

LIBRARY OF CHINESE CLASSICS
CHINESE-ENGLISH

大中华文库

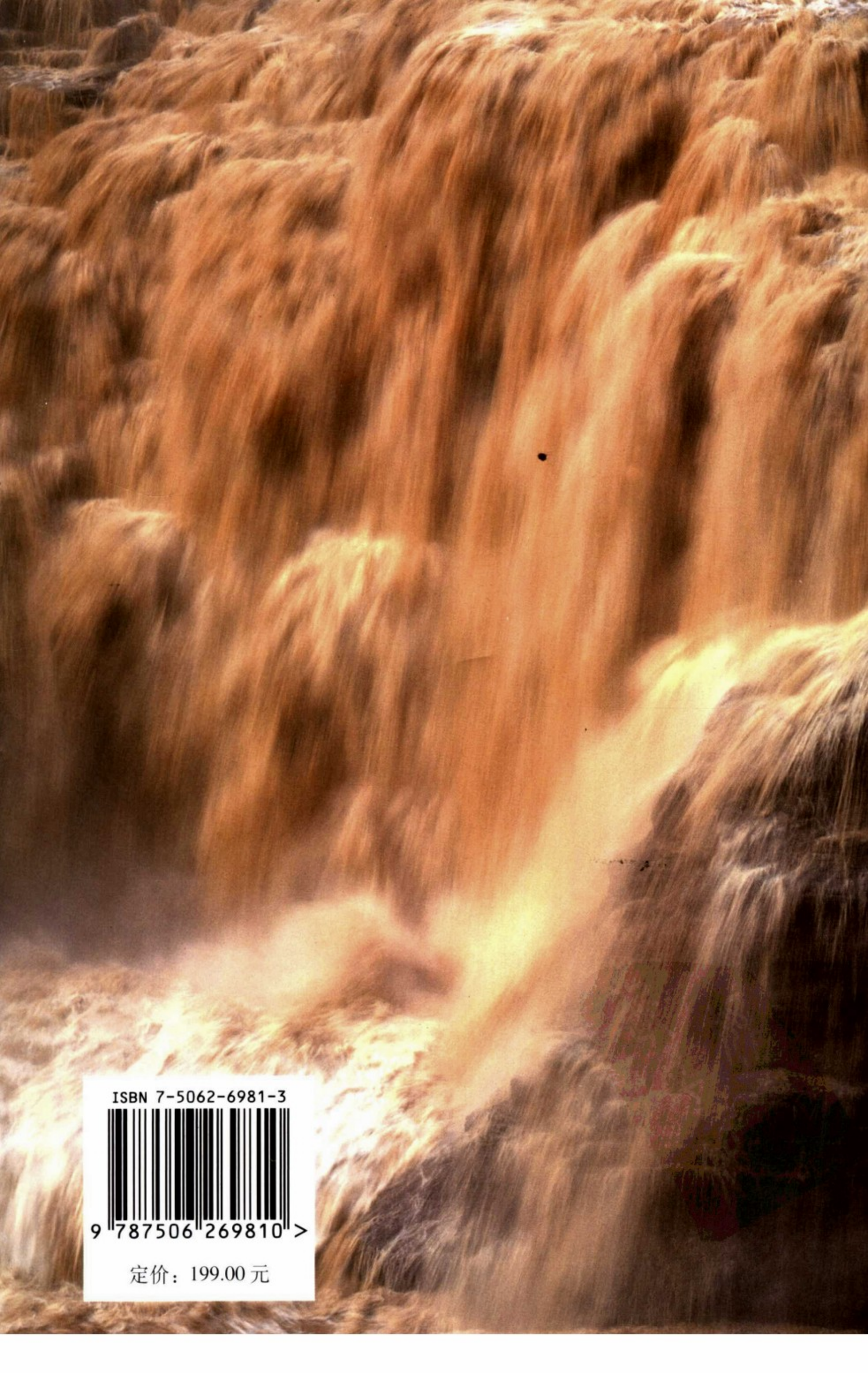
汉英对照

黄帝内经 素问

YELLOW EMPEROR'S CANON
OF MEDICINE
PLAIN CONVERSATION

III





ISBN 7-5062-6981-3



9 787506 269810 >

定价：199.00 元

大中华文库

汉英对照

LIBRARY OF CHINESE CLASSICS

Chinese-English

黄帝内经·素问

Yellow Emperor's Canon of Medicine ·

Plain Conversation

III



李照国 英译

刘希茹 今译

Translated into English by Li Zhaoguo

Translated into Modern Chinese by Liu Xiru

世界图书出版公司

西安 北京 广州 上海

World Publishing Corporation

Xi'an Beijing Guangzhou Shanghai

世界图书出版公司
World Publishing Corporation
PDG

图书出版编目(CIP)数据

黄帝内经·素问/李照国英译 刘希茹今译. —世界图书出版西安公司, 2005. 2

(大中华文库)

ISBN 7-5062-6981-3

I. 黄... II. ①李... ②刘... III. 素问—汉、英 IV. R211.1

中国版权图书馆 CIP 数据核字(2005)007094

组稿编辑 张栓才 赵天堂 任卫军

责任编辑 任卫军 赵天堂 汪信武

审校 张同君 李振国

大中华文库

黄帝内经·素问

李照国 英译 刘希茹 今译

© 2005 世界图书出版公司

出版发行者:

世界图书出版西安公司

陕西省西安市南大街 17 号 邮政编码: 710001

制版、排版者:

陕西工人报社彩色输出中心

印制者:

深圳佳信达印务有限公司印刷

开本: 960 × 640 1/32(精装) 印张: 42.25 字数: 1100 千字

2005 年 4 月第 1 版第 1 次印刷 印数: 1 ~ 2000

(汉英对照) ISBN 7-5062-6981-3/R·676

定价: 199.00 元

版权所有 盗版必究

目 录

卷第一

- | | |
|-----------|----|
| 上古天真论篇第一 | 2 |
| 四气调神大论篇第二 | 16 |
| 生气通天论篇第三 | 26 |
| 金匱真言论篇第四 | 40 |

卷第二

- | | |
|-----------|----|
| 阴阳应象大论篇第五 | 56 |
| 阴阳离合论篇第六 | 90 |
| 阴阳别论篇第七 | 96 |

卷第三

- | | |
|----------|-----|
| 灵兰秘典论篇第八 | 108 |
| 六节脏象论篇第九 | 114 |
| 五脏生成篇第十 | 134 |
| 五脏别论篇第十一 | 148 |

卷第四

- | | |
|-----------|-----|
| 异法方宜论篇第十二 | 154 |
|-----------|-----|

Contents

Volume 1

- Chapter 1 Shanggu Tianzhen Lunpian: Ancient Ideas on How to Preserve Natural Healthy Energy 3
- Chapter 2 Siqi Tiaoshen Dalunpian: Major Discussion of Regulation of Spirit According to the Changes of the Four Seasons 17
- Chapter 3 Shengqi Tongtian Lunpian: Discussion on Interrelationship Between Life and Nature 27
- Chapter 4 Jingui Zhenyan Lunpian : Discussion on Important Ideas in the Golden Chamber 41

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 57
- Chapter 6 Yinyang Lihe Lunpian: Separation and Combination of Yin and Yang 91
- Chapter 7 Yinyang Bielunpian: Separate Discussion on Yin and Yang 97

Volume 3

- Chapter 8 Linglan Midian Lunpian: Discussion on the Secret Cannons Stored in Royal Library 109
- Chapter 9 Liujie Zangxiang Lunpian: Discussion on Six-Plus-Six System and the Manifestations of the Viscera 115
- Chapter 10 Wuzang Shengchengpian: Discussion on Various Relationships Concerning the Wuzang (Five Zang-Organs) 135
- Chapter 11 Wuzang Bielunpian: Different Discussion on the Wuzang (Five Zang-Organs) 149

Volume 4

- Chapter 12 Yifa Fangyi Lunpian: Discussion on Different Therapeutic Methods for Different Diseases 155

移精变气论篇第十三 160

汤液醪醴论篇第十四 170

玉版论要篇第十五 178

诊要经终论篇第十六 186

卷第五

脉要精微论篇第十七 198

平人气象论篇第十八 222

卷第六

玉机真脏论篇第十九 240

三部九候论篇第二十 268

卷第七

经脉别论篇第二十一 286

脏气法时论篇第二十二 296

宣明五气篇第二十三 314

血气形志篇第二十四 324

卷第八

宝命全形论篇第二十五 330

八正神明论篇第二十六 340

Chapter 13	Yijing Bianqi Lunpian: Discussion on Shifting the Essence and Changing Qi	161
Chapter 14	Tangye Laoli Lunpian: Discussion on Decoction and Wine	171
Chapter 15	Yuban Lunyaopian: Discussion on the Jade Inscription	179
Chapter 16	Zhenyao Jingzhong Lunpian: Discussion on the Essentials of Diagnosis and the Exhaustion of the Twelve Channels	187
Volume 5		
Chapter 17	Maiyao Jingwei Lunpian: Discussion on the Essentials of Pulse	199
Chapter 18	Pingren Qixiang Lunpian: Discussion on the Pulse Conditions of Healthy People	223
Volume 6		
Chapter 19	Yuji Zhenzang Lunpian: Discussion on Genuine-Zang Pulses	241
Chapter 20	Sanbu Jiuhou Lunpian: Discussion on the Three Regions and Nine Divisions	269
Volume 7		
Chapter 21	Jingmai Bielunpian: Special Discussion on Channels and Vessels	287
Chapter 22	Zangqi Fashi Lunpian: Discussion on the Association of the Zang-Qi with the Four Seasons	297
Chapter 23	Xuanming Wuqipian: Discussion on the Elucidation of Five-Qi	315
Chapter 24	Xueqi Xingzhipian: Discussion on Blood, Qi, Body and Emotions	325
Volume 8		
Chapter 25	Baoming Quanxing Lunpian: Discussion on Preserving Health and Protecting Life	331
Chapter 26	Bazheng Shenming Lunpian: Discussion on the Mysterious Influence of the Eight Directions on Acupuncture	341.

离合真邪论篇第二十七	356
通评虚实论篇第二十八	370
太阴阳明论篇第二十九	386
阳明脉解篇第三十	394
卷第九	
热论篇第三十一	398
刺热篇第三十二	406
评热病论篇第三十三	416
逆调论篇第三十四	424
卷第十	
疟论篇第三十五	432
刺疟篇第三十六	450
气厥论篇第三十七	462
咳论篇第三十八	466
卷第十一	
举痛论篇第三十九	472
腹中论篇第四十	484
刺腰痛篇第四十一	494
卷第十二	
风论篇第四十二	504
痹论篇第四十三	512
痿论篇第四十四	522

Chapter 27	Lihe Zhenxie Lunpian: Discussion on the Separation and Combination of Zhenqi (Genuine-Qi) and Xieqi (Evil-Qi)	357
Chapter 28	Tongping Xushi Lunpian: General Discussion on Xu (Deficiency) and Shi (Excess)	371
Chapter 29	Taiyin Yangming Lunpian: Discussion on Taiyin and Yangming	387
Chapter 30	Yangming Maijiepian: Explanation of Yangming Channels	395
Volume 9		
Chapter 31	Re lunpian: Discussion on Heat	399
Chapter 32	Cire Pian: Discussion on Acupuncture Treatment of Febrile Diseases	407
Chapter 33	Ping Rebing Lunpian: Comments on Febrile Diseases	417
Chapter 34	Nitiao Lunpian: Discussion on Disharmony	425
Volume 10		
Chapter 35	Nüe Lunpian: Discussion on Malaria	433
Chapter 36	Cinüe Pian: Discussion on Treatment of Malaria by Acupuncture	451
Chapter 37	Qijue Lunpian: Discussion on Reverse Flow of Qi	463
Chapter 38	Ke Lunpian: Discussion on Cough	467
Volume 11		
Chapter 39	Jutong Lunpian: Discussion on Pains	473
Chapter 40	Fuzhong Lunpian: Discussion on the Abdominal Disorders	485
Chapter 41	Ci Yaotong Pian: Discussion on Treatment of Lumbago with Acupuncture	495
Volume 12		
Chapter 42	Feng Lupian: Discussion on Wind	505
Chapter 43	Bi Lunpian: Discussion on Bi-Syndrome	513
Chapter 44	Wei Lunpian: Discussion on Flaccidity	523

厥论篇第四十五	530
卷第十三	
病能论篇第四十六	540
奇病论篇第四十七	548
大奇论篇第四十八	558
脉解篇第四十九	566
卷第十四	
刺要论篇第五十	578
刺齐论篇第五十一	582
刺禁论篇第五十二	586
刺志论篇第五十三	592
针解篇第五十四	596
长刺节论篇第五十五	604
卷第十五	
皮部论篇第五十六	612
经络论篇第五十七	620
气穴论篇第五十八	622
气府论篇第五十九	634
卷第十六	
骨空论篇第六十	642
水热穴论篇第六十一	654
卷第十七	
调经论篇第六十二	662
卷第十八	
缪刺论篇第六十三	688
四时刺逆从论篇第六十四	708

Chapter 45	Jue Lunpian: Discussion on Jue-Syndrome	531
Volume 13		
Chapter 46	Bingneng Lunpian: Discussion on the Manifestations of Diseases	541
Chapter 47	Qibing Lunpian: Discussion on Special Diseases	549
Chapter 48	Daqi Lunpian: Discussion of Unusual Diseases	559
Chapter 49	Maijie Pian: Elucidation of Channels	567
Volume 14		
Chapter 50	Ciyao Lunpian: Discussion on the Essentials of Acupuncture	579
Chapter 51	Ciqi Lunpian: Discussion on Needling Depth	583
Chapter 52	Cijin Lunpian: Discussion on the Contraindication of Needling Therapy	587
Chapter 53	Cizhi Lunpian: Discussion on the Fundamentals of Acupuncture	593
Chapter 54	Zhenjie Pian: Explanation of Acupuncture	597
Chapter 55	Changcijie Lunpian: Further Elucidation of Needling Therapy	605
Volume 15		
Chapter 56	Pibu Lunpian: Discussion on Skin Divisions	613
Chapter 57	Jingluo Lunpian: Discussion on Channels and Collaterals	621
Chapter 58	Qixue Lunpian: Discussion on Acupoints	623
Chapter 59	Qifu Lunpian: Discussion on Acupoints	635
Volume 16		
Chapter 60	Gukong Lunpian: Discussion on Osseous Orifices	643
Chapter 61	Shuire Xue Lunpian: Discussion on Water and Heat Diseases	655
Volume 17		
Chapter 62	Tiaojing Lunpian: Discussion on the Regulation of Channels	663
Volume 18		
Chapter 63	Miuci Lunpian: Discussion on Contralateral Needling Therapy	689
Chapter 64	Sishici Nicong Lunpian: Discussion on Acupuncture Following and Against the Changes of the Four Seasons	709

标本病传论篇第六十五 718

卷第十九

天元纪大论篇第六十六 730

五运行大论篇第六十七 744

六微旨大论篇第六十八 764

卷第二十

气交变大论篇第六十九 788

五常政大论篇第七十 824

卷第二十一

六元正纪大论篇第七十一 880

刺法论篇第七十二(遗篇) 1048

本病论篇第七十三(遗篇) 1090

卷第二十二

至真要大论篇第七十四 1138

Chapter 65	Biaoben Bingchuan Lunpian: Discussion on the Transmission of Biao and Ben	719
Volume 19		
Chapter 66	Tianyuanji Dalunpian: Major Discussion on the Law of Motions and Changes in Nature	731
Chapter 67	Wuyunxing Dalunpian: Major Discussion on the Changes of Five-Motions	745
Chapter 68	Liuweizhi Dalunpian: Major Discussion on the Abstruseness of the Six Kinds of Qi	765
Volume 20		
Chapter 69	Qijiaobian Dalunpian: Major Discussion on the Changes of Qi-Convergence	789
Chapter 70	Wuchangzheng Dalunpian: Major Discussion on the Administration of Five-Motions	825
Volume 21		
Chapter 71	Liuyuan Zhengji Dalunpian: Major Discussion on the Progress of the Six Climatic Changes	881
Chapter 72	Cifa Lunpian: Discussion on Acupuncture Methods(The original contents were lost in history and the present text was supplemented by scholars in the Song Dynasty)	1049
Chapter 73	Benbing Lunpian: Discussion on the Diseases Caused by Abnormal Changes of Qi-Motion (The original contents were lost in history and the present text was supplemented by scholars in the Song Dynasty)	1091
Volume 22		
Chapter 74	Zhizhenyao Dalunpian: Discussion on the Most Important and Abstruse Theory	1139

卷第二十三

著至教论篇第七十五 1234

示从容论篇第七十六 1242

疏五过论篇第七十七 1250

徵四失论篇第七十八 1260

卷第二十四

阴阳类论篇第七十九 1266

方盛衰论篇第八十 1276

解精微论篇第八十一 1286



Volume 23

- Chapter 75 Zhuzhijiao Lunpian: Discussion on the Abstruse and
Profound Theory of Medicine 1235
- Chapter 76 Shicongrong Lunpian: Discussion on How to Diagnose
Diseases 1243
- Chapter 77 Shuwuguo Lunpian: Discussion on Five Errors Frequently
Made in Diagnosis 1251
- Chapter 78 Zhengsishi Lunpian: Discussion on the Four Therapeutic Errors 1261

Volume 24

- Chapter 79 Yinyanglei Lunpian: Discussion on the Categorization of Yin
and Yang 1267
- Chapter 80 Fangshengshuai Lunpian: Discussion on Superabundance and
Decline of Yin and Yang 1277
- Chapter 81 Jiejingwei Lunpian: Discussion on the Elucidation of Abs-
truse Theory 1287

卷第二十一

六元正纪大论篇第七十一

【原文】

71.1 黄帝问曰：“六化六变，胜复淫治，甘苦辛咸酸淡先后，余知之矣。夫五运之化，或从天气，或逆天气，或从天气而逆地气，或从地气而逆天气，或相得，或不相得，余未能明其事。欲通天之纪，从地之理，和其运，调其化，使上下合德，无相夺伦，天地升降，不失其宜，五运宣行，勿乖其政，调之正味，从逆奈何？”

【今译】

71.1 黄帝问道：“六气的正常生化和异常变化，胜气、复气、邪气的关系，甘苦辛咸酸淡诸气味化生的先后情况，我已经知道了。五运主岁的气化，或与司天之气相顺，或与司天之气相逆，或与司天之气相顺而与在泉之气相逆，或与在泉之气相顺而与司天之气相逆，或相适应，或不相适应，我还未能完全明了其中的道理。要想符合天之规律，顺应地之法则，使上下协调，不相违背，天地升降，不致失常，五运之气的布化运行，不致违背其应时政令，根据运气的顺逆情况，调之以五味，应当怎样呢？”

Chapter 71

Liuyuan Zhengji Dalunpian: Major Discussion on the Progress of the Six Climatic Changes



71.1 Huangdi asked, "I've already known [the normal] transformation and [abnormal] changes of the six kinds of Qi, [the diseases caused by] Predomination and Retaliation [of Qi] and the therapeutic [principles as well as] the transforming sequence of sweetness, bitterness, pungency, saltiness, sourness and blandness. [But] I am still unclear about the transformation of the Wuyun (Five-Motions) [which sometimes] follows Tianqi (Heaven-Qi), [sometimes] violates Tianqi (Heaven-Qi), [sometimes] abides by Tianqi (Heaven-Qi) but violates Diqi (Earth-Qi), [sometimes] follows Diqi (Earth-Qi) but violates Tianqi (Heaven-Qi), [sometimes] follows [the Qi that is in the Spring⁽¹⁾] but [sometimes] violates [the Qi that is in the Spring]. What [should I do if I] want to abide by the law of the heavens, to follow the principle of the earth, to harmonize the Motion [of Qi] and to adjust the transformation [of Qi] so as to balance the Upper and the Lower, to prevent violation, [to normalize] the ascending and descending [activities] of the heavens and the earth to avoid abnormal changes, [to smooth] the movement of the Wuxing (Five-Elements) to prevent deviation and to apply the five flavors [according to] the normal and abnormal [Motions of Qi]?"

【原文】

71.2 岐伯稽首再拜对曰：“昭乎哉问也！此天地之纲纪，变化之渊源，非圣帝孰能穷其至理欤！臣虽不敏，请陈其道，令终不灭，久而不易。”

71.3 帝曰：“愿夫子推而次之，从其类序，分其部主，别其宗司，昭其气数，明其正化，可得闻乎？”

71.4 岐伯曰：“先立其年以明其气，金木水火土运行之数，寒暑燥湿风火临御之化，则天道可见，民气可调，阴阳卷舒，近而无惑，数之可数者，请遂言之。”

71.5 帝曰：“太阳之政奈何？”

71.6 岐伯曰：“辰戌之纪也。”

71.7 太阳 太角 太阴 壬辰 壬戌 其运风，其化鸣紊启拆，其变

【今译】

71.2 岐伯再次跪拜回答说：“您这个问题提得很高明啊！这是天地生化的纲领，是万物变化的本源，若非圣明之帝，谁能够穷尽这些至理要道呢！我虽对此领会不深，愿意谈谈其中的道理，使它永恒不灭，长久流传而不变更。”

71.3 黄帝说：“请你把这些道理进一步推演，使其有条有理，分析其司天在泉所主的部位，分别每年主岁之气与各步之气，明了司天岁运所属之气与数，及正化邪化的变化等情况，可以讲给我听吗？”

71.4 岐伯回答说：“首先要确立纪年的干支，以明了主岁之气与金木水火土五运值年之数，及寒暑燥湿风火六气司天在泉的气化，则自然界的变化规律就可以被揭示，人们可以据此调养身体。阴阳之气胜负的道理也就能够认识，不致被迷惑。运气之数可以计算，请允许我详细讲给您听。”

71.5 黄帝问道：“太阳寒水司天的运气情况是怎样的呢？”

71.6 岐伯回答说：“太阳寒水司天在辰年与戌年。”

71.7 壬辰年、壬戌年。太阳寒水司天，太阴湿土在泉，岁运为太角。



71.2 Qibo kowtowed, bowed again and said, "What an excellent question Your Majesty have asked! This is the general law of the heavens and the earth and the source of the changes [of everything]. Were it not for Your Majesty, the Sage King, who can explore such an profound theory? Though I am not capable enough, please allow me to explain it. [So that it] may last forever without any change."

71.3 Huangdi said, "I hope that you can further analyze its categorization and sequence to differentiate its domination [in the heavens and in the Spring], distinguish the dominating [Qi and the Qi of each Step] in a year, expound the number of Qi and clarify [the situation of] normal transformation. Could you explain it for me?"

71.4 Qibo said, "[The Tiangan (Heavenly Stems) and Dizhi (Earthly Branches) of] a year should be decided first [in order to understand] the dominations of Metal, Wood, Water, Fire and Earth in motion [as well as] the transformation of Cold, Summer-Heat, Dryness, Dampness, Wind and Fire [when they govern the heavens and are in the Spring]. [Based on such an understanding,] the law of the heavens is cognizable, [the activity of] Qi in the human [body] can be regulated, the flexion and extension of Yin and Yang are understandable. The ways of Qi-Motion can be analyzed. Please allow me to explain it [for You]."

71.5 Huangdi asked, "What [is the situation of Qi-Motion when] Taiyang is in domination?"

71.6 Qibo answered, "[Taiyang dominates in] the years of Chen and Shu."

71.7 "[In the years of] Renchen and Renxu, Taiyang

【原文】

振拉摧拔，其病眩掉目瞑。

71.8 太角_{初正} 少徵 太宫 少商 太羽_终

71.9 太阳 太徵 太阴 戊辰 戊戌同正徵 其运热，其化暄暑郁燠，其变炎烈沸腾，其病热郁。

71.10 太徵 少宫 太商 少羽_终 少角_初

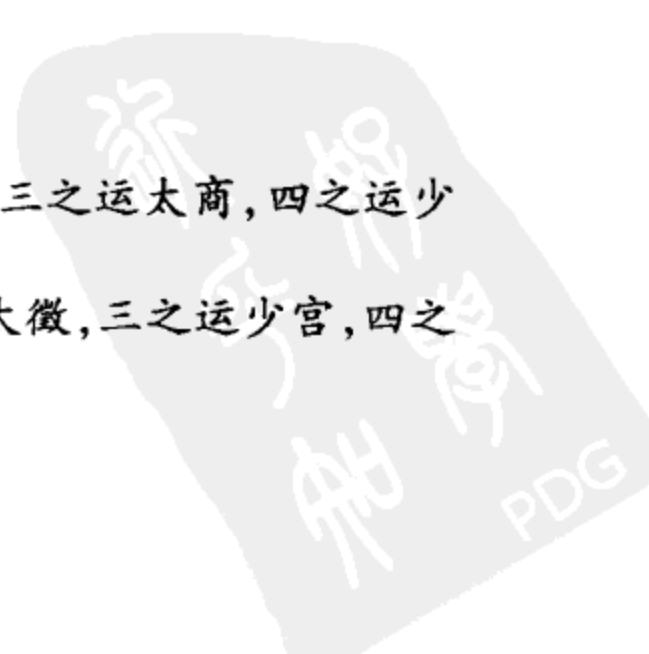
【今译】

木运之气为风，其正常气化为风声紊乱，物体裂开，其反常变化为大风振撼摧毁折拔，其致病为头目眩晕，视物不清。

71.8 客运五步：初之运太角（客运与主运之气相同，气得正化），二之运少徵，三之运太宫，四之运少商，终之运太羽。主运五步与客运相同，起于太角，终于太羽。

71.9 戊辰年、戊戌年（运火太过，为司天之寒水所制，则与火运平气之年相同）。太阳寒水司天，太阴湿土在泉，岁运为太徵。火运之气为热，其正常气化为温暑郁热，其反常变化为火炎沸腾，其致病为热邪郁滞。

71.10 客运五步：初之运太徵，二之运少宫，三之运太商，四之运少羽，终之运太角。主运五步：初之运少角，二之运太徵，三之运少宫，四之运太商，终之运少羽。





[governs the heavens] and Taiyin [is in the Spring]. [Since the year of Dingren is dominated by Wood-Motion, its Motion is] Taijiao. [The Qi of] its Motion is Wind; its transformation [is marked by] whistling [of wind] and activation [of things]; its change [is characterized by] shaking, pulling, destruction and breaking [of grasses and woods]; the disease [caused is marked by] dizziness and blurred vision. ”

71. 8 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Taijiao; [the Motion of the second Step is] Shaozhi; [the Motion of the third Step is] Taigong; [the Motion of the fourth Step is] Shaoshang; [and the Motion of the final Step is] Taiyu. [The Host-Motions of the five Steps are the same as that of the Guest-Motions, starting from Taijiao and terminating at Taiyu.]”

71. 9 “[In the years of] Wuchen and Wuxu, Taiyang [governs the heavens] and Taiyin [is in the Spring] . [Since Wugui is a year of Fire-Motion and Wu symbolizes the year of Yang, the Motion is] Taizhi. Its Motion is Heat; its transformation [is marked by] Heat [due to excessive warmth] and stagnation of Heat; its change [is characterized by] flaming fire; and the disease [caused is marked by] stagnation of Heat. ”

71. 10 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Taizhi; [the Motion of the second Step is] Shaogong; [the Motion of the third Step is] Taishang; [the Motion of the fourth Step is] Shaoyu; [and the Motion of the final Step is] Taijiao. ”

[The Host-Motions of the five Steps: The Motion of the first Step is Shaojiao; the Motion of the second Step is Taizhi; the Motion of the third Step is Shaogong; the Motion of the fourth Step is Taishang; and the Motion of final Step is Shaoyu.]

【原文】

71.11 太阳 太宫 太阴 甲辰岁会_{同天符} 甲戌岁会_{同天符} 其运阴埃,其化柔润重泽,其变震惊飘骤,其病湿下重。

71.12 太宫 少商 太羽_终 太角_初 少徵

71.13 太阳 太商 太阴 庚辰 庚戌 其运凉,其化雾露萧飏,其变肃杀凋零,其病燥,背脊胸满。

71.14 太商 少羽_终 少角_初 太徵 少宫

【今译】

71.11 甲辰年、甲戌年(此二年既是岁会,又是同天符)。太阳寒水司天,太阴湿土在泉,岁运为太宫。土运之气为阴雨,其正常气化为柔软厚重润泽,其反常变化为风飘雨骤震撼惊骇,其致病为湿邪下重。

71.12 客运五步:初之运太宫,二之运少商,三之运太羽,四之运少角,终之运太徵。主运五步:初之运太角,二之运少徵,三之运太宫,四之运少商,终之运太羽。

71.13 庚辰年、庚戌年。太阳寒水司天,太阴湿土在泉,岁运为太商。金运之气为凉,其正常气化为雾露萧瑟,其反常变化为肃杀凋零,其致病为津液干燥,胸背满闷。

71.14 客运五步:初之运太商,二之运少羽,三之运太角,四之运少



71. 11 “[In the years of] Jiachen (Correspondence to the Heaven-Tally) and Jiayu (Correspondence to the Heaven-Tally), Taiyang [governs the heavens] and Taiyin [is in the Spring]. [Since Jiaji is a year of Earth-Motion and Jia symbolizes the year of Yang, the Motion is] Taigong. Its Motion is incessant rain; its transformation [is marked by] softness, moisture, heaviness and luster; its change [is characterized by] quake, terror and storm; the disease [caused is marked by invasion of] Dampness and heaviness of the lower [part of the body].”

71. 12 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Taigong; [the Motion of the second Step is] Shaoshang; [the Motion of the third Step is] Taiyu; [the Motion of the fourth Step is] Shaojiao; [and the Motion of the final Step is] Taizhi.”

[The Host-Motions of the five Steps: The Motion of the first Step is Taijiao; the Motion of the second Step is Shaozhi; the Motion of the third Step is Taigong; the Motion of the fourth Step is Shaoshang; and the Motion of the final Step is Taiyu]

71. 13 “[In the years of] Gengchen and Gengxu, Taiyang [governs the heavens] and Taiyin [is in the Spring]. [Since Yigeng is a year of Metal-Motion and Geng symbolizes the year of Yang, the Motion is] Taishang. Its Motion is cool; its transformation [is marked by] frost, dew and desolation; its change [is characterized by] bleakness and withering; the disease [caused is marked by] dryness, oppression in the back and fullness in the chest.”

71. 14 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Taishang; [the Motion of the second Step is] Shaoyu; [the Motion of the third Step is] Taijiao; [the Motion of

【原文】

71.15 太阳 太羽 太阴 丙辰天符 丙戌天符，其运寒，其化凝惨凛冽，其变冰雪霜雹，其病大寒留于溪谷。

71.16 太羽_终 太角_初 少徵 太宫 少商

71.17 凡此太阳司天之政，气化运行先天，天气肃，地气静，寒临太虚，阳气不令，水土合德，上应辰星镇星。其谷玄黔，其政肃，其令徐。寒政大举，泽无阳焰，则火发待时。少阳中治，时雨乃涯，止极雨散，还于太阴，

【今译】

微，终之运少宫。主运五步：初之运少角，二之运太徵，三之运少宫，四之运太商，终之运少羽。

71.15 丙辰年、丙戌年（此二年均为天符）。太阳寒水司天，太阴湿土在泉，岁运为太羽。水运之气为寒冷肃杀，其正常气化为寒风凛冽，凝敛凄惨，其反常变化为冰雪霜雹，其致病为大寒留滞于筋肉关节空隙处。

71.16 客运五步：初之运太羽，二之运少角，三之运太徵，四之运少宫，终之运太商。主运五步：初之运太角，二之运少徵，三之运太宫，四之运少商，终之运太羽。

71.17 凡此辰戌年太阳司天之政，其气太过则先天时而至，天气肃厉，地气沉静，寒水之气临于太空，阳气不得施令，水土合德，上应于辰星与镇星之光较强。其在谷类应于黑色与黄色，其司天之政严



the fourth Step is] Shaozhi; [and the Motion of the final Step is] Shaogong. ”

[The Host-Motions of the five Steps: The Motion of the first Step is Shaojiao ; the Motion of the second Step is Taizhi; the Motion of the third Step is Taigong; the Motion of the fourth Step is Taishang; and the Motion of the final Step is Shaoyu.]

71. 15 “[In the year of] Bingchen (Heaven-Tally) and Bingxu (Heaven-Tally), Taiyang [governs the heavens] and Taiyin [is in the Spring] . [Since Bingxin is a year of Water-Motion and Bing symbolizes the year of Yang, the Motion is] Taiyu. Its Motion is cold; its transformation [is marked by] piercing cold; its change [is characterized by] ice, snow, frost and hailstone; the disease [caused is marked by] retention of great cold in the space of joints. ”

71. 16 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Taiyu; [the Motion of the second Step is] Shaojiao; [the Motion of the third Step is] Taizhi; [the Motion of the fourth Step is] Taigong; [and the Motion of the final Step is] Taishang. ”

[The Host-Motions of the five Steps: The Motion of the first Step is Taijiao; the Motion of the second Step is Shaozhi; the Motion of the third Step is Taigong; the Motion of the fourth Step is Shaoshang; and the Motion of the final Step is Taiyu.]

71. 17 “Whenever Taiyang dominates the heavens, the transformation proceeds in advance of the time, Tianqi (Heaven-Qi) is cold and Diqi (Earth-Qi) is calm. [Under such a condition,] cold permeates through the sky, Yangqi fails to exert effect, Water and Earth coordinate with each other [in function] . The corresponding stars in the heavens are the Mercury and Saturn. The crops [that grow under such a condition are] black and yellow [in color]. Its manifestation is solemnity and its function [in the

【原文】

云朝北极，湿化乃布，泽流万物，寒敷于上，雷动于下，寒湿之气，持于气交。民病寒湿，发肌肉萎，足痿不收，濡泻血溢。

初之气，地气迁，气乃大温，草乃早荣，民乃厉，温病乃作，身热头痛呕吐，肌腠疮疡。二之气，大凉反至，民乃惨，草乃遇寒，火气遂抑，民病气郁中满，寒乃始。三之气，天政布，寒气行，雨乃降，民病寒，反热中，痈疽注下，心热瞽闷，不治者死。四之气，风湿交争，风化为雨，乃长乃化乃成。民病大热少气，肌肉萎，足痿，

【今译】

肃，在泉之令徐缓。寒水之政大起，湖泽中不见阳热之气焰升腾，火气等待时机抒发。主气少阳居中为三之气，应时之雨水穷尽不降，雨水止极而云散，气还于太阴主令之时，云会于北极雨府之处，湿气乃得布化，万物为之润泽，太阳寒气布于上，少阴雷火动在下，寒湿之气持续于气交之中。此时人们易患寒湿病，肌肉瘦弱，两足痿软不收，大便泄泻，出血等症。

初之气，在泉之气迁移退位，温气大行，草木繁荣较早。此时人们易患疫病，温热病，身热，头痛，呕吐，肌肤疮疡等病。二之气，凉气反而大行，人们感到凄惨，草木遇寒不易生长，火气受到抑制。此时人们易患气郁中满等病，寒气开始发生。三之气，司天之气布其政令，寒气大行，雨乃降下。此时人们易感寒于外，热病发生于内，患痈疽，下利如注，心热烦闷等病，若不急治，则会导致死亡。四之气，风湿交争，风化为雨，



Spring] is slow. [In this case,] great cold permeates, Yang does not rise from the ponds and Fire [has to] wait for the proper time to burst out. [When] Shaoyang is in domination, rain [due to fall] will stop. [When it has reached] the extreme [stage] and the rain becomes scanty, [Qi will] return to [the state when] Taiyin [is in domination]. [In this case,] clouds accumulate in the Beiji (Rain-Palace), Dampness is transformed and distributed to moisten all things. [At the same time] coldness permeates through in the upper, thunder rumbles in the lower, and Cold-Dampness lingers during the convergence of Qi. [Under such a condition,] people tend to suffer from Cold-Dampness, flaccidity of muscles, weakness of the feet, diarrhea and hemorrhage.”

“The initial [stage of] Qi is quite warm [because] Diqi (Earth-Qi) has shifted. [Consequently,] grasses become luxuriant early and people are susceptible to pestilence [which will cause] warm disease [with the symptoms of] body fever, headache, vomiting, carbuncles and sores on the skin. The second [stage of] Qi [is marked by] prevalence of coolness and people feel chilly. [In this case,] grasses [cannot grow well because of] cold, Huoqi (Fire-Qi) is inhibited and people tend to suffer from stagnation of Qi and abdominal fullness. [Then] coldness begins to emerge. The third [stage of] Qi [is marked by] domination of [the Qi from] the heavens and prevalence of cold. [Consequently,] rain falls and people suffer from cold [in the exterior], heat in the interior, carbuncles, acute diarrhea, Heart-Heat and dysphoria [which may lead to] death [if it is] not treated [in time]. The fourth [stage of] Qi [is marked by] combat between wind and dampness and transformation of wind into rain.



【原文】

注下赤白。五之气，阳复化，草乃长，乃化乃成，民乃舒。终之气，地气正，湿令行，阴凝太虚，埃昏郊野，民乃惨凄，寒风以至，反者孕乃死。

故岁宜苦以燥之温之，必折其郁气，先资其化源，抑其运气，扶其不胜，无使暴过而生其疾，食岁谷以全其真，避虚邪以安其正。适气同异，多少制之，同寒湿者燥热化，异寒湿者燥湿化，故同者多之，

【今译】

万物乃得生长、化育、成熟。此时人们易患大热少气，肌肉萎弱，两足痿软，下利赤白等病。五之气，阳气重新施化，草木盛长、化育成熟。此时人们感到舒畅无病。终之气，在泉之气得其正令，湿气大行，阴寒之气凝集太空，尘埃昏暗笼罩郊野。此时人们感到凄惨，若寒风骤至，虽有妊娠，亦多主死。

所以凡此太阳寒水司天之年，宜食苦味以燥湿，以温寒。必须折减郁气，资助生化之源，抑制中运与天的太过之气，扶持被抑制的不胜之气，不要使运气猝暴而发生疾病，应当食用得岁气的谷类以保全真气，避免虚邪以安正气。根据中运与司天在泉之气五行属性的同异，确定药食性味的多少而制之。运与气寒湿相同者，用燥热之品以化之，运与气寒湿不同者，用燥湿之品以化之。所以运与气相同者，可多用制约胜气



[As a result, all things can] grow, transform and ripen. [Under such a condition,] people suffer from great Heat, shortness of breath, flaccidity of muscles, weakness of the feet and multi-colored dysentery. The fifth [stage of] Qi [is marked by] re-transformation of Yang. [Under such a condition,] grasses grow, transform and ripen; and people feel comfortable. The final [stage of] Qi [is marked by] domination of Diqi (Earth-Qi), prevalence of dampness, accumulation of Yinqi in the heavens and gloominess with dust over the earth. [Under such a condition,] people will feel chilly. [If] cold wind suddenly attacks, [those who are] pregnant may die. ”

“[Whenever Taiyang dominates the heavens, Huoqi (Fire-Qi) becomes stagnant and cannot move. So it is] advisable to eat [foods with] bitter [taste] to dry [dampness] and warm [cold]. [Measures must be taken] to reduce stagnant Qi. Firstly, the transforming source [should be] enriched so as to inhibit the Motion of Qi and support [the Qi that is] restricted. [Care should be taken] to avoid excessive development [of Qi-Motion] lest disease be caused. [People should] eat grains [nourished by Qi in] the year to protect their Zhenqi (Genuine-Qi), avoid Xuxie (Deficiency-Evil) and calm their Zhengqi (Healthy-Qi). The dosage of drugs should be decided according to the similarity and difference of Qi. [If] Qi and the Motion [are all the same in terms of] cold and Dampness, [drugs] dry and heat [in nature should be used to] transform it; [if] Qi and Motion are not the same [in terms of] cold and dampness, [drugs] dry and damp [in nature should be used to] transform it. [If Qi and Motion are] the same, large [dosage should be used to restrict its Qi]; [if Qi and Motion

【原文】

异者少之，用寒远寒，用凉远凉，用温远温，用热远热，食宜同法。有假者反常，反是者病，所谓时也。”

71.18 帝曰：“善。阳明之政奈何？”

71.19 岐伯曰：“卯酉之纪也。”

71.20 阳明 少角 少阴 清热胜复同，同正商。丁卯_{岁会} 丁酉
其运风清热。

【今译】

之品，运与气不同者，可少用制约其气之品。凡用寒性药品时，应避开寒冷的天气；用热性药品时，应避开炎热的天气；用凉性药品时，应避开清凉的天气；用温性药品时，应避开温热的天气；用饮食调养时，也应遵照这个原则。若气候有反常变化时，就不必拘泥这一原则。若违背这些规律，就会导致疾病的发生。这就是所说的要根据四时气候变化而治疗的原则。

71.18 黄帝说：“好。阳明燥金值年的施政情况是怎样的呢？”

71.19 岐伯回答说：“阳明燥金施政在卯年与酉年。”

71.20 丁卯年(为岁会)、丁酉年。阳明燥金司天，少阴君火在泉，岁运为少角。木运不及，清气为胜气，胜气之后，火热为复气，此二年胜复之气相同。木运不及为司天之燥金所胜，故与金运平气相同。凡此二年，岁运为风，胜气为清，复气为热。

are] different, small [dosage should be used to restrict its Qi] . [Drugs] cold [in nature should be] avoided [during the time when] coldness [is in predominance]; [drugs] cool [in nature should be] avoided [during the time when] coolness [is in predominance]; [drugs] warm [in nature should be] avoided [during the time when] warmth [is in predominance]; [drugs] heat [in nature should be] avoided [during the time when] heat [is in predominance]. This principle [should be] abided by when taking foods. [However, if the weather] changes abnormally, [this principle should not be rigidly followed] . [Otherwise,] disease will be caused. This is [what to treat diseases] in line with [the changes of] seasons [means]. ”

71. 18 Huangdi said, “Good! What about the domination of Yangming?”

71. 19 Qibo said, “[Yangming dominates] the years of Mao and You. ”

71. 20 “[In the years of] Dingmao and Dingyou, Yangming [dominates the heavens] and Shaoyin [is in the Spring] . [Since Dingren is a year of Wood-Motion and Ding symbolizes the year of Yin, the Motion is] Shaojiao. [When Wood-Motion is insufficient,] the clear [Qi of Metal that restricts Wood is in domination.] [Then] Heat [Qi of Fire that is generated by Wood] retaliates. [The dominating Qi and the retaliating Qi in these two years are] the same. [Since Wood-Motion is insufficient, it is restricted by Metal, Metal-Qi dominates the heavens. That is why Qi transformation in these two years is the same as that in the year of Metal-Motion. During these two years,] the Motion [of Qi is] wind, [the dominating Qi is] clear [and the retaliating Qi is] heat. ”



PDF

【原文】

71.21 少角^{初正} 太徵 少宫 太商 少羽^终

71.22 阳明 少徵 少阴 寒雨胜复同，同正商。癸卯^{同岁会} 癸酉^{同岁会} 其运热寒雨。

71.23 少徵 太宫 少商 太羽^终 太角^初

【今译】

71.21 客运五步：初之运少角（客运与主运之气相同，气得正化），二之运太徵，三之运少宫，四之运太商，终之运少羽。主运五步与客运相同，起于少角，终于少羽。

71.22 癸卯年、癸酉年（此二年俱为同岁会）。阳明燥金司天，少阴君火在泉，岁运为少徵。火运不及，则寒气乃为胜气，胜气之后，则我生之土的雨气来复，此二年胜复之气相同。由于火运不及，无力克金，司天之金气得政，故同金运平气。凡此二年，岁运为热，胜气为寒，复气为雨。

71.23 客运五步：初之运少徵，二之运太宫，三之运少商，四之运太羽，终之运少角。主运五步：初之运太角，二之运少徵，三之运太宫，四之运少商，终之运太羽。



71. 21 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Shaojiao (initial normalization); [the Motion of the second Step is] Taizhi; [the Motion of the third Step is] Shaogong; [the Motion of the fourth Step is] Taishang; [and the Motion of the final Step is] Shaoyu.”

[The Host-Motions of the five Steps are the same as that of the Guest-Motions. The Motion of the first Step is Shaojiao and the Motion of the final Step is Shaoyu.]

71. 22 “[In the years of] Guimao (the same with the convergent year) and Guiyou (the same with the convergent year), Yangming [dominates the heavens] and Shaoyin [is in the Spring]. [Since Wugui is a year of Fire-Motion and Gui symbolizes the year of Yin, the Motion is] Shaozhi. [When Fire-Motion is insufficient,] cold [Qi of Water that restricts Fire is in domination.] [Then] rainy [Qi of Earth that is generated by Fire] retaliates. [The dominating Qi and the retaliating Qi in these two years are] the same. [Since Fire-Motion is insufficient and is unable to restrict Metal, Metal-Qi is in domination. That is why Qi transformation in these two years is the same as that in the year of Metal-Motion. During these two years,] the Motion [of Qi is] heat, [the dominating Qi is] cold [and the retaliating Qi is] rain.”

71. 23 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Shaozhi; [the Motion of the second Step is] Taigong; [the Motion of the third Step is] Shaoshang; [the Motion of the fourth Step is] Taiyu; [and the Motion of the final Step is] Shaojiao.”

[The Host-Motions of the five Steps: The Motion of the first Step is Taijiao; the Motion of the second Step is Shaozhi; the Motion of the third Step is Taigong; the Motion of the fourth Step is Shaoshang; and the Motion of the final Step is Taiyu.]

【原文】

71.24 阳明 少宫 少阴 风凉胜复同。己卯 己酉 其运雨风凉。

71.25 少宫 太商 少羽_终 少角_初 太徵

71.26 阳明 少商 少阴 热寒胜复同，同正商。乙卯_{天符}

乙酉_{岁会，太一天符} 其运凉热寒。

【今译】

71.24 己卯年、己酉年。阳明燥金司天，少阴君火在泉，岁运为少宫。土运不及，则风气乃为胜气，胜气之后，则我生之金的凉气来复，此二年胜复之气相同。凡此二年，岁运为雨，胜气为风，复气为凉。

71.25 客运五步：初之运少宫，二之运太商，三之运少羽，四之运太角，终之运少徵。主运五步：初之运少角，二之运太徵，三之运少宫，四之运太商，终之运少羽。

71.26 乙卯年（为天符），乙酉年（既是岁会，又是太一天符）。阳明燥金司天，少阴君火在泉，岁运为少商。金运不及，则热气乃为胜气，胜气之后则我生之水的寒气来复，此二年胜复之气相同。金运虽不及，但得司天之金气相助，故同金运平气。凡此二年，岁运为凉，胜气为热，复气为寒。



71. 24 “[In the years of] Yimao and Yiyou, Yangming [dominates the heavens] and Shaoyin [is in the Spring]. [Since Jiaji is a year of Earth-Motion and Ji symbolizes the year of Yin, the Motion is] Shaogong. [When Earth-Motion is insufficient,] Wind-Qi [of Wood that restricts Earth is] in domination and Cool-Qi [of Metal that is generated by Earth] retaliates. [During these two years, the dominating Qi and the retaliating Qi are] the same. [In these two years,] the Motion is rain, [the dominating Qi is] wind [and the retaliating Qi is] cool.”

71. 25 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Shaogong; [the Motion of the second Step is] Taishang; [the Motion of the third Step is] Shaoyu; [the Motion of the fourth Step is] Taijiao; [and the Motion of the final Step is] Taizhi.”

[The Host-Motions of the five Steps: The Motion of the first Step is Shaojiao; the Motion of the second Step is Taizhi; the Motion of the third Step is Shaogong; the Motion of the fourth Step is Taishang; and the Motion of the final Step is Shaoyu.]

71. 26 “[In the years of] Yimao (Correspondence to Heaven-Tally) and Yiyou (Convergence of Year and Correspondence to Heaven-Tally), Yangming [dominates the heavens] and Shaoyin [is in the Spring]. [Since Yigeng is a year of Metal-Motion and Yi symbolizes the year of Yin, the Motion is] Shaoshang. [When Metal-Motion is insufficient,] Heat-[Qi of Fire that restricts Metal is in domination and] Cold-[Qi of Water that is generated by Metal] retaliates. [During these two years, the dominating Qi and the retaliating Qi are] the same. [Though Metal-Motion is insufficient, it is supplemented by Metal-Qi that dominates the heavens. That is why they are] the same [with the year of Metal-Motion]. [In these two years,] the Motion is cool, [the dominating Qi is] heat [and the retaliating Qi is] cold.”

【原文】

71.27 少商 太羽_终 太角_初 少徵 太宫

71.28 阳明 少羽 少阴 雨风胜复同,同少宫。辛卯 辛酉 其运寒雨风。

71.29 少羽_终 少角_初 太徵 太宫 太商

【今译】

71.27 客运五步:初之运少商,二之运太羽,三之运少角,四之运太徵,终之运少宫。主运五步:初之运太角,二之运少徵,三之运太宫,四之运少商,终之运太羽。

71.28 辛卯年、辛酉年。阳明燥金司天,少阴君火在泉,岁运为少羽。水运不及,雨气乃为胜气,胜气之后,则我生之木的风气来复,此二年胜复之气相同。凡此二年,岁运为寒,胜气为雨,复气为风。

71.29 客运五步:初之运少羽,二之运太角,三之运少徵,四之运太宫,终之运少商。主运五步:初之运少角,二之运太徵,三之运少宫,四之运少商,终之运少羽。



71. 27 “ [The Guest-Motions of the five Steps: The Motion of the first Step is] Shaoshang; [the Motion of the second Step is] Taiyu; [the Motion of the third Step is] Shaojiao; [the Motion of the fourth Step is] Taizhi; [and the Motion of the final Step is] Shaogong. ”

[The Host-Motions of the five Steps: The Motion of the first Step is Taijiao; the Motion of the second Step is Shaozhi; the Motion of the third Step is Taigong; the Motion of the fourth Step is Shaoshang; and the Motion of the final Step is Taiyu.]

71. 28 “ [In the years of] Xinyou and Xinmao, Yangming [dominates the heavens] and Shaoyin [is in the Spring] . [Since Bingxin is a year of Water-Motion and Xin symbolizes the year of Yin, the Motion is] Shaoyu. [When Water-Motion is insufficient,] the Rainy-[Qi of Earth that restricts Water is in domination and] the Wind-[Qi of Wood that is generated by Water] retaliates. [During these two years, the dominating Qi and the retaliating Qi are] the same. [In these two years,] the Motion is cold, [the dominating Qi is] rain [and the retaliating Qi is] wind. ”

71. 29 “ [The Guest-Motions of the five Steps: The Motion of the first Step is] Shaoyu; [the Motion of the second Step is] Taijiao; [the Motion of the third Step is] Shaozhi; [the Motion of the fourth Step is] Taigong; [and the Motion of the final Step is] Shaoshang. ”

[The Host-Motions of the five Steps: The Motion of the first Step is Shaojiao; the Motion of the second Step is Taizhi; the Motion of the third Step is Shaogong; the Motion of the fourth Step is Shaoshang; and the Motion of the final Step is Shaoyu.]

【原文】

71.30 凡此阳明司天之政，气化运行后天，天气急，地气明，阳专其令，炎暑大行，物燥以坚，淳风乃治，风燥横运，流于气交，多阳少阴，云趋雨府，湿化乃敷。燥极而泽，其谷白丹，间谷命太者，其耗白甲品羽，金火合德，上应太白荧惑。其政切，其令暴，蛰虫乃见，流水不冰，民病咳嗌塞，寒热发，暴振栗癰闭，清先而劲，毛虫乃死，热而后暴，介虫乃殃，其发躁，胜复之作，扰而大乱，清

【今译】

71.30 凡此阳明司天之政，其气后天时而至，天气急切，地气盛明，阳气专行其令，炎暑之气大行，万物干燥而坚硬，和风主治，风气与燥气相兼而流行于气交，使阳气多而阴气少，云归于雨府，湿气敷布，干燥之气变为润泽。其在谷类应于白色与赤色，间谷因借间气太过而得成熟，白色甲虫类和羽虫类受到损伤，金气与火气相合，上则应于太白星与荧惑星之光较强。其司天之政急切，在泉之令暴峻，蛰虫不欲归藏，流水不得结冰。此时人们易患咳嗽，咽喉肿塞，寒热暴发，振动寒栗，大小便不通畅等病。如果燥金清凉之气早至而劲急，毛虫类乃死，如热气后至而急暴，介虫类乃受损害。胜气与复气发作



71. 30 "Whenever Yangming dominates the heavens, the movement of Qi transformation is delayed, Tianqi (Heaven-Qi) is urgent, Diqi (Earth-Qi) is clear and Yang is in absolute domination, flaming heat prevails, all things appear dry and hard, and gentle wind is in domination [because Metal-Qi is insufficient and unable to restrict Wood]. [As a result,] wind and dryness [merge with each other and] prevail during the convergence of Qi, promoting Yang and reducing Yin. [Consequently,] clouds fly to Yufu (Rain-Palace) and the transformation of dampness spreads. [When] dryness [has reached the peak, it will turn into] moisture. [In] crops, [it is related to] white and red [colored ones]; the crops [that are] over affected [by intermediate Qi are ripe]. [When Metal-Qi is insufficient, Fire-Qi subjugates and therefore] impairs white scaled [insects related to Metal]; [when Water-Qi retaliates, it damages] winged [insects related to Fire]. [In this case,] Metal and Fire coordinate with each other [in function]. The corresponding stars are the Venus and Mars. Its domination [in the heavens is] urgent and its function [in the Spring is] violent. [Under such a condition,] the hibernant insects come out and the running water does not freeze. People tend to suffer from cough, throat obstruction, attack of Cold-Heat, sudden shiver with chills, difficulty in urination and defecation. [If] coolness [of Dry-Metal] appears early, the caterpillar [that pertains to Wood] will die; [if] heat appears late and is sudden, the beetles [that pertains to Metal] will be impaired; [if] the dominating [Qi] and retaliating [Qi] attack suddenly, [normal condition of

【原文】

热之气，持于气交。

初之气，地气迁，阴始凝，气始肃，水乃冰，寒雨化。其病中热胀，面目浮肿，善眠，鼃衄，嚏欠，呕，小便黄赤，甚则淋。二之气，阳乃布，民乃舒，物乃生荣。厉大至，民善暴死。三之气，天政布，凉乃行，燥热交合，燥极而泽，民病寒热。四之气，寒雨降，病暴仆，振栗谵妄，少气，嗑干引饮，及为心痛痲肿疮疡疟寒之疾，骨痿血便。五之气，春令反行，草乃生荣，民气和。终之气，阳气布，候反温，蛰虫来见，流水不冰，民乃康平，其病温。

【今译】

急促，正常的气候被扰乱，清气与热气持续于气交之内。

初之气，在泉之气迁移退位，阴气开始凝集，天气肃厉，水乃结冰，寒雨气化。其发病为热胀，面目浮肿，善眠，流鼻涕，鼻衄，喷嚏，呵欠，呕吐，小便黄赤，甚则淋漓不通。二之气，阳气乃布，人们感到舒适，万物开始生长繁荣。若疫病大行，人们容易猝暴死亡。三之气，司天之政乃布，凉气乃行，燥气与热气相互交合，燥气极则湿气复而润泽，人们易患寒热之病。四之气，寒雨降下，人们易患猝然仆倒，振动战栗，妄言妄语，少气，咽喉干燥而引饮，以及心痛、痲肿疮疡、疟疾寒冷、骨痿软、便血等病。五之气，秋行春令，草木又生长而繁荣，人们平和无病。终之气，阳气敷布，天气反暖，蛰虫现于外，流水不得结冰，人们也健康平安，此时发生的疾病多为温病。



weather will be] disturbed, the clear [Qi that dominates the heavens] and heat [Qi that is in the Spring] linger [during] the convergence of Qi.”

“The initial [stage of] Qi [is the state during which] Diqi (Earth-Qi) shifts, Yin begins to coagulate, Qi starts to become cool, water gradually freezes and cold rain is about to transform. [Under such a condition, people tend to] suffer from interior heat, distension, facial dropsy, somnolence, nasal obstruction, nasal bleeding, sneezing, yawning, vomiting, yellowish and reddish urine, even dripping urination. The second [stage of] Qi [is the state during which] Yang spreads, people feel comfortable and all things begin to flourish. [Under such a condition,] pestilence prevails and people tend to die suddenly. The third [stage of] Qi [is the state during which] [the Qi] dominating the heavens [begins to] play its role, coolness prevails, dryness and heat merge with each other. [When] dryness [has reached] its peak, [it turns into] moisture. [Under such a condition,] people suffer from Cold-Heat. The fourth [stage of] Qi [is the state during which] cold rain falls down. [Under such a condition, people will] suffer from sudden faint, shiver with chills, delirium, shortness of breath, dry throat and great thirst as well as heartache, carbuncles, sores, malaria, coldness, flaccidity of bones and hematochezia. The fifth [stage of] Qi [is the state during which] the weather of spring appears [in autumn], grasses grow luxuriantly and people are healthy. The final [stage of] Qi [is marked by the state during which] Yangqi spreads, warmth prevails, the hibernant insects come out, the running water does not freeze, people are healthy and warm disease [may occur when Yangqi is predominant].”

Library of Chinese Classics
PDG

【原文】

故食岁谷以安其气，食间谷以去其邪，岁宜以咸以苦以辛，汗之、清之、散之，安其运气，无使受邪，折其郁气，资其化源。以寒热轻重少多其制，同热者多天化，同清者多地化，用凉远凉，用热远热，用寒远寒，用温远温，食宜同法。有假者反之，此其道也。反是者，乱天地之经，扰阴阳之纪也。”

【今译】

因而在阳明司天之年，应当食用得岁气的谷类以安其气，食用得间气的谷类以去邪气。本年当用咸味、苦味、辛味的药物，以汗、清、散之法进行治疗，安定其运气，使其免受邪气的侵犯，折减其致郁之气，资助其生化之源。根据寒热的轻重，决定方宜的多少，若中运与在泉之热气相同时，应多用与司天凉气相同之品，若中运与司天之凉气相同时，应多用与在泉热气相同之品。用凉药时，应避免清凉的天气；用热药时，应避免炎热的天气；用寒药时，应避免寒冷的天气；用温药时，应避免温热的天气；用食疗调养时，也应遵照这个原则。若气候有反常变化时，就不必拘泥这一原则。若违背了这一原则，就会扰乱自然法则和阴阳规律。”



“So in the year [when Yangming dominates the heavens, people should] eat the grains [that have been nourished by Qi dominating] in the year to calm Qi (Healthy-Qi) and the grains [that have been nourished by intermediate Qi in the year] to eliminate Xie (Evil). In this year, it is advisable to take [drugs with] salty, bitter and pungent [flavors] and [to use the methods of] sweating, clearing and dispersing [to treat disease], calm [the insufficient] Motion of Qi, avoid attack of Xie (Evil), reduce stagnant Qi and enrich the source of transformation. [The drugs should be used] according to the severity of cold and heat. [If] heat [in the Motion of the year and in the Qi that is in the Spring] is the same, more [drugs] cool [in nature should be] used; [if] coolness [in the Motion of the year and in the Qi that dominates the heavens] is the same, more [drugs] heat [in nature should be] used. [Drugs] cool [in nature should be] avoided [during the time when] coolness [is in predominance]; [drugs] heat [in nature should be] avoided [during the time when] heat [is in predominance]; [drugs] cold [in nature should be] avoided [during the time when] coldness [is in predominance]; [drugs] warm [in nature should be] avoided [during the time when] warmth [is in predominance]. This principle [should be] abided by when taking foods. [However, if the weather] changes abnormally, [this principle should not be rigidly followed]. [Otherwise,] the law of the heavens and the earth as well as the rules of Yin and Yang will be disturbed.”

【原文】

71.31 帝曰：“善。少阳之政奈何？”

71.32 岐伯曰：“寅申之纪也。”

71.33 少阳 太角 厥阴 壬寅_{同天符} 壬申_{同天符} 其运风鼓，其化鸣紊启坼，其变振拉摧拔，其病掉眩，支胁，惊骇。

71.34 太角_{初正} 少徵 太宫 少商 太羽_终

71.35 少阳 太徵 厥阴 戊寅_{天符} 戊申_{天符} 其运暑，其化暄器郁燠，其变炎烈沸腾，其病上热郁，血溢血泄心痛。

【今译】

71.31 黄帝说：“好。少阳相火值年的施政是怎样的呢？”

71.32 岐伯回答说：“少阳相火施政在寅年与申年。”

71.33 壬寅年、壬申年（此二年俱为同天府）。少阳相火司天，厥阴风木在泉，岁运为太角。木运之气为风气鼓动，其正常气化为风声紊乱，物体开裂，其反常变化为大风振撼摧毁折拔，其致病为头目眩晕，两胁支撑，神魂惊骇。

71.34 客运五步：初之运太角（客运与主运之气相同，气得正化），二之运少徵，三之运太宫，四之运少商，终之运太羽。主运五步与客运相同，起于太角，终于太羽。

71.35 戊寅年、戊申年（此二年俱为天符）。少阳相火司天，厥阴风木在泉，岁运为太徵。火运之气为暑热，其正常气化为火盛热郁，其反常变化为火炎沸腾，其致病为热郁于上，热甚迫血妄行则血溢血泄，心痛。



71. 31 Huangdi said, "Good! What about the domination of Shaoyang?"

71. 32 Qibo answered, "[Shaoyang dominates in] the years of Yin and Shen."

71. 33 "[In the years of] Renyin (Correspondence to Heaven-Tally) and Renshen (Correspondence to Heaven-Tally), Shaoyang [dominates the heavens] and Jueyin [is in the Spring]. [Since Dingren is a year of Wood-Motion and Ren symbolizes the year of Yang, the Motion is] Taijiao. The Motion [of Wood] is propelled by wind. Its transformation [is marked by] whistling, disturbance and activation [of things]; its change [is marked by] shaking, pulling, destruction and breaking; the disease [caused is marked by] dizziness, hypochondriac discomfort and fright."

71. 34 "[The Guest-Motions of the five Steps: The Motion of the first Step is] Taijiao (normal transformation); [the Motion of the second Step is] Shaozhi; [the Motion of the third Step is] Taigong; [the Motion of the fourth Step is] Shaoshang; [and the Motion of the final Step is] Taiyu."

[The Host-Motions of the five Steps are the same as that of the Guest-Motions. The Motion of the first Step is Taijiao and the Motion of the final Step is Taiyu.]

71. 35 "[In the years of] Wuyin (Heaven-Tally) and Wushen (Heaven-Tally), Shaoyang [dominates the heavens] and Jueyin [is in the Spring]. [Since Wugui is a year of Fire-Motion and Wu symbolizes the year of Yang, the Motion is] Taizhi. Its Motion is heat; its transformation [is marked by] exuberance [of Fire] and stagnation [of heat]; its change [is marked by] flaming Fire; the disease [caused is marked by] abnormal flow of blood, hemorrhage and heartache."

【原文】

71.36 太徵 少宫 太商 少羽_终 少角_初

71.37 少阳 太宫 厥阴 甲寅 甲申 其运阴雨，其化柔润重泽，其变震惊飘骤，其病体重肘肿痞饮。

71.38 太宫 少商 太羽_终 太角_初 少徵

【今译】

71.36 客运五步：初之运太徵，二之运少宫，三之运太商，四之运少羽，终之运太角。主运五步：初之运少角，二之运太徵，三之运少宫，四之运太商，终之运少羽。

71.37 甲寅年、甲申年。少阳相火司天，厥阴风木在泉，岁运为太宫。土运之气为阴雨，其正常气化为柔软厚重润泽，其反常变化为风飘骤震撼惊骇，其致病为身重浮肿，水饮痞满。

71.38 客运五步：初之运太宫，二之运少商，三之运太羽，四之运少角，终之运太徵。主运五步：初之运太角，二之运少徵，三之运太宫，四之运少商，终之运太羽。



71. 36 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Taizhi; [the Motion of the second Step is] Shaogong; [the Motion of the third Step is] Taishang; [the Motion of the fourth Step is] Shaoyu; [and the Motion of the final Step is] Taijiao.”

[The Host-Motions of the five Steps: The Motion of the first Step is Shaojiao; the Motion of the second Step is Taizhi; the Motion of the third Step is Shaogong; the Motion of the fourth Step is Taishang; and the Motion of the final Step is Shaoyu.]

71. 37 “[In the years of] Jiayin and Jiashen, Shaoyang [dominates the heavens] and Jueyin [is in the Spring]. [Since Jiaji is a year of Earth-Motion and Jia symbolizes the year of Yang, the Motion is] Taigong. Its Motion is continuous rain; its transformation [is marked by] softness, moisture, heaviness and luster; its change [is marked by] shaking and storm; the disease [caused is marked by] heaviness of body, dropsy, retention of fluid and fullness.”

71. 38 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Taigong; [the Motion of the second Step is] Shaoshang; [the Motion of the third Step is] Taiyu; [the Motion of the fourth Step is] Shaojiao; [and the Motion of the final Step is] Taizhi.”

[The Host-Motions of the five Steps: The Motion of the first Step is Taijiao; the Motion of the second Step is Shaozhi; the Motion of the third Step is Taigong; the Motion of the fourth Step is Shaoshang; and the Motion of the final Step is Taiyu.]

【原文】

71.39 少阳 太商 厥阴 庚寅 庚申 同正商 其运凉，其化雾露清切，其变肃杀凋零，其病肩背胸中。

71.40 太商 少羽_终 少角_初 太徵 少宫

71.41 少阳 太羽 厥阴 丙寅 丙申 其运寒肃，其化凝惨凛冽，其变冰雪霜雹，其病寒浮肿。

71.42 太羽_终 太角_初 少徵 太宫 少商

【今译】

71.39 庚寅年、庚申年。少阳相火司天，厥阴风木在泉，岁运为太商。金运虽太过，但被司天相火所克，故同金运平气。金运之气为凉，其正常气化为雾露清冷急切，其反常变化为肃杀凋零，其致病则发于肩背与胸中。

71.40 客运五步：初之运太商，二之运少羽，三之运太角，四之运少徵，终之运太宫。主运五步：初之运少角，二之运太徵，三之运少宫，四之运太商，终之运少羽。

71.41 丙寅年、丙申年。少阳相火司天，厥阴风木在泉，岁运为太羽。水运之气为寒，其正常气化为凝敛凄惨，寒风凛冽，其反常变化为冰雪霜雹，其致病为寒气浮肿。

71.42 客运五步：初之运太羽，二之运少角，三之运太徵，四之运少宫，终之运太商。主运五步：初之运太角，二之运少徵，三之运太宫，四之运少商，终之运太羽。



71. 39 “[In the years of] Gengyin and Gengshen, Shaoyang [dominates the heavens] and Jueyin [is in the Spring]. [Since Yigeng is a year of Metal-Motion and Geng symbolizes the year of Yang, the Motion is] Taishang. [Though Metal-Motion is excessive, it is restricted by Fire that dominates the heavens. That is why it is similar to the Qi of Metal-Motion.] Its Motion is cool; its transformation [is marked by frost, dew and desolation; its change [is marked by] bleakness and withering; the disease [caused is marked by disorders of] the shoulders, back and chest.”

71. 40 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Taishang; [the Motion of the second Step is] Shaoyu; [the Motion of the third Step is] Taijiao; [the Motion of the fourth Step is] Shaozhi; [and the Motion of the final Step is] Taigong.”

[The Host-Motions of the five Steps: The Motion of the first Step is Shaojiao; the Motion of the second Step is Taizhi; the Motion of the third Step is Shaogong; the Motion of the fourth Step is Taishang; and the Motion of the final Step is Shaoyu.]

71. 41 “[In the years of] Bingyin and Bingshen, Shaoyang [dominates the heavens] and Jueyin [is in the Spring]. [Since Bingxin is a year of Water-Motion and Bing symbolizes the year of Yang, the Motion is] Taiyu. Its Motion [is marked by] cold and bleakness; its transformation [is marked by] astringency and great coldness; its change [is marked by] ice, snow, frost and hailstone; the disease [caused is marked by] coldness and dropsy.”

71. 42 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Taiyu; [the Motion of the second Step is] Shaojiao; [the Motion of the third Step is] Taizhi; [the Motion of the fourth Step is] Shaogong; [and the Motion of the final Step is] Taishang.”

[The Host-Motions of the five Steps: The Motion of the first Step is Taijiao; the Motion of the second Step is Shaozhi; the Motion of the third Step is Taigong; the Motion of the fourth Step is Shaoshang; and the Motion of the final Step is Taiyu.]

【原文】

71.43 凡此少阳司天之政，气化运行先天，天气正，地气扰，风乃暴举，木偃沙飞，炎火乃流，阴行阳化，雨乃时应，火木同德，上应荧惑岁星。其谷丹苍，其政严，其令扰。故风热参布，云物沸腾，太阴横流，寒乃时至，凉雨并起。民病寒中，外发疮疡，内为泄满。故圣人遇之，和而不争。往复之作，民病寒热疟泄，聋瞑呕吐，上怫肿色变。

初之气，地气迁，风胜乃摇，寒乃去，候乃大温，草木早

【今译】

71.43 凡此少阳司天之政，其气太过，先天时而至，天气得其正化之位，地气扰动不宁，大风突然而起，草木卧倒，走石飞沙，炎火流行，阴气流行，阳气布化，雨乃应时而降，木火同德，上应于荧惑星与岁星。其在谷类应于赤色与青色，其司天之政严厉，在泉之令扰动。所以司天之热与在泉之风相参而敷布，云物沸腾，流动不定，寒气有时而至，则凉雨并起。此时人们易内患寒病，外生疮疡，内为泄泻胀满等病。所以圣人遇到这种情况时，顺应不与争。寒热之气反复发作，人们易患疟疾，泄泻，耳聋，目瞑，呕吐，上部气郁肿胀而颜色改变等病。

初之气，地气迁移，风气胜则摇动不宁，寒气乃去，气候大温，草木早期繁荣。即使有寒气，也不能行其杀伐之令，温热病发



71. 43 “Whenever Shaoyang dominates the heavens, the movement of Qi transformation proceeds in advance to the time, Tianqi (Heaven-Qi) is in the due [position], Diqi (Earth-Qi) is uneasy, wind blows suddenly, grasses and woods [fall] flat [on the ground], stones and sands fly [with wind], flaming Fire prevails, Yin spreads and Yang rises. [As a result,] rain falls down at the right time. Fire and Wood coordinates with each other [in function]. The corresponding stars are the Mars and Jupiter. [It] corresponds to the red and dark green [colored] crops. Its domination [of the heavens] is severe and its function [in the Spring] is disturbing. So the heat [that dominates the heavens] and the wind [that is in the Spring] coordinate in distribution. [Consequently,] the clouds and things flow quickly, [the Qi of] Taiyin permeates through, coldness attacks occasionally and cold rain falls down at the same time. [Under such a condition,] people suffer from internal cold, sores in the exterior, diarrhea and distension in the interior. So the sages, [when faced with such a condition], just try to adapt to [the changes] and never combat with it. Repeated attack [of cold and heat will make it easy for] people to suffer from Cold-Heat malaria, diarrhea, deafness, blurred vision, vomiting, swelling and changed complexion [due to] stagnation [of Qi in] the upper [part of the body]. ”

“The initial [stage of] Qi [is the state during which] Diqi (Earth-Qi) shifts, wind dominates and causes shaking, cold disappears, warmth prevails, grasses and woods flourish early. [Occasionally] cold attacks, [but it] does not affect [grasses and

【原文】

荣。寒来不杀，温病乃起，其病气佛于上，血溢目赤，咳逆头痛，血崩胁满，肤腠中疮。二之气，火反郁，白埃四起，云趋雨府，风不胜湿，雨乃零，民乃康。其病热郁于上，咳逆呕吐，疮发于中，胸嗌不利，头痛身热，昏愤脓疮。三之气，天政布，炎暑至，少阳临上，雨乃涯。民病热中，聋瞑血溢，脓疮咳呕，鼯衄渴嚏欠，喉痹目赤，善暴死。四之气，凉乃至，炎暑间化，白露降，民气和平，其病满身重。五之气，阳乃去，寒乃来，雨乃降，气门乃闭，刚木早凋，民避寒邪，

【今译】

生，其发病为气郁于上，血液外溢，目赤，咳嗽气逆，头痛，血崩，胁部胀满，皮肤肌腠生疮等。二之气，火气反而被郁遏，白埃四起，云气归于雨府，风气若不胜湿气，则雨水降下，人们身体安康。其发病为热郁于上，咳嗽气逆，呕吐，疮发于内，胸中与咽喉不利，头痛身热，神志昏愤不清，脓疮等。三之气，司天之气施布政令，炎暑乃至，少阳相火上临，雨水穷尽而不降。人们易患热病，耳聋，目瞑，血溢、脓疮、咳嗽、呕吐、鼻衄、口渴、喷嚏、呵欠、喉痹、目赤等病，往往突然死亡。四之气，凉气乃至，炎暑之气间时而化，白露降下，人们平和无殃，其发病为胀满身重。五之气，阳气乃去，寒气乃至，雨水乃降，气门乃闭，刚硬的树木提前凋零。人们应避开寒邪，



woods]. The diseases [occurring at this period are] stagnation of Qi in the upper [part of the body], hemorrhage, redness of the eyes, cough, adverseness of Qi flow, headache, sudden uterine bleeding, hypochondriac fullness and sores on the skin. The second [stage of] Qi [is the state during which] Fire stagnates, whitish Qi prevails, clouds fly to Yufu (Rain-Palace), wind fails to conquer dampness, rain falls down and people are healthy. The diseases [occurring at this period are] stagnation of heat in the upper [part of the body], cough, vomiting, interior ulcer, obstruction of the chest and throat, headache, body fever, unconsciousness and suppurated sores. The third [stage of] Qi [is the state during which] [the Qi dominating] the heavens exerts effect, flaming heat attacks, Shaoyang rises up and rain does not fall. [Under such a condition,] people suffer from interior heat, deafness, blurred vision, hemorrhage, suppurated sores, cough, vomiting, nasal obstruction, nosebleed, sneezing, yawning, throat obstruction and redness of the eyes, [frequently leading to] sudden death. The fourth [stage of] Qi [is the state during which] coolness emerges, flaming heat occasionally transforms, white dew falls down and people are healthy. The disease [occurring during this period of time is marked by] fullness and heaviness of the body. The fifth [stage of] Qi [is the state during which] Yang disappears, coldness emerges, rain falls down, sweat pores are closed and great woods are withered early. [Under such a condition,] people [should] avoid cold Xie (Evil) and Gentlemen (those who know how to cultivate health) [live in] the airtight [place]. The final [stage of] Qi [is the state during which] Diqi (Earth-Qi) is in the due [position], wind begins to blow, all

【原文】

君子周密。终之气，地气正，风乃至，万物反生，雾霾以行。其病关闭不禁，心痛，阳气不藏而咳。

抑其运气，赞所不胜，必折其郁气，先取化源，暴过不生，苛疾不起。故岁宜咸辛宜酸，渗之泄之，渍之发之，观气寒温以调其过，同风热者多寒化，异风热者少寒化，用热远热，用温远温，用寒远寒，用凉远凉，食宜同法，此其道也。有假者反之，反是者，病之阶也。”

【今译】

居处周密，以避寒气。终之气，地气当令，风气乃至，万物反有生发之势，雾气时行。其发病为关闭不禁，心痛，阳气不得敛藏，咳嗽等。

治疗时必须抑其太过之气，资助其不及之气，折减郁结之气，先助其生化之源，如果运气太过不发生，重病不会出现。所以本年应用咸味辛味及酸味药物，并用渗泄、水渍、发散等方法进行治疗。观察气候的寒热变化，调治其太过之气。若岁运与在泉同风化，与司天同热化的，应多用寒化之品；若与风热不相同的，应少用寒化之品。用热性药品时，应避开炎热的天气；用温性药品时，应避开温热的天气；用寒性药品时，应避开寒冷的天气；用凉性药品时，应避开清凉的天气。用饮食调养时，也应遵照这个原则。若气候有反常变化时，就不必拘泥这一原则，否则就会导致疾病的发生。”



things start to grow again and gloomy fog prevails. The disease [occurring during this period of time is marked by] incontinence [of urine or feces], heartache, failure of Yangqi to be stored and cough. ”

“[Whenever Shaoyang dominates the heavens, measures should be taken to] inhibit the Motion of Qi, support [the Qi that is] restricted, reduce [the Qi that leads to] stagnation and enrich the transforming source [of the inferior Qi]. [Such measures will prevent] attack of excessive [Qi and] occurrence of severe disease. In this year, [it is] advisable to take [drugs with] salty, pungent and sour [flavors] and [to adopt] discharging, purging, soaking and dispersing [therapeutic methods]. [Care should be taken to] regulate excessive [Motion of Qi] according to [the changes of] cold and heat. [If Taijiao and Taizhi in the Middle-Motion are] the same with wind and heat of Qi [in the year], large [dosage of drugs] cold in nature [should be] used; [if Taigong, Taishang and Taiyu in the Middle-Motion are] different from wind and heat [in the year], small [dosage of drugs] cold in nature [should be] used. [Drugs] heat [in nature should be] avoided [during the time when] heat [is in predominance]; [drugs] warm [in nature should be] avoided [during the time when] warmth [is in predominance]; [drugs] cold [in nature should be] avoided [during the time when] coldness [is in predominance]; [drugs] cool [in nature should be] avoided [during the time when] coolness [is in predominance]. This principle [should be] abided by when taking foods. [However, if the weather] changes abnormally, [this principle should not be rigidly followed]. [Otherwise,] disease will be caused. ”

【原文】

71.44 帝曰：“善。太阴之政奈何？”

71.45 岐伯曰：“丑未之纪也。”

71.46 太阴 少角 太阳 清热胜复同，同正宫。丁丑 丁未
其运风清热。

71.47 少角_{初正} 太徵 少宫 太商 少羽_终

【今译】

71.44 黄帝说：“好。太阴湿土值年的施政情况是怎样的呢？”

71.45 岐伯回答说：“太阴湿土施政在丑年与未年。”

71.46 丁丑年、丁未年。太阴湿土司天，太阳寒水在泉，岁运为少角。木运不及，则清气为胜气；清气之后，热气来复。此二年胜复之气相同。木运不及，司天之土气得政，故同土运平气。凡此二年，岁运为风，胜气为清，复气为热。

71.47 客运五步：初之运少角（客运与主运之气相同，气得正化），二之运太徵，三之运少宫，四之运太商，终之运少羽。主运五步与客运相同，起于少角，终于少羽。



71. 44 Huangdi said, "Good! What about the domination of Taiyin?"

71. 45 Qibo answered, "[Taiyin dominates in] the year of Chouwei."

71. 46 "[In the years of] Dingchou and Dingwei, Taiyin [dominates the heavens] and Taiyang [is in the Spring]. [Since Dingren is a year of Wood-Motion and Ding symbolizes the year of Yin, the Motion is] Shaojiao. [When Wood-Motion is insufficient,] the Clear-Qi [of Metal that restricts Wood becomes dominant and] the Heat-Qi [of Fire that is generated by Wood retaliates. During these two years, the dominating Qi and the retaliating Qi are] the same. [When Wood-Motion is insufficient and unable to restrict Earth, the Qi of Earth that dominates the heavens exerts effect. That is why Qi is in peace during the period of Wood-Motion. In these two years,] the Motion is wind, [the dominating Qi is] clear [and the retaliating Qi is] heat."

71. 47 "[The Guest-Motions of the five Steps: The Motion of the first Step is] Shaojiao; [the Motion of the second Step is] Taizhi; [the Motion of the third Step is] Shaogong; [the Motion of the fourth Step is] Taishang; [and the Motion of the final Step is] Shaoyu."

