而变色；多食苦，则皮槁而毛拔；多食辛，则筋急而爪枯；多食酸，则肉胝胸而唇揭；多食甘，则骨痛而发落。此五味之所伤也。故心欲苦，肺欲辛，肝欲酸，脾欲甘，肾欲咸，此五味之所合五脏之气也。

【今译】

10.1 心的外合是脉，外容是面色，制约者是肾。肺的外合是皮，外容是毛，制约者是心。肝的外合是筋，外容是爪，制约者是肺。脾的外合是肉，外容是唇，制约者是肝。肾的外合是骨，外容是发，制约者是脾。

10.2 所以过食咸味，则使血脉凝涩不畅，而且面色发生变化。过食苦味，则使皮肤枯槁，毫毛脱落。过食辛味，则使筋脉劲急，爪甲枯干。过食酸味，则使肌肉粗厚而唇缩。过食甘味，则使骨骼疼痛而头发脱落。这些是由于饮食五味的偏食所造成的损害。所以心喜苦味，肺喜辛味，肝喜酸味，脾喜甘味，肾喜咸味，这就是五味与五脏之气相合的对应关系。



Chapter 10

Wuzang Shengchengpian: Discussion on Various Relationships Concerning the Wuzang (Five Zang-Organs)

10. 1 The heart coordinates with^[1] the vessels and its splendor^[2] [is reflected] on the countenance. The heart is restricted^[3] by the kidney. The lung coordinates with the skin and its splendor [is reflected] on the body hair. The lung is restricted by the heart. The liver coordinates with the sinews and its splendor [is reflected] on the nails. The liver is restricted by the lung. The spleen coordinates with the muscles and its splendor [is reflected] on the lips. The spleen is restricted by the liver. The kidney coordinates with the bones and its splendor [is reflected] on the hair. The kidney is restricted by the spleen.

10. 2 Excessive taking of salty [food] stagnates the blood vessels and change the countenance. Excessive taking of bitter [food] makes the skin dry and body hair lose. Excessive taking of pungent [food] causes cramp of musculature and dry nails. Excessive taking of sour [food] leads to wrinkled thickness of the muscles and chap of the lips. Excessive taking of sweet [food] results in pain of bones and loss of hair. These are the impairments caused by [excessive taking of] the five kinds of flavors. Thus the heart is desirous of bitter [flavor], the lung is desirous of pungent [flavor], the liver is desirous of sour [flavor], the spleen is desirous of sweet [flavor] and the kidney is desirous of salty [flavor]. These are the relationships between the five flavors and the Five Zang-Organs.

【原文】

10.3 故色见青如草兹者死，黄如枳实者死，黑如炔者死，赤如衄血者死，白如枯骨者死，此五色之见死也。青如翠羽者生，赤如鸡冠者生，黄如蟹腹者生，白如豕膏者生，黑如乌羽者生，此五色之见生也。

生于心，如以缟裹朱；生于肺，如以缟裹红；生于肝，如以缟裹紺；生于脾，如以缟裹栝楼实；生于肾，如以缟裹紫。此五脏所生之外荣也。

10.4 色味当五脏：白当肺、辛，赤当心、苦，青当肝、酸，黄当脾、甘，

【今译】

10.3 面色青如草兹的，为死症；黄如枳实的，为死症；黑如烟灰的，为死症；红如凝血的，为死症；白如枯骨的，为死症。这是从5种色泽来判断死症的情况。面色青如翠鸟羽毛的，为生色；红如鸡冠的，为生色；黄如蟹腹的，为生色；白如猪脂的，为生色；黑如乌羽的，为生色。这是从5种色泽来判断有生机而预后良好的情况。

心有生机，其面色就像细白之绢裹着朱砂一样；肺有生机，其面色就像细白之绢裹着粉红色的丝绸一样；肝有生机，其面色就像细白之绢裹着天青色的丝绸一样；脾有生机，其面色就像细白之绢裹着栝楼实一样；肾有生机，其面色就像细白之绢裹着紫色的丝绸一样。这些都是五脏有生机的外在表现。

10.4 五色、五味与五脏相应的情况：白色和辛味合于肺，赤色和



10.3 The countenance as blue as dead grass [is a] fatal^[4] [sign], [the countenance] as yellow as the seed of the trifoliate orange [is a] fatal [sign], [the countenance] as black as bituminous coal ash [is a] fatal [sign], [the countenance] as red as stagnated blood [is a] fatal [sign], and [the countenance] as white as dead bones [is a] fatal [sign]. These [are the fatal conditions] signified by the five colors. [The countenance] as blue as the feathers of a kingfisher [is a] favorable [sign], [the countenance] as red as the cockscomb [is a] favorable [sign], [the countenance] as yellow as the abdomen of a crab [is a] favorable [sign], [the countenance] as white as lard [is a] favorable [sign] and [the countenance] as black as the feathers of a crow [is a] favorable [sign]. These are the favorable conditions signified by the five colors. [If] the heart [is full of] vitality, [the countenance looks] like cinnabar wrapped with thin white silk; [if] the lung [is full of] vitality, [the countenance looks] like pink [silk] wrapped with thin white silk; [if] the liver [is full of] vitality, [the countenance looks] like azure silk wrapped with thin white silk; [if] the spleen [is full of] vitality, [the countenance looks] like thin white silk wrapped with the seeds of Chinese trichosanthes; [if] the kidney [is full of] vitality, [the countenance looks] like thin white silk wrapped with purplish silk. These are the external splendors of the Five Zang-Organs.

10.4 The colors and the tastes correspond to the Five Zang-Organs: white [color] and pungent [taste] correspond to the lung, red [color] and bitter [taste] correspond to the heart, blue [color] and sour [taste] correspond to the liver, yellow [color] and sweet [taste] correspond to the spleen, black [color] and

【原文】

黑当肾、咸。故白当皮，赤当脉，青当筋，黄当肉，黑当骨。

10.5 诸脉者皆属于目，诸髓者皆属于脑，诸筋者皆属于节，诸血者皆属于心，诸气者皆属于肺，此四支八谿之朝夕也。

故人卧，血归于肝。肝受血而能视，足受血而能步，掌受血而能握，指受血而能摄。卧出而风吹之，血凝于肤者为痹，凝于脉者为泣，凝于足者为厥。此三者，血行而不得反其空，故为痹厥也。人大谷十二分，小溪三百五十四名，少十二俞，此皆卫气之所留止，邪气之所客也，针石缘而去之。

【今译】

苦味合于心，青色和酸味合于肝，黄色和甘味合于脾，黑色和咸味合于肾。所以白色合于皮，赤色合于脉，青色合于筋，黄色合于肉，黑色合于骨。

10.5 各条脉络，均属于目；而诸髓都属于脑；诸筋都属于骨节；诸血都属于心；诸气都属于肺。气血像潮汐一样向四肢八谿的部位灌注。

所以当人躺卧的时候，血归于肝，肝得血而滋养于目，则能视物；足得血之濡养，就能行走；手掌得血之濡养，就能握物；手指得血之濡养，就能拿取。睡醒后着风，血液循行就会凝滞。若凝于肌肤，则会发生痹证；若凝于经脉，则会发生气血运行滞涩；若凝于足部，则会发生厥冷。这三种情况，都是由于气血不能回流孔窍所造成的痹厥之症。人身上有大谷 12 处，小溪 354 处，十二脏腑各自的俞穴数目不在其内。这些都是卫气留止的地方，也是邪气客居之所。治病时，可循着这些部位以针石祛除邪气。



salty [taste] correspond to the kidney. Thus the white [color] conforms with the skin, the red [color] conforms with the vessels, the blue [color] conforms with the sinews, the yellow [color] conforms with the muscles, and the black [color] conforms with the bones.

10.5 All the vessels are connected with^[5] the eyes^[6], all marrow is related to the brain^[7], all the sinews are connected with the joints^[7], all blood is connected with the heart^[8], and all kinds of Qi are connected with the lung^[9]. [The Qi, blood, sinews and vessels flow into and run along] the four limbs and the Baxi (eight joints)^[10] are like morning and evening tides.

So when a man lies down, the blood flows into the liver. Nourished by the blood, the eyes^[11] can see; nourished by the blood, the feet can walk; nourished by the blood, the palms can grasp; nourished by the blood, the fingers can take [things]. Exposure to wind right after sleep [causes] Bi (obstructive disease) [if] the blood is stagnated in the skin, Qi (unsmooth flow) [if] the blood is stagnated in the vessels and Jue (coldness) [if] the blood is stagnated in the feet. These three problems [are all caused by] failure of the blood to flow into the orifices, and therefore leading to Bi (obstructive disease) and Jue (coldness). In the human body, there are twelve Dagu (major joints)^[12] and three hundred and fifty-four Xiaoxi^[13] (Acupoints), excluding the twelve Shu^[14] (back-Shu Acupoints). These are all the places where Weiqi (Defensive-Qi) maintains and Xieqi (Evil-Qi) stays^[15]. Needling [at these places] can eliminate [pathogenic factors].

【原文】

10.6 诊病之始，五决为纪。欲知其始，先建其母。所谓五决者，五脉也。是以头痛巅疾，下虚上实，过在足少阴、巨阳，甚则入肾。徇蒙招尤，目冥耳聋，下实上虚，过在足少阳、厥阴，甚则入肝。腹满腹胀，支鬲胁肋，下厥上冒，过在足太阴、阳明。咳嗽上气，厥在胸中，过在手阳明、太阴。心烦头痛，病在鬲中，过在手巨阳、少阴。

10.7 夫脉之小、大、滑、涩、浮、沉，可以指别；五脏之象，可以类推；五脏相音，可以意识；五色微诊，可以目察。能合脉色，可以万全。

【今译】

10.6 诊病时，要以五决为纲纪。要了解疾病的发生，应先确定病变的原因。所谓五决，就是五脏之脉。比如头痛等巅顶部位的疾患，属于下虚上实，病变在足少阴和足太阳经；疼痛剧烈的，可内传于肾。头晕眼花，身体摇动，目暗耳聋，属下实上虚，其病变在足少阳和足厥阴经；病势加剧的，可内传于肝。腹满腹胀，支撑胸肋，属于下部逆气上犯，其病变在足太阴和足阳明经。咳嗽气喘，气机逆乱于胸中，其病变在手阳明和手太阴经。心烦头痛，胸膈不适，其病变在手太阳和手少阴经。

10.7 脉象的小、大、滑、涩、浮、沉等，可以通过手指加以辨别。五脏功能的外在表现，可以通过取类比象加以推测；五脏各自的声音，可以凭意会予以识别；五色的微小变化，可以通过眼睛来观察。



10. 6 The key point^[16] for diagnosing diseases is to take the Wujue^[17] (five decisive factors) as the principles. To know the onset of a disease, [one must] decide its Mu^[18] (pathogenic factors) first. The so-called Wujue (five decisive factors) means the five kinds of pulses.

So pain of the vertex is marked by Xu (Deficiency) in the lower and Shi (Excess) in the upper [due to] the disorder of [the Channels of] Foot-Shaoyin and Foot-Taiyang. [If it is] severe, [the disease] will be transmitted to the kidney. Xunmeng (dizziness), Zhaoyou (shaking of the body), dim eyesight and deafness are caused by Shi (Excess) in the lower and Xu (Deficiency) in the upper [due to] the disorder of [the Channel of] Foot-Shaoyang and [the Channel of] Foot-Jueyin. [If it is] severe, [the disease] will be transmitted to the liver. Abdominal fullness and distension, and feeling of the chest and the rib-side like being propped are [caused by] adverse flow of Qi from the lower to the upper [due to] the disorder of [the Channel of] Foot-Taiyin and [the Channel of] Foot-Yangming. Cough, panting and disorder in the chest are [caused by the disorder of] [the Channel of] Hand-Yangming and [the Channel of] Hand-Taiyin. Dysphoria, headache and discomfort of the chest are [caused by the disorder of] [the Channel of] Hand-Taiyang and [the Channel of] Hand-Shaoyin.

10. 7 The Xiao (small), Da (large), Hua (slippery), Se (unsmooth), Fu (floating) and Chen (sinking) states of the pulse can be differentiated by the fingers [of the doctors]; the functional

【原文】

赤，脉之至也，喘而坚，诊曰有积气在中，时害于食，名曰心痹；得之外疾，思虑而心虚，故邪从之。白，脉之至也，喘而浮，上虚下实，惊，有积气在胸中，喘而虚，名曰肺痹，寒热；得之醉而使内也。青，脉之至也，长而左右弹，有积气在心下支胛，名曰肝痹；得之寒湿，与疝同法；腰痛足清头痛。黄，脉之至也，大而虚，有积气在腹中，有厥气，名曰厥疝；女子同法，得之疾使四肢，汗出当风。黑，脉之至也，上坚而大，有积气在小腹与阴，名曰肾痹；得之沐浴清水而卧。

【今译】

诊病时，如能合参脉、色，就可万无一失。如面色赤而脉来急疾而坚实的，可诊为邪气积聚于中，常常妨害饮食，这种病叫做心痹，得之于外邪的侵袭，是由于思虑过度所致。思虑过度则心气虚弱，邪气乘虚而入。如面色白而脉来急疾而浮，这是上虚下实，故常出现惊骇，病邪积聚于胸，迫肺而喘，肺气虚弱，这种病叫做肺痹，有时发寒热，常因醉后行房所致。如面色青，脉来长而左右搏击手指，这是病邪积聚心下，支撑胁肋，这种病叫做肝痹，多因感受寒湿所致，与疝气的病理相同，其症状有腰痛、足冷、头痛等。若面色黄而脉来虚大的，这是病邪积聚在腹，有逆气产生，这种病叫做厥疝，女子也有这种情况，多由四肢剧烈的活动，汗出当风所致。若面色黑，脉象尺上坚实而大，这是病邪积聚在小腹与前阴，这种病叫做肾痹，多因冷水沐浴后睡卧受凉所致。



states of the Five Zang-Organs can be inferred [according to analogy]; the voices [corresponding to] the Five Zang-Organs can be differentiated by sense; the subtlety of the five colors can be differentiated by the eyes. [In diagnosis of diseases,] the consideration of both the pulses and the colors may rid of any errors. The red [countenance] and rapid and firm pulse indicate accumulation of Qi^[19] in the middle (abdomen) marked by hindrance of eating, known as Xinbi^[20] (Heart-Bi Syndrome). It is caused by excessive contemplation that leads to Xinxu (Deficiency of Heart-Qi) and gives rise to the invasion of Xie (Evil). The white [countenance] and rapid and floating pulse indicate Xu (Deficiency) in the upper and Shi (Excess) in the lower marked by fright, accumulation of Qi^[21] in the chest, asthma and weakness, known as Feibi (Lung-Bi Syndrome). It is caused by cold-heat and sexual intercourse after drinking of alcohol. The blue (countenance) and long pulse [that can be felt by the fingers] on the right and left indicate accumulation of Qi^[22] below the heart, known as Ganbi (Liver-Bi Syndrome). It is caused by cold-dampness, similar to hernia in pathology, and marked by lumbago, coldness of the feet and headache. The yellow [countenance] and large and weak pulse indicate accumulation of Qi^[23] with adverse flow of Qi, known as Jueshan^[24] (accumulation of adverse flow of Qi in the abdomen), also seen in women, due to excessive movement of the four limbs and exposure to wind after sweating. The black [countenance] and upper^[25] firm and large pulse indicate accumulation of Qi in the lower abdomen and the genitals, known as Shenbi (Kidney-Bi Syndrome) due to sleep after bathing with cold water.



【原文】

10.8 凡相五色，面黄目青、面黄目赤、面黄目白、面黄目黑者，皆不死也。面青目赤、面赤目白、面青目黑、面黑目白、面赤目青，皆死也。

【今译】

10.8 大凡观察五色，面黄目青、面黄目赤、面黄目白、面黄目黑的，皆为不死之征象；如见面青目赤、面赤目白、面青目黑、面黑目白、面赤目青的，皆为死亡之征象。





10. 8 In terms of the five colors, yellowish countenance and blackish eyes, yellowish countenance and reddish eyes, yellowish countenance and whitish eyes, and yellowish countenance and blackish eyes are all not the fatal signs. [However,] bluish countenance and reddish eyes, reddish countenance and whitish eyes, bluish countenance and blackish eyes, blackish countenance and whitish eyes, and bluish countenance and bluish eyes are all the fatal signs.

Notes:

[1] Coordinate with: The original Chinese character is He (合) which means cooperate with externally and internally, referring the tissues that bear special relationships with the Wuzang (五脏, Five Zang-Organs).

[2] Splendor: The original Chinese character is Rong(荣) which means the external manifestation of splendor. Splendor here refers to the external tissues that reflect the Jingqi (精气, Essence-Qi) of the Wuzang (五脏, Five Zang-Organs).

[3] Restrict: The original Chinese character is Zhu (主) which means to “govern or control”, indicating that one side controls or restricts the other side.

[4] Fatal: The original Chinese character is Si (死) which means “death”. In *Huangdi Neijing*(《黄帝内经》), the character Si (死) can be seen in many places. However, in *Huangdi Neijing*, Si (死) does not necessarily mean “death”. In many cases it simply emphasizes the severity of the pathological condition, something like “fatal” or “severe” or “incurable”.

[5] Connect with: The original Chinese character is Shuyu (属于) which means “belong to”. But in this paragraph, Shuyu(属于) means “connect with”.

[6] The eyes are the regions where all the vessels converge. That is why it is said that all the vessels are related to the eyes. *Lingshu*(《灵枢》) says, “The eyes are the places where all the vessels converge.”

[7] “*Leijing*” (《类经》) says, “The brain is the sea of marrow. Therefore, all the marrow pertains to the brain.”

[8] The heart governs blood and vessels, and therefore all the blood is connected with or pertains to the heart.

[9] The lung governs all kinds of Qi(气) in the human body. That is why it is said that all kinds of Qi(气) are connected with or pertain to the lung.

[10] Baxi (八溪) literally means eight streams. Here, Baxi (八溪) means eight major joints. *Leijing* (《类经》) says, “Baxi(八溪) refer to the elbow and armpits as well as the hips and the popliteal fossa which are the major joints on the four limbs.”

[11] The original Chinese character is the liver (肝). According to the context and the theory of traditional Chinese medicine, the liver (肝) here should be the eyes (目) because the eyes are the organs responsible for seeing. However, the liver opens into the eyes and the normal functions of the eyes greatly depend on the functions of the liver. Thus, the liver managing seeing also makes sense.

[12] Dagu(大谷): *Leijing* (《类经》) says, “Dagu (大谷) means the biggest joints in the human body, including the wrists, elbows and shoulders on the arms as well as the ankles, knees and condyles on the legs.”

[13] Xiaoxi (小溪): Here, Xiaoxi refers to small muscular interstices. To be exact, Xiaoxi here means “Shuxue” (俞穴) or “Acupoints”.

[14] Twelve Shu (俞): Shu (俞) means Acupoint. So the twelve Shu (俞) refers to the twelve Beishu (背俞, Back-Shu Acupoints) of the twelve Zangfu (脏腑, Zangfu-organs), i. e. Xinshu (心俞, Heart-Shu), Ganshu (肝俞, Liver-Shu), Pishu (脾俞, Spleen-Shu), Feishu (肺俞, Lung-Shu) and Shenshu (肾俞, Kidney-Shu).

[15] These are usually the places where Weiqi (卫气, defensive Qi) stays. But when Xieqi (邪气, pathogenic factors) attack the human body, they usually get into the body through these places and stay there to harm the body.

[16] The original Chinese character is Shi(始) which literally means “start” or “begin”. This character is explained differently in different books. One explanation is that it means “root”. The other explanation is that it



means “beginning” or “from the beginning to the end”.

[17] Wujue (五决): Wujue refers to the pulses of the Wuzang (五脏, Five Zang-Organs). Since the pulses of the Wuzang (五脏, Five Zang-Organs) play a decisive role in diagnosing diseases, they are called Wujue (五决) which literally means “five determinations” or “five decisive factors”.

[18] Mu(母) literally means “mother”. Some scholars explain it as Weiqi (胃气, Stomach-Qi). Others explain it as the causes of diseases. For example, “*Leijing*” (《类经》) says, “Mu(母) means the causes of diseases.”

[19] Qi (气) here means Xieqi(邪气, pathogenic factors).

[20] Xinbi (心痹): Bi (痹) in this paragraph simply means stagnation or obstruction. For example, Xinbi (心痹) means the obstruction or stagnation of the heart; Ganbi (肝痹) means the obstruction or stagnation of the liver.

[21] See [19].

[22] See [19].

[23] See [19].

[24] Jueshan(厥疝) is a disease caused by adverse flow of Ganqi (肝气, Liver-Qi) due to Pixu (脾虚, deficiency of Spleen-Qi) and marked by rushing up of Qi(气) from the abdomen, stomachache, vomiting, coldness of the feet and lower abdominal pain involving the testes.

[25] According to “*Leijing*” (《类经》), upper (上) here means the upper of Chi (尺) region.



五脏别论篇第十一

【原文】

11.1 黄帝问曰：“余闻方士，或以脑髓为脏，或以肠胃为脏，或以为腑，敢问更相反，皆自谓是，不知其道，愿闻其说。”

11.2 岐伯对曰：“脑、髓、骨、脉、胆、女子胞，此六者，地气之所生也，皆藏于阴而象于地，故藏而不泻，名曰奇恒之府。夫胃、大肠、小肠、三焦、膀胱，此五者，天气之所生也，其气象天，故泻而不藏。此受五脏浊气，名曰传化之腑。此不能久留，输泻者也。魄门亦为五脏使，

【今译】

11.1 黄帝问道：“我听说方士之中，有人以脑髓为脏，有人以肠胃为脏，也有的把这些都称为腑。他们的看法是相反的，却又都坚持自己的看法。不知哪种说法是对的，希望你谈一谈这个问题。”

11.2 岐伯回答说：“脑、髓、骨、脉、胆、女子胞，这六者是禀承地气而生的，都能贮藏阴质，就像大地包藏万物一样。其作用是藏而不泻，所以叫做奇恒之府。胃、大肠、小肠、三焦、膀胱，这五者是禀承天气所生的。其作用像天一样的健运不息，所以泻而不藏。它们受纳五脏的浊气，所以叫做传化之腑。因为浊气不能久停其间，必须及时转输和排泄。肛门也为五脏输泻浊气，使水谷的糟粕不会久留体内。所谓五脏，其功能是贮藏精气而不泻，



Chapter 11

Wuzang Bielunpian:

Different Discussion on the Wuzang (Five Zang-Organs)

11. 1 Huangdi asked, “I have heard that, among the Fangshi^[1], some regard the brains as the Zang-Organ, some regard the intestines and the stomach as the Zang-Organs, and still some regard all these as the Fu-Organs. When asked [why their ideas about the Zang-Organs] are different [from each other], they all believe that their ideas are correct. I don’t know which one is correct. I’d like to know your idea about it.”

11. 2 Qibo answered, “The brain, marrow, bones, vessels, gallbladder and uterus are all produced [under the influence of] Diqi (Earth-Qi). [These six organs] store Yin [substance], just like the earth [that contains everything]. That is why [these six organs] store up [the Essence] without discharge. So they are called Qiheng (extraordinary) Fu-Organs. The stomach, the large intestine, the small intestine, the Sanjiao (triple energizer) and the bladder are all produced [under the influence of] Tianqi (Heaven-Qi). [These five organs] function like the heavens. That is why [they] discharge without storing up. Since they receive Zhuoqi (Turbid-Qi) from the Five Zang-Organs, they are called transportation and transformation Fu-organs. [This is due to the fact that] the Turbid-Qi cannot stay [in the Fu-organs] for a long time and must be transported and discharged [in time]. Pomen (anus) is also in charge of discharging [Turbid-Qi] for the Five

【原文】

水谷不得久藏。所谓五脏者，藏精气而不泻也，故满而不能实。六腑者，传化物而不藏，故实而不能满也。所以然者，水谷入口，则胃实而肠虚；食下，则肠实而胃虚。故曰实而不满，满而不实也。”

11.3 帝曰：“气口何以独为五脏主？”

11.4 岐伯曰：“胃者，水谷之海，六腑之大源也。五味入口，藏于胃，以养五脏气，气口亦太阴也。是以五脏六腑之气味，皆出于胃，变见于气口。故五气入鼻，藏于心肺。心肺有病，而鼻为之不利也。”

【今译】

所以经常保持精气充实，而不是一时充实。六腑的功能是传化水谷，而不是贮藏水谷，所以有时充实，但不能经常盛满。这是因为水谷入口下行，胃充实了，但肠中尚空虚；食物再下行，肠充实了，而胃中就空虚了。所以说六腑是实而不满，而五脏则是满而不实。”

11.3 黄帝问道：“诊察气口之脉为什么可以知道五脏的病变呢？”

11.4 岐伯回答说：“胃是水谷之海，为六腑之大源。饮食五味入口，留在胃中，经过脾的运化来充养五脏之气。脾为手太阴经，气口为手太阴肺经所过之处，也属太阴经脉。所以五脏六腑的水谷精微，都出自胃，并且反映于气口。而五气入鼻，藏留于心肺，所以心肺有了病变，则鼻为之不利。”



Zang-Organs. Thus the [waste of] the food and water will not be retained [in the body] for a long time. The so-called Five Zang-Organs only store up Jingqi (Essence-Qi) and will not discharge it. That is why they are always Man (full) but not Shi (to be filled up)^[2]. The so-called Six Fu-Organs only transport and transform food and will not store it up. That is why they are always Shi (to be filled up) but not Man (full). This is due to the fact that when food is taken into the stomach, the stomach is full, but the intestines are empty. When the food is transported downwards, the intestines are full but the stomach is empty. That is what to be Shi (to be filled up) but not to be Man (full) and to be Man (full) but not to be Shi (to be filled up) means.”

11.3 Huangdi asked, “Why Qikou^[3] also can show [the pathological changes of] the Five Zang-Organs?”

11.4 Qibo answered, “The stomach is the sea of the food and water and the major source of the Six Fu-Organs. When the five flavors^[4] enter the mouth, they are stored up in the stomach [and are transformed and transported by the Foot-Taiyin Channel] to nourish the Qi of the Five Zang-Organs. Qikou is also connected with Taiyin^[5]. Since the nutrients of the Five Zang-Organs and Six Fu-Organs all come from the stomach, the disorders of these organs are all reflected by Qikou. [On the other hand,] the five kinds of Qi enters the nose and are stored up in the heart and the lung. That is why the disorders of the heart and the lung usually cause nasal obstruction.”



【原文】

凡治病必察其下，适其脉，观其志意，与其病也。拘于鬼神者，不可与言至德。恶于针石者，不可与言至巧。病不许治者，病必不治，治之无功矣。”

【今译】

凡治病必须观察其上下的变化，辨别脉候的虚实，观察情志精神状态以及病情的表现。凡是迷信鬼神的人，是不能与其谈论至深的医学理论的。对那些讨厌针石治疗的人，也不可能与其谈论医疗技巧。有病不愿治疗的人，其病是不可治好的，勉强治疗也难以收到预期效果。”





“So in treating diseases, [doctors must] carefully observe the lower^[6], feel the pulses and examine the mental states and pathological changes [of the patients].”

“Do not discuss medical theory with those who are superstitious; do not talk about the therapeutic skills with those who dislike acupuncture. [Those who] do not want to receive medical treatment when ill are incurable. In this case, forced treatment is ineffective.”

Notes:

[1] Fangshi(方士) referred to people who cultivated themselves to become immortals, something like necromancers or psychics. These people also knew medicine.

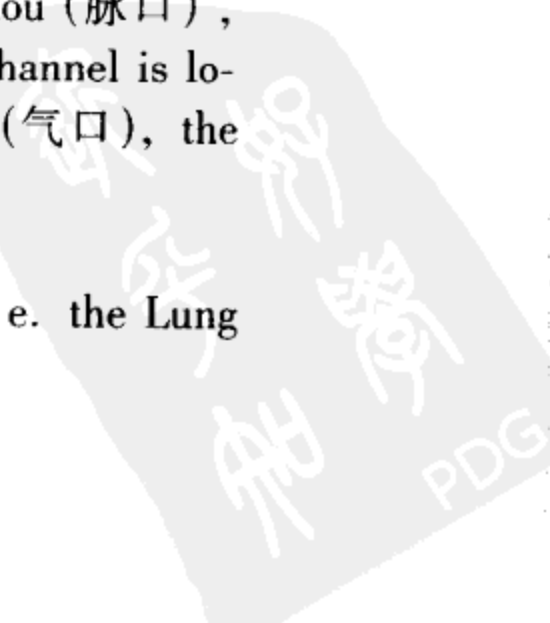
[2] Man (满) and Shi(实) are two different and complicated concepts. Literally, Man(满) means “Full” and Shi(实) means “to fill up or to be solid”. These two concepts are used to describe the functions of the Wuzang (五脏, Five Zang-Organs) and the Liufu (六腑, six Fu-Organs). Wang Bing (王冰) said, “Man(满) refers to Jingshen (精神, Essence and Spirit) while Shi(实) refers to food and water.” Since the Wuzang (五脏, Five Zang-Organs) store Jing (精, Essence), they are always full of the Essence and will not discharge it. While the Liufu (六腑, six Fu-Organs) are in charge of the transportation and transformation of food and water, so they are just filled with food and water for the time being which must be transported downwards and eventually the waste of the food and water is discharged out of the body. Thus, Man (满) is used to describe the functions of the Wuzang (五脏, Five Zang-Organs) to store up the Essence while Shi(实) is used to describe the functions of the Liufu (六腑, six Fu-Organs) to transport and transform food and water and discharge the waste out of the body.

[3] Qikou(气口): also known as Cunkou (寸口) and Maikou (脉口), is the region where Jingqu (经渠, LU 8) of the Hand-Taiyin Channel is located. By examining the changes of pulse beating over Qikou (气口), the conditions of Qi and blood all over the body can be analyzed.

[4] The five flavors here refer to various kinds of food.

[5] Taiyin(太阴) here refers to Hand-Taiyin Channel, i. e. the Lung Channel.

[6] “The lower” here means urination and defecation.



卷第四

异法方宜论篇第十二

【原文】

12.1 黄帝问曰：“医之治病也，一病而治各不同，皆愈，何也？”

12.2 岐伯对曰：“地势使然也。

故东方之域，天地之所始生也，鱼盐之地，海滨傍水，其民食鱼而嗜咸。皆安其处，美其食。鱼者使人热中，盐者胜血。故其民皆黑色疏理，其病皆为痈疡，其治宜砭石，故砭石者，亦从东方来。

西方者，金玉之域，沙石之处，天地之所收引也。其民陵居而多风，水土刚强，其民不衣而褐荐，其民华食而脂肥。故邪不能伤其形体，其病生于内，其治宜毒药，故毒药者，亦从西方来。

【今译】

12.1 黄帝问道：“医生治疗疾病，同一种病而采取不同的治疗方法，但都能治愈。这是什么道理呢？”

12.2 岐伯回答说：“这是因为地理条件不同的缘故。

东方地区得天地始生之气，是出产鱼和盐的地方。由于地处海滨而接近于水，所以该地的人们多吃鱼类而喜欢咸味。他们习惯住在这个地方，也喜欢自己吃的食物。但鱼吃多了，会使人热积于中；盐吃多了，又会耗伤血液，所以当地的人大都皮肤色黑，肌理疏松。所患之疾多为痈疡之类，治疗上大都宜用砭石刺法。所以说，砭石疗法是从东方传来的。

西方地区，盛产金玉，遍地沙石，其地有秋季收敛引急的气象。当地人依山陵而住，其地多风，水土的性质刚强。当地居民不甚讲究衣着，穿毛布，睡草席。但他们的饮食却都很鲜美，因此体肥。这样外邪就不容易侵犯他们的肌体。他们的疾病多为内伤之类，多采用药物治疗。所以说，药物疗法是从西方传来的。



Volume 4

Chapter 12
Yifa Fangyi Lunpian:
Discussion on Different Therapeutic Methods for
Different Diseases

12.1 Huangdi asked, “[In treating diseases,] doctors use different therapeutic methods to treat the same disease, [but] the curative effect is the same. What is the reason?”

12.2 Qibo answered, “[This is] due to the geographical differences. For example, the east is the place where [all the things in] nature start to grow^[1]. [The east] is near the sea and is rich in fish and salt. People there prefer fish and salty taste. They live in satisfaction and enjoy rich food. But [excessive] fish [food tends to] accumulate heat in the body and [excessive] salty flavor [is likely to] impair blood. That is why people there look black in skin and are loose in muscular interstices. [They frequently] suffer from Yong (carbuncle) and Yang (ulcer) that can be cured by stone-needle. In fact, the stone-needle was developed in the east.”

“The west, rich in metal, sand and stones, is the place marked by astringency^[2] in nature. People there live by hillsides where wind is always blowing. The water and soil in the west are hard [in nature] . People living in the west are not dressed [in silk]^[3], just wear rough clothes and [sleep on] straw mat. [They eat] fresh and rich foods. [So they are] heavy [and strong] . [That is why] Xie (Evil) cannot attack their body. Their illness is usually endogenous^[4] and can be treated by Duyao (drugs)^[5]. So Duyao (drugs) was developed in the west.”

【原文】

北方者，天地所闭藏之域也。其地高陵居，风寒冰冽。其民乐野处而乳食，脏寒生满病，其治宜灸炳，故灸炳者，亦从北方来。

南方者，天地所长养，阳之所盛处也。其地下，水土弱，雾露之所聚也。其民嗜酸而食胙，故其民皆致理而赤色，其病挛痹，其治宜微针，故九针者，亦从南方来。

中央者，其地平以湿，天地所以生万物也众。其民食杂而不劳，故其病多痿厥寒热，其治宜导引按蹠，故导引按蹠者，亦从中央出也。

故圣人杂合以治，各得其所宜。故治所以异而病皆愈者，得病之情，知治之大体也。”

【今译】

北方地区，为自然界之气闭藏之域，地势较高，人们依山而居，气候风寒冰冽。当地之人喜好野外住宿，吃的是牛羊乳汁，因此内脏受寒，易生胀满之疾，宜用灸法治疗。所以说，灸熨疗法是从北方传来的。

南方地区，是自然界万物生长繁育之域，阳气最盛，地势低下，水土较弱，雾露聚集。当地之人喜欢吃酸类和腐熟的食品，其皮肤致密而带赤色，易发生筋脉拘挛、麻木不仁等疾病。治疗上宜用微针针刺。所以说，九针的治疗方法是从南方传来的。

中央之地，地形平坦而潮湿，物产丰富，所以人们的食物种类很多，生活安逸。他们的疾病多是痿厥、寒热等疾。治疗上，宜用导引按蹠的方法。所以说，导引按蹠的治法，是从中央之地传出的。

高明的医生，能够综合各种方法，根据具体情况，灵活运用，使患者得到适宜治疗。所以治疗方法尽管不同，而疾病却都能治愈。这是由于医生能够了解病情，并掌握了治疗方法的缘故。”



“The north is a place of closure and storage in nature^[6]. The north is topographically high and very cold. People there live outside and drink milk [of goat and cow]. [So they tend to suffer from] [abdominal flatulence and] fullness due to [invasion of] cold into the viscera. Such an illness can be treated by Jiuruo (moxibustion). So Jiuruo (moxibustion) was developed in the north.”

“The south, [the place suitable for] the growth [of everything] in nature, is exuberant in Yangqi and geographically low. The water and soil there are soft [in nature]. The south is often foggy and dewy. People living in the south prefer sour flavor and fermented food. That is why their skin is compact and reddish. They [tend to] suffer from Luan (cramp) [of the sinews and vessels] and Bi (numbness) which can be cured by [acupuncture with] small needles. So [the therapeutic methods of] the nine needles were developed in the south.”

“The central region, plain and humid, is the place rich in a variety of products. People [living in the central region] eat various kinds of food and do not need to do much work. So they [tend to] suffer from Weijue (flaccidity and coldness of limbs) and Hanre (Cold-Heat Syndrome)^[7] which can be treated by Anqiao^[8]. So Daoyin^[9] and Anqiao were developed in the central region.”

“The sages make use of various therapeutic methods and select the most suitable one [according to the pathological conditions of the patients]. The reason why different therapeutic methods can cure [the same] diseases is that [the doctors] have fully understood the diseases and grasped the essential principle of treatment.”

Notes:

[1] The ninth note in the twelfth volume of “*Leijing*” (《类经》) says, “The Qi(气) in the heavens and earth rises from the east and the east is the place where Yangqi (阳气) starts. That is why it is believed that the Qi (气) responsible for generation and growth originates from the east. In the four seasons, the east corresponds to spring.”

[2] Astringency here refers to the climatic characteristics in autumn. Zhang Zhicong(张志聪) in the Qing Dynasty said, “The astringing Qi(气) in nature comes from the northwest and gradually permeates through the southeast.”

[3] The original Chinese sentence here is that “they do not wear clothes”. Actually it means that “they do not wear silk or cotton clothes”. Wang Bing(王冰)said, “Since they do not wear silk and cotton clothes, so they are described as wearing no clothes.”

[4] “Endogenous” implies that their illness is caused by the disorders of their viscera due to improper diet and emotional changes.

[5] The original Chinese characters Duyao(毒药) now means “poisonous drugs”. But in ancient times this term simply meant drugs for curing diseases.

[6] This sentence means that the north is the place where Qi(气) in nature hides. Since the north is usually cold, Qi(气) hiding in the north refers to Dongqi (冬气, Winter-Qi). Some scholars believe that this sentence actually means that the north is the place where Dongqi (冬气, Winter-Qi) originates.

[7] Gao Shizong(高士宗) said, “Since people living in the central region do not do much work, their limbs are weak. That is why they often suffer from Weijue (痿厥, flaccidity and coldness of limbs). Since they eat various kinds of food, Yin and Yang in their body are in disorder. That is why they often suffer from cold-heat diseases. Cold-heat actually means relative predominance of Yin and Yang.”

[8] Anqiao (按跷) is similar to Daoyin (导引). Wang Bing(王冰)



said, “An (按) means to press the skin and muscles; Qiao (跷) means to quickly raise the hands and feet.”

[9] Daoyin (导引) is a kind of therapeutic method. Wang Bing(王冰) said, “Daoyin (导引) means to shake the sinews and bones and move the limbs and joints.”





移精变气论篇第十三

【原文】

13.1 黄帝问曰：“余闻古之治病，惟其移精变气，可祝由而已。今世治病，毒药治其内，针石治其外，或愈或不愈，何也？”

13.2 岐伯对曰：“往古人居禽兽之间，动作以避寒，阴居以避暑，内无眷慕之累，外无伸宦之形，此恬憺之世，邪不能深入也。故毒药不能治其内，针石不能治其外，故可移精祝由而已。当今之世不然，忧患缘其内，苦形伤其外，又失四时之从，逆寒暑之宜，贼风数至，虚邪朝夕，

【今译】

13.1 黄帝问道：“我听说古时治病，只要移精变气，用祝由之法，病就可以治好了。现在治病，要用药物治其内，针石治其外，但还是有时能治好，有时治不好，这是什么缘故呢？”

13.2 岐伯回答说：“古时候的人们，巢居野外，与禽兽杂居。他们利用活动以除寒冷，住在阴凉的地方以避暑热，内无眷慕之累，外无名利之忧。生活在这样一个安静恬淡的环境里，邪气是不能侵犯人体的。所以既不需要药物治其内，也不需要针石治其外。即使有疾病的发生，只要采用移精变气祝由之法，病就可以治好了。现在的人就不同了，他们为内忧所累，为外役所劳，又不能顺从四时气候的变化，违反了寒暑之



Chapter 13

Yijing Bianqi Lunpian:

Discussion on Shifting the Essence and Changing Qi

13. 1 Huangdi asked, “I have heard that the treatment of diseases in ancient times focused on shifting the Jing (Essence) and changing the Qi [and that diseases could be] cured simply by Zhuyou^[1] (sorcery). Nowadays [doctors] use Duyao^[2] (drugs) to treat internal diseases and Zhenshi (acupuncture and stone-needle) to treat external diseases. [However,] sometimes they can cure the diseases, sometimes they cannot. Why?”

13. 2 Qibo answered, “People in ancient times lived among the animals^[3], protected [themselves] from cold by physical activities and stayed in the shade to avoid summer-heat. Internally^[4] [they were] free from any avarice, externally^[5] [they were] free from the struggle for benefit and reputation. [Living under] such a quiet circumstance, Xie (Evil) could not deepen [its invasion into their body]. So [when falling ill, they] did not need drugs to treat [their] internal diseases and acupuncture and stone-needle to treat [their] external diseases. That was why they just shifted the Jing (Essence) and used Zhuyou (sorcery) to cure [their diseases]. Things are different now. [People] are internally affected by emotional changes and externally fatigued [in pursuit of fame and gain]. [For this reason, they] have failed to follow [the changes of climate in] the four seasons and adapt to [the changes of] cold and heat. Besides, Zeifeng (Thief-Wind) frequently attacks and Xuxie (Deficiency-Evil)^[6] repeatedly invades, internally into the



【原文】

内至五脏骨髓，外伤空窍肌肤，所以小病必甚，大病必死，故祝由不能已也。”

13.3 帝曰：“善。余欲临病人，观死生，决嫌疑，欲知其要，如日月光，可得闻乎？”

13.4 岐伯曰：“色脉者，上帝之所贵也，先师之所传也。上古使僦贷季，理色脉而通神明，合之金木水火土、四时、八风、六合，不离其常，变化相移，以观其妙，以知其要。欲知其要，则色脉是矣。”

【今译】

所宜，常常遭受到贼风虚邪的侵袭，外邪内犯五脏骨髓，外伤孔窍肌肤。这样轻病必重，重病必死，所以依靠祝由之法就不能治好疾病了。”

13.3 黄帝说：“好。我想要诊治病人，能够察其死生，决断疑惑，掌握要领，如同日月之光一样的明了，可以给我讲讲这种诊疗方法吗？”

13.4 岐伯说：“在诊法上，色和脉的诊察方法，是上古帝王所重视，先师所传授的。上古有位名医叫僦贷季，他研究色和脉的道理，通于神明，能够联系到金、木、水、火、土以及四时、八风、六合的正常活动及其变化规律来综合分析，观察其变化之奥妙，从而了解其要领。要懂得这些要领，就得研究色脉。气色像太阳一样有明有暗，脉息像月亮一样有盈有亏，从色脉中得其要领，正是诊病的关键。而气色的变化，与四时的脉象是相应的，这是上古帝王所重



Five Zang-Organs and bone marrow, and externally into the orifices, skin and muscles. As a result, mild diseases will become worse and severe diseases will lead to death. That is why Zhuyou (sorcery) cannot cure [their diseases].”

13.3 Huangdi said, “Good! I hope that, in diagnosing diseases, I can make correct prognosis^[7], distinguish difficult and complicated [changes of the pulse] and know the key point [of treatment] as clearly as the sun and the moon. Could you tell me [how to do it]?”

13.4 Qibo answered, “To observe countenance and to take pulse were emphasized by Shangdi^[8] (the emperors or monarchs in ancient times) and were passed down from the Xianshi^[9] (the masters in ancient times). Jiu Daiji^[10], an doctor in ancient times, carefully studied countenance and pulse, grasped the tenets of Shenming (the intrinsic power responsible for the development of things in nature) and combined them with the normal movement and varying principles of Metal, Wood, Water, Fire and Earth as well as the four seasons, eight kinds of wind^[11] and Liuhe^[12] (six directions). By observing the mysterious changes, he grasped the gist and used it to examine countenance and pulse. [The changes of] the countenance are just like [the changes of] the sun and [the changes of] the pulse are just like [the changes of] the moon. [If you carefully] study the changes [of the countenance and pulse], [you will understand] the key points [in diagnosing and treating diseases]. The changes of the countenance correspond to the changes of pulse in the four seasons. The Shangdi (the emperors in ancient times) emphasized this point

【原文】

色以应日，脉以应月，常求其要，则其要也。夫色之变化，以应四时之脉，此上帝之所贵，以合于神明也。所以远死而近生。生道以长，命曰圣王。

中古之治病，至而治之，汤液十日，以去八风五痹之病，十日不已，治以草苏草茺之枝，本末为助，标本已得，邪气乃服。暮世之治病也则不然，治不本四时，不知日月，不审逆从。病形已成，乃欲微针治其外，汤液治其内，粗工凶凶，以为可攻，故病未已，新病复起。”

13.5 帝曰：“愿闻要道。”

【今译】

视的，因为它合于神明。掌握了这些情况，就知道如何远离死亡而保持生命。善于摄生而能使生命延长的，人们就将其奉为圣王。

中古时候的医生治病，疾病一发生就能及时治疗，先用汤液 10 天，以祛除八风、五痹的病邪。如果 10 天不愈，再用草药治疗。医生能掌握病情，处理得当，所以邪气就被征服。后世的医生治病，就不是这样了。他们治病不能根据四时的变化，不知道阴阳色脉的关系，不能够辨别病情的顺逆，等到疾病已经形成了，才用微针治其外，汤液治其内。医术浅薄的医生，还认为可以用攻法，以致原来的疾病没有治愈，又因治疗失误而引起了新的疾病。”

13.5 黄帝说：“我想听听有关临证方面的重要道理。”



because it agrees with the Shenming (the intrinsic power responsible for the changes of the things in nature). [Awareness of this point will enable people] to free [themselves] from death and preserve [their] life. [Those who are good at] cultivating health and prolonging life are the Shengwang (the great sages). ”

“[Doctors] in the middle ancient times usually treated diseases after they had already occurred. [They first used] Tangye^[13] (decoction) to treat for ten days in order to eliminate Bafeng (eight kinds of wind) and Wubi^[14] (five kinds of Bi-syndrome). [If the disease] was not cured after ten days, [they would use] the leaves and roots to treat [the patients] in order to make the roots and the leaves [of the herbs] to supplement each other [in exerting curative effect]. [If] the diagnosis and treatment agreed with the pathological changes of the patient, Xieqi (Evil-Qi) would be eliminated and the disease would be cured^[15]. [Doctors of] the later generations treat diseases quite differently. [They] treat diseases without following [the wane and wax of Yin and Yang in] the four seasons. [They] are unaware of [the corresponding relationship between the countenance and pulse] and the sun and the moon. [They] do not [carefully] examine the favorable and unfavorable [changes of the countenance and pulse]. When diseases have already occurred, they begin to use small needles to treat externally and Tangye (decoction) to treat internally. Unskillful doctors think that attack therapy can be used. As a result, they, instead of curing the old diseases, make the patients suffer from new ones. ”

13.5 Huangdi said, “I’d like to know the key point [in treating diseases]. ”

【原文】

13.6 岐伯曰：“治之要极，无失色脉，用之不惑，治之大则。逆从到行，标本不得，亡神失国。去故就新，乃得真人。”

13.7 帝曰：“余闻其要于夫子矣，夫子言不离色脉，此余之所知也。”

13.8 岐伯曰：“治之极于一。”

13.9 帝曰：“何谓一？”

13.10 岐伯曰：“一者，因得之。”

13.11 帝曰：“奈何？”

13.12 岐伯曰：“闭户塞牖，系之病者，数问其情，以从其意，得神者昌，失神者亡。”

13.13 帝曰：“善。”

【今译】

13.6 岐伯说：“诊治疾病的关键在于不要诊错色脉，能够毫不迟疑地运用这样的诊法，这是临证诊治的最大原则。假使把顺逆搞颠倒了，治疗时便有倒行逆施的危险，使诊治与病情不一致。用这种方法去治病，就会损害病人的精神，用这种方法去治国，就要使国家灭亡！因此医生只有吐故纳新，才可以达到上古真人的水平。”

13.7 黄帝说：“我已听了你所讲的这些重要道理，你说的主要是不离色脉，这些道理我已知道。”

13.8 岐伯说：“诊治疾病的关键，还有一个。”

13.9 黄帝问道：“是什么？”

13.10 岐伯回答说：“就是通过问诊得之。”

13.11 黄帝问道：“怎样问呢？”

13.12 岐伯回答说：“关闭门窗，耐心细致地询问病情，使病人毫无顾虑地尽情倾诉。有神气的，预后良好；没有神气的，预后不良。”

13.13 黄帝说：“好。”



13. 6 Qibo answered, "The most important thing for treating diseases is to make no mistakes in examining the countenance and pulse. Correct examination [of the countenance and pulse] is the essential principle. Errors in distinguishing the favorable from the unfavorable [changes of the countenance and pulse will result in] disagreement between the Biao (the diagnosis and treatment) and Ben (the pathological changes of the patients), inevitably leading to depletion of Shen (spirit or vitality) [in treating diseases] and national subjugation [in governing a country]. Abandoning the old and studying the new^[16] make a [doctor] perfect [in medical skills]."

13. 7 Huangdi said, "I have learnt about the essentials [of treating diseases] from you. You have emphasized [the importance of not overlooking the examination of] the countenance and pulse. This is what I have already known."

13. 8 Qibo said, "There is one key point in treating diseases."

13. 9 Huangdi asked, "What is it?"

13. 10 Qibo answered, "It is the inquiry [of diseases]."

13. 11 Huangdi asked, "How to inquire?"

13. 12 Qibo answered, "Close the door and windows, carefully examine the patients and ask them questions about their sufferings in detail. [Care should be taken] to make the patients feel at ease [to talk about their illness]. [If] the Shen is not lost, the illness is curable; [if] the Shen is lost, the illness is incurable."

13. 13 Huangdi said, "Your explanation is excellent!"

Notes:

[1] Zhuyou (祝由, sorcery) was a way of curing diseases by praying. In talking about Zeifeng (贼风, Thief-Wind), *Lingshu* (《灵枢》) says: "Huangdi(黄帝) asked, 'Why Zhuyou (祝由, sorcery) can cure diseases?' Qibo(岐伯) answered, 'The sorcers in ancient times knew the causes and progress of the diseases. That is why they could cure diseases simply by praying.' " From the dialogue between Huangdi (黄帝) and Qibo (岐伯) in *Lingshu* (《灵枢》), we can know that the performers of Zhuyou (祝由, sorcery) not only needed to know some knowledge of medicine, but also needed to know the cause of the diseases. Obviously the so-called Zhuyou (祝由, sorcery) in ancient times was not simply superstitious practice. In fact, it was a primitive psychological treatment based, to a certain degree, on medical knowledge.