[The Host-Motions of the five Steps are the same as that of the Guest-Motions: The Motion of the first Step is Shaojiao and the Motion of the final Step is Shaoyu.]

【原文】

71.48 太阴 少徵 太阳 寒雨胜复同。癸丑 癸未 其运热寒雨。

71.49 少徵 太宫 少商 太羽_终 太角

71.50 太阴 少宫 太阳 风清胜复同，同正宫。己丑_{太一天符}

己未_{太一天符} 其运雨风清。

【今译】

71.48 癸丑年、癸未年。太阴湿土司天，太阳寒水在泉，岁运为少徵。火运不及，则寒气为胜气，胜气之后，土的雨气来复，此二年胜复之气相同。凡此二年，岁运为热，胜气为寒，复气为雨。

71.49 客运五步：初之运少徵，二之运太宫，三之运少商，四之运太羽，终之运少角。主运五步：初之运太角，二之运少徵，三之运太宫，四之运少商，终之运太羽。

71.50 己丑年、己未年（此二年俱为太乙天符）。太阴湿土司天，太阳寒水在泉，岁运为少宫。土运不及，则风气为胜气，胜气之后，清气来复，此二年胜复之气相同。不及土运得司天土气资助，故与土运平气相同。凡此二年，岁运为雨，胜气为风，复气为清。



71. 48 “[In the years of] Guichou and Guiwei, Taiyin [dominates the heavens] and Taiyang [is in the Spring]. [Since Wugui is a year of Fire-Motion and Gui symbolizes the year of Yin, the Motion is] Shaozhi. [When Fire-Motion is insufficient,] the Cold-Qi [of Water that restricts Fire becomes dominant and] the Rainy-Qi [of Earth that is generated by Fire retaliates. During these two years, the dominating Qi and the retaliating Qi are] the same. [In these two years,] the Motion is heat, [the dominating Qi] is clear [and the retaliating Qi] is rain.”

71. 49 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Shaozhi; [the Motion of the second Step is] Taigong; [the Motion of the third Step is] Shaoshang; [the Motion of the fourth Step is] Taiyu; [and the Motion of the final Step is] Shaojiao.”

[The Host-Motions of the five Steps: The Motion of the first Step is Taijiao; the Motion of the second Step is Shaozhi; the Motion of the third Step is Taigong; the Motion of the fourth Step is Shaoshang; and the Motion of the final Step is Taiyu.]

71. 50 “[In the years of] Jichou (Taiyi Heaven-Tally) and Yiwei (Taiyi and Heaven-Tally), Taiyin [dominates the heavens] and Taiyang [is in the Spring]. [Since Jiaji is a year of Earth-Motion and Ji symbolizes the year of Yin, the Motion is] Shaogong. [When Earth-Motion is insufficient,] the Wind-Qi [of Wood that restricts Earth is in domination and] the Clear-Qi [of Metal that is generated by Earth retaliates. During these two years, the dominating Qi and the retaliating Qi are] the same. [Though Earth-Motion is insufficient, it is supported by the Earth-Qi that dominates the heavens. That is why it is the same with the Qi of Earth-Motion. In these two years,] the Motion is rain, [the dominating Qi] is wind [and the retaliating Qi] is clear.”

【原文】

71.51 少宫 太商 少羽_终 少角_初 太徵

71.52 太阴 少商 太阳 热寒胜复同。乙丑 乙未 其运凉热寒。

71.53 少商 太羽_终 太角_初 少徵 太宫

【今译】

71.51 客运五步：初之运少宫，二之运太商，三之运少羽，四之运太角，终之运少徵。主运五步：初之运少角，二之运太徵，三之运少宫，四之运太商，终之运少羽。

71.52 乙丑年、乙未年。太阴湿土司天，太阳寒水在泉，岁运为少商。金运不及，则热气乃为胜气，胜气之后，寒气来复，此二年胜复之气相同。凡此二年，岁运为凉，胜气为热，复气为寒。

71.53 客运五步：初之运少商，二之运太羽，三之运少角，四之运太徵，终之运少宫。主运五步：初之运太角，二之运少徵，三之运太宫，四之运少商，终之运太羽。



71. 51 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Shaogong; [the Motion of the second Step is] Taishang; [the Motion of the third Step is] Shaoyu; [the Motion of the fourth Step is] Taijiao; [and the Motion of the final Step is] Shaozhi.”

[The Host-Motions of the five Steps: The Motion of the first Step is Shaojiao; the Motion of the second Step is Taizhi; the Motion of the third Step is Shaogong; the Motion of the fourth Step is Taishang; and the Motion of the final Step is Shaoyu.]

71. 52 “[In the years of] Yichou and Yiwei, Taiyin [dominates the heavens] and Taiyang [is in the Spring]. [Since Yigeng is a year of Metal-Motion and Yi symbolizes the year of Yin, the Motion is] Shaoshang. [When Metal-Motion is insufficient,] the Heat-Qi [of Fire that restricts Metal is in domination and] the Cold-Qi [of Water that is generated by Metal retaliates. During these two years, the dominating Qi and the retaliating Qi are] the same. [In these two years,] the Motion is cool, [the dominating Qi is] heat [and the retaliating Qi is] cold.”

71. 53 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Shaoshang; [the Motion of the second Step is] Taiyu; [the Motion of the third Step is] Shaojiao; [the Motion of the fourth Step is] Taizhi; [and the Motion of the final Step is] Shaogong.”

[The Host-Motions of the five Steps: The Motion of the first Step is Taijiao; the Motion of the second Step is Shaozhi; the Motion of the third Step is Taigong; the Motion of the fourth Step is Shaoshang; and the Motion of the final Step is Taiyu.]

【原文】

71.54 太阴 少羽 太阳 雨风胜复同，同正宫。辛丑_{同岁会}
辛未_{同岁会} 其运寒雨风。

71.55 少羽_终 少角_初 太徵 少宫 太商

71.56 凡此太阴司天之政，气化运行后天，阴专其政，阳气退辟，大风时起，天气下降，地气上腾，原野昏霏，白埃四起，云奔南极，寒雨数至，物成于差夏。民病寒湿，腹满，身膜愤，

【今译】

71.54 辛丑年、辛未年（此二年俱为同岁会），太阴湿土司天，太阳寒水在泉，岁运为少羽。水运不及，则雨气为胜气，胜气之后，风气来复，此二年胜复之气相同。由于水运不及，司天土气胜之，土兼水化，反得其政，故同土运平气。凡此二年，岁运为寒，胜气为雨，复气为风。

71.55 客运五步：初之运少羽，二之运太角，三之运少徵，四之运太宫，终之运少商。主运五步：初之运少角，二之运太徵，三之运少宫，四之运太商，终之运少羽。

71.56 凡此丑未年太阴司天之政，其气不及，后天时而至，阴专其政，阳气退避，大风时起，天气下降于地，地气上腾于天，原野雾气昏暗，白埃四起。云奔于南极雨府，寒雨频频降下，万物成熟于夏末秋初。人们易患寒湿、腹部胀满、全身肿胀、浮肿、痞满气逆、寒气



71. 54 “[In the years of] Xinchou (the same with Year-Convergence) and Xinwei (the same with Year-Convergence), Taiyin [dominates the heavens] and Taiyang [is in the Spring]. [Since Bingxin is a year of Water-Motion and Xin symbolizes Yin, the Motion is] Shaoyu. [When Water-Motion is insufficient,] the Rainy-Qi [of Earth that restricts Water is in domination and] the Wind-Qi [of Wood that is generated by Water retaliates. During these two years, the dominating Qi and the retaliating Qi are] the same. [Since Water-Motion is insufficient, it is conquered by Earth-Qi that dominates the heavens. With the transformation of Water, Earth begins to exert effect. That is why it is the same with the Qi of Earth-Motion. In these two years,] the Motion is cold, [the dominating Qi is] rain [and the retaliating Qi is] wind.”

71. 55 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Shaoyu; [the Motion of the second Step is] Taijiao; [the Motion of the third Step is] Shaozhi; [the Motion of the fourth Step is] Taigong; [and the Motion of the final Step is] Shaoshang.”

[The Host-Motions of the five Steps: The Motion of the first Step is Shaojiao; the Motion of the second Step is Taizhi; the Motion of the third Step is Shaogong; the Motion of the fourth Step is Taishang; and the Motion of the final Step is Shaoyu.]

71. 56 “Whenever Taiyin dominates the heavens, the transformation of Qi will be delayed, Yin is in sole domination, Yangqi recedes, great wind occasionally blows, Tianqi (Heaven-Qi) descends, Diqi (Earth-Qi) ascends, it appears gloomy over the open country, whitish dust prevails, clouds fly to the south, cold rain falls occasionally and crops ripen in late summer. [Under such a condition,] people suffer from Cold-Dampness, abdominal fullness, dropsy, [abdominal] mass, adverseness [of Qi flow],

【原文】

肘肿痞逆，寒厥拘急。湿寒合德，黄黑埃昏，流行气交，上应镇星辰星。其政肃，其令寂，其谷龄玄。故阴凝于上，寒积于下，寒水胜火，则为冰雹，阳光不治，杀气乃行。故有余宜高，不及宜下，有余宜晚，不及宜早，土之利，气之化也，民气亦从之，间谷命其太也。

初之气，地气迁，寒乃去，春气正，风乃来，生布万物以荣，民气条舒，风湿相薄，雨乃后。民病血溢，筋络拘强，关节不利，身重筋痿。二之气，大火正，物承化，民乃和，其病温厉大行，

【今译】

厥逆、经脉拘急等病。湿寒相合，黄黑色尘埃昏暗，流行于气交之中，上应于镇星与辰星。司天之政严肃，在泉之令寂静。其在谷类应于黄色与黑色。由于阴气凝集于上，寒气积聚于下，寒水之气胜于火气，则发为冰雹，阳光不得施治，阴寒肃杀之气乃行。所以对于谷物在太过之年应种在高地，不及之年应种在低地，太过之年应晚，不及之年应早，既要看土地条件是否有利，也要根据气化的情况而定。人们的体气也是这样，间谷则感受太过的借间气而成熟。

初之气，地气迁移，寒气消退，春气化正，风气乃来，生发之气布化，万物向荣，人们感到条畅舒适。湿气为风气所迫，不能及时降雨。人们易患血溢，筋络拘急强直，关节不利，身体沉重，经脉痿软等病。二之气，火气化正，万物得以生化，人们感到平和。其发病为



extreme coldness and spasm. [During this period of time,] dampness and cold coordinate [in function], black and yellow dust prevails [during the time of] Qi convergence. The corresponding stars are the Saturn and the Mercury [that appear bright then] . Its domination is severe, its function is quiet and the crops [related to it are] yellow and black [in colors] . That is why Yin coagulates in the Upper and cold accumulates in the Lower. [When] Cold-Water conquers Fire, [it causes] hail-stone. [If] sunshine fails [to reach the earth], cold Qi prevails. Thus [in the year with] excessive [Motion of Qi], [crops should be planted in] high [lands]; [in the year with] insufficient [Motion of Qi], [crops should be planted in] low [lands]; [in the year with excessive [Motion of Qi], [crops should be planted] late; [in the year with] insufficient [Motion of Qi], [crops should be planted] early. [Such a plan is made not only according to] the condition of soils, [but also according to the condition] of Qi transformation. [In terms of cultivating health,] people [should] abide by such conditions. [Under such a condition,] intermediate grain becomes ripe [with the invigoration of intermediate Qi]. ”

“The initial [stage of] Qi [is marked by the state during which] Diqi (Earth-Qi) shifts, cold disappears, Chunqi (Spring-Qi) is in the due [position] and wind begins to blow. [Under such a condition,] all things flourish, people feel comfortable, wind combats with dampness and brings on rain. [Consequently,] people suffer from hemorrhage, spasm of sinews and Collaterals, rigidity of joints, heaviness of body and flaccidity of tendons. The second [stage of] Qi [is marked by the state during which] great Fire is in due [position], all things begin to transform and people are in peace. [Under such a condition,] warm disease and pestilence prevail [and patients] near

【原文】

远近咸若，湿蒸相薄，雨乃时降。三之气，天政布，湿气降，地气腾，雨乃时降，寒乃随之。感于寒湿，则民病身重肘肿，胸腹满。四之气，畏火临，溽蒸化，地气腾，天气否隔，寒风晓暮，蒸热相薄，草木凝烟，湿化不流，则白露阴布，以成秋令。民病腠理热，血暴溢疰，心腹满热，胪胀，甚则肘肿。五之气，惨令已行，寒露下，霜乃早降，草木黄落，寒气及体，君子周密，民病皮腠。终之气，寒大举，湿大化，霜乃积，阴乃凝，水坚冰，阳光不治。感于寒则病人关节禁固，腰脰痛，寒湿推于气交而为疾也。

【今译】

温热与疫病大行，远近的患者病皆相同。湿气与热气相迫，雨水按时降下。三之气，司天之气布化，湿气乃降，地气上升，雨水时常降下，寒气随之而来。如果感受寒湿之邪，则易患身体沉重浮肿、胸腹胀满等病。四之气，相火加临，湿气熏蒸，地气上升，天气痞隔不通，早晚俱有寒风吹拂，热气与寒气相迫，烟雾凝集于草木之上，湿化之气不得流动，则白露阴布，成为秋令。人们易患皮肤热，突然出血、疰疾、心腹俱热、胀满，甚至浮肿。五之气，凄惨寒凉之气已行，寒露降下，霜气早降，草木萎黄凋落，寒气侵及人体，善于养生的人们应居处周密。人们易患皮肤与腠理等部位的疾病。终之气，寒气大起，湿气大化，霜乃聚积，阴气凝结，水结成冰，阳光不得施治。若感受寒邪，人们易患关节强急，活动不灵，腰部与臀部疼痛等病。这是由于寒湿之气相持于气交所致。



or far away [suffer from] the same [diseases]. Dampness and the steaming [Qi] combat with each other and bring on rain. The third [stage of] Qi [is marked by the state during which the Qi that dominates] the heavens spreads, Damp-Qi descends, Diqi (Earth-Qi) rises, rain falls occasionally and cold attacks frequently. Attacked by Cold-Dampness, people will suffer from heaviness of body, dropsy, fullness in the chest and abdomen. The fourth [stage of] Qi [is marked by the state during which] weak Fire (Shaoyang) is in domination, dampness steams, Diqi (Earth-Qi) rises, Tianqi (Heaven-Qi) is stagnated, there is cold wind in the evening and morning, the steaming [Qi] and heat [Qi] combat with each other, grasses and woods are covered with smoke and fog, dampness transforms but does not flow, and white dew spreads to mark [the arrival of] autumn. [Under such a condition,] people suffer from heat in Couli (muscular interstices), sudden hemorrhage, malaria, heat and fullness in the heart and abdomen, abdominal distension, and even dropsy. The fifth [stage of] Qi [is marked by the state during which] dryness is in domination, cold dew falls down, frost occurs early, grasses and woods are yellow and withered and coldness attacks the body. [Under such a condition,] Gentlemen (those who know how to cultivate health) [live in] airtight [places] and people suffer from [diseases located in] the skin and muscles. The final [stage of] Qi [is marked by the state during which] coldness permeates through, dampness transforms, frost accumulates, Yin coagulates, water freezes and sunshine is weak. Attacked by cold, people will suffer from inflexibility of joints, pain in the waist and buttock [due to the fact that] cold and dampness linger in the convergence of Qi.

【原文】

必折其郁气，而取化源，益其岁气，无使邪胜，食岁谷以全其真，食间谷以保其精。故岁宜以苦燥之温之，甚者发之泄之。不发不泄，则湿气外溢，肉溃皮拆而水血交流。必赞其阳火，令御甚寒，从气异同，少多其判也，同寒者以热化，同湿者以燥化，异者少之，同者多之，用凉远凉，用寒远寒，用温远温，用热远热，食宜同法。假者反之，此其道也，反是者病也。”

【今译】

必须折减其郁气，取其生化之源，补益不及的岁气，不使邪气过胜。食用得岁气的谷类以保全真气，食用得间气的谷类以保养精气。所以本年宜用苦味的药物，并用燥法以去湿，用温法以去寒，甚则用发泄的方法祛除湿邪。如果不发不泄，湿气向外溢出，则肌肉溃烂，皮肤破裂，水血交相外流。必须助阳火之气，使其能抵御严寒，应根据岁运与岁气的相同或差异来确定药物性味的多少。岁运与岁气同为寒性的，用热性之品；岁运与岁气同为湿性的，用燥性之品；运与气不同者，少用调和之品；运与气相同的，多用调和之品。用凉性药品时，应避开清凉的天气；用寒性药品时，应避开寒冷的天气；用温性药品时，应避开温暖的天气；用热性药品时，应避开炎热的天气。用饮食调养时，也应遵照这个原则。若气候有反常变化时，就不必拘泥这一原则。违背了这一规律，就会导致疾病的发生。”



[Measures have to be taken to] reduce the stagnant Qi by making use of the transforming source [of the inferior Qi] to reinforce [insufficient] Qi in the year and prevent Xie (Evil) from becoming exuberant. [People should] eat grains [that have been invigorated by Qi dominating in] the year to protect Zhen (Genuine-Qi) and the grains [that have been invigorated by intermediate Qi] to protect Jing (Essence). So [it is] advisable to take [drugs with] bitter [flavor] and dry [property] to warm [coldness] or even [to adopt] dispersing and discharging [therapeutic methods to eliminate pathogenic factors]. [If] the dispersing and discharging [therapeutic methods] are not used, Damp-Qi will flow out, [causing] ulceration of muscles, crack of skin and bleeding. [So measures must be taken to] support Yang-Fire to resist severe cold. Based on the similarity and difference [of the Motion and] Qi [in the year], the number [of drugs] is decided. [If the Motion of the year and Qi in the year are] all cold, [drugs] heat [in nature should be] used; [if the Motion of the year and Qi in the year are] damp, [drugs] dry [in nature should be] used; [if the Motion and Qi are] different, small [dosage should be] used; [if the Motion and Qi are] the same, large [dosage should be] used. [Drugs] cool [in nature should be] avoided [during the time when] coolness [is in predominance]; [drugs] cold [in nature should be] avoided [during the time when] coldness [is in predominance]; [drugs] warm [in nature should be] avoided [during the time when] warmth [is in predominance]; [drugs] heat [in nature should be] avoided [during the time when] heat [is in predominance]. This principle [should be] abided by when taking foods. [However, if the weather] changes abnormally, [this principle should not be rigidly followed]. [Otherwise,] disease will be caused. ”

【原文】

71.57 帝曰：“善，少阴之政奈何？”

71.58 岐伯曰：“子午之纪也。”

71.59 少阴 太角 阳明 壬子 壬午 其运风鼓，其化鸣紊启折，其变振拉摧拔，其病支满。

71.60 太角_{初正} 少徵 太宫 少商 太羽_终

【今译】

71.57 黄帝说：“好。少阴君火值年的施政情况是怎样的呢？”

71.58 岐伯回答说：“少阴君火施政在子年与午年。”

71.59 壬子年、壬午年。少阴君火司天，阳明燥金在泉，岁运为太角。木运之气为风气鼓动，其正常气化为风声紊乱，物体开裂，反常变化为大风振撼摧毁折拔，发病为胁下支撑胀满。

71.60 客运五步：初之运太角（客运与主运之气相同，气得正化），二之运少徵，三之运太宫，四之运少商，终之运太羽。主运五步与客运相同，起于太角，终于太羽。



71. 57 Huangdi said, "Good! What about the domination of Shaoyin?"

71. 58 Qibo answered, "[Shaoyin dominates in the years of Zi and Wu.]"

71. 59 "[In the years of] Renzi and Renwu, Shaoyin [dominates the heavens] and Yangming [is in the Spring]. [Since Dingren is a year of Wood-Motion and Ren symbolizes the year of Yang, the Motion is] Taijiao. [When] the Motion [of Wood] propelled by wind; [the normal] transformation [is marked by] whistling [of wind] and activation [of things]; [the abnormal] change [is marked by] quake, pulling, destruction and breaking; the disease [caused is marked by hypochondriac] distension and fullness."

71. 60 "[The Guest-Motions of the five Steps: The Motion of the first Step is] Taijiao; [the Motion of the second Step is] Shaozhi; [the Motion of the third Step is] Taigong; [the Motion of the fourth Step is] Shaoshang; [and the Motion of the final Step is] Taiyu."

[The Host-Motions of the five Steps are the same as that of the Guest-Motions. The Motion of the first Step is Taijiao and the Motion of the final Step is Taiyu.]

【原文】

71.61 少阴 太徵 阳明 戊子_{天符} 戊午_{太一天符} 其运炎暑，其化暄曜郁燠，其变炎烈沸腾，其病上热血溢。

71.62 太徵 少宫 太商 少羽_终 少角_初

71.63 少阴 太宫 阳明 甲子 甲午 其运阴雨，其化柔润时雨，其变震惊飘骤，其病中满身重。

【今译】

71.61 戊子年(天符年)、戊午年(太一天符年)。少阴君火司天，阳明燥金在泉，岁运为太徵。火运之气为火炎暑热，其正常气化为温暖光曜郁热，反常变化为火炎沸腾，发病为热在上部，血液外溢。

71.62 客运五步：初之运太徵，二之运少宫，三之运太商，四之运少羽，终之运太角。主运五步：初之运少角，二之运太徵，三之运少宫，四之运太商，终之运少羽。

71.63 甲子年、甲午年。少阴君火司天，阳明燥金在泉，岁运为太宫。土运之气为阴雨，其正常气化为柔软厚重润泽，反常变化为风飘雨骤震撼惊骇，发病为腹中胀满，肢体沉重。



71. 61 “[In the years of] Wuzi (Heaven-Tally) and Wuwu (Taiyi Heaven-Tally), Shaoyin [dominates the heavens] and Yangming [is in the Spring]. [Since Wugui is a year of Fire-Motion and Wu symbolizes the year of Yang, the Motion is] Taizhi. The Motion [of Fire is marked by] flaming heat; the [normal] transformation [is marked by] warmth, brightness and stagnation of heat; the [abnormal] change [is marked by] rise of flaming Fire; the disease [caused is marked by] heat in the upper [part of the body] and hemorrhage.”

71. 62 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Taizhi; [the Motion of the second Step is] Shaogong; [the Motion of the third Step is] Taishang; [the Motion of the fourth Step is] Shaoyu; [and the Motion of the final Step is] Taijiao.”

[The Host-Motions of the five Steps: The Motion of the first Step is Shaojiao; the Motion of the second Step is Taizhi; the Motion of the third Step is Shaogong; the Motion of the fourth Step is Taishang; and the Motion of the final Step is Shaoyu.]

71. 63 “[In the years of] Jiazi and Jiawu, Shaoyin [dominates the heavens] and Yangming [is in the Spring]. [Since Jiaji is a year of Earth-Motion and Jia symbolizes the year of Yang, the Motion is] Taigong. The Motion [of Earth] is continuous rain; the [normal] transformation [is marked by] softness, heaviness, moisture and luster; the [abnormal] change [is marked by] shaking, fright and storm; the disease [caused is marked by] abdominal fullness and heaviness of body.”

【原文】

71.64 太宫 少商 太羽_终 太角_初 少徵

71.65 少阴 太商 阳明 庚子_{同天符} 庚午_{同天符} 同正商 其

运凉劲,其化雾露萧飏,其变肃杀凋零,其病下清。

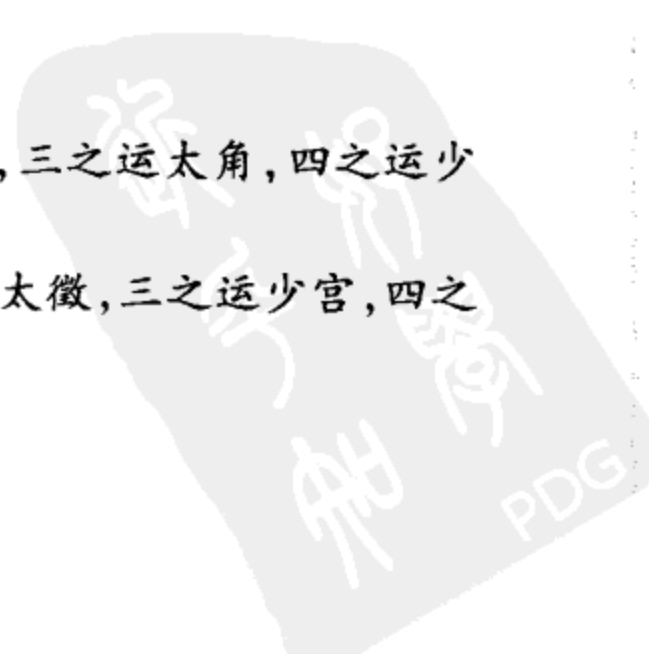
71.66 太商 少羽_终 少角_初 太徵 少宫

【今译】

71.64 客运五步:初之运太宫,二之运少商,三之运太羽,四之运少角,终之运太徵。主运五步:初之运太角,二之运少徵,三之运太宫,四之运少商,终之运太羽。

71.65 庚子年、庚午年(此二年俱为同天符)。少阴君火司天,阳明燥金在泉,岁运为太商。太过金运被司天之火克制,故与金运平气相同。金运之气为清凉急切,其正常气化为雾露萧瑟,反常变化为肃杀凋零,发病为清气在下。

71.66 客运五步:初之运太商,二之运少羽,三之运太角,四之运少徵,终之运太宫。主运五步:初之运少角,二之运太徵,三之运少宫,四之运太商,终之运少羽。





71. 64 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Taigong; [the Motion of the second Step is] Shaoshang; [the Motion of the third Step is] Taiyu; [the Motion of the fourth Step is] Shaojiao; [and the Motion of the final Step is] Taizhi.”

[The Host-Motions of the five Steps: The Motion of the first Step is Taijiao; the Motion of the second Step is Shaozhi; the Motion of the third Step is Taigong; the Motion of the fourth Step is Shaoshang; and the Motion of the final Step is Taiyu.]

71. 65 “[In the years of] Gengzi (the same with Heaven-Tally) and Gengwu (the same with Heaven-Tally), Shaoyin [dominates the heavens] and Yangming [is in the Spring]. [Since Yigeng is a year of Metal-Motion and Geng symbolizes Yang, the Motion is] Taishang. [Though Metal-Motion is excessive, it is restricted by Fire that dominates the heavens. So it is] the same [with Metal-Motion]. The Motion [of Metal] is cool and urgent; the transformation [is marked by] fog, dew and desolation; the change [is marked by] withering and bleakness; the disease [caused is marked by accumulation of] clear [Qi] in the lower [part of the body].”

71. 66 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Taishang; [the Motion of the second Step is] Shaoyu; [the Motion of the third Step is] Taijiao; [the Motion of the fourth Step is] Shaozhi; [and the Motion of the final Step is] Taigong.”

[The Host-Motions of the five Steps: The Motion of the first Step is Shaojiao; the Motion of the second Step is Taizhi; the Motion of the third Step is Shaogong; the Motion of the fourth Step is Taishang; and the Motion of the final Step is Shaoyu.]

中华书局
CLASSICS
PDG

【原文】

71.67 少阴 太羽 阳明 丙子_{岁会} 丙午 其运寒，其化凝惨凛冽，其变冰雪霜雹，其病寒下。

71.68 太羽_终 太角_初 少徵 太宫 少商

71.69 凡此少阴司天之政，气化运行先天，地气肃，天气明，寒交暑，热加燥，云驰雨府，湿化乃行，时雨乃降，金火合德，上应荧惑太白。其政明，其令切，其谷丹白。水火寒热持于气交而为病始也。热病生于上，清病生于下，寒热凌犯而争于中。

【今译】

71.67 丙子年(岁会年)、丙午年。少阴君火司天，阳明燥金在泉，岁运为太羽。水运之气寒冷，其正常气化为凝敛凄惨，寒风凛冽，反常变化为冰雪霜雹，发病为寒气在下。

71.68 客运五步：初之运太羽，二之运少角，三之运太徵，四之运少宫，终之运太商。主运五步：初之运太角，二之运少徵，三之运太宫，四之运少商，终之运太羽。

71.69 凡此子午年少阴司天之政，其气太过，先天时而至，少阴司天，地气肃杀，天气光阴，寒与暑交，热气与燥气相加，云驰于雨府，湿化之气流布，雨应时而降，金火相合，上应荧惑星与太白星。司天之政光明，其令急切。其在谷类应于赤色与白色。水之寒气与火之热气相持于气交，引发疾病，热性病发于上部，凉性病发于下部，寒气与热气争交于中。人们易患咳嗽，气喘，



71. 67 “[In the years of] Bingzi (Year-Convergence) and Bingwu, Shaoyin [dominates the heavens] and Yangming [is in the Spring]. [Since Bingxin is a year of Water-Motion and Bing symbolizes the year of Yang, the Motion is] Taiyu. The Motion [of Water] is cold; the transformation [is marked by] astringency, cold wind and bleakness; the change [is marked by] ice, snow, frost and hailstone; the disease [caused is marked by accumulation of] cold in the lower [part of the body].”

71. 68 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Taiyu; [the Motion of the second Step is] Shaojiao; [the Motion of the third Step is] Taizhi; [the Motion of the fourth Step is] Shaogong; [and the Motion of the final Step is] Taishang.”

[The Host-Motions of the five Steps: The Motion of the first Step is Taijiao; the Motion of the second Step is Shaozhi; the Motion of the third Step is Taigong; the Motion of the fourth Step is Shaoshang; and the Motion of the final Step is Taiyu.]

71. 69 “Whenever Shaoyin dominates the heavens, the transformation of Qi starts in advance of the due time, Diqi (Earth-Qi) is cold, Tianqi (Heaven-Qi) is lucid, cold interacts with heat, heat combines with dryness, clouds fly to Yufu (Rain-Palace), dampness begins to transform and move, rain falls down at the right time, Metal and Fire coordinate [with each other in function]. The corresponding stars are the Mars and Venus. Its domination is brightness and its manifestation is urgency. [In terms of] crops, [it is related to] red and white [colored ones]. Coldness of Water and Heat of Fire combat [with each other in] the convergence of Qi and causes diseases. Heat disease usually occurs in the upper [part of the body] while cold disease often occurs in the lower [part of the body]. [If] cold and heat attack

【原文】

民病咳喘，血溢，血泄，衄嚏，目赤眦疡，寒厥入胃，心痛，腰痛，腹大，嗌干，肿上。

初之气，地气迁，燥将去，寒乃始，蛰复藏，水乃冰，霜复降，风乃至，阳气郁。民反周密，关节禁固，腰膝痛，炎暑将起，中外疮疡。二之气，阳气布，风乃行，春气以正，万物应荣，寒气时至，民乃和。其病淋，目瞑目赤，气郁于上而热。三之气，天政布，大火行，庶类蕃鲜，寒气时至。民病气厥心痛，寒热更作，咳喘目赤。

【今译】

血液上溢或下泄，鼻衄，喷嚏，目赤，眼角疮疡，寒气厥逆入于胃部，心痛，腰痛，腹部胀大，咽喉干燥，上部肿胀等病。

初之气，地气迁移，燥气去，寒气始至，蛰虫重又归藏，水结为冰，霜又降下，风气时起，阳气被郁，人们居处周密以避寒气，易患关节僵硬、活动不灵、腰部与臀部疼痛等病。炎暑将至，人体内部与外部发生疮疡之病。二之气，阳气舒布，风气流行，春气得以正化，万物繁荣，寒气时至，人们感到平和。其发病为小便淋漓，目视不清，两眼红赤，气郁于上部可发生热病。三之气，司天之气布政，大火流行，万物蕃盛而鲜明，寒气时至。人们易患气厥逆心痛，寒热交替发作，咳嗽气喘、目赤等病。



[each other and] combat [with each other] in the middle, people will suffer from panting, cough, hemorrhage, hematochezia, nasal obstruction, sneezing, redness of the eyes, sores over the canthus, invasion of cold into the stomach, heartache, lumbago, abdominal distension, dry throat and swelling of the upper [part of the body]. ”

“The initial [stage of] Qi [is marked by the state during which] Diqi (Earth-Qi) shifts, dryness is about to disappear, cold begins to emerge, the hibernant insects hibernate again, water freezes, frost falls again, wind starts to blow and Yangqi stagnates. People live in airtight [places to avoid cold]. [Under such a condition, people are likely to] suffer from inflexibility of joints, pain in the waist and buttocks. [Following the initial stage of Qi,] flaming Heat is going to emerge and cause internal and external sores. The second [stage of] Qi [is marked by the state during which] Yangqi spreads, wind starts to blow, Chunqi (Spring-Qi) is in the due [position], all things flourish, Cold-Qi occasionally emerges and people are healthy. The disease [occurring at this period of time is marked by] dripping urination, blurred vision, redness of the eyes and heat [disease due to] stagnation of Qi in the upper [part of the body]. The third [stage of] Qi [is marked by the state during which] [the Qi that dominates] the heavens exerts effect, great Fire prevails, all things flourish, and coldness occasionally emerges. [Under such a condition,] people suffer from adverseness of Qi flow, heartache, alternation of cold and heat, panting, cough and redness of the eyes. The fourth [stage of]

【原文】

四之气，溽暑至，大雨时行，寒热互至。民病寒热，嗌干，黄瘡，衄衄，饮发。五之气，畏火临，暑反至，阳乃化，万物乃生乃长荣，民乃康，其病温。终之气，燥令行，余火内格，肿于上，咳喘，甚则血溢。寒气数举，则霖雾翳，病生皮肤，内舍于胁，下连少腹而作寒中，地将易也。

必抑其运气，资其岁胜，折其郁发，先取化源，无使暴过而生其病也。食岁谷以全真气，食间谷以辟虚邪。岁宜咸以软之，而调其上，甚则以苦发之，

【今译】

四之气，暑湿俱至，大雨时降，寒热交互而至。人们易患寒热、咽喉干燥、黄疸、鼻衄、水饮发作等病。五之气，少阳之火加临，暑气反而又至，阳气运化，万物又呈现生长繁荣景象，人们都很安康。其发病为温病。终之气，燥气流行，余火隔拒于内，肿胀发生于上部，咳嗽，气喘，甚则血液外溢。若寒气时至，则雾气弥漫，多发生皮肤病，邪气居于胁部，下连少腹而发生寒冷之病。此时，在泉之气将要改变。

值此少阴司天之年，必须抑制其太过的运气，资助岁气所胜之气，折减其郁而将发之气，先取所不胜之气的化源，不要使运气太过而发生疾病。应食用得岁气的谷类以保全真气，食用得间气的谷类以避邪气。本年宜用咸味以软之，以调其上部；甚则用苦味以发之，



Qi [is marked by the state during which] heat and dampness emerge simultaneously, heavy rain frequently falls, alternative occurrence of cold and heat. [Under such a condition,] people suffer from Cold-Heat [disease], dry throat, jaundice, nasal obstruction, nosebleed and retention of fluid. The fifth [stage of] Qi [is marked by the state during which] weak Fire (Shaoyang Fire) emerges, summer-heat appears, Yang transforms, all things grow and flourish, and people live in peace. Warm disease [occurs at this period] . The final [stage of] Qi [is marked by the state during which] dryness prevails and the remaining Fire retains inside. [Under such a condition, people suffer from] swelling in the upper [part of the body], cough, panting, even hemorrhage. Frequent attack of cold results in permeation of fog. The disease [caused is usually located] in the skin and muscles. [The pathogenic factors are] internally located in the hypochondria. [Often] the lower abdomen is involved, [leading to] interior cold disease. [At the end of the final stage of Qi, Qi in the] earth is about to change. ”

“[Whenever Shaoyin dominates the heavens, the excess of] Qi-Motion must be inhibited, [the Qi that is dominated by Qi of] the year must be invigorated, the stagnated [Qi that is going to activate] must be reduced [by making use of] the transformation source. [Measures should be taken to avoid] excessive [Motion of Qi so as to prevent] diseases. [People should] eat the grains [that have been invigorated by Qi of] the year to protect Zhenqi (Genuine-Qi) and the grains [that have been invigorated by intermediate Qi] to avoid Xuxie (Deficiency-Evil). [In this year, it is] advisable to take [drugs with] salty [taste] to soften [hardness]

【原文】

以酸收之，而安其下，甚则以苦泄之。适气同异而多少之，同天气者以寒清化，同地气者以温热化，用热远热，用凉远凉，用温远温，用寒远寒，食宜同法。有假则反，此其道也，反是者病作矣。”

71.70 帝曰：“善。厥阴之政奈何？”

71.71 岐伯曰：“巳亥之纪也。”

71.72 厥阴 少角 少阳 清热胜复同，同正角。丁巳_{天符} 丁亥_{天符}

【今译】

用酸味以收之，以安其下部；甚则用苦味以泄之。应根据岁运与岁气的异同，确定药物性味的多少。岁运与司天之气相同的，用寒凉之品以化之；岁运与在泉之气相同的，用温热之品以化之。用热性药物时，应避免炎热的天气；用凉性药物时，应避免清凉的天气；用温性药物时，应避免温热的天气；用寒性药物时，应避免寒冷的天气。用饮食调养时，也应遵循这个原则。若气候有反常变化时，就不必拘泥这一原则。若违背了这一规律，就会导致疾病的发生。”

71.70 黄帝说：“好。厥阴风木值年的施政情况是怎样的呢？”

71.71 岐伯回答说：“厥阴风木值年在巳年与亥年。”

71.72 丁巳年、丁亥年（此二年俱为天符年）。厥阴风木司天，少阳相火在泉，岁运为少角。木运不及，则清气为胜气，胜气之后，则热气来复，此二年胜复之气相同。凡此二年，岁运为风，胜气为清，复气



and regulate the upper [part of the body], or even [to take drugs with] bitter [taste] to disperse and sour [taste] to astringe [in order to] calm the lower [part of the body], or [to take drugs with] bitter [taste] to purge. The dosage is decided according to the similarity and difference [of the Middle-Motion and] Qi [of the year]. [If the Middle-Motion and] the Qi [that dominates] the heavens are the same, [drugs] cold [in nature should be] used; [if the Middle-Motion and] the Qi [that is in] the earth are the same, [drugs] warm [in nature should be] used. [Drugs] heat [in nature should be] avoided [during the time when] heat [is in predominance]; [drugs] cool [in nature should be] avoided [during the time when] coolness [is in predominance]; [drugs] warm [in nature should be] avoided [during the time when] warmth [is in predominance]; [drugs] cold [in nature should be] avoided [during the time when] coldness [is in predominance] . This principle [should be] abided by when taking foods. [However, if the weather] changes abnormally, [this principle should not be rigidly followed]. [Otherwise,] disease will be caused. ”

71. 70 Huangdi said, “Good! What about the domination of Jueyin?”

71. 71 Qibo said, “[Jueyin dominates in] the years of Si and Hai. ”

71. 72 “[In the years of] Dingsi (Heaven-Tally) and Dinghai (Heaven-Tally), Jueyin [dominates the heavens] and Shaoyang [is in the Spring]. [Since Dingren is a year of Wood-Motion and Ding symbolizes the year of Yin, the Motion is] Shaojiao. [When Wood-Motion is insufficient,] the Clear-Qi [of Metal that restricts Wood is in domination and] the Heat-Qi [of Fire that is generated by Wood retaliates. During these two years, the dominating Qi and the retaliating Qi are] the same. [In these two years,] the

【原文】

其运风清热。

71.73 少角_{初正} 太徵 少宫 太商 少羽_终

71.74 厥阴 少徵 少阳 寒雨胜复同。癸巳_{同岁会} 癸亥_{同岁会} 其运热寒雨。

71.75 少徵 太宫 少商 太羽_终 太角_初

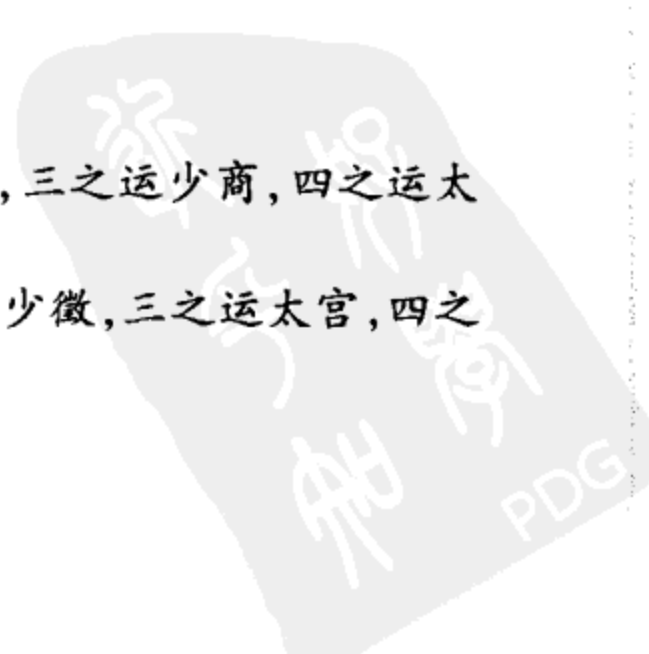
【今译】

为热。

71.73 客运五步：初之运少角（客运与主运之气相同，气得正化），二之运太徵，三之运少宫，四之运太商，终之运少羽。主运五步与客运同，起于少角，终于少羽。

71.74 癸巳年、癸亥年（此二年俱为同岁会）。厥阴风木司天，少阳相火在泉，岁运为少徵。火运不及，则寒气为胜气，胜气之后，则雨气来复，此二年胜复之气相同。凡此二年，岁运为热，胜气为寒，复气为雨。

71.75 客运五步：初之运少徵，二之运太宫，三之运少商，四之运太羽，终之运少角。主运五步：初之运太角，二之运少徵，三之运太宫，四之运少商，终之运太羽。





Motion is wind, [the dominating Qi is] clear and [the retaliating Qi is] heat. ”

71. 73 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Shaojiao; [the Motion of the second Step is] Taizhi; [the Motion of the third Step is] Shaogong; [the Motion of the fourth Step is] Taishang; [and the Motion of the final Step is] Shaoyu. ”

[The Host-Motions of the five Steps are the same with that of the Guest-Motions. The Motion of the first Step is Shaojiao and the Motion of the final Step is Shaoyu.]

71. 74 “[In the years of] Guisi (the same with Year-Convergence) and Guihai (the same with Year-Convergence), Jueyin [dominates the heavens] and Shaoyang [is in the Spring] . [Since Wugui is a year of Fire-Motion and Gui symbolizes the year of Yin, the Motion is] Shaozhi. [When Fire-Motion is insufficient,] the Cold-Qi [of Water that restricts Fire is in domination] and the Rainy-Qi [of Earth that is generated by Fire retaliates. During these two years, the dominating Qi and the retaliating Qi are] the same. [In these two years,] the Motion is heat, [the dominating Qi is] cold [and the retaliating Qi is] rain. ”

71. 75 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Shaozhi; [the Motion of the second Step is] Taigong; [the Motion of the third Step is] Shaoshang; [the Motion of the fourth Step is] Taiyu; [and the Motion of the final Step is] Shaojiao. ”

[The Host-Motions of the five Steps: The Motion of the first Step is Taijiao; the Motion of the second Step is Shaozhi; the Motion of the third Step is Taigong; the Motion of the fourth Step is Shaoshang; and the Motion of the final Step is Taiyu.]

【原文】

71.76 厥阴 少宫 少阳 风清胜复同,同正角。己巳 己亥 其运雨风清。

71.77 少宫 太商 少羽_终 少角_初 太徵

71.78 厥阴 少商 少阳 寒热胜复同,同正角。乙巳 乙亥,其运凉热寒。

【今译】

71.76 己巳年、己亥年。厥阴风木司天,少阳相火在泉,岁运为少宫。土运不及,则风气为胜气,胜气之后,则清气来复,此二年胜复之气相同。由于土运不及,司天之木气胜之,则木兼土化,反得其政,故与木运平气相同。凡此二年,岁运为雨,胜气为风,复气为清。

71.77 客运五步:初之运少宫,二之运太商,三之运少羽,四之运太角,终之运少徵。主运五步:初之运少角,二之运太徵,三之运少宫,四之运太商,终之运少羽。

71.78 乙巳年、乙亥年。厥阴风木司天,少阳相火在泉,岁运为少商。金运不及,则热气为胜气,胜气之后,寒气来复,此二年胜复之气相同。金运不及,木气反而得政,故与木运平气相同。凡此二年,岁运为凉,胜气为热,复气为寒。



71. 76 “[In the years of] Jisi and Jihai, Jueyin [dominates the heavens] and Shaoyang [is in the Spring]. [Since Jiaji is a year of Earth-Motion and Ji symbolizes the year of Yin, the Motion is] Shaogong. [When Earth-Motion is insufficient,] the Wind-Qi [of Wood is in domination and] the Clear-Qi [of Metal that is generated by Earth] retaliates. [During these two years, the dominating Qi and the retaliating Qi are] the same. [Because Earth-Motion is insufficient, it is conquered by Wood-Qi that dominates the heavens. So Wood has taken the advantage of Earth transformation and becomes predominant. That is why it is] the same with [Wood-Motion] . [In these two years,] the Motion is rain, [the dominating Qi is] wind [and the retaliating Qi is] clear.”

71. 77 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Shaogong; [the Motion of the second Step is] Taishang; [the Motion of the third Step is] Shaoyu; [the Motion of the fourth Step is] Taijiao; [and the Motion of the final Step is] Shaozhi.”

[The Host-Motions of the five Steps: The Motion of the first Step is Shaojiao; the Motion of the second Step is Taizhi; the Motion of the third Step is Shaogong; the Motion of the fourth Step is Taishang; and the Motion of the final Step is Shaoyu.]

71. 78 “[In the years of] Yisi and Yihai, Jueyin [dominates the heavens] and Shaoyang [is in the Spring]. [Since Yigeng is a year of Metal-Motion and Yi symbolizes the year of Yin, the Motion is] Shaoshang. [When Metal-Motion is insufficient,] the Heat-Qi [of Fire that restricts Metal is in domination and] the Cold-Qi [of Water that is generated by Metal] retaliates. [During these two years, the dominating Qi and the retaliating Qi are] the same. [Metal-Motion is insufficient and unable to restrict Wood, giving rise to the domination of Wood. That is why it is] the same with [the Motion of Wood] . [In these two years,] the Motion is cool, [the dominating Qi is] heat [and the retaliating Qi is] cold.”

【原文】

71.79 少商 太羽_终 太角_初 少徵 太宫

71.80 厥阴 少羽 少阳 雨风胜复同。辛巳 辛亥 其运寒雨风。

71.81 少羽_终 少角_初 太徵 少宫 太商

【今译】

71.79 客运五步：初之运少商，二之运太羽，三之运少角，四之运太徵，终之运少宫。主运五步：初之运太角，二之运少徵，三之运太宫，四之运少商，终之运太羽。

71.80 辛巳年、辛亥年。厥阴风木司天，少阳相火在泉，岁运为少羽。水运不及，则雨气为胜气，胜气之后，风气来复，此二年胜复之气相同。凡此二年，岁运为寒，胜气为雨，复气为风。

71.81 客运五步：初之运少羽，二之运太角，三之运少徵，四之运太宫，终之运少商。主运五步：初之运少角，二之运太徵，三之运少宫，四之运太商，终之运少羽。



71. 79 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Shaoshang; [the Motion of the second Step is] Taiyu; [the Motion of the third Step is] Shaojiao; [the Motion of the fourth Step is] Taizhi; [and the Motion of the final Step is] Shaogong.”

[The Host-Motions of the five Steps: The Motion of the first Step is Taijiao; the Motion of the second Step is Shaozhi; the Motion of the third Step is Taigong; the Motion of the fourth Step is Shaoshang; and the Motion of the final Step is Taiyu.]

71. 80 “[In the years of] Xinsi and Xinhai, Jueyin [dominates the heavens] and Shaoyang [is in the Spring]. [Since Bingxin is a year of Water-Motion and Xin symbolizes the year of Yin, the Motion is] Shaoyu. [When Water-Motion is insufficient,] the Rainy-Qi [of Earth that restricts Water is in domination and] the Wind-Qi [of Wood that is generated by Water] retaliates. [During these two years, the dominating Qi and the retaliating Qi are] the same. [In these two years,] the Motion is cold, [the dominating Qi is] rain [and the retaliating Qi is] wind.”

71. 81 “[The Guest-Motions of the five Steps: The Motion of the first Step is] Shaoyu; [the Motion of the second Step is] Taijiao; [the Motion of the third Step is] Shaozhi; [the Motion of the fourth Step is] Taigong [and the Motion of the final Step is] Shaoshang.”

[The Host-Motions of the five Steps: The Motion of the first Step is Shaojiao; the Motion of the second Step is Taizhi; the Motion of the third Step is Shaogong; the Motion of the fourth Step is Taishang; and the Motion of the final Step is Shaoyu.]

【原文】

71.82 凡此厥阴司天之政，气化运行后天，诸同正岁，气化运行同天，天气扰，地气正，风生高远，炎热从之，云趋雨府，湿化乃行，风火同德，上应岁星荧惑。其政挠，其令速，其谷苍丹，间谷言太者，其耗文角品羽。风燥火热，胜复更作，蛰虫来见，流水不冰，热病行于下，风病行于上，风燥胜复形于中。

初之气，寒始肃，杀气方至，民病寒于右之下。二之气，寒不去，华雪

【今译】

71.82 凡此巳亥年厥阴司天之政，其气不及，后天时而至，气化情况与司天之气相同。司天之气扰动，在泉之气正化，风气生于高远之处，炎热自下而从之，云归于雨府，湿化之气流布。风气与火气相合，上应岁星与荧惑星。司天之政扰动，在泉之令迅速，其在谷类应于青色与赤色，间谷得太过间气而成熟，具有纹角虫类及羽虫类动物易耗损。风气、燥气、火气、热气互为胜复，交替发作，蛰虫出现，流水不能结冰，热病生于下部，风病生于上部，风气与燥气互为胜复，呈现于中部。

初之气，寒气急，肃杀之气方来。人们易患寒病于右侧之下。二之气，寒气不去，雪花飘飞，水结成冰，杀伐之气施化，霜乃降下，草类上部



71. 82 “Whenever Jueyin dominates the heavens, the transformation of Qi is late. [In terms of the conditions that are] the same with [the Motion of Qi in] the year, the movement of Qi transformation is identical with [that of Qi dominating] the heavens. [When Jueyin dominates the heavens and Shaoyang is in the Spring,] Tianqi (Heaven-Qi) is uneasy, Diqi (Earth-Qi) is upright, wind blows over the high and remote [areas], flaming heat follows [such a trend from the lower], clouds fly to Yufu (Rain-Palace), dampness transforms and spreads, wind and Fire coordinate [with each other in function]. The corresponding stars are the Jupiter and Mars. Its domination is disturbance and its manifestation is swiftness. In crops, [it is related to] the dark green and red [ones in colors]. The intermediate grains [have been invigorated by intermediate Qi and become] ripe. It [tends to] impair linear and winged insects. Wind, dryness, fire and heat alternatively conquer and retaliate [each other]. [Under such a condition,] the hibernant insects come out, the running water does not freeze, febrile diseases attack the lower [part of the body], wind diseases occur at the upper [part of the body], wind and dryness alternatively conquer and retaliate [each other] inside [the body].”

“The initial [stage of] Qi [is marked by the state during which] cold has become severe, the killing Qi has just emerged, and people suffer from cold [disease located in the] right hypochondrium. The second [stage of] Qi [is marked by the state during which] cold lingers, snow falls, water freezes, the killing Qi exerts effect, frost falls, the upper [part of] high grasses become withered, cold rain frequently occurs. [If] Yang retaliates,



【原文】

水冰，杀气施化，霜乃降，名草上焦，寒雨数至，阳复化，民病热于中。三之气，天政布，风乃时举，民病泣出耳鸣掉眩。四之气，溽暑湿热相薄，争于左之上，民病黄瘳而为附肿。五之气，燥湿更胜，沉阴乃布，寒气及体，风雨乃行。终之气，畏火司令，阳乃大化，蛰虫出见，流水不冰，地气大发，草乃生，人乃舒，其病温厉。

必折其郁气，资其化源，赞其运气，无使邪胜。岁宜以辛调上，以咸调下，畏火之气，无妄犯之。用温远温，用热远热，用凉远凉，用寒远寒，

【今译】

干焦，寒冷的雨水时常降下，阳气来复，则人们易患内热证。三之气，司天之政布化，大风时起，人们易患两目流泪、耳鸣、头目眩晕等病。四之气，暑温湿热之气交争于司天之左，人们易患黄病，发为浮肿。五之气，燥气与湿气交替，阴寒沉降之气乃得布化，寒气侵及人体，风雨流行。终之气，少阳相火主令，阳气大盛，蛰虫出现，流水不得结冰，地气发泄，草类生长，人们感到舒适，其发病为温热疫疾。

值此厥阴司天之年，必须折减郁气，资助生化之源，赞助其运气，不要使邪气太胜。本年宜用辛味以调治在上之风邪，用咸味以调治在下之火邪，少阳相火，不可轻易触犯。用温性药时，应避开温热天气；用热性药物时，应避开炎热天气；用凉性药物时，应避开清凉天气；用寒性药物时，应避开冷天气。用饮食调养时，也应遵循这个原则。



people will suffer from interior heat [disease]. The third [stage of] Qi [is marked by the state during which] [the Qi that dominates] the heavens takes effect, wind frequently blows and people suffer from frequent epiphora, tinnitus and dizziness. The fourth [stage of] Qi [is marked by the state during which] Summer-Heat-Dampness and Dampness-Heat combat [with each other at] the left [side of the Qi that dominates the heavens] . [Under such a condition,] people suffer from jaundice and dropsy. The fifth [stage of] Qi [is marked by the state during which] dryness and dampness alternate, heavy cold [Qi] spreads, cold attacks the body, wind and rain occur frequently. The final [stage of] Qi [is marked by the state during which] weak Fire (Shaoyang Fire) is in domination, Yang transforms greatly, the hibernant insects come out, the running water does not freeze, Diqi (Earth-Qi) prevails, grasses grow [luxuriantly] and people feel comfortable. The disease [occurring at this period of time is] warm pestilence.”

“[In this case, measures should be taken to] reduce the stagnant Qi, support its transformation source, promote the Motion of Qi to prevent Xie (Evil) from becoming dominant. [In such a year, it is] advisable [to take drugs with] pungent [taste] to regulate the upper and salty [taste] to regulate the lower. [Care should be taken] not to disturb and violate Qi of Fire. [Drugs] warm [in nature should be] avoided [during the time when] warmth [is in predominance]; [drugs] heat [in nature should be] avoided [during the time when] heat [is in predominance]; [drugs] cool [in nature should be] avoided [during the time when] coolness [is in predominance]; [drugs] cold [in nature should be] avoided [during the time when] coldness [is in

【原文】

食宜同法。有假反常，此之道也，反是者病。”

71.83 帝曰：“善。夫子之言可谓悉矣，然何以明其应乎？”

71.84 岐伯曰：“昭乎哉问也！夫六气者，行有次，止有位，故常以正月朔日平旦视之，睹其位而知其所在矣。运有余，其至先，运不及，其至后，此天之道，气之常也。运非有余非不足，是谓正岁，其至当其时也。”

71.85 帝曰：“胜复之气，其常在也，灾眚时至，候也奈何？”

71.86 岐伯曰：“非气化者，是谓灾也。”

71.87 帝曰：“天地之数，终始奈何？”

【今译】

若气候有反常变化时，就不必拘泥这一原则。若违背了这一原则，就会导致疾病的发生。”

71.83 黄帝说：“好。先生讲得很详尽了，然而怎样才能知道它是相应或不相应的呢？”

71.84 岐伯回答说：“您提的问题很高明啊！六气的运行，有一定的次序和一定的方位。所以通常在正月初一日平旦时进行观察，根据其所在的位置，就可以知道其气是相应或不相应。中运太过的，其气先时而至，中运不及的，其气后时而至，这是自然规律，也是六气的正常情况。若中运既不是太过也不是不及，就是所谓的正岁，其气正当其时而至。”

71.85 黄帝问道：“胜气和复气是经常存在的，怎样才能测知灾害的发生呢？”

71.86 岐伯回答说：“不属正常气化的，就属于灾害。”

71.87 黄帝问道：“天地气数的开始和终止是怎样的呢？”



predominance] . This principle [should be] abided by when taking foods. [However, if the weather] changes abnormally, [this principle should not be rigidly followed]. [Otherwise,] disease will be caused. ”

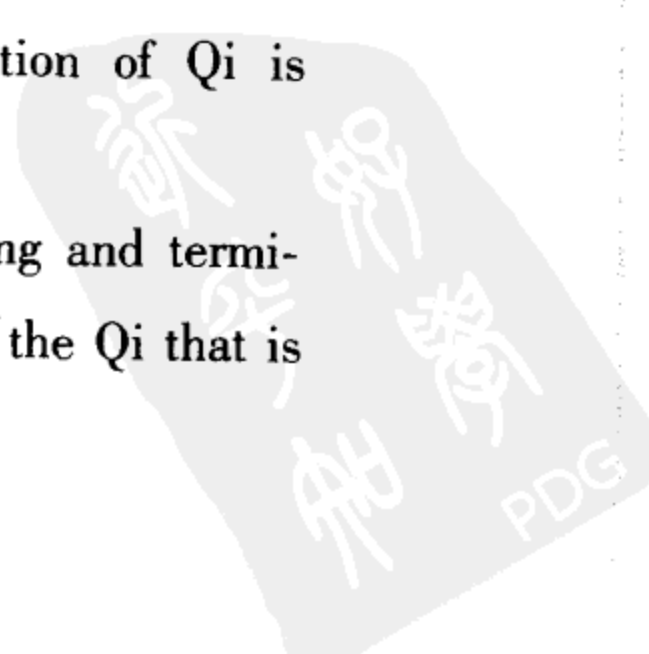
71. 83 Huangdi said, “Good! Your explanation is a detailed one. How to know whether it corresponds or not?”

71. 84 Qibo answered, “What an excellent question [Your Majesty] have asked! The six kinds of Qi move with certain order and terminate at certain directions. Its location usually can be observed in the morning on the first day of January [according to the lunar calendar] . [If] the Motion is excessive, [Qi] arrives in advance of [the due time]; [if] the Motion is insufficient, [Qi] arrives late. This is the Dao (law) of the heavens and the principle of Qi [movement] . [If] the Motion is neither excessive nor insufficient, [it is] called Zhengsui (Even Year) [during which] Qi just arrives at the right time. ”

71. 85 Huangdi said, “The dominating [Qi] and the retaliating [Qi] always exist. And calamities frequently occur. How to fortell them?”

71. 86 Qibo answered, “Abnormal transformation of Qi is calamity. ”

71. 87 Huangdi asked, “What are the beginning and termination of [the Qi that dominates] the heavens and [the Qi that is in] the Spring?”



【原文】

71.88 岐伯曰：“悉乎哉问也！是明道也。数之始，起于上而终于下，岁半之前，天气主之，岁半之后，地气主之，上下交互，气交主之，岁纪毕矣。故曰位明，气月可知乎，所谓气也。”

71.89 帝曰：“余司其事，则而行之，不合其数，何也？”

71.90 岐伯曰：“气用有多少，化治有盛衰，衰盛多少，同其化也。”

71.91 帝曰：“愿闻同化何如？”

【今译】

71.88 岐伯回答说：“您问得很详细啊！这才真正是要了解医道啊！天地的气数，开始于天气，终止于地气。上半年，天气主其气，下半年，地气主其气。天气地气相交之处，气交主其气，这就是一年中的气化规律。所以说方位既然明白了，那么每气所主的月份就清楚的。这就是天地气数的终始。”

71.89 黄帝说：“我负责这件事，并按照你所说的去做，有时与实际的气数不完全符合，这是什么原因呢？”

71.90 岐伯回答说：“岁气有太过不及的差别，气化也有盛衰的不同，所以就有了同化的问题。”

71.91 黄帝说：“我想听听同化是怎样的。”



71. 88 Qibo answered, "What a genius question [Your Majesty] have asked! This concerns with the elucidation of the Dao (the rules of climatic changes) . The movement [of the Qi that dominates the heavens and the Qi that is in the Spring] starts from the Upper (the heavens) and terminates at the Lower (the Spring) . [During] the first half of the year, Tianqi (the Qi that dominates the heavens) controls [the movement of Qi]; [during] the last half of the year, Diqi (the Qi that is in the Spring) governs [the movement of Qi] . [The phase at which] the Upper (Heaven-Qi) and the Lower (Earth-Qi) interact with each other is controlled by the Convergence of Qi. This is the order [of Qi movement in] a year. That is why it is said that understanding the location [of the Qi that dominates the heavens and the Qi that is in the Spring] can enable one to know the correspondence of the six kinds of] Qi to the [twelve] months [in a year]. Such is the way that Qi [in the heavens and in the Spring] moves. "

71. 89 Huangdi asked, "I have tried these rules, [but sometimes they] do not agree with the movement [of Qi]. What is the reason?"

71. 90 Qibo answered, "[This is because the function of] Qi [in a year] is either hyperactive or hypoactive; the transformation [of Qi in a year] is either excessive or insufficient; and [whether the transformation of Qi is] excessive or insufficient is the same with the transformation [of Qi in the four seasons]. "

71. 91 Huangdi said, "I'd like to know what is the identical transformation. "



【原文】

71.92 岐伯曰：“风温春化同，热曛昏火夏化同，胜与复同，燥清烟露秋化同，云雨昏暝埃长夏化同，寒气霜雪冰冬化同，此天地五运六气之化，更用盛衰之常也。”

71.93 帝曰：“五运行同天化者，命曰天符，余知之矣。愿闻同地化者何谓也？”

71.94 岐伯曰：“太过而同天化者三，不及而同天化者亦三，太过而同地化者三，不及而同地化者亦三，此凡二十四岁也。”

【今译】

71.92 岐伯回答说：“风温与春季之气化同，热曛昏火与夏季之气化同，胜气与复气同化，燥清烟露与秋季之气化同，云雨昏暝埃与长夏之气化同，寒气霜雪冰与冬季之气化同。这就是天地间五运六气之所化及运气互有胜衰的常规。”

71.93 黄帝说：“五运值年与司天之气同化的，叫做天符，这我已经知道了。我想听听五运与在泉之气同化是怎样的。”

71.94 岐伯说：“岁运太过而与司天之气同化的有三，岁运不及而与司天之气同化的也有三，岁运太过而与在泉之气同化的有三，岁运不及而与在泉之气同化的也有三，属于这类情况的共有24年。”



71. 92 Qibo said, “Wind-Warmth is the same with the transformation [of Qi] in spring; heat fumigation and stifling Fire are the same with the transformation [of Qi] in summer. [The identical transformation of] the dominating [Qi] and the retaliating [Qi] are the same. Dryness, lucidity, smoke and dew are the same with the transformation [of Qi] in autumn; clouds, rain, gloominess and dust are the same with the transformation [of Qi] in late summer; cold, frost, snow and ice are the same with the transformation [of Qi] in winter. This is the general condition of the transformation of the Wuyun (Five-Motions) and the Liuqi (six kinds of Qi) in the heavens and the earth [as well as their] alternative domination and decline.”

71. 93 Huangdi said, “[If the transformation of] the Wuyun (Five-Motions) [in a year] is the same with [the movement of Qi that dominates] the heavens, [it is] called Tianfu (Heaven-Tally). I know this. I’d like to know the identical transformation [between the Five-Motions and the Qi that is in] the Spring.”

71. 94 Qibo said, “There are three [conditions of] identical transformation [between] the excessive [Motion of Qi in the year and the Qi that dominates] the heavens; there are three [conditions of] identical transformation [between] the insufficient [Motion of Qi in the year and the Qi that dominates] the heavens; there are three [conditions of] identical transformation [between] the excessive [Motion of Qi in the year and the Qi that is in] the *Spring*; there are three [conditions of] identical transformation [between] the insufficient [Motion of Qi in the year and the Qi that is in] the *Spring*. Altogether there are twenty-four years [with such identical transformation].”

【原文】

71.95 帝曰：“愿闻其所谓也。”

71.96 岐伯曰：“甲辰甲戌太宫下加太阴，壬寅壬申太角下加厥阴，庚子庚午太商下加阳明，如是者三。癸巳癸亥少徵下加少阳，辛丑辛未少羽下加太阳，癸卯癸酉少徵下加少阴，如是者三。戊子戊午太徵上临少阴，戊寅戊申太徵上临少阳，丙辰丙戌太羽上临太阳，如是者三。丁巳丁亥少角上临厥阴，乙卯乙酉少商上临阳明，己丑己未少宫

【今译】

71.95 黄帝说：“我想听听这些情况。”

71.96 岐伯回答说：“甲辰、甲戌年，中运太宫，下加太阴湿土在泉；壬寅、壬申年，中运太角，下加厥阴风木在泉；庚子、庚午年，中运太商，下加阳明燥金在泉。像这种情况的有三。癸巳、癸亥年，中运少徵，下加少阳相火在泉；辛丑、辛未年，中运少羽，下加太阳寒水在泉；癸卯、癸酉年，中运少徵，下加少阴君火在泉。像这种情况的也有三。戊子、戊午年，中运太徵，上临少阴君火司天；戊寅、戊申年，中运太徵，上临少阳相火司天；丙辰、丙戌年，中运太羽，上临太阳寒水司天。像这种情况的有三。丁巳、丁亥年，中运少角，上临厥阴风木司天；乙卯、乙酉年，中运少商，



71. 95 Huangdi said, "I'd like to know what they are."

71. 96 Qibo said, "[In the years of] Jiachen and Jiayu, [the Middle-Motion is] Taigong; [the Earth-Motion is excessive and] Taiyin [is] down [in the Spring]; [in the years of] Renyin and Renshen, [the Middle-Motion is] Taijiao, [the Wood-Motion is excessive and] Jueyin [is] down [in the Spring]; [in the years of] Gengzi and Gengwu, [the Middle-Motion is] Taishang, [the Metal-Motion is excessive and] Yangming [is] down [in the Spring]. There are three such conditions. [In the years of] Guisi and Guihai, [the Middle-Motion is] Shaozhi, [Fire-Motion is insufficient and] Shaoyang [is] down [in the Spring]; [in the years of] Xinchou and Xinwei, [the Middle-Motion is] Shaoyu, [the Water-Motion is insufficient and] Taiyang [is] down [in the Spring]; [in the years of] Guimao and Guiyou, [the Middle-Motion is] Shaozhi, [the Fire-Motion is insufficient and] Shaoyin [is] down [in the Spring]. There are three such conditions. [In the years of] Wuzi and Wuwu, [the Middle-Motion is] Taizhi, [the Fire-Motion is excessive and] Shaoyin [is in] the upper [to dominate the heavens]; [in the years of] Wuyin and Wushen, [the Middle-Motion is] Taizhi, [the Water-Motion is excessive and] Shaoyang [is in] the upper [to dominate the heavens]; [in the years of] Bingchen and Bingxu, [the Middle-Motion is] Taiyu, [the Water-Motion is excessive and] Shaoyang [is in] the upper [to dominate the heavens]. There are three such conditions. [In the years of] Dingsi and Dinghai, [the Middle-Motion is] Shaojiao, [the Wood-Motion is insufficient and] Jueyin [is in] the upper [to dominate the heavens]; [in the years of] Yimao and Yiyu, [the Middle-Motion is] Shaoshang,

【原文】

上临太阴,如是者三。除此二十四岁,则不加不临也。”

71.97 帝曰:“加者何谓?”

71.98 岐伯曰:“太过而加同天符,不及而加同岁会也。”

71.99 帝曰:“临者何谓?”

71.100 岐伯曰:“太过不及,皆曰天符,而变行有多少,病形有微甚,生死有早晏耳。”

71.101 帝曰:“夫子言用寒远寒,用热远热,余未知其然也,愿闻何谓远?”

【今译】

上临阳明燥金司天;己丑、己未年,中运少宫,上临太阴湿土司天。像这种情况的也有三。除此24年之外的,就是中运与司天在泉不加不临的年份。”

71.97 黄帝问道:“加是什么意思呢?”

71.98 岐伯回答说:“岁运太过而与在泉相加的是同天符,岁运不及而与在泉相加的是同岁会。”

71.99 黄帝问道:“临是什么意思呢?”

71.100 岐伯回答说:“太过或不及的,都叫做天符。由于变化有多有少,病情则有轻有重,生死转归也有早有晚。”

71.101 黄帝说:“先生说用寒远寒,用热远热,我不知道具体的做法,我想知道什么叫做远。”



[the Metal-Motion is insufficient and] Yangming [is in] the upper [to dominate the heavens]; [in the years of] Jichou and Jiwei, [the Middle-Motion is] Shaogong, [the Earth-Motion is insufficient and] Taiyin [is in] the upper [to dominate the heavens]. There are three such conditions. Except these twenty-four years, [other years are marked by] no Jia (identical condition between Qi in the Spring and the Middle-Motion) and no Lin (identical condition between the Qi dominating the heavens and the Middle-Motion). ”

71. 97 Huangdi asked, “What does Jia mean?”

71. 98 Qibo said, “[The state that excessive Motion of Qi in the year] affects [Qi in the Spring is called] Sameness with Tianfu (Heaven-Tally); [the state that insufficient Motion of Qi in the year] affects [Qi in the Spring is called] Sameness with Suihui (Year-Convergence). ”

71. 99 Huangdi asked, “What does Lin mean?”

71. 100 Qibo answered, “[The state that] excess or insufficiency [of the Motion of Qi in the year meets with Qi that dominates the heavens is] all called Tianfu (Heaven-Tally). [Since] the change [of Qi transformation] is [sometimes] excessive and [sometimes] insufficient, [the state of] disease is [sometimes] mild and [sometimes] severe, the progress [of disease] is [sometimes] quick [and sometimes] slow. ”

71. 101 Huangdi said, “You have mentioned that [drugs] cold [in nature should be] avoided [during the time when] coldness [is in predominance] and [drugs] heat [in nature should be] avoided [during the time when] Heat [is in predominance]. I do not know the reason. I’d like to know what is ‘to avoid’.”

【原文】

71. 102 岐伯曰：“热无犯热，寒无犯寒，从者和，逆者病，不可不敬畏而远之，所谓时兴六位也。”

71. 103 帝曰：“温凉何如？”

71. 104 岐伯曰：“司气以热，用热无犯，司气以寒，用寒无犯，司气以凉，用凉无犯，司气以温，用温无犯，间气同其主无犯，异其主则小犯之，是谓四畏，必谨察之。”

71. 105 帝曰：“善。其犯者何如？”

71. 106 岐伯曰：“天气反时，则可依时，及胜其主则可犯，以平为期，而不可过，是谓邪气反胜者。故曰：无失天信，无逆气宜，无翼其胜，无赞其复，是谓至治。”

【今译】

71. 102 岐伯回答说：“用热性药品时不要和天气之热抵触，用寒性药品时不要和天气之寒抵触。遵循这一原则，就能平和，违背这一原则，可导致疾病。故不可不畏而远之，这就是所说的六步之气的方位。”

71. 103 黄帝问道：“温凉之气是怎样的呢？”

71. 104 岐伯回答说：“主时之气为热的，用热性药品时不可触犯；主时之气为寒的，用寒性药品时不可触犯；主时之气为凉的，用凉性药品时不可触犯；主时之气为温的，用温性药品时不可触犯；间气与主气相同的，不可触犯；间气与主气不同的，可以稍有违逆。这就是所谓的四畏，必须谨慎地加以观察。”

71. 105 黄帝说：“好。在什么情况下可以触犯呢？”

71. 106 岐伯回答说：“天气与主时之气相反的，可依从主时之气，客气胜过主气的，则可以触犯，以达到平衡为目的，而不可使之太过，这是指邪气胜过主气者而言的。所以说不要违反天气的时令，不要违背了六气的宜忌，不可资助胜气，不可赞助复气，这才是最好的治法。”



71. 102 Qibo answered, “[Care must be taken] not to offend heat [dominating the season when one uses drugs] heat [in nature] and not to offend cold [dominating the season when one uses drugs] cold [in nature]. Abidance by [this rule] ensures peace while violation [of this rule] causes disease. [So the Qi that dominates the season] must not be offended. This is just what the location of the six [Steps that react in accordance with the] proper season means.”

71. 103 Huangdi asked, “What about warmth and coolness?”

71. 104 Qibo answered, “[When] Qi [that dominates the season is] Heat, [drugs] Heat [in nature] should not be used; [when] Qi [that dominates the season is] Cold, [drugs] Cold [in nature] should not be used; [when] Qi [that dominates the season is] Cool, [drugs] Cool [in nature] should not be used; [when] the intermediate Qi and the dominating [Qi] are the same, [it should] not be offended; [when the intermediate Qi] and the dominating [Qi] are different, [it can be] slightly offended. [Since Cold, Heat, Warm and Cool cannot be offended,] they are called Four Non-Offences and must be carefully observed.”

71. 105 Huangdi said, “Good! Under what conditions can they be offended?”

71. 106 Qibo said, “[When] Tianqi (Heaven-Qi) [and the Qi that dominates the season are] opposite [to each other], [the judgment is] based on [the Qi that dominates the season]. [If the Guest-Qi] conquers [the Host-Qi, it] can be offended. [But such an offence should be monitored within the limitation of] balance and excess [should be] avoided. This means that Xieqi (Evil-Qi) conquers [the Host-Qi]. That is why it is said that the best treatment is not to miss the due season, not to violate the suitability of Qi, not to enhance the dominating [Qi] and not to support the retaliating [Qi].”

【原文】

71. 107 帝曰：“善。五运气行主岁之纪，其有常数乎？”

71. 108 岐伯曰：“臣请次之。”

71. 109 甲子 甲午岁

上少阴火，中太宫土运，下阳明金。热化二，雨化五，燥化四，所谓正化日也。其化上咸寒，中苦热，下酸热，所谓药食宜也。

71. 110 乙丑 乙未岁

【今译】

71. 107 黄帝说：“好。五运之气的运行与主岁之年，有一定的规律吗？”

71. 108 岐伯回答说：“请允许我把它排列出来吧。”

71. 109 甲子年、甲午年：

上为少阴君火司天，中为太宫土运太过，下为阳明燥金在泉。司天热化之数为二，中运雨化之数为五，在泉燥化之数为四，凡不出现胜气的，就是所谓正化日。其气化致病时，司天热化所致的宜用咸寒，中运雨化所致的宜用苦热，在泉燥化所致的宜用酸热。这就是这两年所谓适宜的药食性味。

71. 110 乙丑年、乙未年：



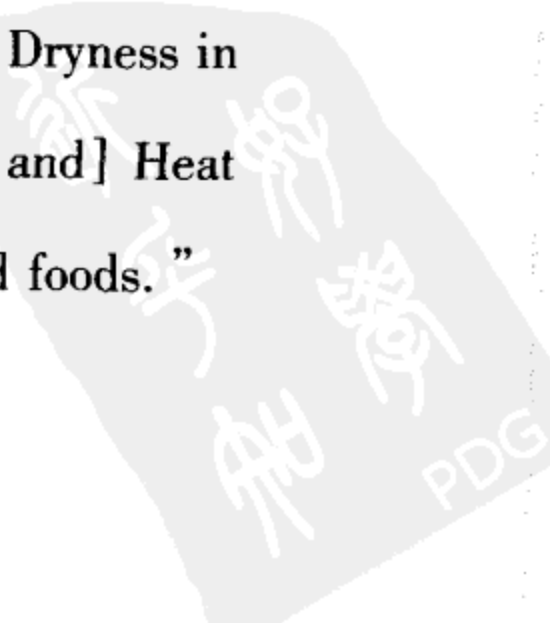
71. 107 Huangdi said, "Good! Are there any rules [concerning the movement of Qi of] the Wuyun (Five-Motions) [that dominates] the year?"

71. 108 Qibo answered, "Please let me analyze the order."

71. 109 "Jiazi and Jiawu years."

"The Upper is Shaoyin Fire [dominating the heavens]; the Middle is Taigong Earth-Motion [in excess]; the Lower is Yangming Metal [in the Spring]. The transformation [number of] Heat [dominating the heavens is] two; the transformation [number of] Rain [in Middle-Motion is] five; the transformation [number of] Dryness [in the Spring is] four. [The year that does not have dominating Qi and retaliating Qi] is called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to] the transformation [of Heat dominating the heavens should be treated with drugs] salty [in taste and] cold [in nature]; [the disease due to Rain transformation of the Middle-Motion should be treated with drugs] bitter [in taste and] Heat [in nature]; [the disease due to transformation of Dryness in the Spring should be treated with drugs] sour [in taste and] Heat [in nature]. These are the so-called suitable drugs and foods."

71. 110 "Yichou and Yiwei years."





【原文】

上太阴土,中少商金运,下太阳水。热化寒化胜复同,所谓邪气化日也,灾七宫。湿化五,清化四,寒化六,所谓正化日也。其化上苦热,中酸和,下甘热,所谓药食宜也。

71.111 丙寅 丙申岁

上少阳相火,中太羽水运,下厥阴木。火化二,寒化六,风化三,所谓

【今译】

上为太阴湿土司天,中为少商金运不及,下为太阳寒水在泉。金运不及,则可出现热化的胜气与寒化的复气。凡出现胜气复气的,就是所谓邪化日。灾变发生在西方七宫。司天湿化之数为五,中运清化之数为四,在泉寒化之数为六,这就是所谓正化日。其气化致病时,司天湿化之气所致的宜用苦热,中运清化所致的宜用酸和,在泉寒化所致的宜用甘热。这就是这两年所谓适宜的药食性味。

71.111 丙寅年、丙申年:

上为少阳相火司天,中为太羽水运太过,下为厥阴风木在泉。司天火化之数为二,中运寒化之数为六,在泉风化之数为三,这就是所谓正化日。



“The Upper is Taiyin Earth [dominating the heavens]; the Middle is Shaoshang Metal-Motion [in deficiency]; the Lower is Taiyang Water [in the Spring]. [Because Metal-Motion is insufficient, there emerge] the dominating [Qi from] Heat transformation and the retaliating [Qi from] Cold transformation. [Since they are not the normal Qi in the year, they are] called the Transformation Day of Xieqi (Evil-Qi). The calamity [caused is in] the seventh Palace [in the west]. The transformation [number of] Dampness [dominating the heavens is] five; the transformation [number of] Clearness [in the Middle-Motion is] four; the transformation [number of] Cold [in the Spring is] six. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Dampness dominating the heavens should be treated with drugs] bitter [in taste and] Heat [in nature]; [the disease due to the transformation of Clearness in the Middle-Motion should be treated with drugs] sour [in taste and] mild [in nature]; [the disease due to the transformation of Cold in the Spring should be treated with drugs] sweet [in taste and] Heat [in nature]. These are the so-called suitable drugs and foods.”

71. 111 “Bingyin and Bingshen years.”