[2] See [4] in Chapter 12.

[3] This sentence can be understood as this: "People in ancient times lived in caves and hunted animals all year round."

[4] "Internally" means mentally.

[5] "Externally" means physically.

[6] See [3] in Chapter 1.

[7] The original Chinese characters are Guanshengsi (观生死) which means to "observe life and death". The expression "life and death" is used very often in *Huangdi Neijing* (《黄帝内经》) to refer to the prognosis of diseases.

[8] See [14] in Chapter 9.

[9] According to Wang Bing's (王冰) explanation mentioned in [14] in Chapter 9, Xianshi (先师) refers to Qibo's (岐伯) master Jiu Daiji (佶贷季). But according to the context, it seems that Xianshi (先师) here refers to the masters in ancient times. From Qibo's (岐伯) description about Jiu Daiji (佶贷季) in this paragraph, it is obvious that Jiu Daiji (佶贷季) was not Qibo's (岐伯) master. Perhaps he was Qibo's master's master.

[10] Jiu Daiji (佶贷季) was a doctor in ancient times. In explaining Li-ujie Zangxiang Lun (六节脏象论), Wang Bing (王冰) said, "Preface to *Basujing* (《八素经》) says: 'The Master (岐伯) told Huangdi, 'I am the third generation to study the theory on countenance and pulse developed by Jiu Daiji (佶贷季).'" From the conversation between Qibo (岐伯) and Huangdi(黄帝), we can see that Qibo (岐伯) did not directly study from Jiu



Daiji (僦貸季).

[11] The eight kinds of wind refer to wind from the east, the south, the west, the north, the southeast, the southwest, the northeast and the northwest.

[12] Liuhe (六合) refers to the east, the west, the south, the north, the upper and the lower directions.

[13] Tangye (汤液) is explained differently. One explanation is that it referred to something like Jiu (酒, liquor) made from grains. The other explanation is that it referred to decoction (of grains or medicinal herbs). According to the context, it seems that the latter is more reasonable.

[14] Bi (痹) refers to various diseases caused by invasion of Xieqi (邪气, Evils) into the limbs, Channels and viscera. It also refers to diseases marked by pain, numbness and inflexibility of the limbs due to invasion of Wind, Cold and Dampness. Wubi (五痹) means five kinds of Bizheng (痹证, Bi-Syndrome), including Pibi (皮痹, Bi-Syndrome of the skin), Jibi (肌痹, Bi-Syndrome of the muscles), Jinbi (筋痹, Bi-Syndrome of the sinews), Maibi (脉痹, Bi-Syndrome of the vessels) and Gubi (骨痹, Bi-Syndrome of the bones). Bi (痹) usually means obstruction or stagnation. Sometimes it also means numbness.

[15] The original Chinese characters for this sentence are Biao (标, branch) Ben (本, root) Yi (已, already) De (得, achieve or obtain), Xie (邪, Evil) Qi (气, agent or factor) Nai (乃 so) Fu (服, control or eliminate). Biao (标) and Ben (本) are two important concepts in traditional Chinese medicine. Usually, the former means the secondary or less important aspect of a disease and the latter the primary or the most important aspect of a disease. But in this sentence, Biao (标) means the disease and Ben (本) means the diagnosis and treatment made by doctors.

[16] The original Chinese characters for this part are Qu (去, abandon or give up) Jiu (旧, old) Jiu (就, accept or follow) Xin (新, new). According to the context, "the old" here means the old knowledge. But some scholars have different ideas. For example, Zhang Dengben (张登本) believes that "the old" means the old habits, Guo Aichun (郭霭春) explains that "the old" means old diseases. According to Guo Aichun (郭霭春), "Qu (去, abandon or give up) Jiu (旧 old) Jiu (就, accept or follow) Xin (新, new)" means to treat stubborn diseases first and then deal with new diseases.

汤液醪醴论篇第十四

【原文】

14.1 黄帝问曰：“为五谷汤液及醪醴，奈何？”

14.2 岐伯对曰：“必以稻米，炊之稻薪，稻米者完，稻薪者坚。”

14.3 帝曰：“何以然？”

14.4 岐伯曰：“此得天地之和，高下之宜，故能至完。伐取得时，故能至坚也。”

14.5 帝曰：“上古圣人作汤液醪醴，为而不用，何也？”

14.6 岐伯曰：“自古圣人之作汤液醪醴者，以为备耳，夫上古作汤液，故为而弗服也。中古之世，道德稍衰，邪气时至，服之万全。”

14.7 帝曰：“今之世不必已，何也。”

14.8 岐伯曰：“当今之世，必齐毒药攻其中，砭石、针艾治其外也。”

【今译】

14.1 黄帝问道：“怎样用五谷来做成汤液及醪醴？”

14.2 岐伯回答说：“必须用稻米做原料，以稻秆作燃料，因为稻米之气完备，稻秆又很坚劲。”

14.3 黄帝问道：“何以见得？”

14.4 岐伯回答说：“稻禀天地之和气，生长于高下适宜的地方，所以得气最完备；稻在秋季收获，故其秆坚实。”

14.5 黄帝问道：“上古时代的高明医生制成汤液和醪醴，但制好却不用，这是什么道理呢？”

14.6 岐伯回答说：“古代的高明医生制作汤液和醪醴，是以备万一的。所以上古时代医生虽制成了汤液，却并不急于使用。到了中古时代，养生之道稍衰，因此外界邪气时常乘虚袭人，但只要服些汤液醪醴，病就可以治好了。”

14.7 黄帝问道：“现在的人虽然服了汤液醪醴，而病不一定治好，这是什么缘故呢？”

14.8 岐伯回答说：“现在的人和中古时代又不同了，一有疾病，必定要用药物内服，砭石针灸外治。”



Chapter 14

Tangye Laoli Lunpian:

Discussion on Decoction and Wine

14. 1 Huangdi asked, “How to make Tangye ^[1] and Laoli ^[2] with the five grains ^[3]?”

14. 2 Qibo answered, “[To make Tangye and Laoli,] rice is used [as the raw material] and the rice straw is used [as the faggot]. [Because] rice is perfect and rice straw is hard^[4]. ”

14. 3 Huangdi asked, “Why?”

14. 4 Qibo answered, “[Rice] absorbs the harmonic [Qi] from the heavens and the earth and grows in the desirable [places] [in terms of] the height [of land]. That is why it can be perfect. [Besides,] it is gathered in in the right time, so [its straw] is hard [in texture]. ”

14. 5 Huangdi asked, “Why the sages in ancient times made Tangye and Laoli without using them?”

14. 6 Qibo answered, “The sages in ancient times made Tangye and Laoli as the preparation for treating diseases. So Tangye was made in ancient times but was not used^[5]. In the middle ancient times, morality declined and Xieqi (Evil-Qi) frequently attacked [human beings and caused diseases]. [However,] [these diseases] can be cured by taking [Tangye]. ”

14. 7 Huangdi asked, “Why [people nowadays] cannot cure [themselves by taking Tangye]?”

14. 8 Qibo answered, “Nowadays [people] have to use Duyao (drugs) to treat internal [diseases] and Chanshi (ploughshare-shaped stone), Acupuncture and moxibustion to treat external diseases. ”

【原文】

14.9 帝曰：“形弊血尽而功不立者何？”

14.10 岐伯曰：“神不使也。”

14.11 帝曰：“何谓神不使？”

14.12 岐伯曰：“针石，道也。精神不进，志意不治，故病不可愈。今精坏神去，荣卫不可复收。何者？嗜欲无穷，而忧患不止，精气弛坏，荣泣卫除，故神去之而病不愈也。”

14.13 帝曰：“夫病之始生也，极微极精，必先入结于皮肤。今良工皆称曰病成，名曰逆，则针石不能治，良药不能及也。今良工皆得其法，守其数，亲戚兄弟远近，音声日闻于耳，五色日见于目，而病不愈者，亦何暇不早乎？”

【今译】

14.9 黄帝问道：“有的病人治疗后形体衰败、气血竭尽，但仍不能见效，这是什么原因呢？”

14.10 岐伯回答说：“这是因为病人的神气败坏，不能发挥其应有作用的缘故。”

14.11 黄帝问道：“什么叫做神气不能发挥应有作用呢？”

14.12 岐伯回答说：“针石是一种治疗方法而已。现在病人的神气已经散越，志意已经散乱，所以病不能治好。况且病情已发展到了精神败坏，神气离去，荣卫不可以恢复的地步。为什么病情会发展到这种地步呢？这是由于不懂得养生之道，欲望没有穷尽，忧愁没有止境，以至于精气败坏，荣血枯涩，卫气消失的缘故。所以神气失去了应有的作用，当然病就不会治好。”

14.13 黄帝说：“凡病初起，虽精微难测，但必先侵袭于皮肤。现在技术高明的医生都说，病已形成，而且发展和预后很不好，用针石不能治愈，吃汤药亦不能达到病所了。现在高明的医生都懂得此法，遵守治病法度，待病人像亲戚兄弟一样，他们声音的变化日闻于耳，他们面部色泽的变化日见于目，然而病却治不好。这怎能说没有及早治疗呢？”



14. 9 Huangdi asked, “Why the body is weakened and the blood is exhausted but the disease is not cured?”^[5]

14. 10 Qibo answered, “[This is because that] the Shenqi (Spirit-Qi) does not work^[6].”

14. 11 Huangdi asked, “What does ‘the Shenqi (Spirit-Qi) does not work’ mean?”

14. 12 Qibo answered, “Zhenshi (needles and sharp stones) is the Dao^[7] (the therapeutic principle). Declination of Jingshen (Essence and Spirit) and distraction of Yizhi (mind) make it difficult to treat diseases. Now Jing (Essence) is damaged, Shen (Spirit) is lost and Rongwei (Nutrient-Qi and Defensive-Qi) is out of control. What is the reason? [This is exclusively caused by] insatiable avarice and excessive anxiety that leads to decay of the Jingshen (Essence and Spirit), scantiness of Rong (Nutrient-Qi) and dysfunction of Wei (Defensive-Qi). That is why Shen (Spirit) is lost but the disease is not cured.”

14. 13 Huangdi asked, “At the early stage, [the pathogenic factors] though subtle [and difficult to detect], attack the skin first. Excellent doctors all regard [the invasion of pathogenic factors into the skin] as the onset of disease and called it Ni (unfavorable prognosis) which cannot be cured by acupuncture and effective drugs. Excellent doctors nowadays have all mastered this skill and followed the therapeutic rules. The patients they have treated are all their close relatives whose voices and countenances are very familiar to them. However, [they have frequently] failed to cure the diseases [of their close relatives]. Why do not [they treat them] earlier?”

【原文】

14. 14 岐伯曰：“病为本，工为标，标本不得，邪气不服，此之谓也。”

14. 15 帝曰：“其有不从毫毛而生，五脏阳以竭也。津液充郭，其魄独居，孤精于内，气耗于外，形不可与衣相保，此四极急而动中，是气拒于内，而形施于外，治之奈何？”

14. 16 岐伯曰：“平治于权衡，去宛陈莖，微动四极，温衣，缪刺其处，以复其形。开鬼门，洁净府，精以时服，五阳已布，疏涤五脏。故精自生，形自盛，骨肉相保，巨气乃平。”

14. 17 帝曰：“善。”

【今译】

14. 14 岐伯回答说：“病人为本，医生为标，病人与医生不能很好合作，病邪就不能制服，道理就是这样。”

14. 15 黄帝说：“有的病不是从外表毫毛而生的，而是由于五脏的阳气衰竭，以致水气充满于皮肤，阴精独居于内，阳气耗散于外，形体浮肿，不能穿着原来的衣服，四肢肿急而影响中气，这是阴气格拒于内，而水气弛张于外。这种病该如何治疗呢？”

14. 16 岐伯回答说：“要根据病情，衡量轻重，加以平治，驱除体内水气郁积，轻微摇动四肢，穿温暖的衣服。用缪刺的方法，针刺肿处，去水以恢复原来的形态。用发汗和利小便的方法，消除水气，平复阴精，输布五脏阳气，疏通五脏郁积。这样，精气自会生成，形体也会强盛，骨骼与肌肉相辅相成，正气也就能恢复正常了。”

14. 17 黄帝说：“好。”



14. 14 Qibo answered, “Diseases are Ben (root) and [the diagnosis and treatment of] doctors are Biao (branch). [If] Biao (branch) and Ben (root) do not agree with each other, Xieqi (Evil-Qi) cannot be eliminated. That is why [diseases cannot be cured].”

14. 15 Huangdi asked, “Some diseases, instead of starting from the skin and hair, is caused by exhaustion of Yang in the Five Zang-Organs [that leads to] retention of fluid^[7], isolated Po^[8] (a kind of soul), internal stagnation of Jing^[9](Essence-Qi), external exhaustion of Qi^[10] and inability to put on clothes^[11]. How to treat such an acute swelling of the four limbs marked by internal stagnation of Qi^[12] and external dropsy^[13]?”

14. 16 Qibo answered, “[The treatment of this disease should focus on] restoring harmonization and eliminating stagnated water [just like cutting grasses] . [The doctors should] slightly shake the limbs [of the patients], [ask the patients] to put on more clothes, [use the method of] Miuci^[14](needling the opposite side) to restore the original physical condition [of the patients] . [Besides,] [the therapeutic methods for] opening Guimen^[15] (sweat pores) and cleaning the Jingfu^[16] (the bladder) can be used [to eliminate the retention of fluid]. [In this way,] the Jing (Essence) will flow normally, the Yang in the Five Zang-Organs will distribute smoothly and [the stagnation in] the Five Zang-Organs will be cleansed. [Consequently,] the Jing (Essence) is produced automatically, the body becomes strong again, the bones and the muscles maintain a normal state and the Juqi^[17] (great Qi) turns normal.”

14. 17 Huangdi said, “Good!”

Notes:

[1] Tangye(汤液): See [13] in Chapter 13.

[2] Laoli(醪醴) refers to two kinds of liquor or wine. Lao(醪) means turbid liquor or wine and Li (醴) means sweet liquor or wine.

[3] Five grains refer to five kinds of grain, i. e. Mai (麦, wheat), Shu (黍, broomcorn millet), Ji (稷, millet), Dao (稻, rice) and Dou (豆, bean).

[4] It is usually explained that rice obtains sufficient Qi (气) [from the heavens and the earth]. That is why it is perfect.

[5] This sentence is understood differently. One explanation is that it means "Why the body is weakened and the blood is exhausted but the disease is not cured after the treatment with Tangye (汤液), Laoli (醪醴), Duyao (毒药, drugs), acupuncture and moxibustion?" The other explanation is that "Why the treatment is ineffective when the patient's body is feeble and the blood is exhausted?"

[6] This sentence means that the patient's illness is so serious that the Shenqi (神气, Spirit-Qi) is already decayed and cannot exert any effect in the treatment of diseases.

[7] "Retention of fluid": The original Chinese characters are Jin (津, thin fluid) Ye (液, thick fluid) Chong (充, full) Guo (郭, city). There is different explanation about Guo (郭). One explanation is that it refers to the chest and abdomen. The second explanation is that it means skin. The third explanation is that it refers to emptiness.

[8] See [20] in Chapter 9.

[9] Jing (精) is explained differently. One explanation is that it means Jingqi (精气, Essence-Qi). The second explanation is that it means the retention of water. And the third explanation is that it means the isolation of spirit.

[10] Qi (气) here means Yangqi (阳气).

[11] Since the patient suffers from dropsy of the limbs and body, it is hard for them to put on clothes.

[12] "Internal stagnation of Qi (气)" means "retention of water in the interior."

[13] "External dropsy" means that the patient becomes deformed be-

cause of edema, dropsy and swelling.

[14] Miuci (缪刺) is a therapeutic method used in acupuncture. This method is characterized by needling the right side to treat disease on the left side and needling the left side for treating disease on the right side.

[15] Guimen (鬼门) means the sweat pores. Wang Bing (王冰) said, "To open Guimen (鬼门) means to open Xuanfu (玄府, sweat pores) to let out Qi (气)." Zhang Jiebin (张介宾) said, "Guimen (鬼门) actually means the sweat pores."

[16] Jingfu (净府) refers to the bladder. Wang Bing (王冰) said, "To clean the Jingfu (净府) means to discharge water from the bladder."

[17] Juqi (巨气) refers to Zhengqi (正气, Healthy-Qi). Ma Shi (马蒔) said, "Juqi (巨气) refers to Daqi (大气, great Qi) which means Zhengqi (正气, Healthy-Qi)."



玉版论要篇第十五

【原文】

15.1 黄帝问曰：“余闻《揆度》、《奇恒》，所指不同，用之奈何？”

15.2 岐伯对曰：“《揆度》者，度病之浅深也。《奇恒》者，言奇病也。请言道之至数，《五色》、《脉变》、《揆度》、《奇恒》，道在于一。神转不回，回则不转，乃失其机，至数之要，迫近于微，著之玉版，命曰合玉机。

容色见上下左右，各在其要。其色见浅者，汤液主治，十日已。其见深者，必齐主治，二十一日已。其见大深者，醪酒主治，百日已。

【今译】

15.1 黄帝问道：“我听说《揆度》、《奇恒》的诊法所指不同，究竟是怎样的呢？”

15.2 岐伯回答说：“《揆度》是用以衡量疾病的深浅，《奇恒》是辨别不同于正常的疾病。请允许我谈谈诊病的至理。《五色》、《脉变》、《揆度》、《奇恒》等，虽然所指不同，但道理一样。神机在人体运转不息，向前运转而不退却。如果退却了且不运转，人就失却了生机。这个道理很重要，诊色脉是浅近的事，而微妙之机却在于神。把它记录在玉版上，名为《合玉机》。

面容的五色变化，呈现在上下左右不同的部位，应注意诊察其深浅顺逆。色浅的病较轻，可用汤液调理，10天就可治愈；色深的病较重，须用药物治疗，21天可治愈；色深的病亦深重，须用药酒治疗，100天左右才能治愈；面色枯槁，面容瘦削的，就不能治愈，100天后就要死亡。



Chapter 15

Yuban Lunyaopian:

Discussion on the Jade Inscription

15. 1 Huangdi asked, “I have heard that [the diagnostic methods recorded in] *Kuiduo* (measurement) and *Qiheng* (extraordinary)^[1] are different. How to use them?”

15. 2 Qibo answered: “*Kuiduo* (measurement) describes how to detect the depth^[2] of diseases while *Qiheng* (extraordinary) discusses the extraordinary diseases. Please [allow me] to explain the rules [for diagnosis]. [Though] *Wuse* (five colors), *Maibian* (the changes of pulse)^[3], *Kuiduo* (measurement) and *Qiheng* (extraordinary) [focus on different things,] [they have] one thing in common^[4]. [That is the Spirit.] The Shen^[5] (Spirit) moves forwards continuously and never returns^[6]. [If the the Spirit returns,] vitality will be lost. This important point is subtle^[7]. It should be inscribed on the jade plate and named *Heyuji* (Jade Inscription).”

“[The changes of countenance] on the upper, lower, left and right [parts of the face] indicates the main changes of diseases respectively^[8]. [The diseases with] shallow countenance should be treated with Tangye^[9] (decoction) and can be cured in ten days. [The diseases characterized by] deep [countenance] should be treated with drugs^[10] and can be cured in twenty-one days. [The diseases characterized by] very deep [countenance] should be treated with Laojiu^[11] (turbid wine) and can be cured in one hundred days. [The diseases characterized by] haggard and bony face will

【原文】

色夭面脱，不治，百日尽已。脉短气绝死。病温虚甚死。

色见上下左右，各在其要。上为逆，下为从。女子右为逆，左为从；男子左为逆，右为从。易，重阳死，重阴死。阴阳反他，治在权衡相夺，《奇恒》事也，《揆度》事也。

搏脉痹蹇，寒热之交。脉孤为消气，虚泄为夺血。孤为逆，虚为从。行《奇恒》之法，以太阴始。行所不胜曰逆，逆则死；行所胜曰从，从则活。八风四时之胜，终而复始，逆行一过，不复可数，论要毕矣。”

【今译】

脉短气绝的，必死；温热病而虚甚的，亦必死。

面色见于上下左右，必须辨别观察其不同特点。病色向上移的为逆，向下移的为顺；女子病色在右的为逆，在左的为顺；男子病色在左的为逆，在右的为顺。如果病色变更，男子色见于左，属于重阳，重阳者死；女子色见于右，属于重阴，重阴者亦死。对于这种阴阳易位的病情，应根据病情，采用适当的治法调和阴阳。这就是《揆度》、《奇恒》所论述的内容。

脉象搏击于指下，其主或为痹证，或为痿证，或为寒热之气交合为病。脉见孤绝，是阳气损耗；脉见虚弱，而又兼下泄，为阴血损伤。凡脉见孤绝，预后多不良；脉见虚弱，预后较好。在诊脉时运用《奇恒》之法，从手太阴经之寸口脉开始。见己所不胜的脉象，为逆，预后不良；见己所胜的脉象，为顺，预后较好。至于八风、四时之间的相互胜复，是循环无端，终而复始的，假如四时气候失常，就不能用常理来推断了。这就是《揆度》、《奇恒》所论述的全部诊法要点。”



lead to death in one hundred days. [Besides,] [the diseases marked by] short pulse and depletion of Qi are incurable and warm diseases [marked by] extreme Xu^[12] (Deficiency) are incurable.”

“[The changes of countenance] on the upper, lower, left and right [parts of the face] indicates the main changes of diseases respectively. The upper is Ni (unfavorable) and the lower is Cong (favorable)^[13]. In women, the right is Ni (unfavorable) and the left is Cong (favorable)^[14]. In man, the left is Ni (unfavorable) and the right is Cong (favorable)^[15]. [The result of] change [is like this:] Double Yang leads to death and double Yin leads to death^[16]. Such an opposite change of Yin and Yang should be properly treated and regulated. [This is what] *Kuiduo* (measurement) and *Qiheng* (extraordinary) mainly deal with.”

“The throbbing pulse [indicates] Bi (Bi-Syndrome) and Bi (inability to walk) [due to] mixture of Cold and Heat. Isolated pulse^[17] means the loss of Qi and weak pulse shows damage of blood. Isolated [pulse] indicates Ni (unfavorable prognosis) and weak [pulse] indicates Cong (favorable prognosis). According to the methods in *Qiheng* (extraordinary), [the examination should begin with] Taiyin^[18] first. The appearance of Suobusheng (inability to dominate over) means Ni (unfavorable) and is incurable while the appearance of Suosheng (ability to dominate over) means Cong (favorable) and is curable^[19]. The eight kinds of wind dominate in the four seasons respectively [at the due time] in a cycle. [If such an alternation is] in disorder, the routine method^[20] cannot be used [to decide the prognosis of diseases]. This is the main content of *Kuiduo* (measurement) and *Qiheng* (extraordinary).”

Notes:

[1] There are different explanations about *Kuiduo* (《揆度》, measurement) and *Qiheng* (《奇恒》, extraordinary). One explanation is that *Kuiduo* (《揆度》, measurement) and *Qiheng* (《奇恒》, extraordinary) are the names of two ancient books. The other explanation is that *Kuiduo* (《揆度》, measurement) means to measure or to consider and *Qiheng* (《奇恒》, extraordinary) means to be different from the normal.

[2] Depth: Traditionally Chinese medicine use the term *Shenqian* (深浅 deep and shallow) or *Qianshen* (浅深, shallow and deep) to describe the severity of diseases. If the disease is *Shen* (深, deep), it is serious; if the disease is *Qian* (浅, shallow), it is mild. *Shenqian* (深浅, deep and shallow) or *Qianshen* (浅深, shallow and deep) is also used to describe the location of a disease. In translation, translators usually put this term into "depth".

[3] There are different explanations about *Wuse* (《五色》, five colors), *Maibian* (《脉变》, the changes of pulse). Some scholars regard them as the names of two books. For example, Ma Shi (马蒔) said, "*Wuse* (《五色》, five colors), *Maibian* (《脉变》, the changes of pulse), *Kuiduo* (《揆度》, measurement) and *Qiheng* (《奇恒》, extraordinary) are all the titles of the chapters in ancient canons." Other scholars simply take them as terms or concepts.

[4] "One thing in common": The original Chinese characters for this part are *Dao* (道, law or principle) *Zai* (在, lie in) *Yu* (于 in) *Yi* (一, one). There are different explanations about this part, especially about *Yi* (一, one). Ma Shi (马蒔) said, "*Wuse* (《五色》, five colors), *Maibian* (《脉变》, the changes of pulse), *Kuiduo* (《揆度》, measurement) and *Qiheng* (《奇恒》, extraordinary) are different in contents, but the *Dao* (道, law or principle) involved is the same. What is *Yi* (一, one)? It refers to the *Shen* (神 Spirit) in the human body." Wang Yuchuan (王玉川) said, "*Yi* (一, one) means unity. The activities of the *Zangqi* (脏气, Qi of the Zang-Organ) in the human body must be kept in balance with the changes of *Yinyang* (阴阳) and *Wuxing* (五行, Five-Elements) in nature. This is the key point to decide whether a man is ill or not."



[5] Some scholars believe that the Shen (神, Spirit) here refers to blood. Wang Bing (王冰) said, “Xueqi (血气 Blood-Qi) is Shenqi (神气, Spirit-Qi). In Chapter 26 in *Suwen* (《素问》), it says, “Xueqi (血气 Blood-Qi) is the Shen (神, Spirit) in the human body and must be carefully cultivated.”

[6] The Chinese characters for this part are Shen (神, Spirit) Zhuan (转 turn) Bu (不, no) Hui (回, return). There are different explanations about this part. Some scholars feel that it means that the Shen (神, Spirit) cannot move adversely. Others believe that it means that the blood in the human body cannot flow adversely.

[7] Wang Bing (王冰) said, “[This part] talks about the rules governing the changes of the *Wuse* (《五色》, five colors) and the *Wuzang* (五脏, Five Zang-Organs). These rules are close to the *Tianchang* (天常, general law of the heavens), but they are subtle.” Gao Shizong (高士宗) said, “[This part means that] the important point is clearly reflected by the countenance and pulse, but the subtlety lies in the Shen (神, Spirit).”

[8] “The main changes of diseases” are described as Qian (浅, shallow), Shen (深, deep), Shun (顺, favorable) and Ni (逆, unfavorable).

[9] Some scholars believe that Tangye (汤液) here actually refers to the congee made of five grains.

[10] The original Chinese character for “drug” is Qi (齐) which is believed to be a changed form of Ji (剂). Ji (剂) means prescription or formula. Here Qi (齐) is translated into “drug”. Actually it refers to the decoction made from Chinese medicinal herbs.

[11] Laojiu (醪酒) refers to thick wine made from the five grains.

[12] Wu Kun (吴昆) said, “If the Jing (精, Essence) and blood in a person suffering from warm disease are extremely deficient, there will be no Yin (阴) to dominate over Wenre (温热, Warm-Heat), consequently leading to death.”

[13] “The upper is Ni (逆, unfavorable) and the lower is Cong (从, favorable)”: This sentence means that the upward movement of facial color indicates the progress of morbid condition known as Ni (逆, unfavorable) and that the downward movement of facial color shows the decline of

morbid condition known as Cong (从, favorable).

[14] "In women, the right is Ni (逆, unfavorable) and the left is Cong (从, favorable)": Women pertain to Yin (阴) and so does the right. So in women, the appearance of facial color on the right is Ni (逆, unfavorable) and the appearance of facial color on the left side is Cong (从, favorable).

[15] "In man, the left is Ni (逆, unfavorable) and the right is Cong (从, favorable)": Men pertain to Yang and so does the left. So in men, the appearance of facial color on the left is Ni (逆, unfavorable) and the appearance of facial color on the right side is Cong (从, favorable).

[16] "Double Yang (阳) leads to death and double Yin (阴) leads to death": In men, the appearance of facial color on the right side is regarded as Cong (从, favorable). If the facial color appears on the left side in men, it means the appearance of facial color in Yangren (阳人, Yang-Person) at the Yang-Side (阳位) known as Chongyang (重阳, double Yang). It is a fatal sign. In women, the appearance of facial color on the left side is regarded as Cong (从, favorable). If the facial color appears on the right side in women, it means the appearance of facial color in Yinren (阴人, Yin-Person) at the Yin-Side (阴位) known as Chongyin (重阴, double Yin). It is also a fatal sign.

[17] Isolated pulse (脉孤) means that the pulse is weak in beating because it has no Weiqi (胃气, Stomach-Qi).

[18] Taiyin (太阴) here actually refers to Qikou (气口) or Cunkou (寸口) which, located on the Lung Channel of Hand-Taiyin, is the place to take pulse.

[19] "Suobusheng" (所不胜) and "Suosheng" (所胜) refer to the the Xiangsheng (相生, inter-promoting) and Xiangke (相克, inter-restricting) relationships among the Wuzang (五脏, Five Zang-Organs) in the light of the relationships among the Wuxing (五行, Five-Elements). "Suobusheng" (所不胜) means to be restricted. For example, the appearance of Lung-Pulse in liver disease and the appearance of Heart-Pulse in lung disease indicate Ni (逆, unfavorable prognosis), so the disease is incurable. "Suosheng" (所胜) means to restrict. For example, the appearance of Spleen-Pulse in liver disease and appearance of Kidney-Pulse in



spleen disease indicate Shun (顺, favorable prognosis), and therefore the disease is curable.

[20] The routine method refers to the methods used to examine the countenance and pulse that are discussed in this chapter.



诊要经终论篇第十六

【原文】

16.1 黄帝问曰：“诊要何如？”

16.2 岐伯对曰：“正月、二月，天气始方，地气始发，人气在肝。三月、四月，天气正方，地气定发，人气在脾。五月、六月，天气盛，地气高，人气在头。七月、八月，阴气始杀，人气在肺。九月、十月，阴气始冰，地气始闭，人气在心。十一月、十二月，冰复，地气合，人气在肾。

故春刺散俞，及与分理，血出而止，甚者传气，间者环也。

【今译】

16.1 黄帝问道：“诊病的要点是什么？”

16.2 岐伯回答说：“正月、二月，天气开始升发，地气也开始萌动，此时人气在肝；三月、四月，天气正盛，地气正在发育，此时人气在脾；五月、六月，天气盛极，地气上升，此时人气在头；七月、八月，开始出现肃杀的阴气，此时人气在肺；九月、十月，阴气渐盛，冰冻出现，地气随之闭藏，此时人气在心；十一月、十二月，冰冻更甚，地气密闭，此时人气在肾。

所以春天应刺经脉的散俞及分肉之腠理，使之出血而止。病比较重的应久留其针，其气传布以后再出针；病较轻的留针时间要短，候其经气循环身体一周之后即可出针。夏天应刺孙络的俞穴，使其出血而止，



Chapter 16

Zhenyao Jingzhong Lunpian:

Discussion on the Essentials of Diagnosis and the Exhaustion of the Twelve Channels

16. 1 Huangdi asked, "What are the essentials of diagnosis?"

16. 2 Qibo answered, "In January and February, Tianqi (Heaven-Qi) begins to grow, Diqi (Earth-Qi) starts to rise and Renqi (Human-Qi) is in the liver^[1]. In March and April, Tianqi is in abundance, Diqi is flourishing and Renqi is in the spleen^[2]. In May and June, Tianqi is in predominance, Diqi rises and Renqi is in the head^[3]. In July and August, Yinqi starts to rise and Renqi is in the lung^[4]. In September and October, Yinqi [is in domination] and [water begins] to freeze, Diqi begins to close and Renqi is in the heart^[5]. In November and December, ice is hardened, Diqi is closed up and Renqi is in the kidney^[6]."

"In spring, Sanxue^[7] and Couli (muscular interstices) should be needled till bleeding is induced. [For the treatment of] serious [diseases,] [the needle should be retained for a longer period of time so as to] transmit Qi^[8]. [For the treatment of] mild [diseases,] [the needle should be retained for a short period of time till] Qi [finishes] one cycle [of flowing in the body]. In summer, Luoshu^[9] (Collateral-Acupoint) should be needled till bleeding is induced. [The Acupoints needled] should be closed after the dispersion of pathogenic factors^[10] and the disease heals^[11] [soon afterwards]. In autumn, the skin should be needled along the muscular inter-

【原文】

夏刺络俞，见血而止，尽气闭环，痛病必下。秋刺皮肤，循理，上下同法，神变而止。冬刺俞窍于分理，甚者直下，间者散下。春夏秋冬，各有所刺，法其所在。

春刺夏分，脉乱气微，入淫骨髓，病不能愈，令人不嗜食，又且少气。春刺秋分，筋挛逆气，环为咳嗽，病不愈，令人时惊，又且哭。春刺冬分，邪气著藏，令人胀，病不愈，又且欲言语。

夏刺春分，病不愈，令人解堕。夏刺秋分，病不愈，令人心中欲无言，惕惕如人将捕之。夏刺冬分，病不愈，令人少气，时欲怒。

【今译】

使邪气尽去，以手指扞闭针孔，病痛即可消除。秋天应顺着肌肉之纹理而刺，上部或下部均可使用这个方法，观察病人的神色，如果有变，就应停止。冬天应深取俞穴于纹理之间，病重的可深刺直入，病较轻的，可左右上下散布其针。春夏秋冬，各有所宜的刺法，须根据气之所在，以确定刺的部位。

如果春天刺了夏天的部位，可使脉乱而气微弱，邪气反而深入骨髓之间，病就很难治愈，反使人不思饮食，而且少气；春天刺了秋天的部位，就会发为筋挛气逆之病，咳嗽也会随之而来，病不能愈，使人时惊，且欲哭；春天刺了冬天的部位，可使邪气深入内脏，使人胀满，病难痊愈，同时又使人多欲言语。

夏天刺了春天的部位，病不能愈，反使人精力倦怠；夏天刺了秋天的部位，病不能愈，反使人不想说话，心中惕然好像被人追捕一样；夏天刺了冬天的部位，病不能愈，反使人少气，时常欲发怒。



stices. The needling techniques for the upper and lower^[12] are the same. [The needling is done till] the complexion [of the patients] has changed. In winter, Shuqiao (deeply located Acupoints) should be needled deep into the muscular interstices. [For the treatment of] mild diseases, [the Acupoints] around [the location of the diseases] can be needled. In spring, summer, autumn and winter, there are advisable needling techniques for needling proper regions respectively. ”

“In spring, [if] needling [is applied to] the part for summer [needling], irregular pulse and weakness of Qi [will be caused,] [eventually leading to] invasion of Xie (Evil) into the bone marrow. [Such a wrong needling,] instead of curing the disease, causes poor appetite and insufficiency of Qi. In spring, [if] needling [is applied to] the part for autumn [needling], cramps, adverse flow of Qi and cough will be caused. [Such a wrong needling,] instead of curing the disease, leads to frequent fright and crying. In spring, [if] needling [is applied to] the part for winter [needling], [it will eventually lead to retention of Xieqi (Evil-Qi) into the internal organs. [Such a wrong way of needling,] instead of curing the disease, causes distension and polylogia. ”

“In summer, [if] needling [is applied to] the part for spring [needling], it will lead to lassitude instead of curing the disease. In summer, [if] needling [is applied to] the part for autumn [needling], it will, instead of curing the disease, make [the patients] unwilling to speak and feel frightened as if being arrested. In summer, [if] needling [is applied to] the part for winter [needling], it will, instead of curing the disease, lead to shortage of Qi and frequent flare of temper. ”

【原文】

秋刺春分，病不已，令人惕然，欲有所为，起而忘之。秋刺夏分，病不已，令人益嗜卧，又且善梦。秋刺冬分，病不已，令人洒洒时寒。

冬刺春分，病不已，令人欲卧不能眠，眠而有见。冬刺夏分，病不愈，气上，发为诸痹。冬刺秋分，病不已，令人善渴。

凡刺胸腹者，必避五脏。中心者环死；刺中肝，五日死；中脾者，五日死；中肾者，七日死；中肺者，五日死；中膈者，皆为伤中，其病虽愈，不过一岁必死。刺避五脏者，知逆从也。所谓从者，

【今译】

秋天刺了春天的部位，病不能愈，反使人惕然不宁，且又善忘；秋天刺了夏天的部位，病不能愈，反使人嗜卧，且又多梦；秋天刺了冬天的部位，病不能愈，反使人时时发冷。

冬天刺了春天的部位，病不能愈，反使人困倦而又不得安眠，即使得眠，睡中常见怪异之物；冬天刺了夏天的部位，病不能愈，反使人气上逆，发为诸痹；冬天刺了秋天的部位，病不能愈，反使人常常作渴。

凡刺胸腹之间，必须注意避开五脏。若刺中了心脏，顷刻便死；若刺中了肝脏，5日便死；若刺中了脾脏，5日便死；若刺中了肾脏，7日便死；若刺中了肺脏，5日便死；若刺中膈膜，皆为伤中，当时病虽然治好了，但不过1年其人必死。刺胸腹要避开五脏，就需知道下针的逆从。所谓从，就是要明白膈膜与脾肾等处应



“In autumn, [if] needling [is applied to] the part for spring [needling], it will, instead of curing the disease, cause forgetfulness^[13]. In autumn, [if] needling [is applied to] the part for summer [needling], it will lead to somnolence and dreaminess. In autumn, [if] needling [is applied to] the part for winter [needling], it will, instead of curing the disease, result in chills.”

“In winter, [if] needling [is applied to] the part for spring [needling], it will make the patient unable to fall asleep or dream of [strange] things. In winter, [if] needling [is applied to] the part for summer [needling], it will, instead of curing the disease, lead to adverse flow of Qi and various Bi (obstruction) [syndromes]. In winter, [if] needling [is applied to] the part for autumn [needling], it will, instead of curing the disease, lead to frequent thirst.”

“In needling the chest and abdomen, [cares must be taken] to avoid impairing the Five Zang-Organs. [If] the heart is impaired, [the patient will] die on the spot; [if] the liver is impaired, [the patient will] die in five days; [if] the spleen is impaired, [the patient will] die in five days; [if] the kidney is impaired, [the patient will] die in seven days; [if] the lung is impaired, [the patient will] die in five days; [if] the diaphragm is impaired, [the patient will] will die in one year even if the disease is cured. To avoid the impairment of the Five Zang-Organs [in needling] means to know Ni and Cong^[14]. Cong means awareness of avoiding impairing [the regions where] the diaphragm, the spleen and the kidney [are located]. Ni means unawareness [of avoiding impairing the regions where the diaphragm, the spleen and the kidney are located]. In needling



【原文】

鬲与脾肾之处，不知者反之。刺胸腹者，必以布傲著之，乃从单布上刺，刺之不愈，复刺。刺针必肃，刺肿摇针，经刺勿摇，此刺之道也。”

16.3 帝曰：“愿闻十二经脉之终，奈何？”

16.4 岐伯曰：“太阳之脉，其终也，戴眼反折，瘈疢，其色白，绝汗乃出，出则死矣。少阳终者，耳聋，百节皆纵，目寰绝系，绝系一日半死。其死也，色先青白，乃死矣。阳明终者，口目动作，善惊妄言，色黄，其上下经盛，不仁则终矣。少阴终者，面黑，齿长而垢，

【今译】

该避开；如不知其部位而不能避开，就会刺伤五脏。凡刺胸腹部位，应先用布巾覆盖其处，然后从布巾上进针。如果刺之不愈，可以再刺。针刺治病时，必须安静严肃，以候其气；刺肿胀之病时，可摇大针孔，以泻其邪；刺经脉的病时，就不可摇大针孔。这是刺法的一般规矩。”

16.3 黄帝说：“我想知道十二经经气绝是怎样的一种情况。”

16.4 岐伯说：“太阳经经气绝的时候，病人两目上视，身背反张，手足抽掣，面色发白，出绝汗，绝汗一出，便要死亡了。少阳经经气绝的时候，病人耳聋，遍体骨节松懈，两目直视，目珠不转，一日半便要死了；临死的时候，面见青白之色，表明就要死亡了。阳明经经气绝的时候，病人口眼牵引而动，时发惊惕，言语失常，面色发黄，其经脉上下都表现出盛躁的症状，肌肉麻木不仁，继而死亡。少阴经经气绝的时候，病人面色发黑，牙长并积满污垢，腹部胀满，上



the chest and abdomen, [the acupuncturist] must cover [the chest and the abdomen] with a piece of cloth and then insert the needles through the cloth. [If the patient] is not cured, the needling can be performed again. In performing needling, [the acupuncturist] must maintain a solemn [manner] . In needling swelling, the needles must be shaken. But when needling the Channels, the needles can never be shaken. This is the Dao (rules) for needling. ”

16.3 Huangdi asked, “I’d like to know the exhaustion of the twelve Jingmai(Channels). ”

16.4 Qibo answered, “The exhaustion of Taiyang Channel [is marked by] Daiyan (anoopsia), opisthotonus, pale complexion and profuse sweating. [Profuse sweating] is a sign of impending death. The exhaustion of Shaoyang [is marked by] deafness, looseness of all the joints and orthophoria. [If orthophoria appears, the patient will] die after one day and a half. [When the patient] is dying, the complexion appears bluish and whitish. The exhaustion of Yangming [is marked by] facial distortion, frequent [feeling of] fear, delirium and yellowish complexion. [When] the Channel is pulsating rapidly in both the upper and the lower^[15] and [the patient feels] insensitive, death [is coming] . The exhaustion of Shaoyin [is marked by] black, long and dirty teeth, abdominal distension and obstruction of the upper and the lower. The exhaustion of Taiyin [is marked by] abdominal distension, inability to breathe, frequent sighing and vomiting. Vomiting causes adverse [flow of Qi which then] leads to reddish complexion. [If Qi does not flow] adversely, the upper



【原文】

腹胀闭，上下不通而终矣。太阴终者，腹胀闭不得息，善噫善呕，呕则逆，逆则面赤，不逆则上下不通，不通则面黑，皮毛焦而终矣。厥阴终者，中热嗑干，善溺心烦，甚则舌卷，卵上缩而终矣。此十二经之所败也。”

【今译】

下不通，随之死亡。太阴经经气绝的时候，腹胀闭塞，呼吸不利，经常噯气，并且呕吐，呕则气逆，气逆则面赤，若气不上逆，又变为上下不通，不通则面色发黑，皮毛枯焦，继而死亡。厥阴经经气绝的时候，病人胸中发热，咽喉干燥，时时小便，心烦，甚则舌卷，睾丸上缩，继而死亡。以上就是十二经经气败绝的症状。”





and the lower will be obstructed, consequently leading to blackish complexion, scorched skin and hair [which are the signs of] impending death. The exhaustion of Jueyin [is marked by] internal heat, dry throat, frequent urination, dysphoria, or even curled tongue and shrunk scrotum [which are the signs of] impending death. These are the fatal problems [caused by the exhaustion of] the twelve Channels.”

Notes:

[1] January and February are the time of early spring. Since the liver is related to spring in seasons, so Renqi (人气, Human-Qi) in early spring is in the liver.

[2] It is hard to understand why in March and April Renqi (人气, Human-Qi) is in the spleen. Wang Bing (王冰) said, “[In March and April,] all things in nature have fully grown and are going to ripen. . . that is why it is said that Renqi (人气, Human-Qi) is in the spleen.”

[3] May and June are the time of summer, during which Tianqi (天气, Heaven-Qi) is in predomination and Diqi (地气, Earth-Qi) is rising. In summer, Yang (阳) has risen to the highest level. That is why Renqi (人气, Human-Qi) is in the head.

[4] In July and August, the season is changing from summer to autumn and Yang (阳) is transforming into Yin (阴). Since the lung is related to autumn in the four seasons, so Renqi (人气, Human-Qi) is in the lung in July and August.

[5] It is difficult to understand why in September and October Renqi (人气, Human-Qi) is in the heart. Wu Kun (吴昆) said, “From autumn to winter, Yinqi (阴气, Yin-Qi) begins to accumulate and Diqi (地气, Earth-Qi) starts to close. During this period of time, Yangqi (阳气, Yang-Qi) is in the middle. In the human body, the heart is taken as the middle or the center, so Renqi (人气, Human-Qi) is in the heart during September and October.

[6] November and December are the coldest time in winter. During this period of time, water freezes, Qi goes into hiding and Diqi (地气, Earth-Qi) closes up. Since the kidney is related to winter in the seasons, so Renqi (人气, Human-Qi) is in the kidney in winter.

[7] Sanxue (散穴) is explained in three ways. Wang Bing (王冰) said, "Sanxue (散穴) means Jianxue (间穴) which refers to the Acupoints located on the twelve Channels below the elbows and knees excluding the Wushuxue (五俞穴, Five Shu-Acupoints)." Ma Shi (马蒔) said, "Sanxue (散穴) refers to scattered Acupoints on each Channel." Lin Yi (林亿) said, "[Chapter 65 of] 'Sishi Ci Nicong Lun' (四时刺逆从论) [in *Suwen* (《素问》)] says, 'Chunqi (春气, Spring-Qi) is in Jingmai (经脉, Channels).' So Sanxue (散穴) just refers to the Acupoints located on the Channels."

[8] Wu Kun (吴昆) said, "For the treatment of serious diseases, the needle must be retained for a longer period of time till Qi (气) is transmitted for a whole cycle in a day."

[9] Wu Kun (吴昆) said, "Luoshu (络俞) means the Acupoints located on the Luomai (络脉, Collaterals)." Lin Yi (林亿) said, "[Luoshu (络俞)] refers to the Acupoints located on the Sunluo (孙络, fine Collaterals)." Zhang Jiebin (张介宾) said, "[Luoshu (络俞)] refers to the Acupoints located on the Fuluo (浮络, floating Collaterals)."

[10] "The dispersion of pathogenic factors": The original Chinese characters for this part are Jin (尽) Qi (气) which are explained differently. Some scholars believe that they mean that the dispersion or elimination of Xieqi (邪气, Evil-Qi). But other scholars feel that they mean a cycle of the circulation of Jingqi (经气, Channel-Qi) in the body.

[11] "The disease heals [soon afterwards]": The original Chinese characters for this part are Tong (痛, pain) Bing (病, disease) Bi (必, certainly or must) Xia (下, descend). One explanation is that they mean that the disease heals soon afterwards. The other explanation is that the Morbid-Qi moves downward.

[12] "The upper and lower": One explanation is that "the upper and lower" refer to the Acupoints around the location of the disease. The other



explanation is that “the upper and lower” refer to the Channels on the hand and foot.

[13] “Forgetfulness”: The original Chinese text for this idea is: “The patient feels that he has planned to do something, but he simply cannot remember what he wants to do.”

[14] In this sentence, Ni (逆) means the regions that cannot be needled and Cong (从) means the regions that can be needled.

[15] The upper and lower here refer to the face and neck as well as foot and ankle that are the regions through which the Yangming (阳明) Channels run.



卷第五

脉要精微论篇第十七

【原文】

17.1 黄帝问曰：“诊法何如？”

17.2 岐伯对曰：“诊法常以平旦，阴气未动，阳气未散，饮食未进，经脉未盛，络脉调匀，气血未乱，故乃可诊有过之脉。

切脉动静而视精明，察五色，观五脏有余不足，六腑强弱，形之盛衰，以此参伍，决死生之分。

夫脉者，血之府也。长则气治，短则气病，数则烦心，大则病进，上盛则气高，下盛则气胀，代则气衰，细则气少，涩则心痛，浑浑革革至如涌泉，病进而色弊，绵绵其去如弦绝死。

【今译】

17.1 黄帝问道：“诊脉的方法是怎样的呢？”

17.2 岐伯回答说：“诊脉通常应在平旦的时候进行，此时阴气未被扰动，阳气尚未耗散，又未用过饮食，经脉之气尚未充盛，络脉之气也很调和，气血未曾扰乱，所以可以诊察出有病的脉象。

在诊察脉搏动静变化的同时，还应视察目之精明，以候神气，诊察五色的变化，从而分辨五脏是有余还是不足，六腑是强还是弱以及形体是盛还是衰。将这几方面相互参合比较，来判断病人的生与死。

脉是血液会聚的地方。长脉表明气血流畅和平；短脉说明气不足；数脉为热，热则心烦；大脉表示病势进增；上部脉盛则见呼吸急促；下部脉盛则见腹部胀满；代脉表示气衰；细脉说明正气衰少；涩脉主心痛之症；脉来大而急速如泉水上涌者，说明病情加重且有危险；脉来似有似无，如弓弦断绝而去，必主死。



Volume 5

Chapter 17

Maiyao Jingwei Lunpian:

Discussion on the Essentials of Pulse

17.1 Huangdi asked, "How to take pulse?"

17.2 Qibo answered, "[The best time for] taking pulse is dawn^[1], [during which] Yinqi is not disturbed, Yangqi is not consumed, food is not taken, Jingmai (Channel) is not vigorous, Luomai (Collaterals) is quiet, Qi and blood are circulating in order. So abnormal [changes of] the pulse can be detected. [Apart from] examining the changes of pulse, [the doctors should carefully] observe Jingming^[2] (Essence-Brightness) of the eyes and inspect the five colors to decide [whether] the Five Zang-Organs are Youyu^[3] (Surplus) or Buzu^[4] (Insufficiency). Synthetic study [of these aspects] can decide the prognosis of diseases."

"Mai^[5] (Channel) is the house^[6] of blood. The long pulse indicates peaceful flow of Qi; short pulse [indicates] disorder of Qi; rapid pulse [indicates] dysphoria; large pulse [indicates] progress of diseases; vigorous [beating of the pulse at] the upper^[7] [indicates] shortness of breath; vigorous [beating of the pulse at] the lower^[8] [indicates] distension; Dai (slow irregular and intermittent pulse) [indicates] decline of Qi; thin pulse [indicates] shortage of Qi; unsmooth pulse [indicates] heart-pain; large pulse beating like gushing of a spring [indicates] dangerous progress of a disease; and weak pulse beating like a breaking musical string [indicates] [impending] death."