“The Upper is Shaoyang Fire [dominating the heavens]; the Middle is Taiyu Water-Motion [in excess]; the Lower is Jueyin Wood [in the Spring]. The transformation [number of Fire dominating the heavens is] two; the transformation [number of Cold in the Middle-Motion is] six; the transformation [number of Wind in the Spring is] three. [If there does not appear the dominating Qi



【原文】

正化日也。其化上咸寒，中咸温、下辛温，所谓药食宜也。

71. 112 丁卯_{岁会} 丁酉岁

上阳明金，中少角木运，下少阴火，清化热化胜复同，所谓邪气化日也，灾三宫。燥化九，风化三，热化七，所谓正化日也。其化上苦小温，

【今译】

其气化致病时，司天火化之气所致的宜用咸寒，中运寒化所致的宜用咸温，在泉风化所致的宜用辛温。这就是这两年所谓适宜的药食性味。

71. 112 丁卯年(属于岁会年)、丁酉年：

上为阳明燥金司天，中为少角木运不及，下为少阴君火在泉。木运不及，则可出现清化的胜气与热化的复气，卯年与酉年相同，凡出现胜气复气的，就是所谓邪化日。灾变发生在东方三宫。司天燥化之数为九，中运风化之数为三，在泉热化之数为七，这就是所谓正化日。其气化致病时，司天燥化之气所致的宜用苦小温，中运风化所致的宜用



and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Heat dominating the heavens should be treated with drugs] salty [in taste and] cold [in nature]; [the disease due to the transformation of Cold in the Middle-Motion should be treated with drugs] salty [in taste and] warm [in nature]; [the disease due to the transformation of Wind in the Spring should be treated with drugs] pungent [in taste and] cool [in nature]. These are the so-called suitable drugs and foods.”

71. 112 “Dingmao (Year-Convergence) and Dingyou years.”

“The Upper is Yangming Metal [dominating the heavens]; the Middle is Shaojiao Wood-Motion [in deficiency]; the Lower is Shaoyin Fire [in the Spring]. [Because Wood-Motion is insufficient, there emerge] the dominating [Qi from] Wood transformation and the retaliating [Qi from] Clearness transformation. [Since the year of Mao and the year of You are the same, the emergence of the dominating Qi and the retaliating Qi is] called the Transformation Day of Xieqi (Evil-Qi). The calamity [caused is in] the third Palace [in the east]. The transformation [number of] Dryness [dominating the heavens is] nine; the transformation [number of] Wind [in the Middle-Motion is] three; the transformation [number of] Heat [in the Spring is] seven. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Dryness dominating the heavens should be treated with drugs] bitter [in taste and] slightly warm [in nature]; [the disease due to the transformation of Wind in the Middle-Motion should be treated with drugs] pungent [in taste and] mild [in nature]; [the disease due to the transformation of Heat in the Spring should be treated with drugs] salty [in taste and] cold [in nature]. These are the so-called suit-

【原文】

中辛和,下咸寒,所谓药食宜也。

71. 113 戊辰 戊戌岁

上太阳水,中太徵火运,下太阴土。寒化六,热化七,湿化五,所谓正化日也。其化上苦温,中甘和,下甘温,所谓药食宜也。

71. 114 己巳 己亥岁

上厥阴木,中少宫土运,下少阳相火,风化清化胜复同,所谓邪气化

【今译】

辛和,在泉热化所致的宜用咸寒。这就是这两年所谓适宜的药食性味。

71. 113 戊辰年、戊戌年:

上为太阳寒水司天,中为太徵火运太过,下为太阴湿土在泉。司天寒化之数为六,中运热化之数为七,在泉湿化之数为五,这就是所谓正化日。其气化致病时,司天寒化所致的宜用苦温,中运热化所致的宜用甘和,在泉湿化所致的宜用甘温。这就是这两年所谓适宜的药食性味。

71. 114 己巳年、己亥年:

上为厥阴风木司天,中为少宫土运不及,下为少阳相火在泉。土运不及,则可出现风化的胜气与清化的复气,巳年与亥年相同,凡出现胜



able drugs and foods. ”

71. 113 “Wuchen and Wuxu years. ”

“The Upper is Taiyang Water [dominating the heavens]; the Middle is Taizhi Fire-Motion [in excess]; the Lower is Taiyin [in the Spring] . The transformation [number of] Cold [dominating the heavens is] six; the transformation [number of heat in the Middle-Motion is] seven; the transformation [number of] [Dampness in the Spring is] five. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Cold dominating the heavens should be treated with drugs] bitter [in taste and] warm [in nature]; [the disease due to the transformation of Heat in the Middle-Motion should be treated with drugs] sweet [in taste and] mild [in nature]; [the disease due to the transformation of Dampness in the Spring should be treated with drugs] sweet [in taste and] warm [in nature]. These are the so-called suitable drugs and foods. ”

71. 114 “Jisi and Jihai years. ”

“The Upper is Jueyin Wood [dominating the heavens]; the Middle is Shaogong Earth-Motion [in deficiency]; the Lower is Shaoyang Fire [in the Spring] . [Because Earth-Motion is insufficient, there emerge] the dominating [Qi from] Wind transformation and the retaliating [Qi from] Clearness transformation. [Since the year of Si and the year of Hai are the same, the emergence of the dominating Qi and the retaliating Qi is] called the Transformation Day of Xieqi (Evil-Qi) . The calamity [caused is in] the fifth Palace [in the center]. The transformation [number of] Wind [dominating the heavens is] three; the transformation

【原文】

日也，灾五官。风化三，湿化五，火化七，所谓正化日也。其化上辛凉，中甘和，下咸寒，所谓药食宜也。

71. 115 庚午_{同天符} 庚子岁_{同天符}

上少阴火，中太商金运，下阳明金。热化七，清化九，燥化九，所谓正化日也。其化上咸寒，中辛温，下酸温，所谓药食宜也。

【今译】

气复气的，就是所谓邪化日。灾变发生在中央五官。司天风化之数为三，中运湿化之数为五，在泉火化之数为七，这就是所谓正化日。其气化致病时，司天风化所致的宜用辛凉，中运湿化所致的宜用甘和，在泉火化所致的宜用咸寒。这就是这两年所谓适宜的药食性味。

71. 115 庚午年、庚子年(二年俱为同天符)：

上为少阴君火司天，中为太商金运太过，下为阳明燥金在泉。司天热化之数为七，中运清化之数为九，在泉燥化之数为九，这就是所谓正化日。其气化致病时，司天热化所致的宜用咸寒，中运清化所致的宜用辛温，在泉燥化所致的宜用酸温，这就是这两年所谓适宜的药食性味。



[number of] Dampness [in the Middle-Motion is] five; the transformation [number of] Fire [in the Spring is] seven. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Wind dominating the heavens should be treated with drugs] pungent [in taste and] cool [in nature]; [the disease due to the transformation of Dampness in the Middle-Motion should be treated with drugs] sweet [in taste and] mild [in nature]; [the disease due to the transformation of Fire in the Spring should be treated with drugs] salty [in taste and] cold [in nature]. These are the so-called suitable drugs and foods.”

71. 115 “Gengwu (the same with Heaven-Tally) and Gengzi (the same with Heaven-Tally) years.”

“The Upper is Shaoyin Fire [dominating the heavens]; the Middle is Taishang Metal-Motion [in excess]; the Lower is Yangming Metal [in the Spring]. The transformation [number of] Heat [dominating the heavens is] seven; the transformation [number of] Clearness [in the Middle-Motion is] nine; the transformation [number of] Dryness [in the Spring is] nine. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Heat dominating the heavens should be treated with drugs] salty [in taste and] cold [in nature]; [the disease due to the transformation of the Middle-Motion should be treated with drugs] pungent [in taste and] warm [in nature]; [the disease due to the transformation of the Spring should be treated with drugs] sour [in taste and] warm [in nature]. These are the so-called suitable drugs and foods.”

【原文】

71.116 辛未_{同岁会} 辛丑岁_{同岁会}

上太阴土,中少羽水运,下太阳水,雨化风化胜复同,所谓邪气化日也,灾一宫。雨化五,寒化一,所谓正化日也。其化上苦热,中苦和,下苦热,所谓药食宜也。

71.117 壬申_{同天符} 壬寅岁_{同天符}

【今译】

71.116 辛未年、辛丑年(二年俱为同岁会):

上为太阴湿土司天,中为少羽水运不及,下为太阳寒水在泉。水运不及,则可出现雨化的胜气与风化的复气,这就是所谓邪化日。灾变发生在北方一宫。司天雨化之数为五,中运寒化之数为—,在泉寒化之数为—,这就是所谓正化日。其气化致病时,司天热化所致的宜用苦热,中运寒化所致的宜用苦和,在泉寒化所致的宜用甘热。这就是这两年所谓适宜的药食性味。

71.117 壬申年、壬寅年(二年俱为同天符):



71. 116 “Xinwei (the same with Year-Convergence) and Xinchou (the same with Year-Convergence) years.”

“The Upper is Taiyin Earth [dominating the heavens]; the Middle is Shaoyu Water-Motion [in deficiency]; the Lower is Taiyang Water [in the Spring]. [Because Water-Motion is insufficient, there emerge] the dominating [Qi from] transformation and the retaliating [Qi from] transformation. [Since the year of Wei and the year of Chou are the same, the emergence of the dominating Qi and the retaliating Qi is] called the Transformation Day of Xieqi (Evil-Qi). The calamity [caused is in] the first Palace [in the north]. The transformation [number of] Rain [dominating the heavens is] five; the transformation [number of] Cold [in the Middle-Motion is] one; [the transformation number of Cold in the Spring is one]. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Heat dominating the heavens should be treated with drugs] bitter [in taste and] Heat [in nature]; [the disease due to the transformation of Cold in the Middle-Motion should be treated with drugs] bitter [in taste and] mild [in nature]; [the disease due to the transformation of Cold in the Spring should be treated with drugs] sweet [in taste and] Heat [in nature]. These are the so-called suitable drugs and foods.”

71. 117 “Renshen (the same with Heaven-Tally) and Renyin (the same with Heaven-Tally) year.”

“The Upper is Shaoyang Fire [dominating the heavens]; the Middle is Taijiao Wood-Motion [in excess]; the Lower is Jueyin Wind [in the Spring]. The transformation [number of] Fire

【原文】

上少阳相火，中太角木运，下厥阴木，火化二，风化八，所谓正化日也。其化土咸寒，中酸和，下辛凉，所谓药食宜也。

71. 118 癸酉_{同岁会} 癸卯岁_{同岁会}

上阳明金，中少徵火运，下少阴火，寒化雨化胜复同，所谓邪气化日也，灾九宫。燥化九，热化二，所谓正化日也。其化上苦小温，中咸温，

【今译】

上为少阳相火司天，中为太角木运太过，下为厥阴风木在泉。司天火化之数为二，中运风化之数为八，在泉风化之数亦为八，这就是所谓正化日。其气化致病时，司天火化所致的宜用咸寒，中运风化所致的宜用酸和，在泉风化所致的宜用辛凉。这就是这两年所谓适宜的药食性味。

71. 118 癸酉年、癸卯年(二年俱为同岁会)：

上为阳明燥金司天，中为少徵火运不及，下为少阴君火在泉。火运不及，则可出现寒化的胜气与雨化的复气，酉年与卯年相同，这就是所谓的邪化日。灾变发生在南方九宫。司天燥化之数为九，中运



[dominating the heavens is] two; the transformation [number of] Wind [in the Middle-Motion is] eight; [the transformation number of Wind in the Spring is eight]. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Fire dominating the heavens should be treated with drugs] salty [in taste and] cold [in nature]; [the disease due to the transformation of Wind in the Middle-Motion should be treated with drugs] sour [in taste and] mild [in nature]; [the disease due to the transformation of Wind in the Spring should be treated with drugs] pungent [in taste and] cool [in nature]. These are the so-called suitable drugs and foods.”

71. 118 “Guiyou (the same with Year-Convergence) and Guimao (the same with Year-Convergence) years.”

“The Upper is Yangming Metal [dominating the heavens]; the Middle is Shaozhi Fire-Motion [in deficiency]; the Lower is Jueyin Wood [in the Spring]. [Because Fire-Motion is insufficient, there emerge] the dominating [Qi from] transformation and the retaliating [Qi from] transformation. [Since the year of You and the year of Mao are the same, the emergence of the dominating Qi and the retaliating Qi is] called the Transformation Day of Xieqi (Evil-Qi). The calamity [caused is in] the ninth Palace [in the south]. The transformation [number of] Dryness [dominating the heavens is] nine; the transformation [number of] Heat [in the Middle-Motion is] two; [the transformation number of Heat in the Spring is two. If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transfor-

【原文】

下咸寒，所谓药食宜也。

71.119 甲戌_{岁会 同天符} 甲辰岁_{岁会 同天符}

上太阳水，中太宫土运，下太阴土，寒化六，湿化五，正化日也。其化上苦热，中苦温，下苦温，药食宜也。

【今译】

热化之数为二，在泉热化之数为二，这就是所谓正化日。其气化致病时，司天燥化所致的宜用苦小温，中运热化所致的宜用咸温，在泉热化所致的宜用咸寒。这就是这两年所谓适宜的药食性味。

71.119 甲戌年、甲辰年(二年既是岁会，又是同天符)：

上为太阳寒水司天，中为太宫土运太过，下为太阴湿土在泉。司天寒化之数为六，中运湿化之数为五，在泉湿化之数亦为五，凡不出现胜气复气的，就是所谓正化日。其气化致病时，司天寒化所致的宜用苦热，中运湿化所致的宜用苦温，在泉湿化所致的宜用苦温。这就是这两年所谓适宜的药食性味。



mation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Dryness dominating the heavens should be treated with drugs] bitter [in taste and] slightly warm [in nature]; [the disease due to the transformation of Heat in the Middle-Motion should be treated with drugs] salty [in taste and] warm [in nature]; [the disease due to the transformation of wind in the Spring should be treated with drugs] pungent [in taste and] cold [in nature]. These are the so-called suitable drugs and foods. ”

71. 119 “Jiaxu (the same with Heaven-Tally) and Jiachen (the same with Heaven-Tally) years. ”

“The Upper is Taiyang Water [dominating the heavens]; the Middle is Taigong Earth-Motion [in excess]; the Lower is Taiyin Dampness [in the Spring]. The transformation [number of] Cold [dominating the heavens is] six; the transformation [number of] Dampness [in the Middle-Motion is] five; [the transformation number of Dampness in the Spring is five]. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Cold dominating the heavens should be treated with drugs] bitter [in taste and] Heat [in nature]; [the disease due to the transformation of Dampness in the Middle-Motion should be treated with drugs] bitter [in taste and] warm [in nature]; [the disease due to the transformation of Dampness in the Spring should be treated with drugs] bitter [in taste and] warm [in nature]. These are the so-called suitable drugs and foods. ”

【原文】

71. 120 乙亥 乙巳岁

上厥阴木，中少商金运，下少阳相火，热化寒化胜复同，邪气化日也，灾七宫。风化八，清化四，火化二，正化度也。其化上辛凉，中酸和，下咸寒，药食宜也。

71. 121 丙子_{岁会} 丙午岁

上少阴火，中太羽水运，下阳明金，热化二，寒化六，清化四，

【今译】

71. 120 乙亥年、乙巳年：

上为厥阴风木司天，中为少商金运不及，下为少阴相火在泉。金运不及，则可出现热化的胜气与寒化的复气，亥年与巳年相同，这就是所谓邪化日。灾变发生在西方七宫。司天风化之数为八，中运清化之数为四，在泉火化之数为二，若不出现胜气复气的，就是所谓正化日。其气化致病时，司天热化所致的宜用辛凉，中运清化所致的宜用酸和，在泉火化所致的宜用咸寒。这就是这两年所谓适宜的药食性味。

71. 121 丙子年(为岁会年)、丙午年：

上为少阴君火司天，中为太羽水运太过，下为阳明燥金在泉。司天热化之数为二，中运寒化之数为六，在泉清化之数为四，这就是所



71. 120 "Yihai and Yisi years."

"The Upper is Jueyin Wood [dominating the heavens]; the Middle is Shaoshang Metal-Motion [in deficiency]; the Lower is Shaoyang Fire [in the Spring]. [Because Metal-Motion is insufficient, there emerge] the dominating [Qi from] transformation and the retaliating [Qi from] transformation. [Since the year of Hai and the year of Si are the same, the emergence of the dominating Qi and the retaliating Qi is] called the Transformation Day of Xieqi (Evil-Qi). The calamity [caused is in] the seventh Palace [in the west]. The transformation [number of] Wind [dominating the heavens is] eight; the transformation [number of] Clearness [in the Middle-Motion is] four; the transformation [number of] Fire [in the Spring is] two. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Heat dominating the heavens should be treated with drugs] pungent [in taste and] cool [in nature]; [the disease due to the transformation of Clearness in the Middle-Motion should be treated with drugs] sour [in taste and] mild [in nature]; [the disease due to the transformation of Fire in the Spring should be treated with drugs] salty [in taste and] cold [in nature]. These are the so-called suitable drugs and foods."

71. 121 "Bingzi (Year-Convergence) and Bingwu years."

"The Upper is Shaoyin Fire [dominating the heavens]; the Middle is Taiyu Water-Motion [in excess]; the Lower is Yangming Metal [in the Spring]. The transformation [number of] Heat [dominating the heavens is] two; the transformation [number of]

【原文】

正化度也。其化上咸寒，中咸热，下酸温，药食宜也。

71. 122 丁丑 丁未岁

上太阴土，中少角木运，下太阳水，清化热化胜复同，邪气化度也，灾三宫。雨化五，风化三，寒化一，正化度也。其化上苦温，中辛温，下甘

【今译】

谓正化日。其气化致病时，司天热化所致的宜用咸寒，中运寒化所致的宜用咸温，在泉清化所致的宜用酸温。这就是这两年所谓适宜的药食性味。

71. 122 丁丑年、丁未年：

上为太阴湿土司天，中为少角木运不及，下为太阳寒水在泉。木运不及，则可出现清化的胜气和热化的夏气，丑年与未年相同，这就是所谓邪化日。灾变发生在东方三宫。司天雨化之数为五，中运风化之数为三，在泉寒化之数为—，这就是所谓正化日。其气化致病时，司天雨化所



Cold [in the Middle-Motion is] six; the transformation [number of] Clearness [in the Spring is] four. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Heat dominating the heavens should be treated with drugs] salty [in taste and] cold [in nature]; [the disease due to the transformation of Cold in the Middle-Motion should be treated with drugs] salty [in taste and] warm [in nature]; [the disease due to the transformation of Clearness in the Spring should be treated with drugs] sour [in taste and] warm [in nature]. These are the so-called suitable drugs and foods.”

71. 122 “Dingchou and Dingwei years.”

“The Upper is Taiyin Earth [dominating the heavens]; the Middle is Shaojiao Wood-Motion [in deficiency]; the Lower is Taiyang Water [in the Spring]. [Because Wood-Motion is insufficient, there emerge] the dominating [Qi from] transformation and the retaliating [Qi from] transformation. [Since the year of Chou and the year of Wei are the same, the emergence of the dominating Qi and the retaliating Qi is] called the Transformation Day of Xieqi (Evil-Qi). The calamity [caused is in] the third Palace [in the east]. The transformation [number of] Rain [dominating the heavens is] five; the transformation [number of] Wind [in the Middle-Motion is] three; the transformation [number of] Cold [in the Spring is] one. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Rain

【原文】

热,药食宜也。

71. 123 戊寅_{天符} 戊申岁_{天符}

上少阳相火,中太徵火运,下厥阴木,火化七,风化三,正化度也。其化上咸寒,中甘和,下辛凉,药食宜也。

【今译】

致的宜用苦温,中运风化所致的宜用辛温,在泉寒化所致的宜用甘热。这就是这两年所谓适宜的药食性味。

71. 123 戊寅年、戊申年(天符年):

上为少阳相火司天,中为太徵火运太过,下为厥阴风木在泉。司天火化之数为七,中运火化之数为七,在泉风化之数为三,凡不出现胜气复气的,就是所谓正化日。其气化致病时,司天火化所致的宜用咸寒,中运火化所致的宜用甘和,在泉风化所致的宜用辛凉。这就是这两年所谓适宜的药食性味。



中华医药学
PDG



dominating the heavens should be treated with drugs] bitter [in taste and] warm [in nature]; [the disease due to the transformation of Wind in the Middle-Motion should be treated with drugs] pungent [in taste and] warm [in nature]; [the disease due to the transformation of Cold in the Spring should be treated with drugs] sweet [in taste and] Heat [in nature]. These are the so-called suitable drugs and foods.”

71. 123 “Wuyin (Heaven-Tally) and Wushen (Heaven-Tally) years.”

“The Upper is Shaoyang Fire [dominating the heavens]; the Middle is Taizhi Fire-Motion [in deficiency]; the Lower is Jueyin Wood [in the Spring]. The transformation [number of] Fire [dominating the heavens is] seven; [the transformation number of Fire in the Middle-Motion is] seven; the transformation [number of] Wind [in the Spring is] three. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Fire dominating the heavens should be treated with drugs] salty [in taste and] cold [in nature]; [the disease due to the transformation of Fire in the Middle-Motion should be treated with drugs] sweet [in taste and] mild [in nature]; [the disease due to the transformation of Wind in the Spring should be treated with drugs] pungent [in taste and] cool [in nature]. These are the so-called suitable drugs and foods.”

【原文】

71. 124 己卯 己酉岁

上阳明金，中少宫土运，下少阴火，风化清化胜复同，邪气化度也，灾五官。清化九，雨化五，热化七，正化度也，其化上苦小温，中甘和，下咸寒，药食宜也。

71. 125 庚辰 庚戌岁

上太阳水，中太商金运，下太阴土。寒化一，清化九，雨化五，正化度也。

【今译】

71. 124 己卯年、己酉年：

上为阳明燥金司天，中为少宫土运不及，下为少阴君火在泉。土运不及，则可出现风化的胜气和清化的复气，如卯与酉年相同，这就是所谓邪化日。灾变发生在中央五官。司天清化之数为九，中运雨化之数为五，在泉热化之数为七，这就是所谓正化日。其气化致病时，司天清化所致的宜用苦小温，中运雨化所致的宜用甘和，在泉热化所致的宜用咸寒。这就是这两年所谓适宜的药食性味。

71. 125 庚辰年、庚戌年：

上为太阳寒水司天，中为太商金运太过，下为太阴湿土在泉。司天寒化之数为—，中运清化之数为九，在泉雨化之数为五，凡不出现



71. 124 “Jimao and Jiyou years.”

“The Upper is Yangming Metal [dominating the heavens]; the Middle is Shaogong Earth-Motion [in deficiency]; the Lower is Shaoyin Fire [in the Spring]. [Because Earth-Motion is insufficient, there emerge] the dominating [Qi from] transformation and the retaliating [Qi from] transformation. [Since the year of Mao and the year of You are the same, the emergence of the dominating Qi and the retaliating Qi is] called the Transformation Day of Xieqi (Evil-Qi). The calamity [caused is in] the fifth Palace [in the center]. The transformation [number of] Clearness [dominating the heavens is] nine; the transformation [number of] Rain [in the Middle-Motion is] five; the transformation [number of] Heat [in the Spring is] seven. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Clearness dominating the heavens should be treated with drugs] bitter [in taste and] slightly warm [in nature]; [the disease due to the transformation of Rain in the Middle-Motion should be treated with drugs] sweet [in taste and] mild [in nature]; [the disease due to the transformation of Heat in the Spring should be treated with drugs] salty [in taste and] cold [in nature] . These are the so-called suitable drugs and foods.”

71. 125 “Gengchen and Gengxu years.”

“The Upper is Taiyang Water [dominating the heavens]; the Middle is Taishang Metal-Motion [in excess]; the Lower is Taiyin Earth [in the Spring]. The transformation [number of] Cold [dominating the heavens is] one; the transformation [number of]



【原文】

其化上苦热，中辛温，下甘热，药食宜也。

71.126 辛巳 辛亥岁

上厥阴木，中少羽水运，下少阳相火，雨化风化胜复同，邪气化度也。灾一宫。风化三，寒化一，火化七，正化度也。其化上辛凉，

【今译】

胜气复气的，就是所谓正化日。其气化致病时，司天寒化所致的宜用苦热，中运清化所致的宜用辛温，在泉雨化所致的宜用甘热。这就是这两年所谓适宜的药食性味。

71.126 辛巳年、辛亥年：

上为厥阴风木司天，中为少羽水运不及，下为少阳相火在泉。水运不及，则可出现雨化的胜气与风化的复气，巳年与亥年相同，这就是所谓邪化日。灾变发生在北方一宫。司天风化之数为三，中运寒化之数为—，在泉火化之数为七，若不出现胜气复气的，就是所谓正化日。其气化致



Clearness [in the Middle-Motion is] nine; the transformation [number of] Rain [in the Spring is] five. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Cold dominating the heavens should be treated with drugs] bitter [in taste and] Heat [in nature]; [the disease due to the transformation of Clearness in the Middle-Motion should be treated with drugs] pungent [in taste and] warm [in nature]; [the disease due to the transformation of Rain in the Spring should be treated with drugs] sweet [in taste and] Heat [in nature]. These are the so-called suitable drugs and foods. ”

71. 126 “Xinsi and Xinhai years. ”

“The Upper is Jueyin Wind [dominating the heavens]; the Middle is Shaoyu Water-Motion [in deficiency]; the Lower is Shaoyang Fire [in the Spring]. [Because Water-Motion is insufficient, there emerge] the dominating [Qi from] transformation and the retaliating [Qi from] transformation. [Since the year of Si and the year of Hai are the same, the emergence of the dominating Qi and the retaliating Qi is] called the Transformation Day of Xieqi (Evil-Qi). The calamity [caused is in] the first Palace [in the north]. The transformation [number of] Wind [dominating the heavens is] three; the transformation [number of] Cold [in the Middle-Motion is] one; the transformation [number of] Fire [in the Spring is] seven. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disorders caused by Qi transformation, the disease due to the transformation of Wind dominating the heavens should

【原文】

中苦和，下咸寒，药食宜也。

71. 127 壬午 壬子岁

上少阴火，中太角木运，下阳明金。热化二，风化八，清化四，正化度也。其化上咸寒，中酸凉，下酸温，药食宜也。

71. 128 癸未 癸丑岁

上太阴土，中少徵火运，下太阳水，寒化雨化胜复同，邪气化度也，

【今译】

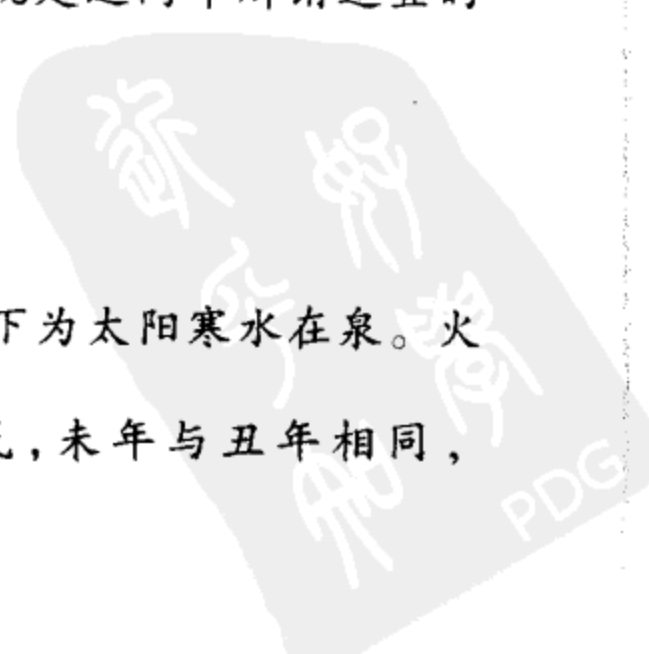
病时，司天风化所致的宜用辛凉，中运寒化所致的宜用苦和，在泉火化所致的宜用咸寒。这就是这两年所谓适宜的药食性味。

71. 127 壬午年、壬子年：

上为少阴君火司天，中为太角木运太过，下为阳明燥金在泉。司天热化之数为二，中运风化之数为八，在泉清化之数为四，这就是所谓正化日。其气化致病时，司天热化所致的宜用咸寒，中运风化所致的宜用酸和，在泉清化所致的宜用酸温。这就是这两年所谓适宜的药食性味。

71. 128 癸未年、癸丑年：

上为太阴湿土司天，中为少徵火运不及，下为太阳寒水在泉。火运不及，则可出现寒化的胜气与雨化的复气，未年与丑年相同，





be treated with drugs] pungent [in taste and] cool [in nature]; [the disease due to the transformation of Cold in the Middle-Motion should be treated with drugs] bitter [in taste and] mild [in nature]; [the disease due to the transformation of Fire in the Spring should be treated with drugs] salty [in taste and] cold [in nature]. These are the so-called suitable drugs and foods.”

71. 127 “Renwu and Renzi years.”

“The Upper is Shaoyin Fire [dominating the heavens]; the Middle is Taijiao Wood-Motion [in excess]; the Lower is Yangming Metal [in the Spring]. The transformation [number of] Heat [dominating the heavens is] two; the transformation [number of] Wind [in the Middle-Motion is] eight; the transformation [number of] Clearness [in the Spring is] four. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the diseases caused by Qi transformation, the disease due to the transformation of Heat dominating the heavens should be treated with drugs] salty [in taste and] cold [in nature]; [the disease due to the transformation of Wind in the Middle-Motion should be treated with drugs] sour [in taste and] mild [in nature]; [the disease due to the transformation of Clearness in the Spring should be treated with drugs] sour [in taste and] warm [in nature]. These are the so-called suitable drugs and foods.”

71. 128 “Guiwei and Guichou years.”

“The Upper is Taiyin Earth [dominating the heavens]; the Middle is Shaozhi Fire-Motion [in deficiency]; the Lower is Taiyang Water [in the Spring]. [Because Fire-Motion is insufficient, there emerge] the dominating [Qi from] transformation and

【原文】

灾九宫。雨化五，火化二，寒化一，正化度也。其化上苦温，中咸温，下甘热，药食宜也。

71. 129 甲申 甲寅岁

上少阳相火，中太宫土运，下厥阴木。火化二，雨化五，风化八，

【今译】

这就是所谓邪化日。灾变发生在北方九宫。司天雨化之数为五，中运火化之数为二，在泉寒化之数为—，这就是所谓正化日。其气化致病时，司天雨化所致的宜用苦温，中运火化所致的宜用咸温，在泉寒化所致的宜用甘热。这就是这两年所谓适宜的药食性味。

71. 129 甲申年、甲寅年：

上为少阳相火司天，中为太宫土运太过，下为厥阴风木在泉。司天火化之数为二，中运雨化之数为五，在泉风化之数为八，凡不出现胜气复气的，就是所谓正化日。其气化致病时，司天火化所致的宜用咸寒，中运雨化



the retaliating [Qi from] transformation. [Since the year of Wei and the year of Chou are the same, the emergence of the dominating Qi and the retaliating Qi is] called the Transformation Day of Xieqi (Evil-Qi). The calamity [caused is in] the ninth Palace [in the north]. The transformation [number of] Rain [dominating the heavens is] five; the transformation [number of] Fire [in the Middle-Motion is] two; the transformation [number of] Cold [in the Spring is] one. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the diseases caused by Qi transformation, the disease due to the transformation of Rain dominating the heavens should be treated with drugs] bitter [in taste and] warm [in nature]; [the disease due to the transformation of Fire in the Middle-Motion should be treated with drugs] salty [in taste and] warm [in nature]; [the disease due to the transformation of Cold in the Spring should be treated with drugs] sweet [in taste and] Heat [in nature]. These are the so-called suitable drugs and foods.”

71. 129 “Jiashen and Jiayin years.”

“The Upper is Shaoyang Fire [dominating the heavens]; the Middle is Taigong Earth-Motion [in excess]; the Lower is Jueyin Wood [in the Spring]. The transformation [number of] Fire [dominating the heavens is] two; the transformation [number of] Rain [in the Middle-Motion is] five; the transformation [number of] Wind [in the Spring is] eight. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the diseases caused by Qi transformation, the disease due to the transformation of Fire dominating the heavens should be treated with drugs] salty [in taste and] cold

【原文】

正化度也。其化上咸寒，中咸和，下辛凉，药食宜也。

71. 130 乙酉_{太一天符} 乙卯岁_{天符}

上阳明金，中少商金运，下少阴火，热化寒化胜复同，邪气化度也，灾七宫。燥化四，清化四，热化二，正化度也。其化上苦小温，中苦和，下咸寒，药食宜也。

【今译】

所致的宜用咸和，在泉风化所致的宜用辛凉。这就是这两年所谓适宜的药食性味。

71. 130 乙酉年(为太一天符年)、乙卯年(为天符年)：

上为阳明燥金司天，中为少商金运不及，下为少阴君火在泉。金运不及，则可出现热化的胜气和寒化的复气，酉年与卯年相同，这就是所谓邪化日。灾变发生在西方七宫。司天燥化之数为四，中运清化之数为四，在泉热化之数为二，这就是所谓正化日。其气化致病时，司天燥化所致的宜用苦小温，中运清化所致的宜用酸和，在泉热化所致的宜用咸寒。这就是这两年所谓适宜的药食性味。



[in nature]; [the disease due to the transformation of Rain in the Middle-Motion should be treated with drugs] salty [in taste and] mild [in nature]; [the disease due to the transformation of Wind in the Spring should be treated with drugs] pungent [in taste and] cool [in nature]. These are the so-called suitable drugs and foods.”

71. 130 “Yiyou (Taiyi Heaven-Tally) and Yimao (Heaven-Tally) years.”

“The Upper is Yangming Metal [dominating the heavens]; the Middle is Shaoshang Metal-Motion [in deficiency]; the Lower is Shaoyin Fire [in the Spring]. [Because Metal-Motion is insufficient, there emerge] the dominating [Qi from] transformation and the retaliating [Qi from] transformation. [Since the year of You and the year of Mao are the same, the emergence of the dominating Qi and the retaliating Qi is] called the Transformation Day of Xieqi (Evil-Qi). The calamity [caused is in] the seventh Palace [in the west]. The transformation [number of] Dryness [dominating the heavens is] four; the transformation [number of] Clearness [in the Middle-Motion is] four; the transformation [number of] Heat [in the Spring is] two. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the diseases caused by Qi transformation, the disease due to the transformation of Dryness dominating the heavens should be treated with drugs] bitter [in taste and] slightly warm [in nature]; [the disease due to the transformation of Cold in the Middle-Motion should be treated with drugs] sour [in taste and] mild [in nature]; [the disease due to the transformation of Rain in the Spring should be treated with drugs] salty [in taste and] cold [in nature]. These are the so-called suitable drugs and foods.”

【原文】

71. 131 丙戌_{天符} 丙辰岁_{天符}

上太阳水,中太羽水运,下太阴土。寒化六,雨化五,正化度也。其化上苦热,中咸温,下甘热,药食宜也。

71. 132 丁亥_{天符} 丁巳岁_{天符}

上厥阴木,中少角木运,下少阳相火,清化热化胜复同,邪气化度也,

【今译】

71. 131 丙戌年、丙辰年(二年俱为天符年):

上为太阳寒水司天,中为太羽水运太过,下为太阴湿土在泉。司天寒化之数为六,中运寒化之数为六,在泉雨化之数为五,这就是所谓正化日。其气化致病时,司天寒化所致的宜用苦热,中运寒化所致的宜用咸温,在泉雨化所致的宜用甘热。这就是这两年所谓适宜的药食性味。

71. 132 丁亥年、丁巳年(二年俱为天符年):

上为厥阴风木司天,中为少角木运不及,下为少阳相火在泉。木运不及,则可出现清化的胜气和热化的复气,亥年与巳年相同,这就是所谓邪化日。灾变发生在东方三宫。司天风化之数为三,中运风化之数



71. 131 “Bingxu (Heaven-Tally) and Bingchen (Heaven-Tally) years.”

“The Upper is Taiyang Water [dominating the heavens]; the Middle is Taiyu Water-Motion [in deficiency]; the Lower is Taiyin Earth [in the Spring]. The transformation [number of] Cold [dominating the heavens is] six; the transformation [number of] Cold [in the Middle-Motion is] six; the transformation [number of] Rain [in the Spring is] five. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the diseases caused by Qi transformation, the disease due to the transformation of Cold dominating the heavens should be treated with drugs] bitter [in taste and] Heat [in nature]; [the disease due to the transformation of Cold in the Middle-Motion should be treated with drugs] salty [in taste and] warm [in nature]; [the disease due to the transformation of Rain in the Spring should be treated with drugs] sweet [in taste and] Heat [in nature]. These are the so-called suitable drugs and foods.”

71. 132 “Dinghai (Heaven-Tally) and Dingsi (Heaven-Tally) years.”

“The Upper is Jueyin Wood [dominating the heavens]; the Middle is Shaojiao Wood-Motion [in deficiency]; the Lower is Shaoyang Fire [in the Spring]. [Because Wood-Motion is insufficient, there emerge] the dominating [Qi from] Clearness transformation and the retaliating [Qi from] Heat transformation. [Since the year of Hai and the year of Si are the same, the emergence of the dominating Qi and the retaliating Qi is] called the Transformation Day of Xieqi (Evil-Qi). The calamity [caused is in] the third Palace [in the east]. The transformation

【原文】

灾三宫。风化三，火化七，正化度也。其化上辛凉，中辛和，下咸寒，药食宜也。

71. 133 戊子_{天符} 戊午岁_{太一天符}

上少阴火，中太徵火运，下阳明金。热化七，清化九，正化度也。

【今译】

为三，在泉火化之数为七，这就是所谓正化日。其气化致病时，司天风化所致的宜用辛凉，中运风化所致的宜用辛和，在泉火化所致的宜用咸寒，这就是这两年所谓适宜的药食性味。

71. 133 戊子年(为天符年)、戊午年(为太一天符年)：

上为少阴君火司天，中为太徵火运太过，下为阳明燥金在泉。司天热化之数为七，中运热化之数为七，在泉清化之数为九，这就是所谓正化日。其气化致病时，司天热化所致的宜用咸寒，中运热化所致的宜用



[number of] Wind [dominating the heavens is] three; the transformation [number of] Wind [in the Middle-Motion is] three; the transformation [number of] Fire [in the Spring is] seven. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the diseases caused by Qi transformation, the disease due to the transformation of Wind dominating the heavens should be treated with drugs] pungent [in taste and] cool [in nature]; [the disease due to the transformation of Wind in the Middle-Motion should be treated with drugs] pungent [in taste and] mild [in nature]; [the disease due to the transformation of Fire in the Spring should be treated with drugs] salty [in taste and] cold [in nature]. These are the so-called suitable drugs and foods.”

71. 133 “Wuzi (Heaven-Tally) and Wuwu (Taiyi Heaven-Tally) years.”

“The Upper is Shaoyin Fire [dominating the heavens]; the Middle is Taizhi Fire-Motion [in excess]; the Lower is Yangming Metal [in the Spring]. The transformation [number of] Heat [dominating the heavens is] seven; [the transformation number of Heat in the Middle-Motion is seven]; the transformation [number of] Clearness [in the Spring is] nine. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the diseases caused by Qi transformation, the disease due to the transformation of Heat dominating the heavens should be treated with drugs] salty [in taste and] cold [in nature]; [the disease due to the transformation of Heat in the Middle-Motion should be treated with drugs] sweet [in taste and] mild [in nature]; [the disease due to the trans-



【原文】

其化上咸寒，中甘和，下酸温，药食宜也。

71. 134 己丑_{太一天符} 己未岁_{太一天符}

上太阴土，中少宫土运，下太阳水，风化清化胜复同，邪气化度也，灾五宫。雨化五，寒化一，正化度也。其化上苦热，中甘和，下甘热，药食宜也。

【今译】

甘和，在泉清化所致的宜用酸温。这就是这两年所谓适宜的药食性味。

71. 134 己丑年、己未年(二年俱为太一天符年)：

上为太阴湿土司天，中为少宫土运不及，下为太阳寒水在泉。土运不及，则可出现风化的胜气和清化的复气，丑年与未年相同，这就是所谓邪化日。灾变发生在中央五宫。司天雨化之数为五，中运雨化之数为五，在泉寒化之数为—，这就是所谓正化日。其气化致病时，司天雨化所致的宜用苦热，中运雨化所致的宜用甘和，在泉寒化所致的宜用甘热。这就是这两年所谓适宜的药食性味。



formation of Clearness in the Spring should be treated with drugs] sour [in taste and] warm [in nature]. These are the so-called suitable drugs and foods.”

71. 134 “Jichou (Taiyi Heaven-Tally) and Jiwei (Taiyi Heaven-Tally) years.”

“The Upper is Taiyin Earth [dominating the heavens]; the Middle is Shaogong Earth-Motion [in deficiency]; the Lower is Taiyang Water [in the Spring]. [Because Earth-Motion is insufficient, there emerge] the dominating [Qi from] transformation and the retaliating [Qi from] transformation. [Since the year of Chou and the year of Wei are the same, the emergence of the dominating Qi and the retaliating Qi is] called the Transformation Day of Xieqi (Evil-Qi). The calamity [caused is in] the fifth Palace [in the center]. The transformation [number of] Rain [dominating the heavens is] five; [the transformation number of Rain in the Middle-Motion is five]; the transformation [number of] Cold [in the Spring is] one. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the diseases caused by Qi transformation, the disease due to the transformation of Rain dominating the heavens should be treated with drugs] bitter [in taste and] Heat [in nature]; [the disease due to the transformation of Rain in the Middle-Motion should be treated with drugs] sweet [in taste and] mild [in nature]; [the disease due to the transformation of Cold in the Spring should be treated with drugs] sweet [in taste and] Heat [in nature]. These are the so-called suitable drugs and foods.”



【原文】

71. 135 庚寅 庚申岁

上少阳相火,中太商金运,下厥阴木。火化七,清化九,风化三,正化度也。其化上咸寒,中辛温,下辛凉,药食宜也。

71. 136 辛卯 辛酉岁

上阳明金,中少羽水运,下少阴火,雨化风化胜复同,邪气化度也,

【今译】

71. 135 庚寅年、庚申年:

上为少阳相火司天,中为太商金运太过,下为厥阴风木在泉。司天火化之数为七,中运清化之数为九,在泉风化之数为三,这就是所谓正化日。其气化致病时,司天火化所致的宜用咸寒,中运清化所致的宜用辛温,在泉风化所致的宜用辛凉。这就是这两年所谓适宜的药食性味。

71. 136 辛卯年、辛酉年:

上为阳明燥金司天,中为少羽水运不及,下为少阴君火在泉。水运不及,则可出现雨化的胜气与风化的复气,卯年与酉年相同,这就是所谓邪化日。灾变发生在北方一宫。司天清化之数为九,中运寒化之数为—,



71. 135 “Gengyin and Gengshen years.”

“The Upper is Shaoyang Fire [dominating the heavens]; the Middle is Taishang Metal-Motion [in excess]; the Lower is Jueyin Wood [in the Spring]. The transformation [number of] Fire [dominating the heavens is] seven; the transformation [number of] Clearness [in the Middle-Motion is] nine; the transformation [number of] Wind [in the Spring is] three. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the diseases caused by Qi transformation, the disease due to the transformation of Fire dominating the heavens should be treated with drugs] salty [in taste and] cold [in nature]; [the disease due to the transformation of Clearness in the Middle-Motion should be treated with drugs] pungent [in taste and] warm [in nature]; [the disease due to the transformation of Wind in the Spring should be treated with drugs] pungent [in taste and] cool [in nature]. These are the so-called suitable drugs and foods.”

71. 136 “Xinmao and Xinyou years.”

“The Upper is Yangming Metal [dominating the heavens]; the Middle is Shaoyu Water-Motion [in deficiency]; the Lower is Shaoyin Fire [in the Spring]. [Because Water-Motion is insufficient, there emerge] the dominating [Qi from] transformation and the retaliating [Qi from] transformation. [Since the year of Mao and the year of You are the same, the emergence of the dominating Qi and the retaliating Qi is] called the Transformation Day of Xieqi (Evil-Qi). The calamity [caused is in] the first Palace [in the north]. The transformation [number of] Clearness [dominating the heavens is] nine; the transformation [number of]

【原文】

灾一宫。清化九，寒化一，热化七，正化度也。其化上苦小温，中苦和，下咸寒，药食宜也。

71. 137 壬辰 壬戌岁

上太阳水，中太角木运，下太阴土。寒化六，风化八，雨化五，正化度也。其化上苦温，中酸和，下甘温，药食宜也。

【今译】

在泉热化之数为七，这就是所谓正化日。其气化致病时，司天清化所致的宜用苦小温，中运寒化所致的宜用苦和，在泉热化所致的宜用咸寒。这就是这两年所谓适宜的药食性味。

71. 137 壬辰年、壬戌年：

上为太阳寒水司天，中为太角木运太过，下为太阴湿土在泉。司天寒化之数为六，中运风化之数为八，在泉雨化之数为五，这就是所谓正化日。其气化致病时，司天寒化所致的宜用苦温，中运风化所致的宜用酸和，在泉雨化所致的宜用甘温。这就是这两年所谓适宜的药食性味。



Cold [in the Middle-Motion is] one; the transformation [number of] Heat [in the Spring is] seven. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the diseases caused by Qi transformation, the disease due to the transformation of Clearness dominating the heavens should be treated with drugs] bitter [in taste and] slightly warm [in nature]; [the disease due to the transformation of Cold in the Middle-Motion should be treated with drugs] bitter [in taste and] mild [in nature]; [the disease due to the transformation of Heat in the Spring should be treated with drugs] salty [in taste and] cold [in nature]. These are the so-called suitable drugs and foods.”

71. 137 “Renchen and Renxu Years.”

“The Upper is Taiyang Water [dominating the heavens]; the Middle is Taijiao Wood-Motion [in excess]; the Lower is Taiyin Earth [in the Spring]. The transformation [number of] Cold [dominating the heavens is] six; the transformation [number of] Wind [in the Middle-Motion is] eight; the transformation [number of] Rain [in the Spring is] five. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the disease caused by Qi transformation, the disease due to the transformation of Cold dominating the heavens should be treated with drugs] bitter [in taste and] warm [in nature]; [the disease due to the transformation of Wind in the Middle-Motion should be treated with drugs] sour [in taste and] mild [in nature]; [the disease due to the transformation of Rain in the Spring should be treated with drugs] sweet [in taste and] warm [in nature]. These are the so-called suitable drugs and foods.”

【原文】

71. 138 癸巳_{同岁会} 癸亥_{同岁会}

上厥阴木，中少徵火运，下少阳相火，寒化雨化胜复同，邪气化度也，灾九宫。风化八，火化二，正化度也。其化上辛凉，中咸和，下咸寒，药食宜也。

71. 139 凡此定期之纪，胜复正化，皆有常数，不可不察。故知其要者，一言而终，不知其要，流散无穷，此之谓也。”

【今译】

71. 138 癸巳年、癸亥年（二年俱为同岁会年）：

上为厥阴风木司天，中为少徵火运不及，下为少阳相火在泉。火运不及，则可出现寒化的胜气与雨化的复气，巳年与亥年相同，这就是所谓邪化日。灾变发生在南方九宫。司天风化之数为八，中运火化之数为二，在泉火化之数为二，这就是所谓正化日。其气化致病时，司天风化所致的宜用辛凉，中运火化所致的宜用咸温，在泉火化所致的宜用咸寒。这就是这两年所谓适宜的药食性味。

71. 139 凡此五运六气之定期值年，胜气复气及正化邪化的不同变化，都有一定的常数，不可不察。所以知道要旨的，一句话就可以讲清楚了。如果不懂其要旨，就会漫无头绪。说的就是这个意思。”



71. 138 “Guisi (sameness with Year-Convergence) and Guihai (sameness with Year-Convergence) years.”

“The Upper is Jueyin Wood [dominating the heavens]; the Middle is Shaozhi Fire-Motion [in deficiency]; the Lower is Shaoyang Fire [in the Spring]. [Because Fire-Motion is insufficient, there emerge] the dominating [Qi from] transformation and the retaliating [Qi from] transformation. [Since the year of Si and the year of Hai are the same, the emergence of the dominating Qi and the retaliating Qi is] called the Transformation Day of Xieqi (Evil-Qi). The calamity [caused is in] the ninth Palace [in the south]. The transformation [number of] Wind [dominating the heavens is] eight; the transformation [number of] Fire [in the Middle-Motion is] two; the transformation [number of] Fire [in the Spring is] two. [If there does not appear the dominating Qi and the retaliating Qi, it is] called Normal Transformation Day. [In terms of the diseases caused by Qi transformation, the disease due to the transformation of Wind dominating the heavens should be treated with drugs] pungent [in taste and] cool [in nature]; [the disease due to the transformation of Fire in the Middle-Motion should be treated with drugs] salty [in taste and] warm [in nature]; [the disease due to the transformation of Fire in the Spring should be treated with drugs] salty [in taste and] cold [in nature]. These are the so-called suitable drugs and foods.”

71. 139 “In the years with definite domination [of the Five-Motions and six kinds of Qi], there are rules [for the changes of] the dominating [Qi], retaliating [Qi], normal transformation [and Evil transformation which] must not be overlooked. Thus awareness of these rules can make it clear without much explanation. [However,] unawareness of these rules will make it difficult to expound.”

【原文】

71. 140 帝曰：“善。五运之气，亦复岁乎？”

71. 141 岐伯曰：“郁极乃发，待时而作也。”

71. 142 帝曰：“请问其所谓也？”

71. 143 岐伯曰：“五常之气，太过不及，其发异也。”

71. 144 帝曰：“愿卒闻之。”

71. 145 岐伯曰：“太过者暴，不及者徐，暴者为病甚，徐者为病持。”

71. 146 帝曰：“太过不及，其数何如？”

71. 147 岐伯曰：“太过者其数成，不及者其数生，土常以生也。”

71. 148 帝曰：“其发也何如？”

71. 149 岐伯曰：“土郁之发，岩谷震惊，雷殷气交，埃昏黄黑，

【今译】

71. 140 黄帝说：“好！五运之气也会有复气之年吗？”

71. 141 岐伯回答说：“五运之气郁到极点，到一定的时机就能发作。”

71. 142 黄帝问道：“请问其中的道理是什么？”

71. 143 岐伯回答说：“五运之气有太过不及之别，其复气的发作也是不一样的。”

71. 144 黄帝说：“我想请你详细地讲一讲。”

71. 145 岐伯说：“太过者，发作急暴；不及者，发作徐缓。急暴者，致病严重；徐缓者，致病缓慢。”

71. 146 黄帝问道：“太过与不及的气化之数是怎样的呢？”

71. 147 岐伯回答说：“太过的是成数，不及的是生数，惟有土运皆为生数。”

71. 148 黄帝问道：“五气郁而发作是怎样的呢？”

71. 149 岐伯回答说：“土气郁而发作时，则山谷震惊，雷声震于气交，尘埃黄黑昏暗，化为白气，急风骤雨降于高山深谷，山崩石飞，



71. 140 Huangdi said, “Good! Does the Qi of the Wuyun (Five-Motions) also have the year with the retaliating [Qi]?”

71. 141 Qibo answered, “[When the Qi of the Five-Motions becomes] extremely stagnant, [it will] burst out. [However, such a] burst will only occur at the proper time.”

71. 142 Huangdi asked, “What is the reason?”

71. 143 Qibo answered, “The burst [of the retaliating Qi in the year when] Qi of Wuchang (Five-Motions) is excessive or insufficient is different.”

71. 144 Huangdi said, “I’d like to know the details.”

71. 145 Qibo said, “[When the Qi is] excessive, [the burst is] sudden; [when the Qi is] insufficient, [the burst is] slow. Sudden [burst] makes disease severe while slow [burst] makes disease linger.”

71. 146 Huangdi asked, “What about the numbers of excess and insufficiency?”

71. 147 Qibo answered, “The number of excess is Cheng (corresponding) and the number of insufficiency is Sheng (generating). [However, the number of] Earth is always Sheng (generating) [no matter it is insufficient or excessive].”

71. 148 Huangdi asked, “What about the burst?”

71. 149 Qibo answered, “The burst [due to] stagnation of Earth [is characterized by] quake of valleys, rumbling of thunder [during] the convergence of Qi, gloominess and darkness [due to dust], transformation of [Damp-Qi into] White-Qi, storm falling in high [mountains] and [deep] valleys, collapse and scatter of stones, mountain torrents, overflow of rivers and lands lying waste with stones over like cattle. [When the stagnated Earth bursts

【原文】

化为白气，飘骤高深，击石飞空，洪水乃从，川流漫衍，田牧土驹。化气乃敷，善为时雨，始生始长，始化始成。故民病心腹胀，肠鸣而为数后，甚则心痛胁膜，呕吐霍乱，饮发注下，肘肿身重。云奔雨府，霞拥朝阳，山泽埃昏。其乃发也，以其四气。云横天山，浮游生灭，佛之先兆。

金郁之发，天洁地明，风清气切，大凉乃举，草树浮烟，燥气以行，雾数起，杀气来至，草木苍干，金乃有声。故民病咳逆，心胁满，引少腹，善暴痛，不可反侧，嗌干，面尘色恶。山泽焦枯，土凝霜卤，佛乃发也，

【今译】

山洪暴发，河流湖泊泛滥漫衍，水去之后，田土荒芜，只可放牧。化气得以敷布，雨水应时而至，万物于是生长化成。所以人们易患心腹部胀满、肠鸣、大便频数、甚则心痛、胁部胀满、呕吐霍乱、水饮发作、泄下如注、浮肿身重等病。云气奔向雨府，霞光环绕朝阳，山泽昏暗不清。这就是土郁开始发作的现象，发作时间多在四气当令之时。云雾横贯于天空与山谷，浮动不定，便是土郁将发的先兆。

金气郁而发作时，天气清爽，地气明净，风清气急，凉气大起，草木之上云烟轻浮，燥气流行，常有雾气弥漫，肃杀之气至，草木干枯凋落，秋声切切。所以人们易患咳嗽气逆，心与胁部胀满牵引少腹，疼痛急剧，不能转动，咽喉干燥，面色似尘等病。山泽干枯，地面卤碱凝聚如霜。这表明金郁开始发作，发作时间多在五气当令之时。夜间降下白露，森林



out,] the transformed Qi spreads, frequently [bringing on] rain. [Crops] begin to germinate, grow, transform and ripen. [Excessive Damp-Qi affects the transportation and transformation of fluids in the body, so] people are susceptible to abdominal distension, borborygmus, frequent defecation, even heartache, hypochondriac distension, vomiting, Huoluan (cholera), retention of fluid, acute diarrhea, dropsy and heaviness of body. [In the natural world,] clouds fly to Yufu (Rain-Palace), rosy clouds of dawn surround morning Yang and dusts float over mountains. These [are the phenomena seen when stagnated Earth begins to] burst out. [If] clouds fly through the sky and mountains [with such changes as] floating, fluctuating, emerging and disappearing, [it is] the indication of impending burst.”

“The burst [due to] stagnation of Metal [is characterized by the state during which] the sky is bright, the earth is clear, wind is cool, Qi [flow is] swift, cool [Qi] prevails, [clouds and] smoke fly over grasses and trees, Dryness-Qi spreads, fog permeates through, Killing-Qi (Autumnal-Qi) emerges, grasses and woods are withered and dry, and whistling [sound typical in autumn] is heard. [Under such a condition,] people are susceptible to cough, adverseness [of Qi flow], fullness of the heart and abdomen involving the lower abdomen, frequent acute pain, inability to turn [the body], dry throat, dusty and unfavorable complexion. [In the natural world,] mountains and lakes become dry, and the earth is covered with halogen-like frost. [These are the phenomena seen when the stagnated Metal begins to] burst out. [It usually bursts out at the period of] the fifth [stage of] Qi. In the evening, white dew falls and [wind] whistles in the woods.



【原文】

其气五。夜零白露，林莽声凄，佛之兆也。

水郁之发，阳气乃辟，阴气暴举，大寒乃至，川泽严凝，寒氛结为霜雪，甚则黄黑昏翳，流行气交，乃为霜杀，水乃见祥。故民病寒客心痛，腰膂痛，大关节不利，屈伸不便，善厥逆，痞坚腹满。阳光不治，空积沉阴，白埃昏暝，而乃发也，其气二火前后。太虚深玄，气犹麻散，微见而隐，色黑微黄，佛之先兆也。

木郁之发，太虚埃昏，云物以扰，大风乃至，屋发折木，木有变。故民病胃脘当心而痛，上支两胁，鬲咽不通，食饮不下，甚则耳鸣眩转，目不识人，善暴僵仆。太虚苍埃，天山一色，

【今译】

风声凄凉，这就是金郁将发的先兆。

水气郁而发作时，阳气退避，阴气骤起，大寒乃至，川流湖泽冻结，寒雾结为霜雪，甚则雾气黄黑昏暗，流行于气交，于是霜雪肃杀草木，水开始结冰。所以人们易受寒气侵犯，引起心痛，腰部与臀部疼痛，大关节活动不灵，屈伸不便，多厥逆，腹部痞满坚硬等。阳气不治，阴气聚积于空，白埃昏暗，表明水郁开始发作。发作时间多在君火与相火主时前后。太空之气深远昏暗，散乱如麻，隐约可见，颜色黑而微黄，这是水郁将发之兆。

木气郁而发作时，空中尘埃昏暗，云物飘动，大风乃至，房屋被毁，树木折断，草木发生变化。所以人们易患胃脘当心处疼痛，支撑两胁，咽喉闭塞不通，食饮难下，甚则耳鸣，头目眩晕，目不识人，突然强直仆倒等病。太空尘埃苍茫，天山一色，或浊气呈现，黄黑郁滞



[These are] the indications of impending burst. ”

“The burst [due to] stagnation of Water [is characterized by the state during which] Yangqi recedes; Yinqi suddenly emerges; great cold arrives; rivers and lakes are frozen; cold fog accumulates into frost and snow; [fog] even [turns] yellowish-gloomy and black, flying at the convergence of Qi and [changing into] frost [that] kills [grasses and woods]; and water begins to freeze. [Under such a condition,] people are susceptible to cold attack, heartache, pain in the waist and buttocks, rigidity and inflexibility of large joints, frequent coldness, hard mass and abdominal fullness. [Because] sunshine fails to function, heavy Yin accumulates in the sky and white dust [makes the sky appear] dark. [These are the phenomena seen when the stagnated Metal begins to] burst out. [It usually bursts out] before and after Double Fire (Monarch-Fire and Minister-Fire). [During this period of time,] the sky looks profound and dark, Qi appears like scattered hemp, slightly visible but unclear, dark and slightly yellow. [These are] the indications of impending burst. ”

“The burst [due to] stagnation of Wood [is characterized by the state during which] gloominess of the sky with dusts; clouds and things float; great wind blows; houses and woods are destroyed; [grasses and] woods change. [Under such a condition,] people are susceptible to stomachache over the heart [region which affects] the rib-sides, obstruction of the throat, difficulty in swallowing food and water, even tinnitus and dizziness, blurred vision and frequent syncope. [In the natural world,] the sky looks dark with dusts and appears the same with the scene of mountains, or looks turbid with yellowish and blackish stagna-

【原文】

或气浊色，黄黑郁若，横云不起，雨而乃发也，其气无常。长川草偃，柔叶呈阴，松吟高山，虎啸岩岫，佛之先兆也。

火郁之发，太虚曛翳，大明不彰，炎火行，大暑至，山泽燔燎，材木流津，广厦腾烟，土浮霜卤，止水乃减，蔓草焦黄，风行惑言，湿化乃后。故民病少气，疮疡痈肿，胁腹胸背，面首四支，膜愤胪胀，痲非呕逆，瘵痲骨痛，节乃有动，注下温疟，腹中暴痛，血溢流注，

【今译】

不散，云横空中，雨水不降。这就是木郁开始发作的常见现象，发作的时间不定。平川中野草低垂，柔软的树叶子翻转向外，高山松涛声起，虎啸于山峦之间，这是木郁将发之兆。

火气郁而发作时，太空中有黄赤之气，太阳不甚明亮，火炎流行，大暑乃至，山泽像被烧过一样，木材流出液汁，广厦烟气升腾，地面浮现霜卤，静水减少，蔓草焦黄，风热炽盛使人言语惑乱，湿之化气后期而至。所以人们易患少气，疮疡痈肿，胁腹胸背、头面四肢胀满而不舒适、生疮疡与痲子、呕逆、筋脉抽搐、骨节疼痛而抽动、泄泻不止、温疟、腹中急剧疼痛、血外溢流注不止、精液乃少、目赤、心中烦热、甚则昏晕烦闷等病，容易突然死亡。每日在百刻终尽之后，气候大温，汗湿汗孔，这就是火郁将发的表现。发作的时间



tion [of Qi]; clouds float [in the sky but do not] form rain. [These are the phenomena seen when stagnated Wood begins to] burst out. [The time of its burst is] irregular [in time]. [If] grasses on the plain land hang, soft leaves turn over, pine trees sing over high mountains and tigers roar in stone caves, [they are] the indications of impending burst. ”

“The burst [due to] stagnation of Fire [is characterized by the state during which] the sky is screened by yellowish and reddish [Qi]; the sunshine is not bright; flaming Fire prevails; great summer-heat emerges; mountains and lakes are scorched; juice runs out from woods; smoke rises up from high buildings; halogen-like frost appears over the earth; static water is reduced; trailing plants turn withered and yellow; wind[-heat prevails and causes] confusion of discourse; the transformation of Dampness is delayed. [Under such a condition,] people are susceptible to shortness of breath; sores, ulcers, carbuncles and swelling; distension and discomfort of the hypochondrium, abdomen, chest, back, head, face and four limbs; sores and prickly heat; vomiting and nausea; convulsion [of sinews and Channels], pain and spasm of joints; lingering diarrhea and warm malaria; acute abdominal pain; multiple hemorrhage and scanty semen; redness of eyes and heart-heat; even dizziness, restlessness and deep vexation. Sudden death is frequently [seen during this period of time]. By the time of the last graduation [in a day], [if] great warmth emerges and sweat is secreted from the sweat pores, [it indicates that] the burst is going to take place. [It usually bursts at] the fourth [stage of] Qi. Motion must be followed by quietness and extreme [progress of] Yang must turn into Yin. [When Qi of



【原文】

精液乃少，目赤心热，甚则瞽闷懊侬，善暴死。刻终大温，汗濡玄府，其乃发也，其气四。动复则静，阳极反阴，湿令乃化乃成。华发水凝，山川冰雪，焰阳午泽，佛之先兆也。

有佛之应而后报也，皆观其极而乃发也，木发无时，水随火也。谨候其时，病可与期，失时反岁，五气不行，生化收藏，政无恒也。”

71. 150 帝曰：“水发而雹雪，土发而飘骤，木发而毁折，金发而清明，火发而曛昧，何气使然？”

71. 151 岐伯曰：“气有多少，发有微甚，微者当其气，甚者兼其下，征其下气而见可知也。”

【今译】

多在四气主令之时。动极则静，阳极则阴，湿气乃化乃成。花开之时又见结冰，山川出现冰雪，午时有阳热之气生于湖泽，这是火郁将发之兆。

有将发之先兆，必有报复之气。这都是在郁极之时，方才发作。木郁发作，没有固定时间，水郁随火而发。细心地观察时令，发病的情况便可预测。如果不知时令，违反了岁气，则五行之气运行错乱，生长化收藏的政令也随之失常。”

71. 150 黄帝说：“水郁而发为雹霜，土郁而发为风暴，木郁而发为毁折，金郁而发为清明，火郁而发为昏暗，这是什么原因呢？”

71. 151 岐伯回答说：“六气有太过不及之差，发作时有轻微严重之别。发作轻微的，只限于本气；发作严重的，则兼见于其下承之气。只要观察其所承之气的变化，气发的情况就可以知道了。”



Dampness] spreads, [all things are] transformed. [If] water is frozen, snow and frost fall [when] flowers are blossoming, [it means that] Fire is inhibited. [If] flaming Yang is seen rising from ponds at Wu⁽²⁾ (the period of the day from 11 a. m. to 1 p. m.), [it] indicates that the burst is going to occur.”

“The burst [due to the stagnation of five kinds of Qi] must show indications before it occurs. [It] all takes place [when the stagnation has become] extreme. [However,] the burst of Wood [stagnation] is irregular. [The burst due to stagnation of] Water [usually occurs before and after the Monarch and Minister] Fire. Careful observation [of such changes is helpful for] predicting [the onset of] disease. Violation of normal [changes of] seasons and [the rules of Qi-Motion in] the year [leads to] disorder of Wuqi (Five-Qi) and abnormality [in] the growth, transformation, reaping and storage [of things].”

71. 150 Huangdi asked, “The burst [due to the stagnation of] Water [is characterized by] hailstone and snow, the burst [due to the stagnation of] Earth [is characterized by] storm, the burst [due to the stagnation of] Wood [is characterized by] destruction, the burst [due to the stagnation of] Metal [is characterized by] clearness and brightness, the burst [due to the stagnation of] Fire [is characterized by] gloominess. What is the cause [of such changes]?”

71. 151 Qibo answered, “Qi [of the Five-Motions is] either excessive or insufficient; the burst [of the stagnated Qi is] either mild or great. Mild burst [is only limited to] its own Qi; great burst [involves] its [supporting Qi] below. Observation [of the changes of] its [supporting Qi] below can predict [the state of the burst].”

【原文】

71. 152 帝曰：“善。五气之发，不当位者何也？”

71. 153 岐伯曰：“命其差。”

71. 154 帝曰：“差有数乎？”

71. 155 岐伯曰：“后皆三十度而有奇也。”

71. 156 帝曰：“气至而先后者何？”

71. 157 岐伯曰：“运太过则其至先，运不及则其至后，此候之常也。”

71. 158 帝曰：“当时而至者何也？”

71. 159 岐伯曰：“非太过，非不及，则至当时，非是者眚也。”

71. 160 帝曰：“善。气有非时而化者何也？”

71. 161 岐伯曰：“太过者当其时，不及者归其已胜也。”

71. 162 帝曰：“四时之气，至有早晏高下左右，其候何如？”

【今译】

71. 152 黄帝说：“好。五郁之气的发作，有时不应其时，是什么道理呢？”

71. 153 岐伯回答说：“这属于先后之差。”

71. 154 黄帝问道：“这种差异，有日数吗？”

71. 155 岐伯回答说：“其先后的差数都是三十天有零。”

71. 156 黄帝问道：“气来时有先后的不同，这是什么原因呢？”

71. 157 岐伯回答说：“岁运太过，气先时而至；岁运不及，气后时而至。这属于正常的气候。”

71. 158 黄帝问道：“气有当其时而来的，这是什么呢？”

71. 159 岐伯回答说：“这既不是太过，也不是不及。所以气到来时就恰当其时，不这样就要发生灾害。”

71. 160 黄帝说：“好。气有非其时而有其化的，这是什么道理呢？”

71. 161 岐伯回答说：“太过的，气化正当其时；不及的，气化则归之于胜己者之所化。”

71. 162 黄帝问道：“四时之气，来时有早晚高下左右的不同，怎样察验呢？”



71. 152 Huangdi said, "Good! Why the burst of Wuqi (Five-Qi) [sometimes] does not correspond to the due time?"

71. 153 Qibo answered, "[This is due to] difference in time."

71. 154 Huangdi asked, "Are there any days concerning the difference?"

71. 155 Qibo answered, "[The difference appears about] thirty days before and after [the time of burst]."

71. 156 Huangdi asked, "Why Qi [dominating the seasons] arrives [sometimes] early and [sometimes] late?"

71. 157 Qibo answered, "[If] the Motion [of Qi is] excessive, [it] arrives early; [if] the Motion [of Qi is] insufficient, [it] arrives late. This [is the routine change of] weather."

71. 158 Huangdi asked, "Why [Qi sometimes] arrives at the right time?"

71. 159 Qibo answered, "[Because Qi is] neither excessive nor insufficient. [That is why Qi] arrives at the right time. [If it] does not arrive at the right time, calamity [will be caused]."

71. 160 Huangdi said, "Good! Why Qi [sometimes] transforms in the time [that it does not dominate]?"

71. 161 Qibo answered, "[When it is] excessive, [it transforms in] the time [that it dominates]; [when it is] insufficient, [its transformation is] replaced by [the Qi that restricts it]."

71. 162 Huangdi asked, "The arrival of Qi in the four seasons is either early or late, high or low, from the left or right. How to detect it?"

中华书局
影印
PDG



【原文】

71. 163 岐伯曰：“行有逆顺，至有迟速，故太过者化先天，不及者化后天。”

71. 164 帝曰：“愿闻其行何谓也？”

71. 165 岐伯曰：“春气西行，夏气北行，秋气东行，冬气南行。故春气始于下，秋气始于上，夏气始于中，冬气始于标。春气始于左，秋气始于右，冬气始于后，夏气始于前。此四时正化之常。故至高之地，冬气常在，至下之地，春气常在。必谨察之。”

71. 166 帝曰：“善。”

71. 167 黄帝问曰：“五运六气之应见，六化之正，六变之纪，何如？”

71. 168 岐伯对曰：“夫六气正纪，有化有变，有胜有复，有用有病，不同其候，帝欲何乎？”

【今译】

71. 163 岐伯回答说：“气的运行有逆有顺，气之至有快有慢。所以气太过的，气化先于天时，气不及的，气化后于天时。”

71. 164 黄帝说：“我想听听关于气运行的情况。”

71. 165 岐伯说：“春气生于东而西行，夏气生于南而北行，秋气生于西而东行，冬气生于北而南行。所以春气自下而升于上，秋气自上而降于下，夏气布化于中，冬气始于标。春气在东，故始于左，秋气在西，故始于右，冬气在北，故始于后，夏气在南，故始于前。这就是四时正常气化的一般规律。所以高原地带气候严寒，冬气常在，低洼地带气候温和，春气常在。这些都必须仔细地加以考察。”

71. 166 黄帝说：“好。”

71. 167 黄帝问道：“五运六气变化表现于外，那么六气的常态和变异情况是怎样的呢？”

71. 168 岐伯回答说：“六气的正纪，有正化，有变化，有胜气，有复气，有作用，有病害，各有不同的情况。您想了解哪一方面的情况呢？”



71. 163 Qibo answered, "The movement [of Qi] is either reverse or normal; the arrival [of Qi] is either slow or quick. [If the movement of Qi is] excessive, [its] transformation is early; [if the movement of Qi is] insufficient, [its] transformation is late."

71. 164 Huangdi said, "I'd like to know how [Qi] moves."

71. 165 Qibo said, "Chunqi (Spring-Qi) [originates from the east and] moves towards the west; Xiaqi (Summer-Qi) [originates from the south and] moves towards the north; Qiuqi (Autumn-Qi) [originates from the west and] moves towards the east; Dongqi (Winter-Qi) [originates from the north and] moves towards the south. So Chunqi (Spring-Qi) starts from the lower; Qiuqi (Autumn-Qi) starts from the upper; Xiaqi (Summer-Qi) starts from the center; and Dongqi (Winter-Qi) starts from the outside. Chunqi (Spring-Qi) [is in the east, so it] starts from the left; Qiuqi (Autumn-Qi) [is in the west, so it] starts from the right; Xiaqi (Summer-Qi) [is in the north, so it] starts from the back; and Dongqi (Winter-Qi) [is in the south, so it] starts from the front. These are the normal [states of] the transformation [of Qi] in the four seasons. Thus Dongqi (Winter-Qi) is always found in highlands and Chunqi (Spring-Qi) is often found in lowlands. [These conditions] must be carefully observed."

71. 166 Huangdi said, "Good!"

71. 167 Huangdi asked, "[The changes of] the Wuyun (Five-Motions) and Liuqi (Six-Qi) are reflected [over the corresponding objects]. What are the normal and abnormal changes?"

71. 168 Qibo answered, "[The normal and abnormal changes of] Liuqi (Six-Qi) include the transformation, change, domination, retaliation, function and morbid condition [which are quite] different. Which one do [Your Majesty] want to know?"

【原文】

71. 169 帝曰：“愿尽闻之。”

71. 170 岐伯曰：“请遂言之。夫气之所至也，厥阴所至为和平，少阴所至为暄，太阴所至为埃溽，少阳所至为炎暑，阳明所至为清劲，太阳所至为寒氛。时化之常也。

71. 171 厥阴所至为风府，为鬻启；少阴所至为火府，为舒荣；太阴所至为雨府，为员盈；少阳所至为热府，为行出；阳明所至为司杀府，为庚苍；太阳所至为寒府，为归藏。司化之常也。

71. 172 厥阴所至为生，为风摇；少阴所至为荣，为形见；太阴所至为化，为云雨；少阳所至为长，为蕃鲜；阳明所至为收，为雾露；太阳所至为藏，为周密。气化之常也。

【今译】

71. 169 黄帝说：“我想听你详尽地讲一讲。”

71. 170 岐伯说：“请允许我讲给您听吧。关于六气之所至，厥阴风木之气至时，则表现为平和；少阴君火之气至时，则表现为温暖；太阴湿土之气至时，则表现为尘埃湿润；少阳相火之气至时，则表现为火炎暑热；阳明燥金之气至时，则表现为清凉刚劲；太阳寒水之气至时，则表现为寒冷气氛。这是正常气化的一般情况。

71. 171 厥阴之气至，为风之所聚，象征着物体开裂；少阴之气至，为火之所聚，象征着万物舒发繁荣；太阴之气至，为雨之所聚，象征着物体充盈圆满；少阳之气至，为热之所聚，象征着气化尽现于外；阳明之气至，为肃杀之气所聚，象征着生发之气变更；太阳之气至，为寒之气所聚，象征着阳气敛藏。这是六气司化的一般情况。

71. 172 厥阴之气至，为万物发生，为和风飘荡；少阴之气至，为万物繁荣，为形象显现；太阴之气至，为湿化云雨；少阳之气至，为万物盛长，为茂盛鲜明；阳明之气至为收敛，为雾露下降；太阳之气至为闭藏，为生机周密。这是六气所化的一般情况。



71. 169 Huangdi said, "I want to know all of them."

71. 170 Qibo said, "Please allow me to explain. In terms of the arrival of Qi, the arrival of Jueyin is [marked by] peace; the arrival of Shaoyin is [marked by] warmth; the arrival of Taiyin is [marked by] dusts and moisture; the arrival of Shaoyang is [marked by] flaming summer-heat; the arrival of Yangming is [marked by] coolness and harshness; and the arrival of Taiyang is [marked by] cold atmosphere. [These are] the general conditions of [Qi] transformation [in the four seasons]."

71. 171 "The arrival of Jueyin indicates accumulation of Wind and symbolizes the germination [of grasses and woods]; the arrival of Shaoyin indicates accumulation of Fire and symbolizes flourish [of things]; the arrival of Taiyin indicates accumulation of Rain and symbolizes full development [of things]; the arrival of Shaoyang indicates accumulation of Heat and symbolizes external movement [of Qi]; the arrival of Yangming indicates accumulation of Killing [Qi] and symbolizes change; the arrival of Taiyang indicates accumulation of Cold and symbolizes storage [of things]. [These are] the general conditions of [the domination of Six-Qi and the change of things]."

71. 172 "The arrival of Jueyin indicates germination and symbolizes blow of wind; the arrival of Shaoyin indicates flourish [of things] and symbolizes the form [of things]; the arrival of Taiyin indicates the transformation [of things] and symbolizes clouds and rain; the arrival of Shaoyang indicates the growth [of things] and symbolizes prosperity and brightness; the arrival of Yangming indicates astringency and symbolizes fog and dew; the arrival of Taiyang indicates storage and symbolizes closure. [These are] the general conditions of Qi transformation."