【原文】

夫精明五色者，气之华也。赤欲如帛裹朱，不欲如赭；白欲如鹅羽，不欲如盐；青欲如苍璧之泽，不欲如蓝；黄欲如罗裹雄黄，不欲如黄土；黑欲如重漆色，不欲如地苍。五色精微象见矣，其寿不久也。夫精明者，所以视万物，别白黑，审短长。以长为短，以白为黑，如是则精衰矣。

五脏者，中之守也。中盛脏满，气胜伤恐者，声如从室中言，是中气之湿也。言而微，终日乃复言者，此夺气也。衣被不敛，言语善恶，不避亲疏者，此神明之乱也。仓廩不藏者，是门户不要也。水泉不止者，是膀胱不藏也。得守者生，失守者死。

【今译】

精明见于目，五色现于面，这些都是精气的外在表现。赤色应该像白帛裹朱砂一样，红润不露，而不应像赭石那样的赤而带紫，没有光泽；白色应该像鹅的羽毛，白而光泽，不应像盐那样白而灰暗；青色应该像璧玉一样，青而明润，不应像蓝色那样青而沉暗；黄色应该像丝裹雄黄一样，黄而明润，不应像黄土那样，黄而无华；黑色应该像重漆之色，黑而明润，不应像地苍那样，黑而枯暗。假如五脏真色暴露于外，那么寿命也就不长了。目之精明是用来观察万物，分别黑白，审察长短的。若长短不辨，黑白不分，就说明精气已经衰竭。

五脏主藏精守内。如果邪盛腹中，脏气虚满，气胜而喘，容易恐惧，说话时声音重浊，如从室中发出一样，这是中气被湿邪阻滞所致。语声低微而语言不连续者，这是正气衰败所致。如果不知收拾衣被，言语错乱，不辨亲疏远近的，这是神气散乱的现象。脾胃不能藏纳水谷而泄利不禁的，是肛门不能约束所致。小便不禁的，是膀胱不能闭藏所致。若五脏功能正常，能起到内守的作用，病人则生；否则，病人则死。



“Jingming (Essence-Brightness) [of the eyes] and the five colors [reflect] the splendor of Qi. [The normal] red color is like cinnabar wrapped in silk and should not appear like ochre; [the normal] white color is like the feather of goose and should not appear like salt; [the normal] blue color looks like the luster of jade and should not appear like indigo; [the normal] yellow color looks like realgar wrapped in silk and should not appear like the color of earth; [the normal] black color looks like the color of thick lacquer and should not appear like coal. [If] the five colors [related to the Five Zang-Organs] are demonstrated externally, [it is a fatal sign that] threatens life. Jingming (Essence-Brightness) [makes it possible for the eyes] to see all the things [in nature], to distinguish white from black and to differentiate long from short. [If the eyes] take long as short and white as black, [it is a sign that] Jing (Essence) is declining.”

“The Five Zang-Organs manages the interior^[9]. The predominance [of Qi] in the interior, fullness of the Zang-Organs, hyperactivity of Qi, frequent fright and dull voice like speaking in an empty room are caused by Dampness of Zhongqi^[10] (Middle-Qi). Weak voice and disjointed speech indicate depletion of Qi^[11]. Nakedness, talking nonsense and inability to distinguish close relatives indicate the disorder of Shenming (Spirit). Failure of the Canglin^[12] (granary) to store up is due to failure of the Menhu (anus) to restrain. Incontinence of urine is due to failure of the bladder to store (urine). Normal functions [of the viscera] ensure life while dysfunctions [of the viscera] cause death.”

【原文】

夫五脏者，身之强也。头者精明之府，头倾视深，精神将夺矣。背者胸中之府，背曲肩随，府将坏矣。腰者肾之府，转摇不能，肾将惫矣。膝者筋之府，屈伸不能，行则僂附，筋将惫矣。骨者髓之府，不能久立，行则振掉，骨将惫矣。得强则生，失强则死。”

17.3 岐伯曰：“反四时者，有余为精，不足为消。应太过，不足为精；应不足，有余为消。阴阳不相应，病名曰关格。”

17.4 帝曰：“脉其四时动奈何？知病之所在奈何？知病之所变奈何？”

【今译】

五脏精气充足，是人体强健的基础。头为精明之府，如果头部低垂，两目深陷无光，说明精神将要衰败。背为胸中之府，如果背弯曲而肩下垂，说明胸中脏气将要败坏。腰为肾之府，如果腰不能转侧摇动，说明肾气将要衰竭。膝为筋之府，如果屈伸不能，行走曲背低头，说明筋将要衰惫。骨为髓之府，不能久立，行则振颤摇摆，说明骨将要衰惫。若五脏由弱转强，则虽病仍可复生；若五脏不能由弱变强，则会导致死亡。”

17.3 岐伯说：“如果脉气与四时阴阳之气相反，有余为邪气盛，不足为血气消。当旺之时反见不足，为邪气胜于正气；脉应不足反见有余，为正不胜邪，血气消损。这种阴阳不相顺从而引发的疾病名叫关格。”

17.4 黄帝问道：“脉象是怎样应四时的变化而变动的呢？怎样从脉诊上知道病变的所在呢？怎样从脉诊上知道疾病的变化呢？怎样从脉诊



“The Five Zang-Organs [constitutes] the foundation of the body. The head is the house of Jingming^[13]. Drooped head and sunken eyes [are the signs] that Jingshen (Essence-Spirit) is on the verge of exhaustion. The back is the house of the chest^[14]. So bent back and shoulders [is the sign] that the back is being damaged. The waist is the house of the kidney. So inability of the waist to turn around [indicates] that the kidney is declining. The knees are the houses of the sinews. So the inflexibility of the sinews and walking with bent back or with a stick [indicate] functional decline of the sinews. The bones are the houses of marrow. So inability to stand for a longer time and shaking in walking [indicate] that the bones are going to exhaust. Maintenance of strength^[15] ensures life while loss of strength leads to death.”

17.3 Qibo said, “[The conditions of the pulse contrary to the changes of Yin and Yang] in the four seasons are like this: Youyu (Surplus) means Excess, Buzu (Insufficiency) means consumption [of Qi and blood]. [If Zangqi (Visceral-Qi) is due to be vigorous and Maiqi (Pulse-Qi) is] due to be excessive [in accordance with the changes of the seasons], [the appearance of] insufficiency [indicates] predomination [of Xieqi (Evil-Qi)]. [If Maiqi is] due to be insufficient, [the appearance of] Excess [indicates] consumption [of Qi and blood]. The disease caused by disharmony between Yin and Yang is known as Guange^[16].”

17.4 Huangdi asked, “How does the pulse change in accordance with [the changes of] the four seasons? How to locate a disease [by means of taking pulse]? How to distinguish pathological changes [by means of taking pulse]? How to know that a

【原文】

知病乍在内奈何？知病乍在外奈何？请问此五者，可得闻乎。”

17.5 岐伯曰：“请言其与天运转大也。万物之外，六合之内，天地之变，阴阳之应，彼春之暖，为夏之暑，彼秋之忿，为冬之怒。四变之动，脉与之上下，以春应中规，夏应中矩，秋应中衡，冬应中权。是故冬至四十五日，阳气微上，阴气微下；夏至四十五日，阴气微上，阳气微下。阴阳有时，与脉为期，期而相失，知脉所分，分之有期，故知死时。微妙在脉，不可不察，

【今译】

知道病忽然发生在内部呢？怎样从脉诊上知道病忽然发生在外部呢？请问能给我讲讲这5个问题吗？”

17.5 岐伯回答说：“让我谈谈这五者的变化与天地运转的关系吧。万物之外，六合之内，天地间的变化，阴阳四时与之相应。如春天的温暖发展为夏天的暑热，秋天的劲急发展为冬天的严寒。人体的脉象，也随着四时气候的变化而升降浮沉。春脉如规之象；夏脉如矩之象；秋脉如秤衡之象，冬脉如秤权之象。所以冬至到立春的45天，阳气微升，阴气微降；夏至到立秋的45天，阴气微升，阳气微降。四时阴阳的升降有一定的时间和规律，人体脉象的变化亦与之相应。如果脉象变化与四时阴阳不相适应，即是病态。根据脉象的异常变化就可以知道病属何脏，再根据脏气的盛衰和四时衰旺的时期，就可以判断出病人的死期。四时阴阳之微妙变化，都在脉上有所反应，因此，不可不察。



disease is in the interior [by means of taking pulse]? How to know that a disease is in the exterior [by means of taking pulse]? Could you explain these five questions for me?"

17.5 Qibo answered, "Please let me explain [the relationship between] man and nature. Among all things in nature and within the Liuhe^[17], all changes in the heavens and on the earth correspond to [the variations of] Yin and Yang [in the four seasons]. [For example,] the warmth in spring [turns into] heat in summer, strong wind in autumn [develops into] ferocious cold in winter. The changes of pulse conditions also correspond to such variations in the four seasons. [For example,] [the pulse appears as smooth] as a pair of compasses in spring, [as full] as a ruler in summer, [as floating] as the arm of a steelyard in autumn and [as sunken] as the sliding weight of a steelyard in winter. During the forty-five days from the Winter Solstice [to the Beginning of Spring], Yangqi is gradually ascending while Yinqi is gradually descending. During the forty-five days from the Summer Solstice [to the Beginning of Autumn], Yinqi is gradually ascending while Yangqi is gradually descending. [The changes of] Yin and Yang [in the four seasons] [take place] in certain time [and follow certain rules], and so do [the changes of] the pulse conditions. [If the changes of the pulse conditions] do not agree with [the changes of] Yin and Yang [in the four seasons], diseases will be caused. [If the abnormal changes of the pulse conditions] are clearly differentiated, the accurate prognosis can be made. All the subtlety is reflected by the pulse, [so the pulse] must be carefully examined. The examination [of the pulse] must follow certain rules. It begins with [the differentiation of Yin and Yang] and

【原文】

察之有纪，从阴阳始，始之有经，从五行生，生之有度，四时为宜。循数勿失，与天地如一，得一之情，以知死生。是故声合五音，色合五行，脉合阴阳。

是知阴盛则梦涉大水恐惧，阳盛则梦大火燔灼，阴阳俱盛则梦相杀毁伤；上盛则梦飞，下盛则梦堕；甚饱则梦予，甚饥则梦取；肝气盛则梦怒，肺气盛则梦哭；短虫多则梦聚众，长虫多则梦相击毁伤。

是故持脉有道，虚静为保。春日浮，如鱼之游在波；夏日在肤，泛泛乎万物有余；秋日下肤，蛰虫将去；冬日在骨，蛰虫周密，君子

【今译】

诊察脉象要从辨别阴阳开始，并结合人体经脉进行分析。经脉应五行而生，以四时阴阳的变化为其规律。遵循四时阴阳的变化规律，使人体的气机不得与之相失，则人体的阴阳变化能与自然界协调统一。知道了天人统一的道理，就可以预决死生。所以五声是和五音相适应的；五色是和五行相适应的；脉象是和阴阳相适应的。

阴气盛则梦见涉大水而恐惧；阳气盛则梦见大火烧灼；阴阳俱盛则梦见相互残杀毁伤；上部盛则梦飞腾；下部盛则梦下堕；吃得过多就会梦见给人食物；饥饿时就会梦见去取食物；肝气盛，则梦见自己好发怒气；肺气盛则梦见自己悲哀啼哭；腹内短虫多，则梦见众人集聚；腹内长虫多，则梦斗殴损伤。

所以诊脉是有一定要求的，虚心静气，最为重要。春天的脉应上浮，如鱼浮游于水波之中；夏天的脉在肤，洪大而浮，如夏天万物茂盛之状；秋天的脉处于皮肤下，如蛰虫将要伏藏；冬天的脉深沉在骨，



[the study of] the Channels which are activated by the Wuxing (Five-Elements). Such an activation follows [the changes of Yin and Yang in the] four seasons. Close abidance by [the changes of Yin and Yang in the four seasons] ensures the unity [of the human body] with the heavens and the earth. Awareness of [such an unity between man and nature will enable one] to make accurate prognosis. That is why the five sounds^[18] correspond to the five scales^[19], the five colors^[20] to the Wuxing and the pulse conditions to Yin and Yang. ”

“So predominance of Yin will lead to dream of fright in crossing a big river; predominance of Yang will lead to dream of being burnt in fire; predominance of both Yin and Yang will lead to dream of fight and being injured; predominance of [Yang in] the upper [part of the body] will make one dream of flying up; predominance of [Yin] will make one dream of falling down. Extreme hunger will make one dream of taking food; predominance of Ganqi (Liver-Qi) will make one dream of losing temper; predominance of Feiqi (Lung-Qi) will make one dream of crying; parasitic infestation will make one dream of gathering together; and infestation of long parasites will make one dream of fighting. ”

“There is Dao (principle) in taking pulse. [That is] to be solemn and quiet. In spring, [the pulse] is floating just like fish swimming in water; in summer, [the pulse] is superficial, appearing full and floating just like all the things flourishing [in summer]; in autumn, [the pulse is beating] beneath the skin just like the insects going into hiding; in winter, [the pulse] is near the bone just like animals in hibernation and Junzi (a man of moral character) living in seclusion. Thus, it is said that [the

【原文】

居室。故曰：知内者按而纪之，知外者终而始之。此六者，持脉之大法。

心脉搏坚而长，当病舌卷不能言；其奕而散者，当消渴自己。肺脉搏坚而长，当病唾血；其奕而散者，当病灌汗，至令不复散发也。肝脉搏坚而长，色不青，当病坠若搏，因血在胁下，令人喘逆；其奕而散，色泽者，当病溢饮。溢饮者，渴暴多饮，而易入肌皮肠胃之外也。胃脉搏坚而长，其色赤，当病折髀；其奕而散者，当病食痹。脾脉搏坚而长，其色黄，当病少气；其奕而散，色不泽者，当病足胫肿，若水状也。肾脉搏坚而长，其色黄而赤者，当病折腰；其奕而散者，当病少血，至令不复也。”

【今译】

就像冬眠之虫闭藏不出，犹如人们深居简出一样。所以说要知道内脏的情况，可以从脉象上区别出来；要知道外部经气的情况，可从经脉循行的经络上诊察而知其终始。以上这6个方面，是诊脉的大法。

心脉搏击指下，坚劲有力而长，当病舌卷而不能言语；其脉软而散的，当病消渴，待其胃气来复，病自痊愈。肺脉搏击指下，坚劲有力而长，当病痰中带血；其脉软而散的，为肺气虚，皮毛不固，当病汗出不止，在这种情况下，不可再用发散的方法治疗。肝脉搏击指下，坚劲有力而长，其面色不青，当为跌坠或搏击所伤，因瘀血积于胁下，阻碍肺气升降，所以使人喘逆；如其脉软而散，面色鲜泽的，当发溢饮病，溢饮病口渴暴饮，因水不化气，而水气容易流入肌肉皮肤之间、肠胃之外。胃脉搏击指下，坚劲有力而长，面色赤，当病髀痛如折；如其脉软而散的，则胃气不足，当病食痹。脾脉搏击指下，坚劲有力而长，面色黄，当病少气；如其脉软而散，面色不泽，为脾虚，不能运化水湿，当病足胫浮肿如水状。肾脉搏击指下，坚劲有力而长，面黄而带赤，当病腰痛如折；如其脉软而散，当病精血虚少，使身体不能恢复。”



conditions of] the internal [organs] can be known [from the pulse] and that [the conditions of] the external [Jingqi (Channel-Qi)] can be known [by inspecting] the flow [of Jingqi in the Channels] . These six aspects are the major methods used for taking pulse. ”

“Firm and long Heart-Pulse [indicates] the disease [marked by] curled tongue and aphasia; [if] it is soft and wandering, it [indicates] Xiaoke (Consumption and Thirst). Firm and long Lung-Pulse [indicates] the disease [marked by] bloody sputum; [if] it is soft and wandering, it [indicates] polyhidrosis that can be treated by dispersing therapy. Firm and long Liver-Pulse with non-bluish countenance [indicates] the disease caused by falling or traumatic injury and [marked by] difficult breath due to [stagnation of] blood in the hypochondria; [if] it is soft and wandering with lustrous complexion, it [indicates] retention of fluid due to excessive and frequent drinking of water which is retained in the skin and muscles and outside the intestines and stomach. Firm and long Stomach-Pulse with reddish complexion [indicates] the disease marked by breaking pain of the femur; [if] it is soft and wandering, it [indicates] Shibi^[21] (indigestion) . Firm and long Spleen-Pulse with yellowish complexion [indicates] the disease marked by shortness of breath; [if] it is soft and wandering with non-lustrous complexion, it [indicates] dropsy of foot and leg like water. Firm and long Kidney-Pulse with yellowish and reddish complexion [indicates] the disease [marked by] breaking pain of the waist; [if] it is soft and wandering, it [indicates] insufficiency of blood, making it difficult to rehabilitate. ”



【原文】

17.6 帝曰：“诊得心脉而急，此为何病？病形何如？”

17.7 岐伯曰：“病名心疝，少腹当有形也。”

17.8 帝曰：“何以言之？”

17.9 岐伯曰：“心为牡脏，小肠为之使，故曰少腹当有形也。”

17.10 帝曰：“诊得胃脉，病形何如？”

17.11 岐伯曰：“胃脉实则胀，虚则泄。”

17.12 帝曰：“病成而变何谓？”

17.13 岐伯曰：“风成为寒热，痺成为消中，厥成为颠疾，久风为飧泄，脉风成为疠，病之变化，不可胜数。”

17.14 帝曰：“诸痛肿筋挛骨痛，此皆安生？”

17.15 岐伯曰：“此寒气之肿，八风之变也。”

17.16 帝曰：“治之奈何？”

【今译】

17.6 黄帝问道：“诊脉时，其心脉劲急，这是什么病？病的症状如何？”

17.7 岐伯回答说：“这种病名叫心疝，少腹部位一定有征形出现。”

17.8 黄帝问道：“这是什么道理呢？”

17.9 岐伯回答说：“心为阳脏，心与小肠相表里，小肠居于少腹，所以少腹当有病形。”

17.10 黄帝问道：“诊察到胃脉有病，会出现什么症状呢？”

17.11 岐伯回答说：“胃脉实则出现腹胀；胃脉虚则出现泄泻。”

17.12 黄帝问道：“疾病的成因及其发展变化又是怎样的呢？”

17.13 岐伯回答说：“因于风邪，可变为寒热病；痺热既久，可成为消中病；气逆上而不已，可成为癰痛病；风邪经久不愈，可成为飧泄病；风邪客于脉，留而不去则成为疠风病；疾病的发展变化是数不清的。”

17.14 黄帝问道：“各种痛肿、筋挛、骨痛的病变，是怎样产生的呢？”

17.15 岐伯回答说：“这都是因为寒气聚集和八风邪气侵犯人体后而发生的变化。”

17.16 黄帝问道：“怎样进行治疗呢？”



17. 6 Huangdi asked, "What disease does rapid Heart-Pulse indicate? And what are the symptoms and signs?"

17. 7 Qibo answered, "The disease is called Xinshan (Heart-Hernia) involving the lower abdomen."

17. 8 Huangdi asked, "What is the reason?"

17. 9 Qibo answered, "The heart is an organ of Yang [nature] and is internally and externally related to the small intestine. That is why the lower abdomen is involved."

17. 10 Huangdi asked, "[If] Stomach-Pulse is felt, what disease does it indicate?"

17. 11 Qibo answered, "Strong Stomach-Pulse indicates distension while weak [Stomach-Pulse] indicates diarrhea."

17. 12 Huangdi asked, "How about the formation and change of a disease?"

17. 13 Qibo answered, "[The disease] caused by wind may change into Hanre (Cold-Heat); [the disease] caused by heat may change into middle consumptive disease; [the disease] caused by adverse flow of Qi may change into epilepsy; prolonged [invasion] of wind may develop into Sunxie (diarrhea with undigested food in it); [prolonged invasion of] wind into the Channels may lead to Lifeng (leprosy). The changes of diseases are numerous."

17. 14 Huangdi asked, "What are the causes of Yongzhong (carbuncles and furuncles), cramps of sinews and pain of bones?"

17. 15 Qibo answered, "These are caused by accumulation of Hanqi (Cold-Qi) and the changes of eight winds ^[22]."

17. 16 Huangdi asked, "How to treat [these diseases]?"

【原文】

17.17 岐伯曰：“此四时之病，以其胜治之，愈也。”

17.18 帝曰：“有故病，五脏发动，因伤脉色，各何以知其久暴至之病乎？”

17.19 岐伯曰：“悉乎哉问也！征其脉小色不夺者，新病也；征其脉不夺其色夺者，此久病也；征其脉与五色俱夺者，此久病也；征其脉与五色俱不夺者，新病也。肝与肾脉并至，其色苍赤，当病毁伤，不见血，已见血，湿若中水也。

尺内两傍，则季胁也，尺外以候肾，尺里以候腹。中附上，左外以候肝，内以候鬲；右外以候胃，内以候脾。上附上，右外以候肺，

【今译】

17.17 岐伯回答说：“由于四时偏胜之邪气所引起的病变，根据五行相胜的方法治疗，就会痊愈。”

17.18 黄帝问道：“有旧病又有五脏感触外邪而得的新病，都会影响到脉色，怎样区别它是久病还是新病呢？”

17.19 岐伯回答说：“您问得很详细啊！只要验看其脉色就可以区别开来：如脉虽小而气色不失于正常的，是为新病；如脉不失于正常而色已失于正常的，乃是久病；如脉象与气色均失于正常状态的，也是久病；如脉象与面色都不失于正常的，乃是新病。沉弦脉，是肝脉与肾脉并至，若面现苍赤色的，是因为有击伤瘀血所致，外部没有见血，或外部已见血；如若非此证，则为湿邪或水邪所致。

尺脉两旁的内侧是候季肋部的，外侧候于肾，中间候于腹。尺肤部的中段、左臂的外侧候于肝，内侧候于鬲；右臂的外侧候于胃，内侧候于脾。尺肤部的上段，右臂外侧候于肺，内侧候于胸中；



17. 17 Qibo answered, "These are the diseases [caused by Xie (Evil) in the four seasons] and can be treated [in accordance with the rules of] domination^[23]."

17. 18 Huangdi asked, "The old disease and [the new disease caused by] invasion of [pathogenic factors into] the Wuzang (Five Zang-Organs) all affect the pulse and countenance. How to distinguish the old from the new?"

17. 19 Qibo answered, "What a detailed question [Your Majesty] have asked! [Generally speaking,] small pulse and normal complexion indicate that the disease is new while normal pulse and abnormal complexion indicate that the disease is old; abnormal pulse and abnormal complexion indicate that the disease is old; normal pulse and normal complexion indicate that the disease is new. The appearance of both the Liver-Pulse and Kidney-Pulse with blackish and reddish complexion indicates that the disease is caused by traumatic injury with or without bleeding, just like being attacked by Shi (Dampness) or water."

"In terms of Chifu^[24], both sides of the middle part reflect [the pathological changes of] the Jilei (hypochondria), the lateral [side] to the kidney, the medial [side] reflects [the pathological changes of] the abdomen^[25] . [In terms of] the middle part [of Chifu,] the lateral side of the left [arm] reflects [the pathological changes of] the liver and the medial side corresponds to the diaphragm; the lateral side of the right [arm] reflects [the pathological changes of] the stomach and the medial side corresponds to the spleen. [In terms of] the upper part [of Chifu,] the lateral side of the right [arm] reflects [the pathological changes of] the lung and the medial side to the chest; the lateral side of

【原文】

内以候胸中；左外以候心，内以候膻中。前以候前，后以候后。上竟上者，胸喉中事也；下竟下者，少腹腰股膝胫足中事也。

粗大者，阴不足阳有余，为热中也。来疾去徐，上实下虚，为厥巅疾；来徐去疾，上虚下实，为恶风也。故中恶风者，阳气受也。有脉俱沉细数者，少阴厥也；沉细数散者，寒热也；浮而散者，为胸仆。诸浮不躁者皆在阳，则为热，其有躁者在手。诸细而沉者皆在阴，则为骨痛；其有静者在足。数动一代者，病在阳之脉也，泄及便脓血。诸过者切之，涩者阳气有余也，

【今译】

左臂外侧候于心，内侧候于膻中。尺肤部的前面，候身前即胸腹部；后面，候身后即背腰部。从尺肤上段直达鱼际处，主胸部与喉中的疾病；从尺肤部的下段直达肘横纹处，主少腹、腰、股、膝、胫、足等处的疾病。

脉象洪大的，是阴不足而阳有余，多发为热中之病。脉象来时急而去时缓，是上部实而下部虚，气逆于上，见于厥巅病；脉象来时缓而去时急，是上部虚而下部实，多发为恶风之病。患这种病的原因是阳气虚，所以才感受邪气而发病。双手脉均沉细数的，为足少阴经厥逆之病；如见脉沉细数散的，为寒热病。脉浮而散，为眩晕仆倒之病。脉象浮而不躁，其病在阳，则出现发热的症状；脉象躁急的，病在手三阳经。脉象细而沉，其病在阴分，发为骨节疼痛；如果脉细沉而静，其病在足三阴经。脉象数动而见一次歇止的，病在阳分，为阳热郁滞的脉象，可出现泄利或大便带脓血的疾病。诊察到各种有病的脉象而切按时，



the left [arm] reflects [the pathological changes of] the heart and the medial side to the Shanzhong^[26]. The anterior part [of Chifu] reflects [the pathological changes of] the front [of the body] and the posterior part [of Chifu] reflects [the pathological changes of] the back [of the body]. The uppermost part [of Chifu]^[27] reflects [the pathological changes of] the chest and the throat and the lowermost part [of Chifu]^[28] reflects [the pathological changes of] the lower abdomen, the waist, the thigh, the knees, the legs and the feet.”

“The large and full pulse indicates Rezhong (Heat-Attack) due to insufficiency of Yin and superabundance of Yang. The rapid-coming and slow-going pulse indicates epileptic disease due to Shi (Excess) in the upper and Xu (Deficiency) in the lower. The slow-coming and rapid-going pulse indicates Efeng (Leprous Disease) due to Xu (Deficiency) in the upper and Shi (Excess) in the lower caused by attack on Yangqi. This kind of disease is usually caused by [deficiency of] Yangqi [that gives rise to invasion of pathogenic factors]. The [appearance of] sunken, thin and rapid pulse on both [hands] indicates Jue (Adverseness) of Shaoyin^[29]. Sunken, thin, rapid and scattered pulse indicates Cold-Heat [disease]. Floating and scattered pulse indicates dizziness. Floating and non-rapid pulse indicates Heat [disease] in Yang^[30] while floating and rapid pulse indicates [the disease involving the three Yang Channels of] the hand. Thin and sunken pulse indicates [the disease located] in Yin^[31] [marked by] pain

【原文】

滑者阴气有余也。阳气有余，为身热无汗；阴气有余，为多汗身寒；阴阳有余，则无汗而寒。推而外之，内而不外，有心腹积也。推而内之，外而不内，身有热也。推而上之，上而不下，腰足清也。推而下之，下而不上，头项痛也。按之至骨，脉气少者，腰脊痛而身有痹也。”

【今译】

涩脉是阳气有余；滑脉是阴气有余。阳热有余则身热无汗；阴寒有余则多汗身寒，阴气阳气均有余，则无汗而身寒。按脉浮取不见，沉取则脉沉迟不浮，是病在内而非在外，故知其心腹有积聚病。按脉沉取不显，浮取则脉浮数不沉，是病在外而不在内，当有身发热之症。凡诊脉推求于上部，只见于上部，下部脉弱的，可见腰足清冷。凡诊脉推求于下部，只见于下部，而上部脉弱的，可见头项疼痛。若重按至骨，而脉气少的，可出现腰脊疼痛及痹证。”



of bones while thin, sunken and quiet pulse indicates [the disease involving the three Yin Channels of] the foot. Rapid pulse with one interval [occasionally] indicates [the disease located] in the Yang Channels [marked by] diarrhea or bloody purulent stool. All diseases [can be diagnosed by taking pulse] . Unsmooth pulse indicates excess of Yangqi, slippery pulse indicates excess of Yinqi. Excess of Yangqi leads to fever without sweating while excess of Yinqi results in profuse sweating and cold. Excess of both Yin and Yang causes cold without sweating. If the pulse cannot be felt under light pressure but can be felt under heavy pressure, it indicates abdominal mass; if the pulse cannot be felt under heavy pressure but can be felt under light pressure, it indicates fever^[32]. If the pulse is felt strong in the upper region but weak in the lower region, it indicates cold sensation in the waist and feet; if the pulse is felt strong in the lower region but weak in the upper region, it indicates pain in the vertex and neck. If the fingers press heavily upon the radius and feel weak beating of the pulse, it indicates pain of the waist and spine and Bi (obstruction) [Syndrome] in the body. ”

Notes:

[1] Zhang Jiebin (张介宾) said, “The dawn is the time when Yin (阴) and Yang (阳) interact with each other. Yang(阳) is predominant in the daytime and Yin (阴) is predominant in the evening. Yang (阳) is predominant in the external and Yin (阴) is predominant in the internal.

Yingqi (营气, Nutrient-Qi) and Weiqi (卫气, Defensive-Qi) circulate in the body for fifty cycles in a day and a night. In the daytime they circulate in the Yangfen (阳分, Yang-Phase) and in the evening they flow in the Yinfen (阴分, Yin-Phase). In the dawn, both of them meet at Cunkou (寸口) So the best time for taking pulse is in the dawn. ”

[2] Jingming (精明) is explained differently. One explanation is that it means Tongshen (瞳神) which, literally the god of the eyes, refers to the pupil of the eyes. Another explanation is that it refers to the expression of the eyes.

[3] Youyu (有余), literally surplus, is used to describe the Shi (实 excess) or Sheng (盛, predominance) of the internal organs in function.

[4] Buzu (不足), literally insufficiency, is used to describe the Xu (虚, deficiency or asthma) or Shuai (衰, decline) of the internal organs in function.

[5] Mai(脉) here refers to Jingmai (经脉) which includes both Channels and vessels because people in ancient times did not have a clear distinction between the two.

[6] “House” means that the blood accumulates and converges in the Jingmai (经脉). Since the blood is flowing in the Jingmai (经脉), the beating or the pulsation of the Jingmai (经脉) may reveal the functions of the body and the viscera.

[7] There are different explanations about “the upper”. Wang Bing(王冰), Zhang Jiebin (张介宾) and Zhang Zhicong (张志聪) said that “the upper” referred to Cun (寸) pulse. Wu Kun (吴昆) believed that “the upper” referred to the ascending of the pulse.

[8] There are different explanations about “the lower”. Wang Bing(王冰), Zhang Jiebin (张介宾) and Zhang Zhicong (张志聪) said that “the



lower” referred to Chi (尺) pulse. Wu Kun (吴昆) believed that “the lower” referred to the descending of the pulse. Ma Shi (马蒔) thought that “the lower” referred to Guan (关) pulse.

[9] This sentence is understood differently. One explanation is that it means that “the Wuzang (五脏, Five Zang-Organs) are the places that keep Jingqi (精气, Essence-Qi) in the body.” The second explanation is that “the Wuzang (五脏, Five Zang-Organs) store Jingqi (精气, Essence-Qi) and are located inside the body.” Wang Bing (王冰) said, “The spirits from the Wuzang (五脏, Five Zang-Organs) are maintained inside of the body.”

[10] Zhongqi (中气) here may refer to the Piqi (脾气, Spleen-Qi) and Weiqi (胃气, Stomach-Qi).

[11] Qi (气) means Zhengqi (正气, Healthy-Qi).

[12] Canglin (仓廩) refers to the spleen and the stomach.

[13] Jingming (精明) here is explained differently. One explanation is that the Jingqi (精气, Essence-Qi) in the body meets over the head and Shenming (神明, Spirit-Brightness) is emitted from the eyes. That is why the head is called the house of Jingming (精明). The second explanation is that it means that the head is the place where Jingqi (精气, Essence-Spirit) accumulates. The third explanation is that it means that the head is a place where both Jingqi (精气, Essence-Spirit) and Shenqi (神气, Spirit-Qi) accumulate.

[14] The back is the place that holds the organs stored in the chest.

[15] “Strength” refers to the normal function of the internal organs.

[16] Guange (关格), See [26] in Chapter 9.

[17] Liuhe (六合), See [2] in Chapter 3.

[18] The five sounds include Hu (呼, call), Xiao (笑, laugh), Ge (歌,



sing), Ku (哭, cry) and Shen (呻, groan or moan).

[19] See [23] in Chapter 4.

[20] The five colors include Blue (to be related to wood), Yellow (to be related to earth), Red (to be related to fire), White (to be related to metal) and Black (to be related to water).

[21] Shibi (食痹) is a disease marked by indigestion, dull pain and adverse flow of Qi (气). It is usually relieved after vomiting.

[22] See [1] in Chapter 4.

[23] "Domination" refers to the inter-promoting and inter-restricting relationships among the Wuxing (五行, Five-Elements).

[24] Chifu (尺肤) refers to the skin from the elbow at the inner side of the forearm to the wrist or the part from Cunkou (寸口) to Chize (尺泽, LU 5).

[25] Guo Aichun (郭霭春) explains that the "lateral" means light pressure and "medial" means heavy pressure in taking pulse.

[26] Shanzhong (膻中) refers to three different things in traditional Chinese medicine, i. e. , the middle point between the two breasts, the pericardium and an acupoint.

[27] Some scholars believe that the uppermost part refers to the part from the upper part of Chifu (尺肤) to the thenar.

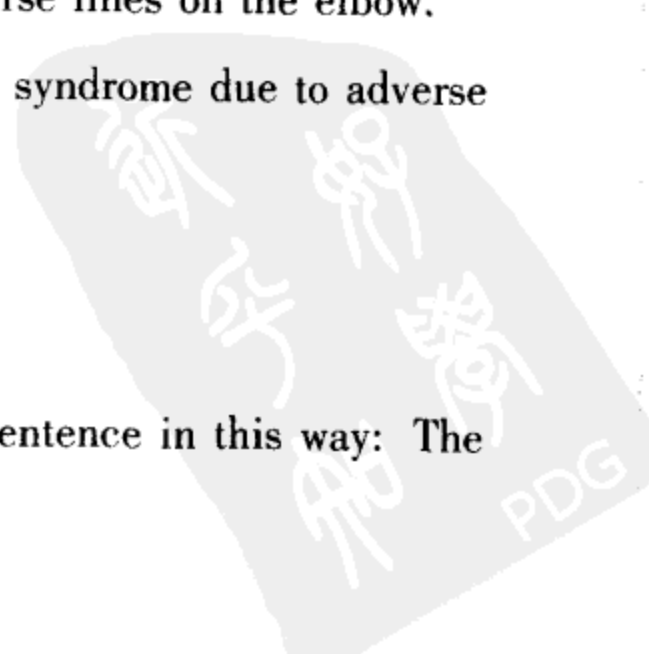
[28] Some scholars believe that the lowermost part refers to the part from the lower part of Chifu (尺肤) to the transverse lines on the elbow.

[29] Jue (厥) of Shaoyin (少阴) means the syndrome due to adverse flow of Qi (气) in the Kidney Channel.

[30] Yang (阳) refers to Yangfen (阳分).

[31] Yin (阴) refers to Yinfen (阴分).

[32] Guo Aichun (郭霭春) explains this sentence in this way: The





pulse condition usually seen in Lizheng (里证, Internal-Syndrome) is floating. If it is sunken, slow and rapid, it indicates abdominal mass and fullness. The pulse condition usually seen in Biao Zheng (表证, External-Syndrome) is sunken. If it is floating and rapid, it indicates Internal-Heat.





平人氣象论篇第十八

【原文】

18.1 黄帝问曰：“平人何如？”

18.2 岐伯对曰：“人一呼脉再动，一吸脉亦再动，呼吸定息脉五动，闰以太息，命曰平人。平人者，不病也。常以不病调病人，医不病，故为病人平息以调之为法。人一呼脉一动，一吸脉一动，曰少气。人一呼脉三动，一吸脉三动而躁，尺热曰病温，尺不热脉滑曰病风，脉涩曰痹。人一呼脉四动以上曰死，脉绝不至曰死，乍疏乍数曰死。”

【今译】

18.1 黄帝问道：“正常人的脉象是怎样的呢？”

18.2 岐伯回答说：“人一呼脉跳动两次，一吸脉也跳动两次，一呼一吸叫做定息，两次之间脉跳动5次，这是因为有时呼吸较长的缘故，这是平人的脉象。所谓平人就是无病之人。脉诊的法则就是用无病之人的呼吸来测候病人的呼吸至数及脉跳次数。医生是无病之人，就可以用自己的呼吸来计算病人脉搏的次数。如果人一呼脉跳动一次，一吸脉跳动一次，叫做少气。如果人一呼脉跳动3次，一吸脉跳动3次而且急疾，尺肤发热，便是温病；如尺肤不热，脉象滑，则是风病；如脉象涩，是为痹证。人一呼脉跳动4次以上的，是死脉；脉气断绝不至，也叫做死脉；脉来忽迟忽数，也是死脉。”



Chapter 18

Pingren Qixiang Lunpian:

Discussion on the Pulse Conditions of Healthy People

18.1 Huangdi asked, "How about [the pulse conditions] of Pingren (healthy people)?"

18.2 Qibo answered, "The pulse [of healthy people] beats twice within one exhalation and another twice within one inhalation. One inhalation and one exhalation make up a whole respiration^[1]. The pulse may beat the fifth time [during the interval between two] respirations or in a longer respiration^[2]. That is how the pulse of healthy people beats. Healthy people means people who are not ill. Usually [the respiration of] healthy people [is used as the criteria] to measure [the pulse conditions of] sick people. [Since] doctors are not ill, [they can] use [their respiration as the standard] to examine the respiration [and pulse beat] of the patients."

"[If] a person's pulse beats once within one exhalation and once within one inhalation, it is called shortness of breath^[3]. [If] a person's pulse beats three times within one exhalation and beats rapidly for another three times within one inhalation with feverish sensation in the Chifu^[4], it indicates Wenbing (warm disease). [If] the Chifu is not feverish but the pulse is slippery, it indicates disease due to wind. [If] the pulse is Se (unsmooth), it indicates Bi^[5] (Bi-Syndrome). [If] a person's pulse beats over four times within one exhalation, it is fatal. [If a person's] pulse does not beat, it is fatal. [If a person's pulse] is now slow and then rapid, it is also fatal."

【原文】

平人之常气稟于胃，胃者，平人之常气也，人无胃气曰逆，逆者死。

春胃微弦曰平，弦多胃少曰肝病，但弦无胃曰死，胃而有毛曰秋病，毛甚曰今病。脏真散于肝，肝藏筋膜之气也，夏胃微钩曰平，钩多胃少曰心病，但钩无胃曰死，胃而有石曰冬病，石甚曰今病。

【今译】

平人的正常脉象来源于胃气，胃气为健康人之常气。人若没有胃气叫做逆象，可造成死亡。

春天有胃气的脉为微弦，称为平脉。如果脉象弦而缺少胃气，为肝脏有病；脉弦而无胃气，主死；若脉象虽有胃气但浮而似毛，秋天就要生病；如毛脉太甚，现时就会发病。春天脏真之气散于肝，故肝藏筋膜之气。夏天有胃气的脉象应微钩，这才是无病之平脉。如果脉象钩多胃少，为心脏有病；若脉只钩无胃，主死；若虽有胃气而兼见石脉，到了冬天就要生病；如石脉太甚，现时就会发病。夏天脏真之气通于心，而心之所藏则是血脉之气。长夏有胃气的脉应是稍微软弱，此为无病之平脉。如果脉象弱甚少胃，为脾脏有病；如果脉代而无胃，主死；若脉软弱兼见沉石，到了冬天就要生病；



“The Changqi^[6] (Normal-Qi) of healthy people comes from the stomach and the stomach is the Changqi (Normal-Qi) of healthy people. The loss of Weiqi (Stomach-Qi) is called Ni (adverseness or unfavorable) which may lead to death.”

“In spring, [the normal pulse with] Stomach-Qi appears soft and taut. [If the pulse appears] obviously taut with insufficient Stomach-Qi, it indicates liver disease; [if the pulse appears] taut without Stomach-Qi, it is a fatal sign; [if the pulse has] Stomach-Qi but [appears] Mao (weak), it indicates diseases in autumn; [if the pulse has Stomach-Qi] but appears extremely Mao (weak), it indicates [occurrence of] diseases this spring. Zangzhen^[7] (Genuine-Qi of the Zang-Organs) permeates through the liver and the liver stores the Qi for Jinmo (sinews or fascia)^[8].”

“In summer, [the normal pulse with] Stomach-Qi [appears] soft and strong. [If the pulse appears] very strong with insufficient Stomach-Qi, [it indicates] heart disease; [if the pulse appears] very strong without Stomach-Qi, [it is] a fatal sign; [if the pulse has] Stomach-Qi but [appears] very Sunken (or deep), [it indicates] diseases in winter; [if the pulse] is extremely sunken (or deep), [it indicates occurrence of] diseases this summer. The Genuine-Qi of the Zang-Organs permeates through the heart and the heart stores Qi of the blood and vessels. In late summer, [the normal pulse] with Stomach-Qi [appears] soft and weak. [If the pulse appears] very weak with insufficient Stomach-Qi, [it indicates] spleen disease; [if the pulse appears] only Dai^[9] without

【原文】

脏真通于心，心藏血脉之气也。长夏胃微奘弱曰平，弱多胃少曰脾病，但代无胃曰死，奘弱有石曰冬病，弱甚曰今病。脏真濡于脾，脾藏肌肉之气也。秋胃微毛曰平，毛多胃少曰肺病，但毛无胃曰死。毛而有弦曰春病，弦甚曰今病。脏真高于肺，以行荣卫阴阳也。冬胃微石曰平，石多胃少曰肾病，但石无胃曰死。石而有钩曰夏病，钩甚曰今病。脏真下于肾，肾藏骨髓之气也。

胃之大络，名曰虚里，贯膈络肺，出于左乳下，其动应衣，脉宗气也。

【今译】

如脉弱太甚，现时就会发病。长夏脏真之气濡养于脾，脾藏肌肉之气。秋天有胃气的脉应该微毛，此为无病之平脉。如果脉毛多胃少，为肺脏有病；如脉纯毛无胃，主死；若脉毛而兼见弦象，到了春天就要生病；如脉弦太甚，现时就会发病。秋季脏真之气上藏于肺，故肺主运行营卫阴阳之气。冬天有胃气的脉应该微沉石，此为无病之平脉。如果脉沉石多胃气少，为肾脏有病；如脉纯石无胃，主死；若脉沉石而钩，到了夏天就要生病；如脉钩太甚，现时就会发病。冬天脏真之气下藏于肾，肾藏骨髓之气。

胃经的大络，名叫虚里，从胃贯膈而上络于肺，出于左乳下，搏动时手可以感觉得到，这是宗气鼓动其脉跳动的结果。



Stomach-Qi, [it is] a fatal sign; [if the pulse appears] soft, weak and Shi (sunken or deep), [it indicates] diseases in winter; [if the pulse appears] extremely weak, [it indicates the occurrence of] diseases this late summer. The Genuine-Qi of the Zang-Organs nourishes the spleen and the spleen stores Qi for the muscles. ”

“In autumn, [the normal pulse appears] slightly weak. [If the pulse appears] very weak with insufficient Stomach-Qi, [it indicates] lung disease; [if the pulse appears] weak without Weiqi (Stomach-Qi) , [it is] a fatal sign; [if the pulse appears] weak and taut, [it indicates] diseases in spring; [if the pulse appears] extremely taut, [it indicates the occurrence of] diseases this autumn. The Genuine-Qi of the Zang-Organs flows in the lung^[10] and [the lung] governs Rong (Nutrient-Qi), Wei (Defensive-Qi), Yin and Yang. ”

“In winter, [the normal pulse appears] slightly Shi (sunken or deep) . [If the pulse appears] very sunken (or deep) with insufficient Stomach-Qi, [it indicates] kidney disease; [if the pulse appears] only sunken (or deep) without Stomach-Qi, [it is] a fatal sign; [if the pulse appears] sunken (or deep) and strong, [it indicates] diseases in summer; [if the pulse appears] extremely Gou (strong), it indicates [the occurrence of] diseases this winter. The Genuine-Qi of the Zang-Organs is stored in the kidney and the kidney stores Qi of the bone marrow. ”

“The major Collateral of the stomach is Xuli (apex of the heart) which runs through the diaphragm and connects with the lung from below the left breast. Its pulsation can be felt because

【原文】

盛喘数绝者，则病在中；结而横，有积矣；绝不至曰死。乳之下其动应衣，宗气泄也。

欲知寸口太过与不及，寸口之脉中手短者，曰头痛。寸口脉中手长者，曰足胫痛。寸口脉中手促上击者，曰肩背痛。寸口脉沉而坚者，曰病在中。寸口脉浮而盛者，曰病在外。寸口脉沉而弱，曰寒热及疝瘕少腹痛。寸口脉沉而横，曰胁下有积，腹中有横积痛。寸口脉沉而喘，曰寒热。脉盛滑坚者，曰病在外。脉小实而坚者，病在内。脉小弱以涩，谓之久病。脉滑浮而疾者，谓之新病。脉急者，曰疝瘕少腹痛。脉滑曰风。脉

【今译】

如果跳动急剧且有中断之象，这是病在膻中的症候；如脉来时位置横移，主有积滞；如脉断绝不至，主死。如果乳下虚里跳动剧烈振衣，这是宗气外泄的现象。

欲诊知寸口脉的太过和不及，寸口脉象应指而短，主头痛；应指而长，主足胫痛；应指急促而有力，上搏指下，主肩背痛；沉而坚硬，主病在内；浮而盛大，主病在外；沉而弱，主寒热、疝瘕、少腹疼痛；沉而横居，主胁下有积病，腹中有横积而疼痛；沉而急促，主病寒热；盛大滑坚，主病在外；小实而坚，主病在内；小弱而涩，是为久病；滑浮而疾，是为新病；脉来紧急，主疝瘕、少腹疼痛；脉来滑利，主病风；脉来涩滞，主痹证；缓



of the propelling of Zongqi (Pectoral-Qi). [If the pulse] beats fast with intervals, [it indicates] disease in the middle; [if the pulse is] slow and long with intervals, it indicates abdominal mass; [if the pulse] stops beating, [it indicates] death. [If it] beats fast below the breast^[11], [it indicates] leakage of Zongqi (Pectoral-Qi). ”

“[To diagnose diseases, one must] know how to differentiate Taiguo (excess) and Buji (insufficiency) [of the pulse over] Cunkou^[12]. [If] the pulse over Cunkou is felt short, [it indicates] headache; [if] it is felt long, it indicates pain of the foot and leg; [if] it is felt rapid and forceful, [it indicates] pain of the shoulder and back; [if] it is deep and hard, [it indicates] diseases in the interior; [if] it is floating and full, [it indicates] diseases in the exterior; [if] it is deep and weak, [it indicates] Cold-Heat, hernia, abdominal mass and lower abdominal pain; [if] it is deep and transverse, [it indicates] hypochondriac mass and abdominal transverse^[13] mass and pain; [if] it is deep and rapid, it indicates Cold-Heat; [if] it is large, slippery and hard, [it indicates] diseases in the exterior; [if] it is small, forceful and hard, it indicates diseases in the interior; [if] it is small, weak and unsmooth, [it indicates] prolonged diseases; [if] it is slippery, floating and swift, [it indicates] new diseases; [if] it is rapid, it indicates hernia, abdominal mass and lower abdominal pain; [if] it is slippery, [it indicates] wind [diseases]; [if] it is unsmooth, [it indicates] Bi^[14] (Bi-Syndrome); [if] it is slippery; [it indicates] heat in the interior; [if] it is forceful and tense, it indicates distension. ”

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【原文】

涩曰痹。缓而滑曰热中。盛而紧曰胀。脉从阴阳，病易已；脉逆阴阳，病难已。脉得四时之顺，曰病无他；脉反四时及不间脏，曰难已。

臂多青脉，曰脱血。尺脉缓涩，谓之解体。安卧。脉盛，谓之脱血。尺涩脉滑，谓之多汗。尺寒脉细，谓之后泄。脉尺粗常热者，谓之热中。

肝见庚辛死，心见壬癸死，脾见甲乙死，肺见丙丁死，肾见戊己死，是谓真脏见皆死。

颈脉动喘疾咳，曰水。目裹微肿如卧蚕起之状，曰水。溺黄赤，安卧者，黄疸。已食如饥者，胃疸。面肿曰风。足胫肿曰水。目

【今译】

而滑利，为脾胃有热，主病热中；脉来盛紧，主胀病。脉与病之阴阳相一致，病易愈；脉与病之阴阳相反，病难愈。脉与四时相应为顺，即使患病，亦无危险；如脉与四时相反，及不间脏而传变的，病难愈。

臂多青脉，主脱血。尺肤缓而脉来涩，多为倦怠懈惰，但欲安卧。脉象盛大，主脱血。尺肤涩而脉象滑，主多汗。尺肤寒而脉象细，主泄泻。脉见粗大而尺肤常热的，主热中。

肝的真脏脉出现，至庚辛日死；心的真脏脉出现，至壬癸日死；脾的真脏脉出现，至甲乙日死；肺的真脏脉出现，至丙丁日死；肾的真脏脉出现，至戊己日死。真脏脉出现，均主死。

颈脉动甚，且气喘咳嗽，主水病。眼睑浮肿如卧蚕之状，也是水病。小便黄赤，嗜卧，为黄疸病。食后易饥，是胃疸病。面部浮肿，为风水病。



“[If the nature of] the pulse conforms to the Yin and Yang [of the disease], the disease is easy to cure; [if the nature of] the pulse does not conform to Yin and Yang [of the disease], the disease is difficult to cure. [If] the pulse conforms to the four seasons, the disease is mild; [if] the pulse does not conform to the four seasons, the disease is difficult to cure.”

“Bluish vessels on the arms indicates depletion of blood. Softness of Chifu and unsmooth pulse indicates lassitude of the limbs and desire to sleep; forceful pulse indicates depletion of blood; unsmoothness of the Chifu and slippery pulse indicate profuse sweating; cold sensation in the Chifu and thin pulse indicate diarrhea; large pulse and frequent feverish sensation in the Chifu indicates heat in the interior.”

“[The appearance of the Zhenzang^[16] (Genuine-Zang) pulse of] the liver indicates death in [the day of] Gengxin^[17]; [the appearance of the Genuine-Zang pulse of] the heart in [the day of] Rengui^[18] indicates death; [the appearance of the Genuine-Zang pulse of] the spleen in [the day of] Jiayi^[19] indicates death; [the appearance of the Genuine-Zang pulse of] the lung in [the day of] Bingding^[20] indicates death; [the appearance of the Genuine-Zang pulse of] the kidney in [the day of] Wuji^[21] indicates death. This means that the appearance of any Genuine-Zang pulse will lead to death.”

“Rapid beating of the cervical pulsation, asthma and cough indicates water^[22] [disease] and slight swelling of eyelid like silkworm indicates water [disease]. Yellowish urine and somno-



【原文】

黄者曰黄疸。妇人手少阴脉动甚者，妊子也。

脉有逆从，四时未有脏形，春夏而脉瘦，秋冬而脉浮大，命曰逆四时也。风热而脉静，泄而脱血脉实，病在中脉虚，病在外脉涩坚者，皆难治，命曰反四时也。

人以水谷为本，故人绝水谷则死，脉无胃气亦死，所谓无胃气者，但得真脏脉，不得胃气也。所谓脉不得胃气者，肝不弦，肾不石也。

太阳脉至，洪大以长；少阳脉至，乍数乍疏，乍短乍长；阳明脉至，浮大而短。

【今译】

足胫肿，为水肿病。眼白睛发黄，是黄疸病。妇人手少阴脉搏动甚，是怀孕的征象。

脉与四时有相逆，也有相顺的，脉搏不见本脏脉的正常脉象，春夏而不见弦、洪，而反见沉、涩；秋冬不见毛、石，而反见浮、大，这都是与四时相反的脉象。感受风热之阳邪脉反沉静；泄利脱血，脉反实大；病在内，脉反虚；病在外，脉反涩坚。这些都是难治之病，这就叫做“反四时”。

人依靠水谷的营养而生存，所以人断绝水谷后，就要死亡；脉无胃气也要死亡。所谓无胃气的脉，就是单见真脏脉，而不见胃气脉。所谓不得胃气的脉，就是肝脉不弦，肾脉不石。

太阳主时，脉来洪大而长；少阳主时，脉来不定，忽快忽慢，忽长忽短；阳明主时，脉来浮大而短。



lence indicates jaundice. Hunger right after eating indicates Weidan^[23]. Dropsy of the face indicates wind [invasion]. Dropsy of foot and leg indicates water [disease]. Yellowish color of the eyes indicates jaundice. Forceful beating of the pulse on the Shaoyin of the hand^[24] in women indicates pregnancy.”

“The pulse sometimes does not conform to the four seasons. [That is to say the normal condition of the pulse related to] certain Zang-Organ does not appear [in the due season]. [For example,] the pulse appears deep and unsmooth in spring and summer while floating and large in autumn and winter. [Such abnormal change of the pulse] is called disagreement with the four seasons. It is incurable [if] the pulse appears calm in the case of Fengre (Wind-Heat), Shi (large and strong) in the case of diarrhea and blood depletion, weak in the case of interior diseases, unsmooth and hard in the case of exterior diseases. [These are all the examples of] the pulse that does not conform to the four seasons.”

“Man lives on food. Without food, he will be starved to death. The pulse without Stomach-Qi also means death. The so-called [pulse] without Stomach-Qi refers to the pulse that only shows Genuine-Zang-Organ pulse and has no Stomach-Qi. The [examples of] the so-called [pulse] without Stomach-Qi are the Liver-Pulse that does not appear taut and the Kidney-Pulse that does not appear sunken or deep.”

“Taiyang pulse is full, large and long; Shaoyang pulse is either rapid or slow, either short or long; Yangming pulse is floating, large and short.”

【原文】

夫平心脉来，累累如连珠，如循琅玕，曰心平，夏以胃气为本。病心脉来，喘喘连属，其中微曲，曰心病。死心脉来，前曲后居，如操带钩，曰心死。

平肺脉来，厌厌聂聂，如落榆荚，曰肺平。秋以胃气为本。病肺脉来，不上不下，如循鸡羽，曰肺病。死肺脉来，如物之浮，如风吹毛，曰肺死。

平肝脉来，奕弱招招，如揭长竿末梢，曰肝平。春以胃气为本。病肝脉来，盈实而滑，如循长竿，曰肝病。死肝脉来，急益劲，如新张弓弦，曰肝死。

平脾脉来，和柔相离，如鸡践地，曰脾平。长夏以胃气为本。病脾脉来，实而盈数，如鸡举足，曰脾病。死脾脉来，锐坚如乌之喙，如鸟之距，

【今译】

正常的心脉来时，像珠子一样相贯而至，又如按抚美玉一样的柔滑，这是心脏的平脉。夏天以胃气为本，有病的心脉来时，脉来急促，来盛去衰，这是心的病脉。将死的心脉来时，脉前曲回，后则端直，如同摸到带钩一般，全无缓和之象，这是心的死脉。

正常的肺脉来时，轻虚而浮，如同榆钱下落一样和缓，这是肺的平脉。秋天以胃气为本，有病的肺脉来时，不上不下，如抚摩鸡毛一样，这是肺的病脉。将死的肺脉来时，轻浮而无根，如风吹毛一样，飘忽散乱，这是肺的死脉。

正常的肝脉来时，柔软而弦长，如举长竿之末梢一样，这是肝的平脉。春天以胃气为本，有病的肝脉来时，硬满而滑利，如以手摸长竿一样，这是肝的病脉。将死的肝脉来时，急数而强急，如新张之弓弦，这是肝的死脉。

正常的脾脉来时，从容和缓，好像鸡足缓缓落地一样轻缓而从容，这是脾的平脉。长夏以胃气为本，有病的脾脉来时，充实而急数，如鸡举足一样急疾，这是脾的病脉。将死的脾脉来时，如乌之喙，如鸟之爪，如



“The normal Heart-Pulse is as smooth and continuous as pearls, just like feeling a piece of jade. It is important to preserve Stomach-Qi in summer. The morbid Heart-Pulse is marked by rapid beating with occasional intervals and indicates heart disease. Dead Heart-Pulse beats in a curved way first and then in a straight way, just as feeling a clothes-hook. This is the dead pulse of the heart.”

“The normal Lung-Pulse beats in a floating and light way, just like the drop of an elm leaf. This is the normal pulse of the lung. It is important to preserve Stomach-Qi in autumn. The morbid Lung-Pulse is soft at both ends, just like the feeling of a chicken feather. This is [the state of] the morbid pulse of the lung. Dead Lung-Pulse is as floating as hair blown by wind. This is the dead pulse of the lung.”

“The normal Liver-Pulse is soft and long, just like the tip of a long stick. This is the normal pulse of the lung. It is important to preserve Stomach-Qi in spring. The morbid Liver-Pulse is forceful and slippery, just like the feeling of a long pole. This is [the state of] the morbid pulse of the liver. Dead Liver-Pulse is very fast and forceful, as taut as the drawing of a new bow. This is the dead pulse of the liver.”

“The normal Spleen-Pulse beats smoothly and softly as a chicken putting its claw on the ground. This is the normal pulse of the spleen. It is important to preserve Stomach-Qi in late summer. The morbid Spleen-Pulse is forceful and rapid like a chicken raising its claw. This is [the state of] the morbid pulse of the spleen. Dead Spleen-Pulse is as sharp and hard as the beak of a crow and the talons of a bird, [as dripping as] the leakage of a

【原文】

如屋之漏，如水之流，曰脾死。

平肾脉来，喘喘累累如钩，按之而坚，曰肾平。冬以胃气为本。病肾脉来，如引葛，按之益坚，曰肾病。死肾脉来，发如夺索，辟辟如弹石，曰肾死。”

【今译】

屋之漏水，如水之流逝，这是脾的死脉。

正常的肾脉来时，滑利连续而又有曲回之象，按之坚实有力，这是肾的平脉。冬天以胃气为本，有病的肾脉来时，如牵引葛藤一样，按之更坚沉，这是肾的病脉。将死的肾脉来时，像夺索一般，或坚实如以指弹石，这是肾的死脉。”





room and [as receding as] the running of water. This is the dead pulse of the spleen.”

“The normal Kidney-Pulse is deep, slippery and continuous with curvature. It is felt hard [under pressure]. This is the normal pulse of the kidney. It is important to preserve Stomach-Qi in winter. The morbid Kidney-Pulse is like drawing a piece of rattan and felt hard under pressure. This is [the state of] the morbid pulse of the kidney. Dead Kidney-Pulse is felt like a piece of broken rope or as hard as stone. This is the dead pulse of the kidney.”

Notes:

[1] The original Chinese for this part are Hu (呼, exhalation) Xi (吸, inhalation) Ding (定, decide) Xi (息, breath). Some scholars believe that these four characters mean the interval between respirations. For example, Zhang Jiebin (张介宾) said, “Hu (呼, exhalation) Xi (吸, inhalation) Ding (定, decide) Xi (息, breath) refers to the period that one respiration has already accomplished but another respiration has not started yet.”

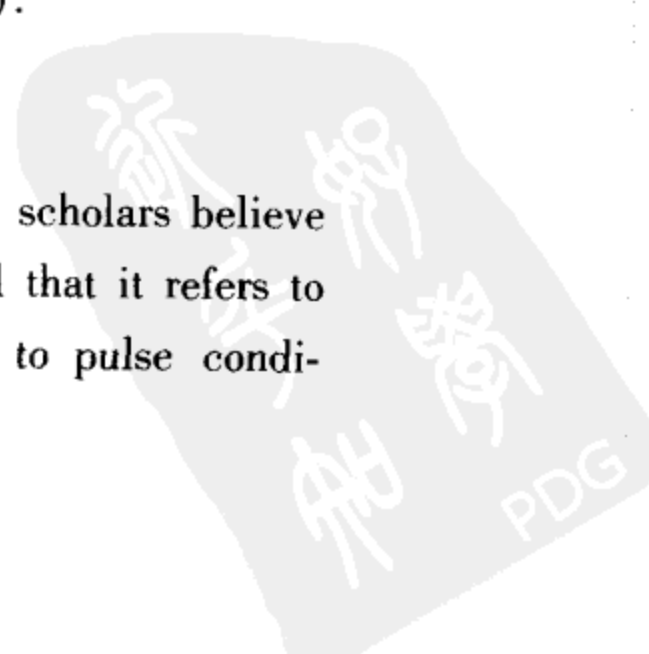
[2] The original Chinese for “a longer respiration” are Run (润, surplus) Yi (以, use) Tai (太, very) Xi (息, respiration). These Chinese characters mean that occasionally there is a longer respiration to satisfy the need to breathe more.

[3] The original Chinese for “shortness of breath” are Shao (少, lack) Qi (气, breath or Qi). Some scholars explain Shao (少) Qi (气) as deficiency of Qi or deficiency of Zhengqi (正气, healthy Qi).

[4] See [24] in Chapter 17.

[5] See [14] in Chapter 13.

[6] Changqi (常气) is explained differently. Some scholars believe that it refers to Zhengqi (正气, Healthy-Qi). Others feel that it refers to normal Qi of the pulse. Still others think that it refers to pulse conditions.



[7] Zangzhen (脏真): *Suwenjing Zhujiejie* (《素问经注节解》) says, "Weiqi (胃气 Stomach-Qi) is the root of the Wuzang (五脏, Five Zang-Organs), so the stomach is the Zhenqi (真气, Genuine-Qi) of the Wuzang (五脏, Five Zang-Organs). That is why it is called Zangzhen (脏真) which means the Zhenqi (真气, Genuine-Qi) of the Zang-Organs.

[8] If the stomach is in harmony, its Qi (气) is transported by the Wuzang (五脏, Five Zang-Organs) into the liver. Since the liver governs the sinews, the Qi (气) from the stomach nourishes the sinews or fascia to prevent them from being contracted.

[9] Dai (代) refers to Daimai (代脉), one of the conditions of pulse, which is characterized by slow and weak beating with regular intervals.

[10] The original Chinese characters for this part are Zang(脏, Zang-Organs) Zhen (真, genuine) Gao (高, high) Yu (于, than) Fei (肺, lung) which mean that the Zangzhen (脏真, Genuine-Qi of the Zang-Organs) is higher than the lung. Actually it means that the Zangzhen (脏真, Genuine-Qi of the Zang-Organs) flows in the lung because the location of the lung is higher than that of the other internal organs.

[11] This sentence means that the apex of the heart beats fast and can be felt.

[12] Cunkou (寸口): See [25] in Chapter 9.

[13] The original Chinese for "transverse" is Heng (横) which literally means ① horizontal or transverse; ② across, sideways; ③ unrestrainedly, turbulently; ④ violently, fiercely, flagrantly; ⑤ horizontal stroke (in Chinese characters). According to the context, the first Heng (横) in this sentence may refer to the state of the pulse and the second may refer to the severity of the abdominal mass.

[14] See [14] in Chapter 13.

[15] See [60] in Chapter 5 about Chi (尺).

[16] See [3] in Chapter 7.

[17] Gengxin (庚辛) pertains to Metal in Wuxing (五行, Five-Elements) and Metal restricts wood which corresponds to the liver in the Wuzang (五脏, Five Zang-Organs). That is why Gengxin (庚辛) indicates death.



[18] Rengui (壬癸) pertains to water in Wuxing (五行, Five-Elements) and water restricts Fire which corresponds to the liver in the Wuzang (五脏, Five Zang-Organs). That is why Rengui (壬癸) indicates death.

[19] Jiayi (甲乙) pertains to wood in Wuxing (五行, Five-Elements) and Wood restricts earth which corresponds to the liver in the Wuzang (五脏, Five Zang-Organs). That is why Jiayi (甲乙) indicates death.

[20] Bingding (丙丁) pertains to fire in Wuxing (五行, Five-Elements) and Fire restricts metal which corresponds to the liver in the Wuzang (五脏, Five Zang-Organs). That is why Bingding (丙丁) indicates death.

[21] Wuji (戊己) pertains to earth in Wuxing (五行, Five-Elements) and earth restricts Water which corresponds to the liver in the Wuzang (五脏, Five Zang-Organs). That is why Wuji (戊己) indicates death.

[22] "Water [disease]" in this paragraph actually refers to edema.

[23] Weidan (胃疸) is another name for Zhongxiaobing (中消病) or Zhongxiaoke (中消渴) which, to a certain degree, is similar to diabetes involving the Zhongjiao (中焦, the middle warmer or the middle energizer).

[24] "Shaoyin (少阴) of the hand" refers to the heart Channel or vessel.



卷第六

玉机真脏论篇第十九

【原文】

19.1 黄帝问曰：“春脉如弦，何如而弦？”

19.2 岐伯对曰：“春脉者肝也，东方木也，万物之所以始生也，故其气来，软弱轻虚而滑，端直以长，故曰弦，反此者病。”

19.3 帝曰：“何如而反？”

19.4 岐伯曰：“其气来实而强，此谓太过，病在外；其气来不实而微，此谓不及，病在中。”

19.5 帝曰：“春脉太过与不及，其病皆何如？”

19.6 岐伯曰：“太过则令人善忘，忽忽眩冒而巅疾；其不及，则令人胸痛引背，下则两胁胀满。”

19.7 帝曰：“善。夏脉如钩，何如而钩？”

【今译】

19.1 黄帝问道：“春季的脉象如琴弦，怎样才算弦脉呢？”

19.2 岐伯回答说：“春脉主应肝脏，属东方之木。春季，万物开始生长，因此脉气来时，软弱轻虚而滑，端直而长，所以叫做弦，与此相反，就是病脉。”

19.3 黄帝问道：“怎样才算反呢？”

19.4 岐伯回答说：“其脉气来，应指实而有力，这便是太过，主病在外；如脉气来时，应指不实而微弱，这叫做不及，主病在里。”

19.5 黄帝问道：“春脉太过与不及，发生的病变怎样？”

19.6 岐伯回答说：“太过会使人善忘，精神恍惚，头昏眩晕，而发生巅疾；不及会使人胸部作痛，牵引背部，往下则两侧胁肋部位胀满。”

19.7 黄帝说：“好。夏时的脉象如钩，怎样才算钩脉呢？”



Volume 6

Chapter 19

Yuji Zhenzang Lunpian:
Discussion on Genuine-Zang Pulses

19.1 Huangdi asked, “The pulse in spring is Xian (taut or wiry). What does it mean?”

19.2 Qibo answered, “The pulse in spring is related to the liver which pertains to the east [in the five directions] and Wood [in the Five-Elements]. [Since spring is the period in which] all the things in nature begin to grow, the pulse [in spring] appears soft, weak, slippery, straight and long. That is why it is called Xian (taut or wiry) . [The state of the pulse] contrary to it is morbid.”

19.3 Huangdi asked, “How to distinguish the contrary [state of pulse]?”

19.4 Qibo answered, “[If] the pulse appears full and strong, it is called Taiguo (excess), indicating exterior diseases; [if] the pulse appears full and weak, it is called Buji (insufficiency), indicating interior diseases.”

19.5 Huangdi asked, “What are the diseases reflected by Taiguo (excess) and Buji (insufficiency) of the pulse in spring?”

19.6 Qibo answered, “Taiguo (excess) is marked by bad temper, absentmindedness, dizziness and epileptic diseases; while Buji (insufficiency) is characterized by chest pain involving the back and hypochondriac distension and fullness.”

19.7 Huangdi said, “Good! The pulse in summer is Gou (hook-like). What does it mean?”

【原文】

19.8 岐伯曰：“夏脉者心也，南方火也，万物之所以盛长也，故其气来盛去衰，故曰钩，反此者病。”

19.9 帝曰：“何如而反？”

19.10 岐伯曰：“其气来盛去亦盛，此谓太过，病在外；其气来不盛去反盛，此谓不及，病在中。”

19.11 帝曰：“夏脉太过与不及，其病皆何如？”

19.12 岐伯曰：“太过则令人身热而肤痛，为浸淫；其不及则令人烦心，上见咳唾，下为气泄。”

19.13 帝曰：“善。秋脉如浮，何如而浮？”

19.14 岐伯曰：“秋脉者肺也，西方金也，万物之所以收成也，故其气来，轻虚以浮，来急去散，故曰浮，反此者病。”

【今译】

19.8 岐伯回答说：“夏脉主应心脏，属南方之火。夏天是万物生长茂盛的季节，因此脉气来时充盛，去时轻微，这叫钩脉。与此相反，就是病脉。”

19.9 黄帝问道：“怎样才叫相反呢？”

19.10 岐伯回答说：“其脉气来时盛，去亦盛，这叫做太过，主病在外；如脉气来时不盛，去时反充盛有余，这叫做不及，主病在里。”

19.11 黄帝问道：“夏脉太过与不及，发生的病变是怎样的呢？”

19.12 岐伯回答说：“太过会使人身体发热，皮肤痛，热邪浸淫生疮；不及会使人心烦，上部出现咳唾，下部出现矢气下泄。”

19.13 黄帝说：“好。秋天的脉象如浮，怎样才算浮脉呢？”

19.14 岐伯回答说：“秋脉主应肺脏，属西方之金。秋天，万物收成，因此脉气来时指轻虚而浮，来急去散，所以叫做浮脉。与此相反，就是病脉。”



19. 8 Qibo answered, "The pulse in summer is related to the heart which pertains to the south [in the five directions] and Fire [in the Five-Elements]. [Since summer is the period in which] all the things in nature flourish, the pulse [in summer] comes forcefully and recedes mildly. That is why it is called Gou (hook-like). [The state of the pulse] contrary to it is morbid."

19. 9 Huangdi asked, "How to distinguish the contrary [state of pulse]?"

19. 10 Qibo answered, "[If] the pulse comes forcefully and recedes forcefully, it is called Taiguo (excess), indicating exterior diseases; [if] the pulse does not come forcefully but recedes forcefully, it is called Buji (insufficiency), indicating diseases in the interior."

19. 11 Huangdi asked, "What are the diseases reflected by Taiguo (excess) and Buji (insufficiency) of the pulse in summer?"

19. 12 Qibo answered, "Taiguo (excess) [of the pulse] is marked by fever, pain of the skin and muscles and acute eczema; while Buji (insufficiency) characterized by dysphoria, cough, expectoration and passing flatus."

19. 13 Huangdi said, "Good! The pulse in autumn is Fu (floating). What does it mean?"

19. 14 Qibo answered, "The pulse in autumn is related to the lung which pertains to the west [in the five directions] and Metal [in the Five-Elements]. [Since autumn is the period in which] all the things in nature become ripe, the pulse [in autumn] appears light and floating, rapid in coming and scattered in receding. That is why it is called Fu (floating). [The state of the pulse] contrary to it is morbid."

【原文】

19.15 帝曰：“何如而反。”

19.16 岐伯曰：“其气来，毛而中央坚，两旁虚，此谓太过，病在外；其气来，毛而微，此谓不及，病在中。”

19.17 帝曰：“秋脉太过与不及，其病皆何如？”

19.18 岐伯曰：“太过则令人逆气而背痛，愠愠然；其不及则令人喘，呼吸少气而咳，上气见血，下闻病音。”

19.19 帝曰：“善。冬脉如营，何如而营？”

19.20 岐伯曰：“冬脉者肾也，北方水也，万物之所以合藏也，故其气来，沉以搏，故曰营，反此者病。”

19.21 帝曰：“何如而反？”

19.22 岐伯曰：“其气来如弹石者，此谓太过，病在外；其去如数者，此谓不及，病在中。”

【今译】

19.15 黄帝问道：“怎样才叫相反呢？”

19.16 岐伯说：“其脉气来浮而中央坚，两旁虚，这叫做太过，主病在外；其脉气来浮而微，这叫做不及，主病在里。”

19.17 黄帝问道：“秋脉太过与不及，发生的病变是怎样的呢？”

19.18 岐伯回答说：“太过会使人产生气逆，背部作痛，郁闷而不舒畅；不及会使人咳嗽气喘，呼吸短气，气上逆而出血，喉间有喘息声音。”

19.19 黄帝：“好。冬季的脉象如营，怎样才算营脉呢？”

19.20 岐伯回答说：“冬脉主应肾脏，属北方之水。冬季万物闭藏，因而脉气来时沉而搏指，所以叫做营。与此相反的，就是病脉。”

19.21 黄帝问道：“怎样才算相反的呢？”

19.22 岐伯回答说：“脉来如弹石击手，这叫做太过，主病在外；如脉去虚数，这叫做不及，主病在里。”



19. 15 Huangdi asked, "How to distinguish the contrary [state of pulse]?"

19. 16 Qibo answered, "[If] the pulse appears floating at first, hard in the middle and deficient at both sides, it is called Taiguo (excess), indicating exterior diseases; [if] the pulse appears floating and weak, it is called Buji (insufficiency), indicating diseases in the interior."

19. 17 Huangdi asked, "What are the diseases reflected by Taiguo (excess) and Buji (insufficiency) of the pulse in autumn?"

19. 18 Qibo answered, "Taiguo (excess) is marked by hiccup^[1], backache and discomfort; while Buji (insufficiency) is characterized by shortness of breath, cough, hemoptysis due to adverse flow of Qi and laryngeal stridor."

19. 19 Huangdi said, "Good! The pulse in winter is Ying^[2] (deep). What does it mean?"

19. 20 Qibo answered, "The pulse in winter is related to the lung which pertains to the north [in the five directions] and Water [in the Five-Elements]. [Since winter is the period in which] all the things in nature go into hiding, the pulse [in winter] appears deep and throbbing. That is why it is called Ying (deep). [The state of the pulse] contrary to it is morbid."

19. 21 Huangdi asked, "How to distinguish the contrary [state of pulse]?"

19. 22 Qibo answered, "[If] the pulse comes as hard as stone, it is called Taiguo (excess), indicating exterior diseases; [if] the pulse recedes rapidly, it is called Buji (insufficiency), indicating diseases in the interior."

【原文】

19.23 帝曰：“冬脉太过与不及，其病皆何如？”

19.24 岐伯曰：“太过，则令人解体，脊脉痛而少气不欲言；其不及则令人心悬如病饥，眇中清，脊中痛，少腹满，小便变。”

19.25 帝曰：“善。”

19.26 帝曰：“四时之序，逆从之变异也，然脾脉独何主？”

19.27 岐伯曰：“脾脉者土也，孤脏以灌四旁者也。”

19.28 帝曰：“然则脾善恶，可得见之乎？”

19.29 岐伯曰：“善者不可得见，恶者可见。”

19.30 帝曰：“恶者何如可见？”

19.31 岐伯曰：“其来如水之流者，此谓太过，病在外；如鸟之喙者，此谓不及，病在中。”

19.32 帝曰：“夫子言脾为孤脏，中央土以灌四旁，其太过与不及，其病皆

【今译】

19.23 黄帝问道：“冬脉太过与不及，发生的病变是怎样的呢？”

19.24 岐伯回答说：“太过会使人身体懈怠，脊骨疼痛，少气懒言；不及则使人心中像饥饿一样空虚，季肋下清冷，脊骨作痛，少腹胀满，小便赤黄。”

19.25 黄帝说：“好。”

19.26 黄帝说：“以上说明了四时的顺序，脉象随着季节的不同而发生变化。但脾脉究竟主何时令呢？”

19.27 岐伯回答说：“脾脉属土，为孤脏，以灌溉四旁。”

19.28 黄帝问道：“脾脉的正常与异常情况可以看得出来吗？”

19.29 岐伯回答说：“正常情况是不可能见到的，异常情况是可以见到的。”

19.30 黄帝问道：“为什么脾脉的异常情况可以见到呢？”

19.31 岐伯回答说：“其来如水之流动一样，这叫做太过，主病在外；其来坚如鸟喙一样，这叫做不及，主病在中。”

19.32 黄帝问道：“先生说脾为孤脏，位居中央属土，以灌溉四旁，它的太



19. 23 Huangdi asked, “What are the diseases reflected by Taiguo (excess) and Buji (insufficiency) of the pulse in winter?”

19. 24 Qibo answered, “Taiguo (excess) is marked by lassitude, spinal pain, shortness of breath and no desire to speak; while Buji (insufficiency) is characterized by solicitude like hunger, hypochondriac coldness, spinal pain, lower abdominal fullness and brownish urine.”

19. 25 Huangdi said, “Good!”

19. 26 Huangdi asked, “[You have explained the states of the pulse] in the four seasons and the normal and abnormal changes [of the pulse in the four seasons]. But when does the Spleen-Pulse dominate?”

19. 27 Qibo answered, “The Spleen-Pulse pertains to Earth [in the Five-Elements]. The spleen is the solitary organ^[3] that nourishes the other four organs^[4].”

19. 28 Huangdi asked, “Can the normal [states] and abnormal [changes of the pulse of] the spleen be felt?”

19. 29 Qibo answered, “The normal [states of the pulse of the spleen] cannot be felt^[5], but the abnormal [changes of the pulse of the spleen] can be felt.”

19. 30 Huangdi asked, “Why the abnormal [changes of the pulse of the spleen] can be felt?”

19. 31 Qibo answered, “[If] the pulse comes like running of water, it is called Taiguo (excess), indicating exterior diseases; [if] the pulse appears like the beak of a bird, it is called Buji (insufficiency), indicating diseases in the interior.”

19. 32 Huangdi asked, “You have mentioned that the spleen is an solitary organ that is located in the center, pertains to Earth

【原文】

何如？”

19.33 岐伯曰：“太过则令人四支不举；其不及则令人九窍不通，名曰重强。”

19.34 帝瞿然而起，再拜而稽首曰：“善。吾得脉之大要，天下至数，《五色》、《脉变》、《揆度》、《奇恒》，道在于一。神转不回，回则不转，乃失其机，至数之要，迫近以微，著之玉版，脏之于府，每旦读之，名曰《玉机》。”

19.35 五脏受气于其所生，传之于其所胜，气舍于其所生，死于其所不胜。病之且死，必先传行至其所不胜，病乃死。此言气之逆行也，故死。肝受气于心，传之于脾，气舍于肾，至肺而死。

【今译】

过与不及能引发什么病变呢？”

19.33 岐伯说：“太过使人四肢不举，不及则使人九窍不通，此病叫做重强。”

19.34 黄帝肃然起立，又施一礼说：“很好！我懂得诊脉的要领了，这是天下最重要的道理。《五色》、《脉变》、《揆度》、《奇恒》等所阐述的道理是一致的。神的功用运转不息，向前而不能回转。若回而不转，即失生机。这个极其重要的道理，几近微妙，把它记录在玉版上面，藏之于府，每天早上诵读，就称它为《玉机》吧。”

19.35 五脏受病气于其所生之脏，传于其所胜之脏，病气留止于生己之脏，死于克己之脏。当病到将要死的时候，病必先传到克己之脏，病人才会死去。这是病气逆传，所以病人会死亡。



[in the Five-Elements] and irrigates the other four organs. What are the diseases caused by Taiguo (excess) and Buji (insufficiency) of the Spleen-Pulse?"

19. 33 Qibo answered, "Taiguo (excess) is marked by heaviness and lassitude of the four limbs; while Buji (insufficiency) is characterized by obstruction of the nine orifices known as Zhongjiang^[6]."

19. 34 Huangdi stood up solemnly and kowtowed again, "Good! I have understood the gist of pulse. This is the most important thing in the world. The idea [discussed in the books of] *Wuse* (Five Colors), *Maibian* (Changes of Pulse), *Kuiduo* (Measurement) and *Qiheng* (Extraordinary)^[7] is the same. [The function of] Shen (Spirit) is to move^[8] continuously. [If] it stops moving, it will lose vitality. The gist of pulse is very important and subtle. It should be inscribed on the jade plate, stored in the royal repository and read every morning. It should be named *Yuji*."

19. 35 "[Among] the Five Zang-Organs, [one organ] gets affected by Qi^[8] from the organ that it promotes^[9] and transmits to the organ that it restricts^[10]. Qi maintains in the organ that it promotes^[11] and [causes] death when transmitted to the organ that restricts it^[12]. When the disease is so serious that [the patient] is dying, the Qi must be transmitted to the organ to be restricted and then [the patient] dies. This is the reverse transmission of Qi, that is why it leads to death. The liver gets Qi from the heart and transmits it to the spleen. Qi maintains in the kidney and, when transmitted to the lung, it leads to death. The heart gets Qi from the spleen and transmits it to the lung. Qi maintains in the liver and, when transmitted to the kidney, it leads to death. The spleen

【原文】

心受气于脾，传之于肺，气舍于肝，至肾而死。脾受气于肺，传之于肾，气舍于心，至肝而死。肺受气于肾，传之于肝，气舍于脾，至心而死。肾受气于肝，传之于心，气舍于肺，至脾而死。此皆逆死也。一日一夜五分之，此所以占死生之早暮也。”

19.36 黄帝曰：“五脏相通，移皆有次。五脏有病，则各传其所胜。不治，法三月，若六月，若三日，若六日，传五脏而当死，是顺传所胜之次。故曰：别于阳者，知病从来；别于阴者，知死生之期。言知至其所困而死。

是故风者，百病之长也，今风寒客于人，使人毫毛毕直，皮肤闭而为热，当是之时，可汗而发也；或痹不仁肿痛，当是之时，可汤熨及火灸刺而去之。弗治，病人舍于肺，名曰肺痹，

【今译】

例如，肝受病气于心，传行于脾，其病气留止于肾，传到肺病人就死了。心受病气于脾，传行于肺，病气留舍于肝，传到肾病人就死了。脾受病气于肺，传行于肾，病气留止于心，传到肝病人就死了。肺受病气于肾，传行于肝，病气留止于脾，传到心病人就死了。肾受病气于肝，传行于心，病气留止于肺，传到脾病人就死了。这些都是病气之逆传，所以死。以一日一夜的时辰分属五脏，就可以推测死亡的早晚时间。”

19.36 黄帝说：“五脏是相互通连的，疾病的传变都有一定的次序。五脏有病，则各传其所胜之脏；若不能掌握治病的时机，那么长则3个月或6个月，短则3天或6天，疾病传遍五脏就会死亡。这是相克的顺传次序。所以说：能辨别三阳的，就可知病在何经；能辨别三阴的，就可知死生日期。这就是说，知道它至其所不胜之脏而死。

所以说风是百病之长。风寒袭人，使人毫毛竖立，皮肤闭而发热。这时可用汗法治疗。若发生麻痹或肿痛等症，可用汤熨及火罐、艾灸、针刺等方法来祛散风邪。如果不及时治疗，病气内传于肺，引起肺痹，



gets Qi from the lung and transmits it to the kidney. Qi maintains in the heart and, when transmitted to the liver, it leads to death. The lung gets Qi from the kidney and transmits it to the liver. Qi maintains in the spleen and, when transmitted to the heart, it leads to death. The kidney gets Qi from the liver and transmits it to the heart. Qi maintains in the lung, and when transmitted to the spleen, it leads to death. This is all caused by reverse transmission of Qi. One day and one night are divided into five periods [corresponding to the Five Zang-Organs] according to which death and life^[13] are predicted. ”

19. 36 Huangdi said, “The Five Zang-Organs are interrelated and the transmission of diseases [among them] is regular. [For example,] the diseases of the Five Zang-Organs are transmitted to the organs to be restricted respectively. If improperly treated, after three or six months, or three or six days^[14], the diseases will be transmitted to all the Five Zang-Organs, eventually leading to death. This is the general pattern of routine transmission. That is why it is said that [the ability] to differentiate Yang [enables one] to know how the diseases are caused and [the ability] to differentiate Yin [enables one] to make accurate prognosis. That is to say that the transmission of diseases to the organs to be restricted leads to death. ”

“So wind is the leading factor responsible for all diseases^[15]. The invasion of Wind-Cold into the body makes the body hairs stand on the end and the sweat pores obstructed, leading to fever [which can be] relieved by sweating^[16] or Bi-Syndrome, numbness, swelling and pain [which can be] treated by [washing with warm medicinal] decoction or [hot medicated] compress or

【原文】

发咳上气。弗治，肺即传而行之肝，病名曰肝痹，一名曰厥，胁痛，出食，当是之时，可按若刺耳。弗治，肝传之脾，病名曰脾风，发瘕，腹中热，烦心，出黄，当此之时，可按，可药，可浴。弗治，脾传之肾，病名曰疝瘕，少腹冤热而痛，出白，一名曰蛊，当此之时，可按，可药。弗治，肾传之心，病筋脉相引而急，病名曰癰，当此之时，可灸，可药。弗治，满十日，法当死。肾因传之心，心即复反传而行之肺，发寒热，法当三岁死，此病之次也。

然其卒发者，不必治于传，或其传化有不以次。不以次入者，忧恐悲喜怒，令不得以其次，故令人有大病矣。因而喜大虚

【今译】

发生咳嗽上气的症状。再不及时治疗，就会由肺传行于肝，引起肝痹，又叫做厥，发生胁痛、吐食的症状。此时可用按摩或者针刺等方法治疗。如还不及及时治疗，就会传行于脾，引起脾风，发生黄疸、腹中热、烦心、小便黄等症状。此时可使用按摩、药物或热汤沐浴等方法治疗。如再不治，就会由脾传行于肾，引起疝瘕，少腹烦热疼痛，小便色白而浊，又叫做蛊病。此时可用按摩，或用药物治疗。如再不治，病即由肾传心，发生筋脉牵引拘挛，叫做癰病。此时可用艾灸或药物治疗。如再不治，满10日之后，当要死亡。倘若病邪由肾传心，心又传之于肺，发为寒热，病人3日即死，这是疾病传变的一般次序。

但骤然暴发的病，就不必根据这个传变的次序进行治疗。有些病不按照这个次序传变，如忧、恐、悲、喜、怒等情志之病，就不依照这个次序相传，而能突然发生大病。如大喜伤心，



acupuncture and moxibustion. [If] it is not treated in time, the disease will be transmitted to the lung and cause Feibi^[17] (Lung-Bi Syndrome) [with the symptoms of] cough and adverse flow of Qi. [If] it is not treated in time, the disease will be transmitted to the liver and cause Ganbi (Liver-Bi Syndrome), also known as Jue^[18], [with the symptoms of] hypochondriac pain and vomiting of food [which can be] treated by massage or acupuncture. [If] it is not treated in time, the disease will be transmitted to the spleen and cause Pifeng (Spleen-Wind Syndrome) [with the symptoms of] Dan^[19], abdominal fever, dysphoria and yellowish urine [which can be] treated by massage, drugs and medicated bathing. [If] it is not treated in time, the disease will be transmitted to the kidney and cause Shanjia^[20] marked by restless lower abdominal fever, pain and turbid urine, also known as Gu^[21], [which can be] treated by massage and drugs. [If] it is not treated in time, the disease will be transmitted to the heart and cause spasm of sinews known as Chi [which can be] treated by moxibustion and drugs. [If] it is not treated in time, it will lead to death after ten days. [When the disease] is transmitted from the kidney to the heart, the heart will transmit [the disease] to the lung and cause Cold-Heat, leading to death after three years. This is the order of disease transmission.”

“However, acute diseases usually do not follow such an order of transmission. Some [acute diseases] may transmit, but [their transmission] appears irregular, such as [the transmission of diseases caused by abnormal changes of] anxiety, fear, sorrow, joy and anger. That is why [they] lead to severe diseases. So, excessive joy causes extreme deficiency [of Heart-Qi] and subju-

【原文】

则肾气乘矣，怒则肝气乘矣，悲则肺气乘矣，恐则脾气乘矣，忧则心气乘矣，此其道也。故病有五，五五二十五变，及其传化。传，乘之名也。

大骨枯槁，大肉陷下，胸中气满，喘息不便，其气动形，期六月死；真脏脉见，乃予之期日。大骨枯槁，大肉陷下，胸中气满，喘息不便，内痛引肩项，期一月死；真脏见，乃予之期日。大骨枯槁，大肉陷下，胸中气满，喘息不便，内痛引肩项，身热，脱肉破脘；真脏见，十月之内死。大骨枯槁，大肉陷下，骨髓内消，动作益衰；真脏来见，期一岁死；见其真脏，乃予之期日。大骨枯槁，大肉陷下，胸中气满，腹内痛，

【今译】

心虚则肾气相乘；怒则肝气乘脾；悲伤则肺气乘肝；恐则脾气乘肾；忧则心气乘肺。这是因情志过度，使疾病不依次序传变。所以病有5种，及其传变的时候，就有五五二十五变。所谓传，就是相乘的意思。

大骨枯槁，大肉瘦削，胸中气满，呼吸困难，呼吸时身体摇动，病人6个月就要死亡。见了真脏脉，就可以预知死期。大骨枯槁，大肉瘦削，胸中气满，呼吸困难，胸中疼痛牵引肩项，病人1个月就要死亡。见了真脏脉，就可以预知死期。大骨枯槁，大肉瘦削，胸中气满，呼吸困难，胸中疼痛上引肩项，身热脱肉，肘膝后肌肉破败。见了真脏脉，病人10个月之内就要死亡。大骨枯槁，大肉瘦削，两肩下垂，骨髓内消，动作衰颓，真脏脉未出现，病人1年内死亡。若见到真脏脉，就可以预知死期。大骨枯槁，大肉瘦削，胸中气满，腹中痛，



gation^[23] [of the heart] by Kidney-Qi; excessive anger leads to subjugation [of the spleen] by Liver-Qi; excessive sorrow leads to subjugation [of the liver] by Lung-Qi; excessive fear leads to subjugation [of the kidney] by Spleen-Qi; excessive anxiety leads to subjugation [of the lung] by Heart-Qi. This is the transmitting order [of diseases caused by abnormal changes of the five emotions] . Altogether there five kinds of diseases that evolve into twenty-five kinds of variations during their transmission^[22]. Transmission means subjugation. ”

“The disease marked by cachexia, extreme emaciation, panting, dyspnea and shivering in breathing leads to death in six months. [If] the Genuine-Zang pulse appears, exact prognosis can be made. The disease marked by cachexia, extreme emaciation, fullness of the chest, dyspnea and pain [in the chest] involving the shoulders and neck leads to death in one month. [If] the Genuine-Zang pulse appears, exact prognosis can be made. The disease marked by cachexia, extreme emaciation, panting, dyspnea, pain [in the chest] involving the shoulders and neck, somatic fever, muscular atrophy and ulceration of thick muscles^[24]. [If] the Genuine-Zang pulse appears, the patient will die within ten months. The disease marked by cachexia, extreme emaciation, loss of bone marrow^[25] and physical feebleness leads to death in one year [if] the Genuine-Zang pulse appears. [If] the Genuine-Zang pulse appears, exact prognosis can be made. The disease marked by cachexia, extreme emaciation, fullness of the chest, abdominal pain, discomfort in the chest, feverish sensation of the shoulders, neck and body, muscular atrophy, ulceration of



【原文】

心中不便，肩项身热，破腠脱肉，目匡陷，真脏见，目不见人，立死，其见人者，至其所不胜之时则死。

急虚身中卒至，五脏绝闭，脉道不通，气不往来，譬于堕溺，不可为期。其脉绝不来，若人一息五六至，其形肉不脱，真脏虽不见，犹死也。

真肝脉至，中外急，如循刀刃，责责然，如按琴瑟弦，色青白不泽，毛折，乃死。真心脉至，坚而搏，如循薏苡子累累然，色赤黑不泽，毛折，乃死。真肺脉至，大而虚，如以毛羽中人肤，色白赤不泽，毛折，乃死。真肾脉至，搏而绝，如指弹石辟辟然，色黑黄不泽，

【今译】

心中不舒，肩项身上俱热，肘膝后肌肉破败，脱肉，眼眶下陷，真脏脉出现，目不见人，立即死亡。如目能见人，到了其所不胜之时，便会死亡。

如果正气暴虚，外邪猝然中人，突然获病，五脏闭塞，脉道不通，气不往来，如堕落溺水一样，就无法预测死期。其脉绝而不至，或一息脉来五六至，虽然形肉不脱，真脏不见，也是要死亡的。

肝之真脏脉至，中外劲急，像按在刀口上一样锋利，或像按在琴弦上一样紧，面部青白而不泽，毛发枯焦，主死。心之真脏脉至，坚硬搏指，如摸薏苡仁那样小而坚实，面部赤黑不泽，毛发枯焦，主死。肺之真脏脉至，大而空虚，如同以羽毛拂人皮肤一样的轻虚，面部白赤不泽，毛发枯焦，主死。肾之真脏脉至，搏而欲断，或如以指弹石一样坚硬，面部黑黄不泽，



thick muscles and deepened ocular orbit leads to death right away [if] the Genuine-Zang pulse appears and both eyes cannot see. [If] the eyes still can see, death will occur on the day that it does not dominate over. ”

“It is difficult to make prognosis about the diseases caused by sudden exhaustion [of Zhengqi (Healthy-Qi)], sudden invasion of [Xieqi (Evil-Qi)], obstruction of the Five Zang-Organs, stagnation of vessels and stoppage of Qi flow, just as the case of falling down [from a high place] and drowning [in water]. [If] the pulse stops beating or beats five to six times in one respiration, the muscles are not atrophic and the Genuine-Zang pulse does not appear, it is still incurable. ”

“The appearance of Genuine-Liver-Pulse, marked by rapid and forceful beating both under light and heavy pressure, just as feeling the sharp edge of a knife or pressing a taut string on a musical instrument, with non-lustrous bluish and whitish countenance as well as dry and brittle hair, indicates impending death. The appearance of Genuine-Heart-Pulse, marked by hardness and forcefulness, just as feeling coix seed, with non-lustrous reddish and blackish countenance and brittle hair, indicates impending death. The appearance of Genuine-Lung-Pulse, marked by large size and weak beating, just as stroking the skin with a feather, with non-lustrous whitish and reddish countenance and brittle hair, indicates impending death. The appearance of Genuine- Kidney-Pulse, marked by forceful and deep beating, just as snapping stones, with non-lustrous blackish and yellowish countenance and brittle hair, indicates impending death. The appearance of Genuine-Spleen-Pulse, marked by weakness, now rapid and then slow beat-

【原文】

毛折，乃死。真脾脉至，弱而乍数乍疏，色黄青不泽，毛折，乃死。诸真脏脉见者，皆死不治也。”

19.37 黄帝曰：“见真脏曰死，何也？”

19.38 岐伯曰：“五脏者，皆禀气于胃，胃者五脏之本也。脏气者，不能自至于手太阴，必因于胃气，乃至于手太阴也，故五脏各以其时，自为而至于手太阴也。故邪气胜者，精气衰也，故病甚者，胃气不能与之俱至于手太阴，故真脏之气独见。独见者病胜脏也，故曰死。”

19.39 帝曰：“善。”

19.40 黄帝曰：“凡治病，察其形气色泽，脉之盛衰，病之新故，乃治之，无后其时。形气相得，谓之可治；色泽以浮，谓之易已；脉从四时，

【今译】

毛发枯焦，主死。脾之真脏脉至，软弱无力，快慢不匀，面部黄青不泽，毛发枯焦，主死。凡是见到五脏真脏脉，皆为不治之死候。”

19.37 黄帝问道：“见到真脏脉象就要死亡，这是什么道理呢？”

19.38 岐伯回答说：“五脏的营养都源于胃所化生的水谷精微。胃是五脏的根本。五脏之脉气不能自行到手太阴的寸口，必须借助胃气，才可达于手太阴。所以五脏之气能够在其所主之时，行至手太阴之寸口。如果邪气胜，则精气衰。所以病气严重时，胃气就不能与五脏之气一起到达手太阴，所以真脏脉就单独出现。真脏脉单独出现，是病气胜于脏气，所以说就要死亡了。”

19.39 黄帝说：“好。”

19.40 黄帝说：“大凡治病，必先诊察形气怎样，色泽如何，脉之虚实，病之新旧，然后进行治疗，不能错过时机。病人形气相得，是可治之症；色泽浮润，病易治愈；脉象与四时相应，



ing, with non-lustrous yellowish and bluish countenance and brittle hair, indicates impending death. The appearance of any Genuine-Zang pulse [indicates that the disease is] incurable.”

19.37 Huangdi asked, “Why the appearance of the Genuine-Zang pulse indicates death?”

19.38 Qibo answered, “The Five Zang-Organs all get Qi^[26] from the stomach and the stomach is the root of the Five Zang-Organs. [The Maiqi (Pulse-Qi) of] the Five Zang-Organs cannot reach Hand-Taiyin^[27] directly. [It] must depend on Stomach-Qi to reach Hand-Taiyin. So [the Maiqi (Pulse-Qi) of] the Five Zang-Organs reaches Hand-Taiyin respectively in time [with Stomach-Qi]. Hence, when Xieqi (Evil-Qi) is superabundant, Jingqi (Essence-Qi) must decline. Under critical condition, Stomach-Qi cannot reach Hand-Taiyin with Qi [from the other viscera] . That is why Genuine-Zang pulse appears alone. Solitary appearance [of the Genuine-Zang pulse] suggests that the Morbid-Qi dominates over Visceral-Qi. That is why it leads to death.”

19.39 Huangdi said, “Good!”

19.40 Huangdi said, “When treating a disease, [one must] first inspect the physique, Qi^[28] and complexion [of the patients], examine pulse states and make sure whether the disease is old or new. Then the treatment is given without any delay. [If] the physique and Qi [of the patient] agrees with each other, the disease is curable; [if] the countenance [of the patient] is lustrous, the disease is easy to heal; [if] the pulse agrees with [the

【原文】

谓之可治；脉弱以滑，是有胃气，命曰易治，取之以时。形气相失，谓之难治；色夭不泽，谓之难已；脉实以坚，谓之益甚；脉逆四时，为不可治。必察四难，而明告之。

所谓逆四时者，春得肺脉，夏得肾脉，秋得心脉，冬得脾脉，其至皆悬绝沉涩者，命曰逆。四时未有脏形，于春夏而脉沉涩，秋冬而脉浮大，名曰逆四时也。

病热脉静，泄而脉大，脱血而脉实，病在中，脉实坚，病在外，脉不实坚者，皆难治。”

19.41 黄帝曰：“余闻虚实以决死生，愿闻其情。”

【今译】

亦为可治；脉弱而流利，是有胃气，病亦易治，但须及时进行治疗。形气不相得，是难治之症；面色枯槁无泽，病亦难愈；脉实而坚，病必加重；脉与四时相逆，病为不治。必须审察这4种难治之证，清楚地告诉病人。

所谓脉与四时相逆，就是春见肺脉，夏见肾脉，秋见心脉，冬见脾脉。这些脉象皆为悬绝沉涩，这就叫做逆四时。四时未见真脏之脉，如春夏之时脉象沉涩，秋冬之时脉象浮大，这也叫做逆四时。

热病时脉反静，泄泻时脉反大，脱血时脉反实，病在内而脉反实坚，病在外而脉反不实坚。这些都是症脉相反的情况，皆为难治之症。”

19.41 黄帝说：“我听说过根据脉象的虚实来预决死生，希望你讲讲其中的道理。”



changes of] the four seasons, the disease is easy to cure; [if] the pulse is weak and slippery, it means that there is Stomach-Qi and that the disease is easy to treat [if] it is treated in time. [On the contrary,] [if] the physique and complexion [of the patient] do not agree with each other, the disease is difficult to cure; [if] the countenance [of the patient] is not lustrous, the disease is difficult to treat; [if] the pulse is hard, the disease is more serious; [if] the pulse does not agree with [the changes of] the four seasons, the disease is incurable. These four conditions of incurability must be carefully examined and explained to the patients. ”

“The so-called disagreement [of the pulse] with [the changes of] the four seasons refers to appearance of Lung-Pulse in spring, Kidney-Pulse in summer, Heart-Pulse in autumn and Spleen-Pulse in winter. [These abnormal pulse states] are all exhausted, deep and unsmooth. This is what disagreement with [the changes of] the four seasons means. [If the pulse states of the Five Zang-Organs] do not demonstrate themselves [with the variations of the four seasons], such as deep and unsmooth pulse in spring and summer as well as floating and large pulse in autumn and winter, it also means disagreement [of the pulse states] with [the changes of] the four seasons. ”

“Calm pulse in febrile disease, large pulse in diarrhea, forceful-hard pulse in internal disease and weak-soft pulse in external disease all suggest incurability. ”

19. 41 Huangdi said, “I have heard that exact prognosis can be made according to Xu (Deficiency) and Shi (Excess). I’d like to know the reason. ”

【原文】

19.42 岐伯曰：“五实死，五虚死。”

19.43 帝曰：“愿闻五实五虚。”

19.44 岐伯曰：“脉盛、皮热、腹胀、前后不通、闷瞀，此谓五实。脉细、皮寒、气少、泄利前后、饮食不入，此谓五虚。”

19.45 帝曰：“其时有生者，何也？”

19.46 岐伯曰：“浆粥入胃，泄注止，则虚者活；身汗得后利，则实者活。此其候也。”

【今译】

19.42 岐伯说：“五实可以致死，五虚也可以致死。”

19.43 黄帝说：“我想知道什么是五实，什么是五虚。”

19.44 岐伯回答说：“脉盛、皮热、腹胀、二便不通、心里烦乱，这叫做五实；脉细、皮寒、气少、泄利前后、饮食不入，这叫做五虚。”

19.45 黄帝问道：“为什么五实五虚有时可以治愈？”

19.46 岐伯回答说：“能够吃些粥浆，泄泻停止，则虚者也可以治愈；若原来身热无汗的而现在出汗了，原来二便不通的而现在通利了，则实者也可以治愈。这就是五虚、五实能够治愈的机理。”



19. 42 Qibo answered, “Both of the five [conditions of] Shi (Excess) and five [conditions of] Xu (Deficiency) lead to death. ”

19. 43 Huangdi asked, “I’d like to know [what are] the five [conditions of] Shi (Excess) and [what are] the five [conditions of] Xu (Deficiency). ”

19. 44 Qibo answered, “The five [conditions of] Shi (Excess) include forceful pulse, feverish skin, abdominal distension, difficulty in urination and defecation, dysphoria and blurred vision. While the five [conditions of] Xu (Deficiency) include thin pulse, cold skin, shortness of breath, frequent discharge of urine and stool and inability to take food. ”

19. 45 Huangdi asked, “Why some of the patients are still curable?”