【原文】

71. 173 厥阴所至为风生，终为肃；少阴所至为热生，中为寒；太阴所至为湿生，终为注雨；少阳所至为火生，终为蒸溽；阳明所至为燥生，终为凉；太阳所至为寒生，中为温。德化之常也。

71. 174 厥阴所至为毛化，少阴所至为羽化，太阴所至为倮化，少阳所至羽化，阳明所至为介化，太阳所至为鳞化。德化之常也。

71. 175 厥阴所至为生化，少阴所至为荣化，太阴所至为濡化，少阳所至为茂化，阳明所至为坚化，太阳所至为藏化。布政之常也。

71. 176 厥阴所至为飘怒，大凉；少阴所至为大暄，寒；太阴所至为雷霆骤注，烈风；少阳所至为飘风燔燎，霜凝；阳明所至为散落，温；

【今译】

71. 173 厥阴之气至，为风气发生，气终则肃杀；少阴之气至，为热气发生，但中气是寒冷；太阴之气至，为湿气发生，气终则大雨如注；少阳之气至，为火气发生，气终为湿热交蒸；阳明之气至，为燥气发生，气终则为清凉；太阳之气至，为寒气发生，其中气为温暖。这是六气德化的一般情况。

71. 174 厥阴之气至，为毛虫类化育；少阴之气至，为羽虫类化育；太阴之气至，为倮虫类化育；少阳之气至，为有羽翼昆虫类化育；阳明之气至，为介虫类化育；太阳之气至，为鳞虫类化育。这是六气德化的一般情况。

71. 175 厥阴之气至，为生发之化；少阴之气至，为万物繁荣之荣化；太阴之气至，为万物湿润之濡化；少阳之气至，为万物茂盛之茂化；阳明之气至，为万物坚实之坚化；太阳之气至，为万物闭藏之藏化。这是六气施政的一般情况。

71. 176 厥阴风木之气至，为大风怒狂，气候大凉；少阴君火之气至，气候大热大寒；太阴湿土之气至，为雷雨暴注，狂风大作；少阳相火之气至，



71. 173 “The arrival of Jueyin indicates emergence of Wind and symbolizes solemnity; the arrival of Shaoyin indicates generation of Heat, but the middle is cold; the arrival of Taiyin indicates generation of Dampness and there is storm at the terminal [period]; the arrival of Shaoyang indicates generation of Fire and there is steaming Dampness at the terminal [period]; the arrival of Yangming indicates generation of Dryness and there is coolness at the terminal [period] ^[3]; the arrival of Taiyang indicates generation of Coldness and there is warmth in the middle. [These are] the general phenomena [of the natural changes of Six-Qi]. ”

71. 174 “The arrival of Jueyin indicates multiplication of caterpillar^[4]; the arrival of Shaoyin indicates breeding [of animals with] wings; the arrival of Taiyin indicates breeding of naked worms; the arrival of Shaoyang indicates breeding of insects with wings; the arrival of Yangming indicates breeding of beetles; the arrival of Taiyang indicates breeding of scaled animals. [These are] the normal conditions of breeding [triggered by Six-Qi]. ”

71. 175 “The arrival of Jueyin indicates generation; the arrival of Shaoyin indicates flourish; the arrival of Taiyin indicates moisturization; the arrival of Shaoyang indicates prosperity; the arrival of Yangming indicates hardening; the arrival of Taiyang indicates storage. [These are] the normal conditions [of changes induced by the influence of Six-Qi]. ”

71. 176 “The arrival of Jueyin is marked by blow of gale and great coolness; the arrival of Shaoyin is marked by great Heat and cold; the arrival of Taiyin is marked by violent storm and piercing wind; the arrival of Shaoyang is marked by whirlwind and flaming Fire; the arrival of Yangming is marked by scatter [of things] and

【原文】

太阳所至为寒雪冰雹，白埃。气变之常也。

71. 177厥阴所至为挠动，为迎随；少阴所至为高明焰，为曛；太阴所至为沉阴，为白埃，为晦暝；少阳所至为光显，为彤云，为曛；阳明所至为烟埃，为霜，为劲切，为凄鸣；太阳所至为刚固，为坚芒，为立。令行之常也。

71. 178厥阴所至为里急；少阴所至为疡疹身热；太阴所至为积饮否隔；少阳所至为嚏呕，为疮疡；阳明所至为浮虚；太阳所至为屈伸不利。病之常也。

71. 179厥阴所至为支痛；少阴所至为惊惑，恶寒，战栗，谵妄；太阴

【今译】

为大风旋起，火热燔燎，夜间露结霜凝；阳明燥金之气至，为草木散落，其气温暖；太阳寒水之气至，为寒雪冰雹，其气为白色尘埃。这是六气变常的一般情况。

71. 177厥阴之气至，为万物扰动，随风飘摇；少阴君火之气至，为火焰高明，空中有黄赤之色；太阴湿土之气至，为阴气沉滞，为白色埃尘，为晦暗不明；少阳相火之气至，为光闪显，有赤色之云，空中有黄赤之色；阳明燥金之气至，有烟尘，霜冻，刚劲急切，凄惨之声；太阳寒水之气至，表现为坚硬，锋利，挺立。这是六气行令的一般情况。

71. 178厥阴之气至，其病发为腹中拘急；少阴君火之气至，其病发为疮疡皮疹身热；太阴湿土之气至，其病发为水饮积聚，阻塞不通；少阳相火之气至，其病发为喷嚏呕吐，为疮疡；阳明燥金之气至，其病发为皮肤浮肿；太阳寒水之气至，其病发为关节屈伸不利。这是六气致病的一般情况。

71. 179厥阴之气至，其病发为胁部支撑疼痛；少阴之气至，其病发为易惊而惑乱，恶寒战栗，妄言妄语；太阴之气至，其病发为蓄积胀满；



warmth; the arrival of Taiyang is marked by coldness, snow, hailstone and white dusts. [These are] the general conditions of [of the changes of Six-Qi]. ”

71. 177 “The arrival of Jueyin is marked by disturbance and fluctuation [with wind]; the arrival of Shaoyin is marked by high and bright flame [of Fire] with yellow and red [color]; the arrival of Taiyin is marked by cloudiness and white dust; the arrival of Shaoyang is marked by light, red clouds with yellow and red [color]; the arrival of Yangming is marked by smoke, dust, frost, harshness and whistling; the arrival of Taiyang is marked by hardness, sharpness and erectness. [These are] the general conditions [of the influence of Six-Qi]. ”

71. 178 “[The disease due to] the arrival of Jueyin is marked by contraction of muscles; [the disease due to] the arrival of Shaoyin is marked by ulceration, papule and fever; [the disease due to] the arrival of Taiyin is marked by retention of fluid and obstruction of the chest; [the disease due to] the arrival of Shaoyang is marked by sneezing, vomiting and sores; [the disease due to] the arrival of Yangming is marked by dropsy; [the disease due to] the arrival of Taiyang is marked by inflexibility of joints. [These are] the general conditions [of diseases caused by Six-Qi]. ”

71. 179 “[The disease due to] the arrival of Jueyin is marked by propping pain [in hypochondria]; [the disease due to] the arrival of Shaoyin is marked by fright, confusion, aversion to cold, chills and delirium; [the disease due to] the arrival of Taiyin is marked by accumulation and fullness; [the disease due to] the arrival of Shaoyang is marked by fright, dryness, dizziness and sudden disease; [the disease due to] the arrival of Yangming

【原文】

所至为穉满；少阳所至为惊躁，瞽昧，暴病；阳明所至为鼯，尻阴膝髀腠
胻足病；太阳所至为腰痛。病之常也。

71. 180 厥阴所至为纒戾；少阴所至为悲妄衄衄；太阴所至为中满
霍乱吐下；少阳所至为喉痹，耳鸣呕涌；阳明所至皴揭；太阳所至为寝
汗，瘕。病之常也。

71. 181 厥阴所至为胁痛呕泄；少阴所至为语笑；太阴所至为重肘
肿；少阳所至为暴注，眇瘵、暴死；阳明所至为鼯嚏；太阳所至为流泄禁
止。病之常也。

【今译】

少阳之气至，其发病为易惊，躁动不安，昏晕闷昧，常突然发病；阳明之
气至，其发病为胃足阳明之经脉不适，为鼻塞，尻阴股膝髀胫足等处发
病；太阳之气至，其发病为腰痛。这是六气致病的一般情况。

71. 180 厥阴之气至，其发病为筋脉缩短屈曲；少阴之气至，其发
病为悲哀神妄，衄血；太阴之气至，其发病为腹内胀满，霍乱吐泻；少阳
之气至，其发病为喉痹，耳鸣，呕吐；阳明之气至，其发病为皮肤粗糙皴
裂而揭起；太阳之气至，其发病为卧则汗出，瘕病。这是六气致病的一
般情况。

71. 181 厥阴之气至，其发病为胁痛，呕吐，泻利；少阴之气至，其发
病为多言善笑；太阴之气至，其发病为身重浮肿；少阳之气至，其病发为
急剧泻利，肌肉眇动，筋脉抽搐，常突然死亡；阳明之气至，其发病为鼻
塞喷嚏；太阳之气至，其发病为大便泻利，窍道闭止不通。这是六气致病
的一般情况。



is marked by nasal obstruction and disease [located in] the buttocks, groins, knees, thigh, fibula, leg and feet; [the disease due to] the arrival of Taiyang is marked by lumbago. [These are] the general conditions [of diseases caused by Six-Qi]. ”

71. 180 “ [The disease due to] the arrival of Jueyin is marked by spasm [of muscles and] contraction [of the extremities]; [the disease due to] the arrival of Shaoyin is marked by sorrow, delirium and hemorrhage; [the disease due to] the arrival of Taiyin is marked by abdominal fullness, Huoluan (cholera), vomiting and diarrhea; [the disease due to] the arrival of Shaoyang is marked by throat obstruction, tinnitus and vomiting; [the disease due to] the arrival of Yangming is marked by chap [of skin]; [the disease due to] the arrival of Taiyang is marked by night sweating and convulsion. [These are] the general conditions [of diseases caused by Six-Qi]. ”

71. 181 “ [The disease due to] the arrival of Jueyin is marked by hypochondriac pain, vomiting and diarrhea; [the disease due to] the arrival of Shaoyin is marked by incessant talking (polylogia) and unceasing laughter; [the disease due to] the arrival of Taiyin is marked by heaviness of body and dropsy; [the disease due to] the arrival of Shaoyang is marked by acute diarrhea, tremor and convulsion [of muscles] and sudden death; [the disease due to] the arrival of Yangming is marked by nasal obstruction and sneezing; [the disease due to] the arrival of Taiyang is marked by incontinence [of] and difficulty [in urination and defecation]. [These are] the general conditions [of diseases caused by Six-Qi]. ”

中华书局
影印
PDG



【原文】

71. 182 凡此十二变者，报德以德，报化以化，报政以政，报令以令，气高则高，气下则下，气后则后，气前则前，气中则中，气外则外，位之常也。故风胜则动，热胜则肿，燥胜则干，寒胜则浮，湿胜则濡泄，甚则水闭跗肿，随气所在，以言其变耳。”

71. 183 帝曰：“愿闻其用也。”

71. 184 岐伯曰：“夫六气之用，各归不胜而为化。故太阴雨化，

【今译】

71. 182 凡此十二种变化情况，六气施之以德，则万物应之以德；六气施之以化，则万物应之以化；六气施之以政，则万物应之以政；六气施之以令，则万物应之以令。气在上的，则病位高；气在下的，则病位低；气在后的，则病位在后；气在前的，则病位在前；气在中的，则病位在中；气在外的，则病位在外。这是六气致病的病位常规。所以风气胜则动，热气胜则肿，燥气胜则干，寒气胜则虚浮，湿气胜则泻泄，甚则水气闭滞而为浮肿。根据六气所处，察知其病变情况。”

71. 183 黄帝说：“我想听一听有关六气的作用情况。”

71. 184 岐伯回答说：“关于六气的作用，各自归之于所不胜之气而为气化。所以太阴的雨化，施行于太阳；太阳的寒化，施行于少阴；



71. 182 “From the twelve changes [mentioned above, it can be seen that all the things in nature correspond to the effects exerted by Six-Qi] . [If the effect of Six-Qi is] transformation, the response [of all the things in nature is] transformation; [if the effect of Six-Qi is] domination, the response [of all the things in nature is] domination; [if the effect of Six-Qi is] manifestation, the response [of all the things in nature is] manifestation; [if the effect of Six-Qi is] high, the response [of all the things in nature is] high; [if the effect of Six-Qi is] low, the response [of all the things in nature is] low; [if the effect of Six-Qi is in] the back, the response [of all the things in nature is in] the back; [if the effect of Six-Qi is in] the front, the response [of all the things in nature is in] the front; [if the effect of Six-Qi is in] the middle, the response [of all the things in nature is in] the middle; [if the effect of Six-Qi is in] the external, the response [of all the things in nature is in] the external. [These are] the general conditions of the location [of diseases caused by Six-Qi]. So abundance of Wind causes restlessness; abundance of Heat causes swelling; abundance of Dryness causes aridness; abundance of Cold causes floating; abundance of Dampness causes diarrhea, or even retention of water (dysuria) and dropsy. [Generally speaking, the pathological] changes [should be] studied according to the location of [pathogenic] Qi. ”

71. 183 Huangdi said, “I’d like to know the effects [of Six-Qi]. ”

71. 184 Qibo said, “The effects of Six-Qi are exerted [when they are acting on the kinds of Qi that they are] unable to restrict. So [the effect of] Rain-Transformation of Taiyin is exerted on Taiyang; [the effect of] Cold-Transformation of Taiyang is exerted

【原文】

施于太阳；太阳寒化，施于少阴；少阴热化，施于阳明；阳明燥化，施于厥阴；厥阴风化，施于太阴。各命其所在以征之也。”

71. 185 帝曰：“自得其位何如？”

71. 186 岐伯曰：“自得其位，常化也。”

71. 187 帝曰：“愿闻所在也。”

71. 188 岐伯曰：“命其位而方月可知也。”

71. 189 帝曰：“六位之气，盈虚何如？”

71. 190 岐伯曰：“太少异也，太者之至徐而常，少者暴而亡。”

71. 191 帝曰：“天地之气，盈虚何如？”

71. 192 岐伯曰：“天气不足，地气随之，地气不足，天气从之，运居其中而常先也。恶所不胜，归所同和，随运归从而生其病也。”

【今译】

少阴的热化，施行于阳明；阳明的燥化，施行于厥阴；厥阴的风化，施行于太阴。各随其所在的方位以显示其作用。”

71. 185 黄帝问道：“六气自得其位的，是怎样的呢？”

71. 186 岐伯回答说：“六气自得其位的，是正常的气化。”

71. 187 黄帝说：“我想听一听有关六气所在的方位。”

71. 188 岐伯说：“明确了六气的位置，就可以知道其方位和月时了。”

71. 189 黄帝问道：“六位之气的盛虚情况是怎样的呢？”

71. 190 岐伯回答说：“太过和不及之气是不同的。太过之气来时缓慢而持续时间较长，不及之气来时急骤，很快就消失了。”

71. 191 黄帝问道：“司天与在泉之气的盛虚是怎样的呢？”

71. 192 岐伯回答说：“司天之气不足时，在泉之气随之上迁，在泉之气不足时，司天之气随之下降。岁运之气居于中间，其升降常先于天气和



on Shaoyin; [the effect of] Heat-Transformation of Shaoyang is exerted on Yangming; [the effect of] Dryness-Transformation of Yangming is exerted on Jueyin; [the effect of] Wind-Transformation of Jueyin is exerted on Taiyin. [The effects of Six-Qi are] demonstrated according to their positions.”

71. 185 Huangdi asked, “How do Six-Qi get their positions?”

71. 186 Qibo answered, “[They] get the positions themselves.”

71. 187 Huangdi said, “I’d like to know their positions.”

71. 188 Qibo said, “[When] the positions of [Six-Qi] are decided, the orientations and months [dominated by them] can be determined.”

71. 189 Huangdi asked, “What are [the conditions of] excess and insufficiency of the six positions [of Six-Qi]?”

71. 190 Qibo answered, “Excess and insufficiency [of Qi] are different. [If Qi is] excessive, [it] comes slowly and lasts for a longer time; [if Qi is] insufficient, [it] comes suddenly and recedes quickly.”

71. 191 Huangdi asked, “What about the excess and deficiency [conditions of] Qi in the heavens and in the earth?”

71. 192 Qibo answered, “[If] Tianqi (Heaven-Qi) is insufficient, Diqi (Earth-Qi) rises up accordingly; [if] Diqi (Earth-Qi) is insufficient, Tianqi (Earth-Qi) descends accordingly. The Motion [of Qi in the year is] located in the center and often comes in advance of [the Qi that dominates the heavens]. [When the Motion of Qi in the year] cannot conquer [the Qi dominating the heavens and the Qi in the Spring, it] combats [against them]; [when the Motion of Qi in the year maintains] balance [with the Qi dominating the heavens and the Qi in the Spring, it] combines [with

【原文】

故上胜则天气降而下，下胜则地气迁而上，多少而差其分，微者小差，甚者大差，甚则位易气交，易则大变生而病作矣。《大要》曰：甚纪五分，微纪七分，其差可见，此之谓也。”

71. 193 帝曰：“善。论言热无犯热，寒无犯寒。余欲不远热，不远热奈何？”

71. 194 岐伯曰：“悉乎哉问也！发表不远热，攻里不远寒。”

71. 195 帝曰：“不发不攻而犯寒犯热，何如？”

【今译】

地气。它厌恶所不胜之气，归属于同和之气。随着岁运与司天在泉之气的归从，而发生各种不同的病变。所以司天之气胜，则天气下降；在泉之气胜，则地气上迁。上迁下降的多少，存在着一定的差异。胜气微则差异小，胜气甚则差异大，如相差太甚则可以改变气交的时位。气交时位改变则有大的变化，疾病就要发作。《大要》上说：差异大的有五分，差异小的有七分，其间的差分就可以看出来。就是这个意思。”

71. 193 黄帝说：“好。前面谈到，用热不要犯热，用寒不要犯寒。我想不避热不避寒，应当怎么办呢？”

71. 194 岐伯回答说：“您问得很全面啊！发表时可以不避热，攻里时可以不避寒。”

71. 195 黄帝问道：“不发表不攻里而触犯了寒热会怎样呢？”



them in] transformation. [When the Motion of Qi in the year] fluctuates with [the Qi dominating the heavens and the Qi in the Spring], diseases are caused. So [when] the Upper (the Qi dominating the heavens) is excessive, Tianqi (Heaven-Qi) descends; [when] the Lower (the Qi in the Spring) is excessive, Diqi (Earth-Qi) rises up. There exists some difference [between] the degrees [of excess of Heaven-Qi and Earth-Qi]. [If the excess] is slight, the difference is little; [if the excess] is great, the difference is striking, or even changing the time and position of Qi convergence. [If the time and position of Qi convergence are] greatly changed, diseases will be caused. [The book entitled] *Dayao* says, '[When] great [difference] is five Fen and slight [difference] is seven Fen, it is obvious.' The reason is just that."

71. 193 Huangdi said, "Good! [When] discussing [the use of drugs] heat [in nature], [you have mentioned that care should be taken] to avoid the use of [drugs] heat [in nature to treat disease when] Heat [dominates the season] and avoid the use of [drugs] cold [in nature to treat disease when] Cold [dominates the season]. [If I] do not avoid [the use of drugs] cold [in nature and the drugs] heat [in nature], what [should I] do?"

71. 194 Qibo answered, "What a detailed question [Your Majesty] have asked! [When] relieving [pathogenic factors from] the exterior, [the use of drugs] Heat [in nature] should not be avoided; [when] attacking the interior, [the use of drugs] Cold [in nature] should not be avoided."

71. 195 Huangdi asked, "What will happen [if the drugs] Heat [in nature and the drugs] Cold [in nature] are used not for relieving [pathogenic factors from the exterior] and not for attacking [the interior]?"



【原文】

71. 196 岐伯曰：“寒热内贼，其病益甚。”

71. 197 帝曰：“愿闻无病者何如？”

71. 198 岐伯曰：“无者生之，有者甚之。”

71. 199 帝曰：“生者何如？”

71. 200 岐伯曰：“不远热则热至，不远寒则寒至。寒至则坚否腹满，痛急下利之病生矣。热至则身热，吐下霍乱，痈疽疮疡，瞽郁注下，眦癭肿胀，呕，衄衄头痛，骨节变，肉痛，血溢血泄，淋闭之病生矣。”

71. 201 帝曰：“治之奈何？”

71. 202 岐伯曰：“时必顺之，犯者治以胜也。”

71. 203 黄帝问曰：“妇人重身，毒之何如？”

【今译】

71. 196 岐伯回答说：“这样寒热之气就会伤害于内，病就要加重了。”

71. 197 黄帝问道：“我想知道无病的人是怎样呢？”

71. 198 岐伯回答说：“无病的人，会因此生病，有病的人会更加严重。”

71. 199 黄帝问道：“生了病又怎样的呢？”

71. 200 岐伯回答说：“不避热就生热病，不避寒就生寒病。犯寒则发生腹部坚硬痞闷胀满、疼痛急剧、下利等病；犯热则发生身热、呕吐下利、霍乱、痈疽疮疡、昏冒郁闷泄下、肌肉眦动、筋脉抽搐、肿胀、呕吐、鼻塞衄血、头痛、骨节改变、肌肉疼痛、血外溢或下泄、小便淋漓、癃闭不通等病。”

71. 201 黄帝问道：“应当怎样治疗呢？”

71. 202 岐伯回答说：“必须顺从四时之序。如违反了这一禁忌，可用相胜之气的药品加以治疗。”

71. 203 黄帝问道：“妇女怀孕，如用峻猛之药攻伐，会怎样呢？”



71. 196 Qibo answered, “[Then] the interior [will be] damaged by Cold and Heat and the disease will be worsened.”

71. 197 Huangdi said, “I want to know [what will happen if] healthy people [have been treated in such a way.]”

71. 198 Qibo answered, “[Those who] do not have disease will contract disease and [those who are already] ill will become more sick.”

71. 199 Huangdi asked, “What will it look like [when they become ill?]”

71. 200 Qibo answered, “Non-avoidance of [using drugs] Heat [in nature] will cause febrile [disease]; non-avoidance of [using drugs] Cold [in nature] will cause cold [disease]. The occurrence of cold [disease is marked by] abdominal hardness, mass and fullness; sharp pain and diarrhea. The occurrence of febrile [disease is marked by] body fever, vomiting and diarrhea; sores, ulcers and carbuncle; dizziness, distress and diarrhea; convulsion, swelling and distension; vomiting, nasal obstruction, nosebleed and headache; deformity of joints, pain of muscles, hemorrhage and hematochezia; dripping urination and retention of urine.”

71. 201 Huangdi asked, “How to treat it then?”

71. 202 Qibo answered, “[It must be treated] according to the order of the four seasons. [If the dominating Qi is] violated, [it should be treated with the drugs for the Qi that] conquers [it].”

71. 203 Huangdi asked, “Can [drugs with great] toxicity [be used to treat] pregnant women?”

【原文】

71.204 岐伯曰：“有故无殒，亦无殒也。”

71.205 帝曰：“愿闻其故何谓也？”

71.206 岐伯曰：“大积大聚，其可犯也，衰其大半而止，过者死。”

71.207 帝曰：“善。郁之甚者，治之奈何？”

71.208 岐伯曰：“木郁达之，火郁发之，土郁夺之，金郁泄之，水郁折之。然调其气，过者折之，以其畏也，所谓泻之。”

71.209 帝曰：“假者何如？”

71.210 岐伯曰：“有假其气，则无禁也。所谓主气不足，客气胜也。”

【今译】

71.204 岐伯回答说：“只要有应攻伐的疾病存在，则峻猛之药既不会伤及母体，也不会伤害胎儿。”

71.205 黄帝说：“我想听一听其中的道理。”

71.206 岐伯说：“有大积大聚之病是可以峻烈药品攻伐的，但是在积聚衰减一大半时，就要停止攻伐，攻伐太过了就要引起死亡。”

71.207 黄帝说：“好。郁病之严重者，应当怎样治疗呢？”

71.208 岐伯回答说：“木气抑郁的，应当条达之；火气抑郁的，应当发散之；土气抑郁的，应当劫夺之；金气抑郁的，应当渗泄之；水气抑郁的，应当折抑之。调和其气时，气太过的，应折服其气，因为气太过则畏折，这就是所谓的泻法。”

71.209 黄帝问道：“假借之气致病，应当怎样治疗呢？”

71.210 岐伯回答说：“有假借之气时，就不必要遵守那些禁忌了。这就是所谓主气不足而客气胜之的治疗之法。”



71. 204 Qibo answered, “If there is disease [that should be treated by attack, then both the mothers and the fetus] will not be impaired.”

71. 205 Huangdi asked, “What is the reason?”

71. 206 Qibo answered, “[If there is disease with] severe accumulation and mass, [it can be] attacked [by drugs with great toxicity]. [When] half of the disease is reduced, [the use of such drugs should be] stopped. Over [use of such drugs will] cause death.”

71. 207 Huangdi said, “Good! How to treat [disease with] severe stagnation?”

71. 208 Qibo answered, “Stagnation of Wood [should be treated by] smoothing; stagnation of Fire [should be treated by] dispersing; stagnation of Earth [should be treated by] attacking; stagnation of Metal [should be treated by] dredging; stagnation of Water [should be treated by] inhibiting. [These are the ways] to regulate Qi. [If Qi is] excessive [in movement], [it should be] subdued with [the drugs for] inhibition. [This way of treatment is] known as Xie (purgation or reduction).”

71. 209 Huangdi asked, “How to deal with Qi [that is] substitutionary?”

71. 210 Qibo answered, “[If] there is substitutionary Qi [because the dominating Qi is insufficient], there is no need to abide by [the practice of avoiding the use of drugs Heat in nature to treat heat disease and avoiding the use of drugs Cold in nature to treat cold disease]. [This is what] insufficiency of the Zhuqi (Host-Qi) leads to domination of the Keqi (Guest-Qi) means.”



【原文】

71.211 帝曰：“至哉圣人之道！天地大化运行之节，临御之纪，阴阳之政，寒暑之令，非夫子孰能通之！请藏之灵兰之室，署曰《六元正纪》，非斋戒不敢示，慎传也。”

【今译】

71.211 黄帝说：“圣人的理论真伟大呀！关于天地的变化，运行的节律，六气加临的纲领，阴阳的治化，寒暑的时令，除了先生，谁能通晓呢！请允许我把它藏在灵兰之室，署名《六元正纪》。不经过斋戒，不敢随意将其展示他人，不可轻易传授他人。”





71. 211 Huangdi said, “How profound the Dao (theory) of the sages is! Were it not for you, who else could understand the changes of the heavens and the earth, the rhythm of the movement [of Wuxing (Five-Elements)], the principles of the interaction [of Six-Qi], the functions of Yin and Yang [as well as] the effects of Cold and Heat! Please allow me to store it in the Spiritual Fragrant Room and name it *Liuyuan Zhengji*. [I] will not show it to others without bathing and fast. [I will be very careful when] passing it on to others.”

Notes:

[1] In this and the following chapters, the word “Spring”, with the first letter capitalized, refers to the place where there is water coming up naturally from the ground. In the theory of Yunqi (Motion of Qi), “Spring” means the earth.

[2] According to the explanation made by other scholars, Wu (午) here means “facing the south”.

[3] According to the explanation made by other scholars, this part should be read like this, “the arrival of Yangming indicates generation of coolness and there is Dryness at the terminal [period].”

[4] The original Chinese character for “caterpillar” is Mao (毛, fur or hair). Some scholars suggest that Mao (毛) here refers to animals with fur.





刺法论篇第七十二(遗篇)

【原文】

72.1 黄帝问曰：“升降不前，气交有变，即成暴郁，余已知之。如何预救生灵，可得却乎？”

72.2 岐伯稽首再拜对曰：“昭乎哉问！臣闻夫子言，既明天元，须穷刺法，可以折郁扶运，补弱全真，泻盛蠲余，令除斯苦。”

72.3 帝曰：“愿卒闻之。”

72.4 岐伯曰：“升之不前，即有甚凶也。木欲升而天柱窒抑之，木欲发郁亦须待时，当刺足厥阴之井。火欲升而天蓬窒抑之，火欲发郁亦须待时，君火相火同刺包络之荣。土欲升而天冲窒抑之，

【今译】

72.1 黄帝问道：“岁气不得升降，气交发生异常的变化，就可形成暴烈的邪气。这些我已经知道了。怎样通过预防挽救人的生命呢？可以得到一种消退郁气的办法吗？”

72.2 岐伯再次跪拜回答说：“您提的这个问题很高明啊！我听老师说，明白了六气的变化，还必须深入了解刺法，这样可以折减郁气，扶助运气，补助虚弱，保全真气，泻其盛气，除去余邪，消除由此产生的疾苦。”

72.3 黄帝说：“我想听你详尽地讲一讲。”

72.4 岐伯回答说：“气不得升时，便有严重的灾害。厥阴风木欲升之时，受到天柱阻抑，木之郁气欲发，须待木气当位之时，应当刺足厥阴之井大敦穴。少阴君火欲升之时，受到天蓬阻抑，火之郁气欲发，须待火气当位之时，则无论君火相火，应刺心包络手厥阴之荣劳宫穴。



Chapter 72

Cifa Lunpian: Discussion on Acupuncture Methods

(The original contents were lost in history and the present text was supplemented by scholars in the Song Dynasty)

72. 1 Huangdi asked, "Failure [of the intermediate Qi of the Qi in the year at the right and the left sides] to ascend and descend and the changes of Qi convergence can turn into violent stagnation. I have already known this. [But] how to prevent it to save people's life? [Are there any] ways to prevent stagnation?"

72. 2 Qibo kowtowed again and answered, "What an excellent question [Your Majesty] have asked! I have heard it from my teacher that [if one] has understood [the changes of] Heaven-Primordium (six climatic changes in the natural world), [he] has to study acupuncture methods [which can] reduce stagnant [Qi], promote the Motion [of Qi], reinforce weakness, preserve Zhen (Genuine-Qi), reduce exuberance [of Qi] and eliminate remaining [pathogenic factors so as to] cure diseases of the kind."

72. 3 Huangdi said, "I'd like to know the details."

72. 4 Qibo said, "Failure to ascend causes calamity. [When] Wood ascends, Tianzhu^[1] inhibits it. [If] Wood wants to disperse the stagnant [Qi, it has to] wait for the time [when Wood is in domination] . [In the human body,] the Jing-Well^[2] on [the Channel of] Foot-Jueyin should be needled. [When] Fire arises, Tianpeng inhibits it. [If] Fire wants to disperse the stagnant [Qi, it has to] wait for the time [when Fire is in domination]. [In the



【原文】

土欲发郁亦须待时，当刺足太阴之俞。金欲升而天英窒抑之，金欲发郁亦须待时，当刺手太阴之经。水欲升而天芮窒抑之，水欲发郁亦须待时，当刺足少阴之合。”

72.5 帝曰：“升之不前，可以预备，愿闻其降，可以先防。”

72.6 岐伯曰：“既明其升，必达其降也。升降之道，皆可先治也。木欲降而地晶窒抑之，降而不入，抑之郁发，散而可得位，降而郁发，暴如天间之待时也，降而不下，郁可速矣，降可折其所胜也，当刺手太阴之所出，

【今译】

太阴湿土欲升之时，受到天冲阻抑，土气欲发，须待土气当位之时，应当刺足太阴之腧太白穴。阳明燥金欲升之时，受到天英阻抑，金之郁气欲发，须待金气当位之时，应当刺手太阴之经经渠穴。太阳寒水欲升之时，受到天芮阻抑，水之郁气欲发，须待土气当位之时，应当刺足少阴之合阴谷穴。”

72.5 黄帝说：“岁气之间气不能升的，可以预防。我想听一听岁气之间气不能降的，是不是也可以事先预防。”

72.6 岐伯说：“既然明白了气升的道理，也必然能通达气降的道理。间气升降不前所致的疾患，都可以预先调治。厥阴风木之气欲降却受到地晶阻抑，木欲降而不得入，则发为郁气，待郁气散后方可降入其位，气应降而不得降之郁气发作，其暴烈程度和司天间气应升不



human body,] the Ying-Spring^[3] of the Pericardium [Channel has to be] needled [no matter it is] Junhuo (Monarch-Fire) or Xianghuo (Minister-Fire) . [When] Earth ascends, Tianchong inhibits it. [If] Earth desires to disperse the stagnant [Qi, it] has to wait for the time [when Earth is in domination]. [In the human body,] Shu-Stream^[4] [on the Channel of] Foot-Taiyin has to be needled. [When] Metal ascends, Tianying inhibits it. [If] Metal desires to disperse the stagnant [Qi, it] has to wait for the time [when Metal is in domination]. [In the human body,] the Jing-River^[5] [on the Channel of] Hand-Taiyin has to be needled. [When] Water ascends, Tianrui inhibits it. [If] Water desires to disperse the stagnant [Qi, it] has to wait for the time [when Water is in domination]. [In the human body,] He-Sea^[6] [on the Channel of] Foot-Shaoyin has to be needled. ”

72.5 Huangdi said, “ [If the intermediate Qi of Year-Qi should ascend but is] unable to ascend, [it] can be prevented. I want to know [whether it is possible] to prevent [the phenomenon that the intermediate Qi of Year-Qi should descend but is] unable to descend. ”

72.6 Qibo said, “If the ascent [of Qi] is understood, [it will be easy to understand] the descent [of Qi]. [The diseases caused by] inability [of the intermediate Qi] to ascend or descend all can be prevented. [When] Wood descends, Dihao inhibits it. [If] Wood fails to descend and is inhibited, [it becomes] stagnant. [When the stagnated Qi is] dispersed, [Wood is able to] descend to its due position. [If Qi should descend but is] unable to descend, [it will] stagnate and burst out, similar to [the degree of] the intermediate [Qi dominating the heavens that should ascend



【原文】

刺手阳明之所入。火欲降而地玄窒抑之，降而不入，抑之郁发，散而可入，当折其所胜，可散其郁，当刺足少阴之所出，刺足太阳之所入。土欲降而地苍窒抑之，降而不下，抑之郁发，散而可入，当折其胜，可散其郁，当刺足厥阴之所出，刺足少阳之所入。金欲降而地形窒抑之，降而不下，抑之郁发，散而可入，当折其胜。可散其郁，当刺心包络所出，刺手少阳所入也。水欲降而地阜窒抑之，降而不下，抑之郁发，散而可入，当折其

【今译】

升之郁气发作相同，应降不得降，能够很快地形成郁气，下降则可折减其胜气，应当针刺手太阴之井穴少商与手阳明之合穴曲池。少阴君火之气欲降，却受到地玄阻抑，火欲降而不得入，发为郁气，待郁气散则火气可入，应当折减其胜气，可散其郁气，应针刺足少阴之井穴涌泉与足太阳之合穴委中。太阴湿土之气欲降，却受到地苍阻抑之，土欲降而不能下，发为郁气，待郁气散后土气可入，可折减其胜气，散其郁气，应当针刺足厥阴之井穴大敦与足少阳之合穴阳陵泉。阳明燥金之气欲降，却受到地形阻抑，金欲降而不能下，则发为郁气，待郁气散后金气可入，可折减其胜气，散其郁气，应当针刺手厥明心包络之井穴中冲与手少阳之合穴天井。太阳寒水之气欲降，却受到地阜阻抑，水气应降而不能下，发为郁气，待郁气散后水气可



but is unable to descend and] has to wait for the right time. [If it should] descend but is unable to descend, [it will] immediately become stagnant. [Under such a condition,] descent will reduce the exuberant [Qi]. [In the human body,] the Jing-Well^[7] [on the Channel of] Hand-Taiyin and the He-Sea^[8] [on the Channel of] Hand-Yangming should be needled. ”

“[When] Fire descends, Dixuan inhibits it. [If] it fails to descend and is inhibited, [it becomes] stagnant. [When the stagnated Qi is] dispersed, [Fire is able to] descend to its due position. [Water that] restricts [Fire] should be reduced in order to disperse the stagnant [Qi]. [In the human body,] the Jing-Well^[9] of Foot-Shaoyin and the He-Sea^[10] of Foot-Taiyang should be needled. ”

“[When] Earth descends, Dicang inhibits it. [If] Earth fails to descend and is inhibited, [it becomes] stagnant. [When the stagnated Qi is] dispersed, [Earth is able to] descend to its due position. [Wood that] restricts [Earth] should be reduced in order to disperse the stagnant [Qi]. [In the human body,] the Jing-Well^[11] of Foot-Jueyin and the He-Sea^[12] of Foot-Shaoyang should be needled. ”

“[When] Metal descends, Ditong inhibits it. [If] Metal fails to descend and is inhibited, [it becomes] stagnant. [When the stagnated Qi is] dispersed, [Earth is able to] descend to its due position. [Fire that] restricts [Metal] should be reduced in order to disperse the stagnant [Qi]. [In the human body,] the Jing-Well^[13] on the Pericardium [Channel of Hand-Jueyin] and the He-Sea^[14] of Hand-Shaoyang should be needled. ”

“[When] Water descends, Difu inhibits it. [If] Water fails to descend and is inhibited, [it becomes] stagnant. [When the stagnated Qi is] dispersed, [Earth is able to] descend to its due position. [Fire that] restricts [Metal] should be reduced in

【原文】

胜，可散其郁，当刺足太阴之所出，刺足阳明之所入。”

72.7 帝曰：“五运之至有前后，与升降往来，有所承抑之，可得闻乎刺法？”

72.8 岐伯曰：“当取其化源也。是故太过取之，不及资之。太过取之，次抑其郁，取其运之化源，令折郁气。不及资之，以扶运气，以避虚邪也。”

72.9 黄帝问曰：“升降之刺，以知其要，愿闻司天未得迁正，使司化之失其常政，即万化之或其皆妄。然与民为病，可得先除，欲济群生，愿闻其说。”

【今译】

入，可折减其胜气，散其郁气，应针刺足太阴之井穴隐白与足阳明之合穴足三里。”

72.7 黄帝说：“关于五运之气至有先后，与天气升降往来，互有承抑的问题，可以告诉我其致病时所运用的刺法吗？”

72.8 岐伯回答说：“应当取其生化之源。所以气太过所致之病可用泻法治之，气不及所致之病可用补法资助之。所谓太过取之，就是要据其致郁之次第以抑其郁气，取治于运气生化之源，以折减其郁气。所谓不及资之，就是要资助运气，避免虚邪之气。”

72.9 黄帝问道：“关于六气升降不前致病的刺法，我已知其大要。我想听一听司天之气未能迁于正位，使司天之气化政失常，也就是一切生化都失于正常的情况。这样百姓患病，可预先消除，以救济众生。请你讲一讲这个问题。”



order to disperse the stagnant [Qi]. [In the human body,] the Jing-Well^[15] of Foot-Taiyin and the He-Sea^[16] of Foot-Yangming should be needled.”

72.7 Huangdi asked, “The movement of the Wuyun (Five-Motions) is [sometimes] early and [sometimes] late. The ascent and descent [of Year-Qi] follow [each other] and inhibit [each other]. Could [you explain it for me about] the acupuncture methods [that can be used to treat the diseases caused by such changes]?”

72.8 Qibo answered, “[The treatment should] focus on its transformation source. So [the disease caused by] excess [of Year-Qi can be treated by] reducing [techniques]; [the disease caused by] insufficiency [of Year-Qi can be treated by] supplementing [techniques]. [The disease caused by] excess [of Year-Qi can be treated by] reducing [techniques] to inhibit the stagnated [Qi according to] the order [of stagnation]. [Such a treatment is] focused on its transformation source to reduce the stagnated Qi. [The disease caused by] insufficiency [of Year-Qi can be treated by] supplementing [techniques] to promote the Motion of Qi in order to avoid Xuxie (Deficiency-Evil).”

72.9 Huangdi asked, “[I have already understood] the essentials for needling [the disease caused by failure of Six-Qi to] ascend and descend. I want to know [the condition when the Qi] dominating the heavens fails to move to the due position [and causes] abnormal changes of transformation, [including] abnormal changes of the transformation of all things. [Such abnormal changes] make people ill. Could [such abnormal changes be] prevented to save the lives of people? Please explain it [for me].”

【原文】

72. 10 岐伯稽首再拜曰：“悉乎哉问！言其至理，圣念慈悯，欲济群生，臣乃尽陈斯道，可申洞微。太阳复布，即厥阴不迁正，不迁正气塞于上，当泻足厥阴之所流。厥明复布，少阴不迁正，不迁正即气塞于上，当刺心包络脉之所流。少阴复布，太阴不迁正，不迁正即气留于上，当刺

【今译】

72. 10 岐伯再次跪拜回答说：“您问得很全面啊！谈到这些至理要言，体现了圣王仁慈怜悯之心，要解除百姓的疾苦的愿望。我尽可能地陈述其旨，阐明其深奥之理。若上年司天的太阳寒水继续施布其政，则厥阴风木便不能迁正，使气郁塞于上，应当泻足厥阴经气所流的荣穴行间。若上年司天的厥阴风木继续施布其政，则少阴君火不能迁正，使气郁塞于上，应当针刺手厥阴心包络经气所流的荣穴劳宫。若上年司天的少阴君火继续施布其政，则太阴湿土不能迁正，使气郁塞于上，应当针刺足太阴经气所流的荣穴大都。若上年司天之太阴湿土继续施布其政，



72. 10 Qibo kowtowed again and answered, "What a detailed question [Your Majesty] have asked! To ask [such detailed questions about this] abstruse theory [shows] Your Majesty's great sympathy [with the people] and desire to save the people. I will try to explain this theory and make the abstruse ideas clear. [If] Taiyang [that is due to dominate the heavens in the previous year continues] to exert effects, Jueyin cannot move to its due position. Failure [of Jueyin] to move to its due position [will lead to] stagnation of Qi in the upper [position]. [Under such a condition,] Ying-Spring (Xingjian LR 2) of Foot-Jueyin [through which Qi of the Liver Channel] runs should be needed. [If] Jueyin [that is due to dominate the heavens in the previous year continues] to exert effects, Shaoyin cannot move to its due position. Failure [of Shaoyin] to move to its due position [will lead to] stagnation of Qi in the upper [position]. [Under such a condition,] the Ying-Spring (Laogong PC 8) on the Pericardium [Channel through which Qi of the Pericardium Channel] runs should be needed. [If] Shaoyin [that is due to dominate the heavens in the previous year continues] to exert effects, Taiyin cannot move to its due position. Failure [of Taiyin] to move to its due position [will lead to] stagnation of Qi in the upper [position]. [Under such a condition,] Ying-Spring (Dadou SP 2) of Foot-Taiyin [through which Qi of the Spleen Channel] runs should be needed. [If] Taiyin [that is due to dominate the heavens in the previous year continues] to exert effects, Shaoyang cannot move to its due position. Failure of to move to its due position [will lead

【原文】

足太阴之所流。太阴复布，少阳不迁正，不迁正则气塞未通，当刺手少阳之所流。少阳复布，则阳明不迁正，不迁正则气未通上，当刺手太阴之所流。阳明复布，太阳不迁正，不迁正则复塞其气，当刺足少阴之所流。”

72.11 帝曰：“迁正不前，以通其要，愿闻不退，欲折其余，无令过失，可得明乎？”

72.12 岐伯曰：气过有余，复作布政，是名不退位也。使地气不得后

【今译】

则少阳相火不能迁正，使气闭塞不通，应当针刺手少阳经气所流的荣穴液门。若上年司天的少阳相火继续施布其政，则阳明燥金不能迁正，使气郁而不能上通，应当针刺手太阴经气所流的荣穴鱼际。若上年司天的阳明燥金继续施布其政，则太阳寒水不能迁正，使气闭塞不通，应当针刺足少阴经气所流的荣穴然谷。”

72.11 黄帝问道：“关于岁气应迁正而不能迁正的，我已经懂得了其中的道理。我还想听听关于岁气不退位的问题。怎样折减它的有余之气，不使其因太过而致病，你能给我解释这个问题吗？”

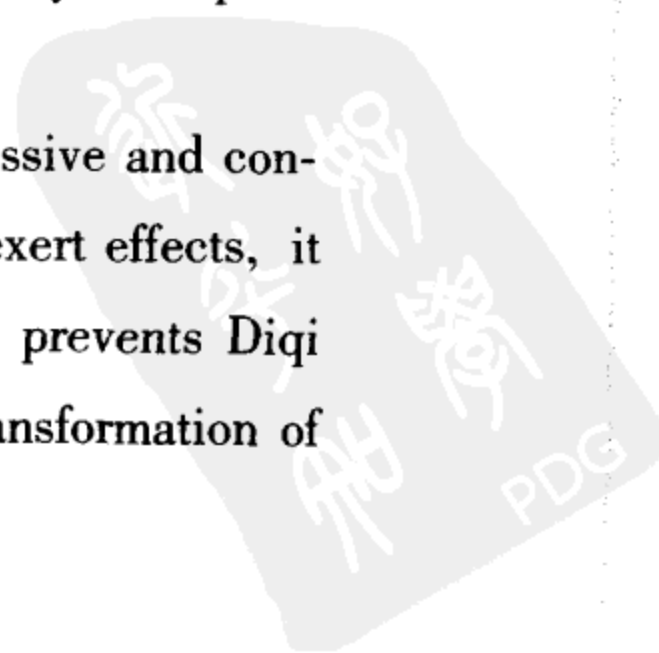
72.12 岐伯回答说：“若上一年的岁气有余，继续居于正位，施其



to] stagnation of Qi in the upper [position]. [Under such a condition,] Ying-Spring (Yemen, TE 2) of Hand-Shaoyang [through which Qi of the Triple Energizer Channel] runs should be needed. [If] Shaoyang [that is due to dominate the heavens in the previous year continues] to exert effects, Yangming cannot move to its due position. Failure [of Yangming] to move to its due position [will lead to] stagnation of Qi in the upper [position] . [Under such a condition,] Ying-Spring (Yuji, LU 10) of Hand-Taiyin [through which Qi of the Lung Channel] runs should be needed. [If] Yangming [that is due to dominate the heavens in the previous year continues] to exert effects, Taiyang cannot move to its due position. Failure [of Taiyang] to move to its due position [will lead to] stagnation of Qi in the upper [position] . [Under such a condition,] Ying-Spring (Rangu, KI 2) of Foot-Shaoyin [through which Qi of the Kidney Channel] runs should be needed. ”

72. 11 Huangdi asked, “[I have already known] the essentials [concerning the ability and inability of Year-Qi] to move to its due position. [I] want to know [the conditions when it] does not abdicate in order to reduce its excess and prevent it from deviating [from the normal way of movement]. Could [you] explain it [for me]?”

72. 12 Qibo answered, “[If Year-Qi is] excessive and continues [to maintain in the dominant position and] exert effects, it is called refusal to abdicate. [Such a condition] prevents Diqi (Earth-Qi) from receding [and facilitating the transformation of



【原文】

化，新司天未可迁正，故复布化令如故也。巳亥之岁，天数有余，故厥阳不退位也，风行于上，木化布天，当刺足厥阴之所入。子午之岁，天数有余，故少阴不退位也，热行于上，火余化布天，当刺手厥阴之所入。丑未之岁，天数有余，故太阴不退位也，湿行于上，雨化布天，当刺足太阴之所入。寅申之岁，天数有余，故少阳不退位也，热行于上，火化布天，当刺手少阳之所入。

【今译】

政令，这就叫不退位。使在泉之气不能后退，新岁的司天之气不能迁正，所以上一年的岁气仍旧发挥作用。如巳年与亥年，司天气数有余，所以厥阴风木之气不得退位，风气运行于上，木气布化于天，应当针刺足厥阴的合穴曲泉。子年与午年，司天气数有余，所以少阴君火之气不得退位，热气运行于上，火的余气布化于天，应当针刺手厥阴的合穴曲泽。丑年与未年，司天气数有余，所以太阴湿土之气不得退位，湿气运行于上，雨气布化于天，应当针刺足太阴的合穴阳陵泉。寅年与申年，司天气数有余，所以少阳相火之气不得退位，热气运行于上，火气布化于天，应当针刺手少阳的合穴天井。卯年与酉年，



the intermediate Qi] and [make it] impossible [for the Qi that dominates the] new [year] to move to the due position. That is why [the Qi dominating in the previous year] continues to exert effects and transform [in the new year]. [In the years of] Si and Hai, [if the Qi that] dominates the heavens is excessive, Jueyin will not abdicate. [As a result,] Wind permeates through in the upper and [the Qi of] Wood transforms and spreads in the heavens. [To treat disease under such a condition,] the He-Sea (Ququan, LR 8) of Food-Jueyin should be needed. [In the years of] Zi and Wu, [if the Qi that] dominates the heavens is excessive, Shaoyin will not abdicate. [As a result,] Heat permeates through in the upper and [the Qi of] Fire transforms and spreads in the heavens. [To treat disease under such a condition,] the He-Sea (Quze, PC 3) of Hand-Jueyin should be needed. [In the years of] Chou and Wei, [if the Qi that] dominates the heavens is excessive, Taiyin will not abdicate. [As a result,] Dampness permeates through in the upper and [the Qi of] Rain transforms and spreads in the heavens. [To treat disease under such a condition,] the He-Sea (Yinlingquan, SP 9) of Foot-Taiyin should be needed. [In the years of] Yin and Shen, [if the Qi that] dominates the heavens is excessive, Shaoyang will not abdicate. [As a result,] Heat permeates through in the upper and [the Qi of] Fire transforms and spreads in the heavens. [To treat disease under such a condition,] the He-Sea (Tianjing, TE 10) of Hand-Shaoyang should be needed. [In the years of] Mao and You, [if the Qi

【原文】

卯酉之岁，天数有余，故阳明不退位也，金行于上，燥化布天，当刺手太阴之所入。辰戌之岁，天数有余，故太阳不退位也，寒行于上，凜水化布天，当刺足少阴之所入。故天地气逆，化成民病，以法刺之，预可平疴。”

72. 13 黄帝问曰：“刚柔二干，失守其位，使天运之气皆虚乎？与民为病，可得平乎？”

72. 14 岐伯曰：“深乎哉问！明其奥旨，天地迭移，三年化疫，是谓根之可见，必有逃门。”

【今译】

司天之气有余，所以阳明燥金之气不得退位，金气运行于上，燥气布化于天，应当针刺手太阴的合穴尺泽。辰年与戌年，司天之气有余，所以太阳寒水之气不得退位，寒气行于上，凜冽的水气布化于天，应当针刺足少阴的合穴阴谷。所以说司天在泉之气出现异常变化，就要导致疾病发生，按上述方法针刺治疗，可以防止疾病的发生。”

72. 13 黄帝问道：“刚干与柔干失守其位，能使司天与中运之气都虚吗？所导致的疾病，能避免吗？”

72. 14 岐伯回答说：“您提的这个问题很深奥啊！需要明白其奥妙的道理，司天在泉之气逐年更迭迁移，三年左右化而为疫。所以认识了它的根源所在，必有预防疫病的方法和途径。



that] dominates the heavens is excessive, Yangming will not abdicate. [As a result,] Metal permeates through in the upper and [the Qi of] Dryness transforms and spreads in the heavens. [To treat disease under such a condition,] the He-Sea (Chize, LU 5) of Hand-Taiyin should be needed. [In the years of] Chen and Xu, [if the Qi that] dominates the heavens is excessive, Taiyang will not abdicate. [As a result,] Cold permeates through in the upper and [the Qi of] Cold Water transforms and spreads in the heavens. [To treat disease under such a condition,] the He-Sea (Yingu, KI 10) of Foot-Shaoyin should be needed. ” So disorders of [the Qi that dominates] the heavens and [is in] the earth make people ill. [The diseases caused by such disorders can be treated by] the needling techniques [mentioned above] and also can be prevented. ”

72. 13 Huangdi asked, “[If] the Stems of Sturdiness and Softness^[17] have lost their positions, [could they make] the Qi [that dominates] the heavens and [maintains the Middle-Motion] deficient? Could the disease caused be cured?”

72. 14 Qibo answered, “What a profound question [Your Majesty] have asked! The abstruse ideas should be made clear. [The Qi that dominates] the heavens and [the Qi that is in] the earth alternate and shift [year by year]. [If the Stems of Sturdiness and Softness have lost their positions, it will] cause pestilence three years later. [If one can understand] the root [cause of it], there are certainly ways to avoid it. ”

【原文】

假令甲子，刚柔失守，刚未正，柔孤而有亏，时序不令，即音律非从，如此三年，变大疫也。详其微甚，察其浅深，欲至而可刺，刺之，当先补肾俞，次三日，可刺足太阴之所注。又有下位己卯不至，而甲子孤立者，次三年作土疔，其法补泻，一如甲子同法也。其刺以毕，又不须夜行及远行，令七日洁，清净斋戒。所有自来肾有久病者，可以寅时面向南，净神不乱思，闭气不息七遍，以引颈咽气顺之，如咽甚硬物，如此七遍后，俛舌下津令无数。

【今译】

假如甲子年刚柔失守，司天之刚气不得迁正，在泉之柔气也随之亏虚，四时的气候失去正常的秩序，像失去和谐的音律一样。经过三年左右的时间，就要发为大疫。应当仔细审察其程度的浅深，当其将要发作并且可以针刺时，当先取背部的肾俞穴。隔3日，再刺足太阴之所注太白穴。又如在泉之气己卯不能迁正，而司天甲子孤立无配，3年左右发为土疔，其补泻方法和治疗甲子司天不得迁正致疫之法一样。针刺完毕，不可夜行或远行，7日内须洁净斋戒。凡是原来肾脏有久病之人，可以在寅时面向南方，精神集中，消除杂念，闭住气息，吸而不呼7次，伸直颈项像咽很硬的食物一样用力咽气，这样连做7遍，然后吞咽舌下的津液。



“[In the year of] Jiazi, [if the Stems of] Sturdiness and Softness have lost their positions, the hard [Qi that dominates the heavens] cannot maintain in its due position, the soft [Qi in the Spring] is isolated and become deficient, [the climatic changes in the four] seasons become abnormal and the corresponding temperaments⁽¹⁸⁾ cannot follow the normal order. [If such changes continue] for three years, pestilence will occur. [Care should be taken to] observe the slight and severe [progress in degree as well as] shallow and deep [penetration in depth]. [When it is going to] take place and can [be overcome by] acupuncture, needling [therapy should be used to deal with] it. [Since Earth-Pestilence tends to impair the Water-Organ,] Shenshu (BL, 23) [located on the back should be needled with] supplementing [techniques]. After three days, the Shu-Stream (Yinbai, SP 1) of Foot-Taiyin can be needled [to reduce Earth-Qi]. [If] Jimao, [the Qi in the Spring], fails to move to the due position, Jiazi, [the Qi that pertains to Yang], will be isolated. [If this happens,] Earth-Pestilence will occur three years later [and can be treated with] reducing and supplementing methods [used to treat pestilence occurring when] Jiazi [fails to move to the due position]. After being treated with acupuncture, [the patient should] not walk in the evening and take long journey. [Besides, the patient should] keep clean and tranquil and practice Zhaijie (fast) within seven days. Those [who suffer from] chronic kidney disease should face the south at Yin period, tranquilizing the mind and eliminating avarice, holding the breath (only inhalation and no exhalation) for seven times, stretching the neck to take deep breath like swallowing hard things for seven times. Then saliva underneath the tongue is swallowed.”

【原文】

假令丙寅，刚柔失守，上刚干失守，下柔不可独主之，中水运非太过，不可执法而定之。布天有余，而失守上正，天地不合，即律吕音异，如此即天运失序，后三年变疫。详其微甚，差有大小，徐至即后三年，至甚即首三年，当先补心俞，次五日，可刺肾之所入。又有下位地甲子，辛巳柔不附刚，亦名失守，即地运皆虚，后三年变水疔，即刺法皆如此矣。其刺如毕，慎其大喜欲情于中，如不忌，即其气复散也。令静七日，心欲实，令少思。

【今译】

假如丙寅年，刚柔失守，司天的刚干不得迁正，在泉的柔干不能独主其令，水运不为太过，不可拘泥常法论定。司天之气虽属有余，但不得迁正其位，天地不合，犹如其音各异的律吕，这样天气运行便失去正常的秩序，3年左右发为疫病。要仔细审察其程度的微甚和差异的大小，徐缓的可在3年后发病，严重的可在头3年发病，应先取背部的心俞穴以补之。隔五日，再刺肾足少阴经气所入的阴谷穴。如辛巳年，在泉干支不能附于上刚的也叫作失守，使在泉之气空虚，其后3年左右发为水疔，其刺法也和治疗司天不得迁正致疔的方法相同。针刺完毕，要避免过分的大喜纵欲，如不加以注意，就会使气再度耗散。病人要安静7日，心要恬静，不可有过多思虑。



“[In the year of] Bingyin, [if the Stems of] Sturdiness and Softness have lost their positions, the hard [Qi that dominates the heavens] cannot maintain in its due position and the soft [Qi in the Spring] cannot dominate alone. [The year of Bing is marked by excess of Water-Motion. Because the Qi that dominates the heavens cannot move to the due position and Water-Motion in the year of Bing cannot be sufficiently transformed. So] the excess of Water-Motion in the year of Bing is not regarded as excessive according to the routine judgment. [Though the Qi that] dominates the heavens is excessive, it cannot move to the due position. [Under such a condition,] the heavens and the earth cannot coordinate with each other and the [corresponding] temperaments become abnormal, [which reflects] disorders of celestial movement. Three years after [such abnormal changes,] pestilence will occur. [Care should be taken to] observe the slight and severe [progress in degree as well as] great and small difference. [If it is] slight, [the disease will] occur three years later; [if it is] severe, [the disease will] occur within three years. [Water-Pestilence tends to impair Heart-Fire, so] Xinshu (BL 15) [should be needled] first [with] supplementing [techniques]. After five days, Yingu (KI 10) [on the Kidney Channel] can be needled. [When] the Heavenly-Stem and Earthly-Branch of Xinsi in the Spring fail to be in the due position and correspond to Sturdiness [in the upper], it is also called loss of position, [which means that both the Motion and the Qi in] the Spring are deficient. [It will lead to] pestilence three years later [which can be treated with] the needling techniques [mentioned above]. After treatment with acupuncture, [the patient should] avoid seeking sexual pleasure. Otherwise, Qi will be exhausted again. [The patient should keep] calm for seven days, tranquilizing the mind and avoiding anxiety.”

【原文】

假令庚辰，刚柔失守，上位失守，下位无合，乙庚金运，故非相招，布天未退，中运胜来，上下相错，谓之失守，姑洗林钟，商音不应也，如此则天运化易，三年变大疫。详其天数，差有微甚，微即微，三年至，甚即甚，三年至，当先补肝俞，次三日，可刺肺之所行。刺毕，可静神七日，慎勿大怒，怒必真气却散之。又或在下地甲子乙未失守者，

【今译】

假如庚辰年刚柔失守，司天之位失守，在泉之位不能与之相应，乙庚为金运，刚柔失守，上下不能相应，上一年司天之气不退，在泉的少阴君火制胜中运之金，这种司天在泉之位相错，叫作失守，使太商阳律之姑洗与少商阴吕之林钟不能相应，天运变化因此失常。3年左右发为大疫。审察司天在泉之气失守差异的微甚，差异微的疫气微，3年左右发作，差异甚的疫气甚，3年左右发作，先取背部肝俞穴以补肝木，隔3日，再刺肺手太阴经气所行的经渠穴。针刺完毕，7日之内，不可大怒，大怒则使真气散失。



“[In the year of] Gengchen, [if the Stems of] Sturdiness and Softness have lost their positions, the Upper (the heavens) will also lose its position and the Lower (the earth) will have nothing to coordinate with. [Since] Yigeng is of Metal-Motion, [failure of the Stems of Sturdiness and Softness to maintain their positions makes it] impossible [for the Upper and the Lower] to coordinate with each other. [For this reason, the Qi of Metal dominating the heavens in the previous year] does not recede and [Shaoyin Fire in the Spring acts on] the Middle-Motion and conquers [Metal]. Such an non-coordination between the Upper and the Lower is called loss of position [which makes it] difficult for Guxi and Linzhong^[19] to correspond to each other. So the celestial movement becomes abnormal. [Such a change will lead to] pestilence in three years. [Great care should be taken] to observe the principles [of the change of] celestial [movement] as well as the slight and great difference [of such change]. [If the difference is] slight, [the pestilence caused is] mild; [if the difference is] great, [the pestilence caused is] severe. In about three years [pestilence will] spread. [To treat the disease caused by such an abnormal change,] Ganshu (BL 18) [on the Bladder Channel should be needled with] supplementing [techniques]. After three days, Jingqu (LU 8) on the Lung [Channel of Hand-Taiyin] can be needled. After being needled, [the patient should keep] tranquil for seven days, avoiding flying into rage [because] rage dissipates Zhenqi (Genuine-Qi). On the other hand, [when the Heavenly Stem and the Earthly Branch of] Yi and Wei fail to be in

【原文】

即乙柔干，即上庚独治之，亦名失守者，即天运孤主之，三年变疠，名曰金疠，其至待时也，详其地数之等差，亦推其微甚，可知迟速耳。诸位乙庚失守，刺法同，肝欲平，即勿怒。

假令壬午，刚柔失守，上壬未迁正，下丁独然，即虽阳年，亏及不同，上下失守，相招其有期，差之微甚，各有其数也，律吕二角，失而不和，同音有日，微甚如见，三年大疫，当刺脾之俞，次三日，可刺肝之所出也。刺毕，静神七日，勿大醉歌乐；其气复散，又勿饱食，如食生物，欲令脾实，

【今译】

又或在泉干支乙未失守，即下乙柔干不至，上庚刚干独主时令，也叫失守，即司天与中运独主之年，3年左右发为疠气，名叫金疠，其发作须待一定时机，审察其在泉变化的差异，推断其疠气之微甚，即可知道发病的迟速。凡是乙庚之年的司天在泉刚柔失守，其刺法都相同。肝应保持平和，不可发怒。

假如壬午年的刚柔失守，司天之刚干壬不得迁正，在泉之柔干丁孤独无配，其亏虚不同于正常之气，上下失守有一定的时间。其差异的微甚，各有其数，太角的阳律与少角的阴吕不相配合，待上下得位之时，则律吕之音有相应的日期。根据其微甚的差异，3年左右便可发为大疫，应先取背部的脾俞以补脾土。隔3日，再刺肝足厥阴经气所出的大敦穴以泻肝木。针刺完毕，7日内神志安静，不可酗酒歌唱，使其气再度消



the due position, the Softness Branch [in the Lower will not emerge] and the Sturdiness Stem will be in domination alone. [Such a condition] is also called loss of position [which means that the Middle-Motion and the Qi dominating] the heavens are in domination. [Such a change will] lead to pestilence three years later known as Metal-Pestilence. It usually occurs at a certain time. [Care should be taken] to observe the principles [of the difference] in order to decide [whether it is] slight or severe [and whether the occurrence of the disease is] slow or sudden. [To deal with] the loss of positions of Yigeng, the needling techniques are the same. [Besides,] the liver should be soothed and [care should be taken] to avoid rage.”

“[In the year of] Renwu, [if the Stems of] Sturdiness and Softness have lost their positions, Ren [that dominates] the Upper (the heavens) is unable to move to the due position and Ding in the Lower (the earth) is isolated. Though [Ren is] the year of Yang, [it will be] exhausted [if it cannot maintain in the due position]. [Since it is] different from [ordinary Qi], [the time of] non-coordination between the Upper and the Lower is fixed. [Such a time can be determined] according to the degree of difference. [At the same time,] the temperament [of Yang] and the temperament [of Yin] fail to correspond to each other. [They will] be harmonized [when] the Upper and the Lower have reached their due position. [The difference may be] slight or great. [Under such a condition,] pestilence will occur in three years and can be [treated by] needling Pishu (BL 20). After three days, Dadun (LR 1) on the Liver [Channel] can be needled. After being needled, [the patient should keep]

【原文】

气无滞饱，无久坐，食无太酸，无食一切生物，宜甘宜淡。又或地下甲子丁酉，失守其位，未得中司，即气不当位，下不与壬奉会者，亦名失守，非名合德，故柔不附刚，即地运不合，三年变疠，其刺法一如木疫之法。

假令戊申，刚柔失守，戊癸虽火运，阳年不太过也，上失其刚，柔地独主，其气不正，故有邪干，迭移其位，差有浅深，欲至将合，音律先同，如此天运失时，三年之中，火疫至矣，当刺肺之俞。刺毕，静神七日，

【今译】

散，也不要过饱或吃生食。要使脾气充实，气不可滞塞饱满，不可久坐不动，食物不可太酸，不可吃一切生的食物，宜于食甘淡之味。又或在泉干支丁酉不得迁正，不能与中运司天之气相应，即下位不能奉合于上，也叫作失守，不能叫作合德。因为柔不附刚，即在泉之气与中运不合，3年便可发为疠气，其针刺方法与上述针刺木疫之法相同。

假如戊申之年刚柔失守，戊癸虽然是火运，则阳年也不属火运太过，司天之气上失其刚，在泉之柔干独主无配，岁气不正。因而有邪气干扰，司天在泉之位更迭变移。其差异有深浅，刚柔之位将欲应合，阳律与阴吕必先相应。像这样天运失去正位，3年之中火疫将至，应取背部的肺俞穴以补肺金。针刺完毕，7日内神志安静，不可过度悲伤，



tranquil for seven days, avoiding drunkenness and singing songs [which may] dissipate Qi again. [The patient should] avoid eating too much or eating uncooked food. The spleen should be reinforced and Qi should not be stagnated. [Besides, the patient should] avoid sitting for a long time, eating sour food and any kind of uncooked food. [It is] advisable to eat [food with] sweet and bland [tastes]. [When the Heavenly Stem and Earthly Branch of] Ding and You have lost their positions and failed to correspond to [the Qi of] Middle-Motion [that dominates the heavens], [it means that] Qi is not in the due position and the Lower cannot coordinate with the Upper. [Such a change is] also called loss of position and cannot be called Hede (coordination between the Upper and the Lower) . So Softness does not depend on Sturdiness. That is to say [Qi in] the earth does not coordinate with [Middle-] Motion. Three years later [such a change] leads to pestilence [which can be treated with] the needling techniques [used to treat] Wood-Pestilence. ”

“[In the year of] Wushen, [if the Stems of] Sturdiness and Softness have lost their positions, [the following changes will take place]. Though Wugui [is a year of] Fire-Motion, it is not excessive in the year of Yang. [When] the Upper has lost its Sturdiness, the Softness of the earth is in domination alone. [Since] Qi [in the year is] not in the due position, there is invasion of Xie (Evil). [So the Qi that dominates the heavens and the Qi that is in the Spring] change their positions. The difference [of such changes] is either slight or great. [When the Sturdiness and Softness are] about to become balanced, the temperament [of Yang] and the temperament [of Yin] correspond to [each other]

【原文】

勿大悲伤也，悲伤即肺动，而真气复散也，人欲实肺者，要在息气也。又或地下甲子，癸亥失守者，即柔失守位也，即上失其刚也，即亦名戊癸不相合德者也，即运与地虚，后三年变疠，即名火疠。

是故立地五年，以明失守，以穷刺法，于是疫之与疠，即是上下刚柔之名也，穷归一体也，即刺疫法，只有五法，即总其诸位失守，故只归五行而统之也。”

72. 15 黄帝曰：“余闻五疫之至，皆相染易，无问大小，病状相似，不施救疗，如何可得不相移易者？”

【今译】

悲伤则动肺气，使真气再度散失。人们要使肺气充实，要闭气养神。又或在泉干支癸亥失守，不得迁正，则司天之刚气无配，也叫作戊癸不相合德，也就是运与在泉之气俱虚，3年之后发为疠气，名叫火疠。

所以用五运之气分立5年，以说明刚柔失守的道理，以详述针刺之法，于是疫与疠，即根据上下刚柔失守以命名，归根到底是一样的，即刺疫的方法只有5种，也就是诸刚柔位失守的治法，都可以以五行加以概括。”

72. 15 黄帝问道：“我听说五疫发病，都可互相传染，不论大人与小儿，症状都相似，若不治疗，怎样能使之不致互相传染呢？”



first. [When] the celestial movement has changed like that, Fire-Pestilence will be caused in three years. [It can be treated by] needling Feishu (BL 13). After being needled, [the patient should keep] tranquil for seven days, avoiding great sorrow [which] disturbs [Qi of] the lung, [leading to] loss of Zhenqi (Genuine-Qi) again. To enrich [Qi of] the lung, [it is] important to cease respiration [when deep breath is taken]. [When the Heavenly Stem and the Earthly Branch of] Gui and Hai in the earth have lost their positions, [it means that] the Softness [in the Lower] loses its position and so does the Sturdiness in the Upper. [Such an abnormal change] is also called failure of Wu and Gui to coordinate with each other [in function] [which means that both the Qi of] Middle-Motion and [the Qi in] the earth are deficient. [It will lead to] pestilence known as Fire-Pestilence three years later. ”

“So [the Qi of Five-Motions is used] to discuss [the situations in] five years in order to expound [the states of the Sturdiness and the Softness when they have] lost the positions and to explain the needling techniques. [In this way,] Yi (infectious disease) and Li (pestilence) are [analyzed] and named according to [the ways that] the Sturdiness and the Softness [have lost their positions]. [Though bearing two names, they actually] means just one thing, that is the methods [for treating] pestilence [with] acupuncture. [Altogether] there are only five methods [which are the] summarizations [of the methods that are used to deal with the states of the Sturdiness and the Softness when they have] lost the positions. [These methods are] all generalized [with the theory of] Wuxing (Five-Elements). ”

72. 15 Huangdi said, “I have heard that five kinds of pestilence all can spread [from people to people]. No matter in children or in adults, the symptoms are the same. How to prevent infection [if] the methods [mentioned above] are not used?”

【原文】

72.16 岐伯曰：“不相染者，正气存内，邪不可干，避其毒气，天牝从来，复得其往，气出于脑，即不邪干。气出于脑，即室先想心如日。欲将入于疫室，先想青气自肝而出，左行于东，化作林木。次想白气自肺而出，右行于西，化作戈甲。次想赤气自心而出，南行于上，化作焰明。次想黑气自肾而出，北行于下，化作水。次想黄气自脾而出，存于中央，化作土。五气护身之毕，以想头上如北斗之煌煌，然后可入于疫室。

又一法，于春分之日，日未出而吐之。又一法，于雨水日后，三浴以

【今译】

72.16 岐伯回答说：“五疫发病而不受感染的，是由于正气充实于内，邪气不能侵犯，还必须避其毒气。邪气自鼻孔而入，又从鼻孔而出，正气出自于脑，则邪气便不能侵犯。所谓正气出之于脑，即在屋内先要想像自己的心好像太阳一样光明。将要进入病室时，先要想像有青气自肝脏发出，向左运行于东方，化作树木。其次想像有白气自肺发出，向右运行于西方，化作戈甲。其次想像有赤气自心而出，向南运行于上方，化作火焰光明。其次想像有黑气自肾发出，向北运行于下方，化作寒水。其次想像黄气自脾发出，存于中央，化作土。有了五脏之气护身，还要想像头上有北斗星的照耀，然后才可以进入病室。

又有一种方法，在春分日太阳尚未出时，运用吐法。又有一种方法，



72. 16 Qibo said, “[If] there is no infection [when the five kinds of pestilence have occurred], [it is due to the fact that there is sufficient] Zhengqi (Healthy-Qi) inside the body. [That is why Xie (Evil) cannot invade [the body]. [When pestilence has occurred, care should be taken] to avoid Duqi (Toxic-Qi). [Xieqi (Evil-Qi) usually gets into and out of the body] through the nose. Qi (Healthy-Qi) originates from the brain, so Xie (Evil) cannot attack it. [The saying that] Zhengqi (Healthy-Qi) originates from the brain [means that people should] concentrate the mind in the room [and imagine that the heart is like] the sun. [When] entering a room [where there is a patient with pestilence, one should] first imagine that Blue-Qi comes out of the liver, running towards the east and changing into woods; then imagine that White-Qi comes out of the lung, running towards the west and changing into dagger-axe and armour; then imagine that Red-Qi comes out of the heart, running upwards to the south and changing into flame and brightness; then imagine that Black-Qi comes out of the kidney, running downwards to the north and changing into water; then imagine that Yellow-Qi comes out of the spleen, staying in the central [region] and changing into earth. [After imaging that there are] five kinds of Qi protecting the body, [one still has to] imagine that the Big Dipper is shining over the head. Then [he] can enter the room.”

“Another method is to use emetic [therapy] on the day of Spring Equinox (the 1st solar term) before the sunrise. The third method is to induce sweating [by means of bathing with] medici-



【原文】

药泄汗。又一法，小金丹方：辰砂二两，水磨雄黄一两，叶子雌黄一两，紫金半两，同人合中，外固，了地一尺筑地实，不用炉，不须药制，用火二十斤煨之也，七日终，候冷七日取，次日出合子，埋药地中七日，取出顺日研之三日，炼白沙蜜为丸，如梧桐子大，每日望东吸日华气一口，冰水下一丸，和气咽之。服十粒，无疫干也。”

72. 17 黄帝问曰：“人虚即神游失守位，使鬼神外干，是致夭亡，何以全真？愿闻刺法。”

72. 18 岐伯稽首再拜对曰：“昭乎哉问！谓神移失守，虽在其体，然不致死，或有邪干，故令夭寿。只如厥阴失守，天以虚，人气肝虚，感天重

【今译】

在雨水节后，用药水洗浴3次，使汗液外泄。又有一种方法，小金丹方：辰砂二两，水磨的雄黄一两，上好雌黄一两，紫金半两，一起放入盒中，外面封固，在地上挖一尺深筑成坚实的地坑，不用火炉，也不用其他药物炮制，用燃料20斤煨烧7天，冷却七日后取出。等到第二天从盒中取出，将药埋在土中，7日后取出，每日研磨，3日后用熬炼的白沙蜜做成像梧桐子那样大的药丸，每天清晨面向东吸取精华之气1口，再用冰水送服药1丸，连同吸气一起咽下，服用十粒，便没有疫气传染了。”

72. 17 黄帝问道：“人体虚弱就会使神志游离，失其常位，从而使邪气自外侵袭，导致夭亡。怎样才能保全真气呢？我想听一听针刺的方法。”

72. 18 岐伯再次跪拜回答说：“您提的这个问题很高明啊！神志虽然游离无主，失其常位，但并没有离开形体，也不会导致死亡。若再有邪气侵



nal [decoction] after Rain Water (the 2nd solar term). The fourth method is Small Gold Bolus [which is composed of] 2 Liang (100 g) of Chensha (cinnabar), 1 Liang (50 g) of Xionghuang (realgar or red orpiment) [which was] ground in water, 1 Liang (50 g) of Xionghuang (realgar or red orpiment) of good quality and 0.5 (25 g) Liang of gold foil. [These ingredients are] put into one box [which is then] sealed. Then a pit is dug about one Chi (about 0.3333 m) below the ground. [These ingredients] are not heated in a stove or prepared with other drugs, but calcined with 20 Jin (about 10 kilograms) of fuel for seven days. After cooling, [it is] taken out seven days later. Next day [it is] taken out of the box and buried into the ground. Seven days later [it is] taken out from under the ground and ground for three days. [Then it is] rounded into white honey pills about the size of the Chinese parasol seeds. Everyday [in the morning, one should] face the east to inhale solar essence, then take one pill with cold water and swallow it with [fresh] air [inhaled]. Taking ten pills will prevent the infection of pestilence.”

72. 17 Huangdi said, “[When] the body is weak, Shen (spirit) will lose its normal position, giving rise to the invasion of Xie (Evil) [which may] lead to death. How to preserve Zhen (Genuine-Qi)? I want to know the needling techniques.”

72. 18 Qibo kowtowed again and said, “What an excellent question [Your Majesty] have asked! Though Shen (spirit) has lost its normal position, it still stays inside the body. So [it] does not cause death. If Xie (Evil) attacks, [it] will lead to death. For example, [when] Jueyin has lost its position, [the Qi that dominates] the heavens becomes deficient. [If] a person [who]

【原文】

虚，即魂游于上，邪干厥大气，身温犹可刺之，刺其足少阳之所过，次刺肝之俞。人病心虚，又遇君相二火司天失守，感而三虚，遇火不及，黑尸鬼犯之，令人暴亡，可刺手少阳之所过，复刺心俞。人脾病，又遇太阴司天失守，感而三虚，又遇土不及，青尸鬼邪犯之于人，令人暴亡，可刺足阳明之所过，复刺脾之俞。人肺病，遇阳明司天失守，感而三虚，又遇金不及，有赤尸鬼于人，令人暴亡，可刺手阳明之所过，复刺肺俞。人肾病，又遇太阳司天失守，感而三虚，又遇水运不及之年，

【今译】

犯，便会造成夭亡。例如厥阴司天失守其位，天气空虚，若人体肝气素虚，感受天气之虚邪，便成重虚，使神魂游离于上，邪气侵犯使大气厥逆。身体温暖的，尚可以针刺救治，先刺足少阳经气所过的原穴丘墟，再刺背部肝脏的腧穴肝俞。素病心气虚弱，又遇到君火或相火司天不得迁正，若脏气受伤，再感受外邪，谓之三虚，遇到火不及时，水疫之邪侵犯，使人突然死亡，可刺手少阳经气所过的原穴阳池，再刺背部心俞。素病脾气虚弱，又遇到太阴司天不得迁正，若脏气受伤，又感受外邪，谓之三虚，又遇到土不及时，木疫之邪侵犯，使人突然死亡，可刺足阳明经气所过的原穴冲阳，再刺背部的脾俞。素病肺气虚弱，遇到阳明司天不得迁正，若脏气受伤，又感受外邪，谓之三虚，又遇到金不及时，火疫之邪侵犯，使人突然死亡，可刺手阳明经气所过的原穴合谷，再刺背部的肺俞。



suffers from deficiency of Ganqi (Liver-Qi) is attacked by [Xuxie (Deficiency-Evil) from] the heavens, [it is called] Double Deficiency [marked by] floating up of Hun (Soul) and adverse flow of Qi^[20]. [If] the body [of the patient] is still warm, [it can be treated by] needling Qiuxu (GB 40) [on the Gallbladder Channel of] Foot-Shaoyang and then Ganshu (BL 18). [If] a person who suffers from Heart-Deficiency is confronted with [the condition that] Junhuo (Monarch-Fire) and Xianghou (Prime Minister-Fire) have lost the positions [when dominating the heavens] and is attacked [by external Xie (Evil)], [he will contract] Triple Deficiency. [When] affected by insufficiency of Fire and attacked by Water-Pestilence, [he may] die suddenly. [To treat such a syndrome,] Yangchi (TE 4) [on the Triple Energizer Channel of] Hand-Shaoyang and then Xinshu (BL 15) can be needled. [If] a person who suffers from spleen disease is confronted with [the condition that] Taiyin has lost the position [when dominating the heavens] and is attacked [by external Xie (Evil)], [he will contract] Triple Deficiency. [When] affected by insufficiency of Earth and attacked by Wood-Pestilence, [he may] die suddenly. [To treat such a syndrome,] Chongyang (ST 42) [on the Stomach Channel of] Foot Yangming and then Pishu (BL 20) can be needled. [If] a person who suffers from lung disease is confronted with [the condition that] Yangming has lost the position [when dominating the heavens] and is attacked [by external Xie (Evil)], [he will contract] Triple Deficiency. [When] affected by insufficiency of Metal and attacked by Fire-Pestilence, [he may] die suddenly. [To treat such a syndrome,] Hegu (LI 4) [on the Large Intestine Channel of] Hand-Yangming and then

【原文】

有黄尸鬼干犯人正气，吸入神魂，致暴亡，可刺足太阳之所过，复刺肾俞。”

72. 19 黄帝问曰：“十二脏之相使，神失位，使神彩之不圆，恐邪干犯，治之可刺，愿闻其要。”

72. 20 岐伯稽首再拜曰：“悉乎哉问！至理，道真宗，此非圣帝，焉究斯源。是谓气神合道，契符上天。心者，君主之官，神明出焉，可刺手少阴之源。肺者，相傅之官，治节出焉，可刺手太阴之源。肝者，

【今译】

人体素病肾气虚弱，又遇到太阳司天不得迁正，若脏气受伤，又感受外邪，谓之三虚，又遇到水运不及之年，土疫之邪侵犯，伤及正气，人的神魂像被吸取去一样，导致突然死亡，可刺足太阳经气所过的原穴京骨，再刺背部的肾俞。”

72. 19 黄帝问道：“十二个脏器是相互为用，若脏腑的神气失位，就会使神彩不能充足，恐为邪气所侵犯，可以用刺法治疗。我想听听其中的要点。”

72. 20 岐伯再次跪拜回答说：“您问得很详尽啊！问及的这些至理要道是真正的宗旨。若不是圣明的帝王，怎能深究这些根源！这就是所谓精、气、神，合乎自然规律，符合司天之气。心的功能如同君主，神明由此产生，可以刺手少阴的原穴神门。肺的功能如同相傅，治理与调节的作用由此而出，可以刺手太阴的原穴太渊。肝的功能如同将军，



Feishu (BL 13) can be needled. [If] a person who suffers from kidney disease is confronted with [the condition that] Taiyang has lost the position [when dominating the heavens] and is attacked [by external Xie (Evil)], [he will contract] Triple Deficiency. [When] affected by insufficiency of Water-Motion and attacked by Earth-Pestilence, [he may] die suddenly. [To treat such a syndrome,] Jinggu (BL 64) [on the Bladder Channel of] Foot Taiyang and then Shenshu (BL 23) can be needled.”

72. 19 Huangdi said: “[The functions of] the twelve viscera promote each other. [If] Shen (Spirit) has lost its position, vitality cannot be perfect and Xie (Evil) may attack [people]. [Such a morbid state can be] treated by acupuncture. I want to know the essentials [about the needling techniques].”