19. 46 Qibo answered, “[Those who can] eat porridge will stop frequent discharge [of urine and stool]. [In this case, they] can be cured [even though they are suffering from] Xu (Deficiency) . [Those who can] sweat will be able to urinate and defecate smoothly. [In this case, they] are curable [even though they are suffering from] Shi (Excess). ”

Notes:

[1] The original Chinese characters for “hiccup” are Ni (逆 adverse or reverse) Qi (气). Some scholars regard Ni (逆) Qi (气) as adverse flow of Qi. It is true that adverse flow of Qi may cause hiccup.

[2] In the fifteenth issue in *Nanjing* (《难经》), Ying (营) is replaced by Shi (石) which means deep or sunken. Wu Kun (吴昆) in the Ming



Dynasty said, "In winter the pulse is deep just as the soldiers staying in the military camps."

[3] The tenth note in the fifth volume of *Leijing* (《类经》) says, "The spleen pertains to earth and the earth is the foundation of all the things in nature. So the spleen transports water and food and transforms fluid to irrigate the liver, heart, lung and kidney. The earth does not have a specific position to correspond to any of the four seasons. That is why it is called the solitary organ."

[4] The other four organs refer to the liver, heart, lung and kidney that correspond to one of the four seasons respectively.

[5] The normal states of Spleen-Pulse are reflected by the states of the pulse in the four seasons and should not appear alone. That is why it is said that the normal states of the Spleen-Pulse cannot be felt. However, the abnormal changes of the Spleen-Pulse can be felt.

[6] *ZhongQiang* (重强) is explained differently. The note about the pulse in the four seasons in the fourteenth volume of *Taisu* (《太素》) says, "It means that Qi (气) does not flow in the body and that is why the body feels heavy (重) and rigid (强). Wang Bing (王冰) said, "Zhong(重) means overlapping of Visceral-Qi and Jiang (强) means disharmony of Qi (气). Wu Kun (吴昆) said, "It means excess of Xie (邪 evil or pathogenic factor)."

[7] See [1] and [3] in Chapter 15.

[8] Qi (气) in this paragraph and the next paragraph refers Xieqi (邪气) which literally means Evil-Qi and is regarded as pathogenic factors.

[9] One organ gets Xieqi (邪气, Evil-Qi or pathogenic factor) from the organ that it promotes. For example, the liver gets Xieqi (邪气, Evil-Qi or pathogenic factor) from the heart. The liver pertains to wood and the heart to fire in the Wuxiang (五行, Five-Elements). Among the Wuxiang (五行, Five-Elements), Wood generates fire.



[10] An organ usually transmits Xieqi (邪气, Evil-Qi or pathogenic factor) to the organ that it restricts. For example, the liver disease is transmitted to the spleen.

[11] For example, Xieqi (邪气, Evil-Qi or pathogenic factor) in the liver disease stays in the kidney.

[12] For example, when liver disease is transmitted to the lung, it leads to death.

[13] Death and life here refer to unfavorable prognosis and favorable prognosis.

[14] "Three months or six months, or three days or six days" refers to the period that the disease is transmitted all through the Wuzang (五脏, Five Zang-Organs). For acute diseases, it may take three or six days for them to be transmitted all through the Wuzang (五脏, Five Zang-Organs); for chronic diseases, it may take three months or six months for them to be transmitted all through the Wuzang (五脏, Five Zang-Organs).

[15] The note about Bi (痹, Bi-Syndrome) in the twenty-eighth volume of *Taisu* (《太素》) says, "Since all diseases are exclusively caused by wind, wind is regarded as the leading factor. Invasion of wind may cause various diseases but it is certainly not the only cause of diseases. That is why it is said that wind is thought to be the key element in causing diseases." Wang Bing (王冰) said, "[The saying that wind is the leading factor responsible for all diseases] means that invasion of wind is prior to the occurrence of all diseases."

[16] Sweating means sweating therapy or diaphoretic therapy.

[17] See [20] in Chapter 10 and [14] in Chapter 13.

[18] Jue (厥) is the name of a kind of diseases, including ① sudden syncope and unconsciousness; ② coldness of the four limbs; and ③ severe cases of frequent urination or unsmooth urination.

[19] Dan (瘧) : ① pathogenic heat or exuberance of heat; ② another

term for jaundice in Chinese; and ③ malaria involving three Yin Channels.

[20] Shanjia (疝瘕): ① It refers to the disease caused by heat, transformed from pathogenic wind, transmitted to the Xiajiao (下焦, Lower Warmer or Lower Energizer) and combined with Dampness. It is usually characterized by feverish lower abdominal pain, sticky secretion from the orifice of the urethra, similar to prostatitis. ② It refers to the disease caused by Cold-Wind mingling with Qi and blood in the abdomen marked by swelling of the abdomen and abdominal pain involving the waist and back.

[21] Gu (蛊) is a kind of diseases marked by prolonged duration, emaciation and dispiritedness just like being consumed by parasites inside the body.

[22] Each organ among the Wuzang (五脏, Five Zang-Organs) has its specific diseases. So altogether there are five kinds of diseases. [If] it is not treated in time, the disease of one organ will be transmitted to the other four organs. That is why there are five variations of the disease of each organ among the Wuzang (五脏, Five Zang-Organs).

[23] The original Chinese character for subjugation in this paragraph is Cheng (乘) which describes the mutual excessive restriction or rejection among the Wuxing (五行, Five-Elements). It is used to refer to the fact that the hyperactivity of one organ may lead to the hypofunction of the other one. For example, hyperactivity of Liver-Qi may subjugate the spleen and stomach.

[24] Thick muscles refer to the muscles over the elbows, knees, loins and hips.

[25] The original Chinese for "loss of bone marrow" are Jian (肩, shoulder) Sui (髓, marrow) Nei (内, internal) Xiao (消, consume). There are different explanations about these four characters. Wang Bing (王冰) said, "Jian (肩, shoulder) Sui (髓, marrow) Nei (内, internal) Xiao (消, consume) means deepened supraclavicular fossa." Zhang Zhicong (张志



聰) said, “Jian (肩, shoulder) Sui (髓, marrow) Nei (内, internal) Xiao (消, consume) refers to spinal cord that reaches the brain. ”

[26] “Qi(气)” here refers to nutrients of food transformed by the stomach.

[27] Hand-Taiyin in this paragraph refers to the pulse over Cunkou (寸口).

[28] Qi (气) in this paragraph means Zhengqi (正气, Healthy-Qi).



三部九候论篇第二十

【原文】

20.1 黄帝问曰：“余闻九针于夫子，众多博大，不可胜数。余愿闻要道，以属子孙，传之后世，著之骨髓，藏之肝肺，歃血而受，不敢妄泄，令合天道，必有终始，上应天光星辰历纪，下副四时五行，贵贱更立，冬阴夏阳，以人应之奈何？愿闻其方。”

20.2 岐伯对曰：“妙乎哉问也！此天地之至数。”

20.3 帝曰：“愿闻天地之至数，合于人形，血气通，决死生，为之奈何？”

20.4 岐伯曰：“天地之至数，始于一，终于九焉。一者天，二者地，三者人。因而三之，三三者九，以应九野。故人有三部，

【今译】

20.1 黄帝问道：“我听先生讲九针的道理，觉得高深广博，不可尽述。我想了解其中的主要道理，以嘱咐子孙，传于后世，铭刻在心，永志不忘。我愿歃血盟誓，不敢妄泄。如何使这些道理符合于天道，有始有终，上应于日月星辰之数，下合于四时五行阴阳之变。五行有盛有衰，四时有冬阴夏阳，人是怎样与之相适应的呢？希望你讲讲这方面的道理。”

20.2 岐伯回答说：“您问得太妙了！这是天地间至为深奥的道理。”

20.3 黄帝说：“我想听你讲一讲天地至数如何与人的形体气血相通，以决断疾病之死生的。”

20.4 岐伯回答说：“天地的至数，始于一，终于九。一代表天，二代表地，三代表人；天地人合而为三，三三为九，以应九野之数。所以人有三部，



Chapter 20

Sanbu Jiuhou Lunpian:

Discussion on the Three Regions and Nine Divisions

20. 1 Huangdi said, “I have listened your explanation about the Nine Needles^[1] and [feel that the knowledge concerned] is very profound and beyond description. I’d like to know the main idea, hoping to pass on it to my descendants and to hand it down to the later generations who should always memorize it and engrave it on their mind. When receiving it, they must take oath and never reveal it rashly [to others] so as to keep it in conformity with the Dao (law) of the heavens and carry it through to the end, [enabling it] to correspond to the rules of the stars moving in the heavens, the alternative predominance and decline of the Wuxing (Five-Elements) in the four seasons and [the changes of] Yin and Yang in winter and summer. How can human beings adapt themselves to these changes? Please explain it for me.”

20. 2 Qibo answered, “What an excellent question ! [This is the Zhishu^[2] (the most important rule) of the heavens and the earth. ”

20. 3 Huangdi asked, “I’d like to know how this rule influences blood and Qi and decides the prognosis of diseases. ”

20. 4 Qibo answered, “The most important rule of the heavens and the earth starts from number one and ends at number nine^[3] . Number one corresponds to the heavens, number two to the earth and number three to human beings^[4]. That is what number one, number two and number three stand for. Three times three makes nine which corresponds to the nine administrative regions. Therefore, there are

【原文】

部有三候，以决死生，以处百病，以调虚实，而除邪疾。”

20.5 帝曰：“何谓三部？”

20.6 岐伯曰：“有下部，有中部，有上部。部各有三候，三候者，有天有地有人也。必指而导之，乃以为真。上部天，两额之动脉；上部地，两颊之动脉；上部人，耳前之动脉。中部天，手太阴也；中部地，手阳明也；中部人，手少阴也。下部天，足厥阴也；下部地，足少阴也；下部人，足太阴也。故下部之天以候肝，地以候肾，人以候脾胃之气。”

【今译】

每部各有三候，可以用它来决断死生，诊断百病，从而调治虚实，祛除病邪。”

20.5 黄帝问道：“什么是三部呢？”

20.6 岐伯回答说：“有下部，有中部，有上部。每部各有三候。所谓三候，是以天、地、人来代表的。这些必须有人指导才能明了。上部天，即两额的动脉；上部地，即两颊的动脉；上部人，即耳前之动脉。中部天，即两手太阴之动脉；中部地，即两手阳明之动脉；中部人，即两手少阴之动脉。下部天，即足厥阴之动脉；下部地，即足少阴之动脉；下部人，即足太阴之动脉。故而下部之天以候肝脏之气，下部之地以候肾脏之气，下部之人以候脾胃之气。”



Three Regions in the human body and each Regions is composed of three divisions [which are examined] to decide the prognosis of diseases, diagnose various diseases and adjust Xu (Deficiency) and Shi (Excess) so as to cure diseases.”

20.5 Huangdi asked, “What are the Three Regions?”

20.6 Qibo answered, “[The Three Regions refer to] the upper region, the middle region and the lower region. And each region is composed of three divisions, namely, the heavens [division], the earth [division] and the man [division]. Only when these regions and divisions are carefully felt and pressed can one be able to know the exact states of the pulse^[5]. The heavens [division] in the upper region refers to [the pulsating part of] the artery on the frontal eminences; the earth [division] of the upper region refers to [the pulsating part of] the buccal artery; and the man [division] in the upper regions refers to [the pulsating part of] the artery on the front of the ears. The heavens [division] in the middle region refers to Hand-Taiyin^[6]; the earth [division] in the middle region refers to Hand-Yangming^[7]; and the man [division] in the middle regions refers to Hand-Shaoyin^[8]. The heavens [division] in the lower region refers to Foot-Jueyin^[9]; the earth [division] in the lower region refers to Foot-Shaoyin^[10]; and the man [division] in the lower region refers to Foot-Taiyin^[11]. So the heavens [division] in the lower region is related to the liver, the earth [division in the lower region] to the kidney and the man [division in the lower region] to the Qi of the spleen and stomach.”

【原文】

20.7 帝曰：“中部之候奈何？”

20.8 岐伯曰：“亦有天，亦有地，亦有人。天以候肺，地以候胸中之气，人以候心。”

20.9 帝曰：“上部以何候之？”

20.10 岐伯曰：“亦有天，亦有地，亦有人。天以候头角之气，地以候口齿之气，人以候耳目之气。三部者，各有天，各有地，各有人。三而成天，三而成地，三而成人。三而三之，合则为九。九分为九野，九野为九脏。故神脏五，形脏四，合为九脏。五脏已败，其色必夭，夭必死矣。”

20.11 帝曰：“以候奈何？”

20.12 岐伯曰：“必先度其形之肥瘦，以调其气之虚实，实则泻之，虚则补之。必先去其血脉而后调之，无问其病，以平为期。”

【今译】

20.7 黄帝问道：“中部之候是怎样呢？”

20.8 岐伯回答说：“中部亦有天、地、人三候。中部之天以候肺脏之气，中部之地以候胸中之气，中部之人以候心脏之气。”

20.9 黄帝问道：“上部之候又是怎样呢？”

20.10 岐伯回答说：“上部也有天、地、人三候。上部之天以候头角之气，上部之地以候口齿之气，上部之人以候耳目之气。三部之中，各有天，各有地，各有人。三候为天，三候为地，三候为人，三三相乘，合为九候。脉之九候以应地之九野，地之九野以应人之九脏。所以人有五神脏和四形脏，合为九脏。若五脏已败，面色必然枯槁，面色枯槁者必死。”

20.11 黄帝问道：“诊察的方法是怎样的呢？”

20.12 岐伯回答说：“必须先度量病人的身形肥瘦，了解气之虚实。实证用泻法，虚证用补法。但须先去除血脉中的瘀滞，然后再进行调补。不论治疗什么病，都以达到气血平和为原则。”



20. 7 Huangdi asked, “What does the middle region reflect?”

20. 8 Qibo answered, “[The middle region] also has the heavens [division], the earth [division] and the man [division]. The heavens [division] reflects the lung, the earth [division] reflects the Qi in the chest and the man [division] reflects the heart.”

20. 9 Huangdi asked, “What does the upper region reflect?”

20. 10 Qibo answered, “[The upper region] also has the heavens [division], the earth [division] and the man [division]. The heavens [division] reflects the Qi of the frontal eminences, the earth [division] reflects the Qi of the mouth and teeth, the man [division] reflects the Qi of the ears and eyes. The Three Regions have the heavens [division], the earth [division] and the man [division] respectively. [Altogether the Three Regions have] three heavens [divisions], three earth [divisions] and three man [divisions]. Three times three makes nine [divisions]. The Nine Divisions correspond to the nine administrative regions and the nine administrative regions correspond to the nine Zang-Organs. The nine Zang-Organs include five Shenzang^[12] (Spirit-Viscera) and four Xingzang^[13] (Substantial-Viscera). [If] the Five Zang-Organs have declined, the countenance appears gloomy and non-lustrous. Gloomy and non-lustrous countenance indicates impending death.”

20. 11 Huangdi asked, “How to diagnose diseases?”

20. 12 Qibo answered, “The first thing is to see [whether the patient is] fleshy or thin in order to regulate the Xu (Deficiency) or Shi (Excess) state of the Qi^[14]. Shi (Excess) should be reduced^[15] and Xu (Deficiency) should be supplemented^[16]. [Blood stasis in] the vessels must be removed prior to the regulation^[17]. It is important to balance [Qi and blood] no matter what diseases are treated.”

【原文】

20.13 帝曰：“决死生奈何？”

20.14 岐伯曰：“形盛脉细，少气不足以息者危。形瘦脉大，胸中多气者死。形气相得者生。参伍不调者病。三部九候皆相失者死。上下左右之脉相应如参春者病甚。上下左右相失不可数者死。中部之候虽独调，与众脏相失者死。中部之候相减者死。目内陷者死。”

20.15 帝曰：“何以知病之所在？”

20.16 岐伯曰：“察九候，独小者病，独大者病，独疾者病，独迟者病，独热者病，独寒者病，独陷下者病。以左手足上，上去踝五寸按之，

【今译】

20.13 黄帝问道：“怎样决断死生呢？”

20.14 岐伯回答说：“形盛脉细，气短，呼吸困难的，主危；形瘦脉大，胸中多气，主死。形体与脉象一致的，主生；脉来错杂不调者，主病。三部九候之脉均失其常度的，主死；上下左右之脉应指参差不齐，如舂杵捣谷，病必严重；若见上下左右之脉不相协调，且不可计算其止数的，主死；中部之脉虽然独自调匀，而与其他各脏不相协调的，主死；中部之脉衰减，主死；目眶内陷，主死。”

20.15 黄帝问道：“如何知道病的部位呢？”

20.16 岐伯回答说：“九候之中，有一候独小者为病，有一候独大者为病，有一候独疾者为病，有一候独迟者为病，有一候独热者为病，有一候独寒者为病，有一候独陷下者为病。以左手按在病人的足内踝上5寸处，



20. 13 Huangdi asked, "How to make prognosis?"

20. 14 Qibo answered, "Fleshy body with thin pulse and shortness of breath due to insufficiency of Qi is a fatal [sign] . Emaciation with large pulse and asthmatic breath [is the sign of impending] death. The conformity of the physical condition with the pulse state [indicates that the disease is] curable while irregular and disharmonic pulse [signifies impending] death. [If] the pulse states in the Three Regions and Nine Divisions are all in disharmony^[18], [it indicates impending] death. [If the pulse] on the upper and lower [regions] as well as the left and right [sides] beats like the pounding of rice, [it indicates that] the disease is serious. [If the pulse] on the upper and lower [regions] as well as the left and right [sides] is so irregular that it cannot be counted, [it indicates impending] death. [If the pulse] in the middle region is harmonic but does not agree with the [the pulse states of] other viscera, [it indicates impending] death. Weakness of [the pulse in] the middle region [signifies impending] death, and so does the sinking of the eyes^[19]. "

20. 15 Huangdi asked, "How to locate a disease?"

20. 16 Qibo answered, "[Diseases can be diagnosed by] feeling the pulse on the Nine Divisions. Small [pulse] of one Division alone indicates a disease; large [pulse] of one Division alone indicates a disease; rapid [pulse] of one Division alone indicates a disease; slow [pulse] of one Division alone indicates a disease; heat [pulse] of one Division alone indicates a disease; cold [pulse] of one Division alone indicates a disease; and sinking [pulse] of one Division alone indicates a disease^[20] . Press [the patient on the region] five Cun above the [internal] ankle with the left hand and

【原文】

庶右手足当踝而弹之，其应过五寸以上，蠕蠕然者，不病；其应疾，中手浑浑然者，病；中手徐徐然者，病；其应上不能至五寸，弹之不应者，死。是以脱肉身不去者死。中部乍疏乍数者死。其脉代而钩者，病在络脉。九候之相应也，上下若一，不得相失。一候后则病，二候后则病甚，三候后则病危。所谓后者，应不俱也。察其腑脏，以知死生之期。必先知经脉，然后知病脉，真脏脉见者胜死。足太阳气绝者，其足不可屈伸，死必戴眼。”

20.17 帝曰：“冬阴夏阳奈何？”

20.18 岐伯曰：“九候之脉，皆沉细悬绝者为阴，主冬，故以夜半死。盛躁喘数者为阳，主夏，故以日中死。是故寒热病者，

【今译】

以右手指在病人足踝上弹之，医者之左手即有振动的感觉，如其振动的范围超过5寸以上，蠕蠕而动，为正常现象；如其振动急剧而大，应手快速而混乱不清的，为病态；若振动微弱，应手迟缓，为病态；如若振动不能上及5寸处，弹之仍无反应，为死候。身体极度消瘦，体弱不能行动，是死亡之征。中部之脉或快或慢，为死征。如脉代而钩，为病在络脉。九候之脉，应相互适应，上下若一，不得相互参差。如一候不一致，即为病态；如二候不一致，则为病重；如三候不一致，则病必危险。所谓不一致，就是九候之脉不相适应。诊察脏腑，可以知死生的时间。一定得先知道正常之脉，然后才能知道有病之脉，若见到真脏脉象，至其克胜之时，便要死亡。足太阳经脉气绝，则两足不能屈伸，死亡之时，目睛必然上视。”

20.17 黄帝问道：“如何理解冬阴夏阳？”

20.18 岐伯回答说：“九候之脉象皆沉细悬绝的，为阴，主冬令，所以夜半死；如脉盛大躁动而疾数的，为阳，主夏令，所以日中死；寒热交作之病，



flick the ankle [of the patient] with the right hand. [If] the shaking extends over five Cun and is mild, there is no disease; [if] the shaking is quick and fast, there is disease; [if] the shaking is slow, there is disease; [if] the shaking extends less than five Cun and there is no response in flicking, [it indicates] death. Hence, extreme emaciation with inability to walk [is a sign of impending] death; irregular pulse in the Middle Region [is a sign of impending] death. Dai^[21] and Gou^[22] pulses [indicate that] the disease is in the Collateral. [The pulse states] in the Nine Divisions should be in harmony and unity and should not be in disharmony. The disharmony^[23] of one Division [indicates] disease; the disharmony of two Divisions [indicates] severe disease; the disharmony of three Divisions is fatal. Disharmony means inconformity. Examination of the Zangfu-Organs helps make accurate prognosis. Only when [one] has fully understood the normal pulse can [he or she] know what is morbid pulse. The appearance of the Genuine-Zang pulse leads to death [at the time when it is] in predomination. The exhaustion of Foot-Taiyang with the inability to flex and stretch feet will lead to death with anoopsia.”

20. 17 Huangdi asked, “What about [the pulse] in winter [that pertains to Yin] and summer [that pertains to Yang]?”

20. 18 Qibo answered, “[If the states of] the pulse in the Nine Divisions are all sinking, thin and indistinct, [they pertain to Yin and] correspond to winter and the patient will die in the middle night. [If the states of the pulse in the Nine Divisions are] full, fast and restless, [they] pertain to Yang and corresponds to summer and the patient will die in the noon. Thus, [the patient

【原文】

以平旦死。热中及热病者，以日中死。病风者，以日夕死。病水者，以夜半死。其脉乍疏乍数，乍迟乍疾者，日乘四季死。形肉已脱，九候虽调，犹死。七诊虽见，九候皆从者不死。所言不死者，风气之病，及经月之病，似七诊之病而非也，故言不死。若有七诊之病，其脉候亦败者，死矣，必发哆噫。必审问其所始病，与今之所方病，而后各切循其脉，视其经络浮沉，以上下逆从循之。其脉疾者不病，其脉迟者病，脉不往来者死，皮肤着者死。”

20.19 帝曰：“其可治者奈何？”

20.20 岐伯曰：“经病者治其经，孙络病者治其孙络血，血病身有痛者，治其经络。其病者在奇邪，奇邪之脉则缪刺之。”

【今译】

所以死于平旦之时；热中及热病，死于日中之时；病风死于傍晚之时；病水死于夜半之时。脉象忽疏忽数，忽迟忽急，死于一日之辰、戌、丑、未之时；若形坏肉脱，九候虽调，也是死亡之征；七诊之脉虽然出现，但九候之脉均协调者，为不死之候。所说不死之病，指新感风病，或月经之病，虽见类似七诊之病脉，而实不相同。所以说不是死候。若七诊出现，其脉候有败坏现象的，这是死征。死时候必发哆逆等症状。所以必须详细询问病的起始情形和现在症状，然后按部切脉，观察经络之浮沉，采用上下逆顺之法切循之。脉疾者，为不病；脉迟者，为有病；脉不往来者，为死候；皮肤干枯附着于骨者，为死候。”

20.19 黄帝问道：“怎样治疗那些可治之病呢？”

20.20 岐伯回答说：“病在经的，刺其经；病在孙络的，刺其孙络使其出血；血病而有身痛的，则刺其经络。若病邪留在大络，



with] alternative cold and fever will die in the dawn; [the patient with] heat attack or febrile disease will die at the noon; [the patient with] wind disease will die in the dusk; [the patient with] water disease will die in the middle night; [the patient with] sudden short, sudden rapid, sudden slow and sudden fast pulse will die in the four seasons^[24] of a day; extreme emaciation will lead to death even if [the pulse states in the] Nine Divisions are normal. [On the other hand, if] seven pathological conditions have appeared but [the pulse states in the] Nine Divisions are in harmony, [the patient] will not die. The reason [that the patient] will not die lies in the fact that wind disease and menstrual disease appear like the seven pathological conditions but actually are not. If the seven pathological conditions have appeared and the pulse states have declined, [the patient] will die. [When dying, the patient] must suffer from hiccup and asthma.”

“[So in treating diseases, one] should carefully inquire [the patient] about the process of the illness and the present symptoms, then feel the pulse and see whether the Collaterals are floating or sinking. [Based on such an inquiry and examination, the pulse] is felt either from the upper or from the lower, or either by reversing or following [the running direction of the Channels]. [If] the pulse is fast, [it indicates] illness; [if] the pulse is slow, [it indicates] illness; [if] the pulse stops beating, [it indicates] death; [if] the skin is dry and bony, [it indicates] death.”

20. 19 Huangdi asked, “How to treat curable diseases?”

20. 20 Qibo answered, “Diseases in the Channels can be cured by treating the Channels; diseases in the Sunluo (minute

【原文】

留瘦不移，节而刺之。上实下虚，切而从之，索其结络脉，刺出其血，以见通之。瞳子高者，太阳不足，戴眼者，太阳已绝，此决死生之要，不可不察也。手指及手外踝上五指留针。”

【今译】

则用缪刺之法治之。若邪气久留不移且病人形体消瘦，当酌量刺之。上实下虚，当切按其脉，寻求其脉络郁结之所在，刺出其血，以通其气。如两目上视，为太阳经气不足，目上视而不转睛者，为太阳经气已绝。这是判断死生的要诀，不可不仔细体察。可刺手指及外踝上小指侧，刺后留针。”



collateral) can be cured by bloodletting from the Sunluo (minute collateral); blood disease with body pain can be cured by treating the [related] Channels and Collaterals; diseases in the major Collaterals can be cured by Miuci^[25]. [If pathogenic factors] are retained [in the body and the patient is] thin, the needling should be moderate^[26]. [To deal with the disease marked by] Shi (Excess) in the upper and Xu (Deficiency) in the lower, [one needs] to feel along the Channel involved to find stagnation and then let out blood by needling. [The appearance of] anoopsia indicates insufficiency of Taiyang. Daiyang (anoopsia with inability to move the eyes) shows the exhaustion of Taiyang. These are the ways to make accurate prognosis and must be carefully studied. The fingers and the lateral side above the external ankle can be needled and the needles should be retained.”

Notes:

[1] Nine Needles: One explanation is that it refers to ancient literature about medicine and the other explanation is that it refers to the nine kinds of needles described in *Lingshu* (《灵枢》).

[2] Zhishu (至数) means very abstruse and important idea. The fifth note in the fifth volume of *Leijing* (《类经》) says, “Although the heavens and the earth are very large and the things in the natural world are numerous, they cannot go beyond Shu (数, number). The Dao (道, rule or principle) of Shu (数, number) is really big. That is why it is called Zhishu (至数) which means the most important rule of the heavens and the earth.”

[3] Number one stands for the beginning and number nine stands for the peak of things. Nine plus one equals ten and ten means the beginning of

another cycle. Wang Bing (王冰) in the Tang Dynasty said, "Number nine is an odd number, representing the biggest number in the heavens and the earth."

[4] Number one is an odd number and pertains to Yang (阳), that is why it corresponds to the heavens; number two is an even number and pertains to Yin (阴), that is why it corresponds to the earth; human beings are living between the heavens and the earth, that is why number three corresponds to human beings.

[5] The original Chinese for this sentence is Zhi (指, finger) Er (而, and) Dao (导, direct) Zhi (之, it) Nai (乃, then) Yi (以, may) Wei (为, for) Zhi (质, nature). Another popular explanation about this sentence is "Only under the guidance of a teacher can one be able to know how to take pulse in the Three Regions and Nine Divisions." For example, Zhang Jiebin (张介宾) in the Ming Dynasty said, "One can only understand this under the guidance of a teacher."

[6] Hand-Taiyin (手太阴) refers to the artery at Jingqu (经渠, LU 8) located in Cunkou (寸口) behind the wrist where the Qi (气) of the Lung Channel flows through.

[7] Hand-Yangming (手阳明) refers to the artery at Hegu (合谷, LI 4) located between the thumb and the index finger where Qi (气) of the Large Intestine Channel flows through.

[8] Hand-Shaoyin (手少阴) refers to the artery at Shenmen (神门, HT 7) located on the wrist beside the small head of the ulna where the Qi (气) of the Heart Channel flows through.

[9] Foot-Jueyin (足厥阴) refers to Zuwuli (足五里, LR 10) through which the Qi (气) of the Liver Channel flows.



[10] Foot-Shaoyin (足少阴) refers to Taixi (太溪, KI 3) through which the Qi (气) of the Kidney Channel flows.

[11] Foot-Taiyin (足太阴) refers to Jimen (箕门, SP 11) through which the Qi (气) of the Spleen Channel flows.

[12] Shenzang (神脏): Wang Bing (王冰) said, "Shenzang (神脏) refers to the liver that stores Hun (魂, a kind of soul), the heart that stores Shen (神, spirit), the spleen that stores Yi (意, consciousness), the lung that stores Po (魄, another kind of soul) and the kidney that stores Zhi (志, will). These Five Zang-Organs all store Shenqi (神气, Spirit-Qi), that is why they are called Shenzang (神脏)."

[13] Xingzang (形脏): Wang Bing (王冰) said, "There are four Xingzang (形脏), the first includes the frontal eminences, the second includes the ears and eyes, the third includes the mouth and teeth, and the fifth includes the chest." Zhang Zhicong (张志聪) said, "The stomach is responsible for the digestion of food and water, the large intestine for Jin (津, thin fluid), the small intestine for Ye (液, thick fluid) and the bladder for storing Jin (津) and Ye (液). These four organs are called Xingzang (形脏) which means that these four organs store substantial materials."

[14] Qi (气) here means Zhengqi (正气, Healthy-Qi).

[15] The original Chinese for "reduce" is Xie (泻) which means to purge or reduce. In the English translation of traditional Chinese medicine, translators tend to translate Xie (泻) into "purge" when it refers to a therapeutic method used to treat diseases with purgative herbs and "reduce" when it refers to a needling technique.

[16] The original Chinese for "supplement" is Bu (补) which means to supplement, or nourish, or tonify, or reinforce, or strengthen.

[17] Wu Kun (吴昆) said, "This sentence means to remove blood stasis in the vessels first. Only when blood stasis in the vessels is removed can the Xu (虚, Deficiency) or Shi (实, Excess) state of the Qi (气) be regulated."

[18] The original Chinese for "disharmony" is Shi (失) which means "loss".

[19] The sinking of the eyes means the loss or depletion of Jingqi (精气, Essence-Qi), that is why it indicates impending death.

[20] There are various explanations about "heat" and "cold" pulse states described in this paragraph. For example, the sixth note in the fifth volume of *Leijing* (《类经》) says, "'Heat [pulse of one Division] alone and cold [pulse of one Division] alone' means that the pulse is either in the upper or lower or in the exterior or interior. 'Sinking [pulse of one Division] alone' means that the pulse is deep and cannot be felt." Zhang Zhicong (张志聪) said, "'Cold and heat' means the cold and heat sensation of the skin in the Three Regions. 'Sinking' means that the pulse is deep and indistinct." Japanese scholar Topa (丹波) explained that "heat" meant slippery pulse and "cold" meant tense pulse.

[21] See [9] in Chapter 18.

[22] Gou (钩) means "strong or hook-like pulse".

[23] See [18] in this chapter.

[24] The four seasons of a day refer to four periods in a day, namely Chen (辰, 7-9 a. m.), Xu (戌, 7-9 p. m.), Chou (丑, 1-3 a. m.) and Wei (未, 1-3 p. m.).

[25] Miuci (缪刺) means to needle the left side in order to treat diseases on the right side and to needle the right side for the purpose of treating



diseases on the left side.

[26] This sentence is also explained in this way by some scholars: “If Bingxie (病邪, evils or pathogenic factors) retain in the body for a longer time, they will deepen into the major joints of the four limbs. In this case, needling has to be done on the joints where pathogenic factors have accumulated.”

欽定四庫全書
PDG

卷第七

经脉别论篇第二十一

【原文】

21.1 黄帝问曰：“人之居处、动静、勇怯，脉亦为之变乎？”

21.2 岐伯对曰：“凡人之惊恐、恚劳、动静，皆为变也。是以夜行则喘出于肾，淫气病肺。有所堕恐，喘出于肝，淫气害脾。有所惊恐，喘出于肺，淫气伤心。度水跌仆，喘出于肾与骨。故当是之时，勇者气行则已，怯者则着而为病也。故曰：诊病之道，观人勇怯，骨肉皮肤，能知其情，以为诊法也。故饮食饱甚，汗出于胃。惊而夺精，汗出于心。持重远行，汗出于肾。

【今译】

21.1 黄帝问道：“人们的居住环境、动静、勇怯不同，其经脉血气也随着起变化吗？”

21.2 岐伯回答说：“人在惊恐、愤怒、劳累、活动或安静的情况下，经脉血气都要受到影响而发生变化。所以夜间远行就会扰动肾气，则气喘出于肾，其偏胜之气就会侵犯肺脏。若因坠落而受到惊吓，则气喘出于肝脏，其偏胜之气就会侵犯脾脏。若有所惊恐，则气喘出于肺脏，其偏胜之气就会侵犯心脏。渡水而跌仆，气喘出于肾与骨。在这种情况下，身体强盛的人，气血畅行，就不会生病；怯弱的人，气血留滞，就会发生病变。所以说：诊察疾病的方法在于观察病人的勇怯及骨骼、肌肉和皮肤的变化，便能掌握病情，以此作为诊病的方法。所以饮食过饱，由于食气蒸发而汗出于胃。受惊则精夺，心气受伤而汗出于心。负重而远行时，肾气受伤而汗出于肾。



Volume 7

Chapter 21
Jingmai Bie lun pian:
Special Discussion on Channels and Vessels

21.1 Huangdi asked, "Do the living circumstances, daily activities, quietness, bravery and cowardice influence the changes of the pulse?"

21.2 Qibo answered, "[The pulse tends] to change [in case of] fright, anger, fatigue, activity and quietness. Walking in the night causes panting^[1] due to [the influence of] the kidney and excessive Qi^[2] may affect the lung. Fright resulting from falling [from a high place] causes panting due to [the influence of] the liver and excessive Qi affects the spleen. Fright causes panting due to [the influence of] the lung and excessive Qi affects the heart. Falling in crossing water causes panting due to [the influence of] the kidney and bones. Under such circumstances, [those with] bravery will not fall ill [because] Qi [in their body] flows [normally]; [while those with] cowardice will fall ill [because] [Qi in their body becomes] stagnant. That is why it is said that the Dao (rule or principle) of diagnosis is to inspect [the aspects of] bravery and cowardice, bones, muscles and skin [of the patients] . The diagnostic methods just refer to the examinations of these aspects. So overeating leads to sweating from the stomach; fright depletes Jing (Essence) and leads to sweating from the heart; going on a long journey with heavy load leads to sweating from the kidney; walking in a hurry with fear leads to sweating

【原文】

疾走恐惧，汗出于肝。摇体劳苦，汗出于脾。故春夏秋冬，四时阴阳，生病起于过用，此为常也。

食气入胃，散精于肝，淫气于筋。食气入胃，浊气归心，淫精于脉。脉气流经，经气归于肺，肺朝百脉，输精于皮毛。毛脉合精，行气于府。府精神明，留于四脏，气归于权衡。权衡以平，气口成寸，以决死生。

饮入于胃，游溢精气，上输于脾。脾气散精，上归于肺，通调水道，下输膀胱。水精四布，五经并行，合于四时五脏阴阳，揆度以为常也。

【今译】

疾走而受恐惧时，则肝气受伤而汗出于肝。劳力过度时，则脾气受伤而汗出于脾。所以春、夏、秋、冬四季阴阳的变化之中，生病的原因在于对身体的劳用过度，这是常理。

食物入胃，其精微之气输散到肝脏，滋养于筋。食物入胃，其精微之气注入于心，滋养于血脉。血气流行在经脉之中，上归于肺，肺又将其输送到全身经脉之中，把精气输送到皮毛。皮毛和经脉的精气相合，又流归于脉。脉中精微之气通过不断变化，周流于四脏之中。这些生理活动均取决于气的平衡。气的平衡表现在气口脉搏的变化上。从气口的脉搏变化，可以判断疾病的转归。

水液入胃以后，布散其精气，上输于脾。脾脏散布精华，上归于肺，肺通调水道，下输于膀胱。这样则水精散布全身，灌输于五脏经脉之中，符合四时五脏阴阳的变化规律。这就属于正常生理现象。



from the liver; and excessive physical work leads to sweating from the spleen. In spring, autumn, winter and summer, [the changes of] Yin and Yang in the four seasons lead to diseases [due to overstrain]. This is the common practice.”

“When food is taken into the stomach, Jing (nutrient substance) is transported to the liver to nourish the sinews. When food is taken into the stomach, Zhuoqi^[3] (Turbid-Qi) is transported to the heart to nourish vessels. Maiqi (Vessel-Qi) flows in the Channels and Jingqi (Channel-Qi) flows to the lung. The lung is connected with all the vessels and transports Jing (Essence) to the skin and hair. Jingqi (Essence-Qi) from the skin and hair and the vessels mingles with each other and returns to the Fu^[4]. The Jing (Essence) in the Fu, after transformation, is infused into the four Zang^[5] (Zang-organ) and Qi is balanced^[6]. The balance of Qi is reflected by [the pulse in] the Qikou^[7]. [Examination of the changes of pulse in Qikou] can decide the prognosis [of a disease].”

“When water is taken into the stomach, the Jingqi (Essence-Qi) is distributed around and is transported to the spleen. The spleen distributes Jing (Essence) and transports it upwards to the lung. [The lung] regulates water passage and transports [water] to the bladder. [In this way,] the Jing (Essence) of water is distributed all through the body and into the five Channels^[8] in conformity with the [the changes of] the four seasons and [the changes of] Yin and Yang of the Five Zang-Organs. These are the normal [changes of the Channels].”

【原文】

太阳脏独至，厥喘虚气逆，是阴不足阳有余也，表里当俱泻，取之下俞，阳明脏独至，是阳气重并也，当泻阳补阴，取之下俞。少阳脏独至，是厥气也，趺前卒大，取之下俞。少阳独至者，一阳之过也。太阴脏搏者，用心省真，五脉气少，胃气不平，三阴也，宜治其下俞，补阳泻阴。二阴独嘯，少阴厥也，阳并于上，四脉争张，气归于肾，宜治其经络，泻阳补阴。一阴至，厥阴之治也，真阴痛心，厥气留薄，发为白汗，调食和药，治在下俞。”

【今译】

太阳经脉偏盛，则发生厥逆、喘息、虚气上逆等症状。这是阴不足而阳有余所致。表里两经俱当用泻法，当取足太阳经的束骨穴和足少阴经的太溪穴。阳明经脉偏盛，是太阳、少阳之气俱趋于阳明所致，当用泻阳补阴的治疗方法，可泻足阳明经的陷谷穴，补太阴经的太白穴。少阳经脉偏盛，是厥气上逆所致。所以阳趺脉前的少阳脉突然盛大，当取足少阳经的临泣穴。少阳经脉偏盛，表明少阳太过。太阴经脉鼓搏有力，应当细心观察是否有真脏脉出现，若五脏之脉气少，胃气不平，这是足太阴脾太过所致，应当用补阳泻阴的治疗方法，补足阳明之陷谷穴，泻足太阴之太白穴。二阴经脉独盛，属少阴厥气上逆，而阳气并越于上，四脏之脉争张于外，病气在肾，应治其经络，泻足太阳经的经穴昆仑、络穴飞扬，补足少阴的经穴复溜、络穴大钟。如果一阴经脉偏盛，是厥阴经脉所主，真气虚弱，心中酸痛，厥气留于经脉与正气相搏而发为白汗，应注意饮食调养和药物治疗，如用针刺，当取厥阴经的太冲穴。”



“When Taiyang [Channel] is vigorous alone, [it will lead to] Jue (syncope), panting and adverse flow of Xuqi (Deficiency-Qi) due to insufficiency of Yin and excess of Yang. [Treatment should focus on] purging both the exterior and interior. [Usually] the Acupoints located on the lower [limbs] can be selected. When Yangming [Channel] is vigorous alone, it is due to doubling of Yangqi^[9] and can be treated by reducing Yang and supplementing Yin. [Usually] the Acupoints located on the lower [limbs] can be selected. When Shaoyang [Channel] is vigorous alone, it is caused by reverse flow of Qi. [That is why the Shaoyang Channel] anterior to the Qiao (Yang-Heel) [Channel] suddenly become vigorous. [It can be treated by] selecting the Acupoints located on the lower [limbs]. When Shaoyang [Channel] is vigorous alone, it means that Shaoyang Channel is hyperactive. [If] Taiyin [Channel] beats forcefully, cares must be taken to see [if there is] Genuine-Zang [pulse]. [If] Qi of the five Channels [of the Five Zang-Organs] is deficient and Weiqi (Stomach-Qi) is in disharmony, [the disease is in the] three Yin^[10] and can be treated by needling the Acupoints located on the lower [limbs] [for the purpose of] supplementing Yang and reducing Yin. When double Yin [Channels] are vigorous, it is due to reverse flow of Shaoyang together with Yangqi and dilatation of the four Channels^[11]. [In this case,] the Qi^[12] is in the kidney. The treatment should focus on the Channels and Collaterals to supplement Yang and reduce Yin. When one Yin [Channel] is vigorous, it is due to Jueyin [Channel] and leads to deficiency of Zhenqi (Genuine-Qi), heart pain, whitish sweating^[13] due to retention of reverse flow of Qi. [It can be treated by] regulation of diet combined with the use of drugs. [At the same time,] the Acupoints located on the lower [limbs] can be needled.”



【原文】

21.3 帝曰：“太阳脏何象？”

21.4 岐伯曰：“象三阳而浮也。”

21.5 帝曰：“少阳脏何象？”

21.6 岐伯曰：“象一阳也，一阳脏者，滑而不实也。”

21.7 帝曰：“阳明脏何象？”

21.8 岐伯曰：“象大浮也，太阴脏搏，言伏鼓也。二阴搏至，肾沉不浮也。”

【今译】

21.3 黄帝问道：“太阳经的脉象是怎样的呢？”

21.4 岐伯回答说：“其脉象如三阳之气一样外浮。”

21.5 黄帝问道：“少阳经的脉象是怎样的呢？”

21.6 岐伯回答说：“其脉象如一阳之气滑而不实。”

21.7 黄帝问道：“阳明经的脉象是怎样的呢？”

21.8 岐伯回答说：“其脉象大而浮。太阴经的脉象搏动，虽沉伏而实鼓指有力；少阴经的脉象搏动，属沉而不浮的肾脉。”





21.3 Huangdi asked, “What about the pulse state of the Taiyang [Channel]?”

21.4 Qibo answered, “It is just like [the Qi of] the three Yang that floats vigorously.”

21.5 Huangdi asked, “What about the pulse state of the Shaoyang [Channel]?”

21.6 Qibo answered, “It is just like [the pulse state of] one Yang which is slippery, but not forceful.”

21.7 Huangdi asked, “What about the pulse state of the Yangming [Channel]?”

21.8 Qibo answered, “It is large and floating. [The pulse state of] Taiyin [Channel] is felt forceful and deep. [The pulse of] double Yin^[14] is felt deep and not floating. [This is the pulse state of] the kidney.”

Notes:

[1] The original Chinese for “panting” in this paragraph is Chuan (喘). Some scholars believe that Chuan (喘) is the wrong form of Zhui (惴) which means “fear” or “fright”. For example, Sun Ding (孙鼎) in the Qing Dynasty said, “Chuan (喘) is a wrong character here. The right character should be Zhui (惴).”

[2] Qi (气) in this paragraph means Xieqi (邪气, Evil-Qi or pathogenic factor).

[3] Zhuoqi (浊气, Turbid-Qi) here refers to Nutrient-Qi transformed from food that is taken into the stomach.



[4] There are different explanations about Fu (府) here. Wang Bing (王冰) said, "Fu (府) refers to Qihai (气海) located in the area between the two breasts, also known as Shanzhong (膻中), where Qi (气) accumulates." Zhang Zhicong (张志聪) believed that Fu (府) here referred to Liufu (六腑, Six Fu-Organs). He said, "The skin governs Qi (气) and the vessels govern blood. The saying that Jingqi (精气, Essence-Qi) from the skin and hair and the vessels mingles with each other actually means that Blood and Qi (气) mingle with each other. The Liufu (六腑, Six Fu-Organs) pertain to Yang (阳). That is why they receive Qi (气) first." The third explanation is that Fu (府) here refers to vessels.

[5] The four Zang (脏, Zang-organ) include the heart, the liver, the kidney and the spleen.

[6] The original Chinese for "balance" here is Quanheng (权衡) which originally refers to the sliding weight of a steelyard. Some scholars have different explanations about Quanheng (权衡). Guo Aichun (郭霭春), for example, believes that Quanheng (权衡) here refers to the lung.

[7] See [18] in Chapter 15.

[8] The five Channels refer to the Channels of the Wuzang (五脏, Five Zang-Organs).

[9] According to some scholars, "doubling of Yangqi (阳气)" means that the Qi (气) of Taiyang (太阳) and Shaoyang (少阳) Channels flows into Yangming (阳明) Channel.

[10] Three Yin (阴) here refers to the spleen.

[11] The four Channels refer to the Channels of the heart, the liver,



the spleen and the lung.

[12] Qi (气) here refers to disease or pathogenic factors.

[13] Whitish sweating is explained differently. Some scholars think that it refers to spontaneous sweating. Other scholars believe that it refers to profuse sweating.

[14] Double Yin (阴) here refers to the Shaoyin (少阴) Channel.



脏气法时论篇第二十二

【原文】

22.1 黄帝问曰：“合人形以法四时五行而治，何如而从？何如而逆？得失之意，愿闻其事。”

22.2 岐伯对曰：“五行者，金木水火土也，更贵更贱，以知死生，以决成败，而定五脏之气，间甚之时，死生之期也。”

22.3 帝曰：“愿卒闻之。”

22.4 岐伯曰：“肝主春，足厥阴少阳主治，其日甲乙；肝苦急，急食甘以缓之。心主夏，手少阴太阳主治，其日丙丁；心苦缓，急食酸

【今译】

22.1 黄帝问道：“结合人的形体，以四时五行的变化规律来治疗疾病，怎样是从？怎样是逆呢？我想了解得失是怎么一回事。”

22.2 岐伯回答说：“五行就是金、木、水、火、土，从其衰旺胜克的变化中可以测知疾病的死生，决定治疗的成败，并确定五脏之气的盛衰、疾病轻重的时间，以及死生的日期。”

22.3 黄帝说：“我想听你更详尽地讲一讲。”

22.4 岐伯回答说：“肝主春，春天为足厥阴肝和足少阳胆主治的时间，甲乙属木，所以肝胆旺日为甲乙。肝在志为怒，怒则气急，宜急食甘味以缓之。心主夏，夏天是手少阴心和手太阳小肠主治的时间，丙



Chapter 22

Zangqi Fashi Lunpian:

Discussion on the Association of the Zang-Qi with the Four Seasons

22.1 Huangdi asked, "As to the treatment based on the structure of human body and in accordance with [the changes of] the four seasons and [the interaction among] the Wuxing (Five-Elements), what is Cong (favorable) and what is Ni (unfavorable)? I'd like to know something concerning success and failure in treating diseases."

22.2 Qibo answered, "The Wuxing is composed of Jin (Metal), Mu (Wood), Shui (Water), Huo (Fire) and Tu (Earth), the dominating and declining changes of which are helpful for making prognosis, judging success and failure of treatment, understanding the Qi of the Five Zang-Organs, ascertaining the time when a disease becomes alleviated or worsened, and foretelling the date of impending death."

22.3 Huangdi asked, "I'd like to know the details."

22.4 Qibo answered, "The liver pertains to spring [in the four seasons during which] Foot-Jueyin and Foot-Shaoyang^[1] [Channels] are in predomination. The days [in which the liver and the gallbladder are in predomination] are Jia (the first of the ten Heavenly stem) and Yi (the second of the ten Heavenly stem)^[2]. The liver [tends to] suffer from rapid flow of Qi which can be relieved by sweet flavor. The heart corresponds to

【原文】

以收之。脾主长夏，足太阴阳明主治，其日戊己；脾苦湿，急食苦以燥之。肺主秋，手太阴阳明主治，其日庚辛；肺苦气上逆，急食苦以泄之。肾主冬，足少阴太阳主治，其日壬癸；肾苦燥，急食辛以润之，开腠理，致津液，通气也。

病在肝，愈于夏，夏不愈，甚于秋，秋不死，持于冬，起于春，禁当风。肝病者，愈在丙丁，丙丁不愈，加于庚辛，庚辛不死，持于

【今译】

丁属火，所以心与小肠的旺日为丙丁。心在志为喜，喜则气缓，宜急食酸味以收之。脾主长夏，长夏是足太阴脾和足阳明胃主治的时间，戊己属土，所以脾与胃的旺日为戊己。脾性恶湿，湿盛则伤脾，宜急食苦味以燥之。肺主秋，秋天是手太阴肺和手阳明大肠主治的时间，庚辛属金，所以肺与大肠的旺日为庚辛。肺主气，气上逆则肺病，宜急食苦味以泄之。肾主冬，冬天是足少阴肾与足太阳膀胱主治的时间，壬癸属水，所以肾与膀胱的旺日为壬癸。肾喜润而恶燥，宜急食辛味以润之。如此可以开腠理，行津液，通气道。

肝脏有病，在夏季当愈，若至夏季不愈，到秋季病情就要加重，如秋季不死，至冬季病情就会稳定，来年春季即好转。肝病当忌风。有肝病的人，愈于丙丁之日，如果丙丁日不愈，到庚辛日病就加重，



summer [during which] the Hand-Shaoyin and Hand-Taiyang^[3] [Channels] are in predomination. The days [in which the heart and the small intestine are in predomination] are Bing (the third of the ten Heavenly Stem) and Ding (the fourth of the ten Heavenly Stem). The heart [tends to] suffer from slackening of Qi which can be astringed by sour flavor. The spleen corresponds to the late summer [during which] the Foot-Taiyin and Foot-Yangming^[4] [Channels] are in predomination. The days [in which the spleen and the stomach are in predomination] are Wu (the fifth of the ten Heavenly Stem) and Ji (the sixth of the ten Heavenly Stem). The spleen [tends to] suffer from Dampness which can be relieved by bitter flavor. The lung corresponds to autumn [during which] the Hand-Taiyin and the Hand-Yangming^[5] [Channels] are in predomination. The days [in which the lung and the large intestine are in predomination] are Geng (the seventh of the ten Heavenly Stem) and Xin (the eighth of the ten Heavenly Stem). The lung [tends to] suffer from adverse flow of Qi which can be stopped by bitter flavor. The kidney corresponds to winter [during which] the Foot-Shaoyin and Foot-Taiyang^[6] [Channels] are in predomination. The days [in which the kidney and the bladder are in predomination] are Ren (the ninth of the ten Heavenly Stem) and Gui (the tenth of the ten Heavenly Stem). The kidney [tends to] suffer from dryness which can be moistened by pungent flavor. [In this way,] the Couli (muscular interstice) is opened, [the flow of] body fluid is promoted and the activity of Qi is activated. ”

“Disease of the liver heals in summer. If failing to heal in summer, it will be worsened in autumn. If it does not lead to

【原文】

壬癸，起于甲乙。肝病者，平旦慧，下晡甚，夜半静。肝欲散，急食辛以散之，用辛补之，酸泻之。

病在心，愈在长夏，长夏不愈，甚于冬，冬不死，持于春，起于夏，禁温食热衣。心病者，愈在戊己，戊己不愈，加于壬癸，壬癸不死，持于甲乙，起于丙丁。心病者，日中慧，夜半甚，平旦静。心欲奠，急食咸以奠之，用咸补之，甘泻之。

病在脾，愈在秋，秋不愈，甚于春，春不死，持于夏，起于长夏。禁温食、饱食、湿地、濡衣。脾病者，愈在庚辛，庚辛不愈，加

【今译】

如庚辛日不死，到壬癸日病情就会稳定，到了甲乙日病即好转。患肝病的人，在早晨的时候精神清爽，傍晚的时候病就加重，到半夜时便安静下来。肝属木，喜条达，故肝病宜用辛味以散之，用辛味以补之，用酸味以泻之。

心脏有病，愈于长夏；若至长夏不愈，到了冬季病情就会加重；如果在冬季不死，到了来年春季病情就会稳定，到了夏季病即好转。心脏有病的人应禁食温热食物，忌穿过暖的衣服。有心脏病的人，愈于戊己日；如果戊己日不愈，到壬癸日病就加重；如果在壬癸日不死，到甲乙日病情就会稳定，到丙丁日病即好转。心脏有病的人，在中午的时候神志清爽，半夜时病就加重，早晨时则安静。心脏病欲柔软，宜食咸味以软之，以咸味补之，用甘味泻之。

脾脏有病，愈于秋季；秋季不愈，到了春季病就加重；如果在春季不死，到了夏季病情就会稳定，到了长夏的时候病即好转。脾病应禁吃温



death in autumn, [it will be] stable in winter and improved in spring. [It is important] to avoid wind. Liver disease heals in [the days of] Bing and Ding. If failing to heal in [the days of] Bing and Ding, it will be worsened in [the days of] Geng and Xin. If it does not lead to death in [the days of] Geng and Xin, it will be stable in [the days of] Ren and Gui and improved in [the days of] Jia and Yi. Liver disease gets improved in the morning, worsened in the evening and stable in the midnight. [Since] the liver needs to be dissipated⁽⁷⁾, [the treatment of liver disease] requires immediate use of pungent flavor to dissipate and supplement and use sour flavor to purge.”

“Disease of the heart heals in late summer. If failing to heal in late summer, it will be worsened in winter. If it does not lead to death in winter, [it will be] stable in spring and improved in summer. [It is important] to avoid hot-natured food and warm clothes. Heart disease heals in [the days of] Wu and Ji. If failing to heal in [the days of] Wu and Ji, it will be worsened in the days of Ren and Gui. If it does not lead to death in the days of Ren and Gui, it becomes stable in [the days of] Jia and Yi and improved in [the days of] Bing and Ding. Heart disease gets improved in the noon, worsened in the midnight and calms down in the morning. [Since] the heart needs to be softened, [the treatment of heart disease] requires immediate use of salty flavor to soften and supplement and sweet flavor to purge.”

“Disease of the spleen heals in autumn. If failing to heal in autumn, it will be worsened in spring. If it does not lead to death in spring, [it will be] stable in summer and improved in late summer. [It is important] to avoid warm-natured food, overeat-

【原文】

于甲乙，甲乙不死，持于丙丁，起于戊己。脾病者，日昃慧，日出甚，下晡静。脾欲缓，急食甘以缓之，用苦泻之，甘补之。

病在肺，愈在冬，冬不愈，甚于夏，夏不死，持于长夏，起于秋，禁寒饮食、寒衣。肺病者，愈在壬癸，壬癸不愈，加于丙丁，丙丁不死，持于戊己，起于庚辛。肺病者，下晡慧，日中甚，夜半静。肺欲收，急食酸以收之，用酸补之，辛泻之。

病在肾，愈在春，春不愈，甚于长夏，长夏不死，持于秋，起于冬。禁犯焮煖、热食、温灸衣。肾病者，愈在甲乙，甲乙不愈，

【今译】

热性食物，忌食过饱、居湿地、穿湿衣。脾脏有病的人，愈于庚辛日；如果在庚辛日不愈，到甲乙日则加重；如果在甲乙日不死，到丙丁日病情就会稳定，到了戊己日病就会好转。脾脏有病的人，在午后的时间精神清爽，日出时病就加重，傍晚时则安静。脾脏病需要缓和，应急食甘味以缓之，用苦味以泻之，用甘味以补之。

肺脏有病，愈于冬季；冬季不愈，到夏季病就加重；如果在夏季不死，至长夏时病情就会稳定，到了秋季病即好转。肺有病应禁食寒冷饮食，忌穿单薄衣服。肺脏有病的人，愈于壬癸日；如果在壬癸日不愈，到丙丁日病就加重；如果在丙丁日不死，到了戊己日病情就会稳定，到了庚辛日，病即好转。肺脏有病的人，傍晚的时候精神清爽，到中午时病就加重，到半夜时则安静。肺气欲收敛，所以肺脏有病宜急食酸味以收敛之，用酸味以补之，用辛味以泻之。

肾脏有病，愈于春季；若至春季不愈，到长夏时病就加重；如果在长夏不死，到秋季病情就会稳定，到冬季病即好转。肾病禁食过热的食物和穿经火烘烤过的衣服。肾脏有病的人，愈于甲乙日；如果在甲乙日不愈，到戊己日病就加重；如果在戊己日不死，到庚辛日病情



ing, living in humid place and wearing wet clothes. Spleen disease heals in [the days of] Geng and Xin. If failing to heal in [the days of] Geng and Xin, it will be worsened in [the days of] Jia and Yi. If it does not lead to death in [the days of] Jia and Yi, it will be stable in [the days of] Bing and Ding and improved in [the days of] Wu and Ji. Spleen disease gets improved in the afternoon, worsened when the sun begins to rise and stable in the dusk. [Since] the spleen needs to be moderated, [the treatment of spleen disease] requires immediate use of sweet flavor to moderate, bitter flavor to purge and sweet flavor to supplement.”

“Disease of the lung heals in winter. If failing to heal in winter, it will be worsened in summer. If it does not lead to death in summer, [it will be] stable in late summer and improved in autumn. [It is important] to avoid cold-natured food and cold clothes^[8]. Lung disease heals in [the days of] Ren and Gui. If failing to heal in [the days of] Ren and Gui, it will be worsened in [the days of] Bing and Ding. If it does not lead to death in [the days of] Bing and Ding, it will be stable in [the days of] Wu and Ji and improved in [the days of] Geng and Xin. Lung disease gets improved in the dusk, worsened in the noon and calms down in the midnight. [Since] the lung needs to be astringed, [the treatment of lung disease] requires immediate use of sour flavor to astringe and supplement and pungent flavor to purge.”

“Disease of the kidney heals in spring. If failing to heal in spring, it will be worsened in late summer. If it does not lead to death in late summer, it will be stable in autumn and improved in winter. [It is important] to avoid food that is fried hot and clothes that are warmed [over fire]. Kidney disease heals in [the days of]



【原文】

甚于戊己，戊己不死，持于庚辛，起于壬癸。肾病者，夜半慧，四季甚，下晡静。肾欲坚，急食苦以坚之，用苦补之，咸泻之。

夫邪气之客于身也，以胜相加，至其所生而愈，至其所不胜而甚，至于所生而持，自得其位而起。必先定五脏之脉，乃可言间甚之时，死生之期也。

肝病者，两胁下痛引少腹，令人善怒；虚则目眈眈无所见，耳无所闻，善恐，如人将捕之。取其经，厥阴与少阳。气逆则头痛，耳聋不聪，颊肿。取血者。

心病者，胸中痛，胁支满，胁下痛，膺背肩甲间痛，两臂内痛；

【今译】

就会稳定，到壬癸日病即好转。肾脏有病的人，在半夜的时候精神清爽，在一日当中辰、戌、丑、未4个时辰病情加重，在傍晚时则安静。肾气欲坚，肾有病应急食苦味以坚之，用苦味以补之，用咸味以泻之。

凡是邪气侵袭人体，都是以胜相加，病至其所生之时而愈，至其所不胜之时而甚，至其所生之时而稳定，至其自旺之时好转。但必须先明定五脏之脉，然后才能推测疾病的轻重时间及死生的日期。

肝脏有病，则两胁下疼痛牵引少腹，使人多怒，如果肝气虚，则出现两目昏花而视物不明，耳无所闻，时常恐惧，好像有人要追捕一样。治疗时应取用厥阴肝经和少阳胆经的穴位。如肝气上逆，则出现头痛、耳聋、颊肿等症，应取厥阴、少阳经脉之穴，刺出其血。

心脏有病，则出现胸中痛，胁部支满，胁下痛，胸背部及肩胛间疼痛，两臂内侧疼痛。心虚则出现胸腹部胀大，胁下和腰部牵引作



Jia and Yi. If failing to heal in [the days of] Jia and Yi, it will be worsened in [the days of] Wu and Ji. If it does not lead to death in [the days of] Wu and Ji, it will be stable in [the days of] Geng and Xin and improved in [the days of] Ren and Gui. Kidney disease gets improved in the midnight, worsened in the four seasons [of a day]^[9] and calms down in the dusk. [Since] the kidney needs to be consolidated, [the treatment of kidney diseases] requires immediately use of bitter flavor to consolidate and supplement and salty flavor to purge. ”

“The Xieqi (Evil-Qi) invades the body when it is in predominance. A disease heals in the time when it generates^[10], gets worsened in the time when it is restricted^[11], becomes stable in the time when it generates^[12] and improved in the time when is it in predominance^[13]. [However,] only when the pulse of the Five Zang-Organs is made clear can the time of aggravation be decided and accurate prognosis be made. ”

“Liver disease is characterized by hypochondriac pain involving the lower abdomen and susceptibility to rage. Xu (Deficiency) [of the liver] leads to blurred vision, deafness and frequent fear as if someone was about to arrest him. [To treat this disease,] [the Acupoints located on] the Jueyin and Shaoyang^[14] [can be selected] . Adverse flow of Qi^[15] leads to headache, loss of hearing and buccal swelling [which can be treated by] bloodletting. ”

“Heart disease is characterized by pain in the chest, distending hypochondriac fullness, hypochondriac pain, pain involving the chest, back and scapula as well as pain of the medial sides of the arms. Xu (Deficiency) [of the heart] leads to distension of the chest and abdomen as well as referred pain in the hypochondrium and

【原文】

虚则胸腹大，胁下与腰相引而痛。取其经，少阴、太阳，舌下血者。其变病，刺郄中血者。

脾病者，身重、善肌、肉痿，足不收，行善痠，脚下痛；虚则腹满肠鸣，飧泄食不化。取其经，太阴、阳明、少阴血者。

肺病者，喘、咳、逆气，肩背痛，汗出，尻、阴、股、膝、髀、腠、骹足皆痛；虚则少气不能报息，耳聋啞干。取其经，太阴、足太阳之外，厥阴内血者。

肾病者，腹大胫肿，喘咳身重，寝汗出，憎风；虚则胸中痛，大腹、小腹痛，清厥，意不乐。取其经，少阴、太阳血者。

【今译】

痛。治疗时，应取少阴心经和太阳小肠经的穴位，并刺舌下之脉出其血。如病情有变化，刺委中穴出血。

脾脏有病，脾实则出现身体沉重，容易饥饿，肌肉痿软无力，两足弛缓不收，行走时易抽搐，脚下疼痛；脾虚则腹部胀满，肠鸣，泄下食物完谷不化。治疗时，宜取太阴脾经、阳明胃经和少阴肾经的穴位，刺出其血。

肺脏有病，肺实则喘咳气逆，肩背疼痛，出汗，尻、股、膝、腿、小肚、胫、足等部皆疼痛；如果肺虚，就出现少气，呼吸气短而难以接续，耳聋，咽干。治疗时，宜取太阴肺经的经穴及取足太阳经的外侧和厥阴经的内侧，刺出其血。

肾脏有病，则腹部胀大，胫部浮肿，气喘，咳嗽，身重，睡后汗出，恶风；如果肾虚，就出现胸中疼痛，大腹和小腹疼痛，四肢厥冷，心中不乐。治疗时，宜取足少阴肾经和足太阳膀胱经的经穴，刺出其血。



waist. [To treat this disease, the Acupoints located on] the Shaoyin and Taiyang^[16] [can be selected] and the sublingual [vessel is pricked] to let out blood. [If] the disease has changed, [it can be treated by] pricking Xizhong^[17] to let out blood. ”

“Spleen disease is characterized by heaviness of the body, frequent hunger, myasthenia, flaccidity of the feet, frequent spasm and pain of the soles in walking. Xu (Deficiency) [of the spleen] leads to abdominal fullness, borborygmus, diarrhea with undigested food and dyspepsia. [To treat this disease, the Acupoints located on] the Taiyin, Yangming and Shaoyin^[18] [can be pricked] to let out blood. ”

“Lung disease is characterized by panting, cough, adverse flow of Qi, pain of the shoulders and back, sweating and pain of the buttock, genitals, thigh, knees, head of the femur, gastrocnemius muscle, tibia and feet. Xu (Deficiency) [of the lung] leads to shortness of breath, deafness and dry throat. [To treat this disease, the Acupoints located on] the Taiyin, the lateral side of Foot-Taiyang and the medial side of Jueyin^[19] [are selected and] pricked to let out blood. ”

“Kidney disease is characterized by abdominal distension, swelling of the tibial region, panting, cough, heaviness of the body, sweating in sleep and aversion to wind. Xu (Deficiency) [of the kidney] leads to pain of the chest, upper and lower abdominal pain, Qingjue^[20] (adverse flow of cold Qi) and unhappiness. [To treat this disease, the Acupoints located on] Shaoyin and Taiyang^[21] [can be selected and] pricked to let out blood. ”

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【原文】

肝色青，宜食甘，粳米、牛肉、枣、葵皆甘。心色赤，宜食酸，小豆、犬肉、李、韭皆酸。肺色白，宜食苦，麦、羊肉、杏、薤皆苦。脾色黄，宜食咸，大豆、豕肉、栗、藿皆咸。肾色黑，宜食辛，黄黍、鸡肉、桃、葱皆辛。辛散，酸收，甘缓，苦坚，咸奘。

毒药攻邪，五谷为养，五果为助，五畜为益，五菜为充，气味合而服之，以补精益气。此五者，有辛、酸、甘、苦、咸，各有所利，或散，或收，或缓，或急，或坚，或奘，四时五脏，病随五味所宜也。”

【今译】

肝色青，宜食甘味，粳米、牛肉、枣、葵等都属味甘。心色赤，宜食酸味，小豆、犬肉、李、韭都属酸味。肺色白，宜食苦味，小麦、羊肉、杏、薤均属苦味。脾色黄，宜食咸味，大豆、猪肉、栗、藿都属咸味。肾色黑，宜食辛味，黄黍、鸡肉、桃、葱均属辛味。辛味发散，酸味收敛，甘味缓急，苦味坚燥，咸味软坚。

凡毒药都可用来攻逐病邪，五谷用以营养，五果用以辅助营养，五畜用以补益，五菜用以充养，气味和合而服食，可以补益精气。这五类食物，各有辛、酸、甘、苦、咸的不同气味，各有所利，或散，或收，或缓，或急，或坚，或软。治疗时，应根据四时和五脏之气的偏盛偏衰，各随其所宜而恰当地加以应用。”



“The liver is related to blue [in colors] and sweet flavor is good for the liver. Polished round-grained nonglutinous rice, beef, Chinese date and sunflower are all sweet [in taste]. The heart is related to red [in colors] and sour flavor is good for the heart. Red bean, dog meat, plum and chives are all sour [in taste]. The lung is related to white [in colors] and bitter flavor is good for the lung. Wheat, mutton, apricot and macrostem onion are all bitter [in taste]. The spleen is related to yellow [in colors] and salty flavor is good for the spleen. Soy bean, pork, chestnut and the leaves of beans are all salty [in taste]. The kidney is related to black [in colors] and pungent flavor is good for the kidney. Yellow millet, chicken, peach and scallion are all pungent [in taste]. Pungent [flavor] disperses, sour [flavor] astringes, sweet [flavor] relaxes, bitter [flavor] hardens and salty [flavor] softens. ”

“Duyao (drugs) [can be used] to attack Xie (Evil), the five kinds of grain^[22] [can be used] to nourish [the body], the five kinds of fruit^[23] [can be used] to assist [the five kinds of grain to nourish the body], the five kinds of domestic animals^[24] [can be used] to supplement [the Five Zang-Organs] and the five kinds of vegetables^[25] [can be used to enrich [the viscera]. Harmonic mixture of proper flavors can supplement Jing (Essence) and nourish Qi. These five kinds of food have pungent, sour, sweet, bitter and salty [flavors] respectively and tonify [certain Zang-Organs or Fu-organs] by means of dispersion or astringency, moderation or promptitude^[26], hardening or softening. [In treating diseases,] these five flavors should be used in accordance with [the changes of] the four seasons and [the states of] the Five Zang-Organs. ”

Notes:

[1] Foot-Jueyin (足厥阴) refers to the Liver Channel and Foot-Shaoyang (足少阳) refers to the Gallbladder Channel.

[2] Jia (甲) and Yi (乙) are the first two in the ten Heavenly Stems which were used to name days, months and years. Both Jia (甲) and Yi (乙) pertain to Wood in Wuxing (五行 Five-Elements). But Jia (甲) is Yang-Wood (阳木) and Yi (乙) is Yin-Wood (阴木), corresponding to the liver and gallbladder. To be specific, the liver corresponds to Yimu (乙木) and the gallbladder corresponds to Jiamu (甲木). Therefore, the liver predominates in the day of Yi (乙) and the gallbladder predominates in the day of Jia (甲). The following descriptions concerning the ten Heavenly Stems in this Chapter can be understood in the same way.

[3] The Hand-Shaoyin (手少阴) and Hand-Taiyang (手太阳) refer to the Heart Channel and the Small Intestine Channel respectively.

[4] The Foot-Taiyin (足太阴) and Foot-Yangming (足阳明) refer to the Spleen Channel and the Stomach Channel respectively.

[5] The Hand-Taiyin (手太阴) and the Hand-Yangming (手阳明) refer to the Lung Channel and the Large Intestine Channel respectively.

[6] The Foot-Shaoyin (足少阴) and Foot-Taiyang (足太阳) refer to the Kidney Channel and the Bladder Channel respectively.

[7] The liver cannot be depressed or stagnated. If it is depressed or stagnated, measures should be taken to relieve or free it. Dissipation is the method used for this purpose.

[8] "Cold clothes" means that the patient does not put on enough



clothes.

[9] See [24] in Chapter 20.

[10] This sentence means that the disease heals in the time, according to the Wuxing (五行, Five-Elements), that it generates or promotes the other element. Take the liver for example. The liver pertains to Wood in the Wuxing (五行, Five-Elements), and Wood can produce Fire. So liver disease heals in the time corresponding to Fire.

[11] This sentence means that the disease becomes worsened in the time of being restricted according to the Wuxing (五行, Five-Elements). For example, the Metal restricts the Wood. So liver disease becomes worsened in the time corresponding to the Metal.

[12] This sentence means that the disease becomes stable in the time of being promoted according to the Wuxing (五行, Five-Elements). For example, Water promotes Wood. So liver disease becomes stable in the time corresponding to the Water.

[13] This sentence means that the disease becomes improved in the time when the affected organ is in predomination. For example, liver disease gets improved in the time corresponding to the Wood.

[14] Jueyin (厥阴) and Shaoyang (少阳) refer to the Liver Channel and the Gallbladder Channel respectively.

[15] Qi (气) here refers to Ganqi (肝气, Liver-Qi).

[16] Shaoyin (少阴) and Taiyang (太阳) refer to the Heart Channel and the Small Intestine Channel respectively.

[17] Xizhong (郄中) is explained differently. One explanation is that it refers to Xixue (郄穴, Cleft-Xi Acupoints). The other explanation is that

it refers to Weizhong (委中, BL 40).

[18] Taiyin (太阴), Yangming (阳明) and Shaoyin (少阴) refer to the Spleen Channel, the Stomach Channel and the Kidney Channel respectively.

[19] Taiyin (太阴) refers to the Lung Channel. The lateral side of Foot-Taiyang (足太阳) and the medial side of Jueyin (厥阴) actually refer to the Acupoints located on the Kidney Channel of Foot-Shaoyin (足少阴).

[20] Wang Bing (王冰) said, "Qing (清) means cool or cold; Jue (厥) means adverse of Qi (气)."

[21] Shaoyin (少阴) and Taiyang (太阳) refer to the Kidney Channel and the Bladder Channel respectively.

[22] Wang Bing (王冰) said, "[The five kinds of grain] include Jingmi (粳米, polished round-grained nonglutinous rice), Xiaodou (小豆, red bean), Mai (麦, wheat), Dadou (大豆, soy bean) and Shu (黍, broomcorn millet)."

[23] Wang Bing (王冰) said, "[The five kinds of fruit] include Tao (桃, peach), Li (李, plum), Xing (杏, apricot), Li (栗, chestnut) and Zao (枣, date or jujube)."

[24] Wang Bing (王冰) said, "[The five kinds of domestic animals] include Niu (牛, cow or ox), Yang (羊, goat or sheep), Shi (豕, pig), Quan (犬, dog) and Ji (鸡, chicken or rooster)."

[25] Wang Bing (王冰) said, "[The five kinds of vegetables] include Kui (葵, sunflower), Huo (藿, leaves of beans), Xie (薤, acrostem onion), Cong (葱, scallion) and Jiu (韭, Chinese chives)."

[26] The original Chinese for "promptitude" is Ji (急) which literally



means “hurry” or “urgency”. According to *Suwenshi* (《素问识》), Ji (急) perhaps is a redundancy due to misprinting or miscopying.





宣明五气篇第二十三

【原文】

23.1 五味所入：酸入肝，辛入肺，苦入心，咸入肾，甘入脾，是谓五入。

23.2 五气所病：心为噫，肺为咳，肝为语，脾为吞，肾为欠、为嚏，胃为气逆，为哕、为恐，大肠、小肠为泄，下焦溢为水，膀胱不利为癃，不约为遗溺，胆为怒，是谓五病。

23.3 五精所并：精气并于心则喜，并于肺则悲，并于肝则忧，

【今译】

23.1 五味入胃后，各归其所喜之脏：酸入肝，辛入肺，苦入心，咸入肾，甘入脾。这就是五脏的所入。

23.2 五脏所发生的病变：心气失调则噫气；肺气失调则咳嗽；肝气失调则多言；脾气失调则吞酸；肾气失调则为呵欠、喷嚏；胃气失调则为气逆，甚则为呃逆，或有恐惧感；大肠、小肠病为泄泻；下焦水液泛滥于皮肤则为水肿；膀胱不利则为癃闭，失其约束则为遗尿；胆气失调则易发怒。这就是五脏失调而发生的病变。

23.3 五脏之精气相并所发生的疾病：精气并于心则喜，并于肺



Chapter 23

Xuanming WuqiPian:

Discussion on the Elucidation of Five-Qi

23. 1 [The following is] the entrance of the five flavors: Sour [flavor] enters the liver, pungent [flavor] enters the lung, bitter [flavor] enters the heart, salty [flavor] enters the kidney and sweet [flavor] enters the spleen. This is what the five [ways of] entrance means.

23. 2 [The following are] the diseases caused by [the disorders of] five [kinds of] Qi^[1]: [The disorder of] the Heart [Qi] causes eructation; [the disorder of] the Lung [Qi] causes cough; [the disorder of] the Liver[Qi] causes polylogia; [the disorder of] the Spleen[Qi] causes acid regurgitation; [the disorder of] the Kidney[Qi] causes yawning and sneezing; [the disorder of] the Stomach[Qi] causes reverse flow of Qi, hiccup and fear; [the disorder of] the large intestine and small intestine causes diarrhea; extravasation of the Xiajiao (Lower Burner or Lower Energizer) causes edema; unsmooth [transformation] of the bladder causes retention of urine; loss of control [of the bladder] causes enuresis; [disorder of] the Gallbladder[Qi] causes frequent anger. These are the five kinds of diseases caused by [disorders of the Five Zang-Organs].

23. 3 [The following are the disorders caused by] the accumulation of the five Jing^[2] (Essence): The accumulation of the Jingqi (Essence-Qi) in the heart leads to Xi (joy); the accumulation of the Essence-Qi in the lung leads to Bei (sorrow); the

【原文】

并于脾则畏，并于肾则恐，是谓五并，虚而相并者也。

23.4 五脏所恶：心恶热，肺恶寒，肝恶风，脾恶湿，肾恶燥，是谓五恶。

23.5 五脏化液：心为汗，肺为涕，肝为泪，脾为涎，肾为唾，是谓五液。

23.6 五味所禁：辛走气，气病无多食辛；咸走血，血病无多食咸；苦走骨，骨病无多食苦；甘走肉，肉病无多食甘；酸走筋，筋病无多食酸；是谓五禁，无令多食。

【今译】

则悲，并于肝则忧，并于脾则畏，并于肾则恐。所谓的五并，都是由于五脏乘虚相并所致。

23.4 五脏各有所恶：心恶热，肺恶寒，肝恶风，脾恶湿，肾恶燥。这就是所谓的五恶。

23.5 五脏化生的液体：心液化为汗，肺液化为涕，肝液化为泪，脾液化为涎，肾液化为唾。这就是五脏所化生的五液。

23.6 五味各有所禁：辛味走气，气病不可多食辛味；咸味走血，血病不可多食咸味；苦味走骨，骨病不可多食苦味；甜味走肉，肉病不可多食甜味；酸味走筋，筋病不可多食酸味。这就是五味的禁忌，患五病，不可多食与之相应的五味。



accumulation of the Essence-Qi in the liver leads to You (anxiety); the accumulation of the Essence-Qi in the spleen leads to Wei (fear); the accumulation of the Jingqi (Essence-Qi) in the kidney leads to terror. These are the [disorders caused by] the five [ways of] accumulation [of the Essence-Qi]. [These disorders are all caused by] Xu (Deficiency) [of the Five Zang-Organs].

23.4 [The following are] the detestations of the Five Zang-Organs: The heart detests heat; the lung detests cold^[3]; the liver detests wind; the spleen detests dampness^[4]; the kidney detests dryness^[5]. This is what five detestations mean.

23.5 [The following are] the fluids transformed from the Five Zang-Organs^[6]: The heart [fluid] transforms into sweat; the lung [fluid] transforms into snivel; the liver [fluid] transforms into tears; the spleen [fluid] transforms into saliva; and the kidney [fluid] transforms into spittle. These are the so-called five fluids.

23.6 [The following are] the contraindications of the five flavors: Pungent [flavor] enters Qi, [so patients with] Qi disease should avoid taking excessive pungent [flavor]; salty [flavor] enters blood, [so patients with] blood disease should avoid taking excessive salty [flavor]; bitter [flavor] enters bones; [so patients with] bone disease should avoid taking excessive bitter [flavor]; sweet [flavor] enters the muscles, [so patients with] muscle disease should avoid taking excessive sweet [flavor]; sour [flavor] enters the sinews, [so patients with] sinew disease should avoid taking excessive sour [flavor]. These are the five contraindications [of the five flavors]. Excessive taking [of the five flavors] should be avoided.

【原文】

23.7 五病所发：阴病发于骨，阳病发于血，阴病发于肉，阳病发于冬，阴病发于夏，是谓五发。

23.8 五邪所乱：邪入于阳则狂，邪入于阴则痹，搏阳则为颠疾，搏阴则为喑，阳入之阴则静，阴出之阳则怒，是谓五乱。

23.9 五邪所见：春得秋脉，夏得冬脉，长夏得春脉，秋得夏脉，冬得长夏脉，名曰阴出之阳，病善怒不治，是谓五邪。皆同命，死不治。

23.10 五脏所藏：心藏神，肺藏魄，肝藏魂，脾藏意，肾藏志，是谓五脏所藏。

【今译】

23.7 五种病的发生：阴病发生于骨，阳病发生于血，阴病发生于肉，阳病发生于冬，阴病发生于夏。这就是所谓的五病所发。

23.8 五邪挠乱所发生的疾病：邪入于阳分，则发为狂病；邪入于阴分，则发为痹病；邪搏于阳，则发为颠疾；邪搏于阴，则发为音哑；邪由阳而入阴，则为静；邪由阴而出阳，则为怒。这就是所谓的五乱。

23.9 五邪所见的脉象：春天见到秋天的毛脉；夏天见到冬天的石脉；长夏见到春天的弦脉；秋天见到夏天的洪脉；冬天见到长夏的濡缓脉。这就是所谓的五邪脉。其预后相同，都属于不治之症。

23.10 五脏所藏：心藏神，肺藏魄，肝藏魂，脾藏意，肾藏志。这就是所谓的五脏所藏。



23. 7 [The following is] the occurrence of the five kinds of diseases: Yin disease occurs in the bones^[7]; Yang disease occurs in the blood^[8]; Yin disease occurs in the muscles^[9]; Yang disease occurs in winter^[10] while Yin disease occurs in summer^[11]. This is the occurrence of the five kinds of diseases.

23. 8 [The following are] the disorders caused by [the invasion of] five Xie (Evil): Invasion of Xie into Yang causes mania; invasion of Xie into Yin causes Bi (Bi-Syndrome). Combat [of Xie] with Yang causes head^[12] diseases; combat [of Xie] with Yin causes hoarseness. [Progress of Xie from] Yang into Yin results in tranquility while [progress of Xie from] Yin into Yang leads to rage. These are the so-called five disorders.

23. 9 [The following are] the abnormal pulse states [caused by] five kinds of Xie (Evil): Autumn pulse appears in spring, winter pulse appears in summer, spring pulse appears in late summer, summer pulse appears in autumn and late summer pulse appears in winter. {It is called [progress of Xie] from Yin into Yang, leading to frequent anger which is incurable.^[13]} These are [the pathological changes caused by] the five Xie. The prognosis is the same: [all of them are] incurable.

23. 10 [The following is] the storage of the Five Zang-Organs: The heart stores Shen (spirit or mind); the lung stores Po^[14]; the liver stores Hun^[15]; the spleen stores Yi (thinking); and the kidney stores Zhi (emotion). This is the storage of the Five Zang-Organs.

【原文】

23.11 五脏所主：心主脉，肺主皮，肝主筋，脾主肉，肾主骨，是谓五主。

23.12 五劳所伤：久视伤血，久卧伤气，久坐伤肉，久立伤骨，久行伤筋，是谓五劳所伤。

23.13 五脉应象：肝脉弦，心脉钩，脾脉代，肺脉毛，肾脉石，是谓五脏之脉。

【今译】

23.11 五脏所主：心主脉，肺主皮，肝主筋，脾主肉，肾主骨。这就是所谓的五主。

23.12 五种过度疲劳所引起的损伤：久视伤血，久卧伤气，久坐伤肉，久立伤骨，久行伤筋。这就是所谓的五劳所伤。

23.13 五脏应四时的脉象：肝脉应春而弦；心脉应夏而钩；脾脉应长夏而代；肺脉应秋而浮，其脉象毛；肾脉应冬而石。这就是所谓与四时相应的五脏脉象。



23. 11 [The following is] the governance of the Five Zang-Organs: The heart governs the vessels; the lung governs the skin; the liver governs the sinews; the spleen governs the muscles; and the kidney governs the bones. These are the so-called five governances.

23. 12 [The following are] the damages caused by five kinds of overstrain: Seeing for a long time impairs the blood; sleeping for a long time impairs Qi; sitting for a long time impairs the muscles; standing for a long time impairs the bones; and walking for a long time impairs the sinews. These are the damages caused by five kinds of overstrain.

23. 13 [The following are] the five kinds of pulse corresponding to [the four seasons]: The liver pulse appears Xuan (taut or wiry); the heart pulse appears Gou (strong or hook-like); the spleen pulse appears Dai (slow irregular and intermittent); the lung pulse appears Mao (mild); and the kidney pulse appears Shi (deep or sinking). These are the pulses of the Five Zang-Organs.

Notes:

[1] The five kinds of Qi (气) refer to the Qi (气) of the Wuzang (五脏, Five Zang-Organs).

[2] The five Jing (精, Essence) refer to the Jingqi (精气, Essence-Qi) of the Wuzang (五脏, Five Zang-Organs).

[3] According to the theory of traditional Chinese medicine, the lung detests dryness. The idea that the lung detests cold in this sentence seems incorrect. Maybe it is a miscopying made in ancient times.

[4] The original Chinese for “dampness” is Shi (湿) which means dampness or wetness.

[5] According to the theory of traditional Chinese medicine, the kidney detests cold. The idea that the kidney detests dryness in this sentence seems incorrect. Maybe it is a miscopying made in ancient times.

[6] Gao Shizong (高士宗) said, “After water and food are taken into the stomach from the mouth, the fluids flow along proper routes respectively. The Wuzang (五脏, Five Zang-Organs) receive the Jing (精, nutrient) of water and food, infuse it into the orifices and transform it into fluids.”

[7] The bones are related to the kidney and the kidney is an organ of Yin (阴) nature. That is why it is said that Yin (阴) disease occurs in the bones.

[8] The blood is related to the heart and the heart is the Yang (阳) within Yang (阳). That is why it is said that Yang (阳) disease occurs in the blood.

[9] The muscles are related to the spleen and the spleen is the supreme Yin (阴) within Yin (阴). That is why it is said that Yin (阴) disease occurs in the muscles.

[10] Winter pertains to Yin (阴) and Yinqi (阴气) is in predomination in winter. Since predomination of Yin (阴) leads to the disease of Yang (阳). That is why it is said that Yang (阳) disease occurs in winter.

[11] Summer pertains to Yang (阳) and Yangqi (阳气) is in predomination in summer. Since predomination of Yang (阳) leads to the disease of Yin (阴). That is why it is said that Yin (阴) disease occurs in summer.

[12] The original Chinese for “head” is “巅” which literally means mountain peak or summit. There are different explanations about “巅” in this sentence. Some scholars explain it as “癲” which means epilepsy. Other scholars explain it as disorder of the head.

[13] This part is believed to be miscopying made in ancient times. For



example, *Xinjiaozheng* (新校正, New Proofreading) compiled by Lin Yi (林乙) and others said, “In the previous paragraph it has already mentioned that [progress of Xie (邪, Evil) from] Yin (阴) into Yang leads to rage. It is strange that the same sentence appears again in this paragraph. It must be miscopying in ancient times.”

[14] See [20] in Chapter 9.

[15] See [21] in Chapter 9.



血气形志篇第二十四

【原文】

24.1 夫人之常数，太阳常多血少气，少阳常少血多气，阳明常多气多血，少阴常少血多气，厥阴常多血少气，太阴常多气少血，此天之常数。

24.2 足太阳与少阴为表里，少阳与厥阴为表里，阳明与太阴为表里，是为足阴阳也。手太阳与少阴为表里，少阳与心主为表里，阳明与太阴为表里，是为手之阴阳也。今知手足阴阳所苦，凡治病必先去其血，乃去其所苦，伺之所欲，然后泻有余，补不足。

【今译】

24.1 人身各经气血多少，是有一定常数的。太阳经常多血少气，少阳经常少血多气，阳明经常多气多血，少阴经常少血多气，厥阴经常多血少气，太阴经常多气少血，这是先天禀赋之常数。

24.2 足太阳膀胱经与足少阴肾经相表里，足少阳胆经与足厥阴肝经相表里，足阳明胃经与足太阴脾经相表里。这是足三阳经和足三阴经之间的表里关系。手太阳小肠经和手少阴心经相表里，手少阳三焦经与手厥阴心包经相表里，手阳明大肠经与手太阴肺经相表里。这是手三阳经与手三阴经之间的表里关系。现已知疾病发生在手足阴阳十二经脉的那一经，治疗时必须先于其血脉盛满处刺出其血，以减轻其病痛；然后诊察其所欲，根据病情的虚实，泻其有余，补其不足。



Chapter 24

Xueqi Xingzhipian:

Discussion on Blood, Qi, Body and Emotions

24. 1 The constant concerning the human body is like this: The Taiyang [Channel] usually has more blood but less Qi; the Shaoyang [Channel] usually has less blood but more Qi; the Yangming [Channel] usually has more Qi but less blood; the Shaoyin [Channel] usually has less blood but more Qi; the Jueyin [Channel] usually has more blood but less Qi; and the Taiyin [Channel] usually has more Qi and less blood. This is the innate constant.

24. 2 [In terms of the Foot Channels,] the Taiyang [Channel] and the Shaoyin [Channel] are internally and externally related to each other; the Shaoyang [Channel] and the Jueyin [Channel] are internally and externally related to each other; the Yangming [Channel] and the Taiyin [Channel] are internally and externally related to each other. [In terms of the Hand Channels,] the Taiyang [Channel] and the Shaoyin [Channel] are internally and externally related to each other; the Shaoyang [Channel] and the Xinzhu^[1] are internally and externally related to each other; the Yangming [Channel] and the Taiyin [Channel] are internally and externally related to each other. In treating diseases, [one should] get to know whether the diseases involve the Yin [Channel] or the Yang [Channel] of the foot or hand first, then [prick it] to let out blood in order to relieve the suffering, and finally reduce Youyu (Excess) and supplement Buzu (Insufficiency) according to the condition of the patient.

【原文】

24.3 欲知背俞，先度其两乳间，中折之，更以他草度去半已，即以两隅相拄也，乃举以度其背，令其一隅居上，齐脊大椎，两隅在下，当其下隅者，肺之俞也。复下一度，心之俞也。复下一度，左角肝之俞也，右角脾之俞也。复下一度，肾之俞也。是谓五脏之俞，灸刺之度也。

24.4 形乐志苦，病生于脉，治之以灸刺。形乐志乐，病生于肉，治之以针石。形苦志乐，病生于筋，治之以熨引。形苦志苦，

【今译】

24.3 要想知道五脏背俞穴的位置，先用一根草，度量两乳之间的距离，再把草从正中对折；另取一根草，长度是上一根草的一半，用来支撑第一根草的两头，形成了一个三角形，然后用它量病人的背部，使其一个角朝上，和脊背部大椎穴相平，另外两个角在下，其下两角处，就是肺俞穴。再把上角移下一度，放在两肺俞连线的中点，则其下两角处，即心俞穴。如是再移下一度，左角是肝俞穴，右角是脾俞穴。再移下一度，两角是肾俞穴。这就是五脏背俞穴的位置，为灸刺取穴的法度。

24.4 形体安逸但精神苦闷之人，病多生于经脉，宜用艾灸和针刺治疗。形体安逸且精神愉快之人，病多生于肌肉，宜用针刺和砭石治疗。形体劳苦且精神很愉快之人，病多生于筋，宜用热熨或导引之法治



24. 3 To know [the location of] the Back-Shu [Acupoints], [you can use a piece of grass] to measure the distance between the two breasts first, then break [the grass] at the middle point. Choose another piece of grass [of the same length], break it at the middle point and [use one half of it] to support both sides [of the first broken grass to form a triangle] . [This triangle] is used to measure the back [of the patient]. One angle [of the triangle] is put against the upper [part of the back] and parallel to Dazhui (GV 14), the other two angles are put against the lower [part of the back]. [The points that] the lower angles touch are Feishu (BL 13) [at both sides of the spine]. [When the triangle] moves one degree downwards, [the points that the lower angles touch] are Xinshu (BL 15) [at both sides of the spine]. [When the triangle] moves another degree downwards, [the point touched by] the left lower angle is Ganshu (BL 18) and [the point touched by] the right lower angle is Pishu (BL20). [When the triangle] moves the third degree downwards, [the points touched by the lower angles] are Shenshu (BL 23). These are [the locations] of the Acupoints of the Five Zang-Organs and the measurements for acupuncture and moxibustion.

24. 4 The disease of [those who enjoy] physical comfort but [suffer from] mental distress^[2] is usually in the vessels and can be cured by moxibustion and acupuncture. The disease of [those who enjoy] both physical comfort and mental happiness^[3] is in the muscles and can be cured by acupuncture^[4]. The disease of [those with] physical discomfort and mental happiness is in the sinews and can be cured by [hot medicated] compress and Daoyin^[5]. The disease of [those with] physical discomfort and mental distress is in the throat^[6] and can be cured by drugs. The disease of [those with] frequent fright is marked by numbness due to stagnation of the Channels and Collaterals and can be cured by massage and

【原文】

病生于咽嗑，治之以百药。形数惊恐，经络不通，病生于不仁，治之以按摩醪药。是谓五形志也。

24.5 刺阳明，出血气；刺太阳，出血恶气；刺少阳，出气恶血；刺太阴，出气恶血；刺少阴，出气恶血；刺厥阴，出血恶气也。

【今译】

疗。形体和精神都劳顿不堪之人，病多生于咽喉部，宜用药物治疗。屡受惊恐，经络不通之人，病多为麻木不仁，宜用按摩和药酒治疗。这就是5种形体和精神方面的疾病。

24.5 刺阳明经，可以出血出气；刺太阳经，可以出血，而不宜伤气；刺少阳经，只宜出气，不宜出血；刺太阴经，只宜出气，不宜出血；刺少阴经，只宜出气，不宜出血；刺厥阴经，只宜出血，不宜伤气。



medicated liquor. These are the five kinds [of diseases] concerning the body and the mind.

24. 5 Yangming [Channel] can be needled to let out both blood and Qi; Taiyang [Channel] can be needled to let out blood but not Qi; the Shaoyang [Channel] can be needled to let out Qi but not blood; the Taiyin [Channel] can be needled to let out Qi but not blood; the Shaoyin [Channel] can be needled to let out Qi but not blood; and the Jueyin [Channel] can be needled to let out blood but not Qi.

Notes:

[1] Xinzhu (心主) refers to the Jueyin (厥阴) Channel of the Hand.

[2] The tenth note in the twelfth volume of *Leijing* (《类经》) said, "Physical comfort means doing no physical work and mental distress means excessive anxiety. Since the heart governs the vessels, excessive anxiety leads to disorder of the vessels which can be cured by needling the related Channel and Collaterals."

[3] The tenth note in the twelfth volume of *Leijing* (《类经》) said, "Physical comfort means to live an easy life and mental happiness means to be free from thinking about anything. If a person only enjoys rich food without doing anything all day long, his spleen will be damaged. Since the spleen governs the muscles, the damage of the spleen causes disorders of the muscles due to stagnation of Weiqi (卫气, Defensive-Qi) or accumulation of pus and blood. So it can be cured by acupuncture."

[4] The original Chinese characters here for "acupuncture" are Zhen (针, needle) and Shi (石, stone-needle).

[5] Daoyin (导引) is a kind of physical exercise popular in ancient times, characterized by movement of the limbs, regulation of breath and self-massage. The purpose of this exercise is to promote the flow of Qi (气), activate blood, nourish the sinews, strengthen the bones, eliminate fatigue, cure disease and prolong life.

[6] The tenth note in the twelfth volume of *Leijing* (《类经》) said, "[Those with] physical discomfort and mental distress must have excessive anxiety and contemplation which impairs the lung and the spleen, making it difficult for the Qi (气) of the spleen and the lung to move upwards. Since the Channels of the lung and the spleen all run to the throat, that is why the disease is in the throat."

卷第八

宝命全形论篇第二十五

【原文】

25.1 黄帝问曰：“天覆地载，万物悉备，莫贵于人，人以天地之气生，四时之法成。君王众庶，尽欲全形，形之疾病，莫知其情，留淫日深，著于骨髓，心私虑之。余欲针除其疾病，为之奈何？”

25.2 岐伯对曰：“夫盐之味咸者，其气令器津泄；弦绝者，其音嘶败；木敷者，其叶发；病深者，其声啾。人有此三者，是谓坏府，毒药无治，短针无取，此皆绝皮伤肉，血气争黑。”

25.3 帝曰：“余念其痛，心为之乱惑，反甚其病，不可更代，百姓闻

【今译】

25.1 黄帝问道：“天覆于上，地载于下，万物俱备，但万物之中没有比人更宝贵的了。人依靠天地之气而生存，并随着四时规律而生活。上至君王，下至平民，都愿保全形体的健康，但往往有了病却并未觉察，病邪稽留，逐渐蔓延发展，一直深入骨髓，我甚感忧虑。想用针刺解除他们的痛苦，应该怎样办呢？”

25.2 岐伯回答说：“盐味是咸的，当贮藏在器皿中的时候，有水气渗出来，这就是盐气外泄；琴弦将要断的时候，就会发出嘶哑的声音；内部已溃的树木，叶子就要掉下来；人在病重之时，声音就发啾。人若出现了这样的情况，就说明内脏已有严重破坏，药物无法治疗，针灸也失去了治疗作用，因为皮肤肌肉已损伤败坏，血气争交而色变暗晦，病不易治疗。”

25.3 黄帝问道：“我很同情病人的痛苦，但心里总感慌乱疑惑，弄不好反使病情加重，我又没有更好的办法替代，百姓认为我残忍不仁，

Chapter 25

Baoming Quanxing Lunpian:

Discussion on Preserving Health and Protecting Life

25. 1 Huangdi asked, "The covering of the heavens [in the upper] and the support of the earth [in the lower] [have paved the way for] the creation of all things [in nature], [among which] the most noble one is man who exists on the dependence of the Tianqi (Heaven-Qi) and Diqi (Earth-Qi) and lives in accordance with the principle of the four seasons. [All people,] no matter kings or ordinary people, desire to preserve physical health. [However, they have frequently contracted] diseases without awareness. [As a result,] the pathogenic factors have retained [in their body] and [gradually] deepened into [their] bone marrow. [I feel] anxious about [their health] and want to cure their illness with acupuncture. What should I do?"

25. 2 Qibo answered, "Salt is salty [in taste]. [When stored in a container, salty] liquid seeps in through the container; [when] the string [of a musical instrument] is going to break, it sounds hoarse; [when] a tree has decayed inside, its leaves begin to fall; [when a person is] seriously ill, he begins to hiccup. [If] these three [conditions mentioned above] appear in a person, it indicates the deterioration of the viscera which cannot be cured by drugs and acupuncture because the skin and muscles have been damaged and [the countenance appears] black [due to] the combat between blood and Qi."

25. 3 Huangdi said, "I have deep sympathy with them and feel anxious about their suffering. [My inability to help them] has worsened their illness. [Since I] have no way to cure their ill-



PDF

【原文】

之，以为残贼，为之奈何？”

25.4 岐伯曰：“夫人生于地，悬命于天，天地合气，命之曰人。人能应四时者，天地为之父母，知万物者，谓之天子。天有阴阳，人有十二节，天有寒暑，人有虚实。能经天地阴阳之化者，不失四时，知十二节之理者，圣智不能欺也，能存八动之变，五胜更立，能达虚实之数者，独出独入，呿吟至微，秋毫在目。”

25.5 帝曰：“人生有形，不离阴阳，天地合气，别为九野，分为四时，月有小大，日有短长，万物并至，不可胜量，虚实呿吟，敢问其方？”

25.6 岐伯曰：“木得金而伐，火得水而灭，土得木而达，金得火而缺，

【今译】

该怎么办呢？”

25.4 岐伯回答说：“人成形于地而命赋于天，天地之气相合，才产生了人。人能适应四时阴阳的变化，所以说天地就是人的父母。能够知道万物生长收藏之理的人，就可以称为天子。所以天有阴阳，人有十二经脉，天有寒暑，人有虚实。能够顺应天地阴阳的变化，不违背四时的规律，了解十二经脉的道理，就会有聪明才智，不会被疾病现象所迷惑。掌握八风的变动和五行的衰旺，就能通达病情虚实的变化，就能有独到的见解，虽然呵欠呻吟之声微小，秋毫之形纤细，也能观察得清楚。”

25.5 黄帝说：“人生而有形体，离不开阴阳的变化。天地二气相合，可以分为九野，可以分为四时。月亮有小大，日行有短长，这都是阴阳消长变化的体现。天地间万物的生长变化更是不可胜数，根据患者呵欠呻吟，就能判断出疾病的虚实变化。请问该用什么刺法呢？”

25.6 岐伯回答说：“木遇到金，就能折伐；火遇到水，就会熄灭；土遇到木，就能疏松；金遇到火，就能熔化；水遇到土，就被遏止。



ness, people regard me as cruel. What should I do?"