72. 20 Qibo kowtowed again and said, “What a detailed question [Your Majesty] have asked! Were not for Your Majesty, who else could inquire such an abstruse theory and genuine principles! This means conformity of Qi and Shen (Spirit) [in the human body] with the law [of nature] and movement of the heavens. The Xin (Heart) is an organ, [the function of which is like that of] a monarch [who is responsible for] Shenming (Spirit or mental activity). Shenmen (HT 7) [on the Heart Channel of] Hand-Shaoyin can be needled. The Fei (Lung) is an organ, [the function of which is like that of] a prime minister [who is responsible for] government and regulation. Taiyuan (LU 9) [on the Lung Channel of] Hand-Taiyin can be needled. The Gan (Liver) is an organ, [the function of which is like that of] a military general [who is responsible for] strategy. Taichong (LR 3) [on the Liver Channel of] Foot-Jueyin can be needled. The

【原文】

将军之官，谋虑出焉，可刺足厥阴之源。胆者，中正之官，决断出焉，可刺足少阳之源。膻中者，臣使之官，喜乐出焉，可刺心包络所流。脾为谏议之官，知周出焉，可刺脾之源。胃为仓廩之官，五味出焉，可刺胃之源。大肠者，传道之官，变化出焉，可刺大肠之源。小肠者，受盛之官，化物出焉，可刺小肠之源。肾者，作强之官，伎巧出焉，刺其肾之源。三焦者，决渎之官，水道出焉，刺三焦之源。膀胱者，州都之官，精液藏焉，

【今译】

谋虑由此而出，可以刺足厥阴的原穴太冲。胆的功能如同中正之官，决断由此而出，可以刺足少阳的原穴丘墟。膻中的功能如同臣使，喜乐由此而出，可以刺心包络经所流的荣穴劳宫。脾的功能如同谏议之官，智慧周密由此而出，可以刺脾经的原穴太白。胃的功能如同仓廩，饮食五味由此而出，可以刺胃经的原穴冲阳。大肠的功能是传导，变化糟粕由此而出，可以刺大肠经的原穴合谷。小肠的功能是受盛，化生精微由此而出，可以刺小肠经的原穴腕骨。肾主管作强功能，才能技巧由此而出，可以刺肾经的原穴太溪。三焦负责疏通水道，水液代谢由此而出，可以刺三焦经的原穴阳池。膀胱的功能如同州都之官，为水液储藏之处，通过气化，小便才能排



Dan (Gallbladder) is an organ [the function of which is like that of] a judge [who is responsible for] making decision. Qiuxu (GB 40) [on the Gallbladder Channel of] Foot-Shaoyang can be needled. The Danzhong^[21] (Pericardium) is an organ [the function of which is like that of] an envoy [who is responsible for] bringing happiness and joy. Laogong (PC 8) on the Pericardium [Channel] can be needled. The Pi (Spleen) is an organ [the function of which is like that of] a criticizer [who is full of] wisdom [and is responsible for] making deliberate [plan]. Taibai (SP 3) on the Spleen [Channel] can be needled. The Wei (Stomach) is an organ [the function of which is like that of] a granary official [who is responsible for] bringing five flavors. Chongyang (ST 42) on the Stomach [Channel] can be needled. The Dachang (Large Intestine) is an organ [the function of which is like that of] a transportation official [who is responsible for] changes. Hegu (LI 4) on the Large Intestine [Channel] can be needled. The Xiaochang (Small Intestine) is an organ [the function of which is like that of] a reception official [who is responsible for] transforming things. Wangu (SI 4) on the Small Intestine [Channel] can be needled. The Shen (Kidney) is an organ [the function of which is like that of] a powerful official [who is responsible for] skills. Taixi (KI 3) on the Kidney [Channel] can be needled. The Sanjiao (Triple Energizer) is an organ [the function of which is like that of] a dredging official [who is responsible for] water passage. Yangchi (TE 4) on the Sanjiao (Triple Energizer) [Channel] can be needled. The Panguang (Bladder) is an organ [the function of which is like that of] a reservoir official [who is responsible for] storing water [which is]



【原文】

气化则能出矣，刺膀胱之源。凡此十二官者。不得相失也。是故刺法有全神养真之旨，亦法有修真之道，非治疾也，故要修养和神也。道贵常存，补神固根，精气不散，神守不分，然即神守而虽不去，亦能全真，人神不守，非达至真，至真之要，在乎天玄，神守天息，复入本元，命回归宗。”

【今译】

出，可以刺膀胱经的原穴京骨。这十二脏器必须密切配合，不得相失，因此刺法有保全神气调养真元的作用，也有修养真气的道理，并不只能单纯治疗疾病，所以一定要修养与调和神气。调养神气的道理贵在持之以恒，补养神气，巩固根本，使精气不能离散，神气内守而不得分离。只有神守不去，才能保全真气。如果人的神气不守，就不能达到最完善的养生境界。所以养生最为至真的要领，在于天玄之气。神能守于天息，复入本元，这就叫做归宗。”





discharged after Qi transformation. Jinggu (BL 64) on the Bladder [Channel] can be needled. [The functions of] the twelve viscera [mentioned above] cannot be abnormal. So needling techniques [are effective for] preserving Shen (Spirit) and invigorating Zhen (Primordial-Qi) as well as cultivating Zhen (Genuine-Qi). [The methods for cultivating Shen (Spirit) should be] practiced perseveringly [so that] Shen (Spirit) can be supplemented, the Root (foundation of the body) can be reinforced, Jingqi (Essence-Qi) will not be exhausted and Shen (Spirit) will not leave the body. Only when Shen (Spirit) maintains inside the body can Zhen (Genuine-Qi) be preserved. [If] Shen (Spirit) cannot maintain inside the body, [it is] impossible to reach the realm of perfection. [The key to] the realm of perfection lies in the Qi from the heavens. [If one can] concentrate on Tianxi (Fetal-Respiration), [he is able to] enter into Benyuan (Primordial-Qi) again. [Such an ideal state is] called Guizong (return to the Primordial-Qi).”

Notes:

[1] According to the book entitled *Tuyi* (《图翼》), “The five stars have different names in the heavens and the earth. The Jupiter (木星) is called Tianchong (天冲) in the heavens and Dicang (地苍) on the earth; the Mars (火星) is called Tianying (天英) in the heavens and Ditong (地形) on the earth; the Saturn (土星) is called Tianrui (天芮) in the heavens and Difu (地阜) on the earth; the Venus (金星) is called Tianzhu (天柱) and Dihao (地鼉) on the earth; the Mercury (水星) is called Tianpeng (天蓬) in the heavens and Dixuan (地玄) on the earth.

[2] Jing-Well (井) here refers to Dadun (大敦, LR 1) on the Liver Channel of Foot-Jueyin.

[3] Ying-Spring (荣) here refers to Laogong (劳宫, PC 8) on the

Pericardium Channel Hand-Jueyin.

[4] Shu-Stream (俞) here refers to Taibai (太白, SP 3) on the Spleen Channel of Foot-Taiyin.

[5] Jing-River (经) here refers to Jingqu (经渠, LU 8) on the Lung Channel of Hand-Taiyin.

[6] He-Sea (合) here refers to Yingu (阴谷, KI 10) on the Kidney Channel of Foot-Shaoyin.

[7] Jing-Well (井) here refers to Shaoshang (少商, LU 11) on the Lung Channel of Hand-Taiyin.

[8] He-Sea (合) here refers to Quchi (曲池, LI 11) on the Large Intestine Channel of Hand-Yangming.

[9] Jing-Well (井) here refers to Yongquan (涌泉, KI 1) on the Kidney Channel of Foot-Shaoyin.

[10] He-Sea (合) here refers to Weizhong (委中, BL 40) on the Gallbladder Channel of Foot-Shaoyang.

[11] Jing-Well (井) here refers to Dadun (大敦, LR 1) on the Liver Channel of Foot-Jueyin.

[12] He-Sea (合) here refers to Yanglingquan (阳陵泉, GB 34) on the Gallbladder Channel of Foot-Shaoyang.

[13] Jing-Well (井) here refers to Zhongchong (中冲, PC 9) on the Pericardium Channel of Hand-Jueyin.

[14] He-Sea (合) here refers to Tianjing (天井, TE 10) on the Triple Energizer Channel of Hand-Shaoyang.

[15] Jing-Well (井) here refers to Yinbai (隐白, SP 1) on the Spleen Channel of Foot-Taiyin.

[16] He-Sea (合) here refers to Zusanli (足三里, ST 36) on the Stomach Channel of Foot-Yangming.

[17] Among the Heavenly Stems (天干), the odd ones, namely Jia (甲), Bing (丙), Wu (戊), Geng (庚) and Ren (壬), pertain to Yang and are firm and hard in Qi; the even ones, namely, Yi (乙), Ding (丁), Ji (己), Xin (辛) and Gui (癸), pertain to Yin and are soft in Qi.

[18] Temperaments (音律) here actually refer to Yin and Yang. Be-



cause temperaments are divided into two parts pertaining to either Yin or Yang. That is why temperaments are used as symbols of Yin and Yang.

[19] Gengchen (庚辰) is marked by excess of Metal, corresponding to Guxi (姑洗) which is a temperament pertaining to Yang (阳) and is coupled with the domination of the heavens; Yiwei (乙未) is marked by insufficiency of Metal, corresponding to Linzhong (林钟) which is a temperament pertaining to Yin and is coupled with the Spring (the earth).

[20] According to the context, "adverse flow of Qi" here actually means faint or syncope.

[21] The Chinese characters 膻中 is pronounced either Danzhong or Shanzhong. It refers to either the region between the breasts or pericardium. In this paragraph, it refers to the pericardium.





本病论篇第七十三(遗篇)

【原文】

73.1 黄帝问曰：“天元九室，余已知之，愿闻气交，何名失守？”

73.2 岐伯曰：“谓其上下升降，迁正退位，各有经论，上下各有不前，故名失守也。是故气交失易位，气交乃变，变易非常，即四时失序，万化不安，变民病也。”

73.3 帝曰：“升降不前，愿闻其故，气交有变，何以明知？”

73.4 岐伯曰：“昭乎哉问！明乎道矣。气交有变，是为天地机，

【今译】

73.1 黄帝说：“天元之气室抑的情况我已经知道了。我还想听听关于气交的变化，什么叫失守呢？”

73.2 岐伯回答说：“凡是司天在泉迁正退位与左右间气升降，各有经文论述之。司天在泉升降不前，叫作失守。由于气交失守，不能移易其位，气交就要发生异常变化，也就是四时节令的时序发生紊乱，万物不得正常生化，人就要患病。”

73.3 黄帝说：“我想听听升降不前的原因。怎样才能知道气交发生变化呢？”

73.4 岐伯回答说：“您提的问题很高明啊！这是必须要明白的道理。



Chapter 73

Benbing Lunpian: Discussion on the Diseases Caused by Abnormal Changes of Qi-Motion

(The original contents were lost in history and the present text was supplemented by scholars in the Song Dynasty)

73. 1 Huangdi asked, "I have already known the nine [states of] stagnation of Tianyuan (Heaven-Qi). I still want to know [what is] Qijiao (Qi-Convergence) and what is [called] Shishou (loss of position)."

73. 2 Qibo answered, "It refers to ascent and descent [of the intermediate Qi at the right and left sides as well as maintaining in] the due position and abdication [of Qi dominating the heavens and in the Spring which are discussed] respectively in the canons. [Since there are abnormal changes [of the intermediate Qi at the right and left sides], it is called loss of position. Because Qi-Convergence becomes abnormal and has changed its position, extraordinary abnormal changes occur [at the period of] Qi-Convergence. [This indicates that] the normal order of the four seasons is broken, [leading to] unsmooth transformation of all things and occurrence of diseases."

73. 3 Huangdi said, "I want to know the reasons of abnormal changes of ascent and descent. How could I know that Qi-Convergence has changed?"

73. 4 Qibo answered, "What an excellent question [Your Majesty] have asked! The principles involved must be made clear. [The reason responsible for] the changes of Qi-Convergence [lies in] the mechanism [of the movement] of the heavens and the

【原文】

但欲降而不得降者，地窒刑之。又有五运太过，而先天而至者，即交不前，但欲升而不得其升，中运抑之，但欲降而不得其降，中运抑之。于是有升之不前，降之不下者，有降之不下，升而至天者，有升降俱不前，作如此之分别，即气交之变，变之有异，常各各不同，灾有微甚者也。”

73.5 帝曰：“愿闻气交遇会胜抑之由，变成民病，轻重何如？”

73.6 岐伯曰：“胜相会，抑伏使然。是故辰戌之岁，木气升之，主逢天柱，胜而不前。又遇庚戌，金运先天，中运胜之，忽然不前。木欲升天，

【今译】

原因在于天地固有的运转机制。是气欲降而不得降，地之五气窒抑的结果。又有五运之气太过，先天时而至，使气交升降不前。岁气欲升而不能升，是受中运阻抑的结果。但欲降而不得降，也是中运阻抑的结果。于是有升之不前的，有降之不下的，有降之不下而升者至天的，有升降俱不得前的。作出这样的分别，是由于在气交的变化中，异常的变化各不相同，所以发生的灾害也就有轻重的差异。”

73.5 黄帝说：“我想听听关于气交相遇、相会、相胜、相抑的原因。引发为疾病时，其病情轻重是怎样的呢？”

73.6 岐伯回答说：“胜气相会时，就要抑伏成郁。在辰戌之年，厥阴风木应从上年在泉的右间升为本年司天的左间。若遇到天柱金气过胜，木气就升之不前。若逢庚戌年，金运之气先天时而至，中运之气胜，使木气忽然升之不前。木气欲升，但受金气抑制，升而不前，



earth. [The reason that Qi] should descend but simply cannot descend [lies in the fact that it is] inhibited by stagnation [of Earth-Qi]. The other [reason is] the excess of the Wuyun (Five-Motions) [which] arrives early, [making] Qi-Convergence impossible to accomplish. [When Year-Qi] should ascend but cannot ascend, [it is] inhibited by the Middle-Motion; [when it] should descend but cannot descend, [it is] obstructed by the Middle-Motion. That is why [sometimes Qi] cannot ascend, [sometimes Qi] cannot descend, [sometimes Qi] ascends to the heavens [instead of] descending [to the earth], [sometimes Qi] is unable [to perform the activities of both] descending and ascending. [The reason to] make such a differentiation [is that] the changes [occurring at the period of] Qi-Convergence are various. So the calamities [caused] are [sometimes] slight and [sometimes] severe.”

73.5 Huangdi said, “I want to know [the reason responsible for] the confrontation, meeting, domination and inhibition of Qi-Convergence [as well as] the mild and severe [states] of the disease [caused by such abnormal changes].”

73.6 Qibo said, “[When] met with the dominating [Qi], [the convergence of Qi will be] inhibited. So [in the year of] Chenxu, Wood-Qi ascends. [When] confronted with [excessive Metal-Qi of] Tianzhu, [Wood-Qi] cannot ascend. [When met with the year of] Gengxu, Metal-Motion arrives earlier [than usual], the dominating [Qi of] the Middle-Motion [makes Wood-Qi] unable to ascend. [When] Wood-Qi is going to ascend, Metal [Qi] inhibits it. Inability [of Wood-Qi] to ascend leads to [emergence of] coolness, reduction of wind, prevalence of desolation in spring, reappearance of frost and dew. [Under

【原文】

金乃抑之，升而不前，即清生风少，肃杀于春，露霜复降，草木乃萎。民病温疫早发，咽嗑乃干，两胁满，肢节皆痛。久而化郁，即大风摧拉，折陨鸣紊。民病卒中偏痹，手足不仁。

是故巳亥之岁，君火升天，主窒天蓬，胜之不前。又厥阴未迁正，则少阴未得升天，水运以至其中者。君火欲升，而中水运抑之，升之不前，即清寒复作，冷生旦暮。民病伏阳，而内生烦热，心神惊悸，寒热间作。日久成郁，即暴热乃至，赤风肿翳，化疫，温疔暖作，赤气彰而化火疫，皆烦而躁渴，渴甚，治之以泄之可止。

是故子午之岁，太阴升天，主窒天冲，胜之不前。又或遇壬子，

【今译】

则清凉之气生，肃杀之气行于春季，露霜再次降下，草木因而枯萎。人们易患温疫早发、咽喉干燥、两胁胀满、肢节皆痛等病。木气不升，久而化郁，则出现大风摧拉折损，鸣声紊乱。人们易患卒中、半身麻痹、手足不仁等病。

因此在巳亥之年，少阴君火应从上年在泉的右间升为本年司天的左间，若逢天蓬水气过胜，则君火升之不前。若又遇到厥阴风木司天，未得迁正，则少阴君火也就不能升于司天的左间，这是由于水运阻抑所致。少阴君火欲升为司天的左间，由于水运抑而升之不前，则清凉寒冷的气候再度发作，早晚都有冷气发生。人们易患阳气内伏，内生烦热，心神惊悸、寒热交作等病。少阴君火抑郁日久，即出现暴热发作，火热之气聚积化为疫气，温病逢温暖之时发作。由于火气暴露化为火疫，引起心烦躁渴、渴甚等病，可用泻热之法治疗。

所以在子午之年，太阴湿土应从上年在泉的右间升为本年司天的左间，若逢天冲木气过胜，则土气升之不前。若又遇壬子年，



such a condition,] grasses and woods are withered and people are susceptible to warm pestilence [that occurs] earlier [than usual]. [It is usually characterized by] dry throat, hypochondriac fullness and pain of all joints. Prolonged stagnation [of Wood-Qi that fails to ascend] will bring about gale [that] destroys and breaks [grasses and woods], whistling [of wind] and disorders. [Under such a condition,] people are susceptible to sudden apoplexy [marked by] hemiplegia and numbness of hands and feet. ”

“[In] the year of Sihai, the Junhuo (Monarch-Fire) ascends to the heavens. [When] confronted with [excessive Water-Qi of] Tianpeng, [the Monarch-Fire] cannot ascend. [When progressing into the year with] Jueyin [dominating the heavens], Shaoyin (Monarch-Fire) cannot ascend to the heavens [because of] the inhibition of Water-Motion. [When] the Monarch-Fire is going to ascend, [it is] inhibited by Water-Motion. Inability [of Monarch-Fire] to ascend leads to [re-emergence of] coolness and coldness. [People will feel] cold in both the morning and evening and suffer from stagnation of Yang inside [which causes] internal Heat, palpitation and alternative attack of cold and fever. Prolonged stagnation [of the Monarch-Fire that fails to ascend] causes violent Heat and prevalence of Heat-Wind [that turns into] pestilence. [When] met with warmth, Warm-Pestilence spreads. Fire-Pestilence [due to] prevalence of Fire-Qi [usually causes] restlessness and thirst. [If] the thirst is severe, [it can be treated by] reducing [Fire and Heat]. ”

“So [in the year of] Ziwu, Taiyin ascends to the heavens. [When] confronted with [excessive Wood-Qi of] Tianchong, [the Earth-Qi] cannot ascend. [When progressing into the year of] Renzi, Wood-Motion arrives earlier [than usual] and Wood-Qi of

【原文】

木运先天而至者，中木运抑之也。升天不前，即风埃四起，时举埃昏，雨湿不化。民病风厥涎潮，偏痹不随，胀满。久而伏郁，即黄埃化疫也，民病夭亡，脸肢府黄疸满闭，湿令弗布，雨化乃微。

是故丑未之年，少阳升天，主窒天蓬，胜之不前。又或遇太阴未迁正者，即少阳未升天也，水运以至者。升天不前，即寒氛反布，凜冽如冬，水复涸，冰再结，暄暖乍作，冷复布之，寒暄不时。民病伏阳在内，烦热生中，心神惊骇，寒热间争，以久成郁，即暴热乃生，赤风气肿翳，化成郁疔，乃化作伏热内烦，痹而生厥，甚则血溢。

是故寅申之年，阳明升天，主窒天英，胜之不前。又或遇戊申戊寅，

【今译】

木运之气先天时而至，中运木气阻抑土气。土气升天不前，则风埃四起，时常有埃尘昏暗，雨湿之气不得布化。人们易患风厥、涎液上涌、半身不遂、腹部胀满等病。土气不升，久而化郁，土气尘埃化为疫气。人们患病后容易猝死，易患面部、四肢、六腑胀满，黄疸等病。湿气不能布化，雨水则减少。

因此在丑未之年，少阳相火应从上年在泉的右间升为本年司天的左间，若逢到天蓬水气过胜，则少阳相火升之不前。或又遇太阴司天，未得迁正，则少阳相火也就不能升于司天的左间。这是水运已至而阻抑所致。少阳之气升之不前，则寒冷的雾露反而布化，气候凜冽如寒冬，河水又干涸，冰又凝结，突然出现温暖的气候，寒气再次布化，忽冷忽热，发作不时。人们易患阳气内伏、烦热中生、心神惊骇、寒热交作等病。如此则久而化郁，出现暴热之气，风火之气聚积覆盖于上，化作疫气，变为伏热内烦，肢体麻痹而厥逆，甚则发生血液外溢等病变。

因此在寅申之年，阳明燥金应从上年在泉的右间升为本年司天的



the Middle-Motion inhibits it. [When Earth-Qi] cannot ascend to the heavens [because of the inhibition of Wood-Qi], it frequently [leads to] prevalence of dusts and gloominess and failure of rain and dampness to transform. People tend to suffer from Wind-Syncope, excessive discharge of saliva, hemiplegia, abdominal fullness and distension. Prolonged stagnation [of Earth-Qi] will turn dusts into pestilence. [Under such a condition,] people may die suddenly [when they have fallen] ill. [The disease caused by such abnormal changes of weather is characterized by] distension of the face, limbs and the Fu-Organs as well as jaundice. [Since] dampness cannot be [transformed and] distributed, rain is reduced.”

“So [in] the year of Chouwei, Shaoyang ascends to the heavens. [When] confronted with [excessive Water-Qi of] Tianpeng, [the Prime Minister-Fire] cannot ascend. [When progressing into the year] of Taiyin [which dominates the heavens but] fails to maintain in the due position, Shaoyang cannot ascend to the heavens [because of] the inhibition of Water-Motion. Inability [of Shaoyang] to ascend to the heavens leads to [emergence of] cold frost and dew. It appears as cold as winter. Then water becomes frozen again, ice reappears, cold and warmth alternate suddenly. People tend to suffer from stagnation of Yang inside [with the symptoms of] dysphoria and internal heat, palpitation and combat between chills and fever. Prolonged stagnation [of the Prime Minister-Fire] leads to violent Heat and prevalence of Heat-Wind [that] turns into pestilence [which is characterized by] latent Heat, dysphoria, numbness and coldness [of limbs], or even hemorrhage.”

“So [in] the year of Yinshen, Yangming ascends to the



【原文】

火运先天而至。金欲升天，火运抑之，升之不前，即时雨不降，西风数举，咸卤燥生，民病上热，喘嗽血溢。久而化郁，即白埃翳雾，清生杀气，民病胁满悲伤。寒飏嚏嗑干，手折皮肤燥。

是故卯酉之年，太阳升天，主窒天芮，胜之不前。又遇阳明未迁正者，即太阳未升天也，土运以至。水欲升天，土运抑之，升之不前，即湿而热蒸，寒生两间。民病注下，食不及化。久而成郁，冷来客热，冰雹卒至。民病厥逆而哕，热生于内，气痹于外，足胫酸疼，反生心悸懊热，暴烦而复厥。”

【今译】

左间，若逢到天英火气过胜，则金气升之不前。或又遇到戊申、戊寅年，火运之气则先天时而至。金气欲升为司天之左间，却受中运之火阻抑，金气升之不前，则应时之雨不得降下，西风时起，发生咸卤干燥。人们易患上部热病如气喘咳嗽，血液外溢等病。燥气不升，久而化郁，发生白色埃雾及清冷肃杀之气。人们易患胁下胀满、善悲伤、伤寒、鼻塞、喷嚏、咽喉干燥、手部干裂、皮肤干燥等病。

因此在卯酉之年，太阳寒水应从上年在泉的右间升为本年司天的左间，若逢天芮土气过胜，则太阳寒水升之不前。或又遇阳明司天未得迁正，则太阳寒水也就不能升于司天的左间，土运应时而至。寒水之气欲升于司天的左间，但受土运阻抑，升之不前，则湿热相蒸，寒气发生于天地之间。人们易患泄泻、食谷不化等病。寒水不升则久而化郁，冷气胜过热气，冰雹突然降下。人们易患厥逆、呃逆、热生于内、气痹于外、足胫酸疼、反而发生心悸懊热、暴烦而又厥逆等病。”



heavens. [When] confronted with [excessive Fire-Qi of] Tianying, [the Metal-Qi] cannot ascend. [When progressing into the year with] Wushen and Wuyin, Fire-Motion arrives earlier [than usual]. [When] Metal is going to ascend [to the heavens], [it is] inhibited by Fire-Motion. [If Metal-Qi] is unable to ascend, rain [that should occur at this period of time] does not appear, west wind blows frequently, [the earth is covered with] halogen-like substance [due to] dryness. People tend to suffer from febrile [disease on] the upper [part of the body], panting, cough and hemorrhage. Prolonged stagnation [of Dryness-Qi that fails to ascend] causes [prevalence of] white dust and frost [in the heavens] and coldness with desolation. People are susceptible to hypochondriac fullness, sorrow, cold disease, nasal obstruction, sneezing, dry throat, chap of hands and dry skin.”

“[In] the year of Maoyou, Taiyang ascends to the heavens. [When] confronted with [excessive Earth-Qi of] Tianrui, [Taiyang Cold-Water] cannot ascend. [When] confronted with [the condition that] Yangming fails to be in the due position [when dominating the heavens], Taiyang [Cold-Water] cannot ascend to the heavens and Earth-Motion arrives. [When] Water is going to ascend, [it is] inhibited by Earth-Motion. Failure [of Cold-Water] to ascend leads to steaming of Dampness and Heat [as well as] emergence of cold between [the heavens and the earth]. [Under such a condition,] people tend to suffer from acute diarrhea and indigestion. Prolonged stagnation [of the Cold-Water that fails to ascend] causes domination of Heat by coldness [which immediately leads to] hailstone. People are susceptible to coldness [of limbs], hiccup, internal febrile [disease], obstruction of Qi outside, ache of leg and foot, palpitation, vexation, fever and restlessness complicated by coldness.”



【原文】

73.7 黄帝曰：“升之不前，余已尽知其旨。愿闻降之不下，可得明乎？”

73.8 岐伯曰：“悉乎哉问！是之谓天地微旨，可以尽陈斯道。所谓升已必降也。至天三年，次岁必降，降而入地，始为左间也。如此升降往来，命之六纪者矣。

是故丑未之岁，厥阴降地，主窒地晶，胜而不前。又或遇少阴未退位，即厥阴未降下，金运以至中。金运承之，降之未下，抑之变郁，木欲降下，金承之，降而不下，苍埃远见，白气承之，风举埃昏，清燥行杀，霜露复下，肃杀布令。久而不降，抑之化郁，即作风燥相伏，暄而反清，草木萌动，

【今译】

73.7 黄帝说：“关于六气升之不前的道理，我已经完全明白了。我还想听听六气为何降之不下，可以给我讲讲吗？”

73.8 岐伯回答说：“您问得很详细啊！这是天地间极其精深的道理，我可以详细地作以阐述。六气上升之后必然要下降。六气中的每一气升天至左间、司天、在泉3年以后，至次年就必然下降入地，开始在泉的左间、在泉、右间3年。这样升降往来，共为6年，叫作六纪。

因此在丑未之年，厥阴风木应从上年司天的右间降为本年在泉的左间，若逢地晶金气过胜，则厥阴风木降之不下。或又遇到少阴司天不得退位，则厥阴风木也就不能降于在泉的左间，金运则应时而至。金运居于司天之下而承其气，降之不下的厥阴风木被抑而变为郁气，木被金承而降之不下，则青色尘埃远见于上，白气承之于下，大风时起，尘埃昏暗，清燥之气行其杀令，霜露再次降下，肃杀之气得以施布。木气日久不降，则化为郁气，发生风气与燥气相伏，气候温暖后反见清冷，



73.7 Huangdi said, "I have already know [why Qi] fails to ascend. Could you explain it for me why [Qi] is unable to descend?"

73.8 Qibo answered, "What an detailed question [Your Majesty] have asked! This is concerned with the subtle changes of the heavens and the earth. [I will] explain it in details. [Generally speaking, when Qi has] ascended, [it] must descend. [Among the six kinds of Qi, each one of them] ascends to the heavens [and remains there for] three years. [From] the fourth year, [it] has to descend to the left side [of the earth where it stays for another three years]. Such an alternation of ascent and descent is called Liuji (six years)."

"So [in] the year of Chouwei, Jueyin descends to the earth. [When] confronted with [excessive Metal-Qi of] Dihao, [Wind-Wood of Jueyin] cannot descend. [When progressing into the year in which] Shaoyin does not abdicate, Jueyin does not descend, and Metal-Motion maintains in the middle [beneath the Qi that dominates the heavens] to prevent [Wood-Qi from descending]. Jueyin [Wind-Wood] that is inhibited becomes stagnated. Prevented by Metal, [Wood] is unable to descend. [That is why] blackish dusts can be seen far away. [At the same time,] White-Qi moves below. [So when] wind blows, [it appears] gloomy with dusts. Then coolness and dryness [begin] to take effect, frost and dew fall again, and desolation prevails. [If Wood-Qi] has failed to descend for a long time, [it will] become stagnated, [causing] latency of wind and dryness. [That is why] coldness [emerges when it becomes] warm, frost falls [when]



【原文】

杀霜乃下，蛰虫未见，惧清伤脏。

是故寅申之岁，少阴降地，主窒地玄，胜之不入。又或遇丙申丙寅，水运太过，先天而至。君火欲降，水运承之，降而不下，即彤云才见，黑气反生，暄暖如舒，寒常布雪，凛冽复作，天云惨凄。久而不降，伏之化郁，寒胜复热，赤风化疫，民病面赤心烦，头痛目眩也，赤气彰而温病欲作也。

是故卯酉之岁，太阴降地，主窒地苍，胜之不入。又或少阳未退位者，即太阴未得降也，或木运以至。木运承之，降而不下，即黄云见而青

【今译】

草木虽已长出萌芽，霜冻又至，蛰虫不见，要谨防清冷之气伤害脏器。

因此寅申之年，少阴君火应从上年司天的右间降为本年在泉的左间，若逢地玄水气过胜，则少阴君火不得降入。或又遇丙申丙寅年，则水运太过，先天时而至。少阴君火欲降，水运承之，使君火降而不下，则出现赤色云气，黑色云气反生，温暖的气候使万物舒适，又常有寒雪降下，严寒发作，天云惨凄。少阴君火久伏不降而化为郁气，所以寒气过胜便有热气发生，赤风化为疫气。人们易患面赤心烦、头痛目眩等病。火气显露之后，温病就要发作。

因此卯酉之年，太阴湿土应从上年司天的右间降为本年在泉的左间，若逢地苍木气过胜，则太阴湿土不得降入。或又遇少阳司天不得退位，则太阴湿土不得下降，或木运应时已至。木运居于司天之下而承其气，太阴湿土降而不下，则有黄云及青色云霞显露，



grasses and woods [begin] to sprout. [For this reason,] the hibernant insects do not appear. [Under such a condition, people should take measures to] prevent coldness from attacking the viscera.”

“So [in] the year of Yinshen, Shaoyin descends to the earth. [When] confronted with [excessive Water-Qi of] Dixuan, [Shaoyin Monarch-Fire] cannot descend. [When progressing into the years of] Bingshen and Bingyin, Water-Motion is excessive and arrives earlier [than usual]. [When] Monarch-Fire is going to descend, Water-Motion prevents it [from descending]. [If Monarch-Fire] cannot descend, reddish clouds begin to emerge and immediately followed by blackish Qi (clouds). [When this happens,] warm and comfortable [climatic condition is replaced by] coldness and snow. [It becomes] very cold again and the clouds over the sky appear chilly. [If Monarch-Fire] has failed to descend for a long time, [it will] become stagnated. [After prolonged stagnation, it will turn into] Heat [when it] becomes extremely cold. [Then] Heat-Wind will change into pestilence and people will suffer from reddish complexion, dysphoria, headache and dizziness. [When] Fire-Qi prevails, warm disease will occur.”

“So [in] the year of Maoyou, Taiyin descends to the earth. [When] confronted with [excessive Wood-Qi of] Dicang, [Taiyin Dampness-Earth] cannot descend. [When progressing into the year in which] Shaoyang does not abdicate, Taiyin does not descend or Wood-Motion has already arrived. Prevented by Wood-Motion, [Taiyin Dampness-Earth] is unable to descend. [That is why] yellow clouds can be seen, bluish clouds start to emerge, [clouds] begin to stagnate and steam, frost prevails, dusts permeates through, grasses and woods are withered. [If

【原文】

霞彰，郁蒸作而大风，雾翳埃胜，折损乃作。久而不降也，伏之化郁，天埃黄气，地布湿蒸，民病四肢不举，昏眩肢节痛，腹满填臆。

是故辰戌之岁，少阳降地，主室地玄，胜之不入。又或遇水运太过，先天而至也。水运承之，降而不下，即彤云才见，黑气反生，暄暖欲生，冷气卒至，甚即冰雹也。久而不降，伏之化郁，冷气复热，赤风化疫，民病面赤心烦，头痛目眩也，赤气彰而热病欲作也。

是故巳亥之岁，阳明降地，主室地形，胜而不久。又或遇太阳未退位，即阳明未得降，即火运以至之，火运承之，降而不下，即天清而肃，赤气乃彰，暄热反作。民皆昏倦，夜卧不安，咽干引饮，懊热内烦，天清朝暮，

【今译】

云气郁蒸而大风发作，雾气遮蔽，尘埃过胜，草木为之折损。若太阴湿土日久不降，伏而为郁，天空出现尘埃黄气，地上湿气郁蒸。人们易患四肢不举，晕眩，肢节疼痛，腹部胀满等病。

因此在辰戌之年，少阳相火应从上年司天的右间降为本年在泉的左间，若逢地玄水气过胜，则少阳相火不得降入下。或又遇到水运太过，先天时而至。水运居中承之，相火欲降而不下，则赤云始见，黑气反生，温暖之气刚发，冷气突然而至，甚则降下冰雹。若少阳相火久久不降，伏而化郁，冷气之后随又生热，赤风化而为疫。人们易患面赤心烦、头痛目眩等病。火气显露，则热病就要发作。

因此在巳亥之年，阳明燥金应从上年司天的右间降为本年在泉的左间，若逢地形火气过胜，则阳明燥金不得降入。或又遇太阳司天不得退位，则阳明燥金不能降入，火运应时而至。火运居下而承其气，阳明燥金降之不下，则天气清冷而肃杀，火气显露则温热反作。人们感到昏沉困倦，夜卧不安，咽喉干燥，口渴引饮，



Taiyin Dampness-Earth] has failed to descend for a long time, it will turn into stagnation after latency. [As a result,] dusts and yellow clouds will appear in the sky, dampness spreads and vaporizes from over the earth, people suffer from flaccidity of the four limbs, dizziness, pain of joints, abdominal fullness and distension.”

“So [in] the year of Chenxu, Shaoyang descends to the earth. [When] confronted with [excessive Water-Qi of] Dixuan, [Shaoyang Prime Minister-Fire] cannot descend. [When progressing into the year in which] Water-Motion is excessive, [Water-Motion] arrives earlier [than usual]. Prevented by Water-Motion, [Prime Minister-Fire] cannot descend. [That is why] reddish clouds have emerged and are immediately followed by blackish clouds. [When] warmth is just about to appear, coldness suddenly occurs, even hailstone falls down. [If Shaoyang Prime Minister-Fire] has failed to descend for a long time, [it will] turn into stagnation after latency. [If this happens,] coldness is followed by Heat and Heat-Wind brings about pestilence. [Then] people will suffer from reddish complexion, dysphoria, headache and dizziness. [When] Heat-Qi prevails, heat disease will occur.”

“So [in] the year of Sihai, Yangming descends to the earth. [When] confronted with [excessive Fire-Qi of] Ditong, [Yangming Dryness-Metal] cannot descend. [When progressing into the year in which] Taiyang does not abdicate, Yangming does not descend or Fire-Motion arrives at the due time. Prevented by Fire-Motion, [Yangming Dryness-Metal] cannot descend. [That is why it appears] cool and bleak. [When] Fire-Qi emerges, [it appears] warm. [Under such a condition,] people tend to suffer from lassitude, restless sleep in the night, dry throat and thirst, vexation

【原文】

暄还复作。久而不降，伏之化郁，天清薄寒，远生白气。民病掉眩，手足直而不仁，两胁作痛，满目眊眊。

是故子午之年，太阳降地，主室地阜胜之，降而不入。又或遇土运太过，先天而至。土运承之，降而不下，即天彰黑气，暝暗凄惨，才施黄埃而布湿，寒化令气，蒸湿复令。久而不降，伏之化郁，民病大厥，四肢重怠，阴萎少力，天布沉阴，蒸湿间作。”

73.9 帝曰：“升降不前，晰知其宗，愿闻迁正，可得明乎？”

73.10 岐伯曰：“正司中位，是谓迁正位。司天不得其迁正者，

【今译】

懊热内烦，早晚清凉，而温热又复发作。若阳明燥金日久不降，伏而化为郁气，天气清凉而寒冷，远生白气。人们易患眩晕，手足强直，麻木不仁，两胁作痛，双目视物不清等病。

因此在子午之年，太阳寒水应从上年司天的右间降为本年在泉的左间，若逢地阜土气过胜，则太阳寒水不得降入。或又遇土运太过，先天时而至。土运居中承之，太阳寒水欲降而不下，则天空显露黑气，昏暗凄惨，才出现黄色尘埃，又出现湿气弥漫，寒气布化之后，却出现蒸湿当令。若太阳寒水日久不降，伏而化为郁气。人们易患大厥、四肢沉重倦怠、阳痿少力等病。天气阴沉，热气与湿气交替发作。”

73.9 黄帝说：“关于间气升降不前的问题，我已经完全明白了。我还想听听有关六气迁正的问题，可以给我讲讲吗？”

73.10 岐伯回答说：“岁气迁居于一年的中位，叫作迁正位。司天之



and dysphoria. [It should be] cold in the morning and evening, [but now it is] warm. [If Yangming Dryness-Metal] has failed to descend for a long time, [it will] turn into stagnation after latency. [If this happens, it appears] cool and cold, and White-Qi emerges far away [in the sky]. People [then tend] to suffer from dizziness, stiffness and numbness of hands and feet, hypochondriac pain and blurred vision.”

“So [in] the year of Ziwu, Taiyang [Cold-Water] descends to the earth. [When] confronted with [excessive Earth-Qi of] Difu, [Taiyang Cold-Water] cannot descend. [When progressing into the year in which] Earth-Motion is excessive, [it] arrives earlier [than usual]. Prevented by Earth-Motion, [Taiyang Cold-Water, which should descend,] cannot descend. [That is why] blackish Qi emerges in the sky. [As a result, the sky looks] gloomy and dark. Yellow dusts have just permeated through, Dampness-Qi begins to spread. [Immediately after] the transformation of coldness, steaming Dampness prevails. [If Taiyang Cold-Water] has failed to descend for a long time, [it will] turn into stagnation after latency. [Under such a condition,] people tend to suffer from coldness, heaviness and flaccidity of the four limbs, impotence and weakness. [In terms of the weather, it appears] cloudy and gloomy, Heat and Dampness occur alternatively.”

73.9 Huangdi said, “I have already understood abnormal changes in ascent and descent [of Qi]. I want to know [how the six kinds of Qi] reach the due positions.”

73.10 Qibo said, “[When Qi dominating in the year is] in the right position, [it is] called ‘reaching the due position’. [If Qi] dominating the heavens cannot reach the right position, [the Qi dominating the heavens in the previous year] will exceed the

【原文】

即前司天以过交司之日。即遇司天太过有余日也，即仍旧治天数，新司天未得迁正也。厥阴不迁正，即风暄不时，花卉萎瘁，民病淋洩，目系转，转筋喜怒，小便赤。风欲令而寒由不去，温暄不正，春正失时。少阴不迁正，即冷气不退，春冷后寒，暄暖不时。民病寒热，四肢烦痛，腰脊强直。木气虽有余，位不过于君火也。太阴不迁正，即云雨失令，万物枯焦，当生不发。民病手足肢节肿满，大腹水肿，填臆不食，飧泄胁满，四肢不举。雨化欲令，热犹治之，温煦于气，亢而不泽。

【今译】

气不得迁居于正位，就是上年司天之气超过了交司之日。也就是上年司天之气太过，仍有余日，还在治理着本年的司天之气，所以使新岁司天不得迁正。若上年太阳不退位则本年厥阴不得迁正，风木温暖之气不能及时行令，花卉枯萎，人们易患淋病、目系转、转筋、善怒、小便赤等病。风气欲施其令而寒气不去，温暖的气候不得正时，则失去正常的春令。若上年厥阴不退位，则本年少阴不得迁正，冷气不退，春天先冷而后又寒，温暖之气不能及时行令。人们易患寒热，四肢烦痛，腰脊强直等病。上年厥阴木气虽有余，但其不退位造成的气候异常，不能超过主气二之气君火当令之时。若上年少阴不退位，则本年太阴不得迁正，雨水失令，万物枯焦，应当生长发育的不能生发。人们易患手足肢节肿满、大腹水肿、胸满不食、飧泄胁满、四肢不举等病。



length [of domination]. [That means that the Qi] dominating the heavens [in the previous year is] excessive and is still in domination. [That is why the Qi dominating the heavens in] the new year cannot reach the due position. [In the years of Sihai, if Taiyang Cold-Water dominating the heavens in the previous year does not abdicate,] Jueyin [Wind-Wood] in the [new] year will be unable to reach the due position. [As a result,] warmth of Wind-Wood cannot emerge in time. [Under such a condition,] flowers become withered and people [tend to] suffer from dripping urination, swirling of ocular system, spasm, irritability and reddish urine. [If] coldness still lingers [when] wind is going to take effect, warmth cannot emerge in time, [resulting in] abnormal changes of weather in spring. [In the years of Ziwu, if Jueyin Wind-Wood dominating the heavens in the previous year does not abdicate,] Shaoyin [Monarch-Fire] in the [new] year will be unable to reach the due position and Cold-Qi does not recede. [As a result, it is] cold first and then chilly in spring; and warmth cannot emerge in time. [Under such a condition,] people [tend to] suffer from cold-heat [disease], pain of the four limbs and stiffness of the waist and spine. [Though] Wood-Qi is excessive, [it] cannot exceed [the length of time when] Monarch-Fire [is in domination]. [In the years of Chouwei, if Shaoyin Monarch-Fire dominating the heavens in the previous year does not abdicate,] Taiyin [Dampness-Earth] in the [new] year will be unable to reach the due position. [As a result,] clouds and rain cannot emerge in time. [Under such a condition,] all things become withered and cannot grow properly; people [tend to] suffer from swelling of the joints of hands and feet, ascites, fullness of the chest, Sunxie (diarrhea with indigested food in it), hypochon-

【原文】

少阳不迁正,即炎灼弗令,苗莠不荣,酷暑于秋,肃杀晚至,霜露不时。民病痲疰骨热,心悸惊骇,甚时血溢。阳明不迁正,则暑化于前,肃杀于后,草木反荣。民病寒热鼽嚏,皮毛折,爪甲枯焦,甚则喘嗽息高,悲伤不乐。热化乃布,燥化未令,即清劲未行,肺金复病。太阳不迁正,即冬清反寒,易令于春,杀霜在前,寒冰于后,阳光复治,凜冽不作,氛云待时。

【今译】

雨气欲布其令,但少阴君火不退位,仍行其热令,所以气候虽然温暖,却干旱少雨,失于润泽。若上年太阴不退位,则本年少阳不得迁正,炎热的气候不得按时行令,草木不荣,酷暑见之于秋季,肃杀之气晚至,霜露不得应时而降。人们易患痲疰、骨蒸、心悸惊骇等病,甚则血溢。若上年少阳不退位,则本年阳明不得迁正,因而暑热之气发生于前,阳明燥金肃杀之气出现见于后,草木反而繁荣。人们易患寒热、鼻塞、喷嚏、皮毛脆折、爪甲枯焦,甚则喘嗽上气,悲伤不乐等病。由于热化之令继续施布,燥化不行,即清冷急切之气不行,肺金复病。若上年阳明不退位,则本年太阳不得迁正,致使冬寒行于春季,肃杀霜冻发生在前,严寒之气出现在后,若阳光之气复得而治,则凜冽之气不得发作,雾云



driac fullness and flaccidity of the four limbs. Rain [Qi] is going to take effect, [but] Heat is still in domination. [As a result,] warm [Qi] becomes hyperactive and rain is scanty. [In the years of Yinshen, if Taiyin dominating the heavens in the previous year does not abdicate,] Shaoyang in the [new] year will be unable to reach the due position. [As a result,] flaming Heat cannot emerge in time and plants are unable to flourish. [Shaoyang dominates in the late period of the season, that is why] intense heat appears in autumn. [For this reason,] desolating Qi emerges late, frost and dew cannot fall in time. [Under such a condition,] people [tend to] suffer from malaria, bone-steaming [syndrome], palpitation, fright, even hemorrhage. [In the years of Maoyou, if Shaoyang dominating the heavens in the previous year does not abdicate,] Yangming in the [new] year will be unable to reach the due position. [As a result,] summer-heat is followed by the desolating and killing [Qi of Yangming]. [That is why] grasses and woods grow luxuriantly. [Under such a condition,] people [tend to] suffer from cold-heat [disease], nasal obstruction, sneezing, brittle hair and dry skin, scorched nails, even panting, cough, shortness of breath and sorrow. [Because] Heat is still transforming, dryness cannot take effect. [That means that] cool and urgent [Qi] has not prevailed and Lung-Metal will be in disorder. [In the years of Chenxu, if Yangming dominating the heavens in the previous year does not abdicate,] Taiyang in the [new] year will be unable to reach the due position. [As a result,] coldness of winter appears in spring; the killing frost is followed by icy coldness. [If] sunshine is in domination again, coldness will not appear, fog and clouds will emerge late. [Under such a condition,] people [tend to] suffer from Warm-Pestilence,

【原文】

民病温疔至，喉闭嗑干，烦躁而渴，喘息而有音也。寒化待燥，犹治天气，过失序，与民作灾。”

73.11 帝曰：“迁正早晚，以命其旨，愿闻退位，可得明哉？”

73.12 岐伯曰：“所谓不退者，即天数未终，即天数有余，名曰复布政，故名曰再治天也，即天令如故而不退位也。

厥阴不退位，即大风早举，时雨不降，湿令不化，民病温疫，疵废风生，民病皆肢节病，头目痛。伏热内烦，咽喉于引饮。

少阴不退位，即温生春冬，蛰虫早至，草木发生，民病膈热咽干，血溢惊骇，小便赤涩，丹瘤疹疮疡留毒。

【今译】

待时而现。人们易患温疔、喉闭咽干、烦躁口渴、喘息有音等病。太阳寒水之令，须待燥气过后才能司天。若燥气过期不退，时令失常，就会发生灾害。”

73.11 黄帝说：“对于迁正早晚的问题，你已作了解释。我还想听听有关退位的情况，可以给我讲讲吗？”

73.12 岐伯回答说：“所谓不退位，就是指司天之数未尽，也就是司天之数有余，名叫复布政，所以也叫再治天，是由于司天之气有余而不得退位的原故。

厥阴风木不退位时，则大风早起，时雨不降，湿令不化。人们易患温疫、斑疵、偏废、风、肢节痛、头目痛、伏热内烦、咽喉干燥、口渴引饮等病。

少阴君火不退位时，则温暖之气发生于春冬，蛰虫早现，草木早发。人们易患膈热、咽干、血溢、惊骇、小便赤涩、丹瘤疹疮疡留毒等病。



throat obstruction and dryness, restlessness, thirst, panting with hoarse voice. Coldness [Qi] could take effect only after dryness [Qi] has receded. [If dryness exceeds the duration of its domination and does not recede,] the order [of seasons will become] abnormal, [and consequently] bringing calamity to people. ”

73. 11 Huangdi said, “[You have already] explained the significance about the early and late arrival [of Qi in] the due position. I want to know the abdication [of Qi]. Could you explain it for me?”

73. 12 Qibo answered, “The so-called no abdication means [that] the days [of dominating the heavens are] not over. [In other words,] there is a surplus of days [in domination] known as Fubuzheng (re-domination). That is why it is also called re-government of the heavens. [This is due to the fact that the Qi dominating the heavens is excessive and can still] dominate the heavens and refuses to abdicate. ”

“[If] Jueyin does not abdicate, gale will blow early, rain due to occur does not fall and Dampness will not spread. [Under such a condition,] people [tend to] suffer from Warm-Pestilence, black spots, hemiplegia, wind [disease], pain of all joints, headache, pain of eyes, dysphoria due to latent heat, dry throat and thirst. ”

“[If] Shaoyin does not abdicate, warm [Qi] appears in spring and winter; the hibernant insects come out early; grasses and woods sprout early. [Under such a condition,] people [tend to] suffer from epigastric Heat, dry throat, hemorrhage, fright, brownish urine, unsmooth urination, erysipelas, measles, ulcers, carbuncles and retention of toxin. ”



【原文】

太阴不退位，而取寒暑不时，埃昏布作，湿令不去，民病四肢少力，
食饮不下，泄注淋满，足胫寒，阴萎闭塞，失溺小便数。

少阳不退位，即热生于春，暑乃后化，冬温不冻，流水不冰，蛰虫出
见，民病少气，寒热更作，便血上热，小腹坚满，小便赤沃，甚则血溢。

阳明不退位，即春生清冷，草木晚荣，寒热间作。民病呕吐暴注，食
饮不下，大便干燥，四肢不举，目瞑掉眩。

太阳不退位，即春寒复作，冰雹乃降，沉阴昏翳，二之气寒犹不去，
民病痹厥，阴痿失溺，腰膝皆痛，温疔晚发。”

73. 13 帝曰：“天岁早晚，余以知之，愿闻地数，可得闻乎？”

【今译】

太阴湿土不退位时，则寒暑不时发作，尘埃昏暗弥布，湿令不去。人
们易患四肢少力、饮食不下、泄泻如注、小便淋漓、腹满、足胫寒冷，阳
萎、大便闭塞、小便失禁或小便频数等病。

少阳相火不退位时，则热生于春，暑热后期布化，所以冬季温暖不
冻，流水不冰，蛰虫出现。人们易患少气、寒热交替发作、便血、上部发
热、小腹坚硬而胀满、小便赤、甚则血溢等病。

阳明燥金不退位时，则春天清冷，草木晚荣，寒热相间发作。人们易
患呕吐、暴发泄泻、饮食不下、大便干燥、四肢不举，头目眩晕等病。

太阳寒水不退位时，则春寒发作，冰雹降下，阴沉昏暗之气笼罩，至
二之气时，寒气尚未退去。人们易患痹厥之证、阴痿不用、小便失禁、腰
膝皆痛等病，温病发作较晚。”

73. 13 黄帝说：“岁气司天的早晚，我已经知道了。我还想听听在泉
之数，你可以给我讲讲吗？”



“[If] Taiyin does not abdicate, cold and heat appear alternatively, dusts spread [in the sky] and Dampness does not recede. [Under such a condition,] people [tend to] suffer from flaccidity of the four limbs, anorexia, acute diarrhea, cold feeling of the leg and feet, impotence, constipation, incontinence of urine or frequent urination.”

“[If] Shaoyang does not abdicate, hotness appears in spring. [Since] summer-heat spreads in the late [period of the season, it is] warm in winter, the running water does not freeze and the hibernant insects come out. [Under such a condition,] people [tend to] suffer from shortness of breath, alternative attack of chills and fever, hematochezia, fever over the upper [part of the body], lower abdominal hardness and fullness, reddish urine and even hemorrhage.”

“[If] Yangming does not abdicate, it is cold in spring; grasses and woods flourish late; cold and heat occur alternatively. [Under such a condition,] people [tend to] suffer from vomiting, acute diarrhea, anorexia, dry feces, flaccidity of the four limbs, blurred vision and dizziness.”

“[If] Taiyang does not abdicate, [it is] cold in spring. [As a result,] hailstone falls and [the sky looks] gloomy and cloudy. At the second [stage of] Qi, cold still lingers. [Under such a condition,] people [tend to] suffer from Bi (obstruction) [syndrome], coldness [syndrome], impotence, incontinence of urine, pain of the waist and knees. [Usually] Warm-Pestilence occurs late.”

73. 13 Huangdi said, “I have already known the early and late [arrival of Qi that dominates] the heavens [in] the year. [I] want to know the states of [Qi in] the earth (the Spring). Could [you] explain [it for me]?”

【原文】

73. 14 岐伯曰：“地下迁正升天及退位不前之法，即地土产化，万物失时之化也。”

73. 15 帝曰：“余闻天地二甲子，十干十二支，上下经纬天地，数有迭移，失守其位，可得昭乎？”

73. 16 岐伯曰：“失之迭位者，谓虽得岁正，未得正位之司，即四时不节，即生大疫。

假令甲子阳年，土运太窒，如癸亥天数有余者，年虽交得甲子，厥阴犹尚治天，地已迁正，阳明在泉，去岁少阳以作右间，

【今译】

73. 14 岐伯回答说：“如果在地之气不得迁正、升天、退位，则应于土的生化，万物也就不能正常化育了。”

73. 15 黄帝说：“我听说天地二甲子，十干与十二支配合，上下相合而主治天地之气，其数能互相更移，有时失守其位，你可以给我讲讲吗？”

73. 16 岐伯回答说：“失其更移之正位的，即虽得岁时之正位，但未得司正位之气，使四时不节，发生大疫。

假如甲子年本为阳年，而土运太过受到阻抑，如果上岁癸亥之年司天的气数太过而有余，在时间上虽已交得甲子，但厥阴风木仍居于司天之位，本年地气已经迁正，阳明在泉，去年在泉之少阳已退为本年在泉的右间，



73. 14 Qibo answered, “[Each year among the three kinds of Qi in the earth, one reaches] the due position, [the second] ascends to the heavens [and the third] abdicates. [If these three kinds of Qi] become abnormal [in such movements], [they would affect] the transformation of the earth, [making] all things unable [to grow and] transform.”

73. 15 Huangdi said, “I have heard of [the two Heavenly Stem and Earthly Branch of] Jia and Zi in the heavens and on the earth. The ten Heavenly Stems and the twelve Earthly Branches [match with each other]. The Upper (the heavens) and the Lower (the earth) control [the climatic changes in] the heavens and the earth. [Qi dominating the heavens and Qi in the Spring sometimes] change [their position and sometimes] lose the position. Could [you] explain [it for me]?”

73. 16 Qibo answered, “Loss of the position [in change] means [that Qi in the year] fails to dominate [the heavens] though [it has already] reached the due position [of the year]. [Such an abnormal state will lead to] abnormal [changes of weather in] the four seasons and [occurrence of] severe pestilence.”

“Take Jiazi, a year of Yang, for example. [In this year,] Earth-Motion is stagnated. [If Qi dominating] the heavens [in the previous year of] Guihai is excessive, [it will lead to such a state in which] Jiazi [has already] taken the turn [to dominate the heavens in the year, but] Jueyin [Wind-Wood] still maintains in the position of] dominating the heavens. [However, in the Spring,] Diqi (Earth-Qi) has already reached the due position, Yangming

【原文】

即厥阴之地阳明，故不相和奉者也。癸己相会，土运太过，虚反受木胜，故非太过也，何以言土运太过，况黄钟不应太窒，木既胜而金还复，金既复而少阴如至，即木胜如火而金复微，如此则甲己失守，后三年化成土疫，晚至丁卯，早至丙寅，土疫至也，大小善恶，推其天地，详乎太一。又只如甲子年，如甲至子而合，应交司而治天，

【今译】

即去年司天之厥阴不退位，本年在泉之阳明已迁正在下，因此两者不相奉和。由于癸与己反而相会，使本应太过的土运变虚而为木气所胜，所以就不是太过了。为什么说土运太过呢？况且应于土运之黄钟不应受到阻抑，木气既胜，则金气来复。金气既复，而少阴君火随之而至，则木之胜气随从君火之气，所以金之复气轻微。这样甲与己失守其位，其后3年则化成土疫，晚至丁卯年，早在丙寅年，土疫就要发作。发作的大小轻重，可以根据当年司天在泉之气的盛衰及太一游宫的情况去推断。又如甲子年，甲与子相合，交于司天以治天位，在下的己卯未得迁正，而上年的戊寅少阳不得退位，



is in the Spring and Shaoyang [in the Spring in the previous year] has moved to the right side [of this year]. [As a result,] Jueyin [dominating the heavens in the previous year does not abdicate and] Yangming [in the Spring this year has already reached the due position]. That is why [Qi dominating the heavens and Qi in the Spring] do not coordinate with each other. [In this case,] Gui [in the Upper] and Ji [in the Lower] meet with each other, Earth-Motion [that should be excessive now becomes] deficient and is conquered by Wood [Qi]. That is why [Earth-Motion becomes] non-excessive. {What is the reason to say that Earth-Motion is excessive?} [On the other hand,] Huangzhong (one of the five sounds and twelve temperaments) [corresponding to Earth-Motion] should not be inhibited. [Since] Wood [Qi is in] domination, Metal [generated by Earth] retaliates. [When] Metal [begins to] retaliate, Shaoyin [Monarch-Fire] arrives and the dominating [Qi of] Wood follows [the Qi of Monarch] Fire. [For this reason,] the retaliation of Metal is slight. [That is why] Jia [in the Upper] and Ji [in the Lower] have lost the positions. [Such an abnormal change will lead to] Earth-Pestilence three years later. The Earth-Pestilence will occur late [in the year of] Dingmao and early [in the year of] Bingyin. The degree [of attack] and the prognosis [of Earth-Pestilence can be] analyzed [according to the condition of Qi in] the heavens and the earth and [the state of] Polaris. [In the year of] Jiazi, for instance, Jia [in the Upper] and Zi [in the Lower] match with each other. [Consequently, Shaoyin Monarch-Fire] converges with [Qi that] dominates the heavens, Jimao [in the Lower] fails to reach the due position [in the Spring], and Shaoyang [in the Spring in the previous year of] Wuyin does not abdicate. [Such an abnormal state also means

【原文】

即下己卯未迁正，而戊寅少阳未退位者，亦甲己未合德也。即土运非太过，而木乃乘虚而胜土也，金次又行复胜之，即反邪化也。阴阳天地殊异尔，故其大小善恶，一如天地之法旨也。

假令丙寅阳年太过，如乙丑天数有余者，虽交得丙寅，太阴尚治天也，地已迁正，厥阴司地，去岁太阳以作右间，即天太阴而地厥阴，故地不奉天化也。乙辛相会，水运太虚，反受土胜，故非太过，即太簇之管，太羽不应。土胜而雨化，木复即风，此者丙辛失守其会，

【今译】

也属于上甲与下己未合，即土运并非太过，而木气乘虚克土，金气来复，以反邪气之化。司天在泉阴阳属性不同，所以其变为疫症的大小轻重和司天在泉失守其位的变化规律是相同的。

假如丙寅年阳年太过，如果上年乙丑年司天的气数太过而有余，虽已交得丙寅年，但太阴湿土仍居于司天之位，本年地气已经迁正，厥阴在泉，去年在泉之太阳已退为本年在泉的右间。这样，去年司天之太阴不退位，本年在泉之厥阴已迁正，所以在泉的厥阴不能奉和于司天的气化。由于乙辛相合，则本应太过的水运却变虚而为土气所胜，所以就不是太过了。也就是太簇之律管，不应太羽之音。土胜而雨气施化，水之子木气来复为风化。这样，丙与辛失守其位而不得相会，其



that] Jia [in the Upper] and Ji [in the Lower] fail to coordinate [in function]. [That is to say that] Earth-Motion is not excessive, but Wood [Qi] takes the advantage to subjugate Earth and Metal [generated by Earth takes action to] retaliate and resist against the transformation of Xie (Evil). [Since the nature of Qi dominating] the heavens and [in] the earth [pertains to either] Yin or Yang, the degree and prognosis [of pestilence caused are] different. [Such a change is] the same with [that of Qi that has lost the position in dominating] the heavens and [in] the earth.”

“Take Bingyin, a year of Yang, for example. [If Qi dominating] the heavens [in the previous year of] Yichou is excessive, [it will lead to such a state in which] Bingyin [has already] taken the turn [to dominate the heavens in the year, but] Taiyin [Dampness-Earth] still maintains in the position of dominating the heavens. [However, in the Spring,] Jueyin has already reached the due position, Taiyin [in the Spring] in the previous year has moved to the right side [of this year]. [As a result,] Taiyin [dominating the heavens in the previous year does not abdicate and] Jueyin [in the Spring this year has already reached the due position]. That is why [Qi dominating the heavens and Qi in the Spring] do not coordinate with each other. [In this case,] Yi [in the Upper] and Xin [in the Lower] meet with each other, Water-Motion [that should be excessive now becomes] deficient and is conquered by Earth [Qi]. That is why [Water-Motion] is not excessive. [It is just like] Taizu (one of the five sounds and twelve temperaments) that does not correspond to Taiyu (one of the five sounds). [Since] Earth [Qi is in] domination and rain is transformed, Wood [Qi generated by Water] retaliates and transforms Wind. [That is why] Bing [in the Upper] and Xin [in



【原文】

后三年化成水疫，晚至己巳，早至戊辰，甚即速，微即徐，水疫至也，大小善恶，推其天地数及太乙游宫。又只如丙寅年，丙至寅且合，应交司而治天，即辛巳未得迁正，而庚辰太阳未退位者，亦丙辛不合德也。即水运亦小虚而小胜，或有复，后三年化疠，名曰水疠，其状如水疫，治法如前。

假令庚辰阳年太过，如己卯天数有余者，虽交得庚辰年也，阳明犹尚治天，地已迁正，太阴司地，去岁少阴以作右间，

【今译】

后3年化成水疫，晚至己巳年，早在戊辰年，水疫甚者发作迅速，微者发作徐缓。水疫发作的大小轻重可以根据当年司天在泉之气的盛衰及太乙游宫的情况来推断。又如丙寅年，丙与寅相合，交于司天以治天之位，辛巳未得迁正，上年庚辰在泉的太阳不得退位，也是丙辛未能合德，使水运小虚而有小胜气，或有复气，其后3年化而为疠，名叫水疠，其症状如水疫，治法同前。

假如庚辰年阳年太过，如果己卯年司天的气数太过而有余，虽在时间上已交得庚辰年，但阳明燥金仍居于司天之位，本年地气已经迁正，太阴在泉，去年在泉的少阴已退为本年在泉的右间。这样，去年司天之阳明不退位，



the Lower] has lost the positions. [Such an abnormal change will lead to] Water-Pestilence three years later. [The Water-Pestilence] will occur late [in the year of] Jisi and early [in the year of] Wuchen. [If Water-Pestilence is] severe, [it] occurs suddenly; [if Water-Pestilence is] mild, [it] occurs slowly. The degree [of attack] and the prognosis [of Water-Pestilence can be] analyzed [according to the condition of Qi in] the heavens and the earth and [the state of] Polaris. [In the year of] Bingyin, for instance, Bing [in the Upper] and Yin [in the Lower] match with each other. [Consequently, it] converges with [Qi that] dominates the heavens, Xinsi [in the Lower] fails to reach the due position [in the Spring], and Taiyang [in the Spring in the previous year of] Gengchen does not abdicate. [Such an abnormal state also means that] Bing [in the Upper] and Xin [in the Lower] fail to coordinate [in function]. [That is to say that] Water-Motion is slightly deficient and slightly dominative. [Or] there is [slight] retaliating [Qi]. [Such an abnormal change will lead to] pestilence three years later known as Water-Epidemics [which shares] the same symptoms of Water-Pestilence [and can be treated with] the method mentioned above.”

“Take Gengchen, a year of Yang, for example. [If Qi dominating] the heavens [in the previous year of] Jimao is excessive, [it will lead to such a state in which] Gengchen [has already] taken the turn [to dominate the heavens in the year, but] Yangming [Dryness-Metal] still maintains in the position of] dominating the heavens. [However, in the Spring,] Taiyin (Damness-Earth) has already reached the due position, Shaoyin [Monarch-Fire in the Spring in the previous year] has moved to the right side [of this year]. [As a result,] Yangming



【原文】

即天阳明而地太阴也，故地不奉天也。乙己相会，金运太虚，反受火胜，故非太过也，即姑洗之管，太商不应。火胜热化，水复寒刑，此乙庚失守，其后三年化成金疫也，速至壬午，徐至癸未，金疫至也，大小善恶，推本年天数及太一也。又只如庚辰，如庚至辰，且应交司而治天，即下乙未未得迁正者，即地甲午少阴未退位者，且乙庚不合德也，即下乙未干失刚，亦金运小虚也，有小胜或无复，后三年化疠，名曰金疠，

【今译】

本年在泉之太阴已迁正。所以在泉的太阴不能奉和于司天的气化。由于乙与己相会，则本应太过的金运却变虚而为火气所胜，所以就不是太过了。也就是姑洗之律管不应太商之音。火之胜气热化，则水气来复，寒而制热。这样，乙庚失守其位而不得相会，其后3年化成金疫，早于壬午年，迟于癸未年，金疫就要发作。其发作的大小轻重，可以根据当年司天之气的盛衰及太一游宫的情况去推断。又如庚辰年，庚与辰相合，交于司天以治天之位，而在下的乙未未得迁正，也就是上年甲午少阴未得退位，乙庚未能合德，即下乙的柔干与上庚的刚干失于配合，使金运小虚而小有胜气，



[Dryness-Metal dominating the heavens in the previous year does not abdicate and] Taiyin [Dampness-Earth in the Spring this year has already reached the due position]. That is why [Qi dominating the heavens and Qi in the Spring] do not coordinate with each other. [In this case,] Ji [in the Upper] and Yi [in the Lower] meet with each other, Metal-Motion [that should be excessive now becomes] deficient and is conquered by Fire [Qi]. That is why [Metal-Motion] is not excessive. [It is just like the state of] Guxi (one of the five sounds and twelve temperaments) [that] does not correspond to Taishang (one of the five sounds). [Since] Fire [Qi is in] domination, Water [Qi generated by Metal] retaliates and Cold restricts [Heat]. [That is why] Geng [in the Upper] and Yi [in the Lower] has lost the positions. [Such an abnormal change will lead to] Metal-Pestilence three years later. The Metal-Pestilence will occur late [in the year of] Renwu and early [in the year of] Guiwei. The degree [of attack] and the prognosis [of Metal-Pestilence can be] analyzed [according to the condition of Qi in] the heavens and the earth and [the state of] Polaris. [In the year of] Gengchen, for instance, Geng [in the Upper] and Chen [in the Lower] match with each other. [Consequently, it] converges with [Qi that] dominates the heavens, Yi [in the Lower] fails to reach the due position [in the Spring], and Shaoyin [in the Spring in the previous year of] Jiawu does not abdicate. [Such an abnormal state also means that] Geng [in the Upper] and Yi [in the Lower] fail to coordinate [in function]. [That is to say that] the Softness Stem of Yi in the Lower cannot coordinate with the Sturdiness Stem of Geng in the Upper, [making] Metal-Motion slightly deficient with slightly dominating [Qi] or without retaliating [Qi]. Three years later [it will]

【原文】

其状如金疫也，治法如前。

假令壬午阳年太过，如辛巳天数有余者，虽交得壬午年也，厥阴犹尚治天，地已迁正，阳明在泉，去岁丙申少阳以作右间，即天厥阴而地阳明，故地不奉天者也。丁辛相合会，木运太虚，反受金胜，故非太过也，即蕤宾之管，太角不应。金行燥胜，火化热复，甚即速，微即徐，疫至大小善恶，推疫至之年天数及太一。又只加壬午，如壬至午，且应交司而治天，

【今译】

或虽有胜气而无复气，其后3年化为疠，名叫金疠，其症状与金疫相似，治法同前。

假使壬午阳年太过，如果上年辛巳年司天的气数太过而有余，虽已在时间上交得壬午年，但厥阴风木仍居于司天之位，本年地气已经迁正，阳明在泉，去年丙申在泉的少阳已退为本年在泉的右间。这样，去年司天之厥阴不退位，本年在泉之阳明已迁正。因此，在泉的阳明不能奉和于司天的气化。由于在上的辛与在下的丁相会，则本应太过的木运却变虚而为金气所胜，所以就不是太过了，也就是蕤宾之律管不应太角之音。金气行而燥气胜，火化热复，疫甚的发作迅速，疫微的发作徐缓。疫气发作的大小轻重，可以根据当年司天之数的盛衰和太一游宫的情况去推断。



transform into epidemics known as Metal-Epidemics [which shares] the same symptoms with Metal-Pestilence and [can be treated with] the same method mentioned above.”

“Take Renwu, a year of Yang, for example. [If Qi dominating] the heavens [in the previous year of] Xinsi is excessive, [it will lead to such a state in which] Renwu [has already] taken the turn [to dominate the heavens in the year, but] Jueyin [Wind-Wood] still maintains in the position of] dominating the heavens. [However, in the Spring,] Yangming (Dryness-Metal) has already reached the due position, Shaoyang [in the Spring in the previous year of] Bingshen has moved to the right side [of this year]. [As a result,] Jueyin [dominating the heavens in the previous year does not abdicate and] Yangming [in the Spring this year has already reached the due position]. That is why [Qi dominating the heavens and Qi in the Spring] do not coordinate with each other. [In this case,] Xin [in the Upper] and Ding [in the Lower] meet with each other, Wood-Motion [that should be excessive now becomes] deficient and is conquered by Metal [Qi]. That is why [Wood-Motion is] not excessive. [It is just like the state of] Ruibin (one of the twelve temperaments) [that] does not correspond to Taijiao (one of the five sound). [Since] Metal [Qi is in] domination, Fire [generated by Wood] retaliates. [If the pestilence caused is] severe, [the attack] is quick; [if the pestilence caused is] mild, [the attack] is slow. The degree [of attack] and the prognosis [of Pestilence can be] analyzed [according to the condition of Qi in] the heavens and the earth and [the state of] Polaris. [In the year of] Renwu, for instance, Ren [in the Upper] and Wu [in the Lower] match with each

【原文】

即下丁酉未得迁正者，即地下丙申少阳未得退位者，见丁壬不合德也，即丁柔干失刚，亦木运小虚也，有小胜小复。后三年化疠，名曰木疠，其状如风疫，治法如前。

假令戊申阳年太过，如丁未天数太过者，虽交得戊申年也，太阴犹尚治天，地已迁正，厥阴在泉，去岁壬戌太阳以退位作右间，即天丁未，地癸亥，故地不奉天化也。丁癸相会，火运太虚，反受水胜，故非太过也，

【今译】

又如壬午年，壬与午相会，交于司天以治天之位，而在下的丁酉未得迁正，上年丙申在泉的少阳未得退位，上壬与下丁未能合德，即下丁的柔干与上壬的刚干失和，也可使木运小虚，并有小胜之气与小复之气，其后3年化而为疠，名叫木疠，其症状与风疫相似，治法同前。

假使戊申阳年太过，如果上年丁未年司天的气数太过而有余，虽已交得戊申年，但太阴湿土仍居于司天之位，本年地气已经迁正，厥阴在泉，去年壬戌在泉的太阳已经退为本年在泉的右间。这样，去年丁未司天之太阴不退位，本年癸亥在泉之厥阴已迁正，因此在泉的厥阴不能奉和于司天的气化。由于丁与癸相会，则本应太过的火运却变虚而为水气



other. [Consequently, it] converges with [Qi that] dominates the heavens, Dingyou [in the Lower] fails to reach the due position [in the Spring], and Shaoyang [in the Spring in the previous year of] Bingshen does not abdicate. [Such an abnormal state also means that] Ren [in the Upper] and Ding [in the Lower] fail to coordinate [in function]. [That is to say that] the Softness Stem [in the Lower] does not coordinate with the Sturdiness Stem [in the Upper], [making] Wood-Motion slightly deficient with slightly dominating [Qi] and retaliating [Qi]. Three years later, [it will] transform into Epidemics known as Wood-Epidemics [which shares] the same symptoms with Wood-Pestilence and [can be treated with] the same method mentioned above.”

“Take Wushen, a year of Yang, for example. [If Qi dominating] the heavens [in the previous year of] Dingwei is excessive, [it will lead to such a state in which] Wushen [has already] taken the turn [to dominate the heavens in the year, but] Taiyin [Dampness-Earth] still maintains in the position of dominating the heavens. [However, in the Spring,] Jueyin (Wind-Wood) has already reached the due position, Taiyang [Cold-Water in the Spring in the previous year of] Renxu has moved to the right side [of this year]. [As a result, Taiyin dominating the heavens in the previous year of] Dingwei [does not abdicate and Shaoyang Prime Minister-Fire in the Spring in this year of] Guihai [has already reached the due position]. That is why [Qi dominating the heavens and Qi in the Spring] do not coordinate with each other. [In this case,] Ding [in the Upper] and Gui [in the Lower] meet with each other, Fire-Motion [that should be excessive now becomes] deficient and is conquered by Water [Qi]. That is why [Fire-Motion

【原文】

即夷则之管，上太徵不应，此戊癸失守其会，后三年化疫也，速至庚戌，大小善恶，推疫至之年天数及太一。又只如戊申，如戊至申，且应交司而治天，即下癸亥未得迁正者，即地下壬戌太阳未退位者，见戊癸未合德也，即下癸柔干失刚，见火运小虚也，有小胜或无复也，后三年化疠，名曰火疠也，治法如前，治之法可寒之泄之。”

73. 17 黄帝曰：“人气不足，天气如虚，人神失守，神光不聚，邪鬼干人，致有天亡，可得闻乎？”

【今译】

所胜，所以就不是太过了，也就是夷则之律管不应太徵之音。这样戊与癸失守而不得相会，其后3年则化为疫，迅速的至庚戌年发作。发作的大小轻重，可以根据当年司天之气的盛衰及太一游宫的情况而推断。又如戊申年，戊与申相会，且应交于司天以治天之位，而在下的癸亥未得迁正，也就是上年壬戌在泉的太阳未得退位，属戊癸未能合德，即下癸的柔干不能上合于戊的刚干，使火运小虚，有小胜气，或虽有胜气而无复气，其后3年化而为疠，名叫火疠，治法同前，其治法可以用寒法与泄法。”

73. 17 黄帝说：“人的正气不足，天气如不正常，则神志失守，神光不能聚集，邪气伤人，导致暴亡。可以解释给我听听吗？”



is] not excessive. [It is just like the state of] Yize (one of the twelve temperaments) [that] does not correspond to Taizhi (one of the five sound). [As a result,] Wu [in the Upper] and Gui [in the Lower] fail to meet with each other, [leading to] pestilence three years later. [If the occurrence is] quick, [it will] attack [in the year of] Gengxu. The degree [of attack] and the prognosis [of the pestilence can be] analyzed [according to the condition of Qi in] the heavens and the earth and [the state of] Polaris. [In the year of] Wushen, for instance, Wu [in the Upper] and Shen [in the Lower] match with each other. [Consequently, it] converges with [Qi that] dominates the heavens, Guihai [in the Lower] fails to reach the due position [in the Spring], and Taiyang [in the Spring in the previous year of] Renxu does not abdicate. [Such an abnormal state also means that] Wu [in the Upper] and Gui [in the Lower] fail to coordinate [in function]. [That is to say that] the Softness Stem [in the Lower] does not coordinate with the Sturdiness Stem [in the Upper], [making] Fire-Motion slightly deficient with slightly dominating [Qi] or without retaliating [Qi]. Three years later, [it will] transform into Epidemics known as Wood-Epidemics [which shares] the same symptoms with Fire-Pestilence and [can be treated with] the same method mentioned above. [In terms of the therapeutic methods,] cold and purging [therapies] can [be used].”

73. 17 Huangdi said, “[If] Qi [in] the human [body] is insufficient and Tianqi (Heaven-Qi) is abnormal, [it will cause] mental derangement [and make it] difficult for Shengguang (Magic-Light) to accumulate. [Under such a condition,] attack by Xiegui (Evil and Ghost) may lead to death. Could [you] explain [it for me]?”



【原文】

73. 18 岐伯曰：“人之五脏，一脏不足，又会天虚，感邪之至也。

人忧愁思虑即伤心，又或遇少阴司天，天数不及，太阴作接间至，即谓天虚也，此即人气天气同虚也。又遇惊而夺精，汗出于心，因而三虚，神明失守。心为君主之官，神明出焉，神失守位，即神游上丹田，在帝太一帝君泥丸宫下，神既失守，神光不聚，却遇火不及之岁，有黑尸鬼见之，令人暴亡。

人饮食劳倦即伤脾，又或遇太阴司天，天数不及，即少阳作接间至，即谓天虚也，此即人气虚而天气虚也。又遇饮食饱甚，汗

【今译】

73. 18 岐伯回答说：“人的五脏，只要有一脏不足，又遇上岁气不及，就要感受邪气。人若过度忧愁思虑就会伤心。又或遇少阴司天之年，天气不及，则间气太阴接替主司，这就是所谓天虚，也就是人气与天气同虚。又遇惊而劫夺精气，汗出而伤心液，因而形成三虚，则神明失守。心为君主之官，神明由此而出，神明失守其位，则游离于上丹田，也就是在太一帝君泥丸宫下。神既失守，则神光不聚，却又遇火运不及之年，必有水疫发病，使人突然死亡。

人若饮食不节，劳倦过度则伤脾，又或遇太阴司天之年，天气不及，则间气少阳接替主司，这就是所谓天虚，也就是人气虚与天气虚。又



73. 18 Qibo said, “[Among] the Five Zang-Organs, weakness of any of them will give rise to the invasion of Xie (Evil) [if Qi dominating] the heavens is deficient. Excessive anxiety and contemplation impair the heart. [If it takes place in the year with Shaoyin dominating the heavens [marked by] insufficiency of Tianshu (Heaven-Qi) and emergence of Intermediate-Qi of Taiyin, [it is] called Tianxu [which means] simultaneous deficiency of Renqi (Human-Qi) and Tianqi (Heaven-Qi). [If it takes place together with] fright, Jing (Essence) will be exhausted, sweating will be discharged [and liquid of] the heart [will be consumed], consequently resulting in [the syndrome known as] Triple Deficiency and [failure of] Shenming (Spirit) to maintain in the due position. The heart is an organ [similar to] a monarch [responsible for producing] Shenming (Spirit). [If] Shen (Spirit) loses its due position, [it will] float up to the Upper Dantian (the region between the brows) below the Niwangong (brain) [where] Emperor Taiyi [stays]. [When] Shen (Spirit) has lost its position and Shenguang (Magic-Light) has failed to accumulate in the year with insufficiency of Fire, [it will cause] Water-Pestilence [which leads to] sudden death.”