25. 4 Qibo answered, "Man is born on the earth and is endowed with life by the heavens. [Owing to] the integration of the Tianqi and Diqi, man comes into existence. [For those who can] abide by [the changes of] the four seasons, the heavens and the earth are their parents^[1]. [Those who] are aware of [the developing rules of] all the things are the sons of the heavens^[2]. The heavens have Yin and Yang and man has twelve joints; the heavens have winter and summer and man has Xu (Deficiency) and Shi (Excess). [Those who] can abide by the changes of Yin and Yang in the heavens and on the earth are able to adapt themselves to [the changes of] the four seasons; [those who] understand the rules of the twelve joints cannot be confused by [diseases]; [those who] know the changes of Badong (eight winds) are aware of the alternative dominations among the Wuxing (Five-Elements); [those who] can distinguish Xu (Deficiency) from Shi (Excess) can diagnose and treat diseases sophisticatedly and are able to differentiate such subtlety as indistinct breath and very thin hair in autumn^[3]."

25. 5 Huangdi said, "Man was born with a physical body and cannot exist without Yin and Yang. The integration of Tianqi and Diqi [has given rise to the existence of everything,] such as the division of the Jiuye (Nine Administrative Regions), the four seasons, the short and long months, the short and long days. The things appearing at the same time [in nature] are too numerous to enumerate, [including the methods] to differentiate Xu (Deficiency) and Shi (Excess) [by means of distinguishing] indistinct breath. Could you explain the methods for me?"

25. 6 Qibo answered, "[According to the theory of Wuxing

【原文】

水得土而绝，万物尽然，不可胜竭。故针有悬布天下者五，黔首共余食，莫知之也。一曰治神，二曰知养身，三曰知毒药为真，四曰制砭石小大，五曰知腑脏血气之诊。五法俱立，各有所先。今末世之刺也，虚者实之，满者泄之，此皆众工所共知也。若夫法天则地，随应而动，和之者若响，随之者若影，道无鬼神，独来独往。”

25.7 帝曰：“愿闻其道。”

25.8 岐伯曰：“凡刺之真，必先治神，五脏已定，九候已备，后乃存针；众脉不见，众凶弗闻，外内相得，无以形先，可玩往来，乃施于人。

【今译】

这种变化，万物都是一样，不胜枚举。已颁布天下用针刺治疗疾病的方法有5种，但人们都只顾饱食，不懂得这些道理。这5种方法是：一要精神专一，二要了解养身之道，三要熟悉药物性能，四要规定砭石的大小，五要懂得脏腑血气的诊断方法。懂得了这5法，就可以掌握缓急先后。现在的医家运用针刺时，虚证用补法，实证用泻法，这是人所共知的。若能取法天地阴阳，随机应变，那么疗效更佳，如响随声，如影随形。医学的道理并不神秘，只要懂得这些道理，就能运用自如了。”

25.7 黄帝说：“希望听你讲讲用针的道理。”

25.8 岐伯说：“用针的关键，在于医者精神专一，对五脏的虚实要胸有成竹，对三部九候的脉象要了如指掌，然后方能下针。还要注意有没有真脏脉出现，五脏有无败绝现象，外形与内脏是否协调，



(Five-Elements), Wood is restricted when meeting with Metal; Fire is extinguished when meeting with Water; Earth is promoted when meeting with Wood; Metal is melted when meeting with Fire; and Water is exhausted when meeting with Earth. All the things [in nature] follow these rules and the examples are numerous. [As to] acupuncture, there are five points to be publicized [because] ordinary people only care their living and do not know [the secrets of acupuncture]. [These five points are:] ① Zhishen (paying full attention); ② knowing how to cultivate health; ③ being familiar with the action of drugs; ④ understanding how to select the size of stone needles; ⑤ being sophisticated in examining blood and Qi in the Zangfu-Organs. [Though] there are five points suggested [for the practice of acupuncture], [they are used] according to priority. When using acupuncture [to treat diseases, doctors] nowadays [simply follow the rules of] strengthening Xu (Deficiency) and reducing Shi (Excess) which are familiar to all the doctors. [If the treatment is given] in accordance with the law of the heavens and the earth, and is modified flexibly, [the curative effect will be like] sound following the explosion and shadow accompanying the body. The Dao (theory) [of acupuncture] has nothing to do with ghost or god^[4]. [The mastery of its principles will enable one] to use it freely.”

25. 7 Huangdi said, “I’d like to know the Dao (theory) [of acupuncture].”

25. 8 Qibo said, “The key point for acupuncture is to pay full attention. Only when [the states of] the Five Zang-Organs are made clear and [the pulse states in] the Jiuhou (Nine Divisions) are well differentiated can acupuncture be used. [In needling], [the acupuncturist should] take no notice of the other people present^[5] and pay no attention to the noise around^[6]. Both the

【原文】

人有虚实，五虚勿近，五实勿远，至其当发，间不容曠。手动若务，针耀而匀，静意视义，观适之变，是谓冥冥，莫知其形，见其乌乌，见其稷稷，从见其飞，不知其谁，伏如横弩，起如发机。”

25.9 帝曰：“何如而虚？何如而实？”

25.10 岐伯曰：“刺虚者须其实，刺实者须其虚，经气已至，慎守勿失，深浅在志，远近若一，如临深渊，手如握虎，神无营于众物。”

【今译】

不能单独以外形为依据，还要熟悉经脉血气往来的情况，才可施针于人。病人有虚实不同，五虚的病人，不可轻易下针治疗；五实的病人，不可轻易放弃针刺治疗，应掌握针刺的时机，不然瞬息之间就会错过机会。针刺时手的动作要专一协调，针要洁净而且粗细均匀，平心静气地观察气至时的变化。气至时形状虽不可见，但仔细体察便会发现，气至时如鸟鸣之流畅，又如鸟飞之迅速，只见其飞翔，而不知其为谁。当气未至时，则如横弓待发，气来之时，又如放发弩机之迅速。”

25.9 黄帝问道：“怎样治疗虚证？怎样治疗实证呢？”

25.10 岐伯回答说：“针刺治疗虚症，须用补法；针刺治疗实证，须用泻法；当针下感到经气已至，则应慎重掌握，不失时机地运用补泻方法。针刺无论深浅，取穴无论远近，留针候气的道理是一致的。针刺时像面临万丈深渊那样，要小心谨慎，又像手中捉着猛虎那样坚定有力，精神高度集中，不为其他事物所干扰。”



external [manifestations] and the internal [changes] must be taken into consideration^[7], avoiding giving first priority to the external [manifestations]. Only after everything is made clear can acupuncture be applied. [The disease of] a patient is either Xu (Deficiency) or Shi (Excess) [in nature]. [The patient with] five Xu (Deficiency) ^[8] should not be immediately [treated by acupuncture] and [the patient with] five Shi (Excess) ^[9] should not be prevented [from receiving acupuncture treatment]. The due time for acupuncture should never be overlooked. [In needling,] the movement of the hand must be harmonic and the needle must be clear and even. [After inserting the needle, the acupuncturist should] quietly observe the response [of the patient] and the changes [of the Channel-Qi]. [Such changes] are subtle and difficult to observe. The feeling [of such changes] is just like birds flying around and flying away. [You can see that] they are flying there but [you cannot] make a clear differentiation. The retention of the needle [to wait for the arrival of Qi] is just like a fully pulled bow; the arrival of Qi is just like to shoot the arrow. ”

25. 9 Huangdi asked, “How to deal with Xu (Deficiency) and how to deal with Shi (Excess)?”

25. 10 Qibo answered, “Reducing techniques are used to deal with Shi (Excess) and reinforcing techniques are used to deal with Xu (Deficiency) . When the Channel-Qi has arrived, [the acupuncturist] should carefully keep it. [The needling may be] either deep or shallow [according to] the therapeutic requirement and [the Acupoints selected may be] either distal or proximal, [the rule is] the same. [In doing acupuncture, the acupuncturist must be very careful,] just like approaching a deep abyss or holding the tail of a tiger, with rapt attention. ”

Notes:

[1] The ninth note in the nineteenth volume of *Leijing* (《类经》) said, "If people can abide by the changes of Yin (阴) and Yang (阳) and the variations of the four seasons to preserve their health and cultivate their life, the heavens and the earth will surely protect their health and bless them with a long life. That is why it is said that the heavens and the earth are their parents."

[2] Wang Bing (王冰) said, "Those who know the rules of all the things in nature must be nourished and strengthened by the heavens and the earth. That is why they are called the sons of the heavens."

[3] Zhu Xi (朱熹) said, "In autumn, the hair [of animals] becomes very thin and it is difficult to see clearly."

[4] "Ghost and god" here simply means the mystery of medicine.

[5] The original Chinese characters for this part are Zhong (众, all) Mai (脉, literally pulse or vessel) Bu (不, no) Jian (见, see). Some scholars believe that Mai (脉) means "see" or "look".

So they explain that this four Chinese characters mean that the application of acupuncture is made on condition that the Zhenzang (真脏, Genuine-Zang) pulse has not appeared and the Wuzang (五脏, Five Zang-Organs) have not declined.

[6] The original Chinese characters for this part are Zhong (众, all) Xiong (凶, fearful) Fu (弗, no) Wen (闻, listen or hear). Some scholars believe that these four Chinese characters describe the decline of the Wuzang (五脏, Five Zang-Organs).

[7] The original Chinese characters for this part are Wai (外, external) Nei (内, internal) Xiang (相, each other) De (得, obtain). Some scholars believe that Wai (外, external) means countenance and Nei (内, internal) means pulse. So they explain this part as "taking both the countenance and pulse of the patient into consideration".

[8] There are different explanations about five Xu (虚). One expla-



nation is that it includes thin pulse, cold skin, shortness of breath, diarrhea and inability to take food and drink water. The other explanation is that it refers to Xuzheng (虚证, Deficiency Syndrome) in common.

[9] There are different explanations about five Shi (实, Excess). One explanation is that it includes forceful pulse, feverish skin, abdominal distension, difficulty in urination and defecation, and dysphoria. The other explanation is that it refers to Shizheng (实证, Excess Syndrome) in common.



八正神明论篇第二十六

【原文】

26.1 黄帝问曰：“用针之服，必有法则焉，今何法何则？”

26.2 岐伯对曰：“法天则地，合以天光。”

26.3 帝曰：“愿卒闻之。”

26.4 岐伯曰：“凡刺之法，必候日月星辰四时八正之气，气定乃刺之。是故天温日明，则人血淖液而卫气浮，故血易泻，气易行；天寒日阴，则人血凝泣而卫气沉。月始生，则血气始精，卫气始行；月郭满，则血气实，肌肉坚；月郭空，则肌肉减，经络虚，卫气去，形

【今译】

26.1 黄帝问道：“用针的技术，必然有一定的法则，究竟有什么方法，什么准则呢？”

26.2 岐伯回答说：“要取法于天地阴阳，还要结合日月星辰的变化。”

26.3 黄帝说：“我想详尽地了解其情。”

26.4 岐伯回答说：“凡针刺之法，必须观察日月星辰的盈亏消长及四时八正之气，方可运用针刺。所以气候温和，日光晴朗时，人的血液流行滑润，卫气浮于表，血容易泻，气容易行；气候寒冷，日光阴暗，人的血行也凝滞不畅，卫气沉于里。月亮初生的时候，血气随月新生，卫气开始畅行；月正圆的时候，则人体血气充实，肌肉坚实；月黑无光的时候，肌肉减弱，经络空虚，卫气衰减，形体独居。所以要顺应天时而调血气。天气寒冷，不要针刺；天气温和，不要迟疑；



Chapter 26

Bazheng Shenming Lunpian:

Discussion on the Mysterious Influence of the Eight Directions on Acupuncture

26. 1 Huangdi asked, “Acupuncture must be done in accordance with certain rules and principles. What are these rules and principles?”

26. 2 Qibo answered, “To abide by [the law of] the heavens and the earth and to follow [the movement of] the celestial light^[1].”

26. 3 Huangdi said, “I’d like to know the details.”

26. 4 Qibo said, “The needling techniques must follow [the movement of] of the sun, the moon and the stars as well as [the changes of] the four seasons and the Bazheng^[2]. Only when Qi calms down can needling be done. Thus in warm and fine days, blood in the body flows smoothly and Weiqi (Defensive-Qi) floats [in the exterior]. That is why it is easy for blood to circulate and Qi to flow. In cold and cloudy days, blood tends to stagnate and Qi deepens into the body. When the moon begins to rise, blood and Qi circulate smoothly^[3] and Weiqi flows normally. When the moon is full, blood and Qi [in the body] are superabundant and the muscles are strong. When the moon shines no light, the muscles become weak, the Jingluo (Channels and Collaterals) are empty, Weiqi is deficient and only the physical form of the body alone exists^[4]. That is why [it maintains that] blood and Qi should be regulated according to the climatic changes. So needling treatment is forbidden when it is cold and is encouraged [to use]

【原文】

独居。是以因天时而调血气也。是以天寒无刺，天温无疑。月生无泻，月满无补，月郭空无治，是谓得时而调之。因天之序，盛虚之时，移光定位，正立而待之。故日月生而泻，是谓脏虚；月满而补，血气扬溢，络有留血，命曰重实；月郭空而治，是谓乱经。阴阳相错，真邪不别，沉以留止，外虚内乱，淫邪乃起。”

26.5 帝曰：“星辰八正何候？”

26.6 岐伯曰：“星辰者，所以制日月之行也。八正者，所以候八风之虚邪，以时至者也。四时者，所以分春夏秋冬夏之气所在，以时调之也，八正之虚邪，而避之勿犯也。以身之虚，而逢天之虚，两虚相

【今译】

月亮初生的时候，不可用泻法；月亮正圆的时候，不可用补法；月黑无光的时候，不要针刺。这就是所谓顺应天时而进行调治。因天体运行有一定顺序，月亮有盈亏，观察日影的长短，可以定四时八正之气。所以说：月亮初生时用泻法，就会使内脏虚弱；月正圆时用补法，就会使血气充溢于体表，致络脉中血液留滞，这叫重实；月黑无光的时候用针刺，就会扰乱经气，这叫乱经。这样的治法必然引起阴阳错乱，正气与邪气不分，使病邪反而深入，久留不去，致使外则卫气不足，经络空虚，内则正气紊乱，疾病就发生了。”

26.5 黄帝问道：“星辰、八正观察些什么呢？”

26.6 岐伯回答说：“观察星辰的方位，可以测定日月运行的度数。观察八节之气的交替，可以测出八风之虚邪来的时间。四时是分别春夏秋冬不同季节人气所在的部位，以便随时序来调养，避免八方虚邪的



when it is warm. [Besides,] reducing techniques should be avoided when the moon begins to rise, reinforcing techniques should be forbidden when the moon is full and no needling treatment should be given when the moon shines no light. This is what treatment in accordance with climatic changes means. Based on the moving order of the heavens and according to the time of predominance and decline, the light [of the sun and the moon] is measured and the climatic changes can be decided^[5]. So using reducing techniques when the moon begins to rise will weaken the viscera; using reinforcing techniques when the moon is full will lead to retention of blood in the Collaterals, known as Chongshi^[6]; giving [acupuncture] treatment when the moon is dim leads to disorder of the Channels. [Such treatments] will disorder Yin and Yang, make it difficult to differentiate Zhenqi (Genuine-Qi) and Xieqi (Evil-Qi), keep [pathogenic factors] inside the body, cause weakness in the external and disorder in the internal, consequently leading to the onset of diseases.”

26. 5 Huangdi asked, “What are the functions of the stars and the Bazheng?”

26. 6 Qibo answered, “The stars are used to measure the movement of the sun and the moon. The Bazheng is used to detect the Xuxie^[7] (Deficiency-Evil) from Bafeng (eight kinds of wind) from the eight directions. The four seasons are used to locate the Human-Qi [for the purpose of] regulating [Qi] in different seasons. The Xuxie (Deficiency-Evil) from Bazheng should be avoided. If a weak body is attacked by the Xu (Deficiency) of the heavens^[8], the pathogenic factors will deepen into the bones and damage the Five

【原文】

感,其气至骨,人则伤五脏,工候救之,弗能伤也,故曰:天忌不可不知也。”

26.7 帝曰:“善。其法星辰者,余闻之矣,愿闻法往古者。”

26.8 岐伯曰:“法往古者,先知《针经》也。验于来今者,先知日之寒温、月之虚盛,以候气之浮沉,而调之于身,观其立有验也。观于冥冥者,言形气荣卫之不形于外,而工独知之,以日之寒温,月之虚盛,四时气之浮沉,参伍相合而调之,工常先见之,然而不形于外,故曰观于冥冥焉。通于无穷者,可以传于后世也,是故工之所以异也。然而不形见于外,故俱不能见也。视之无形,尝之无味,故谓冥冥,若神仿佛。”

【今译】

侵犯。虚弱的体质,再遭受自然界虚邪贼风的侵袭,两虚相感,邪气就可以深入骨髓,再深入就可伤及五脏。医生治病如懂得气候的变化,就能及时挽救病人,不会对人体造成伤害。所以说天时的宜忌,不可不知。”

26.7 黄帝说:“好。关于取法于星辰的道理,我已经知道了,还想听你讲讲如何效法往古。”

26.8 岐伯回答说:“要取法往古,先要懂得《针经》。现在要验证古人的学识,先要知道日之寒温,月之盈亏,四时气候的浮沉变化,并用以调治于病人,以观其成效。所谓观于冥冥,是说荣卫气血的变化虽不显露于外,而医生却能懂得,是从日之寒温,月之盈亏,四时之气的浮沉等进行综合分析,作出判断,然后进行调治。因此只有医生才能了解认识疾病,而疾病并未显露于外,所以叫观于冥冥。知识渊博又通达各种事理的医生,他的知识、经验就能流传于后世,这是学识广博的医生与一般人不同的地方。然而病情不显露在表面,所以一般人都不能看见。看不到形迹,尝不出味道,所以称之为冥冥,犹如神灵一般。”



Zang-Organs. [However,] timely treatment will protect the body from further impairment. That is why it is said that [one cannot be] ignorant of the time forbidden [for performing acupuncture].

26. 7 Huangdi said, “Good! I have listened your explanation about [how to perform acupuncture according to the movement of] the stars. Now I’d like to know how to follow the practice in ancient times.”

26. 8 Qibo said, “To follow the practice in ancient times, it is necessary to know the *Canon of Acupuncture* first. To verify the practice in ancient times, it is necessary to know the cold and warm [changes of] the sun, the wax and wane of the moon and the variations of the four seasons. [Then use such knowledge] to regulate the body and observe its immediate effect. To look into the obscurity means that doctors can understand [the changes of] Ying (Nutrient-Qi), Wei (Defensive-Qi), Qi and blood that do not show any signs outside. By means of synthetic analysis of cold and warm weather, the wax and wane of the moon and the changes of the four seasons, doctors [are able to make an accurate diagnosis and] select proper treatment. [The ability of] doctors to understand [pathological changes] before a disease shows any signs outside is called to look into obscurity^[8]. [Only those with such] great ability can pass the knowledge to the later generations. This is the difference between sophisticated doctors and ordinary doctors^[9]. Since [a disease] does not show any signs [at the early stage], ordinary people cannot understand it. The reason that such a condition is called obscurity is that it shows no signs and no taste^[10], just like what god does.”

【原文】

虚邪者，八正之虚邪气也。正邪者，身形若用力，汗出，腠理开，逢虚风，其中人也微，故莫知其情，莫见其形。上工救其萌芽，必先见三部九候之气，尽调不败而救之，故曰上工。下工救其已成，救其已败。救其已成者，言不知三部九候之相失，因病而败之也。知其所在者，知诊三部九候之病脉处而治之，故曰守其门户焉，莫知其情而见邪形也。”

26.9 帝曰：“余闻补泻，未得其意。”

26.10 岐伯曰：“泻必用方，方者，以气方盛也，以月方满也，以日方温也，以身方定也，以息方吸而内针，乃复候其方吸而转针，乃复候

【今译】

虚邪，指的是四时八方的虚邪贼风。正邪，指的是人在劳累汗出时，腠理开泄而遭受的虚风侵袭。正邪伤人轻，没有明显的感觉，也无明显病状，所以一般医生观察不出。高明的医生，在疾病初起，三部九候之脉气都调和而未败坏之时，就给以调治，所以称为上工。技术低劣的医生，要等疾病已经形成，甚或疾病已经败坏时才进行治疗。之所以要等到病已成才治疗，是因为他不懂得三部九候的脉象表现，而使疾病拖延恶化了。要明了疾病之所在部位，必须详细诊察三部九候的脉象，知道脉象的变化，才能进行早期治疗。所以说掌握三部九候的脉象变化，就像看守门户一样的重要，疾病还未显现时，而医者已经知道疾病的形迹了。”

26.9 黄帝说：“我听说针刺有补泻，但并不懂其意义。”

26.10 岐伯说：“泻法必用方。方即正之意，就是病人气正盛，月亮正圆，天气正温，身体正安定的时候，要在病人吸气的时候进针；等他再吸气时捻针，再等病人呼气的时候慢慢地出针。所以说泻必



“Xuxie^[11] (Deficiency-Evil) here refers to Deficiency-Xieqi (Evil-Qi) from the Bazheng. Zhengxie^[12] (Due-Evil) means the Xufeng^[13] (Deficiency-Wind) that attacks the body when the body is sweating and the Couli (muscular interstices) are open after work. Since its attack on the body is mild, there are no feeling^[14] and signs. Excellent doctors are able to diagnose and treat [such mild case] at the early stage because they know [the changes of the pulse in] the Three Regions and Nine Divisions in advance and give treatment before the decline [of the body]. That is why they are called excellent doctors. Poor doctors give treatment only after the onset or aggravation of a disease. They give treatment after the onset of a disease because they do not know the abnormal changes of [the pulse in] the Three Regions and Nine Divisions, and therefore leading to aggravation due to delayed treatment. To know the location of a disease means to understand the morbid changes of [the pulse in] the Three Regions and Nine Divisions and to give timely treatment. [To detect the changes of the pulse in the Three Regions and Nine Divisions] is just like to guard the door, [enabling doctors] to understand pathological changes before any obvious signs are shown.”

26. 9 Huangdi said, “I have heard that [there are] Bu (reinforcing) and Xie (reducing) [techniques in acupuncture]. But I do not know what they mean.”

26. 10 Qibo said, “Reducing techniques should be used with Fang^[15] which is applied to describe [the condition of] Qi that is just in superabundance, [the state of] the moon that is just full, [the time] that it just becomes warm, [the moment] that the body just calms down, the insertion of the needle [when the patient]

【原文】

其方呼而徐引针，故曰泻必用方，其气而行焉。补必用圆，圆者行也，行者移也，刺必中其荣，复以吸排针也。故圆与方，非针也。故养神者，必知形之肥瘦，荣卫血气之盛衰。血气者，人之神，不可不谨养。”

26. 11 帝曰：“妙乎哉论也。合人形于阴阳四时，虚实之应，冥冥之期，其非夫子，孰能通之。然夫子数言形与神，何谓形？何谓神？愿卒闻之。”

26. 12 岐伯曰：“请言形，形乎形，目冥冥，问其所病，索之于经，慧

【今译】

用方，才能使邪气外泄，正气得以运行流畅。补法必用圆。圆即行之意，就是导移其气至病所，针刺必刺中其血脉，要在病人吸气时出针。所谓圆与方，并不是指针的形状。善于针术的医生，必须掌握病人形体的肥瘦，营卫血气的盛衰。因为血气是人之神的寄存之处，不可不谨慎的调养。”

26. 11 黄帝道：“多么奇妙的论述啊！把人身变化和天地、阴阳、四时、虚实联系起来，这是非常微妙的结合，要不是先生，谁能够通晓呢！然而先生多次说到形与神，究竟什么叫形？什么叫神？请你详尽地讲一讲。”

26. 12 岐伯回答说：“请让我先讲形。形就是反映于外的形象，体表只能察其概况，还要问发病的原因，再仔细诊察经脉变化，则病情就清楚了，如按寻之仍不可得，是因为不了解病情。因外部有形迹



just breathes in, swirling of the needle [when the patient] just breathes in again and withdrawal of the needle [when the patient] just breathes out. That is why it is said that reducing techniques must be used at the right time so as to promote the flow of Qi. Reinforcing techniques [, on the other hand,] must be used with ^{Yuan} ^[16] which means to flow and to guide [Qi to the location of a disease] . When needling, the needle must be inserted into the Rong^[17] and rotated^[18] [when the patient] breathes in. So Yuan (round) and Fang (square) do not describe the shape of the needle. So [those who are skilful in] cultivating Shen^[19] (Spirit) certainly know whether the body [of the patient] is heavy or thin and whether Rong (Nutrient-Qi), Wei (Defensive-Qi), Qi and blood are superabundant or insufficient. Blood and Qi are the Shen (Spirit) of man and must be carefully cultivated. ”

26. 11 Huangdi said, “What an excellent explanation! It is great to analyze the changes of Yin and Yang as well as Xu (Deficiency) and Shi (Excess) in the human body in the light of that of [the heavens and the earth and] the four seasons. Nobody is capable of that except you. However, you have mentioned Xing (shape) and Shen (Spirit) several times. What is Xing (shape) and what is Shen (Spirit)? I’d like to know the details. ”

26. 12 Qibo answered, “Please let me explain Xing (shape) first. Xing (shape) refers to the external form which can only reveal something general. [However,] inquiring the cause of a disease and examining [the changes of] the Channels will make it easy for one to understand [the pathological changes of the patient] . [If one] cannot make an accurate diagnosis by means of palpation, [it is certainly due to the fact that he] does not un-

【原文】

然在前，按之不得，不知其情，故曰形。”

26.13 帝曰：“何谓神？”

26.14 岐伯曰：“请言神，神乎神，耳不闻，目明，心开而志先，慧然独悟，口弗能言，俱视独见，适若昏，昭然独明，若风吹云，故曰神。三部九候为之原，九针之论，不必存也。”

【今译】

可察，所以叫做形。”

26.13 黄帝问道：“什么叫神？”

26.14 岐伯回答说：“请让我再讲神。所谓神，就是虽未听到病人的陈述，但一望病人，就心明眼亮。这种心领神会的独悟，不能用言语来形容。就好像大家共同观察一个东西，只有我才能看得到一样。如在黑暗之中，只有我清楚明白。就像风吹云散，所以叫做神。诊病时，若以三部九候作为本原，就不必拘泥于九针的理论了。”



derstand [the pathological changes of the patient]. [Since doctors can find signs from the surface of the body,] so it is called Xing (shape). ”

26. 13 Huangdi asked, “What is Shen (Spirit)? ”

26. 14 Qibo answered, “Please let me explain Shen (Spirit). Shen (Spirit) is something that you have not heard but are enlightened at first sight and that you immediately understand it but cannot verbally make it clear. It is just like [the situation that] all people look at one object but only you have really seen it. It is just like [the situation that all people are] in the darkness but [only you] have a keen vision. And it is just like wind blowing clouds. That is why it is called Shen (Spirit) . [In the diagnosis of diseases,] the Three Regions and Nine Divisions are the most important aspects. [If these aspects are well mastered,] it does not make any difference if the theory of the Nine Needles is lost^[20]. ”

Notes:

[1] Wang Bing (王冰) said, “To follow [the movement of] the celestial light means to follow the movement of the sun, the moon and the stars. ” The thirteenth note in the nineteenth volume of *Leijing* (《类经》) said, “The celestial light refers to the sunshine and the moonshine. ”

[2] Bazheng (八正) has two different explanations. One explanation is that it refers to the right positions of the eight directions. For example, Gao Shizong (高士宗) said, “Bazheng (八正) refers to the eight right positions of the heavens and the earth. The eight right positions of the heavens are the sun, the moon and the stars. The eight right positions of the earth are the eight directions. ” The other explanation is that it refers to the genuine Qi

(气) of the eight solar terms. For example, Wu Kun (吴昆) said, "Bazheng (八正) refers to the genuine Qi (气) of the eight solar terms, including the Beginning of Spring, the Beginning of Summer, the Beginning of Autumn, the Beginning of Winter, the Spring Equinox, the Autumnal Equinox, the Summer Solstice and the Winter Solstice."

[3] The original Chinese characters for "blood and Qi (气) circulates smoothly" are Xue (血 blood) Qi (气) Shi (始 begin) Jing (精 essence or fine). There are different explanations about these four characters here. For example, some scholars believe that they mean that "new blood and Qi (气) are produced". In the thirteenth note in the nineteenth volume of *Leijing* (《类经》), it says, "Jing (精) means 'genuine' and 'smooth'. The moon pertains to Yin (阴) and is related to water. That is why the morning and evening tides correspond to the changes of the moon. The human body pertains to Yin (阴) and blood pertains to water. That is why the Xu (虚, Deficiency), Shi (实, Excess), Fu (浮, floating) and Chen (沉, deep or sinking) of blood also correspond to the changes of the moon."

[4] The normal activities of the body depend on the normal functions of the muscles, Jingluo (经络, Channels and Collaterals) and Weiqi (卫气, Defensive-Qi). Without the normal functions of the muscles, Jingluo (经络, Channels and Collaterals) and Weiqi (卫气, Defensive-Qi), the normal activities of the body cannot be maintained. So in this sentence the part that "only the physical form of the body alone exists" indicates the body cannot perform its normal activities because of the dysfunctions of the other parts.

[5] This part is explained quite differently. Another important explanation is that "the location of Qi (气) can be decided according to the moving order of the heavens and the predominance and decline of blood and



Qi (气) in the human body. When the location of Qi (气) is decided, the doctor should wait attentively for the best time to give treatment.”

[6] Chongshi(重实): Zhang Zhicong (张志聪) in the Qing Dynasty said, “Blood and Qi (气) in the body are superabundant when the moon is full. If reinforcing techniques are used, blood will be retained in the Collaterals. That is what Chongshi (重实) means.” Shi (实) means “Excess”. So Chongshi (重实) means double Excess.

[7] Xuxie (虚邪, Deficiency-Evil) from the Bafeng (八风, eight kinds of wind) actually refer to eight kinds of wind from the eight directions, i. e. Ying’erfeng (婴儿风, Baby-Wind) from the East, Daruofeng (大弱风, Major-Weak-Wind) from the South, Gangfeng (刚风, Strong-Wind) from the West, Dagangfeng (大刚风, Major-Strong-Wind) from the North, Xiongfeng (凶风, Violent-Wind) from the Northeast, Ruofeng (弱风, Weak-Wind) from the Southeast, Moufeng (谋风, Astute-Wind) from the Southwest and Zhefeng (折风, Snapping-Wind) from the Northwest.

[8] The original Chinese characters for “to look into obscurity” are Guan (观, look) Min (冥, obscure, dark) Min(冥). This expression actually means to see the subtlety of pathological changes.

[9] Some scholars suggest that this sentence should be understood this way: This is the difference between doctors and ordinary people.

[10] “Taste” here still emphasizes the external manifestations of a disease.

[11] See ^[3] in Chapter 1.

[12] Zhengxie (正邪) refers to the due wind from the eight directions. For example, east wind in spring and south wind in summer are all due winds. But they harm the body when the body is weak and sweating when

the Couli (腠理, muscular interstices) are open. That is why they are called Zhengxie (正邪) which means due evil.

[13] See ^[3] in Chapter 1.

[14] "Feeling" refers to the subjective feeling of the patient.

[15] Fang (方) literally means "square". But in this paragraph it means "just" or "at the right time". In terms of needling, it means the reducing techniques should be used at the right time or just at the moment needed.

[16] Yuan (圆) literally means "round". But in this paragraph it means "flow" or "promote the flow of Qi (气)".

[17] Rong (荣) is explained differently. Some scholars suggest that it refers to Yingfen (营分, Nutrient-Phase) or Xuefen (血分, Blood-Phase). Other scholars believe that it refers to Yingxue (荣穴, Ying-Spring Acupoint). Still others think that it simply refers to blood vessels.

[18] The original Chinese for "rotate" is Paizhen (排针) which is explained differently. One explanation is that it means to withdraw the needle when the patient breathes in. The other explanation is that it means to rotate the needle when the patient breathes in.

[19] The original Chinese term for "cultivating Shen (神, Spirit)" is Yangshen (养神) which literally means to nourish or to cultivate Spirit. Since blood and Qi (气) are regarded as the Shen (神, Spirit) of man, doctors have to take measures to regulate or cultivate Shen (神, Spirit) of the patient in giving acupuncture treatment.

[20] The original Chinese expressions for this sentence are Jiu (九, nine) Zhen (针, needle) Zhi (之, of) Lun (论, theory), Bu (不, no) Bi (必, necessary) Cun (存, exist) Ye (也, function word). Literally these

expressions mean “[if these aspects are well mastered,] it does not make any difference if the theory of the Nine Needles is lost”. Maybe the author just wanted to say “[if these aspects are well mastered,] it is unnecessary to rigidly adhere to the theory of the Nine Needles”.



离合真邪论篇第二十七

【原文】

27.1 黄帝问曰：“余闻九针九篇，夫子乃因而九之，九九八十一篇，余尽通其意矣。经言气之盛衰，左右倾移，以上调下，以左调右，有余不足，补泻于荣输，余知之矣。此皆荣卫之倾移，虚实之所生，非邪气从外入于经也。余愿闻邪气之在经也，其病人何如？取之奈何？”

27.2 岐伯对曰：“夫圣人之起度数，必应于天地，故天有宿度，地有经水，人有经脉。天地温和，则经水安静；天寒地冻，则经水凝泣；

【今译】

27.1 黄帝问道：“我听说论述九针的九篇文章，先生又将其加以发挥，演绎成为九九八十一篇，我已经完全领会了其中的道理。《针经》上说的气之盛衰，左右偏胜，取上以调下，取左以调右，泻有余补不足，取穴荣输进行补泻。我已懂得了。这些变化都是由于荣卫的偏胜、气血虚实而形成的，并不是邪气从外侵入经脉而发生的病变。我现在希望知道邪气侵入经脉的时候，病人的症状是怎样的？该如何进行治疗？”

27.2 岐伯回答说：“圣人在制定治疗法则时，必然与天地阴阳的变化相适应。如天有宿度，地有江河，人有经脉。天地之气温和，则江河之水安静平稳；天寒地冻，则江河冰冻；天气炎热，则江河之水沸腾满溢；暴风骤起，则江河之水波涛汹涌。病邪侵入经脉，寒则使血行



Chapter 27

Lihe Zhenxie Lunpian:

Discussion on the Separation and Combination of Zhenqi (Genuine-Qi) and Xieqi (Evil-Qi)

27. 1 Huangdi asked, "I have heard of the nine articles about the Nine Needles. Now you have elucidated these nine articles into eight-one articles. I have understood all of them. I also have understood the ideas in the *Canon of Acupuncture* concerning the superabundance or decline of Qi, deviation from the right or the left^[1], treating the upper to regulate the lower, treating the lower to regulate the upper, reducing Youyu (Excess) and supplementing Buzu (Insufficiency) by needling Ying (Ying-Spring) and Shu (Shu-Stream)^[2]. These disorders are call caused by superabundance or decline of Rong (Nutrient-Qi) and Wei (Defensive-Qi) or Xu (Deficiency) and Shi (Excess) [of blood and Qi], not by invasion of Xieqi (Evil-Qi) into the Channels. I want to know about the diseases caused by invasion of Xieqi into the Channels and how to treat them."

27. 2 Qibo answered, "The principles formulated by the sages must abide by [the law of] the heavens and the earth. That is why the heavens has [twenty-eight] constellations and [three hundred and sixty-five] degrees, the earth has [twelve] rivers and man has [twelve] Channels. When it is warm, the rivers run calmly; when it is cold, the rivers begin to freeze; when it is hot, the rivers start to overflow; when there is sudden storm, the rivers run violently. [The same is the case] when Xie (Evil) invades the Channels.

【原文】

天暑地热，则经水沸溢；卒风暴起，则经水波涌而陇起。夫邪之入于脉也，寒则血凝泣，暑则气淖泽，虚邪因而入客，亦如经水之得风也，经之动脉，其至也亦时陇起，其行于脉中循循然，其至寸口中手也，时大时小，大则邪至，小则平，其行无常处，在阴与阳，不可为度，从而察之，三部九候，卒然逢之，早遏其路。吸则内针，无令气忤；静以久留，无令邪布；吸则转针，以得气为故；候呼引针，呼尽乃去；大气皆出，故命曰泻。”

27.3 帝曰：“不足者补之，奈何？”

27.4 岐伯曰：“必先扞而循之，切而散之，推而按之，弹而怒之，抓而

【今译】

滞涩，热则使血气滑润流利。虚邪贼风侵入人体，就像江河之水遇到暴风一样，经脉的搏动出现波涌隆起的现象。虽然血气同样依次在经脉中流动，但在寸口处按脉，指下就感到时大时小，大即表示病邪盛，小即表示病邪已退。邪气入侵人体后活动，没有固定的部位，或在阴经或在阳经，而无定处，应根据三部九候的方法进行检查。一旦诊察出邪之所在，应及早治疗，阻止其发展。治疗时应在吸气时进针，进针时勿使气逆，进针后要留针静候其气，不让病邪扩散。吸气时转捻其针，以得气为原则。等病人呼气的时候出针，呼气尽时即将针取出。这样，大邪之气尽随针外泄，所以叫泻法。”

27.3 黄帝问道：“不足之虚证怎样用补法呢？”

27.4 岐伯回答说：“首先用手抚摸穴位，然后以指按压穴位，再用手指揉按穴位周围肌肤，进而用手指弹其穴位，令脉络怒张，用左手指甲掐正穴位，右手进针。进针后，候其气通。出针时应迅速闭按



When it is cold, blood stagnates; when it is hot, Qi^[3] flows smoothly and rapidly. The invasion of Xie (Evil) [into the body] is just like the river blown by wind, sometimes leading to something like soaring waves in the Channels. [Though] flowing smoothly and regularly in the Channels, it makes the pulse now large and then small in Cunkou. Large [pulse] indicates dominance of Xie while small [pulse] indicates decline of Xie. The region through which Xie invades the body is not fixed. [It may invade the body] through either the Yin [Channel] or the Yang [Channel] . It can be diagnosed by careful examination of the Three Regions and Nine Divisions. Once it is accurately diagnosed, timely measures must be taken to prevent it from further progress. [The patient is asked] to breathe in when the needles are inserted. [When the needles are inserted, cares should be taken] to prevent reverse flow of Qi and [the needles] are retained [to wait for the arrival of Qi]. The needles are rotated [when the patient] breathes in for the purpose of Deqi^[4]. The needles are withdrawn [when the patient] breathes out. [In this way,] the Daqi^[5] (Major-Qi) [beneath the needles] is all drawn out. That is why [this technique] is called Xie (reducing). ”

27.3 Huangdi asked, “How to supplement Buzu (Insufficiency)?”

27.4 Qibo answered, “First feel the Acupoint and press the Acupoint in order to disperse [the Channel-Qi]. Then push [the Acupoint], press [around the Acupoint], and flick [the Acupoint in order] to make [the Channel] dilate. Finally nail [the Acupoint with the nail of the left thumb] and insert [the needle into it with the right hand]. [When Qi has arrived, the needle] is removed. [When the needle] is withdrawn, the needled place is

【原文】

下之，通而取之，外引其门，以闭其神。呼尽内针，静以久留，以气至为故，如待所贵，不知日暮，其气以至，适而自护，候吸引针，气不得出，各在其处，推阖其门，令神气存，大气留止，故命曰补。”

27.5 帝曰：“候气奈何？”

27.6 岐伯曰：“夫邪去络入于经也，舍于血脉之中，其寒温未相得，如涌波之起也，时来时去，故不常在。故曰方其来也，必按而止之，止而取之，无逢其冲而泻之。真气者，经气也，经气太虚，故曰其来不可逢，此之谓也。故曰候邪不审，大气已过，泻之则真气脱，脱则不

【今译】

针孔，不使真气外泄。在病人呼气将尽时进针，稍久留针，静候其气，以得气为原则。进针候气，要像等待贵客一样全神贯注，忘记时间的早晚。得气时，要注意守护，等病人吸气时出针，真气就不致随针外泄了，而各在其处。出针后，应在其孔穴上推按，使针孔关闭，使神气存内，经气留止，所以叫做补法。”

27.5 黄帝问道：“怎样诊候邪气呢？”

27.6 岐伯回答说：“当邪气从络脉而进入经脉，留居于血脉之中，或寒或温，邪正相争，脉气波动，时来时去，无有定处。所以说诊得邪气方来，必须按而止之，取而泻之。应早遏其势，不要等到邪气正盛的时候再用泻法。所谓真气，就是经脉之气，邪气盛则真气必大虚，此时不可迎而泻之，就是这个道理。所以说，诊候邪气而不审慎，大邪之气已过再用泻法，反使真气虚脱，真气虚脱则不能恢复，则邪气益甚，病就更加严重了。所以说，邪气已经随经而去，不可再用泻



immediately pressed [to close the hole of the needle to prevent the leakage of Zhenqi (Genuine-Qi)]. The needle is inserted [when the patient] breathes out and [is retained] to wait for the arrival of Qi, just like waiting for a distinguished guest and taking no notice of time. When Qi has arrived, it must be carefully maintained. The needle is removed [when the patient] breathes in. [In this way,] Qi^[6] will not come out [together with the needle] and remain in its place. [When the needle is removed, the needled place] is pushed and pressed to close the hole [of the needle] in order to keep Shenqi (Spirit-Qi) and Daqi (Major-Qi) inside. That is why [this technique] is called Bu (supplementing).”

27. 5 Huangdi asked, “How to examine Xieqi (Evil-Qi)?”

27. 6 Qibo answered, “When Xie (Evil) enters the Channels from the Collaterals, it stays in the blood vessels. Since the cold and the warm have not interacted with each other^[7], it fluctuates [in the vessels] and may wane and wax without fixation. When it has just come, [the Acupoint above it] must be pressed to stop it and needled to reduce it. [However,] reducing [techniques] are forbidden to use if Xieqi is in predomination^[8]. Zhenqi refers to Jingqi (Channel-Qi). Jingqi (Channel-Qi) will be very weak [if Xieqi is in predomination]. That is why it is believed that it cannot be confronted [if] it has just come^[9]. The reason is just like that. [If one] carelessly examines Xie (Evil) and uses reducing techniques when Daqi (Major-Qi) has already waned, Zhenqi will be weakened. [If] Zhenqi is weakened and is unable to restore, Xieqi will return and the disease will be worsened. That is why it is believed that it cannot be chased [if] it has

【原文】

复，邪气复至，而病益蓄，故曰其往不可追，此之谓也。不可挂以发者，待邪之至时而发针泻矣，若先若后者，血气已尽，其病不可下，故曰知其可取如发机，不知其取如扣椎，故曰知机道者，不可挂以发，不知机者，扣之不发，此之谓也。”

27.7 帝曰：“补泻奈何？”

27.8 岐伯曰：“此攻邪也，疾出以去盛血，而复其真气，此邪新客，溶溶未有定处也，推之则前，引之则止，逆而刺之，温血也。刺出其血，其病立已。”

27.9 帝曰：“善。然真邪以合，波陇不起，候之奈何？”

27.10 岐伯曰：“审扞循三部九候之盛虚而调之，察其左右上下相失

【今译】

法，就是这个道理。使用泻法必须掌握时机，要快速而不容挂一发，必须在初至时用针泻之。若时机掌握不好，在邪至之前或邪去之后用泻法，都是不适时的，非但不能去邪，反使血气受伤，病就不易治疗了。所以说，懂得用针时机的，就像拨动弩机一样迅速，而不懂得用针时机的，就像敲击木椎一样顽钝不灵。所以说，掌握针刺补泻时机的人，迅捷得不容挂一发，而不懂得针刺补泻时机的人，即使时机已到，也不知如何用针，就是这个道理。”

27.7 黄帝问道：“怎样进行补泻呢？”

27.8 岐伯回答说：“应以攻邪为主。应该迅速泻去盛满之血，消除邪气，恢复正气。因为病邪刚刚侵入，流动未有定处，推之则可前进，引之则可留止，迎而泻之，以出其温血，血出之后，病即痊愈。”

27.9 黄帝说：“好。如果病邪和真气并合以后，脉气不现波动，该怎样诊察呢？”

27.10 岐伯回答说：“仔细审察三部九候之盛衰虚实而调治。诊察其左右上下各部分的脉搏，观察有无不相应或减弱的地方，就可以知道病



already gone^[10]. This is just the reason. To waste no time means to use reducing techniques when Xieqi has just emerged. [To use reducing techniques] too early or too late will damage blood and Qi, making the disease difficult to heal. That is why it is said that [to know when] to use reducing techniques is just like to pull a bow^[11] and not to know [when] to use reducing techniques is just like to knock a piece of wood^[12]. That is why it is said that [those who] know [when to use reducing techniques] never lose any chance while [those who] do not know [when to use reducing techniques] never take any chance. The reason is just like that.”

27.7 Huangdi asked, “How to do Bu (supplement) and Xie (reduce)?”

27.8 Qibo answered, “Xie (Evil) should be attacked first. [Measures should be taken] to reduce surplus of blood to restore Zhenqi. Because Xie (Evil) has just invaded [the body] and runs without fixation. [In this case,] it may move forward if pushed, come to a stop if guided and be reduced [by needling] if confronted. [If] blood is warm^[13], it is pricked to let out blood and the disease heals right away.”

27.9 Huangdi said, “Good! How to make diagnosis [if] Zhenqi and Xieqi have interacted with each other but there is no fluctuation [of the pulse]?”

27.10 Qibo answered, “It can be diagnosed by carefully examining the vigorous and weak [states of the pulse in] the Three Regions and Nine Divisions and inspecting [the pulses] in the left, right, upper and lower [to see if] there are ab-

【原文】

及相减者，审其病脏以期之。不知三部者，阴阳不别，天地不分，地以候地，天以候天，人以候人，调之中府，以定三部，故曰刺不知三部九候病脉之处，虽有大过且至，工不能禁也。诛罚无过，命曰大惑，反乱大经，真不可复，用实为虚，以邪为真，用针无义，反为气贼，夺人正气，以从为逆，荣卫散乱，真气已失，邪独内著，绝人长命，予人夭殃。不知三部九候，故不能久长。因不知合之四时五行，因加相胜，释邪攻正，绝人长命。邪之新客来也，未有定处，推之则前，

【今译】

在哪一脏腑，待其气至而刺之。假如不懂得三部九候，则不能辨别阴阳，不能分别天地上下。因为地以候下部，天以候上部，人以候中部，据此来判断疾病究竟在哪一部。所以说，针刺而不知三部九候病脉之处，虽然有大邪将至，也没有办法加以防止。如果诛罚无过，不当泻而泻之，叫做大惑，反而扰乱脏腑经脉，使真气不能恢复。把实证当作虚证，把邪气当作真气，用针毫无道理，反助邪气为害，劫夺病人正气，使顺症变成逆症，使病人荣卫散乱，真气散失，邪气独盛于内，断送病人的性命，给病人带来祸殃。这种不知三部九候的医生，是不能够久长的。因为不知四时五行与人体疾病的关系，不懂



normal or weak states. [In this way,] the affected viscus can be located. [If one] does not know [the changes of] the Three Regions and Nine Divisions, [he] is certainly unable to differentiate Yin from Yang and distinguish the heavens from the earth^[14]. The earth displays the earth, the heavens display the heavens and man displays man^[15]. With the regulation of Zhongfu^[16], [the conditions of] the Three Regions can be decided. That is why it is said that ignorance of the location of the morbid pulse in the Three Regions and Nine Divisions makes it impossible to prevent the impending invasion of pathogenic factors. Severe punishment^[17] is called serious confusion which disorders major Channels and makes it difficult for Zhen (Genuine-Qi) to restore. Taking Shi (Excess) as Xu (Deficiency), regarding Xie (Evil) as Zhen (Genuine-Qi) and failure to abide by the rules for needling will consequently strengthen pathogenic factors and reduce Zhengqi (Healthy-Qi). Taking Cong (favorable) as Ni (unfavorable) will cause disorder of Rong (Nutrient-Qi) and Wei (Defensive-Qi), loss of Zhenqi and retention of Xie (Evil) in the body, eventually leading to death and disaster. [Those who] are ignorant of the Three Regions and Nine Divisions cannot [practice medicine] for a long time [because they] do not know [how to make diagnosis and how to treat diseases] according to [the changes] of the four seasons and [the motions of] the Wuxing (Five-Elements). [They] reinforce the [element that is already in] domination, consequently strengthening [Xieqi] and damaging [Zhengqi], and eventually causing death. When Xie (Evil) has just invaded [the body], it does not have a definite location. [In this case,] it may

【原文】

引之则止，逢而泻之，其病立已。”

【今译】

得因加相胜的道理，助邪攻正，以致断绝病人性命。病邪新侵入人体，没有定处，推之则向前，引之则留止，迎而泻之，病可立愈。”





move forward if pushed, come to a stop if guided and be reduced [by needling] if confronted. [With such a differentiation and treatment,] the disease will be cured right away.”

Notes:

[1] “Deviation from the left or the right” refers to the changes of Yin (阴) and Yang (阳) in ascending and descending at the left and right.

[2] Ying (荣, Ying-Spring) and Shu (输, Shu-Stream) are two Acupoints in the five Shu-Acupoints located below the elbows and knees, i. e. Jing (井, Jing-Well), Ying (荣, Ying-Spring), Shu (输, Shu-Stream), Jing (经, Jing-River) and He (合, He-Sea). The functions and locations of the five Shu-Acupoints are described in details in Chapter 1 in *Lingshu* (《灵枢》).

[3] Qi (气) here refers to blood and Qi.

[4] Deqi (得气), also called Zhengan (针感), refers to special feeling induced by manipulation or retention of the needles inserted into certain Acupoints. The normal feeling induced by needling is characterized by Suan (酸, sourness), Ma (麻, tingling), Zhang (胀, distending) and Tong (痛, painful). In English, sourness is a kind of taste. But in Chinese, it refers to both taste and feeling. When it is used to describe a kind of feeling, it is something like ache in English. Deqi (得气) is often translated as obtaining of Qi (气), getting Qi (气) or arrival of Qi (气). Zhengan (针感) is usually translated into needling feeling and needling sensation. Acu-esthesia is a coined word made by Professor Meng Yaoshu (蒙尧述) from Guangzhou University of Traditional Chinese Medicine in 1970s and is still used by some translators to translate Zhengan (针感).

[5] The Daqi (大气, Major-Qi) here is explained differently. Some scholars think that it refers to Xieqi (邪气, Evil-Qi). Other scholars feel that it refers to Qi in the major Channels. For example, Wang Bing (王冰) said, “The Daqi (大气, Major-Qi) here refers to Qi (气) in the major

Channels that flows into Rong (荣, Nutrient-Qi) and Wei (卫, Defensive-Qi).” But in another place Wang Bing (王冰) said, “Daqi (大气, Major-Qi) means major Xieqi (邪气, Evil-Qi).”

[6] Qi (气) here means Zhenqi (真气, Genuine-Qi).

[7] The cold refers to Xieqi (邪气, Evil-Qi) and the warm refers to Zhengqi (正气, Healthy-Qi). The fifteenth note in the nineteenth volume of *Leijing* (《类经》) says, “Xieqi (邪气, Evil-Qi) is cold and Zhengqi (正气, Healthy-Qi) is warm. That is why they do not interact with each other.”

[8] The reason why reducing techniques cannot be used if Xieqi (邪气, Evil-Qi) is in predomination is that the needling treatment with reducing techniques may eliminate both Xieqi (邪气, Evil-Qi) and Zhenqi (真气, Genuine-Qi).

[9] This sentence means that reducing techniques cannot be used if Xieqi (邪气, Evil-Qi) is already in predomination.

[10] This sentence means that reducing techniques cannot be used if Xieqi (邪气, Evil-Qi) has already waned.

[11] To pull a bow means to do something immediately and at the right time.

[12] To knock a piece of wood implies that someone is too difficult to enlighten.

[13] There are different explanations about warm blood. One explanation is that it refers to Heat-Blood. For example, the note about supplementing and reducing techniques in the twenty-fourth chapter in *Taisu* (《太素》) says, “Warm means heat. When Xie (邪, Evil) invades the body, there is no fixation first, but there is Heat-Blood. The removal of Heat-Blood by needling will immediately relieve pain.” The other explanation is that it refers to Toxic-Blood. For example, Wu Kun (吴昆) said, “Warm-Blood means Toxic-Blood.”

[14] The heavens and the earth here simply symbolize the upper region and the lower region or the upper part and the lower part of the body.



[15] Here the earth, the heavens and man symbolize the lower, the upper and the middle regions or parts of the body respectively. "Display" means to reveal the conditions of these parts.

[16] Zhongfu (中府) here refers to the stomach.

[17] Severe punishment means damage of the Zhengqi (正气, Healthy-Qi) due to improper use of reducing techniques.



通评虚实论篇第二十八

【原文】

28.1 黄帝问曰：“何谓虚实？”

28.2 岐伯对曰：“邪气盛则实，精气夺则虚。”

28.3 帝曰：“虚实何如？”

28.4 岐伯曰：“气虚者肺虚也，气逆者足寒也，非其时则生，当其时则死。余脏皆如此。”

28.5 帝曰：“何谓重实？”

28.6 岐伯曰：“所谓重实者，言大热病，气热脉满，是谓重实。”

28.7 帝曰：“经络俱实何如？何以治之？”

28.8 岐伯曰：“经络皆实，是寸脉急而尺缓也，皆当治之，故曰滑则

【今译】

28.1 黄帝问道：“什么叫虚实？”

28.2 岐伯回答说：“邪气盛为实，精气不足为虚。”

28.3 黄帝问道：“虚实变化的情况怎样？”

28.4 岐伯回答说：“肺主气，气虚就是肺虚；气逆，则两足必寒。肺虚若不在相克的时令，其人可生；如在相克的时令，其人将死。其他各脏的虚实也是如此。”

28.5 黄帝问道：“什么叫重实？”

28.6 岐伯回答说：“所谓重实，是说大热病，气盛而热，脉盛而满，便叫重实。”

28.7 黄帝问道：“经络俱实是怎样情况？用什么方法治疗呢？”

28.8 岐伯回答说：“所谓经络俱实，是指寸口脉急而尺肤弛缓，经和



Chapter 28

Tongping Xushi Lunpian:

General Discussion on Xu (Deficiency) and Shi (Excess)

28. 1 Huangdi asked, "What is Xu (Deficiency) and what is Shi (Excess)?"

28. 2 Qibo answered, "Predomination of Xieqi (Evil-Qi) is called Shi (Excess) and insufficiency of Jingqi (Essence-Qi) is called Xu (Deficiency)."

28. 3 Huangdi asked, "What are the manifestations of Xu (Deficiency) and Shi (Excess)?"

28. 4 Qibo answered, "Qi-Deficiency means Lung-Deficiency^[1]. Reverse flow of Qi causes coldness of the feet. [If Lung-Deficiency] does not occur in the season [that it is restricted], it is curable; [if] it occurs in the season [that it is restricted], it is incurable. The condition of the other viscera is the same."

28. 5 Huangdi asked, "What does Chongshi (Double-Excess) mean?"

28. 6 Qibo answered, "The so-called Double-Excess refers to severe febrile disease marked by fever due to vigorous Qi and fullness of the pulse."

28. 7 Huangdi asked, "What is the cause of Shi (Excess) involving both the Channels and Collaterals? And how to treat it?"

28. 8 Qibo answered, "Shi (Excess) of both the Channels and Collaterals means that the pulse in Cunkou is rapid but the Chifu^[2] (Cubital Skin) is flabby. Both [the Channels and the Collaterals]

【原文】

从，涩则逆也。夫虚实者，皆从其物类始，故五脏骨肉滑利，可以长久也。”

28.9 帝曰：“络气不足，经气有余，何如？”

28.10 岐伯曰：“络气不足，经气有余者，脉口热而尺寒也。秋冬为逆，春夏为从，治主病者。”

28.11 帝曰：“经虚络满何如？”

28.12 岐伯曰：“经虚络满者，尺热满，脉口寒涩也，此春夏死、秋冬生也。”

28.13 帝曰：“治此者奈何？”

28.14 岐伯曰：“络满经虚，灸阴刺阳；经满络虚，刺阴灸阳。”

【今译】

络都应该治疗。所以说：凡是滑利的为顺，枯涩的为逆。大凡人体的虚实与世间万物是一样的，滑利为生，枯涩为死。若一个人的五脏骨肉滑利，便可以长寿。”

28.9 黄帝问道：“络气不足，经气有余的情况是怎样呢？”

28.10 岐伯回答说：“所谓络气不足，经气有余，是指寸口脉滑利而尺肤寒冷。出现这样的现象秋冬之时为逆，春夏之时为顺，治疗应根据主其发病的经络施行针灸补泻之法。”

28.11 黄帝问道：“经虚络满的情况是怎样呢？”

28.12 岐伯回答说：“经虚是指尺肤热而盛满，络满是指寸口脉象迟而涩滞。这种现象，在春夏则死，在秋冬则生。”

28.13 黄帝问道：“怎样治疗这两种疾病呢？”

28.14 岐伯回答说：“络满经虚的，灸阴刺阳；经满络虚的，刺阴灸阳。”



should be treated. Thus slippery [pulse] means Cong (favorable) while unsmooth [pulse] means Ni (unfavorable). The same is the case concerning the Xu (Deficiency) and Shi (Excess) of all things. So smoothness of the Five Zang-Organs, the bones and the muscles is a sign of long life. ”

28. 9 Huangdi asked, “What about the insufficiency of Luoqi (Collateral-Qi) and superabundance of Jingqi (Channel-Qi)?”

28. 10 Qibo answered, “Insufficiency of Luoqi (Collateral-Qi) and superabundance of Jingqi (Channel-Qi) refer to heat of the pulse in Cunkou and coldness of the Chi (Cubital Skin). [Such a morbid condition] is unfavorable in autumn and winter, but favorable in spring and summer. Usually, only the unfavorable condition that leads to diseases requires treatment^[3]. ”

28. 11 Huangdi asked, “What about the Deficiency of the Channels and the Fullness of the Collaterals?”

28. 12 Qibo answered, “The Deficiency of the Channels and the Fullness of the Collaterals are marked by feverish sensation in the Cubital Skin and cold and unsmooth pulse in the Cunkou. Such [a morbid change] leads to death in spring and summer but brings on no danger in autumn and winter. ”

28. 13 Huangdi asked, “How to treat it?”

28. 14 Qibo answered, “The Fullness of the Collaterals and the Deficiency of the Channels [can be treated by] moxibusting Yin and needling Yang; the Fullness of the Channels and the Deficiency of the Collaterals [can be treated by] needling Yin and moxibusting Yang. ”

【原文】

28.15 帝曰：“何谓重虚？”

28.16 岐伯曰：“脉气上虚尺虚，是谓重虚。”

28.17 帝曰：“何以治之？”

28.18 岐伯曰：“所谓气虚者，言无常也。尺虚者，行步悵然。脉虚者，不象阴也。如此者，滑则生，涩则死也。”

28.19 帝曰：“寒气暴上，脉满而实何如？”

28.20 岐伯曰：“实而滑则生，实而逆则死。”

28.21 帝曰：“脉实满，手足寒、头热，何如？”

28.22 岐伯曰：“春秋则生，冬夏则死。脉浮而涩，涩而身有热者死。”

28.23 帝曰：“其形尽满何如？”

28.24 岐伯曰：“其形尽满者，脉急大坚，尺涩而不应也。如是者，故从则生，逆则死。”

【今译】

28.15 黄帝问道：“什么叫重虚？”

28.16 岐伯回答说：“脉虚，气虚，尺虚，称为重虚。”

28.17 黄帝问道：“怎样治疗呢？”

28.18 岐伯回答说：“所谓气虚，是由于精气亏虚，语言低微，不能接续；所谓尺虚，是尺肤脆弱，行步怯弱无力；所谓脉虚，是脏阴之象不足。所有上面这些现象的病人，脉象滑利的则生，脉象涩滞的则死。”

28.19 黄帝问道：“寒气骤然上逆，脉象盛满而实，将会怎样呢？”

28.20 岐伯回答说：“脉充实而有滑利主生；脉充实而涩滞主死。”

28.21 黄帝问道：“脉象实满，手足寒冷，头部热的，将会怎样呢？”

28.22 岐伯回答说：“这种病人，在春秋季节可生，在冬夏季必死。若脉象浮而涩，或脉涩而身有发热的，主死。”

28.23 黄帝问道：“身形肿满的将会怎样呢？”

28.24 岐伯回答说：“身形肿满的，脉象急而大坚，而尺肤枯涩，与脉象不相适应。像这样的情况，出现顺症则生，出现逆症则死。”



28. 15 Huangdi asked, "What does Chongxu (Double-Deficiency) mean?"

28. 16 Qibo answered, "The so-called Chongxu (Double-Deficiency) means the Deficiency of the pulse, Qi and Chi (Cubital Skin)."

28. 17 Huangdi asked, "How to treat it?"

28. 18 Qibo answered, "The Deficiency of Qi is marked by incoherent speech; the Deficiency of Chifu is marked by weakness in walking; and the Deficiency of pulse is marked by insufficiency of Yin. [Among the patients] with the symptoms mentioned above, [those whose pulse] is slippery are curable while [those whose pulse] is unsmooth is incurable."

28. 19 Huangdi asked, "What about [the syndrome marked by] sudden attack of Cold-Qi upon the upper, full and Shi pulse^[4]?"

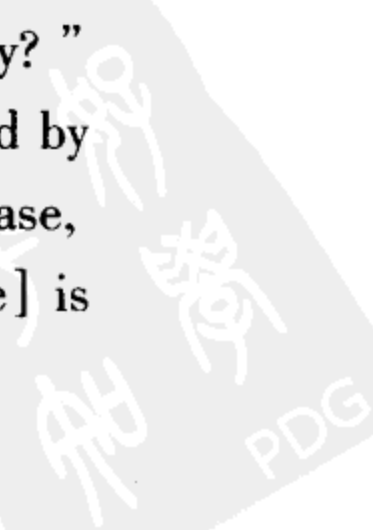
28. 20 Qibo answered, "[Those whose pulse] is Shi and slippery are curable [while those whose pulse] is Shi and reverse are incurable."

28. 21 Huangdi asked, "What about [the syndrome marked by] Shi and full pulse, cold hands and feet and fever over the head?"

28. 22 Qibo answered, "[This disease] is curable in spring and autumn, but incurable in winter and summer. [If] the pulse is floating and unsmooth or unsmooth with body fever, it is incurable."

28. 23 Huangdi asked, "What about extensive body dropsy?"

28. 24 Qibo answered, "Extensive body dropsy is marked by rapid-large-hard pulse and unsmooth Cubital Skin. In this case, favorable [syndrome] is curable while unfavorable [syndrome] is incurable."



【原文】

- 28.25 帝曰：“何谓从则生，逆则死？”
28.26 岐伯曰：“所谓从者，手足温也；所谓逆者，手足寒也。”
28.27 帝曰：“乳子而病热，脉悬小者何如？”
28.28 岐伯曰：“手足温则生，寒则死。”
28.29 帝曰：“乳子中风热，喘鸣肩息者，脉何如？”
28.30 岐伯曰：“喘鸣肩息者，脉实大也，缓则生，急则死。”
28.31 帝曰：“肠澼便血何如？”
28.32 岐伯曰：“身热则死，寒则生。”
28.33 帝曰：“肠澼下白沫何如？”
28.34 岐伯曰：“脉沉则生，脉浮则死。”
28.35 帝曰：“肠澼下脓血何如？”
28.36 岐伯曰：“脉悬绝则死，滑大则生。”

【今译】

- 28.25 黄帝问道：“什么叫从则生，逆则死呢？”
28.26 岐伯回答说：“所谓从，就是手足温暖；所谓逆，就是手足寒冷。”
28.27 黄帝问道：“产后患热病，脉象悬小，其情况是怎样呢？”
28.28 岐伯回答说：“手足温暖的则生，手足厥冷的则死。”
28.29 黄帝问道：“产后感受风热，出现喘息有声，张口抬肩的，其脉象是怎样呢？”
28.30 岐伯回答说：“感受风热而喘息有声，张口抬肩的，脉象应实大。如实大中具有缓和之象的，是胃气尚存，主生；如果实大而弦急，是胃气已绝，主死。”
28.31 黄帝问道：“肠澼便血的情况是怎样的呢？”
28.32 岐伯回答说：“若兼发热的则死；身寒不发热的则生。”
28.33 黄帝问道：“肠澼而下白沫的，其情况是怎样的呢？”
28.34 岐伯回答说：“脉沉则生，脉浮则死。”
28.35 黄帝问道：“肠澼而下脓血的情况是怎样的呢？”
28.36 岐伯回答说：“脉悬绝者死，脉滑大者生。”



28. 25 Huangdi asked, "How to understand [the idea that] favorable [syndrome] is curable while unfavorable [syndrome] is incurable?"

28. 26 Qibo answered, "'Favorable' means that the hands and feet are still warm; 'unfavorable' means that the hands and feet are cold. "

28. 27 Huangdi asked, "What about febrile disease with small and thin pulse during breast feeding period^[5]?"

28. 28 Qibo answered, "[If] the hands and feet are still warm, it is curable; [if the hands and feet] are cold, it is incurable. "

28. 29 Huangdi asked, "What about the pulse [of the patient] attacked by Wind-Heat during breast feeding period marked by panting with elevated shoulders?"

28. 30 Qibo answered, "[If the patient] pants with elevated shoulders, the pulse is full and large. [In this case,] [the patient with] moderate [pulse] is curable while [the patient with] rapid [pulse] is incurable. "

28. 31 Huangdi asked, "What about dysentery and bloody stool?"

28. 32 Qibo answered, "[If] the body is warm, it is incurable; [if the body] is cold, it is curable. "

28. 33 Huangdi asked, "What about dysentery with white froth?"

28. 34 Qibo answered, "[If] the pulse is deep, it is curable; [if] the pulse is floating, it is incurable. "

28. 35 Huangdi asked, "What about dysentery with pus and blood?"

28. 36 Qibo answered, "[If] the pulse is indistinct, it is incurable; [if] the pulse is slippery and large, it is curable. "

【原文】

28.37 帝曰：“肠澼之属，身不热，脉不悬绝何如？”

28.38 岐伯曰：“滑大者曰生，悬涩者曰死，以脏期之。”

28.39 帝曰：“癩疾何如？”

28.40 岐伯曰：“脉搏大滑，久自己；脉小坚急，死不治。”

28.41 帝曰：“癩疾之脉，虚实何如？”

28.42 岐伯曰：“虚则可治，实则死。”

28.43 帝曰：“消瘴虚实何如？”

28.44 岐伯曰：“脉实大，病久可治；脉悬小坚，病久不可治。”

28.45 帝曰：“形度、骨度、脉度、筋度，何以知其度也？”

28.46 帝曰：“春亟治经络；夏亟治经俞；秋亟治六腑；冬则闭塞，闭塞者，用药而少针石也。所谓少针石者，非痈疽之谓也，痈疽不得顷时回。痈不知所，按之不应手，乍来乍已，刺手太阴傍三瘡与纓脉各二，掖痈大热，刺足少阳五；刺而热不止，

【今译】

28.37 黄帝问道：“肠澼之类的病，身不发热，脉搏也不悬绝，其情况是怎样的呢？”

28.38 岐伯回答说：“脉搏滑大者生；脉搏悬涩者死。可根据五脏克胜的时间预测其死期。”

28.39 黄帝道：“癩疾的情况是怎样的呢？”

28.40 岐伯回答说：“若脉来搏大而滑，病会慢慢痊愈；若脉小坚急，为不治之死证。”

28.41 黄帝问道：“癩疾脉象的虚实如何？”

28.42 岐伯回答说：“脉虚则可治，脉实则主死。”

28.43 黄帝问道：“消渴病脉象的虚实如何？”

28.44 岐伯回答说：“脉见实大，病虽久，但仍可治愈；脉象悬小而坚，病的时间又长，就不可治疗。”

28.45 黄帝问道：“如何测量形度、骨度、脉度、筋度呢？”

28.46 黄帝说：“春季治病取各经的络穴；夏季治病取各经的俞穴；秋季治病取六腑的合穴；冬季主闭藏，在这个季节里，治病应多用药品，少用针石。所谓少用针石，不是指治疗痈疽等病的，使用针石治疗痈疽是刻不容缓的。痈毒初起，不知发在何处，摸又摸不出，痛无定处。可针刺手太阴经旁3次，足阳明胃经颈部近纓之脉各两次。腋间生痛而发高热的病人，应该针足少阳经穴5次；如果针刺以后热仍然不退，可针手



28. 37 Huangdi asked, “What about diseases like dysentery without body fever and indistinct pulse?”

28. 38 Qibo answered, “[If] the pulse is slippery and large, it is curable; [if] the pulse is unsmooth and small, it can be predicated according to the date of the Zang-organ^[6].”

28. 39 Huangdi asked, “What about epileptic diseases?”

28. 40 Qibo answered, “[If] the pulse is large and slippery, it gradually heals; [if] the pulse is small, hard and rapid, it is incurable.”

28. 41 Huangdi asked, “What about the Xu (Deficiency) and Shi (Excess) [changes of] the pulse in epileptic diseases?”

28. 42 Qibo answered, “[If] the pulse is Xu (Deficiency), it is curable; [if] the pulse is Shi (Excess), it is incurable.”

28. 43 Huangdi asked, “What about the Xu (Deficiency) and Shi (Excess) in Xiaodan^[7].”

28. 44 Qibo answered, “[If] the pulse is strong and large, it is curable; [if] the pulse is small and hard, it is incurable.”

28. 45 {Huangdi asked, “How to measure the body, the bones, the Channels, and the sinews?”}^[8]

28. 46 Huangdi said, “Treatment of diseases [should select] the Collateral Acupoints of each Channel in spring, the Shu-Stream Acupoint of each Channel in summer and the He-Sea Acupoint of the Six Fu-Organs in autumn. Winter is a season of blockage. So diseases in winter should be treated more frequently with drugs and less frequently with needles. Infrequent use of acupuncture [in treating diseases in winter] does not include carbuncle and boils which should be treated by acupuncture without any delay. When the carbuncle is not fixated and is im-

知不足齋
藏書
PDG

【原文】

刺手心主三，刺手太阴经络者大骨之会各三。暴痲筋纒，随分而痛，魄汗不尽，胞气不足，治在经俞。

腹暴满，按之不下，取手太阳经络者，胃之募也，少阴俞去脊椎三寸傍五，用员利针。霍乱，刺俞傍五，足阳明及上傍三。刺痲惊脉五，针手太阴各五，刺经太阳五，刺手少阴经络傍者一，足阳明一，上踝五寸刺三针。

凡治消瘴、仆击、偏枯、痿厥、气满发逆，甘肥贵人，则高粱之

【今译】

厥阴心包经穴3次，针手太阴经的络穴和大骨之会各3次。痲肿暴发引起筋肉挛缩和分肉间疼痛，使人汗出不止，这是由于膀胱经气不足所致，治疗时应该刺其本经的俞穴。

腹部暴满，按之不减，应取手太阳经的络穴、胃的募穴和少阴肾经的俞穴，用圆利针各刺5次。霍乱，应刺肾俞旁的穴5次，足阳明胃俞穴及胃仓穴各3次。治疗惊风，要针5条经上的穴位，如取手太阴的经穴各5次，取手太阳的经穴左右各5次，手少阴经络穴傍的支正穴1次，足阳明经之解溪穴1次，足踝上5寸的筑宾穴3次。

凡诊治消渴、仆击、偏枯、痿厥、气满发逆等病，如肥胖富贵之人患这种病，则是由于偏嗜肉食厚味所致。凡是噎塞闭绝，上下不



palpable, [it can be treated by] needling [the Acupoint beside] the Hand-Taiyin three times and both sides of the neck twice. The carbuncle on the armpit with fever [can be treated by] needling Foot-Shaoyang five times. [If] the fever is not stopped, the Hand-Jueyin, the Collateral-Acupoint of the Hand-Taiyin and Jianzhen (SI 9) are needled three times respectively. Sudden onset of carbuncle marked by contraction of sinews, pain in the muscular interstices, profuse sweating and insufficiency of Baoqi (Bladder-Qi) can be treated by needling [the Acupoints located on] the Channel proper.”

“Sudden abdominal distension that cannot be relieved by pressure can be treated by needling the Collateral-Acupoint of the Hand-Taiyang^[9], the Front-Mu of the stomach^[10] and the Acupoints on Shaoyin Channel^[11] five times respectively with round-sharp needle. [For the treatment of cholera,] the Acupoint beside Shenshu^[12] (BL 23) is needled five times, Weishu (BL 21) and the Acupoint above it^[13] are needled three times. [To treat epileptic and convulsive disease, the Acupoints on] five Channels [should be needled]: [the Acupoints on] Hand-Taiyin [on both sides] are needled five times respectively; [the Acupoints on] Taiyang^[14] [on both sides] are needled five times respectively; [the Acupoint] beside the Collateral-Acupoint of Hand-Shaoyin^[15] is needled once; [the Acupoint on] the Foot-Yangmin^[16] is needled once; and [the Acupoint] five Cun above the ankle^[17] is needled three times.”

“In the treatment of Xiaodan, Puji (apoplexy), Pianku (paralysis), Weijue (flaccidity and reverse flow of Qi) and panting due to rapid breath, [one should understand that these

【原文】

疾也。隔塞闭绝，上下不通，则暴忧之病也。暴厥而聋，偏塞闭不通，内气暴薄也。不从内外中风之病，故瘦留著也。蹠跛，寒风湿之病也。”

28.47 黄帝曰：“黄疸暴痛，癡疾厥狂，久逆之所生也。五脏不平，六腑闭塞之所生也。头痛耳鸣，九窍不利，肠胃之所生也。”

【今译】

通，都是由暴忧所致。突然厥逆，则不省人事，耳聋，大小便不通，都是由于情志不舒，肝阳突然上亢所致。有的病不从内发，外中风邪，伏而为热，销铄肌肉。两脚偏废，是由于风寒湿邪侵袭所致。”

28.47 黄帝说：“黄疸、暴痛、癡疾、厥狂等证，是经气久逆所致。五脏不和，是六腑闭塞不通所致。头痛耳鸣，九窍不利，是肠胃病变所致。”





problems] in noble people are caused by excessive taking of rich food. Dysphagia, blockage and obstruction of the upper and the lower are caused by sudden excessive rage and anxiety. Sudden syncope, deafness, difficulty in urination and defecation are caused by Internal-Qi rushing upwards. [Some diseases] are not caused by internal factors, but by wind attack that retains [in the body] and leads to emaciation. Limping is caused by [attack of] cold, wind and dampness.”

28. 47 Huangdi said, “Jaundice, sudden pain, epilepsy and mania are caused by prolonged reversion [of Channel-Qi]. Disharmony of the Five Zang-Organs is caused by stagnation of the Six Fu-Organs. Headache, tinnitus, obstruction of the nine orifices are caused by [stagnation of] the intestines and stomach.”

Notes:

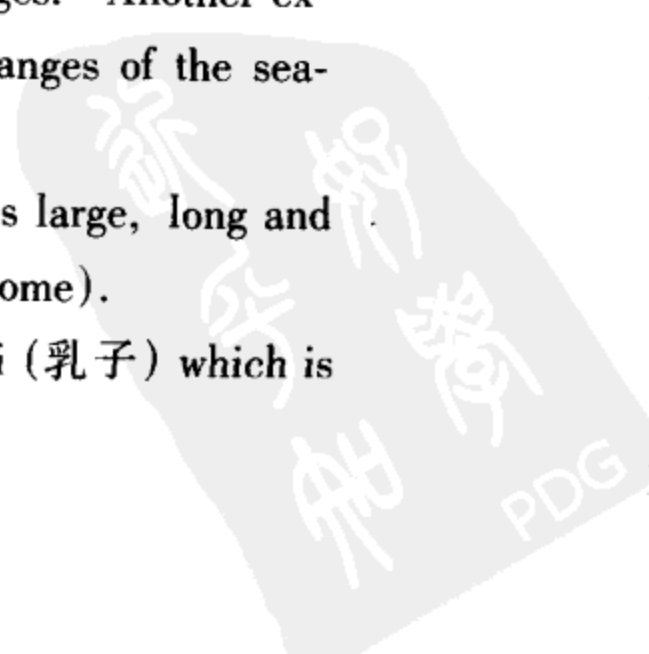
[1] The lung governs Qi (气). So Qixu (气虚, Qi-Deficiency) means Feixu (肺虚, Lung-Deficiency).

[2] See [24] in Chapter 17.

[3] The original Chinese characters for this sentence are Zhi (治, treat) Zhu (主, major or govern) Bing (病, disease) Zhe (者, function word) which are explained quite differently. One explanation is that “the reducing and supplementing techniques are used in the treatment according to the Channels that are involved in the pathological changes.” Another explanation is “the treatment is given according to the changes of the seasons.”

[4] Shi (实) pulse refers to the state of pulse that is large, long and strong, usually symbolizing Shizheng (实证, Excess Syndrome).

[5] The Chinese for breast feeding period here is Ruzi (乳子) which is also explained as baby.



[6] The Chinese characters for “it can be predicted according to the date of the Zang-organ” are Yi (以 according to) Zang (脏, Zang-organ) Qi (期, date or to tell the date) Zhi (之, it) which are explained differently. Some scholars believe that these four characters mean that the death of the Zang (脏, Zang-organ) involved can be predicted according to the dominating and restricting activities of the Wuxing (五行, Five-Elements). For example, Wang Bing (王冰) said, “The liver dies in the day of Geng and Xin (庚辛), the heart dies in the day of Ren and Gui (壬癸), the lung dies in the day of Bing and Ding (丙丁), the kidney dies in the day of Wu and Ji (戊己) and the spleen dies in the day of Jia and Yi (甲乙). That is what to predict according to the day of the Zang (脏, Zang-organ) means.” Other scholars feel that these four characters mean to predict the date of death according to the time that the Zhenzang (真脏, Genuine-Zang) pulse appears. For example, Zhang Zhicong (张志聪) said, “When Weiqi (胃气, Stomach-Qi) has exhausted, Zhenzang (真脏, Genuine-Zang) pulse will appear. That is why the date of death can be predicted according to the appearance of Genuine-Zang pulse. When the Genuine-Zang pulse of the liver appears, the patient will die in eighteen days; when the Genuine-Zang pulse of the heart appears, the patient will die in nine days; when the Genuine-Zang pulse of the lung appears, the patient will die in twelve days; when the Genuine-Zang pulse of the kidney appears, the patient will die in seven days; when the Genuine-Zang pulse of the spleen appears, the patient will die in four days.”

[7] Xiaodan (消瘵) is another name for Xiaoke (消渴) which literally means consumptive and thirst disease, similar to diabetes. Zhang Jiebin (张介宾) said, “Xiaodan is a general term for Sanxiao (三消), three kinds of consumptive and thirst disease, which is caused by consumption due to internal heat and marked by extreme emaciation.”

[8] This part is believed to be miscopying made in ancient times. Ma Shi (马蒨) said, “Measurement of Bones, Measurement of Channels and Measurement of Sinews can be found in *Lingshu* (《灵枢》). There is only



question, but no answer here. Obviously it is a miscopying."

[9] The Collateral-Acupoint of the Hand-Taiyang (手太阳) refers to Zhizheng (支正, SI 7).

[10] The Front-Mu of the stomach refers to Zhongwan (中脘, CV 12).

[11] Shaoyin (少阴) Channel refers to the Kidney Channel of Foot-Shaoyin.

[12] The Acupoint beside Shenshu (肾俞, BL 23) is Zhishi (志室, BL 52).

[13] The Acupoint above Weishu (胃俞, BL 21) is Weicang (胃仓, BL 50).

[14] Taiyang (太阳) here means the small intestine Channel of Hand-Taiyang.

[15] Wang Bing (王冰) said, "The Acupoint beside Collateral-Acupoint of Hand-Shaoyin is Zhizheng (支正, SI 7).

[16] [The Acupoint on] the Foot-Yangming refers to Jiexi (解溪, ST 41) according to Wang Bing's (王冰) explanation.

[17] Wang Bing said, "(The Acupoint five Cun above the ankle) refers to Guangming (光明, GB 37), the Collateral-Acupoint of the Foot-Shaoyang (足少阳)." But Ma Shi (马蒔) said, "(The Acupoint five Cun above the ankle) refers to Zhubin (筑宾 KI 9) on the Kidney Channel of Foot-Shaoyin (足少阴)."



太阴阳明论篇第二十九

【原文】

29.1 黄帝问曰：“太阴阳明为表里，脾胃脉也，生病而异者何也？”

29.2 岐伯对曰：“阴阳异位，更虚更实，更逆更从，或从内，或从外，所从不同，故病异名也。”

29.3 帝曰：“愿闻其异状也。”

29.4 岐伯曰：“阳者，天气也，主外；阴者，地气也，主内。故阳道实，阴道虚。故犯贼风虚邪者，阳受之；饮食不节，起居不时者，阴受之。阳受之，则入六腑，阴受之，则入五脏。入六腑，则身热不时卧，上为喘呼；入五脏，则膜满闭塞，下为飧泄，久为肠澼。故喉主

【今译】

29.1 黄帝问道：“太阴、阳明两经互为表里，是脾胃之脉，其所生的疾病不同，这是什么道理呢？”

29.2 岐伯回答说：“太阴、阳明两经循行的部位不同，四时的虚实顺逆不同，病或从内生，或从外入，发病原因也不同，所以病名也就不同。”

29.3 黄帝问道：“我想知道它们不同的情况。”

29.4 岐伯回答说：“人身的阳气犹如天，主卫外；人体的阴气犹如地，主养内。所以阳气性刚多实，阴气性柔易虚。凡虚邪贼风伤人，外表阳气先受侵犯。饮食不节，起居失调，内在的阴气先受损害。阳受邪，则传入六腑。阴受邪，则传入五脏。邪入六腑，则见发热不得安卧，气上逆而喘促。邪入五脏，则见脘腹胀满，闭塞不通，在下则为泄泻，病久则生肠澼之疾。所以喉司呼吸而主天气，咽司受纳水谷而主



Chapter 29

Taiyin Yangming Lunpian: Discussion on Taiyin and Yangming

29. 1 Huangdi asked, “Taiyin and Taiyang, the Channels of the Spleen and the Stomach, are internally and externally related to each other, but are pathologically different. Why?”

29. 2 Qibo answered, “[Taiyin pertains to] Yin [and Taiyang pertains to] Yang, [they run along] different routes. [They are] different in Xu (Deficiency) and Shi (Excess), Shun (favorable) and Ni (unfavorable)^[1]. [Their disorders are caused by] internal [factors] or external [factors]^[2]. [Since] the causes are different, the names of the diseases are also different.”

29. 3 Huangdi asked, “I’d like to know the difference.”

29. 4 Qibo answered, “[The Channels that pertain to] Yang, [just like] Tianqi (Heaven-Qi), govern the external^[3]; [the Channels that pertain to] Yin, [just like] Diqi (Earth-Qi), govern the internal. So Yang Channels are always Shi (Excess) while Yin Channels are often Xu (Deficiency). That is why Zeifeng (Thief-Wind) and Xuxie (Deficiency-Evil) attack Yang while improper food and irregular daily life impair Yin. When Yang is attacked, [Xieqi (Evil-Qi)] is transmitted to the Six Fu-Organs; when Yin is attacked, [Xieqi] is transmitted to the Five Zang-Organs. When [Xieqi] is transmitted to the Six Fu-Organs, it will lead to fever, restless sleep and panting; when [Xieqi] is

【原文】

天气，咽主地气。故阳受风气，阴受湿气。故阴气从足上行至头，而下行循臂至指端；阳气从手上行至头，而下行至足。故曰阳病者上行极而下，阴病者下行极而上。故伤于风者，上先受之；伤于湿者，下先受之。”

29.5 帝曰：“脾病而四支不用，何也？”

29.6 岐伯曰：“四支皆禀气于胃，而不得至经，必因于脾，乃得禀也。今脾病不能为胃行其津液，四支不得禀水谷气，气日以衰，脉道不利，筋骨肌肉，皆无气以生，故不用焉。”

29.7 帝曰：“脾不主时，何也？”

【今译】

地气。因此阳经易感受风邪，阴经易感受湿邪。阴气，从足上行至头，再向下沿臂到达指端；阳气，从手上行至头，再向下行到足。所以说，阳经感受病邪，先上行至顶端头部，再向下行；阴经感受病邪，先下行至下部极点，再向上行。风邪为病，上部先受病；湿邪成疾，下部先受侵害。”

29.5 黄帝问道：“脾病四肢不能正常活动，这是什么道理呢？”

29.6 岐伯回答说：“四肢兼受胃气濡养，但胃气不能直达四肢，必须依赖脾的运化，水谷精微才能布达四肢。现在脾有病不能为胃输送水谷精气，如果四肢得不到水谷精气的营养，日渐衰弱，经脉亦不通利，筋骨肌肉得不到胃气的营养，四肢因此就丧失正常的功能。”

29.7 黄帝问道：“脾脏不能单独主旺一个时季，是什么道理？”



transmitted to the Five Zang-Organs, it will cause distension, fullness, stagnation, Sunxie (acute diarrhea with undigested food in it) and dysentery. Thus the larynx associates with Tianqi (Heaven-Qi) and the pharynx with Diqi (Earth-Qi). That is why Yang is often attacked by Fengqi (Wind-Qi) and Yin is frequently invaded by Shiqi (Damp-Qi). So Yinqi^[4] runs from the feet to the head, then along the arm to the finger tips; Yangqi^[5] runs from the hands to the head, and then moving downwards to the feet. That is why pathogenic factors in the Yang [Channels] move upwards to the head first and then move downwards; pathogenic factors in the Yin [Channels] move downwards [to the feet] first and then move upwards. So when Wind invades [the body], it attacks the upper [part of the body] first; when Dampness invades [the body], it attacks the lower [part of the body] first.”

29.5 Huangdi asked, “Why spleen disease affect the normal movement of the four limbs?”

29.6 Qibo answered, “The four limbs are nourished by Weiqi (Stomach-Qi). But Weiqi (Stomach-Qi) cannot reach them directly. So the four limbs have to depend on the spleen to provide nourishment. When the spleen is in disorder, it is unable to transport fluid for the stomach. [As a result,] the four limbs cannot get nutrients and become weaker and weaker. [In this case,] the Channels become stagnant, the sinews and muscles become atrophic. That is why [the four limbs] cannot move normally.”

29.7 Huangdi asked, “Why the spleen does not dominate in a specific seasons?”

【原文】

29.8 岐伯曰：“脾者土也，治中央，常以四时长四肢，各十八日寄治，不得独主于时也。脾脏者，常著胃土之精也，土者，生万物而法天地，故上下至头足，不得主时也。”

29.9 帝曰：“脾与胃以膜相连耳，而能为之行其津液，何也？”

29.10 岐伯曰：“足太阴者，三阴也，其脉贯胃，属脾，络嗌，故太阴为之行气于三阴。阳明者，表也，五脏六腑之海也，亦为之行气于三阳。脏腑各因其经而受气于阳明，故为胃行其津液，四支不得禀水谷气，日以益衰，阴道不利，筋骨肌肉，无气以生，故不用焉。”

【今译】

29.8 岐伯回答说：“脾在五行中属土而位居中央，它在四时里分旺于四肢。主各季末 18 日，故脾不单独主旺于一个时季。由于脾脏贮藏胃的精气，为胃行其津液，以营养四肢百骸，脾胃的功用如天地养育万物一样，从上到下，从头至足，输送水谷精微到全身各部分，所以不单主一个时季。”

29.9 黄帝问道：“脾与胃仅以一膜相连，为什么能为胃转输津液呢？”

29.10 岐伯回答说：“足太阴脾经，属三阴，它的经脉贯通到胃，属于脾，络咽喉，故脾能把胃中水谷精气输送到三阴经；足阳明胃经，为脾经之表，是五脏六腑之海，胃经也能将太阴之气输送到三阳经。五脏六腑各通过其本经的经脉接受胃的水谷精气，所以说脾能为胃运行津液。如四肢得不到水谷精气的滋养，精气便日趋衰减，经脉不利，筋骨肌肉都得不到濡养，因此四肢就丧失正常的功能。”



29. 8 Qibo answered, “The spleen [associates with] Earth [in the Wuxing (Five-Elements)] and the center [in the five directions]. [The spleen] is in dominance in all the four seasons dominated respectively by the four other Zang-Organs. [That is to say] it is in dominance in the last eighteen days of each season. [That is why] it does not dominate in a specific season. The spleen stores the Jing (Essence) for the Stomach-Earth^[6]. The Earth^[7] produces everything [in nature] and abides by [the law of] the heavens and the earth. That is why [it transports nutrients] from the upper to the lower and from the head to the feet. [So it] does not dominate just in one season.”

29. 9 Huangdi asked, “The spleen and the stomach are connected only by a piece of membrane. But why the spleen can transport fluid for the stomach?”

29. 10 Qibo answered, “The Foot-Taiyin^[8] [Channel] is of Triple-Yin^[9]. It penetrates the stomach, connects with the spleen and the throat. So Taiyin can transport the Qi [of the stomach] to the Triple-Yin. Yangming^[10] is the exterior [of the Spleen Channel] and the sea of the Five Zang-Organs and the Six Fu-Organs, also transporting the Qi [of the spleen] to the Triple-Yang^[11]. All the Zangfu-Organs depend on the spleen to receive Qi of the Yangming. That is why [the spleen] can transport fluid for the stomach. {[As a result,] the four limbs cannot get nutrients and become weaker and weaker. [In this case,] the Channels become stagnant, the sinews and muscles become atrophic. That is why [the four limbs] cannot move normally. }^[12]”

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Notes:

[1] Yang Shangshan (杨上善) in the Sui Dynasty said, "In spring and autumn, Yangming is Shi (实, Excess) and Taiyin is Xu (虚, Deficiency); in autumn and winter, Taiyin is Shi (实, Excess) and Yangming is Xu (虚, Deficiency) . . . in spring and summer, Taiyin is Ni (逆, unfavorable) and Yangming is Shun (顺, favorable); in autumn and winter, Yangming is Ni (逆, unfavorable) and Taiyin is Shun (顺, favorable)."

[2] Zhang Zhicong (张志聪) in the Qing Dynasty said, "Internal factors, such as improper food and irregular daily life, may cause abdominal fullness and acute diarrhea with undigested food; external factors, such as Zeifeng (贼风, Thief-Wind) and Xuxie (虚邪, Deficiency-Evil), may cause fever and panting."

[3] "Govern" here actually means "defend".

[4] Yinqi (阴气) here refers to Qi (气) of the Yin (阴) Channels.

[5] Yangqi (阳气) here refers to Qi (气) of the Yang (阳) Channels.

[6] Stomach-Earth: The spleen pertains to Earth in the Wuxing (五行, Five-Elements). The spleen is internally and externally related to the stomach. So the stomach also functionally pertains to Earth. Since the spleen is often described as Spleen-Earth in traditional Chinese medicine, the author of *Neijing* (《内经》) also described the stomach as Stomach-Earth.

[7] The Earth here refers to the spleen.

[8] Foot-Taiyin (足太阴) refers to the spleen Channel.

[9] Taiyin (太阴) is called Triple-Yin (三阴); Jueyin (厥阴) is called Mono-Yin (一阴); Shaoyin (少阴) is called Double-Yin (二阴).

[10] Yangming (阳明) in this paragraph refers to the stomach.

[11] Triple-Yang (三阳) refers to the three Yang (阳) Channels of the hand and foot.



[12] This part has already appeared in the sixth paragraph in this chapter. It is strange that this part appears again in this paragraph. Some scholars believe that it must be miscopying made in ancient times.



阳明脉解篇第三十

【原文】

30.1 黄帝问曰：“足阳明之脉病，恶人与火，闻木音则惕然而惊，钟鼓不为动。闻木音而惊，何也？愿闻其故。”

30.2 岐伯对曰：“阳明者胃脉也，胃者土也，故闻木音而惊者，土恶木也。”

30.3 帝曰：“善。其恶火何也？”

30.4 岐伯曰：“阳明主肉，其脉血气盛，邪客之则热，热甚则恶火。”

30.5 帝曰：“其恶人何也？”

30.6 岐伯曰：“阳明厥则喘而惋，惋则恶人。”

30.7 帝曰：“或喘而死者，或喘而生者，何也？”

【今译】

30.1 黄帝问道：“足阳明的经脉发生病变，则恶见人和火，听到木器的声音就惊恐，但听到钟鼓的声音却不为惊动。为什么听到木音就惊惧呢？我希望听听其中的道理。”

30.2 岐伯回答说：“足阳明是胃的经脉，胃属土。所以听到木音而惊恐，是因为土恶木克的缘故。”

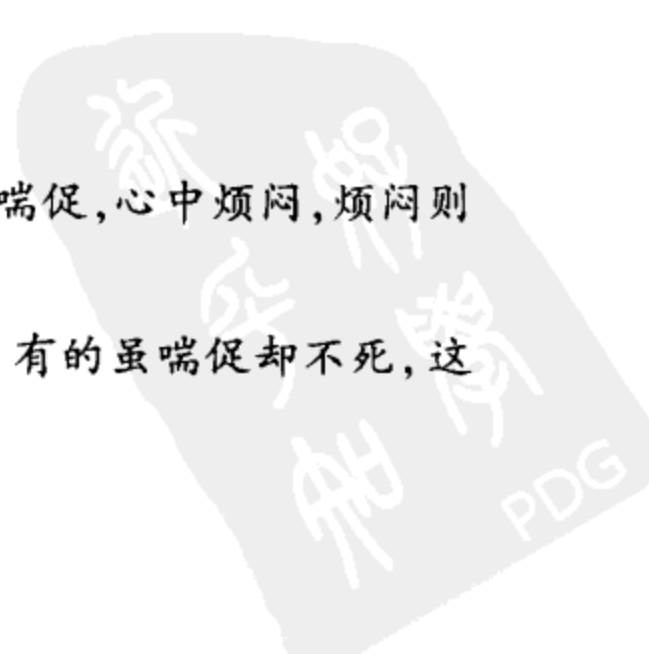
30.3 黄帝问道：“好。那么恶火是为什么呢？”

30.4 岐伯回答说：“阳明主肌肉，其经脉多血多气，外邪侵袭则发热，热甚则恶火。”

30.5 黄帝问道：“那么为什么恶人呢？”

30.6 岐伯回答说：“阳明经气上逆，则呼吸喘促，心中烦闷，烦闷则厌恶见人。”

30.7 黄帝问道：“有的阳明厥逆喘促而死，有的虽喘促却不死，这是为什么呢？”





Chapter 30

Yangming Maijiepian: Explanation of Yangming Channels

30. 1 Huangdi asked, “Why [the patients with] the disorder of Yangming Channel dislike [meeting] people and fire, feel fearful on hearing the sound made by wood, but show no response to the tolling of bells and the beating of drums? Why [they] feel fearful on hearing the sound made by wood? I’d like to know the reason.”

30. 2 Qibo answered, “Yangming is the Channel of the stomach and the stomach [pertains to] Earth [in the Wuxing (Five-Elements)]. The reason why [the patients] feel fearful on hearing the sound made by wood is that Earth dislikes Wood.”

30. 3 Huangdi said, “Good! But why [the patients] dislike fire?”

30. 4 Qibo answered, “Yangming governs the muscles and its Channel is abundant both in blood and Qi. Invasion of Xie (Evil) [into the body] causes fever and high fever [makes the patients] dislike fire.”

30. 5 Huangdi asked, “Why the patients dislike [meeting] people?”

30. 6 Qibo answered, “Reverse flow of the Yangming [Channel] causes panting and dysphoria and dysphoria [makes the patients] dislike [meeting] people.”

30. 7 Huangdi asked, “[The reverse flow of Yangming Channel] sometimes causes panting and leads to death, but sometimes just causes panting, but does not lead to death. What is the reason?”

【原文】

30.8 岐伯曰：“厥逆连脏则死，连经则生。”

30.9 帝曰：“善。病甚则弃衣而走，登高而歌，或至不食数日，逾垣上屋，所上之处，皆非其素所能也，病反能者何也？”

30.10 岐伯曰：“四支者，诸阳之本也，阳盛则四支实，实则能登高也。”

30.11 帝曰：“其弃衣而走者，何也？”

30.12 岐伯曰：“热盛于身，故弃衣欲走也。”

30.13 帝曰：“其妄言骂詈，不避亲疏而歌者，何也？”

30.14 岐伯曰：“阳盛则使人妄言骂詈不避亲疏，而不欲食，不欲食，故妄走也。”

【今译】

30.8 岐伯回答说：“经气厥逆若累及内脏，则死；若厥逆累及外在经脉，则生。”

30.9 黄帝说：“好。阳明病重者，登高而歌，弃衣而走，或数日不食，越墙上屋，而所登上之处，都是其平常所不能上去的，病了以后反能上去，这是为什么呢？”

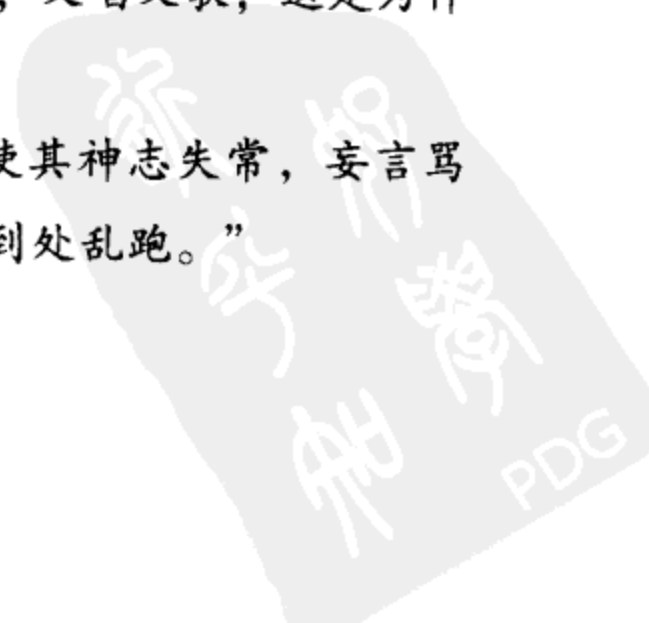
30.10 岐伯回答说：“四肢是阳气的根本，阳气盛则四肢充实，四肢充实就能够登高。”

30.11 黄帝问道：“其弃衣而走，是为什么？”

30.12 岐伯回答说：“身热过盛，就会脱掉衣服到处乱跑。”

30.13 黄帝问道：“其胡言乱骂，不避亲疏，又唱又歌，这是为什么呢？”

30.14 岐伯回答说：“阳盛则扰动心神，使其神志失常，妄言骂人，不避亲疏，也不想吃饭；不想吃饭，所以到处乱跑。”





30. 8 Qibo answered, "If the reverse flow [of the Yangming Channel] involves the Zang-Organs, it will lead to death; if it just involves the Channel, it will not lead to death."

30. 9 Huangdi said, "Good! When seriously ill, the patients throw away their clothes and run about, sing on a high place, or do not eat for several days and climb onto the top of houses. The places that they climb onto are all beyond their ability when they are healthy. But why they manage to do so when they are ill?"

30. 10 Qibo answered, "The four limbs are the roots of Yang. If Yang is superabundant, the four limbs become very strong and manage to climb onto high places."

30. 11 Huangdi asked, "Why they throw away their clothes and run?"

30. 12 Qibo answered, "They feel very hot, so they throw away their clothes and run about."

30. 13 Huangdi asked, "Why they talk nonsense and curse people before their relatives?"

30. 14 Qibo answered, "Superabundance of Yang make them [lose consciousness]. [That is why they talk nonsense and curse people before their relatives. [Since they] do not want to eat, they run about."