“[Improper] diet and overstrain impair the spleen. [If this happens in the year when] Taiyin dominates the heavens and Tianshu (Heaven-Qi) is insufficient, the Intermediate [Qi of] Shaoyang will occur. [Such a change is] called Tianxu [which means] simultaneous deficiency of Renqi (Human-Qi) and Tianqi (Heaven-Qi). [If this happens and is complicated by] intemper-

【原文】

出于胃，醉饱行房，汗出于脾，因而三虚，脾神失守。脾为谏议之官，智周出焉，神既失守，神光失位而不聚也，却遇土不及之年，或己年或甲年失守，或太阴天虚，青尸鬼见之，令人卒亡。

人久坐湿地，强力入水即伤肾，肾为作强之官，伎巧出焉，因而三虚，肾神失守，神志失位，神光不聚，却遇水不及之年，或辛不会符，或丙年失守，或太阳司天虚，有黄尸鬼至，见之令人暴亡。

人或恚怒，气逆上而不下，即伤肝也。又遇厥阴司天，天数不

【今译】

遇饮食过饱，汗出伤胃之液，或醉饱行房，汗出伤脾之液，形成三虚，使脾神失守。脾功能如同谏议之官，智谋周密自此而出。神既失守其位而不得聚，却遇土运不及之年，或己年或甲年失守其位，或太阴司天不及之年，必有土疫发病，使人突然死亡。

人若久坐湿地，或强力劳动而又入水，则伤肾脏。肾为作强之官，伎巧由此而出。现在形成三虚，使神失守，神志失位，神光不聚，却又遇水运不及之年，或上辛与下丙不相符合，或上丙与下辛失守其位，或太阳司天之年不及，有土疫发病，使人突然死亡。

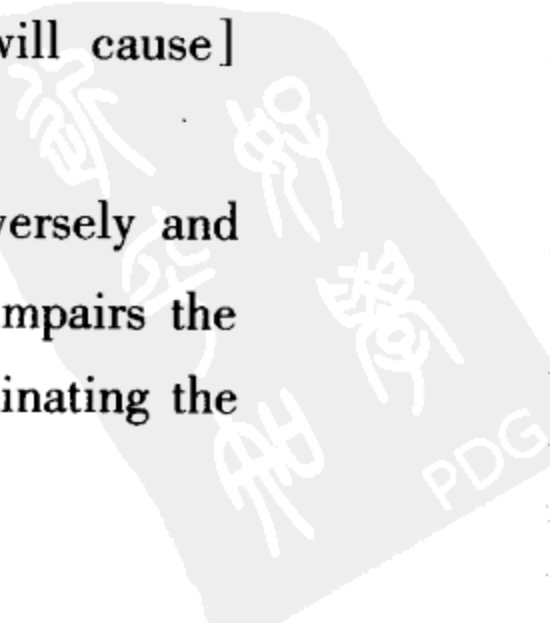
人或忿怒，气上逆而不下，就要伤肝。又遇厥阴司天，天数不



ate eating, sweating [that impairs] the stomach, sexual activity [right after] eating and drinking, and sweating [that impairs] the spleen, [it is] called Triple Deficiency and [failure of] Pishen (Spleen-Spirit) to maintain in the due position. The spleen is an organ [the function of which is like that of] a criticizer [who is full of] wisdom [and is responsible for] making deliberate [plan]. [When] Shen (Spirit) has lost its position and Shenguang (Magic-Light) has failed to accumulate in the year with insufficiency of Earth or [in the year of] Ji or Jia [when it] has lost the position or [in the year of] Taiyin [which is insufficient in dominating] the heavens, [it will cause] Wind-Pestilence [which leads to] sudden death. ”

“Sitting on wet ground for a long time or contact with water after overstrain impairs the kidney. The kidney is an organ [the function of which is like that of] a powerful official [who is responsible for] skills. [Deficiency of Human-Qi and Heaven-Qi] causes Triple Deficiency. [When] Shen (Spirit) has lost its position and Shenguang (Magic-Light) has failed to accumulate in the year with insufficiency of Water or with disagreement between Xin [in the Upper] and Bing [in the Lower] or with disagreement between Bing [in the Upper] and Xin [in the Lower] or with deficiency of Taiyin dominating the heavens, [it will cause] Earth-Pestilence [which leads to] sudden death. ”

“[If] a person loses temper, Qi will ascend adversely and cannot descend. [Such a change of Qi movement] impairs the liver. [If it takes place in the year with] Jueyin dominating the



【原文】

及，即少阴作接间至，是谓天虚也，此谓天虚人虚也。又遇疾走恐惧，汗出于肝，肝为将军之官，谋虑出焉，神位失守，神光不聚，又遇木不及年，或丁年不符，或壬年失守，或厥阴司天虚也，有白尸鬼见之，令人暴亡也。

已上五失守者，天虚而人虚也，神游失守其位，即有五尸鬼干人，令人暴亡也，谓之曰尸厥。人犯五神易位，即神光不圆也，非但尸鬼，即一切邪犯者，皆是神失守位故也。此谓得守者生，失守者死，得神者昌，失神者亡。”

【今译】

及，则间气少阴接替主司，这就是所谓天虚，也就是天虚与人虚。又遇急走恐惧，则汗出而伤肝液。肝的功能如同将军，谋虑自此而出。神位失守，则神光不聚，又遇木运不及之年，或丁年上丁与下壬不相符合，或上壬与下丁失守其位，或厥阴司天不及，则有金疫发病，使人突然死亡。

上述5种失守其位，是由于天气虚与人气虚，致使神志游离失守其位，导致五疫之邪伤人，使人突然死亡，病名叫尸厥。人犯了五脏之神易位，就会使神光不圆，不但疫邪，就是一切邪气伤人，都是由于神志失守其位的结果。所以说，神志内守者生，神志失守者亡，得神者安康，失神者死亡。”

heavens [marked by] insufficiency of Tianshu (Heaven-Qi) and emergence of Intermediate-Qi of Shaoyin, [it is] called Tianxu [which means] simultaneous deficiency of Renqi (Human-Qi) and Tianqi (Heaven-Qi). [If it takes place together with] fright, sweating will be discharged [and liquid of] the liver [will be consumed]. The liver is an organ [the function of which is like that of] a military general [who is responsible for] strategy. [When] Shen (Spirit) has lost its position and Shengguang (Magic-Light) has failed to accumulate in the year with insufficiency of Wood or with disagreement between Ding [in the Upper] and Ren [in the Lower] or with disagreement between Ren [in the Upper] and Ding [in the Lower] or with deficiency of Jueyin dominating the heavens, [it will cause] Metal-Pestilence [which leads to] sudden death.”

“The five kinds of the loss of position mentioned above [are caused by] Tianxu (Heaven-Deficiency) and Renxu (Human-Deficiency) [which drive] Shen (Spirit) away from its due position, [consequently leading to] five kinds of Shigui (pestilence) [which] attack people and cause sudden death known as Shijue (corpse-like syncope). [When] a person has disturbed the position of Wushen (Spirit of the Five Zang-Organs), Shengguang (Magic-Light) will be unable to accumulate. [When] Shen (Spirit) has lost its due position, [it] not only causes Shigui (pestilence), but also all kinds of Xie (Evil) [which] attack [human body]. That is why it is said that keeping [Shen (Spirit) in the due position] ensures life while deviating [Shen (Spirit) from the due position causes] death, preserving Shen (Spirit) guarantees health while loss of Shen (Spirit) leads to death.”



PDF

卷第二十二

至真要大论篇第七十四

【原文】

74.1 黄帝问曰：“五气交合，盈虚更作，余知之矣。六气分治，司天地者，其至何如？”

74.2 岐伯再拜对曰：“明乎哉问也！天地之大纪，人神之通应也。”

74.3 帝曰：“愿闻上合昭昭，下合冥冥奈何？”

74.4 岐伯曰：“此道之所主，工之所疑也。”

74.5 帝曰：“愿闻其道也。”

74.6 岐伯曰：“厥阴司天，其化以风；少阴司天，其化以热；太阴司天，其化以湿；少阳司天，其化以火；阳明司天，其化以燥；太阳司天，其化以寒。以所临脏位，命其病者也。”

【今译】

74.1 黄帝问道：“五运相合，盛虚交替，我已经知道了。六气分治，主管司天在泉，其气来时是怎样的？”

74.2 岐伯再拜回答说：“您问得多么英明啊！这是自然变化的基本规律，人体与之相适应。”

74.3 黄帝问道：“我想知道人体与司天在泉之气相适应的情况是怎样的呢？”

74.4 岐伯说：“这是受自然规律所主宰的，是一般医生所不甚了解的。”

74.5 黄帝说：“我想知道这一道理。”

74.6 岐伯回答说：“厥阴司天，气从风化；少阴司天，气从热化；太阴司天，气从湿化；少阳司天，气从火化；阳明司天，气从燥化；太阳司天，气从寒化。根据客气所临的脏位，来命名其病症。”



Chapter 74

**Zhizhenyao Dalunpian: Discussion on
the Most Important and Abstruse Theory**

74. 1 Huangdi said, “I have understood the convergence, excess and deficiency of Wuqi (Five-Qi). [But] how does Liuqi (Six-Qi) dominate the heavens and the earth respectively?”

74. 2 Qibo kowtowed again and answered, “What an genius question [Your Majesty] have asked! [This is] the basic law of the heavens and the earth. Renshen (the functional activities of human body) has to follow [such a law].”

74. 3 Huangdi said, “I want to know [how the functional activities of human body] follows the conspicuous [law] of the heavens and abides by the profound [principle] of the earth.”

74. 4 Qibo said, “This is controlled by the Dao (law of nature) and is difficult to be understood by ordinary doctors.”

74. 5 Huangdi said, “I’d like to know the Dao (law of nature).”

74. 6 Qibo said, “[When] Jueyin dominates the heavens, [Qi] transforms with Wind; [when] Shaoyin dominates the heavens, [Qi] transforms with Heat; [when] Taiyin dominates the heavens, [Qi] transforms with Dampness; [when] Shaoyang dominates the heavens, [Qi] transforms with Fire; [when] Yangming dominates the heavens, [Qi] transforms with Dryness; [when] Taiyang dominates the heavens, [Qi] transforms with Cold. The diseases are named after the location of the viscera [which are] affected by [pathogenic factors].”

【原文】

74.7 帝曰：“地化奈何？”

74.8 岐伯曰：“司天同候，间气皆然。”

74.9 帝曰：“间气何谓？”

74.10 岐伯曰：“司左右者，是谓间气也。”

74.11 帝曰：“何以异之？”

74.12 岐伯曰：“主岁者纪岁，间气者纪步也。”

74.13 帝曰：“善。岁主奈何？”

74.14 岐伯曰：“厥阴司天为风化，在泉为酸化，司气为苍化，间气为动化。少阴司天为热化，在泉为苦化，不司气化，居气为灼

【今译】

74.7 黄帝问道：“在泉之化是怎样的？”

74.8 岐伯回答说：“与司天相同，间气也是如此。”

74.9 黄帝问道：“间气是怎样的呢？”

74.10 岐伯回答说：“分司于司天和在泉之左右的，就叫做间气。”

74.11 黄帝问道：“如何分别？”

74.12 岐伯回答说：“主岁之气主管一年的气化，间气之气主管一步（六十日多）的气化。”

74.13 黄帝问道：“好！一岁之中主气的情况是怎样的呢？”

74.14 岐伯回答说：“厥阴司天为风化，在泉为酸化，岁运为苍化，间气为动化；少阴司天为热化，在泉为苦化，岁运不司气化，间



74. 7 Huangdi asked, “How does the earth (Qi in the earth or Qi in the Spring) transform?”

74. 8 Qibo answered, “[It follows the same rule with the Qi that] dominates the heavens and so does Jianqi (Intermediate-Qi).”

74. 9 Huangdi asked, “What does Jianqi (Intermediate-Qi) mean?”

74. 10 Qibo answered, “Jianqi (Intermediate-Qi) controls the left and the right [sides of the heavens and the earth.]”

74. 11 Huangdi asked, “How to differentiate [Intermediate-Qi and Qi that dominates the heavens and the earth]?”

74. 12 Qibo answered, “[Qi that dominates the heavens in] a year controls [Qi transformation in] the year; Jianqi (Intermediate-Qi) only controls one Step [of Qi transformation in] a year.”^[1]

74. 13 Huangdi said, “Good! How [does Qi that] dominates a year [transform]?”

74. 14 Qibo answered, “[When] Jueyin dominates the heavens, [it manifests as] transformation of Wind in the heavens, transformation of Sourness in the Spring, transformation of Dark-green [color in terms of] Year-Motion and transformation of Activation [in terms of] Jianqi (Intermediate-Qi). [When] Shaoyin dominates the heavens, [it manifests as] transformation of Heat in the heavens, transformation of Bitterness in the Spring, non-domination of Qi [in terms of] Year-Motion and transformation of Scorching [in terms of] Jianqi (Intermediate-Qi). [When] Taiyin dominates the heavens, [it manifests as] transformation of Dampness in the heavens, transformation of Sweetness in the Spring, transformation of Yellow [color in terms of] Year-Motion and transformation of Softness [in terms of] Jianqi (Intermediate-Qi).



【原文】

化。太阴司天为湿化，在泉为甘化，司气为斡化，间气为柔化。少阳司天为火化，在泉为苦化，司气为丹化，间气为明化。阳明司天为燥化，在泉为辛化，司气为素化，间气为清化。太阳司天为寒化，在泉为咸化，司气为玄化，间气为藏化。故治病者，必明六化分治，五味五色所生，五脏所宜，乃可以言盈虚病生之绪也。”

74. 15 帝曰：“厥阴在泉而酸化先，余知之矣。风化之行也何如？”

74. 16 岐伯曰：“风行于地，所谓本也，余气同法。本乎天者，天之气也，本乎地者，地之气也。天地合气，六节分而万物化生矣。”

【今译】

气为灼化；太阴司天为湿化，在泉为甘化，岁运为斡化，间气为柔化；少阳司天为火化，在泉为苦化，岁运为丹化，间气为明化；阳明司天为燥化，在泉为辛化，岁运为素化，间气为清化；太阳司天为寒化，在泉为咸化，岁运为玄化，间气为脏化。所以治病必须明了六气所司的气化，以及五味、五色的产生与五脏之所宜，这样才可以对气化的太过、不及和疾病发生有明确的认识。”

74. 15 黄帝说：“厥阴在泉而从酸化，我知道了。风的气化是怎样呢？”

74. 16 岐伯回答说：“风气行于地，这是本于地之气而为风化，其他诸气也是这样。本属于天的，是天之气，本属于地的，是地之气，天地之气相互交合，六节分而万物化生。所以说：要谨慎地察候



[When] Shaoyang dominates the heavens, [it manifests as] transformation of Fire in the heavens, transformation of Bitterness in the Spring, transformation of Red [color in terms of] Year-Motion and transformation of Brightness [in terms of] Jianqi (Intermediate-Qi). [When] Yangming dominates the heavens, [it manifests as] transformation of Dryness in the heavens, transformation of Pungency in the Spring, transformation of White [color in terms of] Year-Motion and transformation of Clearness [in terms of] Jianqi (Intermediate-Qi). [When] Taiyang dominates the heavens, [it manifests as] transformation of Cold in the heavens, transformation of Saltiness in the Spring, transformation of Black [color in terms of] Year-Motion and transformation of Storage [in terms of] Jianqi (Intermediate-Qi). So to treat disease, [one] must understand the transformation [managed by] Liuqi (Six-Qi), the generation of Five Flavors and Five Colors [as well as] the preference of the Five Zang-Organs respectively. [Only by doing so can he be] clear about the excess and insufficiency [states of Qi transformation and their relationship with] the occurrence of disease.”

74. 15 Huangdi said, “I have already known that Jueyin transforms with Sourness in the Spring. How [does it] transform with Wind?”

74. 16 Qibo answered, “[The reason that] Wind blows over the earth [is that it is transformed] on the basis [of Earth-Qi] and so are the other [kinds of] Qi. [If it] pertains to the heavens, [it is] the Qi of the heavens; [if it] pertains to the earth, [it is] the Qi of the earth. The combination of Qi of the heavens and the earth [results in] the division of the Six [Steps in a year] and the

【原文】

故曰：谨候气宜，无失病机，此之谓也。”

74.17 帝曰：“其主病何如？”

74.18 岐伯曰：“司岁备物，则无遗主矣。”

74.19 帝曰：“司岁物何也？”

74.20 岐伯曰：“天地之专精也。”

74.21 帝曰：“司气者何如？”

74.22 岐伯曰：“司气者主岁同，然有余不足也。”

74.23 帝曰：“非司岁物何谓也？”

74.24 岐伯曰：“散也。故质同而异等也，气味有薄厚，性用有躁静，治保有多少，力化有浅深。此之谓也。”

74.25 帝曰：“岁主脏害何谓？”

【今译】

气宜，不可贻误病机。就是这个意思。”

74.17 黄帝问道：“主治疾病的药物是怎样的？”

74.18 岐伯回答说：“根据岁气来采备药物，则药物就不会有所遗漏了。”

74.19 黄帝问道：“为什么要采备岁气所生化的药物？”

74.20 岐伯回答说：“因其能得天地精专之气。”

74.21 黄帝问道：“司岁运的药物是怎样的？”

74.22 岐伯回答说：“司岁运的药物与主岁的药物相同，然而有太过不及之别。”

74.23 黄帝问道：“不属司岁之气生化的药物又是怎样呢？”

74.24 岐伯回答说：“其气散。所以非司岁和司岁的药物形质虽同，但有差异，气味有厚薄之分，性能有躁静之别，疗效有多少之异，药力所及也有浅深之差。就是这个道理。”

74.25 黄帝问道：“主岁之气伤害五脏是怎样的呢？”



transformation and growth of all things [in the natural world]. That is why it is said that the [changes of] Qi must be carefully observed [lest] pathological changes be missed. The reason is just [what mentioned above].”

74. 17 Huangdi asked, “What are [the drugs that can be used to] treat disease?”

74. 18 Qibo answered, “To prepare [drugs according to the Qi that] dominates in the year [will] prevent any omission.”

74. 19 Huangdi asked, “Why [to collect and prepare] drugs [that are transformed by Qi dominating in] the year?”

74. 20 Qibo answered, “[Because they have absorbed] the essence from the heavens and the earth.”

74. 21 Huangdi asked, “What about [the drugs that are transformed by the Motion of] the dominating Qi [in the year]?”

74. 22 Qibo answered, “[The drugs that are transformed by the Motion of] the dominating Qi [in the year are the same with the drugs that are transformed by the Qi that] dominates the year. [But there is some] difference of excess and insufficiency.”

74. 23 Huangdi asked, “What about [the drugs that are not transformed by Qi that] dominates the year?”

74. 24 Qibo answered, “[The] property is not pure. Though [they are similar to the drugs transformed by Qi dominating the year] in texture, [but] different in gradation, flavor [which is] either thin or thick, property [which is] either drastic or mild, curative effect [which is either] remarkable or slight and potency [which is] either shallow or deep. The difference is just like that.”

74. 25 Huangdi asked, “How to explain impairment of the Zang-Organ by the dominating Qi in the year?”



【原文】

74.26 岐伯曰：“以所不胜命之，则其要也。”

74.27 帝曰：“治之奈何？”

74.28 岐伯曰：“上淫于下，所胜平之；外淫于内，所胜治之。”

74.29 帝曰：“善。平气何如？”

74.30 岐伯曰：“谨察阴阳所在而调之，以平为期，正者正治，反者反治。”

74.31 帝曰：“夫子言察阴阳所在而调之，论言人迎与寸口相应，若引绳小大齐等，命曰平，阴之所在寸口何如？”

74.32 岐伯曰：“视岁南北，可知之矣。”

74.33 帝曰：“愿卒闻之。”

【今译】

74.26 岐伯回答说：“以脏气所不胜之气来说明，是其关键。”

74.27 黄帝问道：“治疗的方法是怎样的呢？”

74.28 岐伯回答说：“司天之气淫胜于下的，以其所胜之气调平之；在泉之气淫胜于内的，以其所胜之气调治之。”

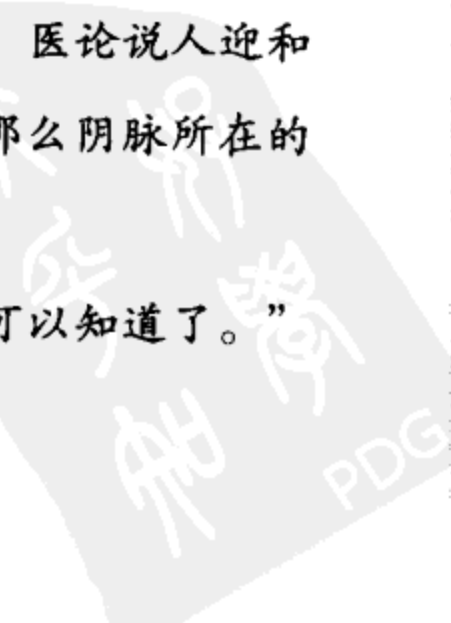
74.29 黄帝说：“好。岁气平和之年是怎样的呢？”

74.30 岐伯回答说：“仔细观察阴阳病变之所在加以调治，达到平衡为目的。正病用正治法，反病用反治法。”

74.31 黄帝说：“先生说观察阴阳之所在加以调治，医论说人迎和寸口脉相应，像牵引绳索一样大小相等，称为平脉。那么阴脉所在的寸口是怎样的呢？”

74.32 岐伯回答说：“看主岁是南政还是北政，就可以知道了。”

74.33 黄帝说：“请详尽地讲一讲。”





74. 26 Qibo answered, “The key point is to explain it according to [the Qi that it] cannot restrict.”

74. 27 Huangdi asked, “How to treat it then?”

74. 28 Qibo answered, “[If it is caused by the excess of Qi that dominates the heavens] in the Upper to affect the Lower, [it can be treated by] regulating [it with the Qi that it can] dominate. [If it is caused by excess of the Qi that is] in the Spring to affect the External, [it can be] treated by [the Qi that it can] dominate.”

74. 29 Huangdi said, “Good! [But] how to deal with [the disease caused by] peaceful [state of the Qi that dominates the year]?”

74. 30 Qibo answered, “Careful observation should be made of Yin and Yang [in the heavens and in the Spring] for the regulation of it. The goal [of the regulation is to] normalize it. [If the disease is a] normal [one], [it should be treated by] normal treatment; [if the disease is an] extraordinary [one], [it should be treated by] contrary treatment.”

74. 31 Huangdi said, “You have said that careful observation should be made of Yin and Yang [in the heavens and in the Spring] for the regulation of it. [But, it is] said in the books that [pulse in the regions of] Renying and Cunkou corresponds to each other. [It is] just like pulling [two pieces of] rope. [When they are of] the same length and parallel [to each other], [it is called] balanced [pulse]. How does Cunkou [where] Yin [pulse] is located look like?”

74. 32 Qibo answered, “[It can be] understood by seeing [whether the year is of] South-Domination or North-Domination^[2].”

74. 33 Huangdi asked, “I’d like to know the details.”

【原文】

74.34 岐伯曰：“北政之岁，少阴在泉，则寸口不应；厥阴在泉，则右不应；太阴在泉，则左不应。南政之岁，少阴司天，则寸口不应；厥阴司天，则右不应；太阴司天，则左不应。诸不应者，反其诊则见矣。”

74.35 帝曰：“尺候何如？”

74.36 岐伯曰：“北政之岁，三阴在下，则寸不应；三阴在上，则尺不应。南政之岁，三阴在天，则寸不应；三阴在泉，则尺不应，左右同。故曰：知其要者，一言而终，不知其要，流散无穷，此之谓也。”

【今译】

74.34 岐伯回答说：“北政的年份，少阴在泉，则寸口不应；厥阴在泉，则右脉不应；太阴在泉，则左脉不应。南政的年份，少阴司天，则寸口不应；厥阴司天，则右脉不应；太阴司天，则左脉不应。凡是寸口脉不应，反其诊就可以见了。”

74.35 黄帝问道：“尺部之候是怎样呢？”

74.36 岐伯回答说：“北政的年份，三阴在泉，则寸部不应；三阴司天，则尺部不应。南政的年份，三阴司天，则寸部不应；三阴在泉，则尺部不应。左右脉相同。所以说：只要掌握其要旨，一句话就可讲清楚了，如果不知其要旨，就会漫无头绪。就是这个道理。”



74. 34 Qibo said, “[In terms of] North-Domination, [when] Shaoyin is in the Spring, [the pulse in] Cunkou will not respond [to it]; [when] Jueyin is in the Spring, [the pulse on] the right [hand] does not respond [to it]; [when] Taiyin is in the Spring, [the pulse on] the left [hand] does not respond [to it]. [In terms of] South-Domination, [when] Shaoyin dominates the heavens, [the pulse in the region of] Cunkou does not respond [to it]; [when] Jueyin dominates the heavens, [the pulse on] the right [hand] does not respond [to it]; [when] Taiyin dominates the heavens, [the pulse on] the left [hand] does not respond [to it]. [Whenever the pulse] does not respond [to it], [it can be] examined [in an] opposite [way].”

74. 35 Huangdi asked, “What about [the pulse in the region of] Chi?”

74. 36 Qibo answered, “[In terms of] North-Domination, [when] Triple-Yin is in the Lower (Spring), [the pulse in the region of] Chi does not respond [to it]; [when] Triple-Yin is in the Lower (Spring), [the pulse in the region of] Chi does not respond [to it]; [when] Triple-Yin is in the Upper (the heavens), [the pulse in the region of] Chi does not respond [to it]. [In terms of] South-Domination, [when] Triple-Yin is in the heavens, [the pulse in the region of] Chi does not respond [to it]; [when] Triple-Yin is in the Spring, [the pulse in the region of] Chi does not respond [to it]. [The changes of the pulse in] the left and the right [hands] are the same. That is why it is said that [those who can] understand the gist [explain it clearly in] just one sentence, [those who] cannot grasp the essentials just ramble about [without making anything clear]. The reason is just [what is mentioned above].”



【原文】

74.37 帝曰：“善。天地之气，内淫而病何如？”

74.38 岐伯曰：“岁厥阴在泉，风淫所胜，则地气不明，平野昧，草乃早秀。民病洒洒振寒，善伸数欠，心痛支满，两胁里急，饮食不下，鬲咽不通，食则呕，腹胀善噫，得后与气，则快然如衰，身体皆重。

岁少阴在泉，热淫所胜，则焰浮川泽，阴处反明。民病腹中常鸣，气上冲胸，喘不能久立，寒热皮肤痛，目瞑齿痛颞肿，恶寒发热如疟，少腹中痛，腹大，蛰虫不藏。

岁太阴在泉，草乃早荣，湿淫所胜，则埃昏岩谷，黄反见黑，至阴之交。民病饮积，心痛，耳聋，浑浑焯焯，嗌肿喉痹，阴病血见，少腹痛肿，不得小便，病冲头痛，目似脱，项似拔，腰似折，

【今译】

74.37 黄帝说：“好。司天在泉之气，淫胜于内而发病的情况是怎样的呢？”

74.38 岐伯回答说：“厥阴在泉之年，风气淫盛，则地气不明，原野昏暗，草类提前结实。人们多病洒洒振栗、喜伸腰呵欠、心痛支满、两胁里急、饮食不下、胸咽不利，食入则呕、腹胀、善噎气、大便或矢气后觉得轻快，身体沉重。

少阴在泉之年，热气淫盛，川泽中阳气蒸腾，阴处反明。人们多病腹中时常鸣、逆气冲胸、气喘不能久立、寒热、皮肤病、视力模糊、齿痛、目下肿，恶寒发热如疟、少腹疼痛、腹部胀大。由于气候温热，虫类不藏。

太阴在泉之年，草类早荣，湿气淫盛，则峡谷昏暗，黄色见于水位，与至阴之气交合。人们多病饮邪积聚、心痛、耳聋、头目不清，咽喉肿胀、喉痹、阴病出血、少腹肿痛、小便不通、气冲头痛、目似



74. 37 Huangdi said, “Good! What about the disease [caused by] interior excess [of Qi in the Spring]?”

74. 38 Qibo answered, “[In] the year [when] Jueyin is in the Spring, Wind is excessive and Diqi (Earth-Qi) is unclear, the outskirts appear gloomy and grasses become ripe earlier [than expected]. [Under such a condition,] people suffer from chills, frequent stretching [oneself] and yawning, heartache with propping feeling, hypochondriac discomfort, anorexia, obstruction of the chest and throat, vomiting after eating, abdominal distension, frequent eructation [which is] alleviated after defecation, and discharge of flatus, and heaviness of body.”

“[In] the year [when] Shaoyin is in the Spring, Heat is excessive, [Yangqi] steams in the valleys and ponds, the shady places appear bright and the hibernant insects do not go into hiding. [Under such a condition,] people suffer from frequent borborygmus, Qi flowing adversely upward to the chest, panting, inability to stand for a long time, cold-heat [syndrome], pain of skin, blurred vision, toothache, swollen cheeks, aversion to cold and fever like malaria, lower abdominal pain and abdominal distension. {The hibernant insects do not go hiding. }”

“[In] the year [when] Taiyin is in the Spring, {grasses grow luxuriantly earlier than expected}, Dampness is excessive, rocky valleys appear gloomy, yellow [color] manifests [in the position of] black [color] and merges with [the color of] Zhiyin (supreme Yin). [Under such a condition,] people suffer from retention of fluid, heartache, deafness, unclear hearing, swollen pharynx, sorethroat, genital disease, hemorrhage, lower abdominal pain and swelling, difficulty in urination, headache [due to] Qi rush-



【原文】

脾不可以回，膈如结，膈如别。

岁少阳在泉，火淫所胜，则焰明郊野，寒热更至。民病注泄赤白，少腹痛，溺赤，甚则血便，少阴同候。

岁阳明在泉，燥淫所胜，则霖雾清暝。民病喜呕，呕有苦，善太息，心胁痛不能反侧，甚则嗑干面尘，身无膏泽，足外反热。

岁太阳在泉，寒淫所胜，则凝肃惨栗。民病少腹控睾，引腰脊，上冲心痛，血见，嗑痛颌肿。”

74. 39 帝曰：“善。治之奈何？”

74. 40 岐伯曰：“诸气在泉，风淫于内，治以辛凉，佐以苦，以甘缓之，

【今译】

脱、项似拔、腰似折、大腿不能转动、膝弯结滞不灵、小腿肚好像裂开一样。

少阳在泉之年，火气淫盛，则郊野焰明，时寒时热。人们多病泄泻如注、下痢赤白、少腹痛、小便赤，甚则血便。其余证候与少阴在泉之年相同。

阳明在泉之年，燥气淫盛，则雾气清冷昏暗。人们多病喜呕，呕吐苦水，常叹息，心胁疼痛不能转侧，甚至咽干，面暗如尘，身体干枯不泽，足外侧反热。

太阳在泉之年，寒气淫盛，则天地间凝肃惨栗。人们多病少腹疼痛牵引睾丸、腰脊，上冲心痛，失血，咽喉痛，颌部肿等病。”

74. 39 黄帝说：“好。怎样治疗呢？”

74. 40 岐伯回答说：“凡是在泉之气，风气太过而侵淫体内发病的，



ing upwards, pain of the eyes [which is so severe as if the eyes were going to] prolapse, [pain of] the neck [which is so sharp as if the neck were being] pulled, [pain of] the waist [which is so unbearable as if the waist were being] broken, [pain of] thigh [which] cannot move, [stiffness of] the popliteal fossa [which appears like being] solidified and [rigidity of] the calf [which appears like being] split.”

“[In] the year [when] Shaoyang is in the Spring, Fire is excessive, the outskirts appear illuminated and it is alterantively cold and hot. [Under such a condition,] people suffer from acute diarrhea, multi-colored dysentery, abdominal pain, brownish urine, even hematochezia and the similar syndromes of Shaoyin [in the Spring].”

“[In] the year [when] Yangming is in the Spring, Dryness is excessive, frost permeates through and it is cold and gloomy. [Under such a condition,] people suffer from frequent vomiting, vomiting of bitter water, frequent sighing, heartache, inability to turn the body [because of] pain of rib-side, even dry throat, dirty complexion, lusterless skin and feverish feeling of the external part of the feet.”

“[In] the year [when] Taiyang is in the Spring, Cold is excessive and it appears cold, bleak and desolating. [Under such a condition,] people suffer from pain of scrotum involving the waist and spine, heartache [due to] up-rushing, hemorrhage, swelling and pain of throat and cheeks.”

74. 39 Huangdi said, “Good! How to treat it?”

74. 40 Qibo answered, “[When] Qi is in the Spring, [if] Wind is excessive in the internal [and causes disease], [drugs]

【原文】

以辛散之。热淫于内，治以咸寒，佐以甘苦，以酸收之，以苦发之。湿淫于内，治以苦热，佐以酸淡，以苦燥之，以淡泄之。火淫于内，治以咸冷，佐以苦辛，以酸收之，以苦发之。燥淫于内，治以苦温，佐以甘辛，以苦下之。寒淫于内，治以甘热，佐以苦辛，以咸泻之，

【今译】

用辛凉主治，用苦味辅佐，用甘味缓和肝木，用辛味发散；热气太过而侵淫体内发病的，用咸寒主治，用甘苦辅佐，用酸味收敛阴气，用苦药发泄热邪；湿气太过而侵淫体内发病的，用苦热主治，用酸淡辅佐，用苦味药燥湿，用淡味药渗泄湿邪；火气太过而侵淫体内发病的，用咸冷主治，用苦辛辅佐，用酸味药收敛阴气，用苦味药发泄火邪；燥气太过而侵淫体内发病的，用苦温主治，用甘辛辅助，用苦味泄下；寒气太过而侵淫体内发病的，用甘热主治，用苦辛辅助，用咸味泻其邪，



pungent [in taste] and cool [in property can be used] to treat [it as the principal drugs], [drugs] bitter [in taste can be used as] adjuvants, [the drugs] sweet [in taste can be used] to moderate [intenseness] and [drugs] pungent [in property can be used] to dissipate [Wind]; [if] Heat is excessive in the interna and causes disease], [drugs] salty [in taste] and cold [in property can be used] to treat [it as the principal drugs], [drugs] sweet [in taste] and bitter [in property can be used as] adjuvants, [the drugs] sour [in taste can be used] to astringe [Yin-Qi] and [drugs] bitter [in taste can be used] to disperse [Heat]; [if] Dampness is excessive in the internal [and causes disease], [drugs] bitter [in taste] and Heat [in property can be used] to treat [it as the principal drugs], [drugs] sour and bland [in taste can be used as] adjuvants, [drugs] bitter [in taste can be used] to dry [Dampness] and [drugs] bland [in property can be used] to reduce [Dampness]; [if] Fire is excessive in the internal [and causes disease], [drugs] salty [in taste] and cold [in property can be used] to treat [it as the principal drugs], [drugs] bitter and pungent [in taste can be used as] adjuvants, [drugs] sour [in taste can be used] to astringe [Yin-Qi] and [drugs] bitter [in taste can be used] to disperse [Fire]; [if] Dryness is excessive in the internal [and causes disease], [drugs] bitter [in taste] and warm [in property can be used] to treat [it as the principal drugs], [drugs] sweet [in taste] and pungent [in property can be used as] adjuvants, [drugs] bitter [in taste can be used] to reduce [Heat]; [if] cold is excessive in the internal [and causes disease], [drugs] sweet [in taste] and Heat [in property can be used] to treat [it as the principal drugs], [drugs] bitter [in taste]

【原文】

以辛润之，以苦坚之。”

74.41 帝曰：“善。天气之变何如？”

74.42 岐伯曰：“厥阴司天，风淫所胜，则太虚埃昏，云物以扰，寒生春气，流水不冰。民病胃脘当心而痛，上支两胁，鬲咽不通，饮食不下，舌本强，食则呕，冷泄腹胀，溇泄痾水闭，蛰虫不去，病本于脾。冲阳绝，死不治。

少阴司天，热淫所胜，怫热至，火行其政。民病胸中烦热，嗌干，右胁满，皮肤痛，寒热咳喘。大雨且至，唾血血泄，衄衄嚏呕，

【今译】

用辛味药润其燥，用苦味药坚其气。”

74.41 黄帝说：“好。司天之气的变化是怎样的呢？”

74.42 岐伯回答说：“厥阴司天，风气淫胜，则天空尘埃昏暗，云物扰动不宁，寒行春令，流水不能结冰。人们多病胃脘当心而痛，上支两胁，鬲咽不通，饮食不下，舌本强硬，食则呕吐，冷泻腹胀，鸭溇泻泄，痾病，小便不通等。蛰虫不藏，病的根本在脾脏。如冲阳脉绝，多属不治之死证。

少阴司天，热气淫胜，则天气郁热，火行其政。人们多病胸中烦热、咽喉干燥、右胁胀满、皮肤疼痛、寒热、咳喘、唾血。大雨将至，人们易患便血、泄血、鼻塞、鼻衄、喷嚏、呕吐、溺色



and pungent [in property can be used as] adjuvants, [drugs] salty [in taste can be used] to reduce [Cold], [drugs] pungent in taste [can be used] to moisten [Dryness] and [drugs] bitter [in taste can be used to] strengthen [Qi]. ”

74.41 Huangdi said, “Good! What about the changes of Tianqi (Heaven-Qi)?”

74.42 Qibo answered, “[When] Jueyin dominates the heavens, Wind becomes predominant. [As a result,] the sky looks gloomy and cloudy, clouds are disturbed [by wind], warmth emerges in winter and running water does not freeze. [Under such a condition,] people [tend to] suffer from stomachache over the region of the heart [which causes] propping [feeling of] the rib-sides, obstruction of the chest and throat, anorexia, stiff tongue, vomiting after eating, cold-diarrhea, abdominal distension, sloppy diarrhea, [abdominal] mass and difficulty in urination. {The hibernant insects do not go into hiding.} The cause of such a disease [is due to invasion of] the spleen [by wind]. [If] the Channel [on which Chongyang (ST 42) [is located] is exhausted, [it indicates that Zhenqi (Genuine-Qi) has completely lost and the disease is] incurable.”

“[When] Shaoyin dominates the heavens, Heat becomes predominant. [As a result,] there appears stagnant Heat and Fire begins to take effect. [Under such a condition,] people [tend to] suffer from dysphoria, feverish feeling of the chest, dry throat, fullness in the right rib-side, pain of skin; cold-heat cough and panting; {occasional heavy rain}; hemoptysis, hematochezia; nasal obstruction, nosebleed, sneezing, vomiting and changed color of urine; even sores and dropsy; pain of the shoulders,

【原文】

变，甚则疮疡肘肿，肩背臂臑及缺盆中痛，心痛肺膜，腹大满，膨膨而喘咳，病本于肺。尺泽绝，死不治。

太阴司天，湿淫所胜，则沉阴且布，雨变枯槁。肘肿骨痛，阴痹，阴痹者，按之不得，腰脊头项痛，时眩，大便难，阴气不用，饥不欲食，咳唾则有血，心如悬，病本于肾。太溪绝，死不治。

少阳司天，火淫所胜，则温气流行，金政不平。民病头痛，发热恶寒而疟，热上皮肤痛，色变黄赤，传而为水，身面肘肿，腹满仰息，

【今译】

尿色变，甚则疮疡，浮肿，肩、背、臂、臑以及缺盆等处疼痛，心痛，肺胀，腹胀满，胸部胀满，气喘，咳嗽。病的根本在肺脏。如尺泽脉绝，多属不治之死证。

太阴司天，湿气淫胜，则天气阴沉，乌云密布，雨水过多，草木枯萎。人们多患浮肿、骨痛、阴痹、所谓阴痹就是按之不知痛处，腰脊头项疼痛，时时眩晕，大便困难，阴痿，饥不欲食，咳唾则有血，心悸如悬。病的根本在肾脏。如太溪脉绝，多属不治之死证。

少阳司天，火气淫胜，则温热之气流行，秋金之令不平。人们多患头痛，发热恶寒而发疟疾，热气在上，皮肤疼痛，色变黄赤，传于里则变为水病，身面浮肿，腹胀满，仰面喘息，



back, arm, upper arm and supraclavicular fossa; heartache and lung distension; abdominal distension and fullness; cough and panting. The cause of such a disease [is due to invasion of] the lung [by Heat]. [If the Channel on which] Chize (LU 5)^[3] [is located] is exhausted, [it indicates that Zhenqi (Genuine-Qi) has completely lost and the disease is] incurable.”

“[When] Taiyin dominates the heavens, Dampness becomes predominant and [the sky looks] heavy and cloudy. [There is excessive] rain and [gasses and woods become withered]. [Under such a condition,] people [tend to] suffer from dropsy, bone pain and Yinbi (obstruction syndrome of Yin nature), [the tenderness of which is] difficult to find by pressing; pain of the waist, spine, neck and head; frequent dizziness and difficulty in defecation; inability of Yinqi to move and anorexia; cough with blood in the saliva; and suspending feeling in the heart. The cause of such a disease [is due to invasion of] the kidney [by Dampness]. [If the Channel on which] Taixi (KI 3)^[4] [is located] is exhausted, [it indicates that Zhenqi (Genuine-Qi) has completely lost and the disease is] incurable.”

“[When] Shaoyang dominates the heavens, Fire becomes predominant. [As a result,] Wenqi (Warm-Qi) spreads and Metal fails to dominate. [Under such a condition,] people [tend to] suffer from headache, fever and aversion to cold like malaria; pain of skin [due to retention of] Heat in the upper [part of the body], yellowish and reddish change of [skin] color; edema [after further] transmission, dropsy of the body and face, abdominal fullness and panting with the head raised up; acute diarrhea and multi-colored dysentery; sores, carbuncles and

【原文】

泄注赤白，疮疡，咳唾血，烦心，胸中热，甚则衄衄，病本于肺。天府绝，死不治。

阳明司天，燥淫所胜，则木乃晚荣，草乃晚生，筋骨内变。民病左胁胁痛，寒清于中，感而疟，大凉革候，咳，腹中鸣，注泄鹜溇，名木敛，生菀于下，草焦上首。心胁暴痛，不可反侧，嗑干面尘，腰痛，丈夫癰疽，妇人少腹痛昧眦，疡疮痃痎，蛰虫来见，病本于肝。太冲绝，死不治。

太阳司天，寒淫所胜，则寒气反至，水且冰，血变于中，发为痃痎，

【今译】

暴泄，赤白下痢，疮疡，咳嗽吐血，心烦，胸中热，甚至鼻塞鼻衄。病的根本在肺脏。如天府脉绝，多属不治之死证。

阳明司天，燥气淫胜，则树木晚荣，草类晚生，筋骨发生变化。人们多患左胁疼痛，感受寒凉清肃之气后则发为疟疾，大凉之气使天气反常，咳嗽，腹中鸣响，暴注泄泻，大便稀溇。高大的树木收敛其生发之气，郁伏于下而不能生发，草的顶尖焦枯。人们易患心胁突然剧痛，不能转侧，咽喉干燥，面色如尘，腰痛，男子痃病，妇女少腹疼痛，目昏不明，眼角溃疡，疮疡痃痎等。蛰伏的虫类反而出现，病的根本在肝脏。如太冲脉绝，多属不治之死证。

太阳司天，寒气淫胜，则寒气非时而至，水多结冰。血



hemoptysis; dysphoria and feverish feeling in the chest; even nasal obstruction and nosebleeding. The cause of such a disease [is due to invasion of] the lung [by Fire] . [If the Channel on which] Tianfu (LU 3) ^[5] [is located] is exhausted, [it indicates that Zhenqi (Genuine-Qi) has completely lost and the disease is] incurable. ”

“[When] Yangming dominates the heavens, Dryness becomes predominant. [As a result,] woods flourish late; grasses grow slower [than expected]; sinews and bones change. [Under such a condition,] people [tend to] suffer from pain in the left rib-side; malaria [due to] invasion of cold into the body; cough, borborygmus, acute diarrhea and sloppy diarrhea [due to] change of cold weather; {great trees become withered and stagnated in the lower part, the upper part of the grasses becomes dry}; sharp pain in the heart and rib-side and inability to turn the body; dry throat, dirty complexion and lumbago; hernia in men and lower abdominal pain in women; sores at the canthus; sores, ulcers, acnes and carbuncles; {the hibernant insects come out}. The cause of such a disease [is due to invasion of] the liver [by Dryness]. [If the Channel on which] Taichong (LR 3) ^[6] [is located] is exhausted, [it indicates that Zhenqi (Genuine-Qi) has completely lost and the disease is] incurable. ”

“[When] Taiyang dominates the heavens, Cold becomes predominant. [As a result,] Hanqi (Cold-Qi) emerges [when it should not appear] and water is freezing. [Under such a condition,] people [tend to] suffer from disorder of blood inside [which leads to] sores and ulcers; heartache [due to] adverse [flow of Qi]; hematemesis and hematochezia; nasal obstruction and



【原文】

民病厥心痛，呕血血泄，衄衄，善悲，时眩仆。运火炎烈，雨暴乃雹。胸腹满，手热肘挛，腋肿，心澹澹大动，胸胁胃脘不安，面赤目黄，善噫嗝干，甚则色焯，渴而欲饮，病本于心。神门绝，死不治。所谓动气，知其脏也。”

74.43 帝曰：“善。治之奈何？”

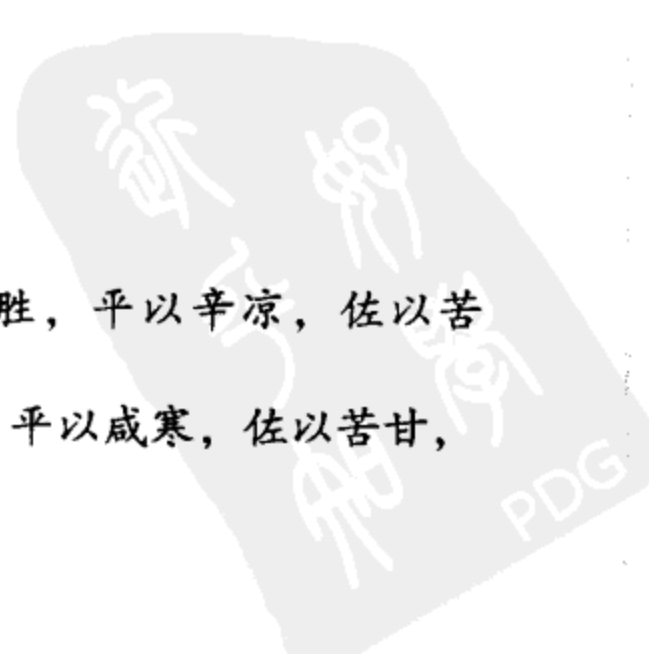
74.44 岐伯曰：“司天之气，风淫所胜，平以辛凉，佐以苦甘，以甘缓之，以酸泻之。热淫所胜，平以咸寒，佐以苦甘，以酸收之。湿淫

【今译】

液生变于体内，发生痲病，厥逆心痛，呕血，便血，鼻塞，衄血，善悲，时常眩晕仆倒。如遇火运炎烈，则有暴雨冰雹。人们易患胸腹满，手热，肘挛，腋部肿，心悸甚，胸胁胃脘不舒，面赤目黄，善噎气，咽喉干燥，甚至面黑如烟尘，口渴欲饮。病的根本在心脏。如神门脉绝，多属不治之死证。所以说，从脉气的搏动，可以了解其脏气的存亡。”

74.43 黄帝说：“好。怎样治疗呢？”

74.44 岐伯回答说：“司天之气，风气淫胜，平以辛凉，佐以苦甘，以甘味缓其急，以酸味泻其邪；热气淫胜，平以咸寒，佐以苦甘，



nosebleed; frequent [feeling of] sorrow, dizziness and faint. [If] Fire of [the Middle] Motion is intense, [it will cause] storm and hailstone. [When this happens,] people [tend to] suffer from fullness of the chest and abdomen; feverish feeling of the hands, spasm of elbow and swollen armpit; severe palpitation and discomfort of the chest, rib-side and stomach; reddish complexion and yellow eyes; frequent eructation and dry throat; even blackish countenance and thirst with desire to drink [water]. The cause of such a disease [is due to invasion of] the heart [by Cold]. [If] Shenmen (HT 7) ¹⁷⁾ [Channel] is exhausted, [it indicates that] Zhenqi (Genuine-Qi) has completely lost and the disease is] incurable. So [observation of] the fluctuation [of pulse] Qi can tell [whether] visceral [Qi exists or not].”

74. 43 Huangdi said, “Good! How to treat it?”

74. 44 Qibo answered, “[In the years when] Qi dominating the heavens, [if] Wind is excessive [and causes disease], [drugs] pungent [in taste] and cool [in property can be used] to balance [it], [drugs] bitter and sweet [in taste can be used as] adjuvants, [drugs] sweet [in taste can be used] to moderate [intenseness] and [drugs] sour [in taste can be used] to reduce [Wind]; [if] Heat is excessive [and causes disease], [drugs] salty [in taste] and cold [in property can be used] to balance [it], [drugs] sweet [in taste] and bitter [in property can be used as] adjuvants and [drugs] sour [in taste can be used] to astringe [Yin-Qi]; [if] Dampness is excessive [and causes disease], [drugs] bitter [in taste] and Heat [in property can be used] to balance [it], [drugs] sour and pungent [in taste can be used as] adjuvants, [drugs] bitter [in taste can be used] to dry





【原文】

所胜，平以苦热，佐以酸辛，以苦燥之，以淡泄之。湿上甚而热，治以苦温，佐以甘辛，以汗为故而止。火淫所胜，平以咸冷，佐以苦甘，以酸收之，以苦发之，以酸复之，热淫同。燥淫所胜，平以苦温，佐以酸辛，以苦下之。寒淫所胜，平以辛热，佐以甘苦，以咸泻之。”

74.45 帝曰：“善。邪气反胜，治之奈何？”

74.46 岐伯曰：“风司于地，清反胜之，治以酸温，佐以苦甘，

【今译】

以酸味收敛；湿气淫胜，平以苦热，佐以酸辛，以苦味燥湿，以淡味泄湿，如湿邪甚于上而有热，治以苦温，佐以甘辛，以汗法恢复其常态而止；火气淫胜，平以咸冷，佐以苦甘，以酸味收敛，以苦味发泄，以酸味复其真气；热淫与火淫所胜相同；燥气淫胜，平以苦温，佐以酸辛，以苦味下之；寒气淫胜，平以辛热，佐以甘苦，以咸味泻之。”

74.45 黄帝说：“好。邪气反胜所致之病应当怎样治疗呢？”

74.46 岐伯回答说：“风气在泉，清气反胜的，治以酸温，佐以苦甘，



[Dampness] and [drugs] bland [in property can be used] to reduce [Dampness]; [if] Dampness is excessive in the upper [part of the body] with Heat, [drugs] bitter [in taste] and warm [in property can be used to] treat [it, [drugs] sweet and pungent [in taste can be used as] adjuvants to induce sweating; [if] Fire is excessive [and causes disease], [drugs] salty [in taste] and cold [in property can be used] to treat [it], [drugs] bitter and sweet [in taste can be used as] adjuvants, [drugs] sour [in taste can be used] to astringe [Yin-Qi], [drugs] bitter [in taste can be used to] disperse [Fire] and [drugs] sour [in taste can be used to] restore [Yin-Fluid]; [if] Heat is excessive [and causes disease, it can be treated with] the same [method used to treat the disease caused by excessive Fire]; [if] Dryness is excessive [and causes disease], [drugs] bitter [in taste] and warm [in property can be used] to balance [it], [drugs] sour [in taste] and pungent [in property can be used as] adjuvants and [drugs] bitter [in taste can be used] to reduce [Dryness]; [if] cold is excessive [and causes disease], [drugs] pungent [in taste] and Heat [in property can be used] to balance [it], [drugs] sweet and bitter [in taste can be used as] adjuvants, [the drugs] salty [in taste can be used] to reduce [Cold].”

74. 45 Huangdi said, “Good! [If] Xieqi (Evil-Qi) is superabundant, how to deal with it?”

74. 46 Qibo answered, “[When] Wind dominates the earth, [but] coolness (Metal-Qi) is predominant, [drugs] sour [in taste] and warm [in property can be used to] treat it, [drugs] bitter and sweet [in taste can be used as] adjuvants and [drugs] pungent [in taste can be used to] balance it. [When] Heat dom-

【原文】

以辛平之。热司于地，寒反胜之，治以甘热，佐以苦辛，以咸平之。湿司于地，热反胜之，治以苦冷，佐以咸甘，以苦平之。火司于地，寒反胜之，治以甘热，佐以苦辛，以咸平之。燥司于地，热反胜之，治以平寒，佐以苦甘，以酸平之，以和为利。寒司于地，热反胜之，治以咸冷，佐以甘辛，以苦平之。”

74.47 帝曰：“其司天邪胜何如？”

74.48 岐伯曰：“风化于天，清反胜之，治以酸温，佐以甘苦。

【今译】

以辛味平之；热气在泉，寒气反胜的，治以甘热，佐以苦辛，以咸味平之；湿气在泉，热气反胜的，治以苦冷，佐以咸甘，以苦味平之；火气在泉，寒气反胜的，治以甘热，佐以苦辛，以咸味平之；燥气在泉，热气反胜的，治以平寒，佐以苦甘，以酸味平之，以平和之药制方为宜；寒气在泉，热气反胜的，治以咸冷，佐以甘辛，以苦味平之。”

74.47 黄帝问道：“司天之气不足而被邪气反胜的，应当怎样治疗呢？”

74.48 岐伯回答说：“风气司天，清凉之气反胜的，治以酸温，佐以甘苦；热气司天，寒水之气反胜的，治以甘温，佐以苦酸辛；



inates the earth, [but] cold is predominant, [drugs] sweet [in taste] and Heat [in property can be used to] treat it, [drugs] bitter and pungent [in taste can be used as] adjuvants and [drugs] salty [in taste can be used to] balance it. [When] Dampness dominates the earth, [but] Heat is predominant, [drugs] bitter [in taste] and cold [in property can be used to] treat it, [drugs] salty and sweet [in taste can be used as] adjuvants and [drugs] bitter [in taste can be used to] balance it. [When] Fire dominates the earth, [but] cold is predominant, [drugs] sweet [in taste] and Heat [in property can be used to] treat it, [drugs] bitter and pungent [in taste can be used as] adjuvants and [drugs] salty [in taste can be used to] balance it. [When] Dryness dominates the earth, [but] Heat is predominant, [drugs] mild and cold [in property can be used to] treat it, [drugs] bitter and sweet [in taste can be used as] adjuvants and [drugs] sour [in taste can be used to] balance it. [The drugs used should be] mild [in property]. [When] Cold dominates the earth, [but] Heat is predominant, [drugs] salty [in taste] and cold [in property can be used to] treat it, [drugs] sweet and pungent [in taste can be used as] adjuvants and [drugs] bitter [in taste can be used to] balance it.”

74. 47 Huangdi asked, “How [to deal with the situations of] Xie (Evil) in predomination [when Liuqi (Six-Qi) dominates the heavens]?”

74. 48 Qibo answered, “[When] Wind dominates the heavens, [but] coolness is predominant, [drugs] sour [in taste] and warm [in property can be used to] treat it, [drugs] sweet and bitter [in taste can be used as] adjuvants. [When] Heat domi-



【原文】

热化于天，寒反胜之，治以甘温，佐以苦酸辛。湿化于天，热反胜之，治以苦寒，佐以苦酸。火化于天，寒反胜之，治以甘热，佐以苦辛。燥火于天，热反胜之，治以辛寒，佐以苦甘。寒化于天，热反胜之，治以咸冷，佐以苦辛。”

74.49 帝曰：“六气相胜奈何？”

74.50 岐伯曰：“厥阴之胜，耳鸣头眩，愤愤欲吐，胃脘如寒，大风数举，倮虫不滋，肱胁气并，化而为热，小便黄赤，胃脘当心而痛，上支两胁，肠鸣飧泄，少腹痛，注下赤白，甚则呕吐，鬲咽不通。

少阴之胜，心下热，善饥，脐下反动，气游三焦，炎暑至，木乃津，

【今译】

湿气司天，热气反胜的，治以苦寒，佐以苦酸；火气司天，寒气反胜的，治以甘热，佐以苦辛；燥气司天，热气反胜的，治以辛寒，佐以苦甘；寒气司天，热气反胜的，治以咸冷，佐以苦辛。”

74.49 黄帝问道：“六气偏胜引起的怎样治疗呢？”

74.50 岐伯回答说：“厥阴风气偏胜，则耳鸣头眩，胃中翻腾欲吐，胃脘寒冷；大风屡起，倮虫不能滋生。人们易患肱胁气滞、化而为热、小便黄赤、胃脘当心而痛、上支两胁、肠鸣飧泻、少腹疼痛、赤白痢下，甚则呕吐，鬲咽不通。

少阴热气偏胜，则病心下热，善饥，脐下动气上逆，气游三焦；



nates the heavens, [but] cold is predominant, [drugs] sweet [in taste] and warm [in property can be used to] treat it, [drugs] bitter, sour and pungent [in taste can be used as] adjuvants. [When] Dampness dominates the heavens, [but] Heat is predominant, [drugs] bitter [in taste] and cold [in property can be used to] treat it, [drugs] bitter and sour [in taste can be used as] adjuvants. [When] Fire dominates the heavens, [but] cold is predominant, [drugs] sweet [in taste] and Heat [in property can be used to] treat it, [drugs] bitter and pungent [in taste can be used as] adjuvants. [When] Dryness dominates the heavens, [but] heat is predominant, [drugs] pungent [in taste] and cold [in property can be used to] treat it, [drugs] bitter and sweet [in taste can be used as] adjuvants. [When] cold dominates the heavens, [but] Heat is predominant, [drugs] salty [in taste] and cold [in property can be used to] treat it, [drugs] bitter and pungent [in taste can be used as] adjuvants."

74. 49 Huangdi asked, "What [are the situations due to] predomination of Liuqi (Six-Qi)?"

74. 50 Qibo answered, "[When] Jueyin is in predomination, [it will lead to] tinnitus and dizziness; dysphoria and vomiting; cold feeling in the stomach and diaphragm; frequent attack of strong wind and no breeding of naked worms; distension in the rib-sides [that] turns into fever; yellowish and reddish urine; stomachache over [the region of] the heart affecting the rib-sides; borborygmus and Sunxie (diarrhea with undigested food in it); lower abdominal pain, acute diarrhea and multi-colored dysentery; even vomiting and obstruction of the chest and throat."

"[When] Shaoyin is in predomination, [it will lead to]

【原文】

草乃萎，呕逆躁烦，腹满痛，溏泄，传为赤沃。

太阴之胜，火气内郁，疮疡于中，流散于外，病在胁肋，甚则心痛，热格，头痛，喉痹，项强。独胜则湿气内郁，寒迫下焦，痛留顶，互引眉间，胃满。雨数至，燥化乃见，少腹满，腰骱重强，内不便，善注泄，足下温，头重，足胫浮肿，饮发于中，胫肿于上。

少阳之胜，热客于胃，烦心心痛，目赤欲呕，呕酸善饥，耳痛溺赤，善惊谵妄，暴热消烁，草萎水涸，介虫乃屈，少腹痛，下沃赤白。

【今译】

炎暑到来，树木汁液外流，草类枯萎。人们易患呕逆、烦躁、腹部胀满疼痛，大便溏泄，变为血痢。

太阴湿气偏胜，火气郁于内，则体内生疮疡；火气流散于外，则病生于胁肋，甚则心痛，热气阻格，引发头痛、喉痹、项强；湿气独胜，则湿气内郁、寒迫下焦、头顶痛、牵引眉间、胃中胀满；大雨频降，燥化之象出现，人们易患少腹满胀，腰臀部重而强直，妨碍入房，泄泻如注，足下温暖，头重，足胫浮肿，水饮发于内而浮肿见于上部等病症。

少阳火气偏胜，热气客于胃，人们易患烦心、心痛、目赤、欲呕、呕酸、易饥、耳痛、小便赤、易惊、谵妄；暴热之气消烁津液，草萎水涸，介虫退缩不长，人们易患少腹疼痛，下痢赤白。



feverish [feeling] below the heart and frequent [feeling of] hunger; throbbing [feeling] below the navel and Qi wandering in Sanjiao (Triple Energizer). [In the natural world, it is] very hot, juice oozes out of woods and grasses are withered. [Under such a condition, people tend to suffer from] vomiting and restlessness; abdominal fullness and pain; sloppy diarrhea and hematuria [after] transmission.”

“[When] Taiyin is in predomination, [it will lead to] internal stagnation of Huoqi (Fire-Qi); internal sores and ulcers; external flow [of Fire-Qi] and disease [located in] the rib-sides; even heartache and rejection of Heat; headache, throat obstruction and stiff neck. [If Dampness is] superabundant alone, [it will lead to] internal stagnation of Shiqi (Dampness-Qi) and invasion of Cold into Xiajiao (Lower Energizer); pain in the vertex involving [the region between] the brows; stomach fullness; frequent rain, scaled insects on land and appearance of dryness; lower abdominal fullness, heaviness and stiffness of the waist and buttocks; unsmooth [flow of Qi] inside and frequent acute diarrhea; warm [feeling of] the soles, heaviness of the head and edema of ankle; internal retention of fluid and dropsy of the upper [part of the body].”

“[When] Shaoyang is in predomination, [it will lead to] invasion of Heat into the stomach; dysphoria and heartache; red eyes and nausea; acid regurgitation and frequent [feeling of] hunger; earache and reddish urine; frequent fright and delirium. [In the natural world,] extreme hotness scorches [all things] and beetles do not grow. [Under such a condition, people tend to suffer from] lower abdominal pain and multi-colored dysentery.”

【原文】

阳明之胜，清发于中，左胁肋痛，溏泄，内为嗑塞，外发癩疝，大凉肃杀，华英改容，毛虫乃殃，胸中不便，嗑塞而咳。

太阳之胜，凝凜且至，非时水冰，羽乃后化。痔疮发，寒厥入胃，则内生心痛，阴中乃痒，隐曲不利，互引阴股，筋肉拘苛，血脉凝泣，络满色变，或为血泄，皮肤否肿，腹满食减，热反上行，头项凶顶脑户中痛，目如脱，寒入下焦，传为濡泻。”

74.51 帝曰：“治之奈何？”

74.52 岐伯曰：“厥阴之胜，治以甘清，佐以苦辛，以酸泻之。”

【今译】

阳明燥气偏胜，则清凉之气发于内，人们易患左胁肋疼痛，大便溏泄，内则咽喉窒塞，外为疝病；大凉肃杀之气流布，草木花色改变，有毛的虫类死亡，人们病胸中不舒，咽喉窒塞而咳嗽。

太阳寒气偏胜，阴寒凝冽之气至，流水非时而冰冻，羽类之虫延迟生化。人们易患痔疮，疟疾，寒气入胃则心痛，阴部生疮，房事不利，连及两股内侧，筋肉拘急麻木，血脉凝滞，络脉郁滞色变，或为便血，皮肤因气血痞塞而肿，腹中痞满，饮食减少，热气上逆，头项巅顶脑户等处疼痛，目珠疼痛如脱，寒气入于下焦，传变成为水泻。”

74.51 黄帝问道：“怎样治疗呢？”

74.52 岐伯回答说：“厥阴风气偏胜致病，治以甘清，佐以苦辛，用



“[When] Yangming is in predomination, [it will lead to feeling of] coolness inside; pain of the left rib-side and sloppy diarrhea; obstruction of throat in the interior and swollen scrotum in the exterior. [In the natural world,] coldness permeates through, grasses and woods are withered, and caterpillars are dead. [Under such a condition, people tend to suffer from] discomfort of the chest, throat obstruction and cough.”

“[When] Taiyang is in predomination, cold and desolating [Qi] comes, water begins to freeze earlier [than expected] and [insects with] wings breed later [than expected]. [Under such a condition, people tend to suffer from] hemorrhoids and malaria. [When] cold invades the stomach, [it leads to] heart pain, sores and ulcers over the pubic region; difficulty in sexual intercourse; dragging [feeling in] the pubis [and along the inner sides of] the thigh; spasm of tendons and muscles; stagnation of blood vessels, fullness and changed color of the Collaterals; or hematochezia; obstruction and swelling of skin; abdominal fullness and poor appetite; upward flow of Heat and pain in the vertex and [the region of] Naohu (GV 17); pain of the eyes [as if the eyeballs were going to] prolapse; invasion of cold into Xiajiao (Lower Energizer) and diarrhea [after] transmission.”

74. 51 Huangdi asked, “How to treat it then?”

74. 52 Qibo answered, “[To treat the disease caused by] domination of Jueyin, [drugs] sweet [in taste can be used to] treat [it], [drugs] bitter and pungent [in taste can be used as] adjuvants and [drugs] sour [in taste can be used to] reduce [the predominant Qi]. [To treat the disease caused by] domination of Shaoyin, [drugs] pungent [in taste] and cold [in property can be

【原文】

少阴之胜，治以辛寒，佐以苦咸，以甘泻之。太阴之胜，治以咸热，佐以辛甘，以苦泻之。少阳之胜，治以辛寒，佐以甘咸，以甘泻之。阳明之胜，治以酸温，佐以辛甘，以苦泄之。太阳之胜，治以甘热，佐以辛酸，以咸泻之。”

74. 53 帝曰：“六气之复何如？”

74. 54 岐伯曰：“悉乎哉问也！厥阴之复，少腹坚满，里急暴痛，偃木飞沙，俛虫不荣。厥心痛，汗发呕吐，饮食不入，入而复出，

【今译】

酸味泻之；少阴热气偏胜致病，治以辛寒，佐以苦咸，用甘味泻之；太阴湿气偏胜致病，治以咸热，佐以辛甘，用苦味泻之；少阳火气偏胜致病，治以辛寒，佐以甘咸，用甘味泻之；阳明燥气偏胜致病，治以酸温，佐以辛甘，用苦味泻之；太阳寒气偏胜致病，治以苦热，佐以辛酸，用咸味泻之。”

74. 53 黄帝问道：“六气复气引发的疾病是怎样的呢？”

74. 54 岐伯回答说：“您问得真详细啊！厥阴风气之复，则引发少腹部坚满，腹胁之内拘急暴痛，树木倒卧，尘沙飞扬，俛虫不荣；人们易患厥心痛，多汗，呕吐，饮食不下，或食后即吐，筋骨抽痛，眩



used to] treat [it], [drugs] bitter and salty [in taste can be used as] adjuvants and [drugs] sweet [in taste can be used to] reduce [the predominant Qi]. [To treat the disease caused by] domination of Taiyin, [drugs] salty [in taste] and Heat [in property can be used to] treat [it], [drugs] pungent and sweet [in taste can be used as] adjuvants and [drugs] bitter [in taste can be used to] reduce [the predominant Qi]. [To treat the disease caused by] domination of Shaoyang, [drugs] pungent [in taste] and cold [in property can be used to] treat [it], [drugs] sweet and salty [in taste can be used as] adjuvants and [drugs] sweet [in taste can be used to] reduce [the predominant Qi]. [To treat the disease caused by] domination of Yangming, [drugs] sour [in taste] and warm [in property can be used to] treat [it], [drugs] pungent and sweet [in taste can be used as] adjuvants and [drugs] bitter [in taste can be used to] reduce [the predominant Qi]. [To treat the disease caused by] domination of Taiyang, [drugs] sweet [in taste] and Heat [in property can be used to] treat [it], [drugs] pungent and sour [in taste can be used as] adjuvants and [drugs] salty [in taste can be used to] reduce [the predominant Qi].”

74. 53 Huangdi asked, “How is the retaliation of Liuqi (Six-Qi)?”

74. 54 Qibo answered, “What a detailed question [Your Majesty] have asked! The retaliation of Jueyin [leads to] lower abdominal hardness and fullness, abdominal spasm and sudden pain. [In the natural world,] woods have fallen down; sands and soils are flying; and naked worms cannot multiply. [Under such a condition, people tend to suffer from] angina pectoris, sweating and vomiting; anorexia and vomiting right after eating; dizziness and coldness [of limbs]. [In severe cases, Xieqi (Evil-Qi)] in-

【原文】

筋骨掉眩，清厥，甚则入脾，食痹而吐。冲阳绝，死不治。

少阴之复，懊热内作，烦躁衄嚏，少腹绞痛，火见燔炳，嗌燥，分注时止，气动于左，上行于右，咳，皮肤痛，暴暗心痛，郁冒不知人，乃洒淅恶寒，振栗谵妄，寒已而热，渴而欲饮，少气骨痿，隔肠不便，外为浮肿，哆噫。赤气后化，流水不冰，热气大行，介虫不复，病非疹疮疡，痈疽瘞痔，甚则入肺，咳而鼻渊。天府绝，死不治。

太阴之复，湿变乃举，体重中满，食饮不化，阴气上厥，胸中不便，饮发于中，咳喘有声，大雨时行，鳞见于陆，头顶痛重，而掉瘈尤甚，呕而密

【今译】

晕，手足逆冷，甚至风邪入脾，饮食不下，食后即吐。如果冲阳脉绝，为不治之死证。

少阴火气之复，则引起郁热内发，烦躁，鼻塞，喷嚏，少腹绞痛；火炎燔灼，咽喉干燥，大便时泄时止，阳气生于左，向上逆行于右侧，咳嗽，皮肤痛，突然失音，心痛，昏迷，不省人事，继则洒淅恶寒，振栗寒战，寒罢而发热，口渴欲饮，少气，骨萎，肠道梗塞而大便不通，肌肤浮肿，呃逆，暖气；火热之气后化，流水不会结冰，热气流行过甚，介虫不复生化，人们易患疹、疹、疮疡、痈疽、瘞、痔等病，甚至热邪入肺，咳嗽，鼻渊。如果天府脉绝，为不治之死证。

太阴湿气之复，则湿气大行，则引发身体沉重，胸腹满闷，饮食不消化，阴气上逆，胸中不爽，水饮生于内，咳喘有声；大雨时常下降，鱼类游行于陆地，人们易患头顶痛而重，头晕抽搐更加



vades the spleen [and causes] vomiting right after eating. [If the Channel on which] Chongyang (ST 42) [is located] is exhausted, [it is] incurable.”

“The retaliation of Shaoyin [leads to] internal stagnation of Heat; restlessness, nasal obstruction and sneezing; lower abdominal colic; dry throat [due to] scorching Fire; occasional stoppage of urination and defecation; Qi starting from the left and moving upwards to the right; cough and skin pain; sudden loss of voice and heart pain; unconsciousness; chills and aversion to cold; shiver with cold and delirium; fever following cold; thirst and desire to drink [water]; shortness of breath and weakness of bones; obstruction of the intestines and constipation; dropsy, hiccup and eructation. [If] Chiqi (Heat-Qi) [of Shaoyin] transforms late, running water will not freeze, Reqi (Heat-Qi) will not spread and beetles will not breed. [Under such a condition, people tend to suffer from superficial lesions of] miliaria, papule, sores, ulcers, carbuncles, acnes and hemorrhoids. [In severe cases, Heat] invades the lung [and causes] cough and Biyuan (rhinorrhea with turbid discharge). [If the Channel on which] Tianfu (LU 3) [is located] is exhausted, [it is] incurable.”

“The retaliation of Taiyin [leads to] disorder of Dampness (Dampness-Qi); heaviness of body and abdominal fullness; indigestion; upward flow of Yinqi; discomfort of the chest; internal retention of fluid; cough and panting with hoarseness. [In the natural world,] heavy rain frequently occurs and fish are seen on land. [Under such a condition, people tend to suffer from] vertex pain, especially dizziness and convulsion; vomiting and unwillingness to move; spitting of clear saliva. [In severe cases,



【原文】

默，唾吐清液，甚则入肾窍，泻无度。太溪绝，死不治。

少阳之复，大热将至，枯燥燔蒸，介虫乃耗。惊瘵咳衄，心热烦躁，便数憎风，厥气上行，面如浮埃，目乃眦瘵，火气内发，上为口糜，呕逆，血溢血泄，发而为疟，恶寒鼓栗，寒极反热，嗌络焦槁，渴引水浆，色变黄赤，少气脉萎，化而为水，传为附肿，甚则入肺，咳而血泄。尺泽绝，死不治。

阳明之复，清气大举，森木苍干，毛虫乃厉。病生肱胁，气归于左，善太息，甚则心痛否满，腹胀而泄，呕苦咳啜，烦心，病在鬲中，头痛，甚则入肝，惊骇筋挛。太冲绝，死不治。

【今译】

严重，呕吐，神情默默，吐清水，甚则湿邪入肾，频泻不止。如果太溪脉绝，为不治之死证。

少阳热气之复，则大热将至，干燥灼热，介虫耗伤。人们易患惊恐、咳嗽、衄血、心热烦躁、小便频数、恶风、厥逆之气上行，面色如尘，眼睛眦动抽搐，火气内生则上为口糜，呕逆，吐血，便血，发为疟疾，恶寒鼓栗，寒极反热，咽喉部焦枯，渴而善饮，小便黄赤，少气，脉萎弱，化为水病，传为浮肿，甚则邪气入肺，咳嗽，便血。如果尺泽脉绝，为不治之死证。

阳明燥气之复，则清气大行，树木苍老干枯，毛虫受到危害。人们易患肱胁部位的病变，燥气偏于左侧，善叹息，甚则心痛痞满，腹胀而泄泻，呕吐苦水，咳嗽、呃逆、烦心，病在鬲中，头痛，甚则邪气入肝，惊骇，筋挛。如果太冲脉绝，为不治之死证。



Dampness] invades the kidney [and causes] incessant discharge [of urine and stool]. [If the Channel on which] Taixi (KI 3) [is located] is exhausted, [it is incurable].”

“[When] Shaoyin retaliates, great Heat emerges; dryness and scorching hotness appear; and beetles are damaged. [Under such a condition, people tend to suffer from] fright, convulsion, cough and hemorrhage; feverish [feeling in] the heart and dysphoria; frequent defecation and aversion to wind; upward flow of [Qi] and dusty complexion; tic of eyes; internal generation of Huoqi (Fire-Qi) [that causes] oral erosion; vomiting and hiccup; hemorrhage and hematochezia; malaria; aversion to cold and chills; fever after extreme coldness; dryness of the throat Collateral; thirst and preference for drinking [water]; yellowish and reddish complexion; shortness of breath and flaccidity of Channels. [The disease eventually] changes into edema and dropsy. [In severe cases, Heat] invades the lung [and causes cough and hematochezia. [If the Channel on which] Chize (LU 5) [is located] is exhausted, [it is incurable].”

“[When] Yangming retaliates, coolness permeates through, woods become dry and caterpillars are damaged. [Under such a condition, people tend to suffer from disorders of] the rib-sides; [retention of] Qi in the left [side] and frequent sighing; even heart pain, [abdominal] mass and fullness; abdominal distension and diarrhea; vomiting, cough, hiccup and dysphoria; diaphragm disorder and headache. [In severe cases,] the liver is attacked [and causes] fright and spasm of tendons. [If the Channel on which] Taichong (LR 3) [is located] is exhausted, [it is incurable].”

【原文】

太阳之复，厥气上行，水凝雨冰，羽虫乃死。心胃生寒，胸膈不利，心痛否满，头痛善悲，时眩仆，食减，腰脰反痛，屈伸不便，地裂冰坚，阳光不治，少腹控掣，引腰脊，上冲心，唾出清水，及为哆噫，甚则入心，善忘善悲。神门绝，死不治。”

74.55 帝曰：“善，治之奈何？”

74.56 岐伯曰：“厥阴之复，治以酸寒，佐以甘辛，以酸泻之，以甘缓之。少阴之复，治以咸寒，佐以苦辛，以甘泻之，以酸收之，辛苦发之，

【今译】

太阳寒气之复，则寒气上行，水结冰，下冰雹，羽虫因此死亡。人们易患的病是心胃生寒，胸膈不利，心痛痞满，头痛，善悲，时常眩仆，纳食减少，腰臀部疼痛，屈伸不便，地裂冰坚，阳光不暖，少腹痛牵引睾丸并连腰脊，逆气上冲于心，以致唾出清水或呃逆暖气，甚则邪气入心，善忘善悲。如果神门脉绝，为不治之死证。”

74.55 黄帝问道：“好。怎样治疗呢？”

74.56 岐伯回答说：“厥阴复气所致的病，治以酸寒，佐以甘辛，以酸味泻之，以甘味缓之；少阴复气所致的病，治以咸寒，佐以苦辛，以甘



“[When] Taiyang retaliates, Jueqi (Cold-Qi) flows upwards, water freezes, rain turns into snow and insects with wings die. [Under such a condition, people tend to suffer from] cold in the stomach; discomfort in the chest and diaphragm; heartache and fullness; headache and frequent [feeling of] sorrow; frequent dizziness and syncope; poor appetite; pain and inflexibility of the waist and buttocks. [In the natural world,] the earth cracks, ice is hardened and sunshine is not warm. [People then tend to suffer from] lower abdominal pain involving the scrotum, waist and spine; heart pain [due to] upward flow [of Qi]; spitting of clear saliva, hiccup and eructation. [In severe cases, Xieqi (Evil-Qi)] attacks the heart [and causes] amnesia and frequent [feeling of] sorrow. [If the Channel on which] Shenmen (HT 7) [is located] is exhausted, [it is] incurable.”

74. 55 Huangdi said, “Good! [But] how to treat them?”

74. 56 Qibo answered, “[To treat the disease caused by] retaliation of Jueyin, [drugs] sour [in taste] and cold [in property can be used to] treat [it], [drugs] sweet and pungent [in taste can be used as] adjuvants, [drugs] sour [in taste can be used to] reduce [it] and [drugs] sweet [in taste can be used to] moderate [it]. [To treat the disease caused by] retaliation of Shaoyin, [drugs] salty [in taste] and cold [in property can be used to] treat [it], [drugs] bitter and pungent [in taste can be used as] adjuvants, [drugs] sweet [in taste can be used to] reduce [it], [drugs] sour [in taste can be used to] astringe [it], [drugs] pungent [in taste] and bitter [in property can be used to] disperse [it], [drugs] salty [in taste can be used to] soften [it]. [To treat the disease caused by] Retaliation of Taiyin, [drugs] bitter [in taste] and

【原文】

以咸溲之。太阴之复，治以苦热，佐以酸辛，以苦泻之，燥之，泄之。少阳之复，治以咸冷，佐以苦辛，以咸溲之，以酸收之，辛苦发之，发不远热，无犯温凉。少阴同法。阳明之复，治以辛温，佐以苦甘，以苦泄之，以苦下之，以酸补之。太阳之复，治以咸热，佐以甘辛，以苦坚之。

治诸胜复，寒者热之，热者寒之，温者清之，清者温之，散者收之，抑者散之，燥者润之，急者缓之，坚者溲之，脆者坚之，衰者补之，

【今译】

味泻之，以酸味收敛，用辛苦之药发散，以咸味软之；太阴复气所致的病，治以苦热，佐以酸辛，以苦味泻之，燥之，泻之；少阳复气所致的病，治以咸冷，佐以苦辛，以咸味软之，以酸味收敛，以辛苦味发之，发汗之药不必避热天，但不要触犯温凉的药物；少阴复气所致的病，用药物时与此法相同；阳明复气所致的病，治以辛温，佐以苦甘，以苦味泄之，以苦味下之，以酸味补之；太阳复气所致的病，治以咸热，佐以甘辛，以苦味坚之。

凡治各种胜气复气所致之病，气寒的用热法，气热的用寒法，气温的用清法，气清的用温法，气散的用收法，气抑的用散法，气燥的用润法，气急的用缓法，坚硬的用软法，脆弱的用坚法，衰弱的用补法，



Heat [in property can be used to] treat [it], [drugs] sour and pungent [in taste can be used as] adjuvants, [drugs] bitter [in taste can be used to] reduce [it], [drugs] dry [in property can be used to eliminate Dampness] and [drugs bitter in taste can be used to] reduce [Dampness]. [To treat the disease caused by] Retaliation of Shaoyang, [drugs] salty [in taste] and cold [in property can be used to] treat [it], [drugs] bitter and pungent [in taste can be used as] adjuvants, [drugs] salty [in taste can be used to] soften [it], [drugs] sour [in taste can be used to] astringe [it], [drugs] pungent and bitter [in taste can be used to] disperse [it]. For [the purpose of] dispersion, [drugs pungent in taste and] Heat [in property] can be used; [but drugs] warm and cool [in property] should not be used. [The disease caused by Retaliation of] Shaoyin [also can be treated with] the same method. [To treat the disease caused by] Retaliation of Yangming, [drugs] pungent [in taste] and warm [in property can be used to] treat [it], [drugs] bitter and sweet [in taste can be used as] adjuvants, [drugs] bitter [in taste can be used to] reduce [it] and [drugs] sour [in taste can be used to] supplement [it]. [To treat the disease caused by] Retaliation of Taiyang, [drugs] salty [in taste] and Heat [in property can be used to] treat [it], [drugs] sweet and pungent [in taste can be used as] adjuvants, [drugs] bitter [in taste can be used to] strengthen [it]. ”

“[The following are the methods for treating diseases caused by] Retaliation of all [kinds of Qi]: [To treat disease due to] cold [Qi] with Heat [therapy]; [to treat disease due to] Heat [Qi] with cold [therapy]; [to treat disease due to] warm [Qi] with cool [therapy]; [to treat disease due to] cool [Qi] with

【原文】

强者泻之，各安其气，必清必静，则病气衰去，归其所宗，此治之大体也。”

74.57 帝曰：“善。气之上下，何谓也？”

74.58 岐伯曰：“身半以上，其气三矣，天之分也，天气主之。身半以下，其气三矣，地之分也，地气主之。以名命气，以气命处，而言其病。半，所谓天枢也。故上胜而下俱病者，以地名之，下胜而上俱病者，以天名之。所谓胜至，报气屈伏而未发也，复至则不以天地异名，皆

【今译】

亢盛的用泻法。用各种方法安定其气，使其清静安宁，于是病气衰退，各归其类。这是治疗上的基本方法。”

74.57 黄帝问道：“好。气之上下是什么意思呢？”

74.58 岐伯回答说：“身半以上，其气有三，是应天的部分，为司天之气所主持；身半以下，其气亦有三，是应地的部分，为在泉之气所主。用上下来说明胜气和复气，用气来表明疾病的部位。半就是指天枢。所以上部的三气胜则下部的三气病，以地气之名来命名人身受病的胜气；下部的三气胜则上部的三气病，以天气之名来命名人身受病的脏气。以上所说，是指胜气已经到来，而复气尚屈伏未发而言。若

warm [therapy]; [to treat disease due to] dispersion [of Qi] with astringing [therapy]; [to treat disease due to] inhibition [of Qi] with dispersing [therapy]; [to treat disease due to] dryness [of Qi] with moistening [therapy]; [to treat disease due to] urgency [of Qi] with moderating [therapy]; [to treat disease due to] hardness [of Qi] with softening [therapy]; [to treat disease due to] weakness [of Qi] with strengthening [therapy]; [to treat disease due to] decline [of Qi] with supplementing [therapy]; [to treat disease due to] hyperactivity [of Qi] with reducing [therapy]. [Once] Qi (Healthy-Qi) is calmed and stabilized, Bingqi (Morbid-Qi) will decline and all [kinds of Qi] will return to the due positions. These are [the basic principles for] treating [diseases]. ”

74. 57 Huangdi said, “Good! What about the upper and lower [divisions of] Qi?”

74. 58 Qibo answered, “Qi in the upper half of the body [includes] three [stages of Qi, from the initial stage to the third stage, which] pertain to [the Qi that dominates] the heavens and are dominated by Tianqi (Heaven-Qi); Qi in the lower half of the body [includes] three [stages of Qi, from the fourth stage to the terminal stage, which] pertain to [the Qi that dominates] the earth and are dominated by Diqi (Earth-Qi). [The names of the Six Steps of Qi dominating the heavens and in the Spring are used] to name [the kinds of] Qi [that are dominated by Six Steps respectively]; [the names of six kinds of] Qi [are used] to name [the corresponding] positions [of the Six Steps] and to discuss the diseases [caused]. ‘Half’ [refers to the location of] Tianshu (Heaven-Pivot). So [when Qi dominating the heavens in] the Upper is superabundant, the disease [caused] is named after [the



PDF

【原文】

如复气为法也。”

74. 59 帝曰：“胜复之动，时有常乎？气有必乎？”

74. 60 岐伯曰：“时有常位，而气无必也。”

74. 61 帝曰：“愿闻其道也。”

74. 62 岐伯曰：“初气终三气，天气主之，胜之常也。四气尽终气，地气主之，复之常也。有胜则复，无胜则否。”

74. 63 帝曰：“善。复已而胜何如？”

74. 64 岐伯曰：“胜至则复，无常数也，衰乃止耳。复已而胜，

【今译】

复气已至，则不能以司天在泉之名来区别，当以复气的变化来确定病名。”

74. 59 黄帝问道：“胜复之气的变化，有一定的时间吗？是否一定有胜复之气呢？”

74. 60 岐伯回答说：“四时有一定的常位，而胜复之气的有无却不是必然的。”

74. 61 黄帝说：“我想听听其中的道理。”

74. 62 岐伯回答说：“初之气到三之气，是司天之气所主，为胜气常见的时位；四之气到终之气，是在泉之气所主，为复气常见的时位。有胜气才有复气，没有胜气就没有复气。”

74. 63 黄帝说：“好。为什么复气已退而又有胜气发生呢？”

74. 64 岐伯回答说：“有胜气就会有复气，没有一定的常数，气衰



Qi in] the earth (Spring); [when Qi in the Spring in] the Lower is superabundant, the disease [caused] is named after [the Qi dominating] the heavens. [These are the situations when] the dominating [Qi] has already emerged [but] the retaliating [Qi] has not taken any actions. [If] the retaliating [Qi] has already taken action, [the disease caused] should not be named after [the Qi dominating] the heavens and [in] the earth, [but after] the retaliating Qi. ”

74. 59 Huangdi asked, “Do [the movement of] the dominating [Qi] and retaliating [Qi] follows certain time? Does Qi abide by any rules [when] coming?”

74. 60 Qibo answered, “[The four] seasons have definite positions, [but the movement of the dominating and retaliating] Qi does not follow any rules. ”

74. 61 Huangdi said, “I’d like to know the details. ”

74. 62 Qibo said, “[The period from] the initial [stage of] Qi [to] the third [stage of] Qi is dominated by Tianqi (Heaven-Qi) [and is the time when] the dominating [Qi] is often seen. [The period from] the fourth [stage of] Qi [to] the terminal [stage of] Qi is dominated by Diqi (Earth-Qi) [and is the time when] the retaliating [Qi] is often seen. [If] the dominating [Qi] emerges, the retaliating [Qi] certainly follows; [if] the dominating [Qi] does not appear, the retaliating [Qi] never shows up. ”

74. 63 Huangdi said, “Good! Why [sometimes] the retaliating [Qi] has already receded but the dominating [Qi] emerges again?”

74. 64 Qibo answered, “[When] the dominating [Qi] has emerged, the retaliating [Qi] certainly follows. [Such a cycle continues] without any definite rules till the decline [of Qi]. [The emergence of] the dominating [Qi] must be followed by the ap-

【原文】

不复则害，此伤生也。”

74.65 帝曰：“复而反病何也？”

74.66 岐伯曰：“居非其位，不相得也，大复其胜则主胜之，故反病也，所谓火爆热也。”

74.67 帝曰：“治之何如？”

74.68 岐伯曰：“夫气之胜也，微者随之，甚者制之。气之复也，和者平之，暴者夺之，皆随胜气，安其屈伏，无问其数，以平为期，此其道也。”

74.69 帝曰：“善。客主之胜复奈何？”

74.70 岐伯曰：“客主之气，胜而无复也。”

74.71 帝曰：“其逆从何如？”

74.72 岐伯曰：“主胜逆，客胜从，天之道也。”

【今译】

减才会停止。复气之后又有胜气，而胜气之后没有相应的复气就会造成灾害，生机被伤。”

74.65 黄帝问道：“为什么复气反而致病呢？”

74.66 岐伯回答说：“复气到来不在其时令的正位，其气与其位不相得。所以大复之气太胜，反被主时之气所制，因此反而致病。这就是所谓的火、燥、热。”

74.67 黄帝问道：“如何治疗？”

74.68 岐伯回答说：“六气之胜所致之病，轻微的随顺之，严重的抑制之；复气所致之病，和缓的平调之，暴戾的削弱之。都宜随胜气以治疗其被抑伏之气，无论次数多少，以达到平和为要。这是治疗的一般规律。”

74.69 黄帝说：“好。客气与主气的胜复是怎样的呢？”

74.70 岐伯回答说：“客气与主气之间，只有胜没有复。”

74.71 黄帝问道：“其逆与顺是怎样的呢？”

74.72 岐伯回答说：“主气胜是逆，客气胜是顺，这是自然规律。”



pearance of] the retaliating [Qi]. [If] the retaliating [Qi] does not appear [when the dominating Qi has already emerged], calamity [will be caused] and the body will be impaired. ”

74. 65 Huangdi asked, “Why the retaliating [Qi causes] disease?”

74. 66 Qibo answered, “[Because the retaliating Qi] does not come at the due time and [Zhuqi (Host-Qi) and Keqi (Guest-Qi)] do not correspond to each other. [When] the retaliating [Qi] is superabundant, the dominating [Qi] has to subdue it. That is why disease is caused. [This is the period when] the so-called Fire, Dryness and Heat [are in predomination]. ”

74. 67 Huangdi asked, “How to treat it then?”

74. 68 Qibo answered, “[The disease caused by] the domination of Qi [can be treated by] conforming [therapy if it is] light and inhibiting [therapy if it is] severe. [The disease caused by] the Retaliation of Qi [can be treated by] balancing [therapy if it is] moderate and reducing [therapy if it is] serious. [Any way, the treatment should] conform to the dominating Qi and calm the inhibited Qi without any limitation of the times [to take drugs] . The goal of the treatment is [to obtain] balance. This is the general principle [for treatment]. ”

74. 69 Huangdi said, “Good! What about the domination and Retaliation of Ke (Guest-Qi) and Zhu (Host-Qi)?”

74. 70 Qibo answered, “Ke (Guest-Qi) and Zhu (Host-Qi) only dominate [but] never retaliate. ”

74. 71 Huangdi asked, “What about their [states of] Ni (adverseness) and Cong (conformity)?”

74. 72 Qibo answered, “The domination of Zhu (Host-Qi) is Ni (adverseness) [while] the domination of Ke (Guest-Qi) is Cong (conformity). [This is] the Dao (law) of the heavens. ”

【原文】

74.73 帝曰：“其生病何如？”

74.74 岐伯曰：“厥阴司天，客胜则耳鸣掉眩，甚则咳；主胜则胸胁痛，舌难以言。

少阴司天，客胜则鼽嚏，颈项强，肩背脊热，头痛少气，发热耳聋目瞑，甚则肘肿血溢，疮疡咳喘；主胜则心热烦躁，甚则胁痛支满。

太阴司天，客胜则首面肘肿，呼吸气喘；主胜则胸腹满，食已而瞤。

少阳司天，客胜则丹疹外发，及为丹黧疮疡，呕逆喉痹，头痛嗌肿，耳聋血溢，内为癰疽；主胜则胸满咳仰息，甚而有血，手热。

阳明司天，清复内余，则咳衄嗌塞，心膈中热，咳不止而白，血出者死。

【今译】

74.73 黄帝问道：“其所致之病是怎样的呢？”

74.74 岐伯回答说：“厥阴司天，客气胜则病耳鸣，振掉，眩晕，甚至咳嗽；主气胜则病胸胁疼痛，舌强难以说话。

少阴司天，客气胜则病鼻塞，喷嚏，颈项强硬，肩背部闷热，头痛，神疲无力，发热，耳聋，视物不清，甚至浮肿，出血，疮疡，咳嗽气喘；主气胜则心热烦躁，甚则胁痛，支撑胀满。

太阴司天，客气胜则病头面浮肿，呼吸气喘；主气胜则病胸腹满，食后胸腹闷昧等。

少阳司天，客气胜则病赤疹发于皮肤，以及赤游丹毒，疮疡，呕逆气逆，喉痹，头痛，咽喉肿，耳聋，血溢，内症为癰疽；主气胜则病胸满，咳嗽仰息，甚至咳而有血，手热。

阳明司天，清气复胜而有余于内，则病咳嗽，衄血，咽喉闭塞，心膈中热，咳嗽不止，有出血就会死亡。



74. 73 Huangdi asked, "What about the diseases caused?"

74. 74 Qibo answered, "[When] Jueyin dominates the heavens, the domination of Ke (Guest-Qi) causes tinnitus and dizziness, even cough [if it is] serious; the domination of Zhu (Host-Qi) causes pain in the chest and rib-sides and stiffness of tongue [that makes it] difficult to speak."

"[When] Shaoyin dominates the heavens, the domination of Ke (Guest-Qi) causes nasal obstruction, sneezing, stiffness of the neck and nape, feverish [feeling in] the shoulders and back, headache, shortness of breath, fever, deafness, blurred vision, even dropsy and hemorrhage [if it is] serious; the domination of Zhu (Host-Qi) causes feverish [feeling in] the heart and dysphoria, even pain and propping fullness of the rib-sides."

"[When] Taiyin dominates the heavens, the domination of Ke (Guest-Qi) causes dropsy of head and face and panting in respiration; the domination of Zhu (Host-Qi) causes fullness of the chest and abdomen, confusion of mind after eating."

"[When] Shaoyang dominates the heavens, the domination of Ke (Guest-Qi) causes reddish eruptions, erysipelas, sores, vomiting, throat obstruction, headache, swollen pharynx, deafness, hemorrhage and convulsion; the domination of Zhu (Host-Qi) causes chest fullness, cough, respiration with raised head, even hemoptysis and feverish hands."

"[When] Yangming dominates the heavens, the domination of Ke (Guest-Qi) causes re-superabundance of coolness inside, even cough, nosebleed, throat obstruction, feverish [feeling in] the heart and diaphragm, continuous cough, pale complexion and death [if there is] hemorrhage."

【原文】

太阳司天，客胜则胸中不利，出清涕，感寒则咳；主胜则喉嗌中鸣。

厥阴在泉，客胜则大关节不利，内为痉强拘瘕，外为不便；主胜则筋骨繇并，腰腹时痛。

少阴在泉，客胜则腰痛，尻股膝髀腠髓足病，瞀热以酸，肘肿不能久立，溲便变；主胜则厥气上行，心痛发热，膈中，众痹皆作，发于肘胁，魄汗不藏，四逆而起。

太阴在泉，客胜则足痿下重，便溲不时，湿客下焦，发而濡泻，及为肿，隐曲之疾；主胜则寒气逆满，食饮不下，甚则为疝。

少阳在泉，客胜则腰腹痛而反恶寒，甚则下白溺白；主胜则热反上

【今译】

太阳司天，客气胜则病胸闷不畅，流清涕，感寒则咳；主气胜则病咽喉中鸣。

厥阴在泉，客气胜则病大关节不利，内为痉强拘挛抽搐，外为行动不便；主气胜则病筋骨振摇强直，腰腹时时疼痛。

少阴在泉，客气胜则病腰痛，尻、股、膝、髀、小腿肚、胫、足等部位疾病，瞀热酸痛，浮肿不能久立，大小便失常；主气胜则病厥气上冲，心痛，发热，膈中，诸痹皆发作，病发于肘胁，汗出不止，四肢厥冷。

太阴在泉，客气胜则病足痿，下肢沉重，大小便不时而下，湿客下焦，发为濡泻以及浮肿、前阴病变；主气胜则寒气上逆而痞满，饮食不下，甚至发为疝病。

少阳在泉，客气胜则病腰腹痛而反恶寒，甚至下痢白沫、小便清白；主气胜则热反上行而侵犯心胸，引发心痛，发热，中焦格拒而呕吐。



“[When] Taiyang dominates the heavens, the domination of Ke (Guest-Qi) causes discomfort of the chest, thin nasal discharge and cough [if] attacked [by] cold; the domination of Zhu (Host-Qi) causes noise in the throat.”

“[When] Jueyin is in the Spring, the domination of Ke (Guest-Qi) causes unsmoothness of the large joints, convulsion, spasm and difficulty in movement; the domination of Zhu (Host-Qi) causes shaking and contraction of sinews and bones, frequent pain of the waist and abdomen.”

“[When] Shaoyin is in the Spring, the domination of Ke (Guest-Qi) causes lumbago, diseases involving the buttocks, knees, thighs, calf, tibia and feet, feeling of hotness, ache, dropsy and inability to stand for a long time, change of urination and defecation; the domination of Zhu (Host-Qi) causes upward flow of Qi, heart pain, fever, occurrence of various Bi [syndromes] in the rib-sides and hypochondria, incessant sweating and coldness of the four [limbs].”

“[When] Taiyin is in the Spring, the domination of Ke (Guest-Qi) causes flaccidity and heaviness of feet, frequent defecation and urination, retention of Dampness in Xiajiao (Lower Energizer), diarrhea, dropsy and difficulty in sexual intercourse; the domination of Zhu (Host-Qi) causes adverse flow of Hanqi (Cold-Qi) and abdominal fullness, anorexia, and even hernia.”

“[When] Shaoyang is in the Spring, the domination of Ke (Guest-Qi) causes pain of the waist and abdomen, aversion to cold, even frothy urine and stool; the domination of Zhu (Host-Qi) causes upward movement of Heat [that] attacks the heart, heart pain, fever, internal hindrance and vomiting. [The

【原文】

行而客于心，心痛发热，格中而呕。少阴同候。

阳明在泉，客胜则清气动下，少腹坚满而数便泻；主胜则腰重腹痛，少腹生寒，下为鹜溏，则寒厥于肠，上冲胸中，甚则喘，不能久立。

太阳在泉，寒复内余，则腰尻痛，屈伸不利，股胫足膝中痛。”

74.75 帝曰：“善，治之奈何？”

74.76 岐伯曰：“高者抑之，下者举之，有余折之，不足补之，佐以所利，和以所宜，必安其主客，适其寒温，同者逆之，异者从之。”

74.77 帝曰：“治寒以热，治热以寒，气相得者逆之，不相得者从之，

【今译】

其他证候与少阴在泉所致者相同。

阳明在泉，客气胜则清气动于下，少腹坚满而频频腹泻；主气胜则病腰重，腹痛，少腹生寒，大便溏泄，寒气逆于肠，上冲胸中，甚则气喘不能久立。

太阳在泉，寒气复胜而有余于内，则腰、尻部疼痛，屈伸不利，股、胫、足，膝中疼痛。”

74.75 黄帝说：“好。如何治法呢？”

74.76 岐伯回答说：“气上逆的，抑制之；气陷下的，提升之；气有余的，折减之；气不足的，补益之。用有利于正气的药物辅助，用适宜的药食来调和，必须使主客之气安泰。根据其寒温，客主之气相同的用逆治法，相反的用从治法。”

74.77 黄帝问道：“治寒用热，治热用寒，主客之气相同的用逆治，



symptoms of disease caused by] Shaoyin [in the Spring are] the same. ”

“[When] Yangming is in the Spring, the domination of Ke (Guest-Qi) causes activation of Qingqi (Cool-Qi) in the lower, lower abdominal hardness and fullness, frequent defecation and diarrhea; the domination of Zhu (Host-Qi) causes heaviness of waist, abdominal pain, lower abdominal cold, sloppy diarrhea, retention of cold in the intestines [that moves] upwards to attack the chest, even cough and inability to stand for a long time. ”

“[When] Taiyang is in the Spring, the domination of Ke (Guest-Qi) causes re-domination of cold inside, pain of the waist and buttocks, inflexibility [of the extremities], and pain of the thigh, tibia, feet and knees. ”

74. 75 Huangdi said, “Good! How to treat it?”

74. 76 Qibo answered, “[If Qi flows adversely] upward, [it should be] inhibited; [if Qi] descends, [it should be] lifted; [if Qi is] excessive, [it should be] reduced; [if Qi is] insufficient, [it should be] supplemented; [it should be] complemented with beneficial [drugs]; [it should be] regulated with suitable [diet]; [measures must be taken to] calm and stabilize Zhu (Host-Qi) and Ke (Guest-Qi); [it should be treated] according to the cold and warm [property of Qi]; [it should be treated with] Ni (contrary therapy) [if Zhu (Host-Qi) and Ke (Guest-Qi)] correspond to each other; [it should be treated with] Cong (conforming therapy) [if Zhu (Host-Qi) and Ke (Guest-Qi)] do not correspond to each other. ”

74. 77 Huangdi said, “I have already known that cold [disease should be] treated with Heat [therapy], Heat [disease



【原文】

余已知之矣。其于正味何如？”

74.78 岐伯曰：“木位之主，其泻以酸，其补以辛。火位之主，其泻以甘，其补以咸。土位之主，其泻以苦，其补以甘。金位之主，其泻以辛，其补以酸。水位之主，其泻以咸，其补以苦。

厥阴之客，以辛补之，以酸泻之，以甘缓之。少阴之客，以咸补之，以甘泻之，以咸收之。太阴之客，以甘补之，以苦泻之，以甘缓之。少阳之客，以咸补之，以甘泻之，以咸熨之。阳明之客，以酸补之，

【今译】

相反的用从治，我已经知道了。但是如何运用适宜的药味呢？

74.78 岐伯回答说：“厥阴风木主气之时，其泻用酸，其补用辛；少阴君火与少阳相火主气之时，其泻用甘，其补用咸；太阴湿土主气之时，其泻用苦，其补用甘；阳明燥金主气之时，其泻用辛，其补用酸；太阳寒水主气之时，其泻用咸，其补用苦。

厥阴客气为病，以辛补之，以酸泻之，以甘缓之；少阴客气为病，以咸补之，以甘泻之，以酸收之；太阴客气为病，以甘补之，以苦泻之，以甘缓之；少阳客气为病，以咸补之，以甘泻之，以咸软之；阳明客气为病，以酸补之，以辛泻之，以苦泄之；太阳客气为



should be] treated with cold [therapy], Ni (contrary therapy) [should be used if Zhu (Host-Qi) and Ke (Guest-Qi)] correspond to each other and Cong (conforming therapy) [should be used if Zhu (Host-Qi) and Ke (Guest-Qi)] do not correspond to each other. [But] how to use the suitable flavors?”

74. 78 Qibo answered, “[When treating the disease due to] Wood [Wind of Jueyin that is in] domination, [drugs] sour [in taste can be used to] reduce [it] and [drugs] pungent [in taste can be used to] supplement [it]; [when treating the disease due to] Fire [of Shaoyin and Shaoyang that is in] domination, [drugs] sweet [in taste can be used to] reduce [it] and [drugs] salty [in taste can be used to] supplement [it]; [when treating the disease due to] Earth [of Taiyin that is in] domination, [drugs] bitter [in taste can be used to] reduce [it] and [drugs] sweet [in taste can be used to] supplement [it]; [when treating the disease due to] Metal [of Yangming that is in] domination, [drugs] pungent [in taste can be used to] reduce [it] and [drugs] sour [in taste can be used to] supplement [it]. [When treating the disease due to] Water [of Taiyang that is in] domination, [drugs] salty [in taste can be used to] reduce [it] and [drugs] bitter [in taste can be used to] supplement [it].”

“[when treating the disease due to] Ke (Guest-Qi) of Jueyin [that is in] domination, [drugs] pungent [in taste can be used to] supplement it, [drugs] sour [in taste can be used to] reduce it and [drugs] sweet [in taste can be used to] moderate it; [when treating the disease due to] Ke (Guest-Qi) of Shaoyin [that is in] domination, [drugs] salty [in taste can be used to] supplement it, [drugs] sweet [in taste can be used to] reduce it and [drugs] salty [in taste can be used to] astringe it; [when treating the disease due

【原文】

以辛泻之，以苦泄之。太阳之客，以苦补之，以咸泻之，以苦坚之，以辛润之。开发腠理，致津液，通气也。”

74.79 帝曰：“善。愿闻阴阳之三也，何谓？”

74.80 岐伯曰：“气有多少，异用也。”

74.81 帝曰：“阳明何谓也？”

74.82 岐伯曰：“两阳合明也。”

74.83 帝曰：“厥阴何也？”

74.84 岐伯曰：“两阴交尽也。”

74.85 帝曰：“气有多少，病有盛衰，治有缓急，方有大小，愿

【今译】

病，以苦补之，以咸泻之，以苦坚之，以辛润之。开发腠理，使津液和利，阳气通畅。”

74.79 黄帝说：“好。请问阴阳各分之为什么道理。”

74.80 岐伯回答说：“因为阴阳之气各有多少，作用各有不同。”

74.81 黄帝问道：“为何称为阳明？”

74.82 岐伯回答说：“两阳相合而明，故称阳明。”

74.83 黄帝问道：“为何称为厥阴？”

74.84 岐伯回答说：“两阴交尽，故称厥阴。”

74.85 黄帝问道：“气有多少，病有盛衰，治有缓急，方有大小，



to] Ke (Guest-Qi) of Taiyin [that is in] domination, [drugs] sweet [in taste can be used to] supplement it, [drugs] bitter [in taste can be used to] reduce it and [drugs] sweet [in taste can be used to] moderate it; [when treating the disease due to] Ke (Guest-Qi) of Shaoyang [that is in] domination, [drugs] salty [in taste can be used to] supplement it, [drugs] sweet [in taste can be used to] reduce it and [drugs] salty [in taste can be used to] soften it; [when treating the disease due to] Ke (Guest-Qi) of Yangming [that is in] domination, [drugs] sour [in taste can be used to] supplement it, [drugs] pungent [in taste can be used to] reduce it and [drugs] bitter [in taste can be used to] discharge it; [when treating the disease due to] Ke (Guest-Qi) of Taiyang [that is in] domination, [drugs] bitter [in taste can be used to] supplement it, [drugs] salty [in taste can be used to] reduce it, [drugs] bitter [in taste can be used to] strengthen it and [drugs] pungent [in taste can be used to] moisten it. [Generally speaking, measures should be taken to] dredge Couli (muscular interstice) to smooth [the flow of] body fluid and to promote [the flow of] Qi.”

74. 79 Huangdi said, “Good! I’d like to know [why] Yin and Yang [are divided into] three [respectively]?”

74. 80 Qibo answered, “[This is due to the fact that] Qi [of Yin and Yang] are different in quantity and functions.”

74. 81 Huangdi asked, “What does Yangming mean?”

74. 82 Qibo answered, “[It means] the brightness [made by] combination of double Yang (Taiyang and Shaoyang).”

74. 83 Huangdi asked, “What does Jueyin mean?”

74. 84 Qibo answered, “[It means] the mergence of double Yin (Taiyin and Shaoyin).”

74. 85 Huangdi said, “Qi is either more or less; disease is



【原文】

闻其约奈何？”

74.86 岐伯曰：“气有高下，病有远近，证有中外，治有轻重，适其至所为故也。

《大要》曰：君一臣二，奇之制也；君二臣四，偶之制也；君二臣三，奇之制也；君二臣六，偶之制也。故曰：近者奇之，远者偶之。汗者不以奇，下者不以偶。补上治上制以缓，补下治下制以急。急则气味厚，缓则气味薄，适其至所，此之谓也。病所远而中道气味之者，食而过之，无越其制度也。是故平气之道，近而奇偶，制小其服也。远而奇偶，制大其服也。大则数少，小则数多。多则九之，少则二之。奇之

【今译】

请问其中的规律是怎样的呢？”

74.86 岐伯回答说：“病气有高下，病位有远近，病症有内外，治法有轻重。总之，以药力达到病所为准。

《大要》说，君药一，臣药二，是奇方的组成原则；君药二，臣药四，是偶方的组成原则；君药二，臣药三，是奇方的组成原则；君药二，臣药六，是偶方的组成原则。所以说：病近的用奇方，病远的用偶方；发汗不用奇方，攻下不用偶方；补益与治疗上部的方制宜缓，补益与治疗下部病的方制宜急。急的药物气味浓厚，缓的药物气味淡薄。方制用药要恰到好处，就是指此而言。如果病位远，药之气味经



either serious or light; treatment is either drastic or mild; and prescription (formula) is either large or small. I'd like to know the criteria."

74. 86 Qibo said, "Qi is either high or low; disease is either distal or proximal; Zheng (Syndrome) is either internal or external; treatment is either light or heavy. [The criterion is to make the drugs] take effect."

"[The book entitled] *Dayao* (Essentials) says, 'Odd [prescription is] composed of one Monarch [drug] and two Minister [drugs]; even [prescription is] composed of two Monarch [drugs] and four Minister [drugs]; odd [prescription is] composed of two Monarch (drugs) and three Minister [drugs]; even [prescription is] composed of two Monarch [drugs] and six Minister [drugs]. That is why it is said that proximally [located disease should be treated with] odd [prescription]; distally [located disease should be treated with] even [prescription]; odd [prescription] cannot be used [to induce] sweating; even [prescription] cannot be used for purgation; [the prescription] for supplementing the upper and treating the upper [should be] mild; [the prescription] for supplementing the lower and treating the lower [should be] drastic; [the drugs with] drastic [effect are] heavy [in taste]; [the drugs with] mild [effect are] light [in taste]. [This is what to compose prescription with drugs] suitable for treating disease means. [If] the disease is distally [located], the property and taste [of drugs may become] weak on their way to the focus. [For this reason, the drugs should be taken] before or after meal [in order to direct the effect of the drugs to the focus of disease]. This rule [for using drugs] should not be violated. The



【原文】

不去则偶之，是谓重方。偶之不去，则反佐以取之，所谓寒热温凉，反从其病也。”

74.87 帝曰：“善。病生于本，余知之矣。生于标者，治之奈何？”

74.88 岐伯曰：“病反其本，得标之病，治反其本，得标之方。”

74.89 帝曰：“善。六气之胜，何以候之？”

74.90 岐伯曰：“乘其至也。清气大来，燥之胜也，风木受邪，肝病生焉。热气大来，火之胜也，金燥受邪，肺病生焉。寒气大来，水之胜也，火热受邪，心病生焉。湿气大来，土之胜也，寒水受邪，肾病

【今译】

中道者，当调剂药食的时间，不要违反这个制度。所以平调气机的治疗原则是：病位近用奇方或偶方时，剂量要小；病位远而用奇偶之方，剂量要大。大方的药味少而剂量重，小方的药味多而剂量轻。味数多的可至9味，味数少的可用两味。用奇方而病不去，则用偶方，谓之重方；用偶方而病不去，则用与病气相同的药反佐之。这就属于反用寒热温凉的药来治疗疾病了。”

74.87 黄帝说：“好。病生于本的，我已经知道了。生于标的怎样治疗呢？”

74.88 岐伯回答说：“懂得病生于本，就会明白病生于标，治疗病生于本的方法，反过来就是治疗病生于标的方法。”

74.89 黄帝说：“好。怎样候察六气的胜气呢？”

74.90 岐伯回答说：“当胜气到来之时进行候察。清气大来，是燥气之胜，风木受邪，引发肝病；热气大来，是火气之胜，燥金受邪，引发肺病；寒气大来，是水气之胜，火热受邪，引发心病；湿



[following is] the principle for regulating Qi: [when] odd or even [prescription is used to treat disease that is] proximally [located], the dosage [should be] small; [when] odd or even [prescription is used to treat disease that is] distally [located], the dosage [should be] large. Large [prescription means] fewer [ingredients] and heavier [dosage]; small [prescription means] more [ingredients] and lighter [dosage]. [The prescriptions may contain ingredients] as many as nine or as few as two. [If] odd [prescription] cannot cure [the disease], even [prescription] can be used. [Such a way of using drugs is] called complex prescription. [If] even [prescription] cannot cure [the disease], [drugs different from the disease in nature can be] added to enhance [the curative effect]. That is to say the cold, Heat, warm and cold [properties of drugs] are different from that of disease.”

74. 87 Huangdi said, “Good! I have understood the disease caused by Ben (root) [of the six kinds of Qi]. What about the treatment of [the disease] caused by Biao (branch) [of the six kinds of Qi]?”

74. 88 Qibo answered, “The disease opposite to Ben (root) is caused by Biao (branch) and the treatment opposite to [that for] Ben (root) is [the treatment] for Biao (branch).”

74. 89 Huangdi said, “Good! How to observe the domination of Liuqi (Six-Qi)?”

74. 90 Qibo answered, “[It can be observed when Liuqi (Six-Qi)] has just arrived. [When] Qingqi [Cool-Qi] is spreading, Dryness is in domination, Wind-Wood is attacked and liver disease is caused. [When] Reqi [Heat-Qi] is spreading, Fire is in domination, Metal-Dryness is attacked and lung disease is caused. [When] Hanqi [Cold-Qi] is spreading, Water is in

【原文】

生焉。风气大来，木之胜也，土湿受邪，脾病生焉。所谓感邪而生病也。乘年之虚，则邪甚也。失时之和，亦邪甚也。遇月之空，亦邪甚也。重感于邪，则病危矣。有胜之气，其必来复也。”

74.91 帝曰：“其脉至何如？”

74.92 岐伯曰：“厥阴之至，其脉弦；少阴之至，其脉钩；太阴之至，其脉沉；少阳之至，大而浮；阳明之至，短而涩；太阳之至，大而长。至而和则平，至而甚则病，至而反者病，至而不至者病，未至而至者病，阴阳易者危。”

74.93 帝曰：“六气标本，所从不同，奈何？”

74.94 岐伯曰：“气有从本者，有从标本者，有不从标本者也。”

【今译】

气大来，是土气之胜，寒水受邪，引发肾病；风气大来，是木气之胜，土湿受邪，引发脾病。这些都是感受胜气之邪而生的病。如果遇到运气不足之年，则邪气更甚；如主时之气失和，也会使邪气更甚；遇月廓空虚之时，其邪亦甚。重复感受邪气，其病危重。有了胜气，必然会有复气。”

74.91 黄帝问道：“六气到来时的脉象是怎样的呢？”

74.92 岐伯回答说：“厥阴之气至，其脉为弦；少阴之气至，其脉为钩；太阴之气至，其脉为沉；少阳之气至，其脉为大而浮；阳明之气至，其脉为短而涩；太阳之气至，其脉为大而长。气至而脉和缓的是平人，气至而脉过甚的是病态，气至而脉相反的是病态，气至而脉不至的是病态，气未至而脉已至的是病态，阴阳交错更易的其病危重。”

74.93 黄帝问道：“六气各有标本，所从不同，是怎样的呢？”

74.94 岐伯回答说：“六气有从本的，有从标本的，有不从标本的。”



domination, Cold-Water is attacked and kidney disease is caused. [When] Fengqi [Wind-Qi] is spreading, Wood is in domination, Earth-Dampness is attacked and spleen disease is caused. This is what invasion of Xie (Evil) causes disease means. [If Qi in] the year is deficient, Xie (Evil) is more serious. [If Qi dominating the seasons is] in disharmony, Xie (Evil) is more serious. [If] the moon appears deficient, Xie (Evil) is more serious. Re-attack by Xie (Evil) will make the disease critical. [If] dominating Qi exists, retaliating [Qi] will inevitably follow.”

74. 91 Huangdi asked, “What about the pulse [states when Liuqi (Six-Qi) has arrived]?”

74. 92 Qibo answered, “[When] Jueyin comes, the pulse appears taut; [when] Shaoyin comes, the pulse appears like a hook; [when] Taiyin comes, the pulse appears deep; [when] Shaoyang comes, the pulse appears large and floating; [when] Yangming comes, the pulse appears short and unsmooth; [when] Taiyang comes, the pulse appears large and long. [When Qi has arrived and the pulse is] harmonic, [it is] normal; [when Qi has arrived and the pulse is] hyperactive, [it is] morbid; [when Qi has arrived and the pulse is] opposite, [it is] morbid; [when Qi has arrived but the pulse] does not come, [it is] morbid; [if Qi] has not arrived [but the pulse] has already come, [it is] morbid; [if] Yin [pulse] and Yang [pulse] have changed [their positions], [it is] dangerous.”

74. 93 Huangdi said, “Why Liuqi (Six-Qi) follows different [ways in terms of] Biao (branch) and Ben (root)?”

74. 94 Qibo answered, “[Among the six kinds of Qi,] some follow Ben (root), some follow Biao (branch) and Ben (root), some do not follow Biao (branch) and Ben (root).”



【原文】

74.95 帝曰：“愿卒闻之。”

74.96 岐伯曰：“少阳太阴从本，少阴太阳从本从标，阳明厥阴，不从标本，从乎中也。故从本者，化生于本，从标本者，有标本之化，从中者以中气为化也。”

74.97 帝曰：“脉从而病反者，其诊何如？”

74.98 岐伯曰：“脉至而从，按之不鼓，诸阳皆然。”

74.99 帝曰：“诸阴之反，其脉何如？”

74.100 岐伯曰：“脉至而从，按之鼓甚而盛也。是故百病之起，有生于本者，有生于标者，有生于中气者，有取本而得者，有取标而得者，有取中气而得者，有取标本而得者，有逆取而得者，有从取而得者。”

【今译】

74.95 黄帝问道：“请你详细讲一讲。”

74.96 岐伯回答说：“少阳、太阴从本化，少阴、太阳既从本又从标化，阳明、厥阴不从标本而从其中气化。所以从本的化生于本；从标本的或化生于本，或化生于标；从中气的化生于中气。”

74.97 黄帝问道：“脉与病似相同而实相反的，怎样诊察呢？”

74.98 岐伯回答说：“脉至与证相从，但按之不鼓于指下，诸阳证都是这样。”

74.99 黄帝问道：“凡是阴证而相反的，其脉象怎样？”

74.100 岐伯回答说：“脉至与证相从，但按之却鼓指而强盛有力。所以各种疾病开始发生，有生于本的，有生于标的，有生于中气的；治疗时有治其本而愈的，有治其标而愈的，有治其中气而愈的，有治其标本而愈的，有逆治而愈的，有从治而愈的。”



74. 95 Huangdi said, "I'd like to know the details."

74. 96 Qibo said, "Shaoyang and Taiyin follow Ben (root); Shaoyin and Taiyang follow Biao (branch); Yangming and Jueyin do not follow Biao (branch) and Ben (root), but follow the Middle (Middle-Qi). So [those] follow Ben (root) transform from Ben (root); [those] follow Biao (branch) and Ben (root) transform from Biao (branch) and Ben (root); [those] follow the Middle transform from Zhongqi (Middle-Qi)."

74. 97 Huangdi asked, "How to diagnose [the morbid condition in which] the pulse and the disease correspond to [each other on the surface but] opposite to each other in nature?"

74. 98 Qibo answered, "The pulse appears in agreement [with the disease], but does not beat against [the fingers when] pressed. So do [the pulse conditions in] all the Yang [syndromes]."

74. 99 Huangdi asked, "What does the pulse appear in all the Yin [syndromes which are] opposite [to the pulse condition in nature]?"

74. 100 Qibo answered, "The pulse corresponds to [the disease], [but] beats vigorously against [the fingers] and appears strong [when] pressed. As to the occurrence of all diseases, some stem from Ben (root), some stem from Biao (branch), some stem from Zhongqi (Middle-Qi). [In terms of treatment,] some can be cured by treating Ben (root); some can be cured by treating Biao (branch); some can be cured by treating Zhongqi (Middle-Qi); some can be cured by treating Biao (branch) and Ben (root); some can be cured by Ni (contrary therapy); and some can be cured by Cong (conforming therapy). [The so-called] Ni



【原文】

逆，正顺也。若顺，逆也。

故曰：知标与本，用之不殆，明知逆顺，正行无问，此之谓也。不知是者，不足以言诊，足以乱经。故《大要》曰：粗工嘻嘻，以为可知，言热未已，寒病复始，同气异形，迷诊乱经，此之谓也。

夫标本之道，要而博，小而大，可以言一而知百病之害。言标与本，易而勿损，察本与标，气可令调，明知胜复，为万民式，天之道毕矣。”

【今译】

逆其病气而治，是顺治；顺其病气而治，是逆治。

所以说：懂得了标与本，用之于治疗就不会有困难；明白了逆与顺的治法，就可正确地进行治疗而不致产生疑问。就是这个意思。不知道这些道理，就不足以谈论诊断，却足以扰乱经旨。所以《大要》说：技术粗浅的医生，沾沾自喜，以为什么都知道了，结果自以为是热证的，言语未了，而寒病又出现了。同气所生的病变有不同的形证，诊断不清，错乱经旨。就指的是这个。

标本的理论，简明而广博，由小及大，掌握了就可以了解许多疾病的变化。所以懂得了标与本，就易于掌握而不致有所损害；察知属本与属标，就可以使病气调和；明确胜复之气，就可以为百姓养生防病确立准则。六气变化的规律，也就完全了解了。”



(contrary therapy) actually means conformity [while the so-called] Cong (conforming therapy) means contrary.”

“So it is said that awareness of Biao (branch) and Ben (root) ensures successful treatment and understanding [the methods of] Ni (contrary therapy) and Cong (conforming therapy) guarantees correct treatment. The reason is just [what is mentioned above]. [Those who] do not know these rules, instead of applying correct treatment, will inevitably disturb [Qi of the] Channels. That is why [the book entitled] *Dayao* (Essentials) says, ‘Ordinary doctors often feel complacent and think [that they] know everything. [But in clinical practice, before they] have finished talking about Heat, cold manifestations have already appeared. [Being ignorant of the fact that the diseases caused by] one single kind of Qi are different [in nature], they are confused [by clinical manifestations], [consequently making incorrect] diagnosis and disturbing [Qi of] the Channels. The reason is just [what has been mentioned above].’”

“The principle of Biao (branch) and Ben (root) is concise and profound and can extend from a small [range] to a large [range]. One example can reveal [the changes of] all diseases. Understanding [the principle of] Biao (branch) and Ben (root) [will make it] easy [to analyze pathological conditions] and prevent any possible damage. Inspection of Biao (branch) and Ben (root) [will make it smooth to] regulate Qi. Awareness of the dominating [Qi] and the retaliating [Qi will make it a rule for] people to follow [in cultivating health]. That is all [the discussion on] the Dao (law) of the heavens.”

【原文】

74. 101 帝曰：“胜复之变，早晏何如？”

74. 102 岐伯曰：“夫所胜者，胜至已病，病已愠愠，而复已萌也。夫所复者，胜尽而起，得位而甚，胜有微甚，复有少多，胜和而和，胜虚而虚，天之常也。”

74. 103 帝曰：“胜复之作，动不当位，或后时而至，其故何也？”

74. 104 岐伯曰：“夫气之生，与其化衰盛异也。寒暑温凉盛衰之用，其在四维。故阳之动，始于温，盛于暑；阴之动，始于清，盛于寒。春夏秋冬，各差其分。故《大要》曰：彼春之暖，为夏之暑，彼秋

【今译】

74. 101 黄帝问道：“胜气复气的变化，其早晚是怎样的呢？”

74. 102 岐伯回答说：“就胜气致病而言，胜气到来就发病，待病气积聚时，复气就开始萌动。就复气而言，在胜气终了的时候开始，得其气之时位则加剧。胜气有轻重，复气也有多少，胜气和缓，复气和缓，胜气虚，复气也虚。这是自然变化的正常规律。”

74. 103 黄帝问道：“胜复之气的发作，萌动之时不当其位，或后于时位而出现，这是什么原因呢？”

74. 104 岐伯回答说：“因为气的发生和变化，盛和衰有所不同。寒暑温凉盛衰的作用，表现在辰戌丑未四季的月份之时。所以阳气的发动，始于温而盛于暑；阴气的发动，始于凉而盛于寒。春夏秋冬四季之间，有一定的时差。故《大要》说：春天的温暖，逐渐成为夏天的暑热，



74. 101 Huangdi asked, “What about the early and late [changes of] the dominating [Qi] and the retaliating [Qi]?”

74. 102 Qibo answered, “[In terms of] the dominating [Qi], [when] it has arrived, the disease is about to occur; [when] the retaliating [Qi] has arrived, [the disease] has already occurred. [In terms of] the retaliating [Qi], [when] the dominating [Qi] has terminated, [it seizes the opportunity to] emerge; [when] reaching the due position, [it] becomes very strong. The dominating [Qi] is sometimes slight and sometimes strong; the retaliating [Qi] is sometimes more and sometimes less. [When] the dominating [Qi] is mild, the retaliating [Qi] is also mild; [when] the dominating [Qi] is deficient, the retaliating [Qi] is also deficient. [This is] the rule of natural changes.”

74. 103 Huangdi asked, “[When] the dominating [Qi] and the retaliating [Qi] take effect, [sometimes they are actually] not in the due position, [sometimes they] emerge later [than expected]. What is the reason?”

74. 104 Qibo answered, “The emergence and changes of Qi (Six-Qi) are different [in the periods of] decline and superabundance. [The effects of] cold, heat, warmth, coolness, decline and superabundance [are all manifested in] Siwei^[8]. So the action of Yang starts from warmth and [terminates with] summer-heat [when it has reached the peak]; the action of Yin begins with coolness and [terminates with] coldness [when it has reached the peak]. There is some difference in spring, summer, autumn and winter respectively. That is why [the book entitled] *Dayao* (Essentials) says that bleakness in autumn [eventually turns into] heat in summer; bleakness in autumn [eventually changes into]

【原文】

之忿，为冬之怒。谨按四维，斥候皆归，其终可见，其始可知，此之谓也。”

74. 105 帝曰：“差有数乎？”

74. 106 岐伯曰：“又凡三十度也。”

74. 107 帝曰：“其脉应皆何如？”

74. 108 岐伯曰：“差同正法，待时而去也。《脉要》曰：春不沉，夏不弦，冬不涩，秋不数，是谓四塞。沉甚曰病，弦甚曰病，涩甚曰病，数甚曰病，参见曰病，复见曰病，未去而去曰病，去而不去曰病，反者死。故曰：气之相守司也，如权衡之不得相失也。夫阴阳之气，清静则生化治，动则苛疾起，此之谓也。”

【今译】

秋天的肃杀，逐渐成为冬天的凛冽。谨慎体察四季月的变化，就能了解气候的回归规律。这样就可见到气的结束，也可以知道气的开始。就是这个意思。”

74. 105 黄帝问道：“四时之气的差分有常数吗？”

74. 106 岐伯回答说：“大约是 30 天。”

74. 107 黄帝问道：“其在脉象上的反应是怎样的呢？”

74. 108 岐伯回答说：“时差与正常时相同，待其时过而脉亦去。《脉要》说：春脉不沉，夏脉不弦，冬脉不涩，秋脉不数，这是四时气候闭塞的缘故。脉过沉的是病脉，脉过弦的是病脉，脉过涩的是病脉，脉过数的是病脉，参差不齐的是病脉，去而复见的是病脉，气未去而脉先去的是病脉，气去而脉不去的是病脉，脉与气相反的是死脉。所以说：气与脉之相守，像权衡之器一样不可有所差失。大凡阴阳之气，清静则生化正常，扰动则疾病发生。就是这个道理。”



piercing cold in winter. Careful observation [of the climate development] according to [the changes in] in Siwei can detect the termination and the beginning [of Qi]. The reason is just [what is mentioned above].”

74. 105 Huangdi asked, “Is there any definite length of such a difference?”

74. 106 Qibo answered, “About 30 days.”

74. 107 Huangdi asked, “What is the response of the pulse?”

74. 108 Qibo answered, “The difference is the same with that in the due time. [It will] disappear as the time goes by. [The book entitled] *Maiyao* (Essentials of Pulse) says, ‘[Pulse in] spring is not deep; [pulse in] summer is not taut; [pulse in] winter is not unsmooth; and [pulse in] autumn is not rapid. [These four states of pulse] are known as Sisai (stagnation of Qi in the four seasons in the heavens and in the earth). [If pulse in spring is] too deep, [it is] morbid; [if pulse in summer is] too taut, [it is] morbid; [if pulse in winter is] too unsmooth, [it is] morbid; [if pulse in autumn is] too rapid, [it is] morbid; [if pulse is] irregular, [it is] morbid; [if Qi has receded but pulse] re-appears, [it is] morbid; [if Qi] does not recede but [pulse] disappears, [it is] morbid; [if Qi has] receded but [pulse] does not disappear, [it is] morbid. [If the state of pulse is] contradictory to [the time], [it indicates that the syndrome is] incurable. That is why it is said that the correspondence between [pulse] and Qi is similar to that of a steelyard and its sliding weight which cannot lose balance. [If] Qi of Yin and Yang is clear and quiet, [the process of] generation and transformation is normal; [if it is] disturbed, disease [will be] caused. The reason is just [what is mentioned above].”



【原文】

74. 109 帝曰：“幽明何如？”

74. 110 岐伯曰：“两阴交尽故曰幽，两阳合明故曰明。幽明之配，寒暑之异也。”

74. 111 帝曰：“分至何如？”

74. 112 岐伯曰：“气至之谓至，气分之谓分，至则气同，分则气异，所谓天地之正纪也。”

74. 113 帝曰：“夫子言春秋气始于前，冬夏气始于后，余已知之矣。然六气往复，主岁不常也，其补泻奈何？”

74. 114 岐伯曰：“上下所主，随其攸利，正其味，则其要也，左右同法。《大要》曰：少阳之主，先甘后咸；阳明之主，先辛后酸；

【今译】

74. 109 黄帝问道：“幽和明是什么意思？”

74. 110 岐伯回答说：“太阴、少阴两阴交尽，叫做幽；太阳、少阳两阳合明，叫做明。幽和明相配，就有寒暑的差异了。”

74. 111 黄帝问道：“分和至是什么意思？”

74. 112 岐伯回答说：“气来叫做至，气分叫做分；气至之时其气同，气分之时其气就异。这就是天地气化纪时变化的纲领。”

74. 113 黄帝说：“先生所说的春秋之气开始在前，冬夏之气开始于后，我已知道了。然而六气往复运动，主岁之时又非固定不变，其补泻方法是怎样的呢？”

74. 114 岐伯回答说：“根据司天、在泉之气所主之时，随其所宜，选用适宜药味，是治疗的关键。左右间气的治法与此相同。《大要》说：少阳主岁，先甘后咸；阳明主岁，先辛后酸；太阳主



74. 109 Huangdi asked, “What do You (deepness) and Ming (brightness) mean?”

74. 110 Qibo answered, “The complete mergence of Double-Yin (Taiyin and Shaoyin) is called You; the complete mergence of Double-Yang (Taiyang and Shaoyang) is called Ming. The combination of You and Ming [with Yin and Yang] makes a difference in cold and heat.”

74. 111 Huangdi asked, “What about Fen (equinox) and Zhi (solstice)?”

74. 112 Qibo answered, “The arrival of Qi is called Zhi while the separation of Qi is called Fen. When coming, Qi is the same; when separated, Qi is different. This is the general principle of the heavens and the earth.”

74. 113 Huangdi said, “You have said that Qi in spring and autumn emerges early and Qi in winter and summer appears late. I have understood [such changes]. However, Liuqi (Six-Qi) alternates in motion and [Qi that] dominates in a year is subject to change. [Under such a condition,] how [to use the methods of] supplementation and purgation?”

74. 114 Qibo answered, “The Upper (the heavens) and the Lower (the earth) are dominated [respectively by Qi]. [The methods of supplementation and purgation can be used] according to the convenience [of such domination]. The key point [is to select] suitable flavors. [The methods for intermediate Qi at] the left and the right [sides] are the same. [The book entitled] *Dayao* (Essentials) says; ‘[When] Shaoyang is in domination, [drugs] sweet [in taste should be used prior to [drugs] salty [in taste]; [when] Yangming is in domination, [drugs] pungent [in



【原文】

太阳之主，先咸后苦；厥阴之主，先酸后辛；少阴之主，先甘后咸；太阴之主，先苦后甘。佐以所利，资以所生，是谓得气。”

74. 115 帝曰：“善。夫百病之生也，皆生于风寒暑湿燥火，以之化之变也。经言盛者泻之，虚者补之，余锡以方士，而方士用之，尚未能十全，余欲令要道必行，桴鼓相应，犹拔刺雪污，工巧神圣，可得闻乎？”

74. 116 岐伯曰：“审察病机，无失气宜，此之谓也。”

74. 117 帝曰：“愿闻病机何如？”

74. 118 岐伯曰：“诸风掉眩，皆属于肝。诸寒收引，皆属于肾。诸

【今译】

岁，先咸后苦；厥阴主岁，先酸后辛；少阴主岁，先甘后咸；太阴主岁，先苦后甘。佐以所宜之药物，资其生化之源，这就叫做得气。”

74. 115 黄帝说：“好。许多疾病的发生，都是由于风寒暑湿燥火的变化所致。医经上说：实证用泻法治疗，虚证用补法治疗，我把它告诉了医工，但是医工们运用了后，还不能收到十全之效。我想使这些重要的理论得到普遍应用，并且能够收到桴鼓相应、拔刺雪污之效。关于神奇的诊察方法和技术，你可以讲给我听吗？”

74. 116 岐伯回答说：“审察疾病的机理，切勿失却气宜。就是这个意思。”

74. 117 黄帝问道：“请问疾病的机理是怎样的呢？”

74. 118 岐伯回答说：“凡有振掉眩晕症状的风病，都属于肝。凡有收引拘急症状的寒病，都属于肾。凡有喘急胸闷症状的气病，



taste should be used] prior to [drugs] sour [in taste]; [when] Taiyang is in domination, [drugs] salty [in taste should be used] prior to [drugs] bitter [in taste]; [when] Jueyin is in domination, [drugs] sour [in taste should be used] prior to [drugs] pungent [in taste]; [when] Shaoyin is in domination, [drugs] sweet [in taste should be used] prior to [drugs] salty [in taste]; [when] Taiyin is in domination, [drugs] bitter [in taste should be used] prior to [drugs] sweet [in taste]. To add beneficial [drugs] to [such treatment] in order to promote [the mechanism of] generation is known as obtaining Qi. ”

74. 115 Huangdi said, “Good! All diseases are caused by the transformation and changes of Wind, Cold, Heat, Dampness, Dryness and Fire. The [medical] canons suggest that Excess [syndrome should be treated by] purgation and Deficiency [syndrome should be treated by] supplementation. I have given [these rules to] Fangshi (doctor or psychic). But they have not got perfect results [after using them]. I hope that this abstruse and profound theory can be practiced as efficiently as Fu (drumstick) and Gu (Drum), just like pulling out thorns and cleaning contamination. Could you tell me [how to] use these methods correctly?”

74. 116 Qibo said, “Pathogenesis has to be carefully examined and suitability of Qi should not be missed. This is the important point. ”

74. 117 Huangdi said, “I’d like to know the pathogenesis is. ”

74. 118 Qibo said, “All Wind [diseases characterized by] tremor and dizziness are associated with the liver; all Cold [diseases characterized by] astringency and contraction are associated with the kidney; all Qi [diseases characterized by] oppression and stagnation are associated with the lung; all Damp-

【原文】

气臌郁，皆属于肺。诸湿肿满，皆属于脾。诸热瞀瘵，皆属于火。诸痛痒疮，皆属于心。诸厥固泄，皆属于下。诸痿喘呕，皆属于上。诸禁鼓栗，如丧神守，皆属于火。诸痉项强，皆属于湿。诸逆冲上，皆属于火。诸胀腹大，皆属于热。诸躁狂越，皆属于火。诸暴强直，皆属于风。诸病有声，鼓之如鼓，皆属于热。诸病附肿，疼酸惊骇，皆属于火。诸转反戾，水液浑浊，皆属于热。诸病水液，澄彻清冷，皆属于寒。诸呕吐酸，暴注下迫，皆属于热。故《大要》曰：谨守病机，

【今译】

都属于肺。凡有浮肿胀满症状的湿病，都属于脾。凡有神志昏乱、肢体抽搐症状的热病，都属于火。凡是疼痛疾痒的疮疡，都属于心。凡有二便不通或失禁症状的厥逆之症，都属于下。凡有喘呕症状的病证，都属于上。凡有口噤不开，鼓颌战栗，神志不安症状的，都属于火。凡有颈项强急症状的痉病，都属于湿。凡有气道上冲症状的，都属于火。凡有胀满腹大症状的，都属于热。凡有躁动不安，狂越不宁的，都属于火。凡是突然发生强直的，都属于风。凡是腹胀，叩之如鼓，都属于热。凡是浮肿，疼痛酸楚，惊骇不宁，都属于火。凡是转筋反折，有浑浊水液的，都属于热。凡是排泄水液澄澈清冷的，都属于寒。凡是呕吐酸水，急剧泻泄而里急后重的，都属于热。所以《大要》说：谨慎地掌握病机，分别观察其所属关系，有邪要加以推求，无邪也要加以推求，实证要



ness [diseases characterized by] swelling and fullness are associated with the spleen; all Heat [diseases characterized by] dizziness and convulsion are associated with Fire; all [syndromes characterized by] pain, itching and sores are associated with the heart; all [syndromes characterized by] adverse [flow of Qi], difficulty [in urination and defecation] and diarrhea are associated with the Lower (Lower Energizer); all [syndromes characterized by] flaccidity, panting and vomiting are associated with the Upper (Upper Energizer); all [syndromes characterized by] lockjaw, chills and clenching teeth like loss of consciousness are associated with Fire; all [syndromes characterized by] convulsion and stiff neck are associated with Dampness; all [syndromes characterized by] up-rushing of adverse [flowing Qi] are associated with Fire; all [syndromes characterized by] abdominal distension are associated with Heat; all [syndromes characterized by] restlessness and mania are associated with Fire; all [syndromes characterized by] sudden stiffness [of body] are associated with Wind; all [syndromes characterized by] abdominal distension [which] sounds like a drum [when] palpated are associated with Heat; all [syndromes characterized by] dropsy, pain, ache and fright are associated with Fire; all [syndromes characterized by] spasm [of sinews] and turbid fluid are associated with Heat; all [syndromes characterized by] cold fluid are associated with Cold; all [syndromes characterized by] acid regurgitation and acute diarrhea are associated with Heat. That is why [the book entitled] *Dayao* (Essentials) says that pathogenesis must be carefully examined according to the nature [of diseases]. [If it] has, [it should be] analyzed; [if it] does not have, [it also should be]

【原文】

各司其属，有者求之，无者求之，盛者责之，虚者责之，必先五胜，疏其血气，令其条达，而致和平，此之谓也。”

74. 119 帝曰：“善，五味阴阳之用何如？”

74. 120 岐伯曰：“辛甘发散为阳，酸苦涌泄为阴，咸味涌泄为阴，淡味渗泄为阳，六者或收或散，或缓或急，或燥或润，或栗或坚，以所利而行之，调其气，使其平也。”

74. 121 帝曰：“非调气而得者，治之奈何？有毒无毒，何先何后？愿闻其道。”

74. 122 岐伯曰：“有毒无毒，所治为主，适大小为制也。”

74. 123 帝曰：“请言其制。”

74. 124 岐伯曰：“君一臣二，制之小也；君一臣三佐五，制之中也；

【今译】

详细分析，虚证也要详细研究。首先要分析五运之中哪一气偏胜，然后疏通其血气，使之调达和畅，归于平和。就是这个意思。”

74. 119 黄帝说：“好。药味有阴阳之分，它们的作用是怎样的呢？”

74. 120 岐伯回答说：“辛甘发散属阳，酸苦涌泄属阴，咸味涌泄属阴，淡味渗泄属阳。辛甘酸苦咸淡六者，或收敛，或发散，或缓和，或急暴，或燥湿，或润泽，或柔软，或坚实。根据病情运用，以调理气机，使阴阳归于平衡。”

74. 121 黄帝问道：“有的病不是用调气之法所能治愈的，应该怎样治疗呢？有毒无毒之药，哪种先用，哪种后用呢？我想知道其使用方法。”

74. 122 岐伯回答说：“有毒无毒药物的使用，以适宜应所治病症为原则，根据病情的轻重确定方剂的大小。”

74. 123 黄帝问道：“请讲讲制方的原则。”

74. 124 岐伯回答说：“君药一，臣药二，是小方的组成方法；



analyzed.^[9] [If there is] superabundance, [it should be] explored; [if there is] deficiency, [it also should be] explored. [The disease caused by] predominance of Five [Motions and Wuxing (Five-Elements)] should be [differentiated] first. Blood and Qi [should be] dredged and regulated [so that they] are balanced. This is just [what pathogenesis means].”

74. 119 Huangdi said, “Good! What are the effects of [the attributes of] the five flavors [that pertain to either] Yin or Yang?”

74. 120 Qibo answered, “Pungent and sweet [flavors] pertain to Yang [because they] disperse; sour and bitter [flavors] pertain to Yin [because they induce] vomiting and purgation; salty [flavor] pertains to Yin [because it induce] vomiting and purgation; bland [flavors] pertain to Yang [because it] discharges [fluid and dampness]. The [actions of these] six flavors are either astringent, or dispersing, or moderate, or drastic, or drying, or moistening, or softening or solidifying. [They should be used] according to their effects to regulate Qi and harmonize Qi.”

74. 121 Huangdi asked, “How to treat [the disease that] cannot be cured by regulating Qi? [How to use the drugs that are] toxic and non-toxic? Which [should be used] first and which [should be used] next?”

74. 122 Qibo answered, “[Whether to use] toxic or non-toxic [drugs is decided] according to [the disease that is going to be] treated. [The dosage is] determined according to [the pathologic conditions].”

74. 123 Huangdi said, “Please tell me about the principles.”

74. 124 Qibo said, “[To use] one Monarch [drug] and two Minister [drugs], [this is a] small prescription; [to use] one

【原文】

君一臣三佐九，制之大也。寒者热之，热者寒之，微者逆之，甚者从之，坚者削之，客者除之，劳者温之，结者散之，留者攻之，燥者濡之，急者缓之，散者收之，损者温之，逸者行之，惊者平之，上之下之，摩之浴之，薄之劫之，开之发之，适事为故。”

74. 125 帝曰：“何谓逆从？”

74. 126 岐伯曰：“逆者正治，从者反治，从少从多，观其事也。”

74. 127 帝曰：“反治何谓？”

74. 128 岐伯曰：“热因寒用，寒因热用，塞因塞用，通因通用。必伏

【今译】

君药一，臣药三，佐药五，是中等方剂的组成方法；君药一，臣药三，佐药九，是大方的组成方法。寒病用热药治疗，热病用寒药治疗，病轻者逆其病气而治，病重者从其病气而治，坚实者削弱之，有客邪者驱除之，劳损者温养之，郁结者疏散之，滞留者攻逐之，干燥者滋润之，拘急者缓和之，耗散者收敛之，虚损者温补之，安逸者通行之，惊悸者平静之，在上者使之下，在下者使之上，或用按摩，或用汤浴，或迫使其外出，或劫截其发作，或用开导，或用发泄，以适合病情为要。”

74. 125 黄帝问道：“什么叫逆从？”

74. 126 岐伯回答说：“逆就是正治法，从就是反治法。反治药的多少，要根据病情而定。”

74. 127 黄帝问道：“反治是怎样的呢？”

74. 128 岐伯回答说：“就是热因寒用，寒因热用，塞因塞用，通



Monarch [drug], three Minister [drugs] and five adjuvants, [this is] medium-sized prescription; [to use] one Monarch [drug], three Minister [drugs] and nine adjuvants, [this is] large prescription. Cold [disease should be treated with] heat [therapy]; heat [disease should be treated with] cold [therapy]; mild [disease should be treated with] contrary [therapy]; severe [disease should be treated with] conforming [therapy]; hardness [disease should be treated with] reducing [therapy]; invasion [of Xie (Evil) should be treated with] eliminating [therapy]; overstrain [should be treated with] warming [therapy]; stagnation [should be treated with] dispersing [therapy]; retention [disease should be treated with] attacking [therapy]; dryness [disease should be treated with] moistening [therapy]; spasm [should be treated with] relaxing [therapy]; flaccidity [disease should be treated with] astringing [therapy]; impairment [disease should be treated with] warming [therapy]; stagnancy [disease should be treated with] dredging [therapy]; fright [should be treated with] calming [therapy]. [Or the methods of] ascending, descending, rubbing, bathing, eroding, attacking, discharging and dissipating [can be used] according to pathologic conditions.”

74. 125 Huangdi asked, “What do Ni (routine) and Cong (contrary) mean?”

74. 126 Qibo answered, “Ni means routine treatment and Cong means contrary treatment. [Whether to use] more or less [drugs for] contrary [treatment] is decided according to pathologic conditions.”

74. 127 Huangdi asked, “What does contrary treatment mean?”

74. 128 Qibo answered, “[Contrary treatment means to use

【原文】

其所主，而先其所因。其始则同，其终则异。可使破积，可使溃坚，可使气和，可使必已。”

74. 129 帝曰：“善。气调而得者何如？”

74. 130 岐伯曰：“逆之从之，逆而从之，从而逆之，疏气令调，则其道也。”

74. 131 帝曰：“善。病之中外何如？”

74. 132 岐伯曰：“从内之外者，调其内；从外之内者，治其外；从内之外而盛于外者，先调其内而后治其外；从外之内而盛于内者，先治其外而后调其内；中外不相及，则治主病。”

【今译】

因通用。要制伏疾病的本质，必先探求病因。反治法开始时药性与病性似乎相同，但最终是相反的。可以用来破除积滞，消散坚块，调畅气机，使疾病痊愈。”

74. 129 黄帝说：“好。如何才能调畅气机使病痊愈呢？”

74. 130 岐伯回答说：“或用逆治，或用从治，或先逆后从，或先从后逆，疏通气机，使其调达，这就是调气治病的方法。”

74. 131 黄帝说：“好。病有内外相互影响的，如何治疗呢？”

74. 132 岐伯回答说：“从内影响到外的，先治其内；从外影响到内的，先治其外；从内影响到外而偏重于外的，先治其内，后治其外；从外影响到内而偏重于内的，先治其外，后治其内；内外没有相互影响的，就治其主要病症。”



drugs] heat [in property] to treat cold [disease], [to use drugs] cold [in property] to treat heat [disease], [to use drugs for] supplementation to treat stagnation and [to use drugs for] purgation to treat diarrhea. To control a disease, the cause must be made clear first. [The property of drugs and the nature of disease] appear similar at first, [but they are] eventually different [from each other]. [Such ways of treatment] can remove accumulation (mass), break hardness, harmonize Qi and finally cure disease.”

74. 129 Huangdi said, “Good! How to cure [disease] by regulating Qi?”

74. 130 Qibo answered, “[It can be treated] by Ni (routine treatment), by Cong (contrary treatment), by Ni first and then by Cong, by Cong first and then by Ni. [Anyway, measures should be taken to] dredge and balance Qi. This is the key to treatment.”

74. 131 Huangdi said, “Good! How [to treat] disease [due to] internal and external [causes]?”

74. 132 Qibo answered, “[Disease caused by] internal [factors that affect] the external [can be treated by] regulating the internal; [disease caused by] external [factors that affect] the internal [can be treated by] dealing with the external; [disease caused by] internal [factors which are] superabundant in the external [can be treated by] regulating the internal first and then treating the external; [disease caused by] external [factors that prevail in] the internal [can be dealt with by means of] treating the external first and then regulating the internal; [if it is] unclear [whether the disease is caused by] internal [factors] or external [factors], the treatment should focus on [the manifestations of] the disease.”



【原文】

74. 133 帝曰：“善。火热复，恶寒发热，有如疟状，或一日发，或间数日发，其故何也？”

74. 134 岐伯曰：“胜复之气，会遇之时，有多少也。阴气多而阳气少，则其发日远；阳气多而阴气少，则其发日近。此胜复相薄，盛衰之节，疟亦同法。”

74. 135 帝曰：“论言治寒以热，治热以寒，而方士不能废绳墨而更其道也。有病热者，寒之而热，有病寒者，热之而寒，二者皆在，新病复起，奈何治？”

74. 136 岐伯曰：“诸寒之而热者取之阴，热之而寒者取之阳，所谓求其属也。”

【今译】

74. 133 黄帝说：“好。火热为复气发病，病人恶寒发热，有如疟疾之状，或一天一发，或间隔数天一发，这是什么原因呢？”

74. 134 岐伯回答说：“这是因为胜复之气相遇时，阴阳之气有多有少的缘故。阴气多而阳气少，则发作的间隔时日就长；阳气多而阴气少，则发作的间隔时日就短。这是胜气与复气的相互搏结，也是寒热盛衰的关键。疟疾的机理也是如此。”

74. 135 黄帝问道：“医论上说，治寒证当用热药，治热证当用寒药，医工是不能违背这些准则而改变其法的。但是有些热病，服寒药后反而更热；有些寒病，服热药后反而更寒。不但原有的寒与热证仍旧存在，而且增加了新病，应该怎样治疗呢？”

74. 136 岐伯回答说：“凡是用寒药而反热的，应滋其阴，用热药而反寒的，应补其阳，这就是探求其根本而治的方法。”



74. 133 Huangdi said, “Good! [When] Fire-Heat recurs, [it leads to] aversion to cold and fever, just like malaria [which attacks] once a day or once several days. What is the reason?”

74. 134 Qibo answered, “[This is due to the fact that] the dominating [Qi] and the retaliating [Qi] are either exuberant or insufficient [when they] meet. [If] Yinqi is more and Yangqi is less, the time [between the two episodes of] attack is longer; [if] Yangqi is more and Yinqi is less, the time [between the two episodes of] attack is shorter. This [is due to] the struggle between the dominating [Qi] and the retaliating [Qi as well as] the restriction between [the episodes of] superabundance and decline. Malaria also [follows] the same process [of progress].”

74. 135 Huangdi said, “[Medical] canons say [that] cold [disease should be] treated [by drugs] heat [in property] and [that] heat [disease should be] treated [by drugs] cold [in property]. Even Fangshi (doctors or psychics) cannot abandon such rules and change the methods. Some [patients with] heat disease may show more heat [after being treated with drugs] cold [in property] and some [patients with] cold disease may show more cold [after being treated with drugs] heat [in property]. [Under such a condition,] both [the cold and heat diseases] remain unchanged [on the one hand], and new diseases have been caused [on the other]. How to deal with this problem then?”

74. 136 Qibo said, “[If] heat disease shows more heat [after being treated by drugs] cold [in property], [then the treatment should] focus on [invigorating] Yin; [if cold disease shows more] cold [after being treated by drugs] heat [in property], [then the treatment should] concentrate on [invigorating] Yang. [This is what] to focus [the treatment] on the attributes means.”



【原文】

74. 137 帝曰：“善。服寒而反热，服热而反寒，其故何也？”

74. 138 岐伯曰：“治其王气，是以反也。”

74. 139 帝曰：“不治王而然者何也？”

74. 140 岐伯曰：“悉乎哉问也！不治五味属也。夫五味入胃，各归所喜，故酸先入肝，苦先入心，甘先入脾，辛先入肺，咸先入肾。久而增气，物化之常也。气增而久，夭之由也。”

74. 141 帝曰：“善。方制君臣何谓也？”

74. 142 岐伯曰：“主病之谓君，佐君之谓臣，应臣之谓使，非上下三品之谓也。”

【今译】

74. 137 黄帝说：“好。服寒药而反热，服热药而反寒，是什么原因呢？”

74. 138 岐伯回答说：“这是因为只注意治疗疾病的旺盛之气，所以有相反的结果。”

74. 139 黄帝问道：“有的并非由于治疗旺盛之气所造成的，是什么原因呢？”

74. 140 岐伯回答说：“您问得真详尽啊！这是由于不知道五味所属的关系所造成的。大凡五味入胃之后，各归入所喜之脏。所以酸味先入肝，苦味先入心，甘味先入脾，辛味先入肺，咸味先入肾。长期服用便能增强各脏之气，这是物质化生的一般规律。若使脏气持久增强，又成为导致死亡的原因。”

74. 141 黄帝说：“好。方剂组成中的君臣是什么意思呢？”

74. 142 岐伯回答说：“主治疾病的药叫做君，辅助君药的叫做臣，应顺臣药的叫做使，这种区分并不是指上、中、下三品的意思。”



74. 137 Huangdi said, “Good! Why heat [is induced after using drugs] cold [in property] and cold [is induced after using drugs] heat [in property]?”

74. 138 Qibo answered, “[This is due to the fact that] the treatment [is only concentrated on] superabundance of Qi.”

74. 139 Huangdi asked, “Why such a situation [still occurs when] the treatment is not [focused on] superabundance [of Qi]?”

74. 140 Qibo answered, “What a detailed question [Your Majesty] have asked! This is due to [the improper use of] the five flavors [of drugs in] the treatment. [When] taken into the stomach, the five flavors enter [the organs that they] like respectively. So sour [flavor] enters the liver first; bitter [flavor] enters the heart first; sweet [flavor] enters the spleen first; pungent [flavor] enters the lung first; salty [flavor] enters the kidney first. [After getting into the viscera concerned for a] long time, [the five flavors can] increase Qi [of the viscera]. [This is] the usual way to transform things. [After] Qi [of the viscera] has increased for a long time, [it becomes superabundant and] causes calamities.”

74. 141 Huangdi said, “Good! Why [the drugs in a] prescription [are divided into the categories of] the Monarch and the Minister?”

74. 142 Qibo answered, “[The drugs for] treating disease are called the Monarch [drugs]; [the drugs for] assisting the Monarch [drugs] are called the Minister [drugs]; [and the drugs for] corresponding to the Minister [drugs] are called the Envoy [drugs]. [These three categories of drugs in a prescription] are not the so-called the upper, medium and lower grades [of drugs].”

【原文】

74. 143 帝曰：“三品何谓？”

74. 144 岐伯曰：“所以明善恶之殊贯也。”

74. 145 帝曰：“善。病之中外何如？”

74. 146 岐伯曰：“调气之方，必别阴阳，定其中外，各守其乡。内者内治，外者外治，微者调之，其次平之，盛者夺之，汗者下之，寒热温凉，衰之以属，随其攸利，谨道如法，万举万全，气血正平，长有天命。”

74. 147 帝曰：“善。”

【今译】

74. 143 黄帝问道：“什么叫三品？”

74. 144 岐伯说：“三品是用来区分药性善恶情况的。”

74. 145 黄帝说：“好。疾病的在内在外是如何治疗的呢？”

74. 146 岐伯回答说：“调治病气的方法，必须辨别阴阳，确定其在内还是在外，根据病之所在，在内的治内，在外的治外，病微的调和之，病重的平静之，严重的劫夺之，在表的用汗法，在里的用下法，根据寒热温凉的不同属性，而衰减其病邪，随其所宜。谨慎地遵守如上法则，可以万全，使人气血平和，健康长寿。”

74. 147 黄帝说：“好。”



74. 143 Huangdi asked, "What do these three grades mean?"

74. 144 Qibo answered, "[The three grades are used] for differentiating good and poor [quality of drugs]."

74. 145 Huangdi said, "Good! How to differentiate the internal and external [aspects of] a disease?"

74. 146 Qibo answered, "The methods for regulating Qi must [concentrate on] differentiating Yin and Yang [as well as] deciding the internal and external [aspects of] a disease. Based on the location [of a disease], the treatment [is aimed at] the internal [aspect when dealing with] internal [disease] and the external [aspect when dealing with] external [disease]. [If the disease is] mild, [it should be] regulated; [if the disease is] serious, [it should be] calmed; [if the disease is] severe, [it should be] attacked; [if the disease is external, it can be treated by] sweating [therapy]; [if the disease is internal, it can be treated by] purgation [therapy]. [Anyway, Xie (Evil) should be] reduced [according to] cold, heat, warm and cool [nature of a disease] and the suitability [of the treatment]. Strict abidance by such a principle [will guarantee] successful treatment, harmony of Qi and blood [as well as] a long life."

74. 147 Huangdi said, "Good!"

Notes:

[1] The Qi that dominates in the whole year controls the changes and transformation of Qi in the year. For example, in the year of Ziwu (子午), Shaoyin Monarch-Fire dominates the heavens and Yangming Dryness-Metal is in the Spring. The Qi that dominates the heavens controls the first part of the year while the Qi that is in the Spring controls the last part of the year.



A year is divided into six Steps and Jianqi (Intermediate-Qi) only controls one Step.

[2] In ancient China, it was believed that the year dominated by Earth-Motion was a year of South-Domination while the year dominated by Wood-Motion or Fire-Domination or Metal-Domination or Water-Domination was a year of North-Domination.

[3] Chize (尺泽, LU 5), located at the elbow crease on the lateral border of the tendon of the biceps brachii muscle, is an Acupoint through which Lung-Qi flows. In this sentence Chize (尺泽) stands for the Lung Channel.

[4] Taixi (太溪, KI 3), located in the depression above the calcaneus, behind the medial malleolus, is an Acupoint on the Kidney Channel. So in this sentence Taixi (太溪, KI 3) represents the Kidney Channel.

[5] Tianfu (天府, LU 3), located 3 Cun below the axilla at the lateral border of the biceps brachii muscle, is an Acupoint on the Lung Channel. So it represents the Lung Channel in this sentence.

[6] Taichong (太冲, LR 3), located over the depression in between the first and second metatarsal bones, is an Acupoint on the Liver Channel. So it represents the Liver Channel in this sentence.

[7] Shenmen (神门, HT 7), located along the most distal skin crease of the wrist, on the ulnar side of the flexor carpi ulnaris muscle, is an Acupoint on the Heart Channel. So it represents the Heart Channel in this sentence.

[8] Siwei (四维) refers to the months of Chen (辰), Xu (戌), Chou (丑) and Wei (未) in a year.

[9] There are different explanations about this sentence. According to Wang Bing (王冰), "it has" and "it does not have" imply whether there is Kidney-Water and Heart-Fire or not. Ma Shi (马蒔) said that "it has" and "it does not have" refer to whether Bingqi (Morbid-Qi) is true or false. Zhang Jiebin (张介宾) believed that "it has" and "it does not have" mean Xu (Deficiency) and Shi (Excess) respectively. Huang Yuanyu (黄元御)



thought that “it has” and “it does not have” mean whether the pathogenesis mentioned above exists or not. According to the context, Huang’s explanation seems more reasonable.



卷第二十三

著至教论篇第七十五

【原文】

75.1 黄帝坐明堂，召雷公而问之曰：“子知医之道乎？”

75.2 雷公对曰：“诵而颇能解，解而未能别，别而未能明，明而未能彰，足以治群僚，不足至侯王。愿得受树天之度，四时阴阳合之，别星辰与日月光，以彰经术，后世益明，上通神农，著至教疑于二皇。”

75.3 帝曰：“善！无失之，此皆阴阳表里上下雌雄相输应也，而道上知天文，下知地理，中知人事，可以长久，以教众庶，亦不疑殆，

【今译】

75.1 黄帝坐于明堂，召见雷公问道：“你懂得医学的道理吗？”

75.2 雷公回答说：“我虽诵读医书，但不能完全理解；有时虽然理解了，但不能分析辨别；即使能分析辨别，但不能明白其理；有的虽明白其理，但还不能加以阐发和应用。所以我只能治疗一般官吏之病，还不足以治疗王侯之疾。我很希望能得到关于树立天之度数，并据以综合四时阴阳，测察日月星辰，以进一步阐发医学之道，使后世更加明了，可以上通于神农，让这些至精之道日渐明了，其功可与二皇媲美。”

75.3 黄帝说：“好。这些都是阴阳表里上下雌雄相互联系相互应合的道理，就医学而言，必须上通天文，下晓地理，中知人事，才能长久流传下去，用以教导民众，也不致发生疑惑。只有这样的医学论篇，

Chapter 75

Zhuzhijiao Lunpian: Discussion on the Abstruse and Profound Theory of Medicine

75. 1 Huangdi sat in the Mingtang (Brightness Palace) ^[1]. He called in Leigong^[2] and asked, “Do you know the theory of medicine?”

75. 2 Leigong answered, “[I have] read [medical books], [but I] cannot understand [completely]; [sometimes I have] understood, [but I] cannot analyze; [sometimes I’m able to] analyze, [but I] cannot grasp [the gist]; [sometimes I have] grasped [the gist], [but I] cannot expound [and use it]. [So I] can treat [diseases of] the officials, [but I] cannot treat [diseases of] the dukes and kings. [I] hope [that Your Majesty could] teach [me how to observe] the degrees [of celestial movement]; [how to] distinguish the principles of Yin and Yang in the four seasons; and [how to] differentiate the light of stars, the sun and the moon. [So that I can further] expound the theory to make it clearer for the latter generations, to carry forward [the theory developed by] Shennong^[3] and to reach the level of the two ancient kings^[4]. ”

75. 3 Huangdi said, “Good! Do not forget it. [These theories are all about] the interrelationships between Yin and Yang, the external and the internal, the upper and the lower as well as the male and the female. [As far as medicine is concerned, only when it has] explored astronomy about the heavens, geography about the earth and human affairs about mankind [can it be]



【原文】

医道论篇，可传后世，可以为宝。”

75.4 雷公曰：“请受道，讽诵用解。”

75.5 帝曰：“子不闻《阴阳传》乎？”

75.6 曰：“不知。”

75.7 曰：“夫三阳天为业，上下无常，合而病至，偏害阴阳。”

75.8 雷公曰：“三阳莫当，请闻其解。”

75.9 帝曰：“三阳独至者，是三阳并至，并至如风雨，上为巅疾，下为漏病，外无期，内无正，不中经纪，诊无上下，以书别。”

【今译】

才可传于后世，才可至为宝贵。”

75.4 雷公说：“请把这些道理传授给我，以便背诵和理解。”

75.5 黄帝问道：“你听说过《阴阳传》吗？”

75.6 雷公回答说：“不知道。”

75.7 黄帝说：“三阳为害，可使上下经脉的循行失其常度，内外之邪相合而病至，使阴阳有所偏盛而为害。”

75.8 雷公问道：“应当怎样理解三阳莫当呢？”

75.9 黄帝说：“所谓三阳独至，实为三阳之气合并而至，其至猛如风雨，犯于上则发为头巅疾，犯于下则发为二便失禁。外无明显的征象可期，内无一定的征象可据，又与一般疾病的发病不同，所以在诊断时就无法分辨其病变的属上属下，应根据《阴阳传》加以识别。”



passed on forever [and can be used to] teach people without any doubt. [In fact, only such medical] theory can be handed down to the latter generations and taken as treasure. ”

75.4 Leigong said, “Please teach me this theory [so that I can] read and understand. ”

75.5 Huangdi asked, “Do you know [the book entitled] *Yinyangzhuan* (Introduction to Yin and Yang)?”

75.6 Leigong answered, “[I] do not know. ”

75.7 Huangdi said, “The Triple-Yang [protects the external of human body and adapts to the changes of] weather. [If the Channels running along] the upper and the lower [parts of the body] are in disorder, [pathogenic factors from the external and the internal will] merge [with each other] to cause diseases, leading to relative [predominance or decline of] Yin and Yang [which brings on] calamities. ”

75.8 Leigong asked, “How to understand [the saying that] the Triple-Yang cannot be hindered?”

75.9 Huangdi said, “[The so-called] solitary arrival of the Triple-Yang means [that Qi of the Triple-Yang] merges [with each other] and arrives [together]. [If Qi of the Triple-Yang] merges [with each other] and arrives [together], [it will be as violent as] wind and rain. [When attacking] the upper [part of the body, it will cause] head diseases; [when attacking] the lower [part of the body, it will cause] incontinence [of urine and stool]. [Since such abnormal changes are irregular, there are] no obvious changes [to be observed in] the external and no definite symptoms and signs [to be predicted] in the internal. [So the disease caused] does not agree with the general principle [of pathogenesis] and cannot be made clear [whether it is located in] the upper or the lower [parts of the body]. ”

【原文】

75.10 雷公曰：“臣治疏愈，说意而已。”

75.11 帝曰：“三阳者，至阳也，积并则为惊，病起疾风，至如礲砺，九窍皆塞，阳气滂溢，干嗌喉塞，并于阴，则上下无常，薄为肠澼，此谓三阳直心，坐不得起，卧者便身全。三阳之病，且以知天下，何以别阴阳，应四时，合之五行。”

75.12 雷公曰：“阳言不别，阴言不理，请起受解，以为至道。”

75.13 帝曰：“子若受传，不知合至道以惑师教，语子至道之要。”

【今译】

75.10 雷公说：“我治疗这类病，很少能治愈，请您解释一下原因。”

75.11 黄帝说：“三阳是至盛之阳，若三阳之气积聚而至，就会发生惊骇，病起迅如疾风，病至猛如霹雳，九窍皆因之闭塞。因阳气滂溢，因而咽干喉塞。若邪气并于阴，病亦上下无常，如果迫于下，则发为肠澼。若三阳之气直冲心脏，使人坐不能起，卧下方觉舒适。这是三阳之为病，由此可知人与天地相应的关系，辨别阴阳上应四时，下合五行的道理。”

75.12 雷公说：“对这些道理，明确地说，我不能辨别；隐晦地说，我更不能理解。请您再作解释，使我能更好地领会这一至奥之理。”

75.13 黄帝说：“你受老师的传授，若不知与至道相合，反而会对老师的传授产生疑惑。我现在告诉你至道的关键。若病及五脏，筋骨日



75. 10 Leigong said, "I can seldom cure such diseases. could [Your Majesty] explain it for me?"

75. 11 Huangdi said, "The Triple-Yang is supreme Yang. [When] accumulating and merging, [it causes] fright. The occurrence of diseases [is just like sudden blowing of] strong wind and [roaring of] thunder. [Consequently,] all the nine orifices are obstructed, Yangqi runs about [like overflowing water], the pharynx is dry and the throat is obstructed. [If it] merges with Yin, [it will lead to] disorders in the upper and lower [parts of the body] and causes Changpi (dysentery). [When] the Triple-Yang directly [attacks] the heart, [the patient] cannot sit [and feels comfortable when] lying down. This is the disease [caused by abnormal movement of] the Triple-Yang. [To understand the relationship between] the heavens and man, [you must know] how to differentiate Yin and Yang, [how to] abide by [the changes of] the four seasons and [how to] follow [the principles of] the Wuxing (Five-Elements)."

75. 12 Leigong said, "Frankly speaking, [I] cannot differentiate; implicitly speaking, [I] cannot understand. Please allow me to stand up to listen to [Your Majesty's] explanation, so that [I can understand this] abstruse and profound theory."

75. 13 Huangdi said, "[When] you are studying [from the teacher], [you may feel] doubtful [about what the teacher is teaching if you] do not know [how to] combine [what the teacher has taught with] this abstruse and profound theory. [Now I will tell you] the essentials of this theory. [If] the disease has impaired the Five Zang-Organs, the sinews and bones [will be gradually] weakened. You have said [that you] cannot differen-

【原文】

病伤五脏，筋骨以消，子言不明不别，是世主学尽矣。肾且绝，惋惋日暮，从容不出，人事不殷。”

【今译】

渐瘦削，如果像你所说的那样不能明辨，世上的医学就要失传了。例如肾气将绝，则终日心中惋惋不安，不欲外出，更不欲应酬人事。”





tiate and understand. [If such a state continues, the theory of medicine in] the world [will be] lost. [For example, if] the kidney is exhausted, [the patient will feel] uneasy and dislike going out and communicating with others.”

Notes:

[1] Mingtang (明堂), literally Brightness Palace, was the place where emperors in ancient times held important ceremony.

[2] According to legendary stories, Leigong (雷公) was one of the ministers of Huangdi (黄帝) and was good at medicine.

[3] Shennong (神农), also known as Yandi (炎帝), was a legendary King in ancient China who was said to have tasted one hundred kinds of herbs in order to find effective ones to cure diseases for the people.

[4] The two ancient Kings refer to Fuxi (伏羲) and Nüwa(女娲) who were legendary Kings in ancient China.



示从容论篇第七十六

【原文】

76.1 黄帝燕坐，召雷公而问之曰：“汝受术诵书者，若能览观杂学，及于比类，通合道理，为余言子所长，五脏六腑胆胃大小肠脾胞膀胱，脑髓涕唾，哭泣悲哀，水所从行，此皆人之所生，治之过失，子务明之，可以十全，即不能知，为世所怨。”

76.2 雷公曰：“臣请诵《脉经·上下篇》，甚众多矣，别异比类，犹未能以十全，又安足以明之。”

76.3 帝曰：“子别试通五脏之过，六腑之所不和，针石所败，毒药所宜，汤液滋味，具言其状，悉言以对，请问不知。”

【今译】

76.1 黄帝安坐，召唤雷公问道：“你学习医术，诵读医书，似能博览群书，并能取象比类，贯通融会医学的道理。对我谈谈你的专长吧。五脏六腑、胆、胃、大小肠、脾、胞、膀胱、脑髓、涕唾、哭泣悲哀、水液运行等，都是人体赖以生存的，治疗中易产生过失，你务必明了这些道理，治病时方可万全。若不能通晓，便会由于失治误治而为世人抱怨。”

76.2 雷公回答说：“我诵读过《脉经》上下篇的内容已经很多了，但对辨别异同，取象比类，还不能做到十全，又怎能说完全明白了呢！”

76.3 黄帝说：“你试用《脉经》上、下篇以外所习，根据你平素所通晓的理论，来解释五脏之病症，六腑之不和，针石治疗之所败，毒药治疗之所宜，以及汤液之滋味等方面的内容，并具体说明其症状，详细地作出回答，如果有不知道的地方，请提出来。”



Chapter 76

Shicongrong Lunpian: Discussion on How to Diagnose Diseases

76. 1 Huangdi sat quietly. He called in Leigong and asked, “You are now studying medicine and reading [medical] books. [If you] can read books about other fields at the same time and [know how to use] analogy, [you can] master the theory [of medicine]. Now let me tell you what I am good at. The Five Zang-Organs, the Six Fu-Organs, gallbladder, stomach, large and small intestines, spleen, uterus, bladder, brain marrow, snivel, saliva, crying, sorrow, and the flow of fluids are all indispensable to the existence of human beings. The treatment [of these constituents] is liable to errors. Only when you are clear about them can you successfully [treat diseases]. [If] you are unclear, [you will make mistakes in treating diseases and will be] complained by people.”

76. 2 Leigong said, “I have read much of A and B chapters in [the book entitled] *Maijing* (Canon of Pulse). [But I still] do not know [how to use] analogy. [In treating diseases, I] can never achieve a perfect [result], let alone understand [the theory of medicine].”

76. 3 Huangdi said, “You can use other knowledge you have studied beside [*Canon of Pulse*] to describe the disorders of the Five Zang-Organs, disharmony of the Six Fu-Organs, errors of acupuncture treatment, applicability of toxic drugs and taste of decoction. [Please] describe the symptoms and make detailed analysis. Please ask [me anything that you] do not know.”

【原文】

76.4 雷公曰：“肝虚、肾虚、脾虚，皆令人体重烦冤，当投毒药、刺灸、砭石、汤液，或已或不已，愿闻其解。”

76.5 帝曰：“公何年之长而问之少，余真问以自谬也。吾问子窃冥，子言《上下篇》以对，何也？夫脾虚浮似肺，肾小浮似脾，肝急沉散似肾，此皆工之所时乱也，然从容得之。若夫三脏土木水参居，此童子之所知，问之何也？”

76.6 雷公曰：“于此有人，头痛，筋挛骨重，怯然少气，哆噫腹满，时惊，不嗜卧，此何脏之发也？脉浮而弦，切之石坚，不知其解，复问所以三脏者，以知其比类也。”

【今译】

76.4 雷公回答说：“肝虚、肾虚，脾虚都能使人身体沉重烦冤，当施以毒药、刺灸、砭石、汤液等方法治疗后，有的治愈，有的不愈，这是什么原因呢。”

76.5 黄帝说：“你已经是成年人了，为什么提出这样幼稚的问题呢？或者是因为我提的问题不太合适吧。我本来想问你比较深奥的道理，而你却用《脉经》的上、下篇来回答我。这是什么缘故呢？脾病脉虚浮似肺脉，肾病脉小浮似脾脉，肝病脉急沉散似肾脉，这些都是一般医生时常容易搞错的，然而如能从容不迫地去诊视，还是可以分辨清楚的。至于脾、肝、肾三脏，分属于土、木、水，部位相近，均居膈下。这是小孩子都知道的，你问它有什么意义呢？”

76.6 雷公回答说：“这里有这样的病人，头痛，筋挛骨重，畏怯少气，哆噫腹满，时常惊骇，不欲卧，这是哪一脏所发的病呢？其脉象浮而弦，按之坚硬如石，我不知应如何解释，所以再问三脏，以求如何比类辨析。”



76. 4 Leigong said, “Liver-Deficiency, Kidney-Deficiency and Spleen-Deficiency all lead to heaviness of body and dysphoria. [But when] treated by drugs, acupuncture, moxibustion, stone-needle and decoction, sometimes [they can be] cured, sometimes [they] cannot be cured. [I’d] like to know the reason.”

76. 5 Huangdi said, “You are already an adult. Why do you ask such a childish [question]?” [Maybe the question] I have asked [you] is wrong. I wanted to ask you [question about] abstruse and profound theory, [but] you answered [my question by mentioning] A and B chapters [in *Canon of Pulse*]. Why? The spleen [pulse should be slightly soft, but now it is] as weak and floating as the lung [pulse]; the kidney [pulse should be slightly deep, but now it is] as small and floating as the spleen [pulse]; the liver [pulse should be slightly taut, but it is now] as rapid, deep and scattered as the kidney [pulse]. Doctors are always confused [when dealing with these abnormal changes]. [However, if they make] careful examination, [they certainly can] differentiate [these abnormal changes]. The three Zang-Organs (the spleen, liver and kidney) [that pertain to Earth, Wood and Water respectively] are located [below the diaphragm]. Even children are clear about it. Why [do you] ask such [a question]?”

76. 6 Leigong said, “There is a patient [who suffers from] headache, spasm, heaviness of joints, tinnitus, shortness of breath, nausea, abdominal fullness, frequent fright and insomnia. Which Zang-Organ is responsible for such a disease? The pulse is floating and taut and felt as hard as stone. [I] do not know [how to] explain it. So [I] still want to ask about the three Zang-Organs in order to know [how to] analogize.”

【原文】

76.7 帝曰：“夫从容之谓也。夫年长则求之于腑，年少则求之于经，年壮则求之于脏。今子所言皆失，八风菹熟，五脏销铄，传邪相受。夫浮而弦者，是肾不足也。沉而石者，是肾气内著也。怯然少气者，是水道不行，形气消索也。咳嗽烦冤者，是肾气之逆也。一人之气，病在一脏也。若言三脏俱行，不在法也。”

76.8 雷公曰：“于此有人，四支解堕，咳喘血泄，而愚诊之，以为伤肺，切脉浮大而紧，愚不敢治，粗工下砭石，病愈多出血，血止身轻，此何物也？”

76.9 帝曰：“子所能治，知亦众多，与此病失矣。譬以鸿飞，亦冲于天。夫圣人之治病，循法守度，援物比类，化之冥冥，循上及

【今译】

76.7 黄帝说：“这需要从容进行分析。一般来说，老年人的病应从六腑探求；少年人的病应从经络来探求；壮年人的病应从五脏来探求。现在你所谈的与这三条都不相符。八风郁而化热，销铄五脏，这是外邪内传而发之病。脉浮而弦的，是肾气不足。脉沉而坚硬如石的，是肾气内著而不行。畏怯少气的，是因为水道不行，以致形气消散。咳嗽烦闷的，是肾气上逆所致。这是一人之气，其病在肾一脏。如果说是三脏俱病，是不符合诊法的。”

76.8 雷公问：“这里有这样的病人，四肢懈怠无力，气喘咳嗽而血泄。我作了诊断，以为是伤肺，诊其脉浮大而紧，我不敢治疗。一个粗率的医生用砭石治疗，病治愈了，但出血多。血止以后，身体觉得轻快。这是什么病呢？”

76.9 黄帝说：“你所能治的和能知道的病，已是很多的了。但对这个病的诊断却错了。好比鸿雁飞翔，虽亦能飞至高空，但却难达



76.7 Huangdi said, "This should be analyzed carefully. Generally speaking, [diseases contracted by] old people can be studied from [the aspect of] the Fu-Organs; [diseases contracted by] young people can be studied [from the aspect of] Channels; and [diseases contracted by] the middle-aged can be studied from [the aspect of] the Zang-Organs. What you have said just now is all wrong. The stagnation of Bafeng (Eight-Wind) [generates] heat [that] scorches the Five Zang-Organs. Xie (Evil) transmits [from one phase to another]. Floating and taut [pulse indicates] insufficiency of Kidney [Qi]; [deep and stony pulse indicates] internal stagnation of Kidney-Qi. Timidity and shortness of breath are [caused by] obstruction of water-passage and loss of Xingqi (Physical-Qi); cough and dysphoria are [caused by] adverse [flow of] Kidney-Qi. [So it can be seen that] the disease of this person is caused [by the disorder of] one of the Zang-Organs. [If you] say [that] all the three Zang-Organs are involved, [it] does not conform to [the diagnostic] methods."

76.8 Leigong said, "There was a person [who suffered from] flaccidity of the four limbs, panting and hemorrhage. I had diagnosed it as lung impairment. The pulse was felt large and tense. I dared not treat him. An ordinary doctor treated him with stone needle. The disease was cured but [it caused] severe hemorrhage. [When] hemorrhage was stopped, [the patient felt] comfortable. What disease [did he suffer from]?"

76.9 Huangdi said, "You are able to know how to treat many kinds of diseases. [However, your diagnosis of] this disease is incorrect. Just like swan geese, [sometimes it also can] fly high in the sky, [but it can never reach the highest point of the space].



【原文】

下,何必守经。今夫脉浮大虚者,是脾气之外绝,去胃外归阳明也。夫二火不胜三水,是以脉乱而无常也。四支解墮,此脾精之不行也。咳喘者,是水气并阳明也。血泄者,脉急血无所行也。若夫以为伤肺者,由失以狂也。不引比类,是知不明也。夫伤肺者,脾气不守,胃气不清,经气不为使,真脏坏决,经脉傍绝,五脏漏泄,不衄则呕,此二者不相类也。譬如天之无形,地之无理,白与黑相去远矣。是失,吾过矣。以子知之,故不告子,明引比类从容,是以名曰诊经,是谓至道也。”

【今译】

天际。所以圣人治病,遵循法度,引物比类,掌握变化于神秘莫测之中,察上可以及下,不拘泥于常法。今见脉浮大而虚,这是脾气外绝,去胃而外归于阳明经。由于二火不能胜三水,所以脉乱而无常。四肢懈怠无力,是脾精不能输布的缘故。气喘咳嗽,是水气并于阳明所致。血泄,是由于脉急而血行失常所致。如果把本病诊断为伤肺,是错误的狂言。诊病不能引物比类,是知之不明。如果肺气受伤,则脾气不能内守,使胃气不清,经气也不为其所使,肺脏损坏,经脉失去宣发、肃降和输布精气的作用,导致五脏的精气漏泄,引起衄血或呕血,这是二者不相类同之处。譬如天之无形,地之无际,黑白不分,未免相距太远。这个是我的过错,我以为你已经知道了,所以没有告诉你。诊病必须明晓引物比类,以符合从容之法,这是诊断方法的要旨,是至真至要的道理啊!”



[So when] sages treat diseases, [they] abide by the principles, use analogy, observe the subtle changes, inspect the upper [to understand the state of] the lower and never stick to routine practice. Now the pulse is floating, large and weak, [it indicates that] Spleen-Qi is exhausted externally [and that it] has moved to the stomach and flowed into the Yangming [Channel]. [Since] Double-Fire cannot conquer Triple-Water, the pulse appears irregular and abnormal. Flaccidity of the four limbs [is caused by] failure of Pijing (Spleen-Essence) to move. Panting and cough [are due to] invasion of Shuiqi (Water-Qi) into the Yangming [Channel]. Hemorrhage [results from] rapid and abnormal flow of blood. [If you] diagnose it as lung impairment, [it is] wrong. [If you] do not use analogy [to diagnose diseases, you] cannot make it clear. [If] the lung is impaired, Piqi (Spleen-Qi) will be unable to remain inside; Weiqi (Stomach-Qi) will appear unclear; Jingqi (Channel-Qi) will not flow accordingly; the lung will be damaged; [Qi of] the Five Zang-Organs will leak [and cause] either nosebleed or vomiting. So these two [diseases] are totally different. [They are] just like the heavens [that has] no form and the earth [that has] no border, [or like] white and black [colors that are] absolutely different. This is my error. [I thought that] you knew it. That was why [I] did not tell you [this]. [But in diagnosing diseases, you must] know [how to use] analogy and [follow what is said in the article entitled] Congrong (Leisureliness). That is why [this method of diagnosis] is called Zhenjing (authentic diagnostic method) and is regarded as Zhidao (perfect theory).”

疏五过论篇第七十七

【原文】

77.1 黄帝曰：“呜呼远哉！闵闵乎若视深渊，若迎浮云，视深渊尚可测，迎浮云莫知其际。圣人之术，为万民式，论裁志意，必有法则，循经守数，按循医事，为万民副，故事有五过四德，汝知之乎？”

77.2 雷公避席再拜曰：“臣年幼小，蒙愚以惑，不闻五过与四德，比类形名，虚引其经，心无所对。”

77.3 帝曰：“凡未诊病者，必问尝贵后贱，虽不中邪，病从内生，名曰脱营。尝富后贫，名曰失精，五气留连，病有所并。医工诊

【今译】

77.1 黄帝说：“多么深邃幽远啊！好像探视深渊，又好像仰视浮云。深渊还可以测量，而浮云虽可仰视，却看不到其边际。圣人的医术，是万民的典范，论裁人的志意，必有法则。他们遵经循理，依照法则审查医事，为万民谋福利。所以医事有五过和四德，你知道吗？”

77.2 雷公离开席位再拜回答说：“臣年幼小，蒙昧无知，不曾听说过五过和四德，虽然也能比类形名，但只是虚引经义而已，在心里还不能回答您的问题。”

77.3 黄帝说：“在未诊病之前，应问病人是否有先贵后贱之经历。如有，则虽然没有感受外邪，也会病从内生，这种病叫脱营。如果是先富后贫，所发之病叫做失精，是由于五脏之气留连不运，积并



Chapter 77

Shuwuguo Lunpian: Discussion on Five Errors Frequently Made in Diagnosis

77. 1 Huangdi said, “How profound it is! The abstruseness [of medical theory] is like looking into an abyss or looking at the floating clouds. [However,] the abyss is still measurable. [But it is] difficult to know the border of the floating clouds. The medical theory of sages is to set examples for people [to follow]. [When] discussing the knowledge [of medicine], [they] must follow certain rules. [Only when you have] followed these rules and abided by the principles of medicine [in treating diseases can you] bring benefit to the people. [In medicine,] there are five kinds of errors [that doctors tend to make]. Do you know [these errors]?”

77. 2 Leigong moved back, kowtowed again and said, “I am young and ignorant. [I have] never heard of these five kinds of errors. [Although I can] analogize [according to] symptoms and the names [of diseases], [it is only] a simple quotation from the canons. [In fact, I am] unable to answer [this question].”

77. 3 Huangdi said, “Whenever [you] diagnose the patient, [you] have to inquire [the condition of the patient’s life]. [If the patient was] noble [in the past] and [is now] humble, though not attacked by Xie (Evil), [he will suffer from] the disease [caused by] internal factors and known as Tuoying (loss of blood); [if the patient was] rich [in the past] and [is now] poor, [he will suffer from the disease] known as Shijing (loss of Essence) [caused by] stagnation and accumulation of Wuqi (Five-Qi). [Since this dis-

【原文】

之，不在脏腑，不变躯形，诊之而疑，不知病名。身体日减，气虚无精，病深无气，洒洒然时惊，病深者，以其外耗于卫，内夺于荣。良工所失，不知病情，此亦治之一过也。

凡欲诊病者，必问饮食居处，暴乐暴苦，始乐后苦，皆伤精气，精气竭绝，形体毁沮。暴怒伤阴，暴喜伤阳，厥气上行，满脉去形。愚医治之，不知补泻，不知病情，精华日脱，邪气乃并，此治之二过也。

善为脉者，必以比类奇恒，从容知之，为工而不知道，此诊之不

【今译】

而为病。医生诊察这种病，由于病不在脏腑，形体也无改变，诊断时常使人产生疑惑，不知是什么病。日久则身体渐消，气虚无精，病势深重，真气被耗，病人有洒洒恶寒而心怯时惊之感。病势之所以日益深重，是因为在外耗损了卫气，在内劫夺了营血。即便是技术高明的医生，若不问明病情，也不能治愈。这是诊治上的第一个过失。

凡欲诊治疾病，一定要问病人的饮食和居住环境，以及是否有暴乐暴苦，或先乐后苦等情况。因为这些情志变化耗伤精气，使形体败坏。暴怒则伤阴，暴喜则伤阳，使人气厥上逆，经脉充满，形体毁坏。粗浅的医生在诊治这种疾病时，不知道如何运用补泻之法，又不了解病情，致使精气日渐耗散，邪气得以盛实。这是诊治上的第二个过失。

善于诊脉的医生，必能别异比类，分析奇恒，从容辨别，了解病情。如果医生不懂得这个道理，其诊治就没有什么可贵之处。这是诊



ease is] not located in the viscera and there are no abnormal changes in the body, doctors are often confused and do not know what the disease is when diagnosing it. [But the patient gradually] becomes emaciated [with the symptoms of] Deficiency of Qi, loss of Essence, loss of Qi [due to] severity of the disease, chills and fear. Aggravation of the disease is due to external consumption of Wei (Defensive-Qi) and internal loss of Rong (Nutrient-Qi). Even an excellent doctor may make mistakes [in treating this disease if he] does not fully understand the pathological condition. This is the first error [doctors tend to make in] treating diseases.”

“[When] diagnosing a patient, [one] must inquire about the diet and daily life of the patient [to see if he has] ever suddenly become happy and suddenly felt sorrowful or [whether he has ever had the experience of] being happy first and then feeling sorrowful. [Such abnormal changes of emotions] all impair Jingqi (Essence-Qi). Exhaustion of Jingqi (Essence-Qi) damages the body. Violent rage impairs Yin, great rejoice impairs Yang. [Impairment of Yin and Yang drives] Qi to move adversely upwards, [leading to] fullness of the Channels and emaciation of the body. [When] unskillful doctors treat diseases, [they] know neither [the ways to] supplement and purge, nor the pathological conditions [of the patient], [consequently resulting in] gradual loss of Essence and exuberance of Xieqi (Evil-Qi). This is the second error [doctors tend to make in] treating diseases.”

“[Those who are] good at pulse examination are certainly able to compare and analyze general diseases and extraordinary diseases. [Through] careful [differentiation], [they get a full]

【原文】

足贵，此治之三过也。

诊有三常，必问贵贱，封君败伤，及欲侯王。故贵脱势，虽不中邪，精神内伤，身必败亡。始富后贫，虽不伤邪，皮焦筋屈，痿蹙为挛。医不能严，不能动神，外为柔弱，乱至失常，病不能移，则医事不行，此治之四过也。

凡诊者，必知终始，有知余绪，切脉问名，当合男女。离绝菀结，忧恐喜怒，五脏空虚，血气离守，工不能知，何术之语。尝富大伤，

【今译】

治上的第三个过失。

诊病时须注意三种情况，即必须问明患者社会地位的贵贱，是否曾有过削爵失势之事，以及是否有欲做侯王的梦想。原来地位高贵，失势以后，虽然未中外邪，但由于精神已经内伤，身体必然败亡。先富后贫的人，虽未伤于邪气，也会发生皮肤焦枯，筋脉拘屈，足痿弱拘挛而不能行走。对这类病人，医生如果不能严肃开导，就不能触动其思想，而一味地对其柔弱顺从，则无法改变病情，医治也不会有效。这是诊治上的第四个过失。

凡诊治疾病，必须了解其发病的原因和经过，还要知其病之本末。在诊脉问症时，应注意男女特点进行分析。如有生离死别，致情志郁结难解，及忧愁恐惧喜怒等情志因素，这些都可使五脏空虚，血气离守。如医生不知道这些道理，还谈什么诊治方法。比如有人曾负大伤，



understanding [of the diseases]. [If] a doctor does not understand this principle, his diagnosis will not be worthy of any commendation. This is the third error [that doctors tend to] make in treating diseases.”

“In diagnosing [diseases, one must pay attention to] three points. [That is to] ask [the patient whether his social position is] high or low, [whether he has been] granted titles [of being a noble] or demoted, and [whether he dreams of] becoming a duke or a king. [If a noble person has] lost the position, [he will certainly suffer from] internal damage [due to depression], though there is no invasion of Xie (Evil) [from the outside]. [Those who were] rich first [and are] now poor [will suffer from dry skin, contraction of tendons, flaccidity and spasm of feet though there is no invasion of Xie (Evil) [from the outside]. [If] doctors fail to straighten them out and to change their mind but simply submit to their will, the pathological conditions will be worsened, the diseases cannot be improved and the treatment will be ineffective. This is the fourth error [that doctors tend to make in] treating diseases.”

“[When] diagnosing a disease, [doctors] must know the past and present [states of the disease as well as] the principal and secondary [aspects of the disease] . Pulse examination and inquiry [should be done] according to [the physiological characteristics of] the male and female. [The factors of being] loath to part from each other, grief, fear, joy and rage all will lead to Deficiency of the Five Zang-Organs and separation of blood and Qi. [If] doctors are ignorant [of these changes], [they are certainly] ineligible for talking about techniques [of diagnosis and



【原文】

斩筋绝脉，身体复行，令泽不息。故伤败结积，留薄归阳，脓积寒灵。粗工治之，亟刺阴阳，身体解散，四支转筋，死日有期，医不能明，不问所发，惟言死日，亦为粗工，此治之五过也。

凡此五者，皆受术不通，人事不明也。故曰：圣人之治病也，必知天地阴阳，四时经纪，五脏六腑，雌雄表里，刺灸砭石，毒药所主，从容人事，以明经道，贵贱贫富，各异品理，问年少长，勇怯之

【今译】

以致筋脉严重损伤，形体虽然能够行动，但津液已不能滋生。所以形体伤败，血气留聚不散，郁而从阳化热，久则成脓，脓血蓄积，发生寒热。粗率的医生治疗时，屡刺其阴阳经脉，使气血更虚，致使身体解散，四肢转筋，死期已不远了。而医生对此既不能明辨，又不问病因，只说病已危重，这也是粗率的医生。此为诊治上的第五个过失。

上述的五种过失，都是由于医生的医术不精、人事不明所造成的。所以说：圣人治病必知天地阴阳的变化，四时寒暑的规律，五脏六腑的相互关系，经脉的阴阳表里关系，刺灸、砭石、毒药治病之所宜，周详审察人情事理，掌握诊治的常规。从病人的贵贱贫富，辨别其身体强弱；通过了解病人的年龄长幼，了解其性情勇怯；审察病色出现的部位，了解其病之本始；再



treatment]. [A person who suffers from] serious impairment with the exhaustion of sinews and Channels may still move normally, [but his] body fluid can no longer be produced. So old wound results in retention [of blood and Qi that] remains in Yang, [eventually producing] pus [and causing] chills and fever. [When] careless doctors treat this disease, [they] frequently needle Yin and Yang [Channels], [consequently leading to] flaccidity of the body, convulsion of the extremities and impending death. [If] a doctor cannot differentiate [such pathological conditions], does not inquire about the cause [of the disease] and only mentions the severity of the disease, [he is] certainly an unskillful doctor. This is the fifth error [that doctors tend to make in] treating diseases.”

“The five [errors mentioned above are] all [caused by] unfamiliarity with the theory of medicine and unawareness of human affairs. That is why it is said [that when] treating diseases sages (excellent doctors) must know Yin and Yang in the heavens and the earth, order of the four seasons, the Five Zang-Organs and the Six Fu-Organs, male and female, external and internal, acupuncture and moxibustion, stone-needle and indication of toxic drugs. [So that they can] consider human affairs carefully and decide the right ways [to diagnose diseases]. [By inquiring about the] noble, humble, poor or rich [states of the patient], [they are able to] differentiate the constitution and characteristics [of the patient]; [by inquiring about] the age [of the patients], [they get] to know [whether the patient is] brave or timid; [by] examining certain parts [of the patient's body], [they can] understand the root cause of the disease. [Besides, they take]

【原文】

理,审于分部,知病本始,八正九候,诊必副矣。

治病之道,气内为宝,循求其理,求之不得,过在表里。守数据治,无失俞理,能行此术,终身不殆。不知俞理,五脏菹热,痛发六腑,诊病不审,是谓失常。谨守此治,与经相明,《上经》《下经》,揆度阴阳,奇恒五中,决以明堂,审于始终,可以横行。”

【今译】

结合八风正气及三部九候脉象进行分析,诊治就一定无误。

治病之道,以气之内守为贵,以此来寻求邪正变化的机理。若求之不得,原因就在于对阴阳表里关系的认识了。治病时应遵经守则,不要违背取穴之理。若能这样进行诊疗,可终生不发生差错。如果不知取穴之理,则使五脏积热,痛发六腑。若诊病不周,便是失常。若能谨守这些诊治法则,自然合于经旨。根据《上经》、《下经》之义,揆测度量阴阳变化,诊察奇恒之证和五脏之病,而取决于明堂之色,以审察疾病的始终。这样便可了解疾病的终始,可以无往而不胜。”



Bazheng (normal Qi from eight kinds of wind in the four seasons) and Jiuhou (Three Regions and Nine Divisions for pulse examination) [into full consideration]. [Only through such a careful and synthetic examination and analysis can they make] diagnosis accurate.”

“The main principle for treating diseases [lies in careful analysis of the state of primordial] Qi inside [the body in order to] explore the cause [of the disease]. [If the disease is] difficult to explore, [it must be located] in [the region between] the external and the internal. [In treating diseases, one must] observe [the content of blood and Qi] and pay attention to [the depth of needling], avoiding violation [of the rules for locating] Acupoints. [If one] treat diseases in such a way, [he will] not make errors all [his] life. [If one] does not know the rules [for locating] Acupoints, [he may perform acupuncture in a wrong way and cause] accumulation of heat in the Five Zang-Organs and sores in the Six Fu-Organs. [So] careless diagnosis of diseases is called violation of normal practice. [If one can] strictly follow these rules, [his treatment of diseases will certainly] conform to [the principles suggested in] the canons, [he will be able to thoroughly understand the ideas expressed in the canons entitled] *Shangjing* (Upper Canon) and *Xiajing* (Lower Canon) and [know how to] examine [the changes of] Yin and Yang, [how to differentiate] extraordinary [diseases and] disorders of the Five Zang-Organs according to [the color of] Mingtang (nose) and [how to] explore the cause [and decide] the prognosis [of diseases]. [If one can stick to such a way of practice, he will be] able to [treat diseases] invincibly.”

徵四失论篇第七十八

【原文】

78.1 黄帝在明堂，雷公侍坐，黄帝曰：“夫子所通书受事众多矣，试言得失之意，所以得之，所以失之。”

78.2 雷公对曰：“循经受业，皆言十全，其时有过失者，请闻其事解也。”

78.3 帝曰：“子年少智未及邪？将言以杂合耶？夫经脉十二，络脉三百六十五，此皆人之所明知，工之所循用也。所以不十全者，精神不专，志意不理，外内相失，故时疑殆。诊不知阴阳逆从之理，此治之一失矣。”

【今译】

78.1 黄帝坐在明堂，雷公侍坐于旁。黄帝说：“先生所通晓的医书和所从事的医疗活动，已经很多了。你试谈谈对医疗上成功与失败的看法，为什么能成功，为什么会失败。”

78.2 雷公回答说：“我遵循医经学习医术，书上都说可以得到十全的效果，但在医疗中有时还是有过失，请问是什么原因呢？”

78.3 黄帝说：“你是由于年轻智力不足，考虑不周呢？还是杂合各家学说而缺乏分析呢？经脉有十二条，络脉有三百六十五支，这是尽人皆知的，也是医生所遵循应用的。治病所以不能收到十全的疗效，是由于精神不专，缺乏分析，不明确外在的症状与内在的病变之间的关系，所以时常产生问题和疑难。诊病不知阴阳逆从的道理，这是治病失败的第一个原因。”



Chapter 78

Zhengshi Lunpian: Discussion on the Four Therapeutic Errors

78. 1 Huangdi sat in Mingtang (Brightness Palace) and Leigong sat beside. Huangdi said, “You have read many [medical] books and practiced medicine [for a long time]. Please say something about the reasons of success and failure [in treating diseases].”

78. 2 Leigong said, “[I have] followed [the theory discussed in] the canons to practice medicine. All [the canons] say [that the curative effect is] perfect. [But there is still] failure [in my practice]. Please explain it for me.”

78. 3 Huangdi said, “[Is it due to the fact that] you are still young and your intelligence [still needs] improvement or [due to your] careless consideration? [In the human body,] there are twelve Channels and three hundred and sixty-five Collaterals. This is known to everyone and must be followed by doctors. The reason that doctors cannot achieve perfect [result in treating diseases lies in the fact that they] cannot concentrate [their] mind, make logical analysis and take both the external [manifestations] and the internal [disorders] into consideration. That is why [they are] frequently confused and fail [in treating diseases]. Ignorance of Ni (adverseness) and Cong (conformity) of Yin and Yang is the first reason of failure in treating disease.”

【原文】

受师不卒，妄作杂术，谬言为道，更名自功，妄用砭石，后遗身咎，此治之二失也。

不适贫富贵贱之居，坐之薄厚，形之寒温，不适饮食之宜，不别人之勇怯，不知比类，足以自乱，不足以自明，此治之三失也。

诊病不问其始，忧患饮食之失节，起居之过度，或伤于毒，不先言此，卒持寸口，何病能中，妄言作名，为粗所穷，此治之四失也。

是以世人之语者，驰千里之外，不明尺寸之论，诊无人事。治数之道，从容之葆，坐持寸口，诊不中五脉，百病所起，始以自怨，遗师

【今译】

随师学习没有卒業，就乱用杂术，以错误为真理，或窃取他人之说以为己功，乱用砭石，结果给自己造成了过错。这是治病失败的第二个原因。

治病不了解病人的贫富贵贱、居处环境的好坏、形体的寒温，饮食的宜禁，个性的勇怯，不知道用取象比类法进行分析，这种做法只能使自己的思想混乱，无法自明。这是治病失败的第三个原因。

诊病时不问病人发病情况、忧患情绪，及饮食之节，也不问生活起居是否有违常规，或者是否曾伤于毒，如果不先问清楚这些情况，便仓促诊视寸口，怎能诊清病情？只能是信口乱言，杜撰病名，延误病情。这是治病失败的第四个原因。

所以有的医生，虽学道于千里之外，但却不明白尺寸的道理。诊治疾病，不知参考人事。更不知诊病之道应以从容为贵的道理，只知诊察寸口。这种做法，既诊不中五脏之脉，更不知疾病的起因，开始



“[If one] treats diseases with other methods before finishing [his] apprenticeship, regards wrong as right, changes the names [of others’ achievements] as his own and uses stone-needle indiscriminately, [he will surely] make mistakes [in treating diseases]. This is the second reason of failure in treating diseases.”

“[If one is] unclear about the living conditions of the poor, the rich, the noble and the humble, unaware of the difference of living environment and differentiation of chills and fever of body, ignorant of suitable food [for different people], unable to distinguish dispositions of different people and to use analogy [to analyze], [he will] confuse himself and is difficult to make correct judgment. This is the third reason of failure in treating diseases.”

“[If one] simply feels the pulse without inquiring about the [situation when the disease] occurred and [whether the patient has] anxiety, intemperance of diet, irregularity in daily life or impairment due to toxin, how can he make a correct diagnosis? [What he can do is to] cook up a name of disease and delay the treatment [of the disease]. This is the fourth reason of failure in treating diseases.”

“Some of the doctors nowadays [may exaggerate their skills] far and wide. [In fact they even] do not know [how to feel the pulse at the sites of] Chi and Cun [regions]. [In] diagnosing [diseases], [they] do not take human affairs into consideration. [They do not know that] the key to [successful] treatment [lies in] careful examination. [If one only] sticks to the examination of Cunkou [pulse], [he will be] unable to distinguish the pulses of the Five Zang-Organs and explore the causes of various diseases. [Then he may] complain of himself and blame his



【原文】

其咎。是故治不能循理，弃术于市，妄治时愈，愚心自得。呜呼！窃窃冥冥，孰知其道？道之大者，拟于天地，配于四海，汝不知道之谕，受以明为晦。”

【今译】

埋怨自己学术不精，继而归罪于老师传授不好。所以治病如果不能遵循医理，必难取信于百姓，乱治中偶然也可治愈，反自鸣得意。啊！医道之精微深奥，有谁能彻底了解其真谛呢！医道之大，可比拟于天地，能配合于四海。你若不能明白这些道理，即使受到明确医理的传授，也会依然无法明白。”





teachers. [If one] does not follow the theory of medicine to treat diseases, [he will eventually be] abandoned by people. Occasionally [he may] cure a patient by accident. [Then he will feel] so pleased with himself [and brag about]. Oh, how profound and abstruse [the theory of medicine] is! Who can thoroughly understand it! So profound is the theory of medicine. It is as profound as the heavens and the earth and as deep as the four great seas. [If] you cannot understand this theory, you will remain muddled even if you were taught clearly. ”





卷第二十四

阴阳类论篇第七十九

【原文】

79.1 孟春始至，黄帝燕坐，临观八极，正八风之气，而问雷公曰：“阴阳之类，经脉之道，五中所主，何脏最贵？”

79.2 雷公对曰：“春，甲乙青，中主肝，治七十二日，是脉之主时，臣以其脏最贵。”

79.3 帝曰：“却念《上下经》，阴阳、从容，子所言贵，最其下也。”

79.4 雷公致斋七日，旦复侍坐。

帝曰：“三阳为经，二阳为维，一阳为游部，此知五脏终始。三阳

【今译】

79.1 立春这天，黄帝安闲地坐着，观看八方的远景，候察八风的方向，向雷公问道：“按照阴阳的分析方法和经脉理论，配合五脏主时，你认为哪一脏最宝贵？”

79.2 雷公回答说：“春季为一年之首，属甲乙木，其色青，五脏中主肝，肝旺于春季七十二日，此时也是肝脉当令之时，所以我认为肝脏为最为宝贵。”

79.3 黄帝说：“根据《上下经》阴阳从容篇，你认为最重要的，却是最不重要的。”

79.4 雷公斋戒了7天，早晨又侍坐于黄帝一旁。

黄帝问道：“三阳为经，二阳为维，一阳为游部，懂得这些可以



Chapter 79

Yinyanglei Lunpian: Discussion on the
Categorization of Yin and Yang

79.1 On the day of the Beginning of Spring, Huangdi sat peacefully, watching the scenery in the eight directions and observing wind from the eight directions. Huangdi asked Leigong: “[According to] the categorization of Yin and Yang and the theory of Channels, which Zang-Organ is the most important one?”

79.2 Leigong answered, “Spring [is the first one of the four seasons. It corresponds to] Jia and Yi [in the ten Heavenly Stems], blue [in colors] and the liver [in viscera]. [Qi of the liver] dominates in the seventy-two days [in spring] and so does the Channel [of the liver]. I think the liver is the most important one.”

79.3 Huangdi said, “According to [what is described in the books entitled] *Shangjing* (Upper Canon) and *Xiajing* (Lower Canon) [as well as the chapters entitled] “Yinyang” and “Congrong” (Leisureliness), what you have regarded as the most important is actually the most unimportant.”

79.4 Leigong practiced fast (tranquilizing the mind and bathing the body) for seven days. The next morning he sat beside [Huangdi].

Huangdi said, “The Triple-Yang is the Jing (Channel) [that alone governs the Yang-Phase], the Double-Yang is the Wei



【原文】

为表，二阴为里，一阴至绝，作朔晦，却具合以正其理。”

79.5 雷公曰：“受业未能明。”

79.6 帝曰：“所谓三阳者，太阳为经，三阳脉至手太阴，弦浮而不沉，决以度，察以心，合之阴阳之论。所谓二阳者，阳明也，至手太阴，弦而沉急不鼓，炅至以病皆死。一阳者，少阳也，至手太阴，上连人迎，弦急悬不绝，此少阳之病也，专阴则死。

三阴者，六经之所主也，交于太阴，伏鼓不浮，上空志心。二阴

【今译】

知道五脏之气运行的终始了。三阴为表，二阴为里，一阴为阴气之最终，是阳气的开始，有如朔晦之交界，都符合于阴阳终始的道理。”

79.5 雷公说：“我还没有明白其中的意义。”

79.6 黄帝说：“所谓三阳，是指太阳为经，其脉至于手太阴寸口，弦浮不沉，用四时规律来判断，用心体察，并参合阴阳之论。所谓二阳，就是阳明，其脉至于手太阴寸口，弦而沉急不鼓，火热时而有此病脉，大都主死。一阳就是少阳，其脉至于手太阴寸口，上连人迎，弦急悬而不绝，这是少阳经的病脉，但阴无阳的脉象，主死。

三阴为六经之主，其气交于太阴寸口，脉象伏鼓不浮，以致



(Collateral) [that links the front] and the Mono-Yang is Youbu (floating part) [that runs between the external and internal]. [If you are] aware of such [conditions, you will] understand the beginning and terminating [motion of Qi from] the Five Zang-Organs. The Triple-Yin is Biao (external), the Double-Yin is Li (internal) and the Mono-Yin is Zhijue (exhaustion of Yin and beginning of Yang) [which is just like] Shuo (the first day) and Hui (the last day) [of a lunar month]. [Such a division] agrees with the principle [of Yin and Yang]. ”

79.5 Leigong said, “[I still] do not understand [what you have] taught me.”

79.6 Huangdi said, “The so-called Triple-Yang [refers to] Taiyang which is Channel, the pulse of which terminates at [the site of Cunkou on] Hand-Taiyin [and appears] taut and floating, but not deep. [It should be] examined [according to] routine practice and distinguished with full attention in the light of the theory of Yin and Yang. The so-called Double-Yang [refers to] Yangming [and the pulse of which] terminates at [the side of Cunkou on] Hand-Taiyin [which appears] taut, deep and rapid, but not bouncing [against the fingers]. [If the patient runs] a fever, death [is unavoidable]. The Mono-Yang [refers to] Shaoyang [and the pulse of which] terminates at [the site of Cunkou on] Hand-Taiyin, is connected upwards with Renyin [pulse and appears] taut, rapid and suspending. [But it] never stops. This is the [morbid pulse of] Shaoyang disease. [If there is] only Yin [and no Yang], [it will lead to] death.”

“The [so-called] Triple-Yin [refers to Taiyin that] dominates the six Channels and is connected with [the Lung Channel of

【原文】

至肺，其气归膀胱，外连脾胃。一阴独至，经绝，气浮不鼓，钩而滑。此六脉者，乍阴乍阳，交属相并，缪通五脏，合于阴阳，先至为主，后至为客。”

79.7 雷公曰：“臣悉尽意，受传经脉，颂得从容之道，以合《从容》，不知阴阳，不知雌雄。”

79.8 帝曰：“三阳为父，二阳为卫，一阳为纪。三阴为母，二阴为雌，一阴为独使。

二阳一阴，阳明主病，不胜一阴，脉奭而动，九窍皆沉。三阳一

【今译】

心志空虚。二阴是少阴，其脉至于肺，其气归于膀胱，外与脾胃相连。一阴是厥阴，其脉独至于太阴寸口，经气已绝，故脉气浮不鼓，脉象如钩而滑。以上6种脉象，忽阴忽阳，相互交错，都和五脏相通，与阴阳相合。凡先见于寸口的为主，后见于寸口的为客。”

79.7 雷公说：“我已经完全明白了。但将以前传授给我的经脉道理以及自己从书本上读到的从容之道，和今天您所讲的《从容》之法相结合，我还是不明白阴阳雌雄的意义。”

79.8 黄帝说：“三阳如父，二阳如外卫，一阳如纲纪；三阴如母，二阴如雌性内守，一阴如使者。

二阳一阴是阳明主病，二阳不胜一阴，则阳明脉软而动，九窍之



Hand] Taiyin. [Its pulse appears] deep and bouncing, but not floating, [indicating] deficiency of Heart-Spirit. The [so-called] Double-Yin [refers to Shaoyin that] extends to the lung. Its Qi flows to the bladder and is externally connected with the spleen and stomach. The [so-called] Mono-Yin [refers to Jueyin that] moves solitarily [to Cunkou on Hand-Taiyin]. [Under such a condition,] Channel [Qi] is exhausted. [That is why the pulse] appears floating but not bouncing, hook-like but not slippery. These six kinds of pulse suddenly appear like Yin and suddenly appear like Yang. They are mingled with each other, connected with the Five Zang-Organs and correspond to Yin and Yang. [The pulse that] appears first [at Cunkou is regarded as] the principal [pulse] and [the pulse that] appears later [at Cunkou is regarded as] the secondary [pulse]. ”

79. 7 Leigong said, “I have understood [what Your Majesty have said]. [I want to] combine [the theory of] Channels [Your Majesty have] taught [me] before with the principles of Congrong (Leisureliness) [I have] read, [so that it will] tally with [the content of] Congrong (Leisureliness) [compiled in ancient times]. [But I still] do not understand [the principles of] Yin and Yang [as well as] male and female. ”

79. 8 Huangdi said, “Triple-Yang [is equivalent to the position of] father, Double-Yang [is similar to the function of] defense and Mono-Yang [is equal to the effect of] convergence. Triple-Yin [is equivalent to the position of] mother, Double-Yin [is similar to the function of] female and Mono-Yin [is equal to] solitary action. ”

“Double-Yang and Mono-Yin [indicate] disorder of Yang-

【原文】

阴，太阳脉胜，一阴不能止，内乱五脏，外为惊骇。二阴二阳，病在肺，少阴脉沉，胜肺伤脾，外伤四肢。二阴二阳皆交至，病在肾，骂詈妄行，颠疾为狂。二阴一阳，病出于肾，阴气客游于心腕，下空窍堤，闭塞不通，四支别离。一阴一阳代绝，此阴气至心，上下无常，出入不知，咽喉干燥，病在土脾。二阳三阴，至阴皆在，阴不过阳，阳气不能止阴，阴阳并绝，浮为血瘕，沉为脓肘。阴阳皆壮，下至阴阳。上合昭昭，下合冥冥，诊决生死之期，遂合岁首。”

【今译】

气沉滞不利。三阳一阴为病，则太阳脉胜，一阴不能制止寒水，因而内乱五脏，外为惊骇。二阴二阳主病在肺，少阴脉沉，少阴之气胜肺伤脾，在外伤及四肢。二阴与二阳交互而至，其病在肾，病人表现为乱骂妄行，癫疾狂乱。二阴一阳，其病出于肾，阴气上客于心腕，使下空窍闭塞不通，四肢好像分开一样。一阴一阳为病，其脉代绝，这是厥阴之气上至于心而发生的病变，或上或下无有定处，饮食无味，二便失常，咽喉干燥，病在脾土。二阳三阴为病，至阴脾土亦在其内，阴气不达于阳，阳气不达于阴，阴阳隔绝，阳浮于外则内成血瘕，阴沉于里则外成脓肿；若阴阳之气皆盛，而病变趋向于下，在男子则阳道生病，女子则阴器生病。要上观天道，下察地理，以决断病者死生之期，同时还要参合一岁之中何气为首。”



ming. [If Double-Yang] cannot dominate Mono-Yin, the pulse is soft and beating, [and Qi in] the nine orifices is stagnant. Triple-Yang with Mono-Yin [leads to] domination of Taiyang Channel. [If] Mono-Yin cannot stop [Cold-Water, it will] internally disturb the Five Zang-Organs and externally [cause] fear. Double-Yin and Double-Yang [indicate that the] disorder [is in] the lung. Shaoyin Channel is deep and [its Qi] dominates the lung and damages the spleen, externally impairing the four limbs. Double-Yin and Double-Yang affect each other [and cause] disorder of the kidney. [The manifestations are] curse, ravings and mania. Double-Yin and Mono-Yang [indicate] disorder of the kidney [marked by] flow of Yinqi (Kidney-Qi) to the heart, stagnation of the bladder and [flaccidity of the body as if] the four limbs [were] separated [from the body]. Mono-Yin and Mono-Yang [indicate] extreme weakness. [This is a disorder due to] invasion of Yinqi into the heart [with the symptoms of] irregular location, anorexia, incontinence of urine and stool and dry throat. This disease is in the spleen. [The disease caused by] Double-Yang and Triple-Yin [involves] Zhiyin (the spleen) [and includes] failure of Yangqi to reach Yin and separation of Yin and Yang. [If the pulse is] floating, [it indicates] Xuejia (Blood-Mass); [if the pulse is] deep, [it indicates] abscess. [If] both Yin and Yang are predominant, [it will cause] urethral disease in man and vaginal disease in woman. [The Yin and Yang aspects of the pulse] correspond to brightness [of the heavens] in the upper and profoundness [of the earth] in the lower. [To anticipate] the survival and death [of the patient], [one must know what kind of Qi emerges] first in a year. ”

【原文】

79.9 雷公曰：“请问短期。”

79.10 黄帝不应。雷公复问。

79.11 黄帝曰：“在经论中。”

79.12 雷公曰：“请问短期。”

79.13 黄帝曰：“冬三月之病，病合于阳者，至春正月脉有死征，皆归出春。冬三月之病，在理已尽，草与柳叶皆杀，春阴阳皆绝，期在孟春。春三月之病，曰阳杀，阴阳皆绝，期在草干。夏三月之病，至阴不过十日，阴阳交，期在濂水。秋三月之病，三阳俱起，不治自已。阴阳交合者，立不能坐，坐不能起。三阳独至，期在石水。二阴独至，期在盛水。”

【今译】

79.9 雷公说：“请问疾病的死亡日期。”

79.10 黄帝没有回答。雷公又问。

79.11 黄帝说：“在医书上有说明。”

79.12 雷公又问：“请问疾病的死亡日期。”

79.13 黄帝说：“冬季三月的病，如病属阳，则春季正月见脉有死证，到初春交夏，便会有死亡的危险。冬季三月的病，于理已无生机，草和柳叶都枯死了，如果到春天阴阳之气皆绝，那么其死期就在正月。春季三月的病，名为阳杀。阴阳之气皆绝，死期在冬天草木枯干之时。夏季三月的病，到了至阴之时，那么其死期不超过10日；若脉见阴阳交错，则死期在初冬结冰之时。秋季三月的病，表现出了三阳的症状，不治自愈。若是阴阳交错合而为病，则立而不能坐，坐而不能起。若三阳脉独至，死期在冰结如石之时。二阴脉独至，死期在雨季。”



79. 9 Leigong said, "Please tell [me how to anticipate] the date of death."

79. 10 Huangdi did not reply. Leigong asked again.

79. 11 Huangdi said, "[What you have asked is clearly described] in [the ancient medical] cannons."

79. 12 Leigong said, "Please tell [me how to anticipate] the date of death."

79. 13 Huangdi said, "[In terms of] the diseases [occurring] in the three months in winter, [if both the pulses and the syndromes] pertain to Yang [and if] the pulses show signs of death in the first month in spring, death [will occur] in spring. [If the pulses and syndromes of] the diseases [occurring] in the three months in winter show no signs of vitality, death [will occur when] grasses and willows begin to sprout. [If] Yin and Yang [of the pulse] are all exhausted, [death will occur] in the first month [of lunar year]. The diseases [occurring] in the three months in spring are called Yangsha (elimination of Yang). [If] both Yin and Yang are exhausted, [death will occur when] grasses become dry. [In terms of] the diseases [occurring] in the three months in summer, [if] Zhiyin (the spleen) [is involved], [death will occur] within ten days. [The disease due to] mixture of Yin and Yang [will lead to death] in early winter. [In terms of] the diseases [occurring] in the three months in autumn, [if there are] manifestations of Triple-Yang, [it will] heal automatically. [If] Yin and Yang merge with each other, [the patient] cannot sit down [when he has] stood up and cannot stand up [when he has] sat down. [If the pulse of] Triple-Yang emerges alone, [death will occur when] water [is frozen like] stone. [If the pulse of] Double-Yin emerges alone, [death will occur in the second solar term of] Rain Water."



方盛衰论篇第八十

【原文】

80.1 雷公请问：“气之多少，何者为逆，何者为从。”

80.2 黄帝答曰：“阳从左，阴从右，老从上，少从下。是以春夏归阳为生，归秋冬为死，反之则归秋冬为生，是以气多少，逆皆为厥。”

80.3 问曰：“有余者厥耶？”

80.4 答曰：“一上不下，寒厥到膝，少者秋冬死，老者秋冬生。气上不下，头痛巅疾，求阳不得，求阴不审，五部隔无征，若居旷

【今译】

80.1 雷公问道：“气的多少，什么是逆？什么是顺？”

80.2 黄帝回答道：“阳气的运动是从左而右；阴气的运动是从右而左。老年人之气的运动是从上而下；少年之气的运动是从下而上。所以阳归春夏，则为顺为生；阳归秋冬，则为逆为死。反过来说，阴归秋冬，则为顺为生。所以不论气多气少，只要与时令之气相逆则都会导致厥证。”

80.3 雷公问道：“气有余也能导致厥证吗？”

80.4 黄帝说：“阳气只上而不下，则足部厥冷至膝，少年患者在秋冬则死，而老年患者在秋冬却可生。气只上而不下，则头痛，巅顶生疾。这种厥病，既在阳中求不得征象，又在阴中找不到原因，病人五脏



Chapter 80

Fangshengshuai Lunpian: Discussion on Superabundance and Decline of Yin and Yang

80. 1 Leigong asked, “[In terms of] the quantity of Qi, what is Ni and What is Cong?”

80. 2 Huangdi said, “Yang [moves] from the left [to the right]; Yin [moves] from the right [to the left]; [Qi in] the old [moves] from the upper [part of the body to the lower part of the body]; [and Qi in] the young [moves] from the lower [part of the body to the upper part of the body]. So [the diseases in] spring and summer are curable [if the pulses and syndromes] pertain to Yang and incurable [if the pulses and syndromes pertain to Yin that is predominant in] autumn and winter. On the contrary, [the diseases in] autumn and winter are curable [if the pulses and syndromes pertain to Yin and] incurable [if the pulses and syndromes pertain to Yang]. [No matter] Qi is superabundant or insufficient, [it will] all lead to Jue (Adverseness-Syndrome) [if it is adverse].”

80. 3 [Leigong] asked, “[If Qi is] excessive, [does it also causes] Jue (Adverseness-Syndrome)?”

80. 4 [Huangdi] said, “[If Yangqi remains in] the upper [part of the body and] does not move downwards, [it will cause] coldness [from the ankle] to the knee. [If the patient is] young, [he will] die in autumn or winter; [if the patient is] old, [he will] recover in autumn and winter. [If] Qi only ascends and does not descend, [it will cause] headache and other vertex diseases.



【原文】

野，若伏空室，绵绵乎属不满日。

是以少气之厥，令人妄梦，其极至迷。三阳绝，三阴微，是为少气。是以肺气虚，则使人梦见白物，见人斩血借借，得其时则梦见兵战。肾气虚，则使人梦见舟船溺人，得其时则梦伏水中，若有畏恐。肝气虚，则梦见菌香生草，得其时则梦伏树下不敢起。心气虚，则梦救火阳物，得其时则梦燔灼。脾气虚，则梦饮食不足，得其时则梦筑垣盖屋。此皆五脏气虚，阳气有余，阴气不足。合之五诊，调之阴阳，

【今译】

之气隔绝不通，好像置身于旷野，又像伏居空室，病势绵绵，已不满一日了。

所以，气虚之厥，使人梦多荒诞；厥逆之极，则梦多离奇迷乱。三阳之脉悬绝，三阴之脉细微，就是所谓少气。所以肺气虚，则梦见白色物品，或梦见人被斩杀，尸体狼藉；当金旺之时，则梦见战争。肾气虚，则梦见舟船淹死人；当水旺之时，则梦见自己伏于水中，好像遇到恐惧的事情。肝气虚，则梦见菌香草木；当木旺之时，则梦见自己伏于树下不敢起来。心气虚，则梦救火和雷电；当火旺之时，则梦大火烧灼。脾气虚，则梦饮食不足；土旺之时，则梦筑墙建房。这



[This kind of diseases] cannot be diagnosed by examining Yang and inspecting Yin [because it is difficult to find signs of Yang-Heat and Yin-Cold]. [This is due to] separation [of Qi from] the Five Zang-Organs [without obvious signs], just like [someone] staying in the wilderness or hiding in an empty house, [too indistinct to be distinguished]. [The life of the patient appears so] feeble [that he] cannot live for another day.”

“So Jue (Adverseness-Syndrome) due to deficiency of Qi causes wild dreams. [If it is] extremely serious, [it will cause] mental confusion and unconsciousness. [If the pulse of] Triple-Yang is exhausted and [if the pulse of] Triple-Yin is indistinct, [it is the sign of] deficiency of Qi. [If] Feiqi (Lung-Qi) is deficient, [the patient will] dream of white things and killing with littered corpses. [If it is just] the time [when Metal is in predomination, the patient will] dream of war. [If] Shenqi (Kidney-Qi) is deficient, [the patient will] dream of ships and drowning. [If it is] the time [when Water is in predomination, the patient will] dream of swimming in water and fearful experience. [If] Ganqi (Liver-Qi) is deficient, [the patient will] dream of fragrant herbs. [If it is] the time [when Wood is in predomination, the patient will] dream of crawling beneath a tree and daring not to stand up. [If] Xinqi (Heart-Qi) is deficient, [the patient will] dream of putting out fire and lightning. [If it is] the time [when Fire is in predomination, the patient will] dream of flaming fire. [If] Piqi (Spleen-Qi) is deficient, [the patient will] dream of insufficiency of food. [If it is] the time [when Earth is in predomination, the patient will] dream of building walls and houses. These are the states of Qi deficiency of the Five Zang-

【原文】

以在经脉。

诊有十度度人：脉度、脏度、肉度、筋度、俞度。阴阳气尽，人病自具。脉动无常，散阴颇阳，脉脱不具，诊无常行，诊必上下，度民君卿。受师不卒，使术不明，不察逆从，是为妄行，持雌失雄，弃阴附阳，不知并合，诊故不明，传之后世，反论自章。

至阴虚，天气绝；至阳盛，地气不足。阴阳并交，至人之所行。阴阳交并者，阳气先至，阴气后至。是以圣人持诊之道，先后阴阳而

【今译】

些都是五脏气虚，阳气有余，阴气不足所致。当参合五脏见证，调其阴阳，审查经脉而加以治疗。

诊法有十度，就是脉度、脏度、肉度、筋度、俞度。根据阴阳虚实，对病情有一个全面的了解。脉息之动本无常体，或出现阴阳散乱偏颇，或脉象搏动不明，所以诊察时就无固定常规。诊病时必须了解病人身份的贵贱，是平民还是君卿。如果对老师的传授不能全部领会，医术便不高明，不仅不能辨别逆从，而且会使诊治盲目，持雌失雄，弃阳附阴，不知道全面了解、综合分析，所以诊断就不能明确。如以这种方法传之后人，错误自会暴露出来。

至阴虚，则天气离绝；至阳盛，则地气不足。能使阴阳相互交通，这是高明医生才能做到的事情。阴阳之气相互交通，是阳气先至，



Organs [due to] excess of Yangqi and insufficiency of Yinqi. [These problems can be dealt with by means of] synthesizing [the syndromes of] the Five Zang-Organs and regulating Yin and Yang. [This content is described] in [the book entitled] Jingmai (Channels). ”

“There are ten criteria in diagnosing [diseases], [namely,] pulse criteria, viscera criteria, muscle criteria, sinew criteria and Acupoint criteria. [These ten criteria] cover [all the aspects of] Yin and Yang. [So all] diseases can be diagnosed [according to these criteria]. The movement of pulse is never regular. [It may be] inclined to either Yin or Yang, or appears indistinct. [So in diagnosing diseases, one can] never stick to one method. [When] diagnosing [a patient, one] should inquire about the social position [of the patient to make sure whether he is] an ordinary person or a noble person. [If one has] not accomplished [his study with his] teacher, [his medical] techniques cannot be excellent. [If one] does not differentiate Ni (unfavorable) and Cong (favorable), [he will inevitably make] wrong or one-sided diagnosis, [just like] emphasizing [the aspect of male] but overlooking [the aspect of] female, concentrating on [the aspect of] Yang but neglecting [the aspect of] Yin. [If one] does not know to take all the aspects into consideration [when diagnosing the patient], [he can] never make an accurate diagnosis. [If such a kind of medical techniques] are imparted to the later generations, [the defects will be] exposed automatically. ”

“[If] Zhiyin is deficient, Tianqi (Heaven-Qi) stops descending; [if] Zhiyang is superabundant, Diqi (Earth-Qi) is insufficient. To balance Yin and Yang [is a task that can only be]

【原文】

持之，《奇恒之势》乃六十首，诊合微之事，追阴阳之变，章五中之情，其中之论，取虚实之要，定五度之事，知此乃足以诊。是以切阴不得阳，诊消亡。得阳不得阴，守学不湛，知左不知右，知右不知左，知上不知下，知先不知后，故治不久。知丑知善，知病知不病，知高知下，知坐知起，知行知止，用之有纪，诊道乃具，万世不殆。

起所有余，知所不足。度事上下，脉事因格。是以形弱气虚，死；形气有余，脉气不足，死。脉气有余，形气不足，生。是以诊有

【今译】

阴气后至。所以，医道高深的医生诊病，是掌握阴阳先后的规律，根据《奇恒之势》六十首进行明辨，把各种细微资料综合起来，追寻阴阳的盛衰变化，了解五脏的病情，作出中肯的结论，并根据虚实纲要及五度来进行判断。懂得了这些，方可诊病。所以切其阴而不能了解其阳，这种诊法是难行于世的；切其阳而不能了解其阴，其所学之术也是不精湛的。知左而不知其右，知右而不知其左，知上而不知其下，知先而不知其后，其医道就不会长久。要既知丑又知善，既知病又知不病，既知高又知低，既知坐又知起，既知行又知止。能这样诊断才算医道完备，才永远不出差错。

疾病的初期，见到邪气有余，就应知道有正气不足；诊察病者的上下，脉证参合，脉理才会透彻。如形弱气虚的，主死；形气有余，



accomplished by Zhiren (perfect person). [When] Yin and Yang are in harmony, usually Yangqi arrives first and Yinqi arrives later. So the way [that] Shengren (sage) [follows in] diagnosing [diseases] is [to see whether] Yang arrives first and Yin arrives later. The sixty sections [in the book entitled] *Qiheng Zhishi* [analyze] the details [collected in diagnosis], explore the changes of Yin and Yang and expound the pathological conditions of the Five Zang-Organs based on the principles of Xu (Deficiency) and Shi (Excess) and the five criteria. [Only when one has] understood these [principles can he correctly] diagnose diseases. [If one] knows Yin but does not understand Yang, [his diagnostic method] can never be recognized by others. [If one] knows Yang but does not understand Yin, [his] knowledge is certainly limited. [If one] knows the left but does not know the right, or knows the right but does not know the left, or knows the upper but does not know the lower, or knows [what comes] first but does not know [what comes] later, [he] cannot practice [medicine] for a long time. [If one] knows [what is] evil and [what is] good, [what is] disease and [what is] health, [what is] the upper and [what is] the lower, [how to] sit and [how to] stand, [how to] act and [how to] stop, [then he will be able to diagnose and treat disease] in a systematic way. [Such a] way to diagnose [diseases is] perfect and [will] never lead to errors.”

“Excess [of pathogenic factors at] the early [stage of a disease] indicates insufficiency [of Zhengqi (Healthy-Qi)]. [If] the upper and lower [parts of the patient are taken into] consideration [in diagnosis], [the state of] pulse can be thoroughly differentiated. [For example,] weakness of the body and deficiency of Qi

【原文】

大方，坐起有常，出入有行，以转神明，必清必净，上观下观，司八正邪，别五中部，按脉动静，循尺滑涩，寒温之意，视其大小，合之病能，逆从以得，复知病名，诊可十全，不失人情。故诊之，或视息视意，故不失条理，道甚明察，故能长久。不知此道，失经绝理，亡言妄期，此谓失道。”

【今译】

脉气不足的，主死；脉气有余，形气不足的，主生。所以，诊病有一定的大法，医生应该注意起坐有常，举止得体，思维敏捷，头脑清静，上下观察，分别四时八节之邪，辨别邪气中于五脏的部位；触按脉象动静，按切尺部皮肤滑涩寒温；视其大小便的变化，与病状相参合，从而明确是逆是顺，同时也知道了病名。这样诊察疾病，就可十全，也不会违背人情。所以诊病之时，或视其呼吸，或看其神情，都要有条有理，明察病情，就能永远不出差错。假如不知道这些，就会违背医理经论，妄谈病情，乱下结论，这是不符合医道的。”





indicates [that the patient will] die; excess of Physique-Qi and insufficiency of Channel-Qi indicate [that the patient will] die; excess of Pulse-Qi and insufficiency of Physique-Qi indicates [that the patient will] survive. So when diagnosing [the patients, doctors should] follow medical principles [in such activities as] sitting down, coming in and going out. [When] concentrating [their] attention [on diagnosis and treatment of the patient, they should] tranquilize [their mind], [carefully] examining the upper and lower [parts of the patient's body], inspecting [the changes of] Zheng (Healthy-Qi) and Xie (Evil) in the four seasons and from the eight directions, differentiating the parts [of the Five Zang-Organs that are] attacked [by Xieqi (Evil)], taking the pulse [to sense its] changes, feeling Chifu (skin from the wrist to the elbow) [to see whether it is] smooth or unsmooth and cold or warm, observing [the changes of] urination and defecation and synthetically analyzing the state of disease. [With such a thorough diagnosis, doctors will be able to understand whether the prognosis of a certain disease is] Ni (unfavorable) or Cong (favorable) and know the name of the disease. [Such a way of] diagnosis is certainly accurate and conforms to [the actual condition of] the patient. [If one has] observed the respiration and inspected the mental state [of the patient] in diagnosis, [he will be able to treat the patient] methodically. [If one's medical] skills are excellent and diagnosis [of diseases] is careful, [his theory and practice of medicine will] last permanently. [If one is] ignorant of such principles, [he will inevitably] violates the theory [expounded in the medical] canons and [make] presumptuous diagnosis and wrong prognosis. Such improper practice is known as violation of the principles."

解精微论篇第八十一

【原文】

81.1 黄帝在明堂，雷公请曰：“臣授业，传之行教以经论，从容形法，阴阳刺灸，汤药所滋。行治有贤不肖，未必能十全。若先言悲哀喜怒，燥湿寒暑，阴阳妇女，请问其所以然者，卑贱富贵，人之形体所从，群下通使，临事以适道术，谨闻命矣。请问有冕愚仆漏之问，不在经者，欲闻其状。”

81.2 帝曰：“大矣。”

81.3 公请问：“哭泣而泪不出者，若出而少涕，其故何也？”

81.4 帝曰：“在经有也。”

81.5 复问：“不知水所从生，涕所从出也。”

81.6 帝曰：“若问此者，无益于治也，工之所知，道之所生也。”

【今译】

81.1 黄帝在明堂，雷公请问道：“我接受了您传授的医道，再教给别人，教的内容是经典所论从容形法，阴阳刺灸，汤药所滋。然而他们在诊治时，却有贤愚之别，未必能十全。在教学时，先告诉给他们悲哀喜怒、燥湿寒暑、阴阳妇女等方面的问题，再叫他们回答所以然的道理，并向他们讲述卑贱富贵及人之形体的适从以使他们通晓这些理论，再通过临证适当地运用。这些我已经听您讲过了。现在我还有一些愚陋的问题，在经典中找不到，请您给予解释。”

81.2 黄帝说：“你谈的很重要啊！”

81.3 雷公问道：“有哭泣而泪涕皆出的。但如果泪出而很少有鼻涕的，这是什么道理？”

81.4 黄帝说：“在医经中有记载。”

81.5 雷公又问道：“眼泪是怎样产生的？鼻涕是从哪里来的？”

81.6 黄帝说：“你问的这些问题，对治疗上没有多大帮助，但也



Chapter 81

Jiejingwei Lunpian: Discussion on the Elucidation of Abstruse Theory

81. 1 Huangdi sat in the Mingtang (Brightness Palace). Leigong asked, “I have studied medicine from [Your Majesty] and taught others the theory [described in the medical] canons, [such as the principles of] Congrong (Leisureliness), Yin and Yang, acupuncture, moxibustion and decoction. [Some of them are] intelligent [and some of them are] slow-witted. [So the curative effects of their] treatment are certainly not satisfactory. [I] first tell [them the emotions like] sorrow, joy and rage, [the climatic changes like] dryness, dampness, cold and summer-heat [as well as] Yin, Yang and woman. [Then I] ask [them questions about] the reasons and the methods [that should be used to treat the patients who are] either humble or noble. [My purpose of questioning them is to enable them to] understand [these principles and use them properly in clinical practice. [I have] listened to [Your Majesty’s] explanation about all of them. Now I want to ask [Your Majesty] some silly and simple questions [that are] not included in the medical canons.”

81. 2 Huangdi said, “[What you have asked is] profound.”

81. 3 Legiong asked, “Why [there is] no tear or [there is] tear but no snivel [when someone is] crying?”

81. 4 Huangdi said, “There is record in the [medical] canons.”

81. 5 Leigong asked, “Where do tear and snivel come from?”

81. 6 Huangdi said, “What [your have] asked has nothing to

【原文】

夫心者，五脏之专精也，目者，其窍也，华色者，其荣也。是以人有德也，则气和于目，有亡，忧知于色。是以悲哀则泣下，泣下水所由生。水宗者，积水也，积水者，至阴也，至阴者，肾之精也。宗精之水所以不出者，是精持之也。辅之裹之，故水不行也。

夫水之精为志，火之精为神，水火相感，神志俱悲，是以目之水生也。故谚言曰：心悲名曰志悲，志与心精，共凑于目也。是以俱悲则神气传于心，精上不传于志，而志独悲，故泣出也。泣涕者，脑也，脑者，阴也，髓者，骨之充也，故脑渗为涕。志者骨之主也，是

【今译】

是医生应该知道的，也是医学中的基本知识。心为五脏之专精，两目是它的外窍，光华色泽是它的外荣。所以心里有得意之事，则神气和悦于两目；心有所失意，则有忧愁之色。因此悲哀就会哭泣，泣下的泪是水所产生的。水的来源，是体内积聚的水液。积聚的水液，是至阴，至阴就是肾脏所藏之精。来源于肾脏的水液平时之所以不出，是由于肾精制约、夹辅和包裹的缘故，所以泪水出不来。

水之精气为志，火之精气为神，水火相互交感，神志俱悲，所以泪水就产生了。所以俗语说：心悲叫做志悲。因为肾志与心精同时上注于目，所以心肾俱悲，则神气传于心精，而不传于肾志，肾志独悲，所以泪水就出来了。哭泣而涕出于脑，脑属阴，髓充于骨并且藏于脑，所以脑髓渗出而成涕。肾志为骨之主，所以泪水出而鼻涕也随



do with treatment. [But] doctors have to know [because it] concerns with the principles [of medicine]. The heart [is the organ among] the Five Zang-Organs [that] controls Jing (Essence). The eyes [are the] orifices [that are related to] the heart and the luster [of the countenance is the external] manifestation of the heart. [So when] a person is pleased, the expressions in the eyes are pleasant; [when he is] disappointed, the expressions in the eyes are anxious. [When a person is] sad, tears run [down his eyes]. Tears are produced from water. Water comes from the fluid accumulating [inside the body] and the fluid [that] accumulates [inside the body pertains to] Zhiyin [which is the] Jing (Essence) of the kidney. The [reason that] water from the Jing (Essence) of the kidney does not come out is [due to the fact that it is] controlled by the Jing (Essence) of the kidney. That is why water cannot flow [freely]. ”

“The Jing (Essence) of water is Zhi (will) and the Jing (Essence) of fire is Shen (spirit). Interaction between water and fire causes sorrow of both the Zhi (will) and the Shen (spirit). That is why tears run out of the eyes. An old proverb says, ‘The sorrow of the heart is [in fact] the sorrow of the Zhi (will)’. The Jing (Essence) of both the Zhi (will) and the heart all accumulates in the eyes. Thus [when] both [the heart and the kidney are] sorrowful, Shenqi (Spirit-Qi) is transmitted to the Xinjing (Heart-Essence), but not to the Zhi (will). So the Zhi (will) is alone [in the state of] sorrow. That is why tears run out [of the eyes]. [Tears and snivel all come from the brain]. [When fluid] seeps out of the brain, [it turns into] tears. The Zhi (will) dominates the bones. [That is why] snivel comes out together with



【原文】

以水流而涕从之者，其行类也。夫涕之与泣者，譬如人之兄弟，急则俱死，生则俱生，其志以早悲，是以涕泣俱出而横行也。夫人涕泣俱出而相从者，所属之类也。”

81.7 雷公曰：“大矣。请问人哭泣而泪不出者，若出而少，涕不从之何也？”

81.8 帝曰：“夫泣不出者，哭不悲也。不泣者，神不慈也。神不慈则志不悲，阴阳相持，泣安能独来。夫志悲者惋，惋则冲阴，冲阴则志去目，志去则神不守精，精神去目，涕泣出也。

且子独不诵不念夫经言乎，厥则目无所见。夫人厥则阳气并于

【今译】

之而出，因为涕和泪同类。涕与泪恰如兄弟，危急则同死，安乐则共存。肾志先悲，则鼻涕与眼泪横流。涕泪之所以俱出而相随，是由于涕泪同类的缘故。”

81.7 雷公说：“您讲的道理博大精深！请问有人哭泣而眼泪不出，或虽出而量少，且涕不随出，这是什么原因呢？”

81.8 黄帝说：“哭而不流泪的，是因为内心不悲。不流眼泪，是因为其神不慈；神不慈，则志亦不悲。心神与肾志相持而不能相互交感，眼泪怎么能出来呢？大凡志悲就会有凄惨之情。凄惨之情冲动于脑，则肾志离目；肾志离目，则神不守精；精 and 神都离开了眼睛，眼泪和鼻涕就会一齐出来。

你难道没有读过医经上所说的话吗？厥则目无所视。当一个人有



tears [because they] belong to the same thing. [Actually] the tears and snivel are just like brothers [that] disappear together under critical condition and appear together under normal condition. [When] Zhi (will) appears sorrowful first, tears and snivel come out together. [The reason that] tears and snivel come out simultaneously [is due to the fact that they pertain to] the same category.”

81. 7 Leigong said, “[What Your Majesty have explained is] really profound. [May I] ask [Your Majesty] why [sometimes people are] crying without tears or with scanty tears or without snivel?”

81. 8 Huangdi said, “[The reason that one is] crying without tears [is that he is] not sad at all. [If one] does not cry [when faced with sadness], [it shows that he has] no sympathy at all. [If one has] no sympathy, [he will] not [feel] sad. [As a result,] Yin and Yang [in his body] will not interact with each other. How could [he] cry [without sadness]? [When] Zhi (will) is [in a state of] sorrow, sadness stimulates Yin (brain). [When sadness] stimulates Yin (brain), Zhi (will) moves away from the eyes. [After] Zhi (will) has moved away, Shen cannot protect Jing (Essence). [When both] Jing (Essence) and Shen (Spirit) have moved away from the eyes, tears and snivel come out.”

“Have you ever read [the part in the medical] canon? [It says that] adverseness [of Qi makes it] impossible for the eyes to see. [When] a person [suffers from] adverseness [of Qi], Yangqi accumulates in the upper [part of the body] and Yinqi accumulates in the lower [part of the body]. [If] Yang accumu-



【原文】

上，阴气并于下。阳并于上，则火独光也；阴并于下则足寒，足寒则胀也。夫一水不胜五火，故目眦盲。是以冲风，泣下而不止。夫风之中目也，阳气内守于精，是火气燔目，故见风则泣下也。有以比之，夫火疾风生乃能雨，此之类也。”

【今译】

了厥证的时候，阳气并走于上，阴气并行于下。阳并于上则上部热亢，阴并于下则足寒，足寒则发胀。因为一水不胜五火，所以眼睛就看不见了。因而就会迎风流泪不止。风邪中于目，则阳气内守于精，火气燔目，所以就遇风流泪。打个比喻来说吧：火热之气炽甚而风生，风生就有雨，道理是一样的。”





lates in the upper [part of the body], Fire [will become] hyperactive [in the upper]; [if] Yin accumulates in the lower [part of the body], the feet [will feel] cold. Coldness of the feet [will cause] distension. [Since] One-Water cannot overcome Five-Fire, the eyes become blind. The tears run unceasingly [out of the eyes when people are] facing wind. [When] wind attacks the eyes, Yangqi protects Jing (Essence) inside while wind and Fire [interact with each other in the eyes]. That is why tears run out [of the eyes when people are] facing wind. There is a metaphor [to describe such a situation]. [It says that] great fire produces wind [and wind] generates rain. [What the proverb describes is] just similar to [what I have explained above].”

